

10

(Dasaka) Cunda Sutta

The (Tens) Cunda Discourse | A 10.176

or, **Cunda Kammāra,putta Sutta** The Discourse on Cunda the young smith

Theme: Neither rituals nor vows will purify our karma

Translated & annotated by Piya Tan ©2010, 2021

0. Sutta Contents

[3.1] (Iti) Duccarita Sutta	It 64/3.2.5/54 f	SD 59.10(3.1)	3 kinds of impure conduct
[3.2] (Iti) Sucarita Sutta	It 65/3.2.6/55	SD 59.10(3.2)	3 kinds of pure conduct
[3.3] (Iti) Soceyya Sutta	It 66/3.2.7/55 f	SD 59.10(3.3)	3 kinds of purity
[3.4] (Iti) Moneyya Sutta	It 67/3.2.8/56	SD 49.22	3 kinds of sagehood
[3.5] Soceyya Sutta 1	A 3.118/1:271 f	SD 59.10(3.5)	3 kinds of purity
[3.6] Soceyya Sutta 2	A 3.119/1:272 f	SD 59.10(3.6)	3 kinds of purity
[3.7] (Tika) Moneyya Sutta	A 3.120/1:273 [Be A 3:122]	SD 49.21	3 kinds of sagehood
[3.8] (Dasaka) Cunda Sutta	A 10.176/5:263-268	SD 59.10	the main sutta

1 Chapter structure

1.1 The main sutta of **SD 59.10** is the **(Dasaka) Cunda Sutta** (A 10.176). Seven other short suttas related to it are included here for a comparative and holistic study of their common theme: moral purity (in terms of *sucarita*, *duccarita*, *soceyya*) and the courses of action (*kamma, patha*). Two of the suttas—**It 67** and **A 3.120**—present the sutta theme in terms of sagehood (*moneyya*), showing how the theme is further related to the path and awakening itself.

1.2 EMBEDDED SUTTAS AND CONTEXTUALITY

1.2.1 The first 7 suttas [3.1-3.7] are called “**embedded suttas**” in the SD series because they are short suttas related to the main suttas; hence, for a comparative and connected study, they have been translated and inserted in this chapter. Often enough, they help us better understand the main sutta, and their common teaching/s.

1.2.2 This approach is also strategic since it gives us a better idea of the context of the sutta teaching. When we compare one sutta to another, especially where they refer to the same or related terms, we will have a better idea and more complete understanding of the usage of Dharma terms and **the context** of the teachings.

2 DEFINITIONS OF A FEW KEY TERMS

2.1 SOCEYYA

2.1.1 Soceyya in the Saṅgīti Sutta (D 33)

The **Saṅgīti Sutta** (D 33) defines *soceyya* as in the **(Iti) Soceyya Sutta** (It 3.2.6) [2.3] as “the 3 purities: bodily purity, verbal purity, mental purity” (*tīṇi soceyyāni kāya, soceyyaṃ vaci, soceyyaṃ mano, soceyyaṃ*).¹ Hence, the **Dīgha Commentary** summarizes the definition of *soceyyāni* as follows:

¹ D 31,1.10(52)/3:219.

The purities (*soceyyāni*) are teachings [conditions] for the practice of the purities (of body, speech and mind) that create states of purity. Now, in detail here: Therein, what is bodily purity? This should be known by way of the 3 kinds of pure conduct in the instructions by way of the meaning that is the abstinence from killing and so on.

Soceyyānīti sucī, bhava, karā soceyya-p, paṭipadā dhammā. Vitthāro pan'ettha. Tattha katarāmaṃ kāya, soceyyaṃ? Pānātipātā veramaṇīti ādinā nayena vuttānaṃ tiṇṇaṃ sucariṭānaṃ vase-na veditabbo. (DA 3:1004, 218-22)

2.1.2 Soceyyāni (pl) as purification rituals

2.1.2.1 The (Dasaka) Cunda Sutta (A 10.176) opens with the Buddha asking Cunda, the young smith, “Whose *soceyyāni* do you prefer?” [§2]. As used in the suttas, both *soceyya* (sg), “purity,” and *soceyyāni* (pl), “purities,” refer to moral virtue: in the former, it qualifies a good action; in the latter, as an abstract uncountable noun, it means the wholesome quality that characterizes a good action. [§11]

2.1.2.2 However, Cunda replies, using the same word *soceyyāni*, referring to the rituals of purification used by the brahmins of the west country [§2.2]. These rituals include *stroking the ground upon waking up, touching wet cow dung, touching green grass, worshipping the sacred fire, and worshipping the sun* [§3].

In later times (after the Buddha), these rituals became part of the brahminical *snāna* or purification bath by immersing themselves in river water [2.2.3]. The Buddha rejects such rituals as having any power to purify anyone morally since we are pure or impure depending on the moral quality of our acts, *bodily, verbally and mentally*—which is the theme of the Sutta.

2.2 SĀYA, TATIYA(KA) OR SĀYA, PĀTIYA(KA) (A 10.176) [3.8]

2.2.1 The meaning of sāya and related terms

2.2.1.1 That *sāya* (ts) means “dusk” is confirmed by Monier William’s Sanskrit-English Dictionary (SED), which defines it as “the close of the day, evening” (SED 1207d). It is found often enough in the suttas as referring to simply “dusk or evening,”² or to the times when the immersion ritual was done.

The bathing ritual itself is generally called *snāna* (*P nahāna*, “bath”). The ritual came to be called *saṃdhyā vandanaṃ*, “sandhya worship.” *Samdhyā* means “conjunction or meeting” (especially in astrology), and here refers to those times of the day that are the “meeting point” (conjunction) between night and day (dawn), between forenoon and afternoon (noon), and between day and night (dusk or twilight). [2.2.2.3]

In brahminical lingo, these times are called *prāta, saṃdhyā, mādhāhnika* and *sāya, saṃdhyā*, respectively. Significantly, they are also used to refer to **the bathing rituals** performed during those times: “the religious acts performed by Brāhmins and twice-born men at the above three divisions of the day.”³

² A 3:25 normal washing, 3:82x2, 3:222; Pv 1.8.2/37 *kālena ... sāyaṃ*, 3.1.18/404 *sāyaṃ pātaraṃ*; Thā 345 *pāto majjh'anhikaraṃ sāyaṃ*; Thī 366, 407 *sāyaṃ pātaraṃ*; Ap 3.1.49/1:18, 3.480.12/2:421 *sāya, pātaraṃ*, 3.495.27/2:439 *sāya, pātaraṃ*, 2:511, Ap:BJT 56.110 (not in PTS); C 82 *sāyaṃ pāto ca*; [J verses from Be:] J 115/115*, 171/42*, 461/-89*, 504/201*, 507/305*, 515/154* *sāyaṃ pāto*, 530/130* *sāyaṃ pāto*, 532/171*, 538/120*, 542/590*, 543/897*, 547/1730* *sāyaṃ pāto*, 2099* *pāto ... sāyaṃ*, 2152 f, 2179, 2183, 2189 f, 2197; V 1:29x5, 291x2, 2:79x2, 124 f, 185, 187, 188x2, 3:148, 162x2, 237x2, 4:17, 165x2, 228, 274.

³ SED: *saṃdhyā* 1145cd.

2.2.1.2 The Aṅguttara Commentary on the **(Dasaka) Cunda Sutta** (A 10.176) glosses *udak'orohakā* [*udaka*, “water” + *orohaka*, “who descend into”] as follows: “Those devoted to the practice of immersing themselves in water at dawn and at dusk,” *sāya,pātiyaka,udak'orohanānuyogaṃ anuyuttā* (AA 5:74,26). Note here that only 2 occasions of ritual washing are mentioned.

This gloss is confirmed by the **(Brāhmaṇa) Saṅgārava Sutta** (S 7.21,2) where it is said: “He lived devoted to immersing himself in water at dawn and dusk” (*sāyaṃ pātāṃ udak'orohanānuyogaṃ anuyutto viharati*) (SD 50.41). Nowhere in the suttas or in the brahminical texts was it *actually* stated that the immersion or self-baptism ritual to have been done more times than twice in a day. [2.2.1.3]

2.2.1.3 The phrase *sāya,tatiya* [2.2.2] is only used *indirectly*⁴ in reference to the bathing ritual. This probably suggests that by the time the related suttas were redacted, the ritual was beginning to be done *thrice* a day. This clearly was the case after the Buddha’s time, according to the later brahminical texts prescribing the ritual [2.2.3].

2.2.2 Sāya,tatiyaka (A 10.176)

2.2.2.1 We have already noted that the Commentary uses the phrase *sāya,pātiyaka*, “at dawn and at dusk,” to gloss the term, *sāya,tatiyaka*, occurring in the **(Dasaka) Cunda Sutta** [2.2.1.2]. The compound *sāya,tatiyaka* is an adjectival phrase qualifying *udak'orohakā* (“those who practise the ritual of water-immersion [daily baptism]”) [§3].

As it stands, the phrase means “the 3rd (bath), at dusk.” Translators have rendered it in the following contexts: “[The brahmins] descend into water for the third time in the evening” (A:W 5:176,11) or “You should immerse yourself in water three times including the evening” (A:B 1518,31).

2.2.2.2 The phrase *sāya,tatiyaka* recurs in the following suttas (for example), where these translators (and others) [2.2.2.1] have rendered it as such:

Kandaraka Sutta	M 51,8/1:343,15 f	SD 32.9
(Tika) Satipaṭṭhāna Sutta	A 3.156/1:296,4 f	
(Catukka) Attan Tapa Sutta	A 4.198/2:206,36-207,1	SD 56.7

Elsewhere, the phrase occurs most frequently as *sāya,tatiyam pi*⁵ or simply as *sāya,tatiyam*⁶ in the suttas and the Commentaries. It also occurs in a line in a modern Pali poem, **the Jina,vaṃsa,dīpa**,⁷ as so *sāya,tatiyakam udakāvarohaṇa,yutto*, “devoted to the immersion in water with the 3rd times in the evening” (Jinavd 11.87a/838/288).

2.2.2.3 We will now examine how the Commentaries and Subcommentaries gloss *sāya,tatiya* (or *udak'orohaka* in the present context). Generally, these texts—such as **the Aṅguttara Abhinava Tīkā**

⁴ Only prescriptively, but not a report of one actually done.

⁵ *Sāya,tatiyam pi*: **D 12**/1:167 + 168 + 169x2 + 171x2; **D 25**/3:42; **M 12**/1:78; **M 46**/1:308; **M 51**/1:343; **M 94**/2:162; **A 3.151**/1:296,5; **A 4.198**/2:206,36; **Nm 2**:417,16 ad Sn 4.15; **Pug 55,35** *sāyaṃ tatiyakam*; **MAṬ:Be 2**:35.

⁶ *Sāya,tatiyam*: A 5:263,22, 266,12+13, 268,19+20; AA 5:74.

⁷ “The lamp of the Buddha’s lineage”; Sinhala, “Pabanda Siromani.” A modern life of the Buddha from the time of Sumedha to his last life in Pali verse (*mahā,kāvya*) by Sinhala monk Moratuwe Medhananda in the last century (not later than 1917, when it was first published). The text is found in GRETIL and the CSCD. See also D I Gunathilake, *Study of Jinavamsadipa* (Sinhalese), 2016 (118 p).

(New Subcommentary) (on the Commentary of A 10.178)—explain the term as referring to the ritual of water-immersion or baptism as occurring “at dawn, at noon, and in the evening.”⁸ [2.2.1.1]

2.2.2.4 The phrase *sāyam tatiyaṃ* or the compound *sāya,tatiyaṃ* [2.2.1.2] is used in the context of brahminical ritual purification by water immersion, usually in a sacred river.

The commentaries explain either of these terms as follows:

The Majjhima Abhinava Tīkā on the Commentary on the Mahā Sīha,nāda Sutta (M 12) on the phrase is echoed by **the Dīgha Abhinava Tīkā** on the Commentary on **the Kassapa** (or **Mahā**) **Sīha,nāda Sutta** (D 8), with some grammatical analyses, thus:

“*Sayam tatiyam* means the 3rd period, considered to the time of dusk. *Assa* (‘his’) refers to his devotion to immersing in the water. *Sayam,padam*, like *pāto,padam*, is a particle (an adverb). But by way of nasal elision (removal of the final *-m* in *sāyam*), we have the word, *sāya,tatiyakam*.”⁹

The Abhinava Tīkā on the Commentary of **the (Catukka) Attan Tapa Sutta** (A 4.198), and the Abhidhamma **Puggala Paññatti** (Pug 55), similarly state that “The phrase *sāyam tatiyaṃ assāti* is (the same as) *sāya,tatiyo*.”¹⁰ The two are synonyms: while the former is a phrase, the latter a compound. [2.2.2.4]

2.2.3 The brahminical purification by water immersion

2.2.3.1 The brahminical ritual of **purification by baptism**, that is, immersing oneself in the water of some sacred river to be supposedly cleansed of one’s sins, is well recorded in the suttas.¹¹ The practice was ancient and rooted in **the R̥gveda** (R̥V 10.75), which mentions numerous rivers in the Punjab as being sacred.¹² Even today, Indians regard India’s major rivers as sacred, that is, the Ganges, Yamuna, Sarasvati, Sindhu (Indus), Narmada, Godavari and Kaveri.

Significantly, the sacred rivers mentioned in the R̥gveda are in the Punjab, which occupies most of west India. This area bordered Persia and Mesopotamia, and, hence, was significantly influenced by their ancient cultures and religions. Note, too, that in **the (Dasaka) Cunda Sutta**, Cunda mentions “the brahmins of the western region” (*brāhmaṇā ... pacchā bhūmakā*) [§2.2]. While the central Gangetic plains and the east were dominated by kshatriyas, the west was still under brahminical influence.¹³

2.2.3.2 During **the bathing ritual** in the sacred rivers, the brahmins invoked various deities to effect their purification. These deities were known as *sandhyā devata*, “sandhya deities.” The term *sandhyā* (literally, “dusk, twilight”) is the term for both the bathing ritual as well as their sacred times. [2.2.1.1]

⁸ *Pāto majjh’anhe sāy’anhe ca udaka,oroḥaṇaka* (AAṬ:Be 336,8-10). See Comys on: **Kassapa Sīha,nāda S** (D 8), *pāto majjh’anhike sāyan’ti divasassa tikkhattuṃ pāpaṃ pavāhessāmīti* (DA 2:357,22 f), **Cūḷa Sīha,nāda S** (M 12), ... *majjh’antike* ... (MA 2:46,4 f), **Acelaka Paṭṭipadā S 1** (A 3.151), *sayam tatiyakam ... majjh’antike* ... (AA 2:386,4 f); ... *majjh’antikam* ... (NmA 2:431,32 f on comy ad Sn 4.150); ... *sāyam tatiyakam* ... (PugA 233,15 f).

