

SD 61.26 (Māra) Kin Nu Sīha Sutta

The (Māra) Discourse on “What Now” Lion

S 4.12

Theme: Are there others who can teach like the Buddha?

Translated by Piya Tan ©2024

1 Sutta summary and significance

1.1 SUTTA SUMMARY

The (Māra) Kin Nu Sīha Sutta (S 4.12) depicts Mara as the great distractor: seeing the Buddha teaching a large congregation, Māra appears before everyone and challenges the Buddha’s ability and confidence as a Dharma teacher. Māra, it seems, claims to be the Buddha’s rival. The Buddha stands his ground by stating that all buddha’s teach Dharma—make the lion-roar—they are free from the world and have attained awakening (the 10 powers).

1.2 SUTTA SIGNIFICANCE

1.2.1 During Dharma teachings, there is always some kind of distraction. Usually, we are each distracted in our own way. Here the Sutta presents a case of a major distraction as the whole congregation is able to see Māra challenging the Buddha. We are not told how Māra appears to everyone, except that only the Buddha knows him.

1.2.2 Taking Māra as playing a mythical role of “**the distractor**,” we can imagine him as anyone from the crowd or someone outside the crowd, since it is a public teaching. Clearly, Māra appears as someone who looks prominent in some way to hold the crowd’s attention. On a simple level, we can imagine someone, lacking faith or respect, asking the Buddha how he knows all the things he is talking about.

Hence, the question is not about knowing the Dharma, but about the Buddha’s authority or qualification as a Dharma teacher. This is, of course, a valid question. Today, we are likely to accept the fact that if the speaker were a successful professional or has some kind of title (like “Dr”) or any academic title, he should be “qualified” or rather *entitled* to talk on Buddhism.

1.2.3 It would be interesting to investigate why the social trend is to look up to the status of a speaker rather than the **wisdom** of a teacher. Perhaps, it is because such a society (like Singapore or Malaysia) is evolving economically and politically, and there is great emphasis on material progress (wealth, infrastructure, technology, etc), and the country’s education stresses more on material success and status. Thus Buddhism is seen as merely a means or tool for this material explosion. Hence, a higher premium is placed on teachers who are perceived to be able to “deliver” these worldly blessings

1.2.4 When a Buddhist teacher or leader is defined by his race, status, title, wealth, or power, then, what he teaches is likely to be a “privatized” brand of Buddhism. Hence, the speaker may say: “I don’t know much about Buddhism ...” or “This are my personal views” In fact, Buddha Dharma is the last thing that is ever taught or known by such teachers.

Teachers and speakers who desire the support of others or take Buddhism as a means of earning a living, are likely to preach some marketable form of Buddhism labelled “mindfulness,” “Abhidhamma,” “scientific Buddhism,” or “modern Dhamma,” and to claim (subtly or openly) to have some kind of powers or status. All this is likely to be attractive marketing strategies in a materialistic society.

1.2.5 In the Gāraḥ Sutta (S 6.2), the Buddha advises us to seek a good teacher to guide us in the cultivation of moral conduct, meditation and wisdom. However, when we are unable to do so, we should seek this guidance from the teaching or Dharma itself. The Buddha himself, not seeing anyone with his understanding and mastery of the Dharma, declares, “Let me, then, honour, respect, and dwell in dependence only on **this very Dharma** to which I have fully awakened.” In other words, even the Buddha respects the Dharma, the teaching.¹

To respect the teaching above the teacher means that:

- (1) **moral conduct** (*sīla*) (the Vinaya or the precepts) is to be followed and respected by both monastics and the laity;
- (2) **mental cultivation** (*samādhī*) means that monastics should train themselves in meditation to gain dhyana, and to be calm and mindful, and to inspire the laity to do the same;
- (3) **wisdom** (*paññā*) should be cultivated from a calm and clear mind that is mindful and aware to gain insight into true reality, that is, the impermanence of all life and all things of this world.

1.2.6 To respect Dharma means giving Buddha Dharma priority in our lives and community. When Buddhism is new in a country (like Malaysia or Singapore)² we are likely to depend on race-based Buddhism: Thai Buddhism, Sinhalese Buddhism, Burmese Buddhism, Chinese Buddhism and Japanese Buddhism. If any such mission puts Buddhism above race, then, it will promote local Buddhism. That is, promoting local vocations (sangha) and encouraging locals to master the Dharma for themselves and produce local Dharma-spirited teachers.

Our colonial masters have left but we still have foreign Buddhist masters colonizing us. Those who do not know history are doomed to repeat it, a samsaric history. The Buddha teaches us to be self-reliant (*atta, saraṇa*),³ but we welcome and share Dharma with all who seek or love Dharma.

Buddhism in the old “Buddhist” countries such as China,⁴ Japan,⁵ and Korea,⁶ because of their history, are seeing their Sangha (monastic systems) becoming secularized; this is also fast happening in Sri Lanka.⁷ Many of their priests are openly earning a living, taking up academic education, even living like the laity (that is, without following the Vinaya). The Buddhism that they preach is often ritualistic and business-like (such as promoting “merit-transfer”). In fact, when we join such a group, we are actually financially supporting the priests, paying for Buddhist services, and following some ethnic customs rather than those of early Buddhism (what the Buddha has taught).

1.2.7 My point is that if we really wish to nurture a truly socially integrated and spiritually living Buddhism that will attract local Buddhists, especially the educated and talented individuals, we have to start laying the foundations, growing the Bodhi sapling in our own soil, now. We will then see the good karma of our **great commission** fruiting into a Dharma-spirited Buddhism in the next generation. Otherwise, we

¹ S 6.2/1:138-140 (SD 12.3).

² Traditional Buddhism is only about a century old in Malaysia and Singapore. Sutta-based Buddhism is only available to us in recent decades. We have to work hard for **early Buddhism**, or we will get the Buddhism that we deserve, and we will never know what it really is.

³ D 3:58,7, cf DA 3:98,8 = SA 3:326,17; DA 2:193,1 = SA 3:302,2 (*atta, gatikā hotha, mā añña, gatikā*).

⁴ On Buddhism in China, see **How Buddhism Became Chinese**, SD 40b.

⁵ On Buddhism in Japan, see **Monastics, sex and marriage**, SD 66.13.

⁶ On Buddhism in Korea, see SD 66.13 (4.5).

