

Long Discourses

Bhikkhu Sujato

LONG DISCOURSES

A faithful translation of the Dīgha Nikāya



translated and introduced by

BHIKKHU SUJATO

VOLUME 3

DN 24–34

THE CHAPTER WITH PĀṬIKAPUTTA

PĀTHIKAVAGGA

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Summary of Contents

The Chapter with Pāṭikaputta (*Pāthikavagga*) Like the previous chapter, this contains a diverse range of discourses. It is named after the first discourse in the chapter. Among the discourses here are legendary accounts of the history and future of our world, which are extremely famous and influential in Buddhist circles.

DN 24: About Pāṭikaputta (*Pāthikasutta*) When Sunakkhatta threatens to disrobe, the Buddha is unimpressed. Rejecting showy displays of asceticism or wondrous powers, he demonstrates his pre-eminence.

DN 25: The Lion's Roar at Udumbarikā's Monastery (*Udumbarikasutta*) This discourse gives a specially good example of dialog between religions. The Buddha insists that he is not interested to make anyone give up their teacher or practices, but only to help people let go of suffering.

DN 26: The Wheel-Turning Monarch (*Cakkavattisutta*) In illustration of his dictum that one should rely on oneself, the Buddha gives a detailed account of the fall of a kingly lineage of the past, and the subsequent degeneration of society. This process, however, is not over, as the Buddha predicts that eventually society will fall into utter chaos. But far in the future, another Buddha, Metteyya, will arise in a time of peace and plenty.

DN 27: The Origin of the World (*Aggaññasutta*) In contrast with the brahmin's self-serving mythologies of the past, the Buddha presents an account of evolution that shows how human choices

are an integral part of the ecological balance, and how excessive greed destroys the order of nature.

DN 28: Inspiring Confidence (*Sampasādanīyasutta*) Shortly before he passes away, Venerable Sāriputta visits the Buddha and utters a moving eulogy of his great teacher.

DN 29: An Impressive Discourse (*Pāsādikasutta*) Following the death of Nigaṇṭha Nātaputta, the leader of the Jains, the Buddha emphasizes the stability and maturity of his own community. He encourages the community to come together after his death and recite the teachings in harmony.

DN 30: The Marks of a Great Man (*Lakkhaṇasutta*) This presents the brahmanical prophecy of the Great Man, and explains the 32 marks in detail. This discourse contains some of the latest and most complex verse forms in the canon.

DN 31: Advice to Sigālaka (*Siṅgālasutta*) The Buddha encounters a young man who honors his dead father by performing rituals. The Buddha recasts the meaningless rites in terms of virtuous conduct. This is the most detailed discourse on ethics for lay people.

DN 32: The Āṭānāṭiya Protection (*Āṭānāṭīyasutta*) Mighty spirits hold a congregation, and warn the Buddha that, since not all spirits are friendly, the mendicants should learn verses of protection.

DN 33: Reciting in Concert (*Saṅgīṭisutta*) The Buddha encourages Venerable Sāriputta to teach the mendicants, and he offers an extended listing of Buddhist doctrines arranged in numerical sequence.

DN 34: Up to Ten (*Dasuttarasutta*) This is similar to the previous, but with a different manner of exposition. These two discourses anticipate some of the methods of the Abhidhamma.

THE CHAPTER WITH
PĀṬIKAPUTTA

DN 24

About Pāṭikaputta

Pāthikasutta

1. The Story of Sunakkhatta

- 1.1.1 SO I HAVE HEARD. At one time the Buddha was staying in the land of the Mallas, near the Mallian town named Anupiya.¹ Then the Buddha robed up in the morning and, taking his bowl and robe, entered Anupiya for alms. Then it occurred to him, “It’s too early to wander for alms in Anupiya. Why don’t I go to visit the wanderer of the Bhaggava clan in his monastery?”²
- 1.2.1 So that’s what he did. Then the wanderer of the Bhaggava clan said to the Buddha, “Let the Blessed One come, sir! Welcome to the

1. This late sutta satirizes the failings of Sunakkhatta in a fashion so broad that it borders on slapstick. The town of Anupiya is mentioned only here.