⁹ **Sāyam tatiyan’ti sāyanha,samaya,saṅkhātāṃ tatiya,samayaṃ. Assāti udak’oroḥanānuyogassa. Pāto,padam iva sāyam,padam nepātikam. Anusāra,lopena pana “sāya,tatiyakan’ti’pi” pāṭho dissati.** (MAANṬ:Be 2:358; DAANṬ: e 2:357).

¹⁰ AAANṬ:Be 42 on Comy ad A 2:206; PugAAANṬ:Be 42 on Comy ad Pug 55). Cf SAANṬ:Be 1:295.

¹¹ See esp **Vatthūpama S** (M 7), SD 28.12.

¹² Such as these 7 rivers: the Śutudrī (Sutlej), Paruṣṇī (prob Chenab), Marudvṛdhā (Mahuvardhavan), Asiknī (Chenab), Arjikiya (Haro, Poonch or Tavi), Suṣomā (Soan) and Vitaṣṭā (Jhelum). The Ganges, Yamuna, Sarasvati and these 7 rivers are praised in Nadistuti Śūkta, the 75th śūkta (hymn) of the 10th maṇḍala of the R̥gveda. See https://en.wikipedia.org/wiki/Rigvedic_rivers.

¹³ Historically, the ancient brahmins were influential in NW India, ie Punjab and Afghanistan: M Witzel, “On the localization of Vedic texts and schools,” 1987; “R̥gvedic history: poets, chieftains and politics,” 1995:210 f; Bronkhorst, “Reflections on the fate of the northwestern Brahmins,” 2014.

Even in the Buddha's time, however, the ritual was probably simply that of immersing oneself into the river water, usually *at dawn and at dusk*. In due course, especially as mentioned in the post-Buddha legalistic work, Manu, *smṛti*, the practice was also done at *noon* and became more elaborate [2.2.1.2].

2.2.3.3 After the Buddha's time, the ritual was variously regulated by different textual authorities that often contradicted one another.¹⁴ What started off as electives—one could touch or spread earth, or wet cow dung, or touch green grass, or tend the fire, or worship the sun [§3]—all these became integral components of the ritual bath.

This daily bath not only became obligatory, but its instructions grew increasingly complex, especially with the addition of a large repertoire of mantra recitations to accompany the bath. This ritual bath was done, thrice a day [2.2.3.2], by taking repeated dips in cold water, preferably in a river, having first smeared the body with loose earth for the first dip, and then with cow dung for a second dip, and so on.¹⁵ [2.1.2.2]

2.3 THE KARMIC COURSES: A COMPARISON

The Commentary on **A 10.176** defines **purity** (*soceyya*; pl, *soceyyāni*) as those of the 3 karmic doors: the body door, the speech door and the mind door. This refers to the purity of our bodily action, speech and thoughts, that we should abstain from the 10 unwholesome courses of action, and keep to the 10 wholesome courses of action, as follows:¹⁶

<u>unwholesome courses of action</u>	<u>expressed through</u>	<u>wholesome courses of action</u> ¹⁷
(1) killing	the body (bodily karma)	(1) not killing (compassion)
(2) stealing		(2) not stealing (charity)
(3) sexual misconduct		(3) bodily restraint (respect)
(4) false speech	speech (verbal karma)	(4) truthfulness (truth)
(5) divisive speech		(5) unifying speech (fellowship)
(6) harsh speech		(6) pleasant speech (right speech)
(7) frivolous chatter		(7) useful talk (wise counsel)
(8) covetousness	the mind (mental karma)	(8) contentment (renunciation)
(9) ill will		(9) non-violence (lovingkindness)
(10) wrong view		(10) right view (wisdom)

Table 2.3 The 10 courses of action [karma]: a comparative table

¹⁴ The post-Buddha sources of the ritual incl: Manu *Smṛti* 4.203; Viṣṇu *Dharma Sūtra* 64.1 f, 15 f; Yājñavalkya *Smṛti* 1.159; Dakṣa *Smṛti* 2.43; Veda Vyāsa *Smṛti* 3.7 f; Śāṅkhyāyana *Gṛhya Sūtra* 8.11. See esp Kane, *History of Dharmasastra*, vol 2,1 1941:660-663. On ritual bathing (*snāna*) in rivers, see Glucklich 1994:71-77.

¹⁵ Glucklich 1994:7-75, esp ritual bathing (*snāna*) in rivers 71-77.

¹⁶ The 10 unwholesome karmic courses are listed in **Sāleyyaka S** (M 41,7-10), SD 5.7; **Sañcetanika S** (A 10.206,1.3-4), SD 3.9; the 10 wholesome karmic courses at **M 41**,11-14 (SD 5.7) & **A 10.206**,7.2-10 (SD 3.9). See also Table 1.2 (SD 5.7).

¹⁷ The wholesome courses of action are usu stated in apophatic (negative) language. This last column refers to the positive actions that can be expressed here: this is based on **(Tad-āh') Uposatha S** (A 3.70), SD 4.18, and the teaching of the "5 values" (**pañca, dhamma*) [SD 1.5 (2)].

3 Related suttas

3.0 INTRODUCTION

3.0.1 Four suttas for lay practice

3.0.1.0 As stated below, the 7 “embedded suttas” [3.0.1.2] have the same or similar theme as that of the 8th title, **the (Dasaka) Cunda Sutta** (A 10.176), the main title of this chapter [3.8]. All these 8 suttas deal, in some way, with the 10 courses of action (*kamma,patha*). The first 4 suttas [3.1-3.4] are from the Iti,vuttaka (all with brief definitions of the theme but with verses), while the last 4 [3.5-3.8] from the Aṅguttara Nikāya (longer definitions of the theme, but only one has a verse).

3.0.1.1 The Commentary on the (Dasaka) Cunda Sutta (A 10.176) gives a remarkable and helpful definition of **soceyya**, thus:

Soceyyāni means states of purity. “Bodily purity” is the purity of the body-door. The remaining 2 (doors) have the same sense [viz: “verbal purity” is the purity of speech-door; “mental purity” is the purity of the mind-door]. [Both moral virtue and right view have been included as being taught in these 2 suttas.]¹⁸ However, in these 4 successive suttas, **the householder’s practice** (*agārika,paṭipadā*) is addressed. It concerns the streamwinner and the once-returner. [3.0.1.2(1)]

Soceyyānīti *suci,bhāvā. Kāya,soceyyan’ti kāya,dvāre sucibhāvo. Sesa,dvaye’pi es’eva nayo. [Imasmim sutte sīlāñ ca sannā,diṭṭhi cāti ubhayaṃ pi missakaṃ kathitaṃ.]*¹⁹ *Imesu pana paṭipāṭiyā catūsu suttesu agārika,paṭipadā kathitā. Sotāpanna,sakadāgāmīnam pi vaṭṭati.*

(AA 2:371,8-12)

We can see here that while **sucarita** qualified our good actions, and **duccarita** our bad actions, **soceyya** refers to the “state of purity” (*suci,bhāva*) of such good actions: it is an abstract noun. This abstract nature of *soceyya* is echoed in **the (Dasaka) Cunda Sutta** (A 10.176), where the Buddha states that “these 10 wholesome courses of actions are themselves pure and purifying (*suci-y-eva honti suci,karaṇā ca*)” [§16].

Keeping to the precepts “purifies” (*sucim karoti*)²⁰ our acts of body, speech and mind; *the mind* (intention) behind all such acts is thus pure (*suci*, adj), so that it is ready to gain right mindfulness (*satipaṭṭhāna*) or right mental focus (*samādhi*).²¹ Such an action brings about (*karaṇā*) the state (*bhāva*) of purity. The former refers to the actions of the 3 doors (body, speech and mind); the latter to the intention and wholesomeness or beauty behind those actions.

3.0.1.2 While the Aṅguttara Commentary gives the same definition of **soceyyāni** (sg *soceyya*) as in the Iti,vuttaka Commentary [2.2.1.1], the former adds 2 remarkable statements in terms of the following:

(1) These 4 suttas give teachings on **lay practice**, that is, for the attainment of streamwinning and of once-returning. This remark is very significant since it means that suttas with the same or similar teach-

¹⁸ Found only in a 1924 Be MS (Comy on Duka- Tika,nipāta). For the Pali, see below.

¹⁹ See n in tr.

²⁰ Miln 383,19.

²¹ On right mindfulness, see SD 10.16 (7); on right concentration, see SD 10.16 (8).

ing—the wholesome courses of action (purity of body, speech and mind) [2.3]—are for lay practice fruiting in at least streamwinning, even once-returning, namely, the 7 suttas given in Section 3 [3.1-3.7], including the main sutta [3.8]. These are **the (Dasaka) Cunda Sutta** (A 10.176)—and also the following 4 Iti,vuttaka titles, included as **embedded suttas** (all succinctly defining the 3 kinds of karmic purity), thus:

[3.1] (Iti) Duccarita Sutta	It 64/3.2.5/54 f	SD 59.10(3.1)
[3.2] (Iti) Sucarita Sutta	It 65/3.2.6/55	SD 59.10(3.2)
[3.3] (Iti) Soceyya Sutta	It 66/3.2.7/55 f	SD 59.10(3.3)
[3.4] (Iti) Moneyya Sutta	It 67/3.2.8/56	SD 49.22

(2) The brief teachings of the above 4 Iti,vuttaka suttas [3.1-3.4] on the courses of actions (*kamma,-patha*) are elaborated in the following 4 Aṅguttara suttas:

[3.5] Soceyya Sutta 1	A 3.118/1:271 f	SD 59.10(3.5)
[3.6] Soceyya Sutta 2	A 3.119/1:272 f	SD 59.10(3.6)
[3.7] (Tika) Moneyya Sutta	A 3.120/1:273 [Be A 3:122]	SD 49.21
[3.8] (Dasaka) Cunda Sutta	A 10.176/5:263-268	SD 59.10 the main sutta

The 2 Soceyya Suttas (A 3.118+119) have been translated below [3.1+3.2]. **The (Tika) Moneyya** (A 3.120) has been translated with notes at SD 49.21, and is here only given in translation [3.7]. **The (Dasaka) Cunda Sutta** (A 10.176) has been translated with notes as the main title of this chapter [3.8].

3.0.1.3 The Commentary on the (Iti) Soceyya Sutta (It 3.2.6) [3.4] defines *soceyyāni* (plural of *soceyya*) thus:

Soceyyāni means the states of purity. “Bodily purity” is the pure conduct of the body; so, too, the pure conduct of speech and of mind, and the purity of speech and of mind. Thus, it is said, “Therein, what is purity of the body? It is the abstinence from killing and so on.”

Soceyyānīti *suci, bhāvā. Kāya, soceyyan’ti kāya, sucaritaṃ, vacī, mano, soceyyāni’pi vacī, mano, sucaritān’eva. Tathā hi vuttam’ tattha katamam kāyasoceyyam? Pāṇātipātā veramaṇīti, ādi.* (ItA 2:35)

The Iti,vuttaka Commentary explains *soceyyāni* in the same way as done by the Aṅguttara Commentary [2.2.1.1], and, for the definition of the 3 purities (*soceyya*), quotes the teachings of **the (Dasaka) Cunda Sutta** (A 10.176) below [3.8]. Hence, these suttas should be studied together to see how they are closely related and explain one another.

3.0.2 Carita, soceyya, moneyya

3.0.2.1 Three of the suttas (It 66; A 3.118+119) use the term **soceyya**, which is an abstract noun for “purity” (in the sense of “moral virtue”). The Commentary on **the Saṅgīti Sutta** (D 33), as we have noted, defines *soceyyāni* (pl) as “teachings or conditions (*dhammā*) for the practice of the purities (of body, speech and mind) that create states of purity.” [2.1.1]

The usage of the plural **soceyyāni** suggests that we should take the *soceyya* (purity) of each of the 3 karmic doors separately, as the respective purities of body, of speech and of mind. In other words, they each need to be practised and maintained to *purify* us and keep us *purified*, each in their own way. In other words, whatever our intention, good or bad (which is mental), we would be mindful of each of them so that the precept is not breached.

3.0.2.2 Even when our intention is tainted with *greed, hate, delusion or fear—the 4 biases (agati)*²²—so long as we do not break the precept, we are *pure* to that extent. In due course, we need to work on correcting the bad intention.

We do this in the following ways in the spirit of **the 4 noble truths**:

- (1) acknowledging our intention as it is (greed? hate? delusion? fear?);
- (2) examine why it arose: the conditions for its arising;
- (3) reflect on how it can be ended, including the benefits of ending it;
- (4) act on this wholesome decision beginning with the aspiration to do so.

3.0.2.3 Soceyya (purity) thus overlaps in meaning with *sucarita* (good or pure conduct), except that while the former has an abstract sense of “moral virtue,” the latter refers to the actual practice of the precepts. Moreover, *soceyya* has no opposite like *duccarita* (bad or impure conduct), the opposite of *sucarita*, that refers to not keeping to the precepts.

While the keyword *carita* may be translated as “(moral) conduct,” it also has a sense of “character trait(s)” in terms of habits; hence, it has both psychological (personal) and social aspects. When the negative prefix *du-* is added to *carita*, it becomes *duccarita*, “wrong or bad conduct”; with the positive prefix *su-*, it becomes *sucarita*, “right or good conduct.” In either case, it is about **the conduct**, that is wholesome or unwholesome.

