

SD 64.12e (Duka) Saṃyojana Sutta

The (Twos) Discourse on Fetters

A 2.35

Theme: Individuals fettered internally and fettered externally

1 Sutta summary and significance

1.1 SUTTA SUMMARY

The **(Duka) Saṃyojana Sutta** (A 2.35) is taught by the elder Sāriputta regarding the 2 kinds of mental fetters: the “internal” [1.2.1] and the “external” [1.2.2]. Essentially, **the internal fetters** are those of the sense-world, to which the streamwinners and once-returners return. **The external fetters** are those that free one from the sense-world, that is, in reference to the nonreturners; they are no longer reborn in the sense-world, but arise in the pure abodes where they go on to attain arhathood.

Some same-minded deities (*sama, cittā devatā*) [2] report Sāriputta’s above teaching to the Buddha. The Buddha teleports himself to Migāra’s Mansion, where he tells Sāriputta that there are some same-minded deities standing on the tip of an awl, and listen to him teaching, and that they are present before them. These deities had cultivated their minds right there in the Buddha’s presence.

The Buddha then gives Sāriputta this teaching: “We will offer only peaceful service to our fellow monks.” [§12]

1.2 SUTTA SIGNIFICANCE

1.2.1 The one fettered internally

1.2.1.1 The term **learner** refers to one who has attained **the noble path** of awakening at least as a streamwinner, but not yet an arhat, that is, one has a clear vision of nirvana even though one has not fully attained it. This vision of true reality arises because the streamwinner has broken the 3 lower mental fetters—those of self-identity view, spiritual doubt and attachment to rituals and vows.¹

By working to understand the true nature of the 3 unwholesome roots—greed, hatred and delusion²—the streamwinner weakens them. In doing so, he becomes a **once-returner**. He will be reborn one last time here, and then will become a nonreturner or even an arhat.

The 3 fetters are called “**internal fetters**” (*ajjhata saṃyojana*) because they keep one in the sense-world with a physical sense-based body.³ The fetters are also called “internal” because the object is *internal*, within one’s own mind, that is, the craving.

1.2.1.2 The Aṅguttara Commentary explains the 2 terms as follows:

[130] In the term “**the person who is fettered internally**” (*ajjhata, saṃyojanañ ca ... pugga-lam*), the “internal” (*ajjhata*) is the sense-sphere existence (*kāma, bhāvo*); the “**external**” (*bahiddha*) is the form and the formless existences (*rūpārūpa, bhāvo*).

¹ SD 56.13a (7.1.2.2).

² SD 56.13a (2.1.4.2).

³ On these “internal fetters,” and the “external fetters” below, see **Ajjhatta Bahiddhā Saññojana S** (A 2.4.5), SD 80.5.

Desire and lust for “the internal” consisting in sense-sphere existence, is called **the internal fetter**. Desire and lust for “the external” consisting in form and formless existence is called **the external fetter**. ...

Therefore, **the realm of desire** is called internally arisen, and the **realms of form and formlessness** are called externally arisen.

Thus, in the internal aggregates of craving, the desire is called **internal attachment**; in the external aggregates of form and formlessness, the desire is called **external attachment**. ...

Or, alternatively, the 5 lower fetters are *the internal fetters*, and the 5 higher fetters are *the external fetters*. ...

The persons being spoken of as “internally fettered” and “externally fettered” are not the multitude of ordinary worldlings still attached to the round of existence, but noble disciples—streamwinners, once-returns, and nonreturners—who are distinguished as twofold by way of their mode of existence. ...

(A 2:130-132)

1.2.2 The one fettered externally

1.2.2.1 The nonreturner (who does not “return” to the sense-world) is one who has broken all the 5 lower fetters: *the first 3 fetters* [1.2.1.1], and *sensual lust* and *repulsion*. He is reborn in one of the highest of the form-dhyana realms, the pure abodes (*suddh’āvāsa*).⁴ He is said to be only “fettered externally” because he is not distracted “internally” by sense-pleasures or even his own body. His mind is settled (*sama*) in the 4th dhyana with that dhyana as mental object.

Such dhyana is regarded as being “**external**” since one focuses on it as a mental object. A mind-object is regarded as “external.” In a sense, one enjoys it “externally,” just as how one sees the world, all around one.