2. The Bhaggava clan was descended from the ancient sage Bhagu (Sanskrit Bhṛgu). They received the gift of fire conveyed by Mātariśvan the wind from the god Agni (eg. Rig Veda 1.60.1). In Pali they appear as potters (eg. MN 81:19.3, MN 140:1.3, SN 1.50:11.2, SN 2.24:12.2). Archaeologists refer to the strata around the Buddha’s time as the Northern Black Polished Ware culture on account of the distinctive highly glazed polish that was achieved on the pottery of the time. This, together with the production of iron, marked a significant advance in the mastery of fire. Thus potters were no mere humble craftsmen, but leading technological innovators.

Blessed One, sir! It's been a long time since you took the opportunity to come here. Please, sir, sit down, this seat is ready.”

The Buddha sat on the seat spread out, while the wanderer of the Bhaggava clan took a low seat, sat to one side, and said to the Buddha, “Sir, a few days ago Sunakkhatta the Licchavi came to me and said:³ ‘Now, Bhaggava, I have rejected the Buddha. Now I no longer live dedicated to him.’ Sir, is what Sunakkhatta said true?” 1.2.7

“Indeed it is, Bhaggava. 1.2.14

A few days ago Sunakkhatta the Licchavi came to me, bowed, sat down to one side, and said: ‘Now I reject the Buddha! Now I shall no longer live dedicated to you.’ 1.3.1

When Sunakkhatta said this, I said to him, ‘But Sunakkhatta, did I ever say to you: “Come, live dedicated to me”?’⁴ 1.3.4

‘No, sir.’ 1.3.7

‘Or did you ever say to me: “Sir, I shall live dedicated to the Buddha”?’ 1.3.8

‘No, sir.’ 1.3.10

‘So it seems that I did not ask you to live dedicated to me, nor did you say you would live dedicated to me. In that case, you futile man, who are you and what are you rejecting? See how far you have strayed!’ 1.3.11

‘But sir, the Buddha never performs any superhuman demonstrations of psychic power for me.’⁵ 1.4.1

3. Sunakkhatta’s dismal spiritual career began when he met the Buddha in MN 105. In DN 6:5.3 we learn that, after being ordained three years, he spoke of his limited success in meditation. The current sutta and MN 12 deal with Sunakkhatta’s bitter criticisms of the Buddha shortly after his disrobal.

4. A candidate for ordination is expected to go for refuge to the Buddha, and may be said to live dedicated (*uddissa*) to him (Kd 1:23.4.1). Moreover, a noble disciple is unable to dedicate themselves to another teacher (AN 1.276:1.1). But when the Buddha called candidates to go forth, he spoke of practice rather than personal devotion: “Come, monk. The Teaching is well-proclaimed. Practice the spiritual life to make a complete end of suffering.” (Kd 1:6.32.3)

5. He makes a similar criticism at MN 12:3.8.

- 1.4.2 'But Sunakkhatta, did I ever say to you: "Come, live dedicated to me and I will perform a superhuman demonstration of psychic power for you"?'
- 1.4.4 'No, sir.'
- 1.4.5 'Or did you ever say to me: "Sir, I shall live dedicated to the Buddha, and the Buddha will perform a superhuman demonstration of psychic power for me"?'
- 1.4.7 'No, sir.'
- 1.4.8 'So it seems that I did not ask this of you, and you did not require it of me. In that case, you futile man, who are you and what are you rejecting? What do you think, Sunakkhatta? Whether or not there is a demonstration of psychic power, does my teaching lead someone who practices it to the goal of the complete ending of suffering?'
- 1.4.15 'It does, sir.'
- 1.4.16 'So it seems that whether or not there is a demonstration of psychic power, my teaching leads someone who practices it to the goal of the complete ending of suffering. In that case, what is the point of superhuman demonstrations of psychic power? See how far you have strayed, you silly man!'
- 1.5.1 'But sir, the Buddha never describes the origin of the world to me.'
- 1.5.2 'But Sunakkhatta, did I ever say to you: "Come, live dedicated to me and I will describe the origin of the world to you"?'
- 1.5.4 'No, sir.'
- 1.5.5 'Or did you ever say to me: "Sir, I shall live dedicated to the Buddha, and the Buddha will describe the origin of the world to me"?'
- 1.5.7 'No, sir.'
- 1.5.8 'So it seems that I did not ask this of you, and you did not require it of me. In that case, you futile man, who are you and what are you rejecting? What do you think, Sunakkhatta? Whether or not the origin of the world is described, does my teaching lead someone who practices it to the goal of the complete ending of suffering?'
- 1.5.15 'It does, sir.'
- 1.5.16 'So it seems that whether or not the origin of the world is described, my teaching leads someone who practices it to the goal of