Soceyya, on the other hand, has an abstract sense. It refers only to a positive *mental* state encompassing sense of moral virtue and wholesome character traits. This sense of *soceyya* is shown, for example, in how **the Soceyya Sutta 2** (A 3.119) defines the purity of mind [3.6.2]. Broadly, *soceyya* is a synonym of *sucarita*; hence, can be used interchangeably, such as in **the (Iti) Duccarita Sutta** (It 64) [3.1], **the (Iti) Sucarita** (It 65) [3.2] and **the (Dasaka) Cunda Sutta** (A 10.176) [3.8]. Hence, both *sucarita* and *soceyya* have the overlapping positive sense of moral virtue (*sīla*). In fact, we also have the forms, *dussīla* = *duccarita*, and *susīla* = *sucarita*.

3.0.2.4 For the laity, “**moral virtue**” (*sīla*) refers to their keeping to the 10 wholesome courses of action (*kusala kamma, patha*); their moral vice (*pāpa*) or unwholesomeness (*akusala*) is the commission of any of the 10 unwholesome courses of karma (*akusala*) [2.3]. For **monastics**, moral virtue entails not only this basic morality, but encompasses the fourfold “utter purity in moral conduct” (*parisuddhi, sīla*), that is, as follows:

- (1) the moral virtue that is the restraint of the monastic code (*pātimokkha, saṃvara, sīla*);
- (2) the restraint of the senses (*saṃvara, sīla*);
- (3) the purification of livelihood (*ājīva, parisuddhi, sīla*); and
- (4) the moral virtue connected with the requisites (*paccaya, saṅghissita, sīla*), ie, proper use of the 4 basic supports of almsfood, robes, shelter, and medicine and health support. SD 24.6a (2.3)

3.0.2.5 Similarly, **moneyya** (the state of the *muni*, “silent sage”), like *soceyya*, is an abstract noun meaning “silent sagehood.” The **silence** here does not refer to “not speaking,” but to the joyful peace and liberation of the awakened **sage** (*muni*), an early term for the Buddha. It refers to the direct experience of true reality of the awakened mind that transcends the limits and limitations of language. In an important way, it is a synonym for awakening (*bodhi*) and nirvana.²³

²² See (3.4.2.1) comy (6) n.

²³ For further details, see **Muni S** (Sn 1.12), SD 49.20; SD 44.1 (1.4.1); SD 40a.1 (1.3.1).

3.1 (Iti) Duccarita Sutta (It 3.2.5)

3.1.1 Precept-keeping and moral training

3.1.1.1 The (Iti) Duccarita Sutta (It 64) presents a succinct definition of the 3 kinds of morally impure conduct (*duccarita*). Hence, it deals with the negative aspects of moral training, that is, moral evil (*papa* or *akusala* or both), namely, those of the body, speech and the mind.²⁴ Hence, this is more than just keeping the precepts; it is **moral training** (*sīla, sikkhā*), the 1st aggregate and foundation of the noble eightfold path. Hence, it's not just restraint of body and speech, but also restraint of the mind (intention) behind these actions.

3.1.1.2 Like its positive counterpart, **the (Iti) Sucarita Sutta** (It 65) [3.2], the (Iti) Duccarita Sutta is a short sutta with 2 closing verses. It simply defines the “3 kinds of morally impure conduct” as those of the body, speech and the mind, that is, the 3 karmic doors, without any elaboration. Such an elaboration is, however, given in **the (Dasaka) Cunda Sutta** (A 10.176,6-9) itself below [3.8].

3.1.2 The closing verses

The 2 closing verses, too, are terse, simply stating that one who commits such evils would [§5] arise in hell (that is, a suffering state) [§6]. It is likely that “hell” (*niraya*) here is a synecdoche [shorthand] for any of the subhuman states: those of *the asura, the animal, the preta and the hellbeing*.²⁵

Depending on the severity of the evils we have done, whether they are dominated by *greed, hate, delusion or fear* [3.0.2.2], we would arise in a state commensurate with the negative emotion that we habitually have and express. Even when we are reborn as humans, we are likely to be characterized and limited by those *subhuman* characteristics despite our human body and externality.²⁶

SD 59.10(3.1)

(Iti) Duccarita Sutta

The (Iti Vuttaka) Discourse on Bad Conduct • **It 64/3.2.5/54 f**
It 3.2.5 (Khuddaka Nikāya 4) Itivuttaka 3, Tika Nipāta 2, Dutiya Vagga 5
 Theme: The 3 kinds of morally impure conduct

1 This was indeed spoken by the Blessed One, spoken by the arhat [worthy one], thus have I heard.²⁷

2 These, bhikshus, are **the 3 kinds of impure [bad] conduct**. *duccarita*
 What are the three?

3 The impure conduct of the body, the impure conduct of speech, the impure conduct of the mind.

These, bhikshus, are the 3 kinds of impure conduct.

4 The Blessed One said this matter [meaning]²⁸; therein [of that matter] he said this:²⁹

²⁴ The opp of *papa* (evil) is *puñña* (good, merit); *kusala* (wholesome) is often tr as “good,” too. On their differences, see SD 18.7 (6.4).

²⁵ On these subhuman states as psychological traits, see SD 48.1 (5.2.4).

²⁶ On the fact that we are born with only *a human body*, but the human mind needs to be cultivated: SD 21.6 (1.2.2).

²⁷ *Vuttam h’etaṃ bhagavatā. Vuttam arahatā’ ti me sutam*. This is said to be spoken by the laywoman **Khujjut-tarā**: see SD 16.14 (1).

- 5 *Kāya,duccaritaṃ katvā
vacī,duccaritāni ca
mano,duccaritaṃ katvā
yañ,c'aññaṃ dosa,saññitaṃ*³⁰ Having committed bad conduct of body,
bad conduct of speech, [unwholesome ways with words,]
and bad conduct of mind,
and any other related wrong,
- 6 *akatvā kusalaṃ kammaṃ
katvānākusalaṃ bahum
kāyassa bhedaṃ duppañño
nirayaṃ so upapajjatīti* not doing (any) wholesome deed,
having done much that is unwholesome,
with the body's breaking up, the unwise
is reborn in **hell**.
- 7 This matter [meaning], too, was by the Blessed One. Thus I have heard.³¹

pañcamam

3.2 (Iti) SUCARITA SUTTA (It 3.2.6)

3.2.1 The (Iti) Sucarita Sutta (It 65) presents a succinct definition of the 3 kinds of morally pure conduct (*sucarita*). Hence, it deals with the positive or wholesome aspect of moral training, that is, moral virtue (*sīla, puñña or kusala*).³² Like its negative counterpart, **the (Iti) Duccarita Sutta** (It 64) [3.1], the (Iti) Sucarita Sutta is a short text with 2 closing verses.

It simply defines the “3 kinds of pure conduct” as those of *the body, speech and the mind*, that is, the 3 karmic doors, without any elaboration. An elaboration is, however, given in **the (Dasaka) Cunda Sutta** (A 10.176,15 f) [3.8].

3.2.2 Two aspects of this teaching (*kathā*, literally, “talk”) of **the 3 karmic doors** should be known, namely: (1) the prescriptive (*paññatti*) and (2) the karmic courses (*kamma,patha*).³³

(1) The prescriptive teaching (*paññatti kathā*) is understood thus:

Bodily good conduct is the non-transgression of the prescribed training-rules (*paññatti sikkhāpada*) with respect to *the body-door*.

Verbal good conduct is the non-transgression of the prescribed training-rules with respect to *the speech-door*.

Mental good conduct is the non-transgression of the prescribed training-rules with respect to *both*³⁴ (body-door and the speech-door).

(2) The teaching on the karmic courses (*kamma,patha kathā*) is understood thus:

Bodily good conduct is the 3 abstinences by way of intentions (*cetanā*) not to *kill*, not to *steal* and not to commit *sexual misconduct* (the 1st 3 of the 5 precepts and of the 10 wholesome karmic courses).

²⁸ *Attha* is polysemic: we can take “matter” as referring to the preceding, and “meaning” as given in the foll.

²⁹ *Etam atthaṃ bhagavā avoca, tatth'etaṃ iti vuccati*. This may be seen thus: the former phrase refers to the teaching in meaning (*attha*) (true reality), reflecting the 1st 2 noble truths; the latter is its purpose (*attha*).

³⁰ Be *dosa,samhitam*; Ce Se ItA; Ee *dosa,saññitam*.

³¹ *Ayam pi attho vutto bhagavatā. Iti me sutan ti*. The foll verse is quoted at Kvu 477 (Kvu:SR 273); cf V 2:205.

³² The opp of *papa* (evil) is *puñña* (good, merit); *akusala* (wholesome) is often tr as “good,” too. On their differences, see SD 18.7 (6.4).

³³ Abridged in ItA 2:34,21-30; here elaborated in full.

³⁴ “Both” (*ubhay'attha*) here clearly refers to the mind as intention (*cetanā*) behind any bodily or verbal act.

Verbal good conduct is the 4 abstinences by way of the intentions of not *lying*, not *slandering*, not using *harsh speech* and not indulging in *frivolous chatter* (the 4th precept and the 4 kinds of right speech of the 10 wholesome karmic courses).³⁵

Mental good conduct is the 3 states that are associated with the absence of *covetousness*, freedom from *ill will*, and cultivating *right view*.³⁶

3.2.3 The 2 closing verses of It 65, too, are terse, simply exhorting us to abandon evil [§5], and to do good [§6]; then, one arises in heaven (that is, a happy state) [§6d]. “**Heaven**” (*sagga*) here is probably a synecdoche for any kind of happy state, even as a human. However, this excludes the subhuman states: *the asura, the animal, the preta and the hellbeing* are, as a rule, suffering states. [3.1.2]

Depending on the strength of the good we have done and whether they are bodily acts, speech or thoughts, we would arise in a state commensurate with our habitual positive emotion and the kind of wholesome features reflective of our past deeds, whether we are reborn as humans or in the heavens. In other words, we become our karma. [3.1.2]

SD 59.10(3.2)

(Iti) Sucarita Sutta

The (Iti Vuttaka) Discourse on Good Conduct • It 65/3.2.6/55

It 3.2.6 (Khuddaka Nikāya 4) Itivuttaka 3, Tika Nipāta 2, Dutiya Vagga 6

Theme: The 3 kinds of morally pure conduct

- 1 This was indeed spoken by the Blessed One, spoken by the arhat [worthy one], thus have I heard.³⁷
- 2 These, bhikshus, are **the 3 kinds of pure [good] conduct**. *sucarita*
What are the three?
- 3 The pure conduct of the body, the pure conduct of speech, the pure conduct of the mind.
These, bhikshus, are the 3 kinds of pure conduct.
- 4 The Blessed One said this matter [meaning]³⁸; therein [of that matter] he said this:³⁹
- 5 *Kāya,duccaritaṃ hitvā* Having abandoned bad conduct of body,
vacī,duccaritaṇi ca bad conduct of speech, [wrong ways with words,] too,
mano,duccaritaṃ hitvā having given up bad conduct of mind,
*yañ,c'aññāṃ dosa,saññitaṃ*⁴⁰ and any other related wrong,
- 6 *akatvākusalaṃ kammaṃ* not doing (any) unwholesome deed,
katvāna kusalaṃ bahum having done much that is wholesome,

³⁵ “Wrong speech” (*micchā,vācā*) comprises the 4 wrong kinds of speech, namely lying (*musā,vāda*), slander (*pi-suṇā vācā*), harsh speech (*pharusā vācā*) and frivolous chatter (*samphappalāpa*): SD 10.16 (3).

³⁶ For technical details on the precepts, see DhsA 104 f (DhsA:P 137 f); Abhs:BRS 2nd ed 1999:209 f.

³⁷ *Vuttaṃ h'etaṃ bhagavatā. Vuttaṃ arahatā' ti me suttaṃ*. This is said to be spoken by the laywoman **Khujj'uttarā**: see SD 16.14 (1).

³⁸ *Attha* is polysemic: we can take “matter” as referring to the preceding, and “meaning” as given in the foll.

³⁹ *Etam atthaṃ bhagavā avoca, tatth'etaṃ iti vuccati*. This may be seen thus: the former phrase refers to the teaching in meaning (*attha*) (true reality), reflecting the 1st 2 noble truths; the latter is its purpose (*attha*).

⁴⁰ Be *dosa,saññitaṃ*; Ce Se ItA; Ee *dosa,saññitaṃ*.

*kāyassa bhedaṃ duppañño
nirayaṃ so upapajjatīti*

with the body's breaking up, the wise
is reborn in **heaven**.

7 This matter [meaning], too, was by the Blessed One. Thus I have heard.⁴¹

chakkam

3.3 (Iti) SOCEYYA SUTTA (It 3.2.7/55)

3.3.1 Key words

3.3.1.1 While the 2 preceding suttas—the (Iti) Duccarita Sutta (It 64) and the (Iti) Sucarita Sutta (It 65) [3.1 f]—define morality in terms of **acts** (through the body, speech and the mind), **the (Iti) Soceyya Sutta** (It 66) defines moral purity both as the abstaining from the unwholesome courses of karma and as **the moral virtue** resulting from those karmic acts, that is, with the tranquillization (*paṭipassadhi*) of all the defilements (ItA 2:35,6-9). This is fully elaborated in **the (Dasaka) Cunda Sutta** (A 3.120) [3.8].

3.3.1.2 The (Iti) Soceyya Sutta briefly defines moral virtue as the utter purity of the body, speech and mind, that is, when all the 3 kinds of impurities have been uprooted (*samuccheda*): the 3 unwholesome roots have been abandoned. In its closing verse [§3], it refers to **the arhat**, the one “without influxes” (*anāsava*), that is, free from *sensual desire, existence, views and ignorance*.⁴²

3.3.1.3 Another interesting point is that **the closing verse** speaks of the arhat as one who “(has) abandoned **the all**” (*sabba, pahāyinaṃ*), that is, mastered sense-restraint and fully freed his mind. The “all” (*sabba*) here refers to all our 6 sense-bases and their respective sense-objects.⁴³ They are also known as “**the world**” (*loka*), that is, the virtual world we each project as our private reality, by which we are deluded. Hence, in **the Satipaṭṭhāna Sutta** (M 10), for example, in its contemplations, we are instructed to remove “covetousness and displeasure in regard to the world.”⁴⁴ This is a vital teaching that we need to spend some time studying, reflecting and digesting.