⁷ On Buddhism in Sri Lanka, see SD 60.1f (6.1.1). On the fate of Theravāda in SE Asia, see SD 60.1f (6.1).

are only conditioning our children and posterity to continue serving and funding foreign Buddhisms, and never really knowing Buddha Dharma.⁸

Further, Buddhists in the old “Buddhist” countries—India, Tibet, Sri Lanka, Myanmar, Thailand, Laos, Khmer, Vietnam, China, Korea, Japan and elsewhere—should also work to revive early Buddhism, making Buddhism more relevant and beneficial to our times. Such changes usually begin as an idea, then a group works at it over time, over generations. When education, science and culture can progress, making us more humane, why not Buddhism be reformed to be closer to Buddha Dhamma.

This is happening with Buddhism in the West. It begins with our own personal lives.

2 Explanations of key sutta terms

2.1 LION-ROAR AND THUNDER-ROAR

2.1.1 The Buddha’s lion-roar

2.1.1.1 The Majjhima Commentary says that a **lion-roar** is a statement of *supremacy and fearlessness*, one that cannot be debunked.⁹ Two other related discourses that refer to the lion and his roar—the jungle animals fear and cower at the lion’s roar—in connection with the Buddha’s teaching, are **the (Anicca) Sīha Sutta** (A 4.33) and **the (Dasaka) Sīha,nāda Sutta** (A 10.21).¹⁰

The (Kassapa) Mahā,sīha,nāda Sutta (D 8) describes the Buddha’s lion-roar as follows:

The ascetic Gotama roars his **lion-roar** in company and in full confidence, they question and he answers, he wins them over with his answers, they find it pleasing and are satisfied with what they have heard, they show that they are satisfied, they practise for the sake of realizing true reality, and they are satisfied with the practice.” (D 8,22/1:175), SD 73.12¹¹

The greatest of the Buddha’s lion-roars is that **the 4 types of saints** are found only in his teaching (*sāsana*), as stated in **the Mahā,parinibbāna Sutta** (D 16).¹² The most elaborate lion-roars are those given by the Buddha himself in reply to the naked ascetic Kassapa’s question on asceticism (D 8) and in reply to Sunakkhatta’s accusation that he lacks spiritual powers (M 12).¹³

2.1.1.2 Although the Buddha may roar his lion-roar out of compassion for others, some of them may not respond to his invitation. The best known of such an occasion is when the Buddha teaches the wanderer Nigrodha and his followers residing in queen Udumdarikā’s park. Despite being given a complete teaching, Māra so overcome them (by way of Nigrodha’s pride and arrogance) that none of them responded to the Buddha teaching.

This teaching is recorded in **the Udumbarikā Sīha,nāda Sutta** (D 25). Apparently, the Buddha knows that the wanderers are not ready for breakthrough but are willing to listen with full attention. This teaching plants the seeds of their wholesome connection with the Dharma to which they will return in due

⁸ In the future when you are reading this, look around to see if there are local Buddhist centres that teach early Buddhism, filled with educated and talented people who are making significant improvements to local social services, education and culture. I do foresee such a time.

⁹ MA 2:7; AA 2:303, 4:171.

¹⁰ Respectively A 4.33/2:33 f = S 22.78/3:84-86 (SD 42.10) & A 10.21/5:32-36 (SD 81.2).

¹¹ For details, see SD 1.4 (2.3.3).

¹² D 16,5.27/2:152; M 11,2/1:64 f; MA 2:7.

¹³ M 12/1:68-83 (SD 49.1)

course. It is also an important teaching for Buddhist teachers today to be reminded that even when the Buddha teaches there are occasions when the audience do not respond immediately in a positive way.¹⁴

2.1.2 The arhat's lion-roar

2.1.2.1 Other famous lion-roars are made by the arhats like Mahā Kassapa, Sāriputta, Bakkula and Piṇḍola Bhāra,dvāja. **The Mahā Gosīṅga Sutta** (M 32) records the elder **Mahā Kassapa** making a lion-roar on his ascetic forest practice.¹⁵ He is declared by the Buddha to be the foremost of those monks who kept to minute details of ascetic practices (*dhutavādānam*).¹⁶

The (Kassapa) Jiṇṇa Sutta (S 16.5) is a moving account of an elderly Buddha and even older Mahā Kassapa in the squirrels' feeding ground in the bamboo grove outside Rājagaha.

“You are old now, Kassapa, and those worn-out hempen rag-robles must be a burden for you. Therefore, Kassapa, you should wear robes offered by householders, Kassapa, accept invitation meals, and live near me.”

“For a long time, bhante,

I have been a <u>forest-dweller</u> ,	and have spoken in praise of <i>forest-dwelling</i> .	<i>arañña</i>
I have been an <u>almsfood eater</u> ,	and have spoken in praise of <i>eating almsfood</i> ;	<i>piṇḍapātika</i>
I have been a <u>rag-robe-wearer</u> ,	and have spoken in praise of <i>wearing rag-robles</i> ;	<i>paṃsukūlika</i>
I have been a <u>triple-robe-wearer</u> ,	and have spoken in praise of <i>triple-robe-wearing</i> ;	<i>te,cīvarika</i>
I have been <u>one of few wishes</u> ,	and have spoken in praise of <i>having few wishes</i> ;	<i>appiccha</i>
I have been <u>content</u> ,	and have spoken in praise of <i>contentment</i> ;	<i>santuṭṭha</i>
I have been <u>been secluded</u> ,	and have spoken in praise of <i>seclusion</i> ;	<i>pavivitta</i>
I have been <u>socially aloof</u> ,	and have spoken in praise of <i>social aloofness</i> ;	<i>asaṃsaṭṭha</i>
I have been <u>exerting effort</u> ,	and have spoken in praise of <i>exerting effort</i> .”	<i>āradḍha.viriya</i>

The Buddha then asks Mahā Kassapa what benefits does he consider regarding these ascetic practices.

“Considering 2 benefits, bhante. For myself, I see a pleasant dwelling in this very life, and I have compassion for later generations, thinking,

‘May those of later generations follow my example ... ’ (S 16.5/2:202 f), SD 96.10

2.1.2.2 Perhaps, the last major remark the elder **Sāriputta** makes (before his passing away) is the lion-roar on his faith in the Buddha, as recorded in **the Mahā,parinibbāna Sutta** (D 16),

“It is thus clear to me,¹⁷ bhante, that **there never has been, there will never be, and there is now no other recluse or brahmin who is better or wiser than the Blessed One**, that is to say, as regards self-awakening!”¹⁸

“Lofty indeed, are the words you utter, Sāriputta, and lordly as a bull, too! You are absolutely caught up in a **lion-roar**, ... ”¹⁹ The Buddha then asks Sāriputta whether he has met all the past

¹⁴ D 25/3:36 = 57 (SD 1.4).

