

SD 64.11ab

Saṁvāsa Sutta 1 & 2

The First and Second Discourses on Living Together

A 4.53 + 54/2:57-59

Theme: Wholesomely compatible living for husband and wife

Translated and annotated by Piya Tan 2010, ©2026

1 Sutta summary and significance

1.1 SUTTA SUMMARIES

The **Saṁvāsa Suttas 1 and 2** speak of the unwholesome “corpse-like” husband or wife, and the “angelic or divine” spiritually ideal couple.

The husband or wife who is immoral (not keeping the precepts), lacks charity and is disrespectful to true practitioners (“recluses,” *samaṇa*)¹ and arhats (“brahmins,” *brāhmaṇa*), is said to be a “corpse” (*chava*), that is, one who is dead from lack of moral virtue.

The husband or wife who is morally virtuous (keeping to the precepts), charitable and respectful to true practitioners and arhats is said to be a *deva* (m) or a *devī* (f), that is, a god or angel, by virtue of their own goodness.

1.2 SUTTA SIGNIFICANCE

1.2.1 The Saṁvāsa Suttas 1 and 2 have identical texts, that is, on the 4 kinds of husband and wife in terms of living together with wholesome and spiritual qualities. The only difference is that **the Saṁvāsa Sutta 1** (A 4.53), SD 64.11a, has an introduction (*nidāna*), which tells us the occasion was a visit from a group of lay followers.

The Commentary tells us that these householders and their wives were going to a wedding event, and took the same path as the Buddha (AA 3:94,18-20). When the wedding crowd approached the Buddha, understandably the Buddha spoke on the topic of the spiritually ideal couple.

1.2.2 Teaching for the laity

1.2.2.1 The Commentary on **the Saṁvāsa Sutta 2** (A 4.54) adds that this is a teaching for the laity (*āgārika, paṭipadā*), and that it is “also suitable for a streamwinner or a once-returner,” meaning that the practice of the precepts, of charity and of being respectful to true practitioners and arhats (that is, being amenable to the teaching and practice of the Dharma) conduces to streamwinning² and once-returning (AA 3:95,14 f).³ Hence, it is also taught to the monks.

¹ “Recluses” (*samaṇa*). Depending on the context, *samaṇa* (in a wholesome sense) refers to “Buddhist” renunciants—monks, nuns, novices, and probationers—who keep to the Dharma-Vinaya, and *brāhmaṇa* refers to arhats (such as in the last ch of Dhammapada (Dh 383-423, ch 26). The phrase, *samaṇa, brāhmaṇa*, usu refers to the dichotomy of “recluses” (as a generic term), those who reject the Vedas, and the “brahmins,” a class-minded group who created and promoted the Vedas (SD 25.1(1)); in special cases, they refer to Buddhist renunciants and arhats, eg in **Cūḷa Kamma Vibhaṅga S** (M 135,17), SD 4.15. Then there is the term *samaṇa, brāhmaṇa, paribbājaka*, “recluses, brahmins and wanderers,” referring to Buddhist renunciants, Vedic priest class members and religious others who are neither (SD 25.1 (1)).

² On streamwinning (*sotāpatti*), see **Entering the stream**, SD 3.3. On Kūṭadanta’s streamwinning, see **Kūṭa, danta S** (D 5,29-30), SD 22.8.

³ On once-returning (*sakad-āgāmita*), see SD 10.16 (12); on the weakening of the 3 unwholesome roots, see SD 10.16 (12.1.2.1).

1.2.2.2 Although the 2 suttas deal with the teaching on a happy marriage with mutual love and respect, and the couple having compatible moral virtue and faith in the Dharma, and even close with the identical set of verses [§§7-13], there are 2 significant differences in the 2 suttas.

(1) While **A 4.53** is addressed to “householder” (*gahapatayo*), **A 4.54** is addressed to the monks (*bhikkhave*). Apparently, the sutta teaching was originally given to the laity, and then the Buddha reprised it for the benefit of the monks.

(2) Clearly **A 4.53**, addressed to the laity, centres on the 5 precepts,⁴ where when both husband and wife do not to keep the precepts, are said to live together like “corpses” [**A 4.53**,3]. Ideally, where both of them diligently keep to the precepts, where they both live as devas [**A 4.53**,6]. Keeping to the precepts, they live wholesome moral lives as a charitable lay couple, respectful to “ascetics and brahmins.” Here this dvandva properly refers to both Dharma-spirited monastics and noble disciples, especially arhats; however, broadly, it can refer to respect or tolerance for both “Buddhist and non-Buddhist” practitioners who are morally virtuous and wise.