3.3.2 Overview of suttas

Hence, we have the following subtle differences in their definitions, which, in essence, refer to our wholesome karmic state:

[3.1] (Iti) Duccarita Sutta	It 64	the impure conduct of body, speech and mind
[3.2] (Iti) Sucarita Sutta	It 65	the pure conduct of body, speech and mind
[3.3] (Iti) Soceyya Sutta	It 66	the purity of body, speech and mind
[3.4] (Iti) Moneyya Sutta	It 67	the sage's purity of body, speech and mind

⁴¹ *Ayam pi attho vutto bhagavatā. Iti me sutan ti.* The foll verse is quoted at Kvu 477 (Kvu:SR 273); cf V 2:205.

⁴² Respectively, *kām'āsava, bhav'āsava, diṭṭh'āsava, avijjāsava*: D 16,10.4 n (SD 9); SD 56.4 (3.8). The older set mentions only 3 influxes: those of sensual desire, existence and ignorance; SD 30.3 (1.3.2).

⁴³ On “the all” (*sabba*) as our senses and sense-objects, see **Sabba S** (S 35.23), SD 7.1; SD 57.10 (1.2.2.4).

⁴⁴ See eg **Satipaṭṭhāna S** (M 10) defs of each of the 4 contemplations (*anupassanā*) of the body, feelings, the mind and dharmas: “a monk dwells exertive, clearly aware, mindful, contemplating (the body ... feelings ... the mind ... dharmas ...), removing covetousness and displeasure in regard to the world” (M 10,3), SD 13.3.

[3.5] Soceyya Sutta 1	A 3.118	the purity of body, speech and mind in detail
[3.6] Soceyya Sutta 2	A 3.119	the purity of body, speech and mind in terms of meditation
[3.7] (Tika) Moneyya Sutta	A 3.120	the purity of body, speech and mind of a renunciant
[3.8] (Dasaka) Cunda Sutta	A 10.176	purity and impurity in terms of the karmic courses

SD 59.10(3.3)

(Iti) Soceyya Sutta

The (Iti Vuttaka) Discourse on Purity [the Purities] • It 66/3.2.7/55 f
It 3.2.7 (Khuddaka Nikāya 4) Itivuttaka 3, Tika Nipāta 2, Dutiya Vagga 7
 Theme: The 3 kinds of moral purity

1 This was indeed spoken by the Blessed One, spoken by the arhat [worthy one], thus have I heard.⁴⁵

2 These, bhikshus, are **the 3 purities [kinds of purity]** *soceyyāni*

What are the three?

Bodily purity, verbal purity, mental purity. *kāya,soceyya vacī,soceyya mano,soceyya*

These, bhikshus, are the 3 purities.

3 *Kāya,sucim vācā,sucim* The one pure in body, pure in speech,⁴⁶
ceto,sucim anāsavaṃ [56] pure in mind, without influxes, [3.3.1]
suci,soceyya,sampannam accomplished in purity well purified,
āhu sabba,pahāyinan'ti one is said to have abandoned the all. [3.3.1]

4 This matter [meaning], too, was spoken by the Blessed One. Thus I have heard.⁴⁷

sattamam

3.4 (ITI) MONEYYA SUTTA (It 67) = SD 49.22

For further Introductory Notes, see SD 49.22.

3.4.1 The muni

In **the (Iti) Moneyya Sutta** (It 67), the sage (muni) is one who wisely understands (munāti) this world and the next, his own wellbeing and that of others.⁴⁸ The “others that he benefits” (*para,hita*) are the good worldling (who keeps to the precepts), the 7 kinds of learners (*sekha*), and the arhat. But here, the arhat is meant, since he benefits the most by way of self-awakening.

⁴⁵ *Vuttam h'etaṃ bhagavatā. Vuttam arahatā' ti me sutam.* This is said to be spoken by the laywoman **Khujj'uttarā**: see SD 16.14 (1).

⁴⁶ In such a context, “pure” (*suci*) means free from greed, hate and delusion; in the case of the unawakened, may be with neither greed nor hate, but when knowingly and wholesomely done, without delusion.

⁴⁷ *Ayam pi attho vutto bhagavatā. Iti me sutan ti.* The foll verse is quoted at Kvu 477 (Kvu:SR 273); cf V 2:205.

⁴⁸ This said of refuge-going to the Buddha in Comy (VvA 231,25-30) on **Chatta Māṇavaka Vv** (Vv 5.3,1).

3.4.2 Munihood (*moneyya*) [SD 49.22(1.2)]

3.4.2.0 By *moneyyāni* (pl) is meant the states of the silent sage (*muni*), namely, the bodily, verbal and mental conduct of the arhat (*arahato kāya, vacī, mano, samācārā*, ItA 2:35,15). Alternatively, *moneyyāni* are those qualities (*dhammā*) in the practice of a sage that brings about the state (*bhavā*) of sagehood.⁴⁹

3.4.2.1 Here is a detailed account of “**bodily purity**” defined as “sagehood of the body” (*kāya, moneyya*) according to the Iti,uttaka Commentary, quoting **the Mahā Niddesa**:⁵⁰

Therein, what is **sagehood of the body**? The sagehood of the body is as follows:

(1) abandonment of the threefold bodily misconduct	<i>ti, vidhānaṃ kāya, duccharitānaṃ pahānaṃ</i>
(2) the threefold bodily good conduct	<i>ti, vidhānaṃ kāya, sucaritaṃ</i>
(3) knowledge arising with the body as object	<i>kāy'ārammaṇaṃ ñāṇaṃ</i>
(4) full knowledge connected with the body	<i>kāya, pariññā</i>
(5) the path connected with the full knowledge of the body	<i>(kāya,) pariññā, sahagato maggo</i>
(6) abandonment of lustful desire towards the body	<i>kāye chanda, rāgassa pahānaṃ</i>
(7) ceasing of bodily-formations leading to the attainment of the 4th dhyana ⁵¹	<i>kāya, saṅkhāra, nirodho catuttha-j,jhāna, samāpatti</i>

(ItA 2:35,18-24)

These 7 phrases may be interpreted as referring to the stages of progress to awakening by way of “sagehood” (*moneyya*), based on **the Maha Niddesa**, the canonical commentary (on **the Guh'atthaka Sutta**, Sn 4.2/779b on *muni*), and **the Saddhamma, pajjotika**, the Commentary on the Mahā Niddesa itself. Hence, we have at least 3 levels of exegeses (the suttas, the canonical commentary, and the later commentary), besides the modern commentary.

COMMENTARY

(1) “The abandonment of the threefold bodily misconduct” refers to the 1st 3 of the 5 precepts and of the 10 unwholesome courses of action [2.3]: we diligently, compassionately and wisely work to give up *killing, stealing and sexual misconduct*, that is, cultivate bodily moral restraint.

(2) “The threefold bodily good conduct” is the accomplishment in bodily moral virtue by abstaining from *killing, stealing and sexual misconduct*: this is **right action**,⁵² the purity of bodily conduct.

(3) “The knowledge arising with the body as object” is the practice of any body-based meditation, especially the breath meditation, or a practice leading up to the breath meditation. This occurs by way of reflecting on impermanence and so on. (NmA 176,28)

(4) “Full knowledge connected with the body” refers to seeing the body as being composed of the 4 elements (earth water, fire and wind),⁵³ and which is nourished by food; noting how the body itself is subject to impermanence, to rising and falling, to conditioned existence, to decay. Such an understanding should move us to practise the perception of impermanence (*anicca, saññā*)⁵⁴ and breath meditation.⁵⁵

⁴⁹ On the sage (*muni*) and sagehood (*moneyya*), see **Muni S** (Sn 1.12), SD 49.20; SD 44.1 (1.4.1); SD 40a.1 (1.3.1).

⁵⁰ For a full translation of **Guh'atthaka Sutta Niddesa** (Nm 1:57 f) on *muni* (Sn 779), see SD 49.22(1.2).

⁵¹ On the 4th dhyana, see **Dhyana**, SD 8.4 (5.4).

⁵² On right action (*sammā kammanta*), see SD 10.16 (4).

⁵³ On the 4 elements, see **Mahā Rāhu'ovāda S** (M 11,8-11, with §12 on “space”) SD 3.11.

⁵⁴ On the perception of impermanence, see (**Anicca**) **Cakkhu S** (S 25.1) + SD 16.7 (5).

(5) “**The path connected with that full knowledge.**” The Commentary explains this as the “experiential knowledge” (*pavatta ñāṇa*) beginning with examining what and how we know (*ñāta*) of the nature of the body (the physical senses) by investigating (*tīraṇa*) its *impermanence, suffering and nonself* so that we naturally abandon (*pahāna*) all views regarding it as being permanent, pleasant or self (*kāyaṃ ñāta,-tīraṇa,pahāna,pariññāhi jānana,vasena pavattaṃ ñāṇaṃ*, NmA 176,27-29).

We may take this as referring to the arising of streamwinning.

(6) “**The abandoning of lustful desire⁵⁶ towards the body**” refers to the overcoming of all the 5 lower fetters—*self-identity view, spiritual doubt, attachment to rules and rites, sensual lust and repulsion*⁵⁷—that is, the attaining of non-returning.⁵⁸

(7) “**Ceasing of bodily-formation leading to the attainment of the 4th dhyana,**” which technically, refers to the stage in breath meditation when the breath ceases to be a physical object.⁵⁹ In fact, it can be said to cease as “physical breath,” as we know it, with the attaining of the 4th dhyana [above]. At this level, the meditator emerges from dhyana,⁶⁰ and directs his super calm and clear mind to directly see into the true nature of things and awaken to arhathood.⁶¹

(Nm 1:57,12-19; NmA 176 f)⁶²

This interpretation is based on taking “**the body**” (*kāya*) as comprising both body (*rūpa*) and mind (*nāma*), either of which needs to be examined as being conditioned, hence, impermanent. Hence, either can be an object of meditation.

However, if we take the body here simply as one of the 3 karmic doors, then we should “scale down” the above explanation, *mutatis mutandis*, to refer to the meditative focus up to **the 4th dhyana**.

3.4.2.2 The Mahā Niddesa goes on to define “the sagehood of speech” (*vacī,moneyya*) as follows:

Therein, what is **sagehood of speech**? The sagehood of speech is as follows:

(1) the abandonment of the fourfold verbal misconduct	<i>catu-b,bidha,vacī,duccaritassa pahānaṃ</i>
(2) the fourfold verbal good conduct	<i>catu-b,bidhaṃ vacī,sucaritaṃ</i>
(3) the knowledge arising with speech as object	<i>vācārammaṇe ñāṇaṃ</i>
(4) full knowledge connected with speech	<i>vācā,pariññā</i>
(5) the path connected with the full knowledge of speech	<i>vācā,pariññā,sahagato maggo</i>
(6) the abandonment of lustful desire ⁶³ towards speech	<i>vācasmiṃ chanda,raga-p,pahānaṃ</i>
(7) the ceasing of verbal formations leading to the attainment of the 2nd dhyana	<i>vacī,saṅkhāra,nirodhā dutiya-j,jhāna,-samāpatti</i> (ItA 2:35,25-29)

⁵⁵ On breath meditation, see **Ānāpāna,sati S** (M 118,5-7+15-22), SD 7.13.

⁵⁶ “Lustful desire” (*chanda,rāga*). By itself, *chanda*, is an ethically neutral psychological term, meaning “intention” (*cetasika*), one of the general mental factors [BDict Table II]. Abhidhamma & Comys gloss it with “a wish to do” (*kattu,kamyatā,chanda*) (Vbh 208,27; VbhA 290,14; DhsA 132,36; Vism 208,27, 466,16 ≈ DhsA 132,46). When intensified, it acts as a “predominance condition” (*adhipati,paccaya*) [Vism 385,11; BDict: paccaya]. It is negative as the 1st of the 4 biases or wrong paths (*agati*) of greed (*changāgati*), hate (*dosāgati*), delusion (*mohāgati*), and fear (*bhayāgati*) (V 1:339,38; A 2.46/1:72, 4.17-20/2:18 f, 5.272-285/3:274 f, 9.8/4:372; Vism 683,28).

⁵⁷ Respectively: (1) *sakkāya,diṭṭhi*, (2) *vicikicchā*, (3) *sīla-b,bata parāmāsa*, (4) *kāma,raga*, (5) *paṭigha*. These 5 lower fetters bind us to the sense-world (*kāmāvacara*); hence, called “internal” fetters (*ajjhata,sam-yojana*): **Ajjhatta Bahiddhā Saññojana Sutta** (A 2.4.5), SD 80.5.

⁵⁸ On non-returning (*anāgāmitā*), see SD 10.16 (13).

⁵⁹ On the breath as “bodily formation” (*kaya,saṅkhāra*), see (S 41.6,7), SD 48.7.

⁶⁰ See **Dhyana**, SD 8.4.

⁶¹ On arhathood, see (**Arahatta**) **Susīma S** (S 12.70), SD 16.8; SD 10.16 (14).

⁶² For a fuller tr, see SD 49.22(1.2).

⁶³ “Lustful desire” (*chanda,rāga*) [2.4.3.1 (6) n].

COMMENTARY

(1) “**The abandonment of the fourfold verbal misconduct**” refers to the 4th of the 5 precepts, and 4th-7th limbs of the 10 courses of wholesome karma [2.3]: we diligently, compassionately and wisely work to stop *lying, slandering, using harsh speech and chattering frivolously*, that is, cultivate verbal restraint.

(2) “**The fourfold verbal good conduct**” is the accomplishment in moral virtue by abstaining from *lying, slandering, using harsh speech and talking frivolously*: this is the practice of **right speech**,⁶⁴ the purity of verbal conduct.

(3) “**The knowledge arising with speech as object**” seems to be a “sound-based” reflection or meditation. From the above explanations, clearly, this refers to a Dharma-based knowledge and understanding arising from right speech—by way of *truth, unifying speech, beautiful language and beneficial talk*—which, of course, characterize the Buddha Dharma.