¹⁵ M 32,7/1:214 (SD 44.12).

¹⁶ A 1:23.

¹⁷ *Evam,pasanno*, also “thus is my faith.”

¹⁸ Cf Prasenajit's remarks about arhats, S 3.11/177-79 (SD 14.11): see Piya Tan, *The Buddha and His Disciples*, ch 8 “The Thundering Silence,” §14.

¹⁹ *Ekamso gahito sīha,nādo nadito*.

buddhas, or will meet all the future buddhas and known their minds, or that he actually knows the mind of even the present one.

Sāriputta answers, “No,” but declares, “... it is known through the drift of the Dharma ...”²⁰
(D 16,1.16 f/2:81-83), SD 9

2.1.2.3 The Bakkula Sutta (M 124) is a late canonical account of the remarkable spiritual life of the elder Bakkula. After living a prosperous life, he renounces at 80, becoming an arhat on the 8th day. He goes on to live for another 80 years as a morally virtuous, physically healthy and simplest-living monk who keeps to many of the 13 ascetic practices in the form of a variety of austerities like sleeping in a sitting posture. In fact, the Bakkula Sutta is a record of 35 remarkable qualities highlighting his 80 years as a monk, recalled by the council elders.²¹

For example, Bakkula, throughout his monk-life, had neither perception nor thought of lust, ill will or violence; he was socially aloof from both monastics and laity (he seems to be an anchorite, one living in solitude in or near a monastery). Bakkula ordained only one monk, his old friend the naked ascetic Acela Kassapa, not long before Bakkula passed away.

During our Buddha’s time, Bakkula was one of the 4 who had **great superknowledge** (*mahābhiñña-p, patta*), the others being Sāriputta and Moggallāna, and the nun Bhaddā Kaccāna (AA 1:376). Bakkula is often mentioned as an example of a monk who practises asceticism without teaching it to others.²² Bakkula’s 3 verses spoken just before he passed away are found in the Thera, gāthā.²³ Even when he was passing away, he did not trouble anyone: after announcing his imminent demise, he went into fire dhyana and burst into flames thus cremating himself.

2.1.2.4 The monk who is the foremost amongst lion-roarers is **Piṇḍola Bhāra, dvāja**, due to his readiness to answer the questions of any doubting monks.²⁴ On his attaining arhatood, knowing that whatever a disciple needs to attain has been attained by him, he roars his lion-roar before the Buddha himself, “Let those who have any doubt in the path and fruition [the stages of sainthood] question me!” (ApA 300).²⁵

2.1.2.5 The late **Cakka, vatti Sīha, nāda Sutta** (D 26) contains an interesting remark on a lion-roar made not by a non-arhat but by a “great man” (*mahā, purisa*), that is, one who, if he renounces the world will become the Buddha, but if he remains a man of the world will become a world monarch. The world monarch is here said to be a sage-king, admonishing his son, the new king to be a “noble wheel-turner,” that is, not just a king, but a just king.²⁶

This means that the young “noble wheel-turner” has to fulfil the “wheel-turner’s duties” (*cakkavatti, vatta*). In summary, this is the wheel-turner’s code:

²⁰ “The drift of the Dharma,” *dharm’avyaya* (D 2:83 = 3:100), ie, inference through the Dharma. CPD def *avyaya*: (1) series, lineage, succession; (2) successor, next, following; (3) ifc: following, descended from, dependent on; (4) (logical) connection, reasoning, inference, conclusion, consequence; (5) “positive concomitance.” I here follow the tr of PED 338b & Walshe, and guided by Comys which gloss *avyaya* as *anumāna* (inference) (DA 3:880, MA 3:352, SA 3:210). Sāriputta’s lion-roar is based on his Dharma understanding and realization, which comes under “the natural order of things” (*dhamma, niyāma*): SD 5.6 (2). For further details: **Sampasādaniya S** (D 28), SD 14.14.

²¹ M 124/3:124-128 (SD 3.15).

²² For example, MA 2:138; Vism 2.82/81.

²³ Tha 225-227.

²⁴ A 1:23; AA 1:197 f; ApA 300; ThaA 2:3 f. See **Piṇḍola Bhāra, dvāja**, SD 27.6a (1.2).

²⁵ On this preeminence, A 1:23; SA 2:393; AA 1:199; ThaA 2:4; UA 252; J 4:263.

²⁶ D 26,5/3:61 (SD 36.10).

- taking the Dharma (truth and justice) as supreme;
- providing welfare services and protection for not only his household, but also his armies, the nobles, his vassals, the landed elite, dwellers of city and country, recluses and brahmins (those of any religion), and even animals and birds;
- providing the needy with financial support;
- learning from the wise.

(D 26,5/3:61), SD 36.10

2.1.3 The laity's thunder-roar

2.1.3.1 The Bodhi Rāja,kumara Sutta (M 85) records teaching connected with prince Bodhi's acceptance of the Buddha as teacher. Bodhi was the son of king Udena and Vāsula,dattā, daughter of king Caṇḍa-p,pajjota, king of Avantī.²⁷ While Vāsula,dattā was bearing Bodhi, she visited the Buddha at Ghosita'ārāma in Kosambī. She declared that if a child were born to her it would accept the Buddha, his teaching and the sangha as its refuge.

After Bodhi was born, his nurse took him to the Buddha at the deer park in **Bhesakalā forest** at Sumsumāra,gira and made a similar declaration. When the adult Bodhi acknowledged the Buddha as his teacher at the conclusion of the **Bodhi Rājakumāra Sutta** he was seeking the 3 jewels' refuge for the third time. This was his final and proper refuge-going, as Bodhi explains to his companion, the brahmin youth Sañjika,putta.

This whole lifelong process of Bodhi's remarkable story of refuge-going is a story of faith that becomes Bodhi's thunder-roar that fittingly closes the Bodhi Rāja,kumara Sutta.²⁸

2.1.3.2 Of the wanderers, Sabhiya²⁹ and **Pilotika** are said to be wise (*sabhiya,pilotik'ādayo paṇḍita,-paribbājakā*, SA 2:257,26). The wanderer Pilotika's wisdom comes from his deep faith in the Buddha and the arhats whom he enjoys serving and learning the Dharma from them. **The Cūla Hatthi,padôpama Sutta** (M 27) records his dialogue with the brahmin Jāṇussoṇī, who is also a keen Dharma student of the Buddha, asking the Buddha many interesting questions and taking refuge each time the Buddha teaches him.³⁰

Pilotika tells Jāṇussoṇi that he is like a skilled elephant-forester who see a large elephant footprint, and at once knows it to be that of a great bull elephant (that is the Buddha). He sees 4 great elephant footprints. The 1st first represents the brahmins who challenge and debate with the Buddha only to be convinced and converted by the Buddha and become his disciples. The 2nd footprint is that of the kshatriyas, the 3rd the houselords, and the 4th the recluses; they all debate with the Buddha but are then convinced by the Buddha and become his disciples.