1.2.2.3 The teachings of **A 4.54** are also addressed to the laity, but the teachings given here are the practice of the 10 karmic courses (*kamma,patha*), that is, the 10 unwholesome acts of *body, speech and mind* (*akusala kamma,patha*). The husband or the wife who breaks the 10 unwholesome karmic courses (*dasa akusala kamma,patha*) is said to be a “corpse” (*chava*) [**A 4.54**,2]; the one who keeps to the 10 wholesome karmic courses (*dasa kusala kamma,patha*) is said to be a “deva” or god [**A 4.54**,5].

While the 5 precepts are a kind of “preventive” practice whereby we prevent our body from committing *killing, stealing or sexual misconduct*, and *false speech*, **the 10 wholesome karmic courses** encompassing our body, speech and mind—the totality of our being. The first 3 karmic courses are in fact the same as the first 3 precepts.

The 4th precept—against *false speech*—is extended to include *divisive speech, harsh speech and frivolous speech*. These precepts cover the guarding of the speech door. This set of practice entails a greater mindfulness to avoid the roots of greed and hatred. The last 3 of the 10 wholesome karmic courses—covering not being covetous, not having a malevolent mind, and holding right views—guard and promote the wholesomeness of the mind by avoiding the root of delusion.

1.2.3 The cost of convenience and profit

1.2.3.1 Bhikkhu Bodhi, in his otherwise excellent and scholarly translation of the Aṅguttara Nikāya (2012) dismissed **the Saṁvāsa Sutta 2** (A 4.54) as simply a reprise of **the Saṁvāsa Sutta 1** (A 4.53) with only minor changes. In place of a full translation of **A 4.54**, he merely gives this brief note:

54 (4) Living Together (2)

“Bhikkhus, there are these four ways of living together. What four? A wretch lives together with a wretch; a wretch lives together with a female deva; a deva lives together with a wretch; a deva lives together with a female deva.

[The rest, including the verses, is identical with 4:53 but addressed to the bhikkhus.] [60-61]

(A:B 2012:445)

⁴ The 5th of the 5 precepts, the practice of abstaining from intoxication, is implicit in the 10 karmic courses of wholesome actions. On the 4 precepts, see SD 47.3b (2.1); on the 5th precept: SD 47.3b (2.2). On intoxication and its issues, see **Sigal’ovāda S** (D 31,7+8) n, SD 4.1; SD 59.5 (2.5).

It's odd that the proof-readers of Bodhi's translation did not notice that while **A 4.53** centres on the 5 precepts, **A 4.54** centres on the 10 karmic courses (*kamma, patha*). Even an early translation of the Pali pioneers, that is, F L Woodward's *Gradual Sayings* (London: Pali Text Society, 1933), that is, A 4.54, mentions "one who takes life, steals, is a wrong-doer in sense-desires, a liar, given to harsh, bitter speech, and idle babble, one covetous, of a malevolent heart, or perverted view." (A:W 2:68).

1.2.3.2 Proofreaders also seemed to have failed to notice that the opening quote in Bodhi's translation/note on **A 4.54** has no accompanying close quote. Clearly, too, Bodhi himself probably did not carefully read the Pali text of A 4.54 and collate it with the text of **A 4.53**. Nor did he take even a quick glance of Woodward's *Gradual Sayings*; not to mention its translations in Sinhalese, Burmese or Thai. My point is that ideally Pali translation work must *not* be rushed or commercialized; it is a sacred task in working to present the early Buddhist texts in modern language for the benefit of contemporary practitioners and readers.⁵

However, considering Bodhi's translations must have been constrained by "quality controls" of a commercial publication schedule by Wisdom Publication (Boston), we can perhaps understand the various difficulties that he faced in such a monumental task to present a huge tome within a handy volume.