(4) “**Full knowledge connected with speech**”: this is the ensuing step, the fruit of the preceding. The basic idea of this point is, I think, that of Dharma-centred learning, that is, a systematic, disciplined and goal-oriented **study** of the suttas and teachings, so that, having heard the Dharma, we are able to properly **practise** “in accordance with the Dharma” (*dhammānuddhamma*), and **realize** the freedom of awakening (*bodhi*).⁶⁵

(5) “**The path connected with the full knowledge of speech**”: this probably refers to gaining insight into true reality through listening to talks on the Dharma (*dhamma-s, savana*) and by discussing Dharma in sutta study (*pariyatti*). The **Vimutt’āyatana Sutta** (A 5.26) tells us, for example, that liberating insight (*vimutti*) may arise even while listening to the Dharma, or teaching it, or reciting it, and, of course, while reflecting on it, or while meditating.⁶⁶

(6) “**The abandonment of lustful desire⁶⁷ by way of speech**” means that such experiences (various mastering of the Dharma through speech) should help us understand how, when we are drowned in and haunted by our sense-experiences, we lose our *free will* in unwholesome self-effort.⁶⁸ We are then merely puppets whose strings are pulled and played by our latent tendencies (*anusaya*), expressed as *greed, hate and delusion* in our conscious mind.⁶⁹

As we better understand the Dharma of *impermanence, suffering and nonself*, we are able to loosen our craving and clinging that is sensual lust. We learn to cut numerous strings of greed, hate and delusion. When sensual lust (along with its related defilements) is abandoned, we effectively abandon the 5 lower fetters⁷⁰ to become **non-returners** [3.4.2.1 (6)].

(7) “**The ceasing of bodily formations leading to the attainment of the 2nd dhyana**”: The Commentary is here reminding us of the limits of speech and language. First, we think and ponder, which leads to speech; hence, thinking-and-pondering (*vitakka, vicāra*) are called “verbal formation” (*vacī, saṅkhāra*). All thinking and pondering cease in the 2nd dhyana; hence, all speech ceases, too.⁷¹

This refers to that depth of dhyana meditation when speech totally ceases, that is, the 2nd dhyana; hence, it is often called “the noble silence.”⁷² Even at this level, having emerged with a mind of super calm and clarity, we should direct it to seeing directly into true reality to attain the path, even arhathood. (Nm 1:57,20-26)⁷³

⁶⁴ On right speech (*sammā vācā*), see SD 10.16 (3).

⁶⁵ On awakening and nirvana, see SD 50.1 (3.4.1.2); SD 50.13 (2.4).

⁶⁶ A 5.26/3:21-24 (SD 21.5). See also **Listening beyond the ear**, SD 3.2 (5.2).

⁶⁷ “Lustful desire” (*chanda, rāga*) [2.4.3.1 (6) n].

⁶⁸ See **Atta, kāri S** (A 6.38), SD 7.6; **Free will and Buddhism**, SD 7.7.

⁶⁹ See **Anusaya**, SD 31.3. Technically, the 3 unwholesome roots work at the level of the preconscious: SD 17.8a (6.1).

⁷⁰ See (3.4.2.1) comy (6) n.

⁷¹ See **Kāma, bhū S 2** (S 41.6,7), SD 48.7.

⁷² On the 2nd dhyana, see SD 8.4 (5.2); on the silence of the 2nd dhyana, see SD 8.4 (5.1.3).

3.4.2.3 The Mahā Niddesa continues in its exegesis to define “the sagehood of the mind” (*mano,-moneyya*) as follows:

“Therein, what is **sagehood of the mind**?

The sagehood of the mind is as follows:

- (1) the abandonment of the threefold mental misconduct
- (2) the threefold mental good conduct
- (3) the knowledge arising with the mind as object
- (4) full knowledge connected with the mind
- (5) the path connected with the full knowledge of the mind
- (6) the abandonment of lustful desire⁷⁴ towards the mind
- (7) ceasing of thought-formations that is the attainment of the cessation of perception and feeling

ti,vidha,mano,duccaritassa pahānaṃ
ti,vidhaṃ mano,sucaritaṃ
manārammaṇe ñāṇaṃ
mano,pariññā
mano,pariññā,sahagato maggo
manasmim̃ chanda,raga-p,pahānaṃ
citta,saṅkhāra,nirodhā saññā,veda-
vedayita,nirodha,samāpatti
 (ItA 2:35,30-36,2)

COMMENTARY

(1) “The abandonment of the threefold mental misconduct” refers to the 5th precept against intoxication and addiction, but technically, also refers to the last 3 of the 10 unwholesome courses of action, that is, *covetousness, ill will and wrong view* [2.3]. Our Dharma training begins with our diligently, compassionately and wisely abstaining from these unwholesome mental karma. This is mental restraint.

(2) “The threefold mental good conduct” is the accomplishment of moral virtue by abstaining from *covetousness, ill will and wrong view*, and cultivating *charity, lovingkindness and wisdom*: this is the practice of **right thought** (*sammā saṅkappa*), which technically means abandoning all intentions rooted in *greed, hatred or delusion* (at least in the first 2 roots, anyway). This is the purity of mental conduct.

(3) “The knowledge arising with the mind as object” refers to knowing our mind just as it is: whether it is troubled by any of the 5 mental fetters (*pañca,nīvaraṇa*) [3.6.2.1] or not, or that it is focused, or liberated in some way.⁷⁵

(4) “Full knowledge connected with the mind” comes from seeing it as comprising *perception, feeling, formations and consciousness*, and investigating how they work in a conscious body (*sa,viññāṇaka kāya*)⁷⁶ as **the 5 aggregates** (*pañca-k,khandha*).⁷⁷ This knowledge is that of watching and learning how the aggregates work in daily life, and what happens to us in the process.

(5) “The path connected with the full knowledge of the mind” refers to seeing the true nature of the 5 aggregates as being impermanent in every way. As such, there is no way we can own any of them or actually control them. Not knowing this, running after them, clinging to them, only brings suffering. As our understanding broadens and deepens in this way, we see ever more clearly and directly that none of these aggregates, or anything outside of them, or something else has any essence, existing in themselves. They are all conditioned realities: this is fully knowing the mind.

(6) “The abandonment of lustful desire”⁷⁸ towards the mind arises from our full knowledge of the mind and true reality. “Lustful desire” (*chanda,rāga*) is a shorthand for our habitual tendencies that compel us to follow and remain stuck in our world of sense-experiences at the cost of mental cultivation and

⁷³ The exegesis here is a word commentary without any elaboration. Hence, most of this section is a modern commentary based on that the body [3.4.2.1].

⁷⁴ “Lustful desire” (*chanda,rāga*) [2.4.3.1 (6) n].

⁷⁵ This is the contemplation of the mind (*cittānupassanā*): **Satipaṭṭhāna S** (M 10,34), SD 13.3: see nn there.

⁷⁶ On the conscious body (*sa,viññāṇaka kāya*), see SD 17.8a (12.3); SD 56.1 (4.3.2.2) n.

⁷⁷ See **(Upādāna) Parivaṭṭa S** (S 22.56), SD 3.7; SD 3.7 (6+7).

⁷⁸ “Lustful desire” (*chanda,rāga*) [2.4.3.1 (6) n].

growth. When we fully understand the true conditioned nature of the mind, we are free from lustful desire. We become **non-returners**. [3.4.2.1 (6)]

(7) “The ceasing of thought-formations that is the attainment of the cessation of perception and feeling.”⁷⁹ In meditative terms, we transcend *speech* and enjoy noble silence in the 2nd dhyana [3.4.2.2]. The breath itself ceases (as a bodily formation) in the 4th dhyana [3.4.2.1 (7)]. Non-returners and arhats—since they have transcended sensual desire (the physical body)—enjoy the full powers of their mind.

Now, perception and feeling are mental, dependent on the mind; hence, they are “thought-formation”⁸⁰ (*citta,saṅkhāra*).⁸¹ Having mastered the 4 form dhyanas and the 4 formless attainments, the non-returner and the arhat then transcend thought-formation, including perception and feeling, to attain cessation (*nirodha*); hence, it is called “**the cessation of perception and feeling.**”

(Nm 1:57,27-58,2)⁸²

The (Iti) Moneyya Sutta (It 67) has been translated with commentary in **SD 49.22**. Only the translation is given here:

SD 59.10(3.4) = SD 49.22

(Iti) Moneyya Sutta

The (Iti Vuttaka) Discourse on Sagely Silence • **It 67/3.2.8/56**
It 3.2.8 (Khuddaka Nikāya 4) Itivuttaka 3, Tika Nipāta 2, Dutiya Vagga 8
 Theme: The 3 kinds of sagely silence

- 1 This was indeed spoken by the Blessed One, spoken by the arhat, thus have I heard.⁸³
- 2 Bhikshus, there are these **3 kinds of sagehood**. What are the three?

(1) Bodily sagehood,	<i>kāya,moneyya</i>
(2) Verbal sagehood,	<i>vacī,moneyya</i>
(3) Mental sagehood.	<i>mano,moneyya</i>

These, bhikshus, are the 3 kinds of sagehood.

- 3 The Blessed One said this matter [meaning]⁸⁴; therein [of that matter] he said this:⁸⁵

*Kāya,muniṃ vacī,muniṃ*⁸⁶
*mano,muniṃ*⁸⁷ *anāsavaṃ*

The sage of the body, the sage of speech,
 the sage of the mind that is influx-free:

⁷⁹ On the cessation of perception and feeling (*saññā,vedayita nirodha*), see SD 48.7 (3.2); SD 50.7 (1.2).

⁸⁰ “Thought-formation” is here an uncountable abstract n, referring to a mental process.

⁸¹ See **Kāma,bhū S 2** (S 41.6,7), SD 48.7.

⁸² The exegesis here is a word-commentary without any elaboration. Hence, most of this section is a modern comy based on bodily purity [3.4.2.1].

⁸³ *Vuttam h’etaṃ bhagavata, vuttam arahatā’ti me sutam*. This is said to be spoken by the laywoman **Khujj’uttarā**: see SD 57.26 (1.2.2.3): see SD 16.14 (1).

⁸⁴ *Attha* is polysemic: we can take “matter” as referring to the preceding, and “meaning” as given in the foll.

⁸⁵ *Etam attham bhagavā avoca, tatth’etaṃ iti vuccati*. This may be seen thus: the former phrase refers to the teaching in meaning (*attha*) (true reality), reflecting the 1st 2 noble truths; the latter is its purpose (*attha*).

⁸⁶ This whole verse also at **(Tika) Soceyya S 2** (A 3.119/1:273) & **(Iti) Soceyya S** (It 3.2.7/55). Cf **(Tika) Moneyya S** (A 3.120), which has “He is said to have let go of the all” (*āhu sabba-p,pahāyinarā*), SD 49.21.

*munim moneyya,sampannam
āhu niṇhāta,pāpakan'ti*⁸⁸

the sage who is accomplished in sagehood—
he is said to be washed clean of (all) badness.

This matter, too, was spoken by the Blessed One. Thus I have heard.

— *aṭṭhamam* —

3.5 SOCEYYA SUTTA 1 (A 3.118)

3.5.1 The Soceyya Sutta 1 (A 3.118) lists the 3 kinds of purity (*soceyyāni*), which is plural but may here be taken as an uncountable abstract noun. In other words, while the related suttas—It 64 [3.1], It 65 [3.2] and It 66 [3.3]—define moral purity (*soceyya*) as the act of keeping the precepts, as good conduct (*su-carita*), the Soceyya Sutta 1, and also Soceyya Sutta 2 (A 3.119) [3.6], presents this purity as **a state of mind**, that is, the wholesomeness behind each of the 3 kinds of actions: bodily, verbal and mental.

3.5.2 Precepts, karma and the path

3.5.2.1 The Soceyya Sutta 1 is the only text of the septad [Contents] that defines each of the 3 kinds of good conduct of purity in some detail, that is, as a part of the 10 wholesome courses of action (*kusala kamma,patha*), but not as detailed as in **the (Dasaka) Cunda Sutta** (A 10.176) [§§§12-14], the main title in this chapter (SD 59.10).

In either case—A 3.118 and A 10.176—the 10 wholesome courses of action are closely related to the limbs of **the noble eightfold path**, thus:

<u>wholesome courses of action</u> ⁸⁹		<u>the noble eightfold path</u>
(1) not killing	(compassion)	} <u>right action, right livelihood</u>
(2) not stealing	(charity)	
(3) avoiding sexual misconduct	(respect)	
(4) truthfulness	(truth)	} <u>right speech</u>
(5) unifying speech	(fellowship)	
(6) pleasant speech	(right speech)	
(7) useful talk	(wise counsel)	} <u>right effort, right mindfulness, right concentration</u>
(8) contentment	(renunciation)	
(9) non-violence	(lovingkindness)	
(10) right view	(wisdom)	} <u>right thought</u> <u>right view</u>

Table 3.5 The wholesome courses of action and the eightfold path [Table 2.3]

3.5.2.2 One of the first things we should note in Table 3.5 above is how **the 5 precepts** encompass (at least in spirit) all the 10 courses of action. The first 3 precepts are identical to the avoiding of the first

⁸⁷ At **(Tika) Moneyya S** (A 3.120), this reads *ceto,munim*, which translates identically as here (SD 49.21).

⁸⁸ Cf NmA 1:177; SnA 2:428.

⁸⁹ See 2.3 n.

3 unwholesome courses of action, that is, *killing, stealing and sexual misconduct*. The 4th precept against *lying* encompasses limbs 4-7 on the 4 kinds of wrong speeches; and the 5th precept (against *intoxication, addiction and unmindfulness*) is rooted in the last 3 of the 10 courses of action.

The effects of breaking the 5th precept are, as a rule, negative, and need some clarification. When we are intoxicated or addicted to any kind of drug or substance, not only would we be intoxicated, but our mind will be clouded up and unclear for a long time after taking the intoxicant (besides the serious deleterious effects on our physical health).⁹⁰

Such a negative mental state weakens our powers of restraint, so that we are significantly less inhibited in expressing and fulfilling our desires, we tend to be crude, violent and out of control, and we would simply lack the wholesome sense of right and wrong, and of good and bad. In other words, we are more likely to break *all* the other precepts, too.