Seeing these **4 footprints of the Blessed One**, Pilotika joyfully concludes:

the Blessed One is the fully self-awakened one;
the Dharma is well spoken by the Blessed One;
the community of disciples is good in conduct.

*sammā,sambuddho bhagavā
svākkhāto bhagavatā dhammo
suppaṭipanno bhagavato sāvaka,saṅgho*

This is called "**Pilotika's thunder-roar**" (*pilotikā,gajjita*).

²⁷ For the beautiful story of how Udena won Vāsula,dattā, see **Vāsula,datta Vatthu** (DhA 2.1(4)/1:191-198). Tr DhA:B 1:270-272.

²⁸ M 85,60-64/2:96 f (SD 55.2).

²⁹ There seems to be 2 wanderers named Sabhiya [DPPN svv], perhaps they are the same person. The elder Sabhiya's verses (Tha 275-278) admonish the monks who sided with Devadatta.

³⁰ On Jāṇussoṇi's 12 refuge-goings, see SD 44.3 (2.4).

Hearing Pilotika's thunder-roar, Jāṇussoṇi, too, is deeply inspired. He gets down from his chariot drawn by all-white mares, arranges his robe to one side, and putting his palms together, thrice thunders this verse of uplift (*udāna*):

*Namo tassa bhagavato arahato sammāsambuddhassa.*³¹

"Homage to him the Blessed One, the arhat, the fully self-awakened one!"

M 27,4-7 (SD 40a.5)

This is **Jāṇussoṇi's thunder-roar**.

2.1.3.3 The (Catukka) Doṇa Sutta (A 4.36) recounts the meeting between the cook and footprint reader, **Dona**, master of the three Vedas, with the Buddha on the highroad between Ukkaṭṭhā and Seta-vyā. It is said that the Buddha takes this journey for the purpose of meeting him (AA 3:376). At the end of the Buddha's discourse, Dona becomes a non-returned, and out of his exultation comes a poem of 12,000 words praising the Buddha.³² This poem is known **the Doṇa,gajjita**, "Doṇa's thunder or thunder-roar" (DA 2:607).³³

Dona, it is said, is held in very high esteem as a teacher, and, at some time or other, practically all the chiefs of Jambudīpa (ancient India) have sat at his feet. As such, he is able to dissuade them from quarrelling or warring over the Buddha's relics. On the occasion of the Buddha's relic distribution, he stands on a hill and recites the Doṇa,gajjita.³⁴ At first, his voice cannot be heard on account of the uproar, but as they recognize his voice, their attention increasingly focuses on him.³⁵ (DA 2:607 f)

2.1.3.4 In the Issattha Sutta (S 3.24), king Pasenadi of Kosala asks the Buddha, "Where one should give gifts" (*katha nu kho bhante dānaṃ dātabbam*), that is, make donations. More broadly, this is a question regard where we should perform charitable or social works. The first answer the Buddha gives is: "Wherever the heart has faith" (*yattha kho mahārāja cittaṃ pasīdati*).

When Pasenadi asks again, "Where does giving have great fruit?" (*katha pana bhante dinnam mahap,phalam*), the Buddha replies that this would be appropriate gifts made to the morally virtuous. The Buddha gives **the parable of the brave boy**: when the king is arrayed for battle, would keep a brave boy who stands his ground, especially one skilled in archery or arms (not one weak or a coward). So too donations are best given to those courageous in Dharma and strong in practice, no matter what class they belong to, high or low, not to the morally weak or false religious.

On the whole, one's generosity should be for the greater good, like building "water-sheds in the arid wilds and passages through rough terrain" (**S 436**). When he gives to the virtuous religious he also encourages others: "Rejoicing, he makes gifts be given, saying, 'Give! Give!'"

S 440 For that's his thunder, just like that of the rains—
the floods of merits, in torrent, will shower upon the giver.

(S 3.24/1:98-100), SD 44.18

³¹ For another famous public utterance of this uplifting verse, see the brahminee Dhanañjanī in (**Deva**) **Saṅgārava S** (M 100,2) + SD 10.9 (1.2) & **Dhanañjanī S** (S 7.1,3), SD 45.5.

³² A 4.36/2:37 f, SD 36.13 (2.2).

³³ On this fig sense of *gajjita*, see M 85,61 (header n), SD 55.2.

³⁴ **Mahā,parinibbāna S** (D 16) only preserves a verse by him (D 16,6.25b/2:166), but this is certainly not the *Doṇa,gajjita*, which remains to be discovered or identified.

³⁵ See **Mahā,parinibbāna S** (D 16,6.25/2:166), SD 9.

2.1.4 Thunder and rain

2.1.4.1 So far we have used the term *gajjita* as meaning “thunder-roar,” as the layperson’s version of the lion-roar. The word *gajjita* is also used in its normal sense of making a “loud sound or statement,” as in the 2 **Valāhaka Suttas** (A 4.101 + 102), the discourses on the storm-clouds. In **the 1st Valāhaka Sutta** (A 4.101), the Buddha speaks of 4 kinds of storm-clouds as follows: (1) the one that thunders but does not rain, (2) the one that rains but does not thunder, (3) the one that neither thunders nor rains, and (4) the one that both thunders and rains.

The Buddha then relates these 4 types of storm-clouds to 4 types of people, as follows:

- | | |
|---|------------------------------|
| (1) the one that thunders but does not rain | a talker, not a doer; |
| (2) the one that rains but does not thunder | a doer, not a talker; |
| (3) the one that neither thunders nor rains | neither a talker nor a doer; |
| (4) the one that both thunders and rains | both a talker and a doer. |

(A 4.101/2:102), SD 73.15

2.1.4.2 The Valāhaka Sutta 2 (A 4.102) relates the 4 types of storm-clouds to 4 types of persons in terms of Dharma training and practice, as follows:

- | | |
|---|---|
| (1) the one that thunders but does not rain | one who talks the Dharma as theory
but does not practise it; |
| (2) the one that rains but does not thunder | one who practises the Dharma
but does not teach it; |
| (3) the one that neither thunders nor rains | one who neither talks the Dharma
nor practises it; |
| (4) the one that both thunders and rains | one who talks the Dharma and
and also practises it. |

(A 4.102/2:103), SD 73.16

In our contemporary scenario, **the 1st kind of storm-cloud**—the one that thunders but does not rain—may refer to those who have only an academic interest in Buddhism, or those who use Buddhism psychologically without any proper practice of the Dharma. Perhaps they may make false claims to some attainments based mainly on their learned status. Such a mastery may bring professional or worldly success, but neither spiritual attainment nor true happiness for them. There are of course those scholars who show sincere interest and respect for Buddhism, and even privately practise it in some way. They are like thunder and rain in distant mountains.