- Perhaps this also explains why in his translations, he has crunched down **repetitive text cycles** (*peyyāla*) into some kind of easy precis-like reading (but which many readers find difficult to decipher!).⁶
- Perhaps this is also why he has religiously omitted translating significant numbers of **vocatives** like *bhikkhave*, and names, used by the Buddha in addressing the listener.⁷
- Moreover, Bodhi used mostly the Sinhalese Pali texts (which as a rule lays down all *peyyāla* (repetition cycle) passages in full) and also the Burmese and PTS Pali texts, but he totally omits the **Siamese** Pali texts⁸ without any explanation.⁹
- Due to Bodhi's omission of the Siamese Tipiṭaka, he did not notice **missing passages** from the **Bhadraka Sutta** (S 42.11), SD 55.7, where the Siamese edition (Se:SR)¹⁰ reads:

14.2 "Whatever suffering arises, [329] **all that is rooted in desire**, has desire as its source; for, desire is the root of suffering."

Yaṃ kiñci dukkhaṃ uppajjamānaṃ uppajjati sabban taṃ chanda, mūlakam chanda, nidānaṃ chandi hi mūlaṃ dukkhassā ti,

14.3 Whatever suffering that arose in **the past**, **all that is rooted in desire**, has desire as its source; for, desire is the root of suffering.

Yaṃ kiñci atītam addhānaṃ dukkhaṃ uppajjamānaṃ uppajji sabban taṃ chanda, mūlakam chanda, nidānaṃ chando hi mūlaṃ dukkhassā ti.

⁵ On L S Cousins' insightful criticism of Bodhi's Majjhima tr, see SD 49.1 (6); SD 52.4 (1.3.3.3 f).

⁶ On the importance of *peyyāla*, see SD 52.4 (1.3.3.4).

⁷ There are, eg, in the Sinhalese Pali MS, there are at least 14 occurrences of the vocative, *gahapatayo*, "house-lords," but Bodhi's tr has only 2 occurrences of "householders." (A:B 443)

⁸ For the Siamese (Se) Pali texts: [84000] 22 May 2026.

⁹ Using as many good Pali MSS as possible can be tedious but rewarding for a careful tr and study of a sutta. The Siamese Tipiṭaka (Se) is one of the 3 authentic and ancient versions of the Pali canon. In **Accharā S** (S 1.46), Se gives the reading *akujjano*, "to make a monotonous sound"—*ratho akujjano nāma*, "the chariot is named 'Noiseless'" (S 150*), SD 54.11; the reading is not found in other MSS. In **Jīvaka S** (M 55.6.6), Khmer + Se *anajjhāpanno*, "without falling into an offence," describes how a monk properly takes his meal (SD 43.4).

¹⁰ **Se:SR 18:402**, 12-14; ie, the Royal Siamese (Syamraṭṭha) ed of the Tipiṭaka, vol 18, page 408, lines 12-14.

14.4 Whatever suffering that will arise in **the future, all that is rooted in desire**, has desire as its source; for, desire is the root of suffering.

*Yaṅkiñci anāgatam addhānaṃ dukkhaṃ uppajjamānaṃ uppajjissati sabbantaṃ chanda,-
mūlakaṃ chanda,nidānaṃ chando hi mūlaṃ dukkhassā ti* (S 42.11/4:329), SD 5.7

Both the Burmese edition (Be) and the PTS edition (Ee) omit §14.3; but it occurs in the Sinhala edition (Ce). The full passages are found in **the Siamese edition** (Se:SR), and with their help, we are able to faithfully reconstruct the missing Pali in the translation.

Be Ee and Ce omit §14.4, which is found only in the Siamese edition (Se:SR 18:402,12-14)¹¹ and the Khmer edition. This is sufficient evidence for reconstructing the full reading. This omission is usually attributed to “transmission error,” which means either the copyist’s omission or the editor’s oversight.

Bodhi’s Saṃyutta translation (S:B 2:1348) omitted both these paragraphs [§§14.3 f].¹²

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SD 64.11a

Samvāsa Sutta 1

The First Discourse on Living Together

A 4.53/2:57-59

Theme: Wholesomely compatible living for husband and wife

1 At one time, the Blessed One was traveling along the highway between **Madhurā**¹³ and **Verañjā**.¹⁴ A number of male and female householders were also traveling along the same highway.¹⁵

Then the Blessed One left the highway and sat down at the foot of a tree. The male and female householders saw the Blessed One sitting there and approached him, saluted him, and sat down at one side.

The Blessed One then said to them:

2 “Householders,¹⁶ there are these **4 ways of living together**.
What are the four?

(1) A corpse (*chava*)¹⁷ lives together with a corpse;¹⁸ *chavo chavāya saddhim samvasati*

¹¹ This is the Royal Siamese (Syamratṭha) ed of the Tipiṭaka, vol 18, page 408, lines 12-14.