1.2.2.2 The arhat is no more reborn because he has broken both the 5 lower fetters and also the 5 higher fetters: *lust for form existence*, *lust for formless existence*, *conceit*, *restlessness* and *ignorance*. The higher fetters are also called “external fetters” (*bahiddhā saṃyojanā*) since they imprison one by way of the mind (through dhyana) even the learners—the streamwinners and the once-returns and the nonreturners—to the form world and the formless world.

The arhat is not fettered in any way since he will no longer be reborn. He is free from samsara, the cycle of births, deaths and suffering by fully understanding the 4 noble truths, that is:⁵

- (1) he fully understands the causal condition of suffering, arising from greed, hatred and delusion;
- (2) he has fully removed the root causes of suffering, that is, those of greed, hatred and delusion;
- (3) he has fully cultivated the path of awakening, that is, the noble eightfold path; and
- (4) he has fully attained awakening (nirvana), just like the Buddha.⁶

⁴ See SD 23.14 (Table 3).

⁵ The 4 truths here are arranged in the “practice” sequence—as 1-2-4-3—see **Mahā Saḷ-āyatanika S** (M 149,11 etc) + SD 41.9 (2.4), SD 53.26 (2). The well known teaching sequence of the truths is 1-2-3-4.

⁶ The only difference is that the Buddha is the first to arise in the world and declare the Dharma. See **Sambuddha S** (S 22.58), SD 49.10; **Pavāraṇā S** (S 8.7), SD 49.11; SD 62.11 (2.2.3.2).

1.2.3 The 10 fetters

1.2.3.1 The 10 fetters (*dasā saṃyojana*) that hinder one from reaching the path are:

The 5 internal (lower) fetters (*ajjhata saṃyojana*) [SD 50.11]

- | | |
|---|------------------------------|
| (1) <u>self-identity view</u> | <i>sakkāya, ditthi</i> |
| (2) <u>spiritual doubt</u> | <i>vicikicchā</i> |
| (3) <u>attachment to rituals and vows</u> | <i>sīla-b.bata, parāmāsa</i> |
| (4) sensual lust | <i>kāma, rāga</i> |
| (5) repulsion | <i>paṭigha⁷</i> |

The 3 fetters (underscored), overcome by the streamwinner and the once-returner (lust, hate and delusion are weakened).

The 5 lower fetters, overcome by the nonreturner.

The 5 external (higher) fetters (*bahiddhā saṃyojana*) [SD 50.12]

- | | |
|---------------------------------|--------------------|
| (6) lust for form existence | <i>rūpa, rāga</i> |
| (7) lust for formless existence | <i>arūpa, rāga</i> |
| (8) conceit | <i>māna</i> |
| (9) restlessness | <i>uddhacca</i> |
| (10) ignorance | <i>avijjā</i> |

The nonreturner's fetters

The 5 higher fetters, overcome by the arhat.

Table 2 The 10 fetters: internal and external [SD 50.11 (diag 2.2.2)]

In some places, the 5th fetter, **repulsion** (*paṭigha*), is stated as **ill will** (*vyāpāda*), which is a synonym, but can have a stronger sense referring to a negative emotion that is sense-based.

2 The same-minded deities

2.1 COMMENTARY

The Aṅguttara Commentary explains the term **sama, citta devatā** as follows:

The Sama, citta deities are called *sama, citta* because of the sameness of the subtle nature of their minds. For they all made their own existences subtle, being similar in mind. Therefore, they came to be known as *sama, citta*.

Moreover, they are **sama, citta** for another reason: “The elder has spoken only of the attainment, but not the power of the attainment. We will summon the one with the 10 powers (*dasā, bala*) and have him speak of the power of the attainment.” Thus, they were all of the same mind, and so they were *sama, citta*.

Another reason: “The elder has spoken of both the attainment and the power of the attainment in one way. Who has attained this assembly, and who has not?”

Looking around and seeing that the tathagata had not attained it, they thought,

“We will summon the tathagata and make the assembly complete.”

Thus, they were all of one mind (*eka, citta*), and so were *sama, citta*.

Another reason: In the future, some monk, nun, deva, or human might disrespectfully say, “This teaching was spoken by a disciple.” We will summon the fully self-awakened one and make this teaching spoken by the all-knowing one.

⁷ In some places, *paṭigha* is replaced by ill will (*vyāpāda*).

Thus, they will be worthy of respect in the future. They were all of one mind, and so were *sama,cittā*.