The 2nd kind of storm-cloud—the one that rains but does not thunder—is like one who practises the Dharma but, for some reason, do not preach what they practise. On one extreme, they could be leisure Buddhists who have their private practice; on the other extreme, they may be dedicated recluses who are contented with their practice away from the world.

The 3rd kind of storm-cloud—the one that neither thunders nor rains—includes the nominal believer or ritual Buddhists or leisure Buddhists who only give lip-service to Buddhism. They are Buddhist only in name, such as following a popular social trend or following the family tradition, often mixed with other ethnic beliefs. Or they are ritually drawn to believe in some kind of magical powers (often connected with healing or problem-solving) or mystical beliefs in higher beings or states. Or take Buddhism as part of their social life that highlights or promote their status with their private Buddhist beliefs and activities that has little to do with early Buddhism.

The 4th kind of storm-cloud—the one that both thunders and rains—refers to the ideal Buddhist, especially the arhat and those on the path. This category includes those who make sincere and wise efforts in mastering both the Dharma teachings and the path training, even if they do this in a gentle gradual manner seeking answers to questions on personal growth from wise and virtuous teachers, and reflecting on the Dharma for themselves. They teach the Dharma and practise it, too.

2.2 “CONFIDENT IN ASSEMBLIES”

2.2.1 The Buddha is one “confident in assemblies” [S 469b]

2.2.1.1 The Buddha is confident before any assembly for 2 main reasons. The first is that he is fully awakened, and thus endowed with various powers to know the nature of humans and also other beings [2.3]. He knows just what to say or teach to benefit an assembly or even an individual. An example of how his teachings at once captures the audience’s attention and understanding is **the Āditta Pariyāya Sutta** (S 35.28)—the famous “fire sermon”—that converted the 3 Kassapa brothers and their 1,000 followers who were fire-worshippers.³⁶

The Aṅgulimāla Sutta (M 86) records perhaps the most dramatic of conversion stories in religious history. The Buddha goes alone into a remote forest to meet the ferocious serial killer, Aṅgulimāla, who has been killing his victims to collect just a finger each for his garland of fingers as an honorarium for his foolish teacher who demands it. Meeting the Buddha, Aṅgulimāla is reconnected with his wholesome past, stop his killing and renounce his violent way for the life of a monk, even attaining arhathood.³⁷

2.2.1.2 The Buddha has 4 self-assuring qualities known as “intrepidities” (*vesāraja*) that are the foundations of the integrity as a teacher and of the authenticity of his teachings, that is, no one can justly disclaim or rightly disprove:

- (1) that the Buddha *is* fully self-awakened;
- (2) that the Buddha *has* destroyed all his mental influxes;
- (3) that the practice of the Dharma *leads* to the destruction of suffering; and
- (4) that the Buddha has *rightly* pointed out obstructions to personal development.

(M 12,23-27), SD 49.1; SD 51.19 (2)

- (1) **The Buddha’s full awakening** is about human spiritual freedom attainable through personal effort and self-understanding. It is the diametrical contradiction of the claim that we are all “sinners” who are hopelessly in need of redemption from some external agency.
- (2) **The destruction of mental influxes** refers to our mastery of our sense-faculties, including the mind. Mental influxes arise from our being blown around by the 8 worldly winds of *gain and loss, fame and obscurity, honour and lack of honour, joy and sorrow*. These winds drive us to see “lack” in ourselves so that we desire to fill it with “something,” to seek to be this or that “thing,” to hold views of some kind of eternal being or heaven; instead, we should be working to correct our ignorance to attain true wisdom.
- (3) The Buddha has found **the liberating truths** for us to understand what we perceive as “lack” or suffering, the cause for this view and its effects, their ending, and the way leading to their ending (by our self-effort and self-understanding).

³⁶ S 35.28 = Mv 1.21 (SD 1.3).

³⁷ M 86/2:97-105 (SD 5.11).

- (4) **The obstructions** here are our own inflated and false perception of an abiding self or soul. With such a self-view, we badly need others to feed it with attention. Approval and adoration. Hence, we are dependent on the crowd or some external agency, which means that we doubt that we can help ourselves. Basically, this means that we should overcome self-view, self-doubt and superstition.³⁸

2.2.2 The 8 assemblies (*aṭṭha parisa*) (S 469b)

2.2.2.1 According to **the Mahā,parinibbāna Sutta** (D 16,3.21-23), the Buddha is able to approach any of the 8 assemblies—kshatriyas, brahmins, houselords, recluses, the 4 great divine kings, the gods of the 33, Māra and Brahmā—without fear due to his having the 4 intrepidities (M 12,29) [2.2.1.2]. The Sutta records the Buddha as declaring that he may appear amongst any of these assemblies ...

of many hundreds, assembled with them before, and conversed with them before, and engaged in discussion with them before. Whatever their colour was then, so was my colour, too. Whatever was their voice then, so was my voice, too. I instructed, inspired, roused and gladdened them with Dharma talk.

But even as I was speaking, they knew me not, wondering, ‘Who could this be who speaks? A deva or a human?’

And having instructed, inspired, roused and gladdened them with Dharma talk, I disappeared. And when I have disappeared, they wondered, “Who is this who has disappeared? A deva or a human?”

(D 16,3.21-23/2:109 f), SD 9

2.2.2.2 The above passage describes the Buddha’s personal charisma, that is, how others view him in a social environment or large gathering. The Buddha himself was from **the kshatriya (*khattiya*)** class, that is, the Sakya nobles and warriors, and would have himself been their leader if he had not left home to become the Buddha. The Buddha also knew well the powerful kings of his days, especially Bimbisāra, Pasenadi, and Ajāta,sattu.

The Buddha knew the ways of **the brahmins** (the priests and teaching class) very well, too. In fact, in the Buddha’s time, the kshatriyas were rising in social power and prestige so that the brahmins were being marginalized farther to the west of northern India (the Kuru-Pañcāla region and beyond). The Buddha, as a rule, presents himself as being investigative and open, yet conciliatory, communicating with the wise of society, celebrating their wisdom.