3.5.3 Karma and the noble eightfold path

3.5.3.1 The first 3 precepts and first 3 limbs of the 10 courses of action are practical components of **right action**. By extension, we must also include **right livelihood**, since how we act in our occupation is also karmically significant. These first 3 precepts are those against *killing, stealing and sexual misconduct*: these are bodily acts; hence, they constitute bodily karma.

3.5.3.2 The 4th precept is an ethical tool against our creating negative verbal karma through *lying, slandering, speaking harshly and chattering frivolously*. Keeping to the 4th precept entails **right speech** of the eightfold path. In other words, we must be wholesome (truthful, harmonious, beautiful, beneficial) in our communications with others, especially when speech is one of the main ways of transmitting the Dharma to others, for the sake of a healthy community, or simply influencing others in a wholesome manner.

3.5.3.3 In the light of this discussion, we will also surely see the significance of the 5th precept, that against taking *intoxicants* and whatever that may cause heedlessness or weaken our mindfulness. Clearly, this precept is aimed at keeping the mind from being clouded up or uninhibited in an unwholesome manner. Understandably, this precept entails the limbs of concentration training, that is, those of **right effort, right mindfulness and right concentration**.

Since meditation includes the cultivation of a wholesome mind, that is, one free from *covetousness, ill will and violence*, the 5th precept encompasses **right thought**. Since the purpose of meditation is to rid oneself of wrong views, cultivate right ones, and ultimately attain mental freedom, it entails **right view**.

SD 59.10(3.5)

Soceyya Sutta 1

The 1st Discourse on Purity • A 3.118/1:272 f [A:Be 3.120]

A 3.3.2.8 Āṅguttara Nikāya 3, Tika Nipāta 3, Tatiya Paṇṇāsaka 2, Āpāyika Vagga 8

Theme: The 3 kinds of moral purity

1 Bhikshus, there are these **3 kinds of purity** [purities].

soceyyāni

What are the three?

2 The purity of the body, the purity of speech, the purity of the mind.

⁹⁰ On the 5th precept as “the bases for heedlessness” and promoting ill health, see SD 59.5 (2.5.3).

- 3** And what, bhikshus, is **the purity of the body**? *kāya,soceyya*
 Here, bhikshus, a certain person is one
 who abstains from killing;
 who abstains from taking the not-given;
 who abstains from sexual misconduct.
pāṇātipātā paṭivirato hoti
adinnādānā paṭivirato hoti
kāmesumicchācārā paṭivirato hoti
 This, bhikshus, is called the purity of the body.
- 4** And what, bhikshus, is **the purity of speech**? *vacī,soceyya*
 Here, bhikshus, a certain person is one
 who abstains from false speech [lying];
 who abstains from slander;
 who abstains from harsh speech;
 who abstains from frivolous chatter.
musāvādā paṭivirato hoti
pisuṇāya vācāya paṭivirato hoti
pharusāya vācāya paṭivirato hoti
samphappalāpā paṭivirato hoti
 This, bhikshus, is called the purity of speech.
- 5** And what, bhikshus, is **the purity of the mind**? *mano,soceyya*
 Here, bhikshus, a certain person is one
 who is without covetousness;
 whose mind is without ill will;
 who has right view.
anabhijjhālu hoti
avyāpanna,citto
sammā,diṭṭhiko
 This, bhikshus, is called the purity of the mind.
- 6** These, bhikshus, are the 3 kinds of purity.
aṭṭhamam

3.6 SOCEYYA SUTTA 2 (A 3.119)

3.6.1 Like the Soceyya Sutta 1 (A 3.118) [3.5], the (Iti) Soceyya Sutta (It 66) and the (Dasaka) Cunda Sutta (A 10.176) [3.8], **the Soceyya Sutta 2** (A 3.119) defines **moral purity** in its *abstract* sense, that is, as the fruit of the practice of keeping the precepts, rather than *the keeping* of the precepts themselves, such as defined in **the (Iti) Sucarita Sutta** (It 65) [SD 3.2].

In fact, their sections on the definitions of “the purity of the body” and “the purity of speech” [§§1-4] are identical. The only difference here is in the longer definition for **the purity of the mind** given in the Soceyya Sutta 2, which is presented as the overcoming of the 5 mental hindrances. [3.6.2]

3.6.2 Uniqueness of the Soceyya Sutta 2 (A 3.119)

3.6.2.1 Another interesting point about the Soceyya Sutta series [0] is that *soceyya* does not have a negative counterpart the way that *sucarita* has its negative counterpart in *duccarita*, as in **the (Iti) Duccarita Sutta** (It 64) [3.1]. The reason for this is probably found in this Soceyya Sutta 2, in its definition of the purity of mind.

The Soceyya Sutta 2 defines **the purity of mind** (*mano,soceyya*) in terms of the 5 hindrances—those of *sensual desire, ill will, sloth and torpor, restless and worry, and doubt*⁹¹—following on the 4-noble-truth format, thus: [§5]

⁹¹ The 5 hindrances are: (1) sensual desire (*kāma-c,chanda*); (2) ill will (*vyāpāda*); (3) restlessness and worry (*uddhacca,kukkucca*); (4) sloth and torpor (*thīna,middha*); (5) doubt (*vicikicchā*): **Nīvaraṇā**, SD 32.1.

- the presence or absence of the hindrance;
- the arising of the hindrance;
- the abandoning of the hindrance;
- the non-arising of the hindrance. [3.6.2.2]

3.6.2.2 In terms of meditation practice, the non-arising or absence of the 5 hindrances means that the mind is no longer distracted in any way by any sense-experience or “outside” thought. In other words, this is the arising of **the 1st dhyana**, where there is only some residual subtle functioning of thought in terms of “initial application and sustained application” (*vitakka, vicāra*). This is the attention functioning in a very subtle way in keeping focused on the radiant mind.⁹²

However, if we take all these instructions *as a set*, we may conclude that they refer to the **purifying** of the mind, ridding it of the mental hindrances. The “pure conduct of the mind” (*mano, sucarita*) arises from merely making an effort to ignore or abandon—that is, to renounce—any unwholesome thought upon noticing it.

This however is usually a “touch and go” process, but which can be beneficial when this mental effort becomes habitual: this is, in fact, taught, for example, in **the (Iti) Moneyya Sutta** (It 67), where the term *mano, moneyya* is used [3.4.2.3].

The reason for this “free” interchangeability of terminology is because this is purely a mental state, which, when properly developed, profoundly brings on *good* bodily conduct (*kāya, sucarita*) and *good* verbal conduct (*vacī, sucarita*), in which case, the term *moneyya* may be used, too, instead of *sucarita*—as in **the (Iti) Soceyya Sutta** (It 66) [3.3].

SD 59.10(3.6)

Soceyya Sutta 2The 2nd Discourse on Purity • A 3.119/1:272 f [A:Be 3.121]

A 3.3.2.9 Aṅguttara Nikāya 3, Tika Nipāta 3, Tatiya Paṇṇāsaka 2, Āpāyika Vagga 9

Theme: The 3 kinds of moral purity

1 Bhikshus, there are these **3 kinds of purity** [purities].

soceyyāni

What are the three?

2 The purity of the body, the purity of speech, the purity of the mind.

3 And what, bhikshus, is **the purity of the body**?

kāya, soceyya

Here, bhikshus, a certain person is one

who abstains from killing;
 who abstains from taking the not-given;
 who abstains from incelibacy.

*pāṇātipātā paṭivirato hoti
 adinnādānā paṭivirato hoti
 abrahma, cariyā paṭivirato hoti*

This, bhikshus, is called the purity of the body.

4 And what, bhikshus, is **the purity of speech**?

vacī, soceyya

Here, bhikshus, a certain person is one

who abstains from false speech [lying];
 who abstains from slander;
 who abstains from harsh speech;
 who abstains from frivolous chatter.

*musāvādā paṭivirato hoti
 piṣuṇāya vācāya paṭivirato hoti
 pharusāya vācāya paṭivirato hoti
 samphappalāpā paṭivirato hoti*

This, bhikshus, is called the purity of speech.

⁹² On the 1st dhyana, see SD 8.4 (5.1); SD 54.2e (2.3.5). On the radiant mind: SD 54.2e (2.3.5.1).

- 5** And what, bhikshus, is **the purity of the mind**? *mano,soceyya*
Here, bhikshus,
- (1) when there is sensual desire in him, *kāma-c,chanda*
he knows, “There *is* sensual desire in me.”
When there is *no* sensual desire in him,
he knows, “There is *no* sensual desire in me.”
And when there is the non-arising of unarisen sensual desire, he understands it;⁹³
and when there is the abandoning of arisen sensual desire, he understands it;⁹⁴
and when there is the non-arising of the abandoned sensual desire, he understands it.⁹⁵
- (2) when there is ill will in him, *vyāpāda*
he knows, “There *is* ill will in me.”
When there is no ill will in him,
he knows, “There is *no* ill will in me.”
And when there is the non-arising of unarisen ill will, he understands it;
and when there is the abandoning of arisen ill will, he understands it;
and when there is the non-arising of the abandoned ill will, he understands it.
- (3) when there is sloth and torpor in him, *thīna,middha*
he knows, “There *is* sloth and torpor in me.”
When there is no sloth and torpor in him,
he knows, “There is *no* sloth and torpor in me.”
And when there is the non-arising of unarisen sloth and torpor, he understands it;
and when there is the abandoning of arisen sloth and torpor, he understands it;
and when there is the non-arising of the abandoned sloth and torpor, he understands it.
- (4) when there is restlessness and worry in him, *uddhacca,kukkucca*
he knows, “There *is* restlessness and worry in me.”
When there is no restlessness and worry in him,
he knows, “There is *no* restlessness and worry in me.”
And when there is the non-arising of unarisen restlessness and worry, he understands it;
and when there is the abandoning of arisen restlessness and worry, he understands it;
and when there is the non-arising of the abandoned restlessness and worry, he understands it.
- (5) when there is doubt in him, *uddhacca,kukkucca*
he knows, “There *is* doubt in me.”
When there is no doubt in him,
he knows, “There is *no* doubt in me.”
And when there is the non-arising of unarisen doubt, he understands it;
and when there is the abandoning of arisen doubt, he understands it;
and when there is the non-arising of the abandoned doubt, he understands it.
- 6** This, bhikshus, is called the purity of mind.

⁹³ *Yathā ca anuppannassa kāma-c,chandassa uppādo hoti, tañ ca pajānāti*

⁹⁴ *Yathā ca uppannassa kāma-c,chandassa pahānaṃ hoti, tañ ca pajānāti*

⁹⁵ *Yathā ca pahīnassa kāma-c,chandassa āyatim anuppādo hoti, tañ ca pajānāti.*

CLOSING VERSE [It 66]

7 *kāya,sucim vacī,sucim
ceto,sucim anāsavam
sucim soceyya,sampannam
āhu ninhāta,pāpakan'ti*

Purity of body, purity of speech,
purity of mind, with influxes destroyed:
pure, accomplished in the purities—
one is said to be washed clean of evil.

navamam

3.7 (Tika) Moneyya Sutta (A 3.120)

This is a succinct sutta on the nature of **sagehood** (*moneyya*) or silent sagehood as experienced in early Buddhism. **The (Tika) Moneyya Sutta** (A 3.120) simply defines sagehood in terms of the “silencing” or inner stilling of the 3 doors of karmic action, that is, the body [§3], speech [§4] and mind [§5].

Only the translated sutta is given below. For the related notes, see **SD 49.21**.

SD 59.10(3.7) = SD 49.21

(Tika) Moneyya Sutta

The (Threes) Discourse on Sagely Silence • A 3.120/1:273 [A:Be 3.122]

A 3.3.2.9 Aṅguttara Nikāya 3, Tika Nipāta 3, Tatiya Paṇṇāsaka 2, Āpāyika Vagga 9

Theme: The nature of spiritual silence

1 Bhikshus, there are these **3 kinds of sagehood** [sagely silence].
What are the three?

2 Bodily sagehood, verbal sagehood, mental sagehood.

3 (1) And what, bhikshus, is **bodily sagehood** [sagehood of the body]?

kāya,moneyya

RIGHT ACTION

Here, bhikshus, a monk is one

1. who abstains from destroying life;
2. who abstains from taking the not-given;
3. who abstains from incelibacy.

*pāṇātipātā paṭivirato hoti
adinnādānā paṭivirato hoti
abrahmacariyā paṭivirato hoti*

This, bhikshus, is called bodily sagehood.

4 (2) And what, bhikshus, is **verbal sagehood** [sagehood of speech]?

vacī,moneyya

RIGHT SPEECH

Here, bhikshus, a monk is one

4. who abstains from false speech;
5. who abstains from malicious speech;
6. who abstains from harsh speech;
7. who abstains from frivolous talk.

*musāvādā paṭivirato hoti
pisuṇāya vācāya paṭivirato hoti
pharusāya vācāya paṭivirato hoti
samphappalāpā paṭivirato hoti*

This, bhikshus, is called verbal sagehood.

- 5 (3) And what, bhikshus, is **mental sagehood** [sagehood of the mind]? *mano,moneyya*

THE *VIMUTTI* ARHATHOOD PERICOPE

Here, bhikshus, a monk,
 having destroyed the mental influxes,
 having realized for himself by direct knowledge, here and now,
 attains and dwells in the mental liberation and liberation by wisdom that is influx-free.⁹⁶
 This, bhikshus, is called mental sagehood.

- 6 These, bhikshus, are the 3 kinds of sagehood.

- 7 *Kāya,muniṃ vacī,muniṃ
 ceto,muniṃ anāsavaṃ
 muniṃ moneyya,sampannaṃ
 āhu sabba-p,pahāyinan'ti* The sage in body, the sage in speech,
 the sage in mind that is influx-free:
 the sage who is accomplished in sagehood—
 he is said to have let go of the all.

navamaṃ

3.8 (DASAKA) CUNDA SUTTA, SD 59.10 (The main Sutta)

Summary of A 10.176

3.8.1 The (Dasaka) Cunda Sutta (A 10.176) is an Aṅguttara record of one of the last teachings of the Buddha, here given to Cunda the young smith, who offers him his last meal before the parinirvana. The Buddha begins by asking Cunda regarding his belief about “purity” (*soceyyāni*) [2.1.2].