¹² For a fuller discussion on the reconstructed passages, see SD 55.7 (1.2).

¹³ Madhurā, located on the Jumna (T W Rhys Davids, *Buddhist India*, 1911:36). Also mentioned at **Madhurā S** (A 5.221/3:256), notorious for its ruggedness, dust, fierce dogs, malicious yakshas, and for being a place where it was hard to seek almsfood. Also at **Kārandava S** (A 8.10/4:172). There is also **Madhurā S** (M 84/2:83-90).

¹⁴ **Verañja S** (A 8.11/4:172-180) (cf Pār 3.1-9 (V 3:1-6)) records the Buddha teaching householders in a similar way. There is also **Verañjaka S** (M 42/1:290 f).

¹⁵ Comy: Many householders and their wives were going for a marriage event, taking the same path as the Buddha (AA 3:94,18-20).

¹⁶ The vocative is “householders” (*gahapatayo*) throughout this Sutta.

¹⁷ *Chava*, “a corpse,” broadly, “a dead body” (A 2:57,27 f); (mfn) (BHS *chqava*, *śava*), “vile, base; wretched, inferior, paltry” (V 2:112,5; D 3:24,29; M 1:374,10; A 3:311,25. Here it fig means “dead from lack of moral virtue, with a corpse from the death of moral virtue” (*chavo chavāyā ti guṇa, maraṇena matattā chavo guṇa, maraṇe’eva matāya chavāya saddhim*, AA 3:94,22 f).

¹⁸ See prec n.

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| (2) a corpse lives together with a female deva (<i>devī</i>); | <i>chavo deviyā saddhiṃ saṃvasati</i> |
| (3) a deva (<i>deva</i>) lives together with a corpse; | <i>devo chavāya saddhiṃ saṃvasati</i> |
| (4) a deva lives together with a female deva. | <i>devo deviyā saddhiṃ saṃvasati</i> |

3 (1) And how, householders, does a corpse live together with a corpse? [58]

Here, householders, **the husband** ¹⁹is one who

destroys life;

takes what is not given;

engages in sexual misconduct;

speaks falsely; and

indulges in strong drinks, brews, intoxicants, which are the bases for heedlessness.²⁰

He is immoral, of bad character;

he dwells at home with a heart darkened by the stain of miserliness;

he insults and reviles ascetics and brahmins.

3.2 And his wife, too, is one who

destroys life;

takes what is not given;

engages in sexual misconduct;

speaks falsely; and

indulges in strong drinks, brews, intoxicants, which are the bases for heedlessness.

She is immoral, of bad character;

she dwells at home with a heart darkened by the stain of miserliness;

she insults and reviles ascetics and brahmins.

In this way, householders, a corpse lives together with a corpse.

4 (2) And how, householders, does a corpse live together with a devi [female deva]?

Here, householder, **the husband** is one who

destroys life;

takes what is not given;

engages in sexual misconduct;

speaks falsely; and

indulges in strong drinks, brews, intoxicants, which are the bases for heedlessness.

He is immoral, of bad character;

he dwells at home with a heart darkened by the stain of miserliness;

he insults and reviles ascetics and brahmins.

4.2 But the wife is one who

abstains from destroying life;

abstains from taking what is not given;

abstains from sexual misconduct;

abstains from speaking falsely; and

¹⁹ On the 5 precepts (*pañca, sīla*), see **Dīgha, jānu S** (A 8.54,13), SD 5.10; **Veḷu, dvāreyya S** (S 55.7), SD 1.5 (2); **Sīlā-nussati**, SD 15.11 (2.2); SD 21.6 (1.2); SD 37.8 (2.2).

²⁰ Cf Khp 2.5/1. These are a combination of the 5 kinds of strong drinks (DA 944; KhpA 26; VvA 2:294; VbhA 381).

abstains from strong drinks, brews, intoxicants, which are the bases for heedlessness.
 She is morally virtuous, of good character;
 she dwells at home with a heart free from the stain of miserliness;
 she neither insults nor reviles ascetics and brahmins.

In this way, householders, a corpse lives together with a devi.

5 (3) And how, householders, does a deva live together with a corpse?