The houselords were the wealthy landowners who often went to the Buddha for advice in living truly happy lives with their wealth, and were also strong supporters of the Buddhist sangha. They (and the royalties) not only donated the sangha’s basic needs but also built monasteries outside the cities for the sangha.

The word **recluses (*samaṇa*)** is a broad term encompassing all the religious people (Buddhist and non-Buddhist, wanderers, even brahmins) who rejected the authority of the Vedas and Brahmanism in general (theologically called *astika*³⁹); hence, known as *nāstika*, those who reject the Vedas and Brahmanism. Amongst these “unorthodox” religious, the Buddha was the most prominent, and he often discoursed with such recluses and converted many of them.

³⁸ On the 3 fetters (*saṃyojana*) and their removal, see SD 56.1 (4.4.1) the fetters; SD 3.3 (5) the streamwinner.

³⁹ *Astika*, lit “it is so,” ie “orthodox.” *Nāstika*, lit, “not so,” ie, “rejecting. Not just the Vedas, but Brahmanism as a whole.”

2.3 THE TATHĀGATA'S 10 POWERS (S 469C)

2.3.1 Mahā Sīha, nāda Sutta (M 12)

In the **Māhā Sīhanāda Sutta** (M 12), the Buddha explains in full what empowers him to take “the place of the lordly bull herd-leader,⁴⁰ roar the lion-roar⁴¹ before assemblies, turn the perfect [divine] wheel,⁴²” that is to say, the 10 tathagata-powers (*dasa tathagata, bala*).⁴³ Broadly, these are the powers⁴⁴:

- that make him a peerless religious leader of awakened beings and those seeking awakening (like a *lordly bull*, leader of the herd);
- that enable him to teach the Dharma that spreads throughout civilized India in his own life and continues to touch the minds and hearts of the educated, the talented and others amongst us today (like a *lion-roar* that still resounds today);
- formulated a teaching that continues to be taught and celebrated *before assemblies* today; and
- most of all, they empower him to turn *the perfect wheel*, the **dhamma, cakka**, “the wheel of truth” in our history.

In short, these are the powers that define the fully self-awakened Buddha.

2.3.2 The Buddha's 10 powers

2.3.2.0 We will here list the Buddha's 10 powers, also called the Tathagata's 10 powers briefly, with a few examples or explanatory notes.⁴⁵ **The Vibhanga**, in its explanation on the tens (*dasaka niddesa*), chapter 16, titled “analysis of knowledge” (*ñāṇa, vibhaṅga*), gives detailed definitions of each of the 10 powers. The explanations here are given concisely or paraphrased following the sutta teachings.⁴⁶

⁴⁰ “The herd-leader” (*āsabha*) (adj, “bull-like, lordly”), the leading bull, the leader. Comy glosses as “the state of excellence and the best,” *setṭha-ṭ, ṭhānam uttama-ṭ, ṭhānam*, MA 2:26). The word “bellwether” (leading sheep, with a bell around its neck) also applies here, although it is usu used in English writing in a contemptuous sense for a mob or rebel leader.

⁴¹ On the Buddha's making his lion-roar, see (**Anicca**) **Sīha S** (S 22.78/3:84-86), SD 42.10.

⁴² *Dasa kho pan'imāni, sārīputta, tathāgatassa tathāgata, balāni yehi balehi samannāgato tathāgato āsabham ṭhānam paṭijānāti, parisāsu sīha, nādam nadati, brahma, cakkaṃ pavatteti*. “Turns the perfect wheel,” *brahma, cakkaṃ pavatteti*, where *pavatteti* is caus, so we lit have, “he sets the wheel rolling,” and so on. It is here rendered idiomatically. Comy explains that the “perfect wheel” (**brahma, cakka**) is the supreme, best, most excellent wheel, the wheel of truth (*dhamma, cakka*) in its twofold meanings: the knowledge that penetrates the truth (*paṭivedha ñāṇa*) and the knowledge of how to expound the teaching (*desanā ñāṇa*) (MA 2:27 f). AA adds that former is supramundane (*lok'uttara*) and the latter mundane (*lokiya*). Both knowledges together, however, are unique to the Buddha (AA 5:12; also at 3.9, with refs to various usages of *brahma, cakka*, also at MA 2:27). The phrase ending with the symbol of the perfect wheel (*brahma, cakka*) recurs in **Dasa, bala S 1 + 2** (S 12.21+22), where it is def as the reflection on the 5 aggregates in terms of the 4 truths; in **Vesārajja S** (A 4.8), where the perfect wheel is mentioned in connection with the fourfold intrepidity of the Buddha. Also in **Ananussuta S** (A 5.11/3:9), **Sīha, nāda S** (A 6.64/3:417-421).

⁴³ **M 12**, 9-21/1:69-71 + SD 49.1 (3.5).

⁴⁴ These 10 powers are listed in (**Dasaka**) **Sīha S** (A 10.21/5:32 f), SD 81.2; summarized at Pm 2:174-176; briefly at §§760/317 f; elaborated at Vbh §§809-831/335-344. See M 12, 6 n (header) (SD 49.1).

⁴⁵ Based on Pm 2:174-176; Vbh 335-344 (see prec n).

⁴⁶ The definitions, especially the later ones, follow the Abhidhamma tradition, which may sound dogmatic in their manner of presentation, which seems less flexible than the sutta teachings. They are best discussed with an experienced teacher.

(1) The Tathagata truly understands **what is possible (*ṭhāna*), what is impossible (*aṭṭhāna*)**.⁴⁷

It is impossible that someone with right view would regard any conditioned thing as being *permanent, pleasant or as an abiding soul*. But it is possible that a worldly person may regard any conditioned thing as being so.

It is impossible that bad karma of body, speech or mind would produce karmic results that are desirable, agreeable, pleasant. It is possible that good karma of body, speech or mind would produce karmic results that are desirable, agreeable, pleasant.

In what follows the Vibhaṅga lists impossibilities, some of which would today be labelled as Buddhist “dogmas,” for example, it is impossible:

that anyone with right view will kill a parent or an arhat, or draw blood from the Buddha, or create a schism in the sangha;

that there may be more than one fully awakened buddha in the same universe at the same time;⁴⁸

that a woman will be a fully awakened buddha, a wheel-turner, Sakra, Māra or Brahma;⁴⁹

that bad karma of mind, speech or body will fruit in *real*⁵⁰ desirable and pleasant results, including rebirth in happy planes;

that good karma of mind, speech or body will not bring undesirable or unpleasant results, including rebirth in happy planes;

that a doer of good karma of mind, speech or body will arise in a suffering state.