Another reason: They were all attainers of the same attainment or attainers of the same object. Thus, they were *sama,cittā*. (AA 2:135,28-136,15)

2.2 SANSKRIT AND CHINESE CONNECTIONS

2.2.1 The Pali *sama* has 2 forms in Sanskrit, that is, *śama*, “peaceful,” and *sama*, “same, equal.” However, in most Middle Indo-Aryan dialects (including Pali) the two words would be indistinguishable, and thus their meanings could be either one or they could overlap.

The Commentary explains *sama* as cognate with Sanskrit *sama*, “same, equal”: “They are called ‘same-minded’ because of the similarity in the subtle nature of their mind (*cittassa sukhuma,bhāva,-samatāya sama,cittā*); for they all made their own existences subtle, similar in mind (*sukhume citta,sarik-khake katvā*)” (AA 2:135,28-30) [2.1].

The Commentary gives other explanations of *sama,citta*, but all assume the meaning is “with the same mind” (AA 2:135,30-136,15). [2.1]

2.2.2 The Chinese parallel (T1.449b) reads 等心天 *děngxīn tiān*, “same-minded deities” (T26.1.449b02), thus agreeing with the Commentary. This indicates that the original on which the Chinese translation was based either had *sama,citta* in a language that distinguished between *śama* and *sama*, or, if preserved in a language that did not make such a distinction, had been explained or taken as meaning “same-minded.”

However, the expressions *sant’indriyā* and *santa,mānasā* [§12] towards the end of the Sutta, both related to the Sanskrit *śama*, suggest that the Pali *sama* should be polysemic, that is, inclusive of both the Sanskrit senses of “same” and “peaceful,” which makes perfect sense.⁸

2.3 DEITIES ON AN AWL-TIP

2.3.1 Sutta quote

2.3.1.1 The (Duka) Samyojana Sutta speaks of the Samacitta deities as making this curious gesture:

Those deities—ten, twenty, thirty, forty, fifty, and even sixty in number—stand in an area as tiny as the tip of an awl [needle],⁹ yet do not encroach upon one another.¹⁰ [§10]

The “tip of an awl” (*ār’agga*) is as narrow as that of a bodkin or a needle, just enough to be seen by a good eye. Up to 60 devas, says the Sutta, comfortably fit it. These are the Samacitta deities, whose minds are deeply focused in the same manner [2.1]. It is said that “a number of same-minded deities” approached Sāriputta and the Buddha to listen to the Sutta teaching [§§7, 10].

2.3.1.2 In the Sutta, the Buddha goes on to inform Sāriputta that “it was right here” (*idh’eva*) in this human world and in this teaching that those deities had cultivated their minds in such a way that they

⁸ Cf *santa,vihāra*, the peaceful abidings that are the formless dhyanas: **Sallekha S** (M 8,8-11), SD 51.8.

⁹ “[They] stand in an area as tiny as the tip of an awl,” *āragga,koṭi-nittuddanna,matte pi tiṭṭhanti*; cf D 2:139,18; A 3:403,14.

¹⁰ *Na ca aññam aññam vyābādhenti*.

were reborn in a peaceful form-sphere existence. Having come from there, they have created subtle bodies for themselves.

The Commentary explains: “While those deities might have reached 3 paths and fruits in Buddha Kassapa’s teaching, because all buddhas have the same teaching, with the words ‘right here’ he [the Buddha] refers to the teaching as one.” (AA 2:138,11-24). The Chinese parallel is more explicit than the Pali:

諸等心天本爲人時已修善心。極廣甚大。

It was in the past when they were human beings that those same-minded deities developed such a wholesome mind, such an extremely vast and great mind. (T26.1.449b27-2)

2.3.1.3 The Buddha stresses on the fact that regarding the Samacitta deities,

... , **it was right here** [2.3.1.2] that those deities cultivated their minds in such a way that ten, twenty, thirty, forty, fifty, and even sixty in number, stand in an area as tiny as the tip of an awl, yet do not encroach upon one another. [§11]

And the Sutta closes with the Buddha admonishing:

“Therefore, Sāriputta, you should train yourselves thus:

‘We will have peaceful sense-faculties and peaceful minds.’

It is in such a way that you should train yourselves. When you have peaceful sense-faculties and peaceful minds, your bodily action will be peaceful, your verbal action will be peaceful, and your mental action will be peaceful.

[Thinking:] “We will offer only peaceful service to our fellow monks,” it is in such a way, Sāriputta, that you should train yourselves.