Cunda replies that he believes in the practices of the western brahmins, who see purity by way of performing certain rituals, that is, stroking the ground, spreading wet cow-dung, stroking green grass, tending the sacred fire, and worshipping the sun. These are, in fact, connected with the Brahminical ritual bath in a sacred river to “cleanse” themselves of their sins [2.2.3.1].

3.8.2 The Buddha explains to Cunda the nature of **the unwholesome karmic courses of action** (*akusala kamma,patha*). When we act unwholesomely through the body (such as killing, etc) [§7], through speech (such as lying, etc) [§8], or through the mind (such as being covetous, etc) [§9], *whether we perform any of those rituals or not*, we are still impure on account of our karmic unwholesomeness [§10]. The Buddha then explains the fruits of bad karma [§11].

On the other hand, when we keep to **the wholesome courses of action** (*kusala kamma,patha*)—when we act through the body, abstaining from killing, etc [§12]; when we act through speech, abstaining from false speech, etc [§13]; when we act through the mind, abstaining from covetousness, etc [§14]—*whether we perform those rituals or not*, we are still karmically pure [§15]. And when we are karmically wholesome, whether we perform those rituals or not, we will live happily [§16].

Cunda approves of the Buddha’s teaching and goes for refuge [§17].

⁹⁶ *Idha bhikkhave bhikkhu āsavānaṃ khayā anāsavaṃ ceto,vimuttiṃ paññā,vimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharati.* This is the “*vimutti* arhathood” pericope: **Mahā Sīha,nāda S** (M 12,19/-1:71),SD 49.1; **Cūḷa Assa,pura S** (M 40,14/1:284), SD 41.8; **Phāsi,vihara S** (A 5.94/3:119), (**Aṭṭhaka) Saddhā 2 S** (A 8.72/4:316), **Santa Vimokkha S** (A 10.9/5:12), (**Dasaka) Sīha,nāda S** (A 10.21/5:36), SD 81.2; **Adhivutti,pada S** (A 10.22/5:38); Pm 2:176; Pug 3.1/27. See also (**Catukka) Samaṇa S** (A 4.239,4.2), SD 49.14. On the influxes (*āsava*), see [3.3.1.2].

(Dasaka) Cunda Sutta

The (Tens) Discourse to Cunda

A 10.176

[Thus have I heard.]⁹⁷

1 At one time, the Blessed One was dwelling in the mango grove of Cunda,⁹⁸ the young smith,⁹⁹ at Pāvā.¹⁰⁰

Then, Cunda, the young smith, approached the Blessed One. Having approached the Blessed One, he saluted him and sat down to one side.

2 The Blessed One then said to him:

“Cunda, whose **rites of purity**¹⁰¹ do you prefer?”¹⁰²

2.2 “Bhante, I prefer the rites of purity prescribed by the brahmins of the western region¹⁰³—those who carry water-pots around, wear garlands of water plants, worship fire [Agni],¹⁰⁴ and immerse themselves in water.”¹⁰⁵

3 “And how, Cunda, do the brahmins of the west prescribe their rites of purity?”

“Here, bhante, the brahmins of the west instructs a disciple thus:

‘Come, good man, having risen early,¹⁰⁶ you should touch [stroke] the ground from your bed.

⁹⁷ *Evaṃ me sutāṃ*. Be Ce; omitted in Ee Se.

⁹⁸ This is the **Cunda** who offers the Buddha his last meal. See **Mahā Parinibbāna S** (D 16,4.17-19/2:127), SD 9. Comy on **Mahā,parinibbāna S** (D 16) says that he attains streamwinning upon just seeing the Buddha the first time (DA 2:568,9).

⁹⁹ “The smith,” *kammāra,putta*, lit, “the smith’s son,” which can mean either he is a hereditary smith (a family trade) or that he is a “young smith” (cf DEB: *deva,putta*; CPD: *kammāra-putta*). On °putta, cf Alsdorf, *Kleine Schriften* 1974:587 f. See D 2:126,21 f (= *suvaṇṇakāra,puttassa*, DA 568,9) = 3:207,7 f = A 5:263,3 f (AA 5:74,20 = DA 568,9) = U 81,14 f (UA 399,13 = prec); cf JA 6:237,18 f). He is said to be a very wealthy man with much property (*addha mahā,kuṭimbiko*, DA 568,10).

¹⁰⁰ All MSS so. Pāvā was about 8 km (5 mi) from Kusinārā in north India. See D 16,4.13 n (SD 9).

¹⁰¹ *Soceyyāni*. Its meaning is neither defined in the sutta nor Comy. *Soceyya* usu means “purity, purification,” but the context suggests that it here refers some rites of purification 2.1.2]. The 3 purities are explained in **(Iti) Soceyya) S** or **Sucarita S** (It 3.2.7/55), SD 59.10(3.3) above.

¹⁰² *Kassa no tvaṃ cunda soceyyāni rocesīti*.

¹⁰³ *Brāhmaṇā ... pacchā bhūmakā*, or “the brahmins who were westlanders.” In the Buddha’s time and his after-centuries, this “western region” dominated mostly by the brahmins was roughly from Kosambī westwards, covering the Punjab, down to the regions of Surāṣṭra and Aparānta, ie the western coast (north of modern Mumbai), southwest of the central Gangetic plain or the “Middle Country.” For map, see **Puṇṇ’ovāda S** (M 145) @ SD 20.15 (3).

¹⁰⁴ See **(Gāmaṇi) Asi,bandhaka,putta S** (S 42.6,3.2), where these brahmins are said to practise these very same rituals, except for that of water-immersion [baptism] (*udak’orohana*), by which they claim they are reborn in heaven. The Buddha replies with a similar teaching there. [S 4:312,6, SD 39.9]

¹⁰⁵ *Brāhmaṇā bhante pacchā,bhūmaka kamaṇḍalukā sevāla,mālikā aggi,paricārikā udak’orohakā soceyyāni paññāpentī*. On *udak’orohaka*, see prec n; further see [2.2].

¹⁰⁶ This + next line: *kālass’eva uṭṭhahanto’va sayanamhā paṭhavim āmaseyyāsi*. *Āmaseyyāsi* (pot 2 sg of *āmasati* (Skt *ā* + √MRŚ, to touch, feel), to touch, stroke; (of food) to partake of; to touch, lay hold of (goods); to touch on, refer (to), consider. Comy glosses *āmaseyyāsi* as “were to rub [stroke] with the hand” (*hatthena parimajjeyyasi*, AA 5:74,28). Comys gloss *kālassa* or *kālass’eva* with “early (in the morning)”: *diva divassāti divassapi diva, kālass’evāti attho* (VvA 242,12); *kālass’evāti pag’eva* (DAṬ:Be 1:358; SAṬ:Be 1:184); *kālass’evāti paccūsa,kālato-y-eva* (VAṬ:Be 218).

If you don't touch the ground, you should touch wet cow dung.
 If you don't touch wet cow dung, you should touch green grass.
 If you don't touch green grass, you should tend the fire [worship Agni].¹⁰⁷
 If you don't tend the fire, you should salute the sun with joined palms.
 If you don't salute the sun with joint palms, you should immerse yourself in water at dawn and the 3rd time at dusk.¹⁰⁸

It is in this way that the brahmins of the west prescribe their rites of purity. It is their rites of purity that I prefer." [264]

4 "Cunda, **purification in the noble one's discipline** is quite different from the rites of purity prescribed by the brahmins of the west *who carry waterpots around, wear garlands of water plants, tend the sacred fire, and immerse themselves in water.*"

"But how, bhante, does purification come about in the noble one's discipline? It would be good if the Blessed One would teach me the Dharma in a way that explains how purification comes about in the noble one's discipline."

5 "Well then, Cunda, listen and attend closely. I will speak."

"Yes, bhante," Cunda the young smith replied.

THE 10 UNWHOLESOME COURSES OF ACTION¹⁰⁹

6 [2] The Blessed One said this:

"Impurity of body, Cunda, is threefold. Impurity of speech is fourfold. Impurity of mind is threefold.

UNWHOLESOME COURSES OF BODY

7 And how, Cunda, is **impurity of body threefold**?

(1) [3] Here, Cunda, someone destroys life.

He is cruel, bloody-handed, given to violence and killing, merciless to living beings.

(2) He takes the not given: in a village or in a forest,¹¹⁰

he takes by way of theft, the possessions of others that are of service to them.

(3) He commits sexual misconduct: falling into such a conduct with those protected by their mother, protected by their father, [protected by their parents,] protected by their brother, protected by their sister, protected by relatives, one with a husband, ¹¹¹ protected by the clan [gotra], protected by the law,¹¹²

¹⁰⁷ "Fire," *aggim*, ie, the sacred fire in which the god, Agni (*aggi*), reside. (A brahminical belief.)

¹⁰⁸ *Sāya, tatiyakam udakam oroheyyāsi*. On *sāya, tatiyaka*, see (2.2). See Comy on *udak'orohaka* [§2.2 n]. On the nun Puṇṇikā's rebuttal, see Thī 239-244 & ThīA 204; on "the inner baptism," see **Vatthūpama S** (M 7,19-20/1:39), SD 28.12. (**Iti**) **Moneyya S** (It 67,3) refers to this as being "washed clean of (all) badness" (*ninhāta, pāpakam*) [3.7.]

¹⁰⁹ Teachings on the 10 courses of action are also given in **Sāleyyaka S** (M 41), with comy nn, incl a psychology of the 10 courses (SD 5.7 (1+2)); also in **Sevitabbāsevitabba S** (M 114), SD 39.8.

¹¹⁰ "In a village or in a forest," *gāma, gatam vā araṇṇa'gatam va*, lit "gone to the village or gone to the forest."

¹¹¹ Or, promised to a future husband at birth or in childhood.

¹¹² Comy: *Yo itthan, nāmaṃ itthim gacchati, tassa ettako daṇḍo'ti evaṃ gāmaṃ vā gehaṃ vā vithim vā uddissa ḥapita, daṇḍā, pana sapaṛidaṇḍā nāma*, "This penalty is placed in connection with a village, house or street, thus: 'Whoever goes to such and such a woman gets such a penalty'—this is called *sa, paṛidaṇḍā* (MA 2:330). This apparently refers to where prostitution is illegal. In modern terms, this rule also covers "wards of the court," ie, minors involved in some kind of legal process or adjudication. *Dhamma* here can be taken to mean "teaching": "protected by co-religionists"; or as "custom."

even with one adorned with a string of garlands [in betrothal to another].¹¹³
It is in this way, Cunda, that impurity of body is *threefold*.

UNWHOLESOME COURSES OF SPEECH

8 And how, Cunda, is impurity of speech *fourfold*?

(4) [4] Here, Cunda, a certain person speaks falsehood.

When questioned as a witness before a council, before a congregation,
in the midst of relatives, in the midst of a guild [a company],
in the midst of the royal court [a court of law]

and questioned thus: ‘Come now, man,¹¹⁴ tell us what you know!’

Not knowing, he says he knows, or knowing, he says he knows not;

having not seen, he says he saw, or having seen, he says he did not see—

thus, [265] consciously lying for his own sake, for the sake of others, or for some small material¹¹⁵ gain.

(5) He speaks divisively:

What he has heard here (from others), he repeats it there (to others) to divide them;

what he has heard there, he repeats it here to divide them—

thus he divides the united, who encourages the divided (to remain so) [rejoicing in division];

being pleased at discord,¹¹⁶ enjoying discord, delighting in discord, saying words conducive to discord.¹¹⁷

(6) He speaks harsh words—

he utters words that are rough, hard, hurting to others, offensive to others, connected with angry,¹¹⁸ inconducive to mental concentration.

(7) He chatters frivolously [utters useless talk]—

he speaks at the wrong time, speaks what is untrue, speaks what is unbeneficial,

he speaks what is not the teaching, what is not the discipline;

he speaks words not worth treasuring,

spoken out of time, poorly reasoned [baseless],

undefined [rambling], unconnected with the goal.¹¹⁹

It is in this way that impurity of speech is *fourfold*.

¹¹³ *Mātu,rakkhitā pitu,rakkhitā* [mātā,pitu,rakkhitā] *bhātu,rakkhitā, bhagini,rakkhitā ñāti,rakkhitā sa-s,sāmikā sa,paridaṇḍā antamaso mālā,guṇa,parirakkhitā pi*. These “protected women” are listed as 10 in the Vinaya as *mātā,rakkhitā, pitu,rakkhitā, mātā,pitu,rakkhitā, bhātura,rakkhitā, bhagini,rakkhitā, ñāti,rakkhitā, gotta,rakkhitā* (those protected by the clan), *dhamma,rakkhitā* (those protected by custom), *sārakkhā* (those “under (natural) protection,” ie the betrothed [*mālā,guṇa,parirakkhitā*] and married women [*sa-s,sāmikā*], incl women of the royal harem), *sa,paridaṇḍā* (V 3:139). The “one with a husband” and “one who has been garlanded in betrothal to another” of Sāleyyaka S come under the category of *sārakkhā* in the Vinaya. On *sa,paridaṇḍā*, see prec n.

¹¹⁴ *Eh’ambho purisa*, as at **Sevitabbāsevitabba S** (M 114,6.4/3:48), SD 39.8.

¹¹⁵ “Material,” *āmisā*, alt tr “worldly.”

¹¹⁶ “Discord,” *vagga*, fr *vi-agga* (Skt *vyagra*) opp of *sāmagga*, “concord.” See M 1:286; It 11 = V 2:205.

¹¹⁷ On dealing with slander, see eg **Brahma,jāla S** (D 1,1.5/1:4).

¹¹⁸ “Connected with anger,” *kodha,sāmantā*, adv of (adj) *samanta*, “all around.”

¹¹⁹ “Unconnected with the goal,” ie, unrelated to the goal of cultivating moral virtue, of mental cultivation, of wisdom, and of liberation.

UNWHOLESOME COURSES OF MIND

9 And how, Cunda, is **impurity of mind** **threefold**?

(8) [5] Here, Cunda, a certain person is covetous—he covets the possessions of others that are of service to them, thinking, ‘Oh, may what belongs to others become mine!’