(2) The Tathagata truly understands **the result of past, future and present actions that one acquires** along with their causes and possibilities (*atītānāgata, paccuppanānaṃ kamma, samādānaṃ ṭhāṇaso hetuso vipākam*).

A bad karma may not fruit because of a good birth (*gaiti*), good karmic conditions (*upadhi*), right time (*kāla*), or right effort [means] (*payoga*); similarly, a bad karma may fruit because of a bad birth, bad karmic conditions, wrong time, or wrong effort.

On the other hand, a good karma may not fruit because of a bad birth, bad karmic conditions, wrong time, or wrong effort. Similarly, a good karma may fruit because of a good birth, good karmic conditions, right time, or right effort.

(3) The Tathagata truly understands **the destinies of all the paths of practice** (*sabbattha, gāminim paṭi-padam*).

The Buddha understands the path or the practice that brings one to the hells, to the animal world, to the preta plane, to the human world, or to the deva realm.

⁴⁷ These “impossibilities” listed here form their own ch 15, entitled **Aṭṭhāna** in the Book of Ones of the Aṅguttara (A 1.268-295/1:26-30). Many of these are found in **Bahu, dhātuka S** (M 115, 12-19/3:64-67), SD 29.1a.

⁴⁸ This is actually more a matter of natural necessity than of possibility. The point here is not about an individual but more so regarding the veracity and singularity of the teaching the Buddha discovers and teaches.

⁴⁹ In the case of the “great man” (who either becomes Buddha or the wheel-turner) has to do more with social conditions than patriarchy; in the case of the higher beings, I think, it is a matter of asexuality of the gods (since they are not of the sense-world that we inhabit).

⁵⁰ I have added this caveat because the evil-doer often seems to derive pleasure from an evil deed.

(4) The Tathagata truly understands **the worlds in terms of their many and different elements** (*aneka,-dhātum nānā,dhātum lokam*).

The Buddha understands the various worlds (*loka,nanatta*) in terms of their various aggregates (*āyatana,nanatta*) (form, feeling, perception, formations and consciousness) and their various elements (*dhatu,natatta*) (earth, water, fire, wind, and space).⁵¹

(5) The Tathagata truly understands **the different dispositions of beings** (*sattānam nānā'dhimuttikam*).

The Buddha understands that there are beings of inferior disposition, and there are beings of superior [refined] dispositions. Beings of like disposition tend to approach, associate, depend on like beings. This was the situation in the past, and this will be the situation in the future.

(6) The Tathagata truly understands **the degree of development of the faculties of various beings, various individuals** (*para,sattānam oara,puggalānam indriya,paropariyattam*).

The Buddha understands beings and individuals according to their inclination, their latent tendency, their character, their disposition. He understands beings with little dust in their eyes, with much dust in their eyes, with sharp faculties, with dull faculties, with good character, with bad character, easy to teach, difficult to teach, capable, incapable.

By inclination (*āsaya*) is meant that they have views like the world is eternal or not eternal; the world is finite or infinite; the body and self (soul) are the same, or they are different; after death, a being exists, or does not, or both, or neither.

By latent tendency (*anusaya*) is meant that they are reactive by way of lust or repulsion or conceit or view or doubt or lust for existence (eternal life) or ignorance.

By character (*carita*) is meant whether one is weakly grounded or deeply grounded in merits or in demerits or in the imperturbable (this last conduces to rebirth in the formless states).

By disposition (*adhimutti*) is meant whether one is drawn to inferior people (with bad karmic habits) or to superior people (with good karmic habits).

Those “with much dust in their eyes” (*mahā,raj'akkha*) have any of these 10 defilements: greed, hatred, delusion, conceit, views, doubt, sloth, restlessness, lack of moral shame, lack of moral fear. Such a person is narcissistic (*ussada,gata*); hence, he is difficult to counsel or teach.

Those “with little dust in their eyes” (*appa'raj'akkha*) have few and little of the 10 defilements; hence, he is not narcissistic and easy to teach.

Those “with sharp faculties” (*tikkh'indriya*) means that they are strong in one or more of the 5 faculties: faith, effort, mindfulness, concentration, and wisdom.

“With dull faculties” (*mud'indriya*) means their spiritual faculties are all weak.

“With good character” (*svākāra*) means that they have good inclinations, good character, good disposition, little dust in their eye, and sharp faculties. Such persons are also “easy to teach” (*suviññāpaya*)

“With bad character” (*dvākāra*) means that they have bad inclinations, latent tendencies, bad character, bad disposition, much dust in their eye, and weak faculties. Such persons are also “difficult to teach” (*dviññāpaya*).

Those who are “incapable or unfit” (*abhabba*) are obstructed by their karma, karmic fruits or defilements; they have no faith, no desire to do good, no wisdom, no certainty of any wholesome state to bring them to the path.

⁵¹ See also **Sabba S** (35.23/4:15), SD 7.1.

The “capable or fit” (*bhabba*) are free from obstruction by way of karma, defilements or karmic fruits. They have faith, desire to do good, wisdom, the certainty of a wholesome state to bring them to the path.

(7) The Tathagata truly understands **the corruption of, the purification of, and emergence from dhyana, liberation, concentration and attainment** (*jhana, vimokkha, samādhi, samāpatti*).

There are 3 tetrads of meditators here:

The 1st tetrad. One having actually attained dhyana thinks he has failed, and one who knows that he has attained it. One not having attained dhyana, thinks that he has, and one who knows that he has not.

The 2nd tetrad. One who attains dhyana slowly but emerges quickly; one who attains it quickly but emerges slowly; one who attains it slowly and emerges slowly; and one who attains it quickly and emerges quickly.

The 3rd tetrad. In dhyana, one is skillful in concentrating but not in maintaining it; one not skillful in attaining concentration but skillful in maintaining it; one who is skilled neither; one who is skilled in both.

Here, **dhyana** (*jhāna*) refers to the 4 form dhyanas.