Sāriputta, those wanderers of other sects who did not get to hear this exposition of the Dharma are lost. [§12 f]

2.3.2 “Angels dancing on a needle’s point”

The Sutta’s interesting description of some 60 deities comfortably fitting “in an area as tiny as the tip of an awl [needle]” is an ancient precedent of the Western metaphor or myth of “angels dancing on a needle’s point” first noted in the 17th century England. The English priest, William Slacter (1619), wrote about “angels dancing on a needle’s point” as a criticism of theologians who frivolously occupied themselves with such a “needless” point (note play on “needle”); the metaphor, however, went back much earlier.¹¹

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¹¹ See P Harrison, “Angels on Pinheads and Needles’ Points” (*Notes and Queries* 631,1 Mar 2016:45-47 ([OUP](#)); for other refs, see [Wiki](#).

(Duka) Saṃyojana Sutta

The (Twos) Discourse on Fetters

A 2.35

1 [Ee §5] Thus have I heard.

Sāriputta on “the fettered”

On one occasion the Blessed One was staying in Anāthapiṇḍika’s park in Jeta’s grove at Sāvattthī.

2 Now at that time, the venerable **Sāriputta** was dwelling in the mansion of Migara’s mother in the eastern park at Sāvattthī.

There the venerable Sāriputta addressed the monks:¹²

“Avusos, bhikshus!”

“Avuso!” those monks replied.

3 The venerable Sāriputta said this:

“Avusos, I will teach you about the person fettered internally and the person fettered externally.¹³

Listen and attend closely. I will speak.”

“Yes, avuso,” those monks replied.

The venerable Sāriputta said this:

“One fettered internally”

4 “And who, avusos, is **the person fettered internally**?¹⁴

Here, a monk is morally virtuous.

He dwells restrained by the Pātimokkha, possessed of good conduct and resort,

seeing danger in minute faults. Having undertaken the training rules, he trains in them.

With the breakup of the body, after death, he is reborn in a certain host of devas.

Passing away from there, he is a returner, one who returns to this state of being.

This is called *the person fettered internally*, who is **a returner** (*āgāmī*), one who returns to this state of being.¹⁵ [64]

¹² Comy has a long intro to its comy on this Sutta, explaining how throngs of lay devotees from Sāvattthī spontaneously assembled at the eastern park to hear Sāriputta speak. The devas, too, realizing that Sāriputta was about to deliver a momentous discourse, arrived from multiple celestial realms and from thousands of world-systems to listen. Sāriputta performed a psychic feat so that even those at the back of the crowd and the devas at the far edge of the world-system could clearly see him and hear his voice. (AA 2:124-127)

¹³ On these 2 key terms, see (1.2.1).

¹⁴ Chin parallel **MĀ 21** (T1.448C23-25) however interprets these 2 persons contrary to the Sutta: “In this world there are 2 kinds of people. What are the two? The person with an internal fetter, the nonreturner, who does not come back to this world; and the person with an external fetter, one who is not a nonreturner but comes back to this world” 世實有二種人。云何爲二。有內結人阿那含。| 不還此間。有外結人非阿那含。還來此 | 間。諸賢。云何內結人阿那含。不還此間。(T26.1.448c23-25). The MĀ 21 explanations continue with this misinterpretation.

¹⁵ Comy: “**Who returns to this state of being** (*āgantā itthattaṃ*): He returns to this state of the human 5 aggregates. Or else, he is neither reborn in that heavenly realm nor in some higher realm, but he comes back to a lower realm. By this factor is discussed the 2 lower paths and fruits [of streamwinning and once-returning] attained by a monk who is a dry-insight meditator using the elements as meditation-subject (*sukkhā, vipassakassa dhātu, kammatṭhānika bhikkhuno*).” (AA 2:134,7-11)

“One fettered externally”**5 And who, avusos, is the person fettered externally?**

Here, a monk is morally virtuous.

He dwells restrained by the Pātimokkha, possessed of good conduct and resort, seeing danger in minute faults. Having undertaken the training rules, he trains in them.

5.2 Having entered upon a certain peaceful liberation of mind,¹⁶ he dwells in it.

With the breakup of the body, after death, he is reborn in a certain host of devas.

Passing away from there, he is a nonreturner, one who does not return to this state of being.

This is called *the person fettered externally*, who is a **nonreturner** (*anāgāmi*), one who does not return to this state of being.¹⁷

6 Again, avusos, a monk is *morally virtuous*.

He dwells restrained by the Pātimokkha, possessed of good conduct and resort, seeing danger in minute faults. Having undertaken the training rules, he trains in them.