Here, householders, **the husband** is one who
abstains from destroying life;
abstains from taking what is not given;
abstains from sexual misconduct;
abstains from speaking falsely; and
abstains from strong drinks, brews, intoxicants, which are the bases for heedlessness.
He is morally virtuous, of good character;
he dwells at home with a heart free from the stain of miserliness;
he neither insults nor reviles ascetics and brahmins.

5.2 But, **the wife** is one who
destroys life;
takes what is not given;
engages in sexual misconduct;
speaks falsely; and
indulges in strong drinks, brews, intoxicants, which are the bases for heedlessness.
She is immoral, of bad character;
she dwells at home with a heart darkened by the stain of miserliness;
she insults and reviles ascetics and brahmins.

In this way, householders, a deva lives together with a corpse.

6 (4) And how, householders, does a deva live together with a devi?²¹

Here, householders, **the husband** is one who
 abstains from destroying life;
 abstains from taking what is not given;
 abstains from sexual misconduct;
 abstains from speaking falsely; and
 abstains from strong drinks, brews, intoxicants, which are the bases for heedlessness.
 He is morally virtuous, of good character;
 he dwells at home with a heart free from the stain of miserliness;
 he neither insults nor reviles ascetics and brahmins.

6.2 And **the wife**, too, is one who
abstains from destroying life;

²¹ On teachings dedicated to the ideal husband and wife, **Sigāl'ovāda S** (D 31,27-34, esp 30), SD 4.1.

*abstains from taking what is not given;
abstains from sexual misconduct;
abstains from speaking falsely; and
abstains from strong drinks, brews, intoxicants, which are the bases for heedlessness.*

She is morally virtuous, of good character;
she dwells at home with a heart free from the stain of miserliness;
she neither insults nor reviles ascetics and brahmins. [59]

In this way, householders, a deva lives together with a devi.

These, householders, are the 4 ways of living together.

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| <p>7 <i>Ubho ca honti dussīlā
kadariyā paribhāsakā
Te honti jāni,patayo
chavā saṃvāsam āgatā</i></p> | <p>When both are immoral,
miserly, and abusive,
husband and wife
live together as corpses.</p> |
| <p>8 <i>Sāmiko hoti dussīlo
kadariyo paribhāsako
bhariyā sīlavatī hoti,
vadaññū vīta,maccharā</i></p> | <p>When the husband is immoral,
miserly, and abusive,
but his wife is morally virtuous,
charitable, free from miserliness,</p> |
| <p>9 <i>sā'pi devī saṃvasati
chavena patina saha
sāmiko sīlavā hoti
vadaññū vīta,maccharo</i></p> | <p>she is a devi [female deva] living
with a corpse of a husband.
When the husband is morally virtuous,
charitable, free from miserliness;</p> |
| <p>10 <i>bhariyā²² hoti dussīlā
kadariyā paribhāsikā
sā'pi chavā saṃvasati
devena patinā saha</i></p> | <p>but his wife is immoral,
miserly and abusive—
she is a corpse living
with a deva husband.</p> |
| <p>11 <i>ubho saddhā vadaññū ca
saññatā dhamma,jīvino
te honti jāni,patayo
aññaṃ aññaṃ piyaṃ,vadā</i></p> | <p>When both are filled with faith, charitable,
self-controlled, Dharma-spirited in living,
they are husband and wife
addressing each other with loving words;</p> |
| <p>12 <i>atthā saṃpacurā honti,
phāsukam²³ upajāyati
amittā dummanā honti,
ubhinnaṃ sama,sīlinam</i></p> | <p>abundant benefits are theirs,
they dwell at ease;
their enemies are saddened:
both are the same in virtue.</p> |

²² Be Se *bhariyā*; Po Ee *bhariyā'ssa*;

²³ Be Se *phāsukam*; Ce *phāsattam*; Ee *vāsattam*.

13 *idha dhammaṃ caritvāna
sama,sīla-b,batā ubho
nandino deva,lokasmiṃ
modanti kāma,kāmino ti*

Having practised the Dharma here,
the same in moral conduct and practice;
they are happy in a deva world;
they rejoice, enjoying sense-pleasures.

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SD 64.11b

Samvāsa Sutta 2

The Second Discourse on Living Together

A 4.54/2:59-61

Theme: Wholesomely compatible living for husband and wife (addressed to the monks)

1 “Bhikshus,²⁴ there are these **4 ways of living together**.

What are the four?