Liberation (*vimokkha*) means that the 8 liberations,⁵² as follows:

- (1) One with physical form, sees physical forms internally.
- (2) One, not seeing physical form internally, sees physical forms externally.
- (3) One is freed after contemplating on the idea of the beautiful (*subha*).⁵³
- (4) Transcending from sense-impingement (*paṭigha*), and non-attention to the perception of diversity, contemplating, “Space is infinite,” one attains and dwells in the base of infinite space.
- (5) Transcending infinite space, contemplating, “Consciousness is infinite,” one enters and dwells in the base of infinite consciousness.
- (6) Transcending infinite consciousness, contemplating, “There is nothing,” one enters and dwells in the base of nothingness.
- (7) Transcending the base of nothingness, one enters and dwells in the base of neither-perception-nor-non-perception.
- (8) Transcending the base of neither-perception-nor-non-perception, one enters and dwells in the cessation of perception and feeling.⁵⁴

Concentration (*samādhi*) means the 3 kinds of concentration:

- (1) concentration accompanied by initial application and sustained application;
- (2) concentration accompanied without initial application, but with sustained application only;
- (3) concentration accompanied with neither initial application nor sustained application.

Attainment (*samāpatti*) means dwelling in the 9 progressive abodes (*nava anupubba, vihāra*), that is, the 4 form dhyanas, the 4 formless attainments and cessation of perception and feeling.

Corruption (*saṃkilesa*) refers to a state of decline (in the meditation).

⁵² See SD 5.17 (10); SD 49.5b (3).

⁵³ Like a pure bright colour (*kaṣiṇa*): **Mahā, parinibbāna S** (D 16,3.29-32), SD 9; SD 15.1 (9.2).

⁵⁴ Cessation requires both concentration and insight, and can be attained only by non-returners and arhats who have mastered the formless attainments.

(8) The Tathagata truly understands **the recollection of past lives** (*pubbe, nivāsānussati*).

Here the Buddha is able to recall hundreds of thousands of (his own) births, over many world-cycles during its evolving, stable and devolving stages,⁵⁵ knowing his habitat (place), name, clan, complexion, food, experience of pleasure and pain, lifespan, and rebirth.

With this knowledge, he understands his own personal development in terms of rebirth.

(9) The Tathagata truly understands **the passing away and rebirth of beings** (*sattānaṃ cutūpapāta*).

With his superhuman divine eye (power of retrocognition), the Buddha is able to see beings passing away, arising, inferior, superior, of good complexion, of bad complexion, happy, miserable. He comprehends how these are the result of their own karma of body, speech and mind. He saw how they held wrong views, scoffing at the noble ones, acting with wrong views, and after death arising in suffering states, in the hells.

Again, he sees worthy beings with good karma of body, speech and mind, not scoffing at the noble ones, having right views, acting with right views, and after death, arising in happy heavenly world.

With this knowledge, he understands how beings evolve according to their karma.

(10) The Tathagata truly understands **the destruction of the influxes** (*āsavānaṃ khayāṃ*).⁵⁶

Here, the Buddha, by the destruction of the influxes (*āsava*)—sensual desires, existence, views and ignorance—having himself full known and realized in the present life, attains and dwells in the freedom of mind, the freedom of wisdom that is influx-free. This is his knowledge of the destruction of the influxes (*āsava-k, khaya, ñāṇa*) (which makes him an arhat and fully awakened buddha).

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⁵⁵ The Pali actually says: “during many evolving aeons ... devolving aeons ... evolving and devolving aeons ... (*aneke pi saṃvatta, kappe ... vivaṭṭa, kappe ... saṃvatta, vivatta, kappe*).

⁵⁶ These last 3 knowledges—nos. 7-10—also form the famous “3 knowledges” (*te, vijja*) of the arhats: **Te, vijja S** (D 13) + SD 1.8 (2.2.2); **Cūḷa Hatthi, padôpama S** (M 27, 23-25), SD 40.5.

(Māra) Kin Nu Sīha Sutta

The (Māra) Discourse on “What Now” Lion
S 4.12

1 At one time, the Blessed One was staying in Jeta’s grove in Anāthapiṇḍika’s park outside Sāvattḥī. Now at that time, the Blessed One was teaching the Dharma surrounded by a large assembly. **[110]**

2 Then it occurred to Māra the evil one:

“This recluse Gotama is teaching the Dharma surrounded by a large assembly. Let me approach the recluse Gotama in order to confound them.”⁵⁷

3 Then Mara the Evil One approached the Blessed One and addressed him in verse:

<i>kin nu sīho’va nadasī parisāyaṃ visārado paṭimallo⁵⁸ hi te atthi vijitāvī nu maññasī ti</i>	S 468	Why now do you roar like a lion, confident in an assembly? For you have a rival; so why think yourself the victor?
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[The Blessed One:]

3.2 <i>nadanti ve mahā,vīrā parisāsu visārādā tathagatā bala-p,pattā tiṅṅa loke visattikan ti</i>	S 469	The great heroes indeed roar (the lion-roar), ⁵⁹ confident in assemblies. ⁶⁰ The Tathagatas endowed with the powers ⁶¹ have crossed over attachment to the world.
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4 Then Mara the evil one, thinking,

“The Blessed One knows me, the well gone knows me!”
sad and disheartened, disappeared right there.⁶²

evaṃ

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⁵⁷ *Vicakkhu,kammāya*, lit, “for making eyeless.” Comy: Māra desires to destroy the wisdom-eye of the people in the assembly. He is unable to destroy the Buddha’s wisdom eye, but he could do so for the people in the assembly by creating a fearsome sight or sound. (SA 1:176,8-11)

⁵⁸ *Paṭimalla*, lit, “wrestling opponent, rival.”

⁵⁹ “The lion-roar” (*sīha,nāda*): [2.1.1].

⁶⁰ Comy: “**In the assemblies**”: in the 8 assemblies [**Mahā Sīha,nāda S, M 12,29/1:72,18-20 (SD 49.1)**]. (SA 1:176,-13). The 8 assemblies are those of (1) kshatriyas, (2) brahmins, (3) householders, (4) recluses, (5) the 4 great kings, (6) the gods of the 33, (7) Māra, and (8) brahmas. [2.2]

⁶¹ “**Endowed with the powers**”: endowed with the 10 powers of a Tathagata. Briefly, the 10 powers are those of: (1) the possible and the impossible, (2) karmic results, (3) all the destinies, (4) the world and its elements, (5) dispositions of beings, (6) the spiritual maturity of beings, (7) defilements, cleansing and emergence of meditative states, (8) recollection of past lives, (9) the divine eye, (10) arhathood in terms of freedom of mind and freedom by wisdom (**M 12,9-21/1:69-71**): [2.3]. In **M 12**, the Buddha says that, endowed with the 4 intrepidities [2.2.1.2], he roars his lion’s roar in the assemblies (**M 12,22-28/1:72 f**), SD 49.1.

⁶² *Dukkḥi dummano tatth’ev’antaradhāyi*. Ee omits this para. This stock occurs some 32 times in Saṃyutta in connection with Māra [SD 61.9 (3.1.2)].