6.2 He is practising for **revulsion**¹⁸ with sensual pleasures, dispassion toward them, and for their cessation.¹⁹

He is practising for revulsion with states of existence, *for dispassion toward them, and for their cessation*.²⁰

He is practising for the destruction of craving.

He is practising for the destruction of greed.²¹

With the breakup of the body, after death, he is reborn in *a certain host of devas*.

Passing away from there, he is a **nonreturner**, one who does not return to this state of being.

This is called *a person fettered externally*, who is a **nonreturner**, one who does not return to this state of being.”²²

¹⁶ Comy: “A certain peaceful liberation of mind (*aññataram santam ceto, vimuttiṃ*): the 4th dhyana among the 8 meditative attainments; for that is ‘peaceful’ because it stills the opposing defilements, and it is a ‘liberation of mind’ because it is liberated from those defilements.” (AA 2:12-15)

¹⁷ Comy: “He is reborn in a host of devas among the pure abodes (*suddh’āvāsa, deva.nikāya*). He does not return to this state of the human 5 aggregates, nor is he reborn in a lower realm. Either he is reborn in a higher realm or he attains final nirvana right there. By this factor is discussed the 3 paths and fruits [up to nonreturning] of a monk working at concentration (*samādhi, kammikassa bhikkhuno*).” (AA 2:134,16-22)

¹⁸ On “revulsion,” see **Nibbidā** (SD 20.1).

¹⁹ Comy: “At this point, what is discussed is the streamwinner’s and once-returner’s insight (cultivated) to destroy lust for the 5 objects of sensual pleasure and (to attain) the path of nonreturning (*anāgāmi, magga, vipassanā*).” (AA 2:134,23 f). On revulsion (*nibbidā*), see **Nibbidā** (SD 20.1).

²⁰ Comy: “By this, what is discussed is the nonreturner’s insight (cultivated) to destroy lust for existence and (to attain) the path of arhathood (*arahatta.magga.vipassanā*).” (AA 2:134,30 f)

²¹ Comy sees, as above, the practice for the destruction of craving (*taṇhā-k, khaya*) as referring to the streamwinner’s and once-returner’s insight into the path of nonreturning, and the practice for the destruction of greed (*lobha-k, khaya*) as referring to the nonreturner’s insight into the path of arhathood. We see here a typical non-technical trend in sutta teachings in using *taṇhā* alongside *lobha*; either craving (*taṇhā*) or greed (*lobha*) can refer to desire for continued existence (*bhava, taṇhā* or *bhava, rāga*). Sāriputta is speaking of the highest realization, and this sentence is simply referring to continuing practice to attain arhathood. This is the oral transmission of a direct teaching to us. (AA 2:134,32-135,4)

²² Comy: “[Sāriputta] discusses insight under 6 headings: (1) the 2 lower paths and fruits of the dry-insight meditator who uses the elements as his meditation subject; (2) the 3 paths and fruits of one who cultivates concentration (dhyana); (3) the streamwinner’s and the once-returner’s insight to destroy sensual lust (and gain) the path of nonreturning; (4) the nonreturner’s insight into destroying lust for existence (and gain) the path of arhathood; (5)

The same-minded deities

7 [Ee §6]²³ Then a number of **same-minded deities**²⁴ approached the Blessed One, saluted him, stood at one side, and said to him:

“Bhante, at the mansion of Migara’s mother in the eastern park, venerable Sāriputta is teaching the monks about *the person fettered internally* and *the person fettered externally*. The assembly is delighted.

It would be good, bhante, if the Blessed One would approach the venerable Sāriputta out of compassion.”²⁵

The Blessed One consented by silence.

8 Then, just as a **strong man** might extend his drawn-in arm or draw in his extended arm, the Blessed One disappeared from Jeta’s Grove and reappeared at the mansion of Migara’s mother in the eastern park before the venerable Sāriputta. He sat down in the prepared seat.

The venerable Sāriputta [65] saluted the Blessed One and sat down at one side.

Devas on the tip of an awl

9 [Ee 7] The Blessed One then said to the venerable Sāriputta:

“Here, Sāriputta, a number of **same-minded deities** approached me, saluted me, stood at one side, and said:

‘Bhante, at the mansion of Migara in the eastern park, venerable Sāriputta is teaching the monks about *the person fettered internally* and *the person fettered externally*. The assembly is delighted.