- (1) A corpse (*chava*) lives together with a corpse;
- (2) a corpse lives together with a devi [female deva, *devī*];
- (3) a deva (*deva*) lives together with a corpse;
- (4) a deva lives together with a devi.

2 (1) And how, bhikshus, does **a corpse live together with a corpse**?

Here, bhikshus, **the husband**

is one who destroys life;
takes what is not given;
engages in sexual misconduct;²⁵
speaks falsely;
speaks divisively;
speaks harshly;
speaks frivolously;
he is covetous;
he has a malevolent mind; and
he holds wrong views.²⁶

*pāṇātipātī
adinnādāyī
kāmesu micchācārī
musā,vādī
surā,meraya,majja,pamādaṭṭhāyī
pisuṇa,vāco
samphappalāpī
abhijjhālu
vyāpanna,citto
micchā,diṭṭhiko*

He is immoral, of bad character;

he dwells at home with a heart darkened by the stain of miserliness;

he insults and reviles ascetics and brahmins.

2.2 And **his wife**, too, is one who
destroys life;

pāṇātipātini

²⁴ The vocative is “bhikshus” (*bhikkhave*) throughout this Sutta.

²⁵ The 1st 3 lines refer to the unwholesome karmic courses of the body; the foll 3 lines (indented) are those of speech; and the last 3 (indented further) are the karmic courses of the mind. [1.2.3,.1]

²⁶ While A 4.53 has the 5 precepts throughout; here A 4.54 has the 10 unwholesome karmic courses (*akusala kamma,patha*) throughout. On the 10 wholesome karmic courses (*kusala kamma,patha*), see **Sāleyyaka S** (M 41,11-14), SD 5.7; **Saṅcetanika S** (A 10.206,7.2-12), SD 3.9.

takes what is not given;
 engages in sexual misconduct;
 speaks falsely;
 speaks divisively;
 speaks harshly;
 speaks frivolously;
 she is covetous;
 she has a malevolent mind; and
 she holds wrong views.

*adinnādāyinī
 kāmesu micchâcārīnī
 musā,vādinī
 surā,meraya,majja,pamādaṭṭhāyī
 pīsuṇa,vācā
 samphappalāpinī
 abhijjhālunī
 vyāpanna,cittā
 micchā,diṭṭhikā*

She is immoral, of bad character; [60]

she dwells at home with a heart darkened by the stain of miserliness;

she insults and reviles ascetics and brahmins.

In this way, bhikshus, a corpse lives together with a corpse.

3 (2) And how, bhikshus, does **a corpse live together with a devi?**

Here, bhikshus, **the husband** is one who

*destroys life,
 takes what is not given;
 engages in sexual misconduct;
 speaks falsely;
 speaks divisively;
 speaks harshly;
 speaks frivolously;
 he is covetous;
 he has a malevolent mind; and
 he holds wrong views.*

He is immoral, of bad character;

he dwells at home with a heart darkened by the stain of miserliness;

he insults and reviles ascetics and brahmins.

But **the wife** is one who

abstains from destroying life;
 abstains from taking what is not given;
 abstains from sexual misconduct;
 abstains from speaking falsely;
 abstains from speaking divisively;
 abstains from speaking harshly;
 abstains from speaking frivolously;
 she is not covetous;
 she has a non-malevolent mind; and
 she holds right views.

*pāṇātipātā paṭiviratā
 adinn'ādānā paṭiviratā
 kāmesu micchâcārā paṭiviratā
 musa,vādā paṭiviratā
 pīsuṇāya vācāya paṭiviratā
 pharusāya vācāya paṭiviratā
 samphappalāpā paṭiviratā
 anabhijjhālunī
 avyāpanna,cittā
 sammā,diṭṭhikā*

She is morally virtuous, of good character;

she dwells at home with a heart free from the stain of miserliness;

she neither insults nor reviles ascetics and brahmins.

In this way, bhikshus, a corpse lives together with a devi.

4 (3) And how, bhikshus, does a deva live together with a corpse?

Here, bhikshus, **the husband** is one who
 abstains from destroying life;
 abstains from taking what is not given;
 abstains from sexual misconduct;
 abstains from speaking falsely;
 abstains from speaking divisively;
 abstains from speaking harshly;
 abstains from speaking frivolously;
 he is not covetous;
 he has a non-malevolent mind; and
 he holds right views.