(9) He has a malevolent mind, a mind of wicked thoughts, thinking, ‘May these beings be killed or slaughtered or wiped out or destroyed or not exist!’

(10) He holds wrong view, with distorted vision, thinking thus:¹²⁰

‘There is nothing given,¹²¹ nothing offered, nothing sacrificed.

There is no fruit or result of good or bad actions.¹²²

There is no this world, there is no next world;¹²³

there is no mother, no father;¹²⁴

there are no spontaneously born beings.¹²⁵

There are no recluses or brahmins who, living rightly and practising rightly, having directly known and realized for themselves this world and the hereafter, proclaim them.’¹²⁶

It is in this way that impurity of mind is *threefold*. [266]

NATURAL TRUTH AND FRUITION OF UNWHOLESOME KARMA

10 [6] “These, Cunda, are **the 10 unwholesome courses of action [karma]**.

When one engages in these 10 unwholesome courses of action, then,

even if one gets up early and touches the ground from one’s bed, one is **impure**, or

if one doesn’t touch the ground, one is still impure.

Even if one touches wet cow dung, one is impure, or

if one doesn’t touch wet cow dung, one is still impure.

¹²⁰ In **Sāmañña,phala S**, this view is attributed to Ajita Kesakambalī, the hair-blanket ascetic (D 2.23/1:55). He wore a cloak of human hair. His materialist view is answered in **Apaṇṇaka S** (M 60,5-12 = 1:401-404). Medhātithi, defining *haitukāḥ* at Manu 4.30 (*The Principal Upaniṣads*, ed S Radhakrishnan, 1:243) asserts that the *nāstikas* (who reject the establish brahminical system) upheld the doctrines of *nāsti para,loko nāsti dattaṃ nāsti hutam iti* (“there is no hereafter [next world], no value in giving, no value in sacrifice”), which does not *n’atthi ayaṃ loko*, as in the Buddhist formula. For a discussion, see **Brahma,jāla S** (D 1), SD 25.1(VII) n on “no next world” in qu on Ajita Kesambala (from **Sāmañña,phala S**). For commentaries on such wrong views, see Bodhi 1989:69-86 (on **Sāmañña,phala S**, D 2).

¹²¹ “There is nothing given,” *n’atthi dinnam*. MA 2:332 = DA 165 says that this means there is no fruit of (or no value in) giving. Cf D 1:55; M 1:401, 515; S 3:206.

¹²² This is essentially a rejection of karma or accountability for our actions (*akiriya,vāda*), implying antinomianism and amoralism, as in the ideas of Pūraṇa Kassapa: see **Sāmañña,phala S** (D 2,16/1:52), SD 8.10.

¹²³ “There is no this world, there is no next world.” On the problem of associating these two differing views to Ajita Kesambala, see **Sāmañña,phala S** (D 2.22-24/1:55 f), SD 8. See Jayatilleke 1963:79 f, 91 f. Comys explain that “(a) ‘there is no this world’ means that when one is established in the next world, this world does not exist; (b) ‘there is no next world’ means that when one is established in this world, the next world does not exist.” (MA 2:332 = DA 1:165). Deeds done in such a deterministic system would not carry over into the afterlife, even if this view concedes to a hereafter.

¹²⁴ “There is no father, no mother.” Comys explain “there is no fruit of good or of bad behaviour (towards them)” (MA 2:332=DA 1:165).

¹²⁵ *Opapātika*, said of the rebirth of a non-returner, but here also refers to all divine and hell beings. This is essentially a rejection of rebirth, implying that this is our only life, a kind of materialism. See **Mahāli S** (D 1:27, 156).

¹²⁶ Comy: This last statement is the view that there are no “all-knowing” (*sabbaññū*) Buddhas (MA 2:322), in other words, the view that awakening is impossible.

Even if one touches green grass,	one is <u>impure</u> , or
if one doesn't touch green grass,	one is <u>still impure</u> .
Even if one tends the sacred fire,	one is <u>impure</u> , or
if one doesn't tend the sacred fire,	one is <u>still impure</u> ;
Even if one pays homage to the sun with reverential salutation,	one is <u>impure</u> , or
if one doesn't pay homage to the sun with reverential salutation,	one is <u>still impure</u> .
Even if one immerses oneself in water three times including the evening,	one is <u>impure</u> , or
if one doesn't immerse oneself in water three times including the evening,	one is <u>still impure</u> .

11 What is the reason for this?

Because, Cunda, these 10 unwholesome courses of action are themselves impure and defiling.¹²⁷

Cunda, it is because people engage in these 10 unwholesome courses of action that hell appears, that the animal realm appears, that the realm of pretas appears, or that other bad destinations appear.¹²⁸

THE 10 WHOLESOME COURSES OF ACTION

12 [7] Purity of body, Cunda, is threefold. Purity of speech is fourfold. Purity of mind is threefold.¹²⁹

WHOLESOME COURSES OF BODY

And how, Cunda, is **purity of body** threefold?

(1) [8] Here, Cunda, a certain person, *having given up killing living beings*, **refrains from harming living beings**, lays down rod and sword, conscientious, merciful, dwells beneficial and compassionate to all living beings.¹³⁰

(2) *Having given up taking the not-given*,

he refrains from taking the not-given—in a village or in a forest,

he does not take, by way of theft, others' possessions that are of service to them.

(3) *Having given up sexual misconduct*, **he refrains from sexual misconduct**—

not falling into such a conduct with those

under the care of their mother, under the care of their father, [under the care of their parents,]

under the care of their brother, under the care of their sister, under the care of relatives,¹³¹

[protected by dharma,]¹³² one with a husband, a protected woman, **[267]**

not even with one adorned with a string of garlands [in betrothal to another].

It is in this way, Cunda, that purity of body is threefold.

¹²⁷ *Ime cunda dasa akusala, kamma, pathā asuci-y-eva* [Se *asuci-c-eva*] *honti asuci, karaṇā ca*. We can see here how *asuci* applies to our unwholesome actions, and how *asuci, karaṇa* applies to the moral quality of an act. [2.1.2.1]

¹²⁸ *Imesaṃ pana cunda dasannaṃ akusalānaṃ kamma, pathānaṃ samannāgamana, hetu nirayo paññāyati, tiracchāna, yoni paññāyati, petti, visayo paññāyati, yā vā*¹²⁸ *pan'aññāpi kāci duggatiyo** [*Se *duggati hoti*]. **Paññāyati** (pass pres 3 sg of *pajānāti*, to know) means "is known, is known as; is seen, is apparent, is visible, is perceptible, manifested; appears, seems."

¹²⁹ For sutta refs on the 10 wholesome courses

¹³⁰ *Idha gahapatayo ekacco pānātipātāṃ pahāya pānātipātā paṭivirato hoti, nihita, daṇḍo nihita, sattho lajjī dayāpanno sabba, pāṇa, bhūta, hitānukampī viharati*.

¹³¹ Elsewhere, eg **Sevitabbāsevitabba S** (M 114), "under the care of the clan" (*gotta, rakkkhita*) is seen here (M 114, 5.7/3:47), SD 39.8.

¹³² Listed elsewhere, eg **Sevitabbāsevitabba S** (M 114), "protected by law [dharma]" (*dhamma, rakkkhita*) (M 114, 5.4/3:46), SD 39.8.

WHOLESOME COURSES OF SPEECH

13 And how, Cunda, is **purity of speech** fourfold?

(4) [9] Here, Cunda, a certain person, *having given up speaking falsehood,*

refrains from speaking falsehood—

when questioned as a witness before a council, before a congregation, in the midst of relatives, in the midst of a guild [or company], in the midst of the royal court [a court of law] and questioned thus: ‘Come now, man,¹³³ tell us what you know!’

Not knowing, he says he knows not, or knowing, he says he knows;

having not seen, he says he did not see, or having seen, he says he saw—
not consciously telling a lie thus for his own sake, for the sake of others,
or (even) for some small material gain.

(5) *Having given up divisive speech, he refrains from divisive speech—*

what he has heard here (from others), he does not repeat it there (to others) to divide them;

what he has heard there, he does not repeat it here to divide them—
thus he is one who unites the disunited,

or who discourages the divided (from remaining so) [not rejoicing in division];

he is pleased at concord, enjoying concord, delighting in concord, saying words conducive to concord.

(6) *Having given up harsh speech, he refrains from harsh speech—*

he utters words that are blameless, pleasant to the ear, touching the heart, urbane, loved by the masses, pleasant to the masses.

(7) *Having given up frivolous talk, he refrains from frivolous talk—*

he speaks at the right time,¹³⁴ speaks what is true, speaks what is beneficial,¹³⁵

speaks what is the teaching,¹³⁶ what is the discipline,¹³⁷

he speaks words worth treasuring, spoken in time,

well-reasoned, well-defined [not rambling], connected with the goal.¹³⁸

It is in this way, Cunda, that purity of speech is fourfold.

WHOLESOME COURSES OF MIND

14 And how, Cunda, is **purity of mind** threefold?¹³⁹

¹³³ *Eh’ambho purisa*, as at **Sevitabbāsevitabba S** (M 114,6.7/3:48), SD 39.8.

¹³⁴ *Kāla, vādī ... bhāsītā hoti kālena*. Here, *kāla-* means “befitting the occasion,” while *kālena* means “in time,” ie neither too early nor too late. However, *bhāsītā hoti* qualifies *nidhāna, vādī* (preceding it) as the 7th course of good karma—as *nidhāna, vādī bhāsītā hoti*—at D 3:269, 290; M 1:287; A 5:266, 275-278.

¹³⁵ *Bhūta, vādī attha, vādī*. Comy glosses *attha, vādī*, as that he speaks about what is connected with the spiritual goal here and now, and hereafter (MA 2:208; DA 1:76). However, here, I have rendered *attha* as “the beneficial, the good (incl the goal),” which fits the flow of ideas better. As *attha* (as “goal”) appears at the end of this stock passage, I have rendered this closing word as “the goal,” which seems more fitting.

¹³⁶ He speaks on the 9 supramundane things (*nava lok’uttara, dhamma*) (MA 2:208 = DA 1:76), ie the 4 paths, 4 fruitions, nirvana (Dhs 1094).

¹³⁷ *Dhamma, vādī vinaya, vādī*. The disciplines of restraint (*saṃvara*) (of the senses) and of letting go (*pahāna*) (of defilements) (MA 2:208 = DA 1:76). We can also connect *attha, vādī* (in the prec line) here, as alt have “He speaks on meanings, he speaks on teachings, he speaks on the discipline.”

¹³⁸ *Nidhāna, vatim vācam bhāsītā kālena sāpadesam pariyanta, vatim attha, saṃhitam*. *Pariyanta, vati* means “within limits, well defined.” On “the goal” (*attha*), see n on “speaks on the beneficial” above here.

¹³⁹ Cf **Soceyya S 2** (A 3.119), where “purity of mind” (*mano, soceyya*) is def as the overcoming of the 5 mental hindrances. [3.6]

(8) [10] Here, Cunda, a certain person is **not covetous**—
he covets not the possessions of others that are of service to them, thinking,
‘Oh, may what belongs to others become mine!’

(9) Here again, he is **one without a malevolent mind**, a mind without wicked thoughts, thinking,
‘May these beings be free from hate! May they be free from suffering!
May they be free from woe [trouble]!’¹⁴⁰ May they continue to be happy!’¹⁴¹

(10) Here again, he is **one with right view**, [268] without distorted vision, thinking,
‘There is what is given, what is offered, what is sacrificed.

There is fruit and result of good or bad actions.

There is this world, there is the next world.

There is mother, there is father.

There are beings that are reborn.

There are recluses and brahmins who, living rightly and practising rightly,
having directly known and realized for themselves this world and the hereafter, proclaim them.’

It is in this way, Cunda, that purity of mind is threefold.

KARMA DEFINES OUR MORAL STATE

15 These, Cunda, are **the 10 wholesome courses of action**.

When one engages in these 10 wholesome courses of action, then,
even if one gets up early and touches the ground from one’s bed, one is **pure**, or
if one doesn’t touch the ground, one is still pure.
Even if one touches wet cow dung, one is pure, or
if one doesn’t touch wet cow dung, one is still pure.
Even if one touches green grass, one is pure, or
if one doesn’t touch green grass, one is still pure.
Even if one tends the sacred fire, one is pure, or
if one doesn’t tend the sacred fire, one is still pure;
Even if one pays homage to the sun with reverential salutation, one is pure, or
if one doesn’t pay homage to the sun with reverential salutation, one is still pure.
Even if one immerses oneself in water three times including the evening, one is pure, or
if one doesn’t immerse oneself in water three times including the evening, one is still pure.

16 What is the reason for this?

Because, Cunda, these 10 wholesome courses of action are themselves pure and purifying.¹⁴²

Cunda, it is because people engage in these 10 wholesome courses of action that the devas appear,
that human beings appear, that other good destinations appear.”

CUNDA GOES FOR REFUGE

17 [12] When this was said, Cunda, the young smith, said to the Blessed One:

“Excellent, master Gotama! Excellent, master Gotama!

¹⁴⁰ “Be free of woe,” *anīgha*, resolved as *an + īgha*, instead of *a + nigha* (affliction, trouble, woe). The ideas con-
noted by *a-nigha* overlap with the preceding “free from hate, free from suffering.”

¹⁴¹ *Ime sattā averā abyāpajjhā anīghā sukhī attānaṃ pariharantu*. Cf A 2:3, 228, 253.

¹⁴² *Ime cunda dasa kusala, kamma, pathā suci-y-eva honti suci, karaṇā ca*. We can here see how *suci* applies to *su-
carita*, our good deeds, while *suci, karaṇā* to the moral quality of an act. [§11 + n]

Just as if, master Gotama, one were to place upright what had been overturned,
 or were to reveal what was hidden,
 or were to show the way to one who was lost,
 or were to hold up a lamp in the dark so that those with eyes could see forms,
 in the same way, has the Dharma, in numerous ways, been made clear by master Gotama.
 I go to master Gotama for refuge, to the Dharma, and to the community of monks.
 May master Gotama remember me as laymen¹⁴³ who has gone for refuge from this day forth for
 life.” **[269]**

dasamam

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¹⁴³ *Upāsake.*