It would be good, bhante, if the Blessed One would approach the venerable Sāriputta out of compassion.’

10 Those deities—ten, twenty, thirty, forty, fifty, and even sixty in number—stand in an area as tiny as the tip of an awl [needle],²⁶ yet do not encroach upon one another.²⁷

the streamwinner’s and once-returner’s insight for ‘the destruction of craving,’ ie, craving for sensual pleasure—and to reach the path of nonreturning; and (6) the nonreturner’s insight for ‘the destruction of greed,’ ie, greed for existence—and (to gain) the path of arhathood. At the conclusion of the Sutta, devas numbering hundreds of thousands of *kotis* (a *koti* is 10M) attained arhathood, amid an uncountable number became streamwinners and so forth.” (AA 2:135,5-27)

²³ Ee (A 1:64,20-65,32) takes the rest of this Sutta [§§7-13 = Ee §§6-8.2] as a new sutta [A:Ee 2.4 6], and numbers the rest of the suttas in this Vagga as §§7-10 respectively [2 + n].

²⁴ *Sama, cittā devatā*. See (2).

²⁵ *Anukampaṃ upadāya*. Comy: “Not out of compassion for Sāriputta, for on that occasion there was no need to show compassion for the elder (Sāriputta) ... who had already gained the perfection of a disciple’s knowledge. Rather, they ask the Blessed One to go out of compassion for the other devas and humans who had assembled there.” (AA 2:136,18-27). It is likely that the devas actually wanted the Buddha to approach Sāriputta for his own sake. Sāriputta probably did not have the psychic ability to see the hosts of devas that had assembled to hear him speak and thus the Buddha had to inform him of this. At U 40,28-29, eg, Sāriputta says that he does not even see a mud sprite (*mayam pan’etarahi paṃsu, pisācakam pi na passāma*).

²⁶ “[They] **stand in an area as tiny as the tip of an awl**,” *āragga, koṭi-nittuddanna, matte pi tiṭṭhanti*; cf D 2:139, 18; A 3:403, 14. *Āragga* (Dh 407c = Sn 631; Dh 338, 401b = Sn 635) may be resolved as either *āra/ārā* (awl, bodkin or needle) + *agga* (tip); Comy read *ār’agga* = *āra-agga* (AA 2:137,28), qu DA 597,29. CPD: *āra*; DP: *ārā* + *āragga*. This interesting description of up to 60 devas comfortably fitting “in an area as tiny as the tip of an awl [needle]” is an ancient predecessor of the Western metaphor or myth of “angels dancing on a needle’s point” [2.3.2].

²⁷ *Na ca aññam aññam vyābādhenti*.

It may be, Sāriputta, that you think:

‘Surely, it was there that those deities cultivated their minds in such a way *that ten, twenty, thirty, forty, fifty, and even sixty in number stand in an area as tiny as the tip of an awl*, yet do not encroach upon one another.’

But this should not be regarded in such a way.

11 Rather, **it was right here**²⁸ that those deities cultivated their minds in such a way *that ten, twenty, thirty, forty, fifty, and even sixty in number, stand in an area as tiny as the tip of an awl, yet do not encroach upon one another*.

The Buddha’s instructions

12 [Ee 8] “Therefore, Sāriputta, you should train yourselves thus:

‘We will have peaceful sense-faculties and peaceful minds.’²⁹

It is in such a way that you should train yourselves. When you have peaceful sense-faculties and peaceful minds, your bodily action will be peaceful, your verbal action will be peaceful, and your mental action will be peaceful.

[Thinking:] “We will offer only peaceful service to our fellow monks,” it is in such a way, Sāriputta, that you should train yourselves.

13 Sāriputta, those wanderers of other sects who did not get to hear this exposition of the Dharma are lost.

—evaṃ—

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²⁸ “It was right here” (*idh’eva*): [2.3.1.2].

²⁹ *Sant’indriyā bhaviṣṣāma santa, mānasā*. As noted under **sama, citta** [§13 n] above, the repeated use of the word *santa*, “peaceful,” here and just below suggests that **sama** in *sama, citta*, in relation to the deities, besides giving the sense of “same,” thus “same-minded”—as in Comy and the Chin tr—is thus polysemic; *sama, citta* thus encompasses “peaceful minded and same-minded,” or “similarly peaceful minded.”