*pāṇātipātā paṭivirato
 adinn'ādānā paṭivirato
 kāmesu micchâcārā paṭivirato
 musa,vādā paṭivirato
 pisuṇāya vācāya paṭivirato
 pharusāya vācāya paṭivirato
 samphappalāpā paṭivirato
 anabhijjhālu
 avyāpanna,citto
 sammā,diṭṭhiko*

*He is morally virtuous, of good character;
 he dwells at home with a heart free from the stain of miserliness;
 he neither insults nor reviles ascetics and brahmins.*

4.2 But, **the wife** is one who
 destroys life,
 takes what is not given;
 engages in sexual misconduct;
 speaks falsely;
 speaks divisively;
 speaks harshly;
 speaks frivolously;
 she is covetous;
 she has a malevolent mind; and
 she holds wrong views.

*She is immoral, of bad character;
 she dwells at home with a heart darkened by the stain of miserliness;
 she insults and reviles ascetics and brahmins.*

In this way, bhikshus, a deva lives together with a corpse.

5 (4) And how, bhikshus, does a deva live together with a devi?

Here, bhikshus, **the husband** is one who
 abstains from destroying life,
 abstains from taking what is not given;
 abstains from sexual misconduct;
 abstains from speaking falsely;
 abstains from speaking divisively;
 abstains from speaking harshly;
 abstains from speaking frivolously;
 he is not covetous;
 he has a non-malevolent mind; and
 he holds right views.

He is morally virtuous, of good character;

he dwells at home with a heart free from the stain of miserliness;
he neither insults nor reviles ascetics and brahmins.

- 5.2 And **the wife**, too, is one who
abstains from destroying life,
abstains from taking what is not given;
abstains from sexual misconduct;
abstains from speaking falsely;
abstains from speaking divisively;
abstains from speaking harshly;
abstains from speaking frivolously;
she is not covetous;
she has a non-malevolent mind; and
she holds right views.

She is morally virtuous, of good character;
she dwells at home with a heart free from the stain of miserliness;
she neither insults nor reviles ascetics and brahmins.

In this way, bhikshus, a deva lives together with a devi.

- 6 These, bhikshus, are the 4 ways of living together.

- | | | |
|----|---|---|
| 7 | <i>Ubho ca honti dussīlā</i>
<i>kadariyā paribhāsakā</i>
<i>Te honti jāni,patayo</i>
<i>chavā saṁvāsam āgatā</i> | When both are immoral,
miserly, abusive, [61]
husband and wife
live together as corpses. |
| 8 | <i>Sāmiko hoti dussīlo</i>
<i>kadariyo paribhāsako</i>
<i>bhāriyā sīlavatīhoti,</i>
<i>vadaññū vīta,maccharā</i> | The husband is immoral,
miserly, abusive,
but his wife is morally virtuous,
charitable, free from miserliness. |
| 9 | <i>sā'pi devī saṁvasati</i>
<i>chavena patina saha</i>
<i>sāmiko sīlavā hoti</i>
<i>vadaññū vīta,maccharo</i> | She is a devi living
with a corpse of a husband;
the husband is morally virtuous,
charitable, free from miserliness, |
| 10 | <i>bhāriyā hoti dussīlā</i>
<i>kadariyā paribhāsikā</i>
<i>sā'pi chavā saṁvasati</i>
<i>devena patinā saha</i> | but his wife is immoral,
miserly and abusive;
she is a corpse living
with a deva husband. |
| 11 | <i>ubho saddhā vadaññū ca</i>
<i>saññatā dhamma,jīvino</i>
<i>te honti jāni,patayo</i>
<i>aññam aññam piyaṁ,vadā</i> | Both are filled with faith, charitable,
self-controlled, Dharma-spirited in living;
they are husband and wife
addressing each other with loving words. |

12 *atthā saṃpacurā honti
phāsukam²⁷ upajāyati
amittā dummanā honti,
ubhinnaṃ sama,sīlinam*

Abundant benefits are theirs;
they dwell at ease;
their enemies are saddened:
both are the same in virtue.

13 *idha dhammaṃ caritvāna
sama,sīla-b,batā ubho
nandino deva,lokasmim
modanti kāma,kāmino ti*

Having practised the Dharma here,
the same in moral conduct and practice;
they are happy in a deva world;
they rejoice, enjoying sense-pleasures.

—evaṃ—

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²⁷ Be Se *phāsukam*; Ce *phāsattam*; Ee *vāsattam*.