the complete ending of suffering. In that case, what is the point of describing the origin of the world? See how far you have strayed, you silly man!

In many ways, Sunakkhatta, you have praised me like this in the Vajjian capital: “That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.” 1.6.1

In many ways you have praised the teaching like this in the Vajjian capital: “The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.” 1.6.4

In many ways you have praised the Saṅgha like this in the Vajjian capital: “The Saṅgha of the Buddha’s disciples is practicing the way that’s good, direct, systematic, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha’s disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.” 1.6.7

I declare this to you, Sunakkhatta, I announce this to you! There will be those who say that Sunakkhatta was unable to lead the spiritual life under the ascetic Gotama. That’s why he resigned the training and returned to a lesser life. That’s what they’ll say.’ 1.6.10

Though I spoke to Sunakkhatta like this, he still left this teaching and training, like someone on the highway to hell. 1.6.13

2. On the Aristocrat of Kuru

Bhaggava, this one time I was staying in the land of the Kurus where they have a town named Uttarakā.⁶ Then I robed up in the morn- 1.7.1

6. There are at least eight spellings for this tribe, including *thulu*, *bumu* and *khulu*. Below we meet a member of the ruling clan of the tribe named *korakhattiya*. I propose that *kora* is “of Kuru” by way of secondary derivation; cp. *Koravya* as a regular name for the kings of Kuru. Thus *korakhattiya* is not a personal name, but

ing and, taking my bowl and robe, entered Uttarakā for alms with Sunakkhatta the Licchavi as my second monk. Now at that time a naked ascetic who was an aristocrat of Kuru had taken a vow to behave like a dog. When food is tossed on the ground, he gets down on all fours, eating and devouring it just with his mouth.⁷

1.7.4 Sunakkhatta saw him doing this and thought, “That ascetic is a holy man!”⁸

1.7.7 Then, knowing Sunakkhatta’s train of thought, I said to him, ‘Don’t you claim to be an ascetic who follows the Sakyan, you silly man?’

1.7.9 ‘But why does the Buddha say this to me?’

1.7.11 ‘When you saw that naked ascetic of Kuru, didn’t you think, “That ascetic is a holy man!”?’

1.7.13 ‘Yes, sir. But sir, are you jealous of the perfected ones?’

1.7.15 ‘I’m not jealous of the perfected ones, you silly man. Rather, you should give up this harmful misconception that has arisen in you. Don’t create lasting harm and suffering for yourself!

1.7.18 That naked ascetic the aristocrat of Kuru, who you imagine to be a holy man, will die of flatulence in seven days.⁹ And when he dies, he’ll be reborn in the very lowest rank of titans, named the Kālakañjas.¹⁰ And they’ll throw him in the charnel ground on a clump of vetiver. If you wish, Sunakkhatta, go to the aristocrat of Kuru and ask him

rather “the aristocrat of Kuru”. The name of the city *uttarakā* means “northern”, and Kuru is indeed northern. Occam’s razor would urge us not to assume the existence of an otherwise unknown tribe on such a dubious term when it can be explained more parsimoniously as an ancient misspelling of Kuru. The Chinese at DA 15 (T 1, 67a15) has 白土 (“white clay”), which does not seem to clear it up.

7. This practice is further described, along with the “cow vow”, at MN 57.

8. “Holy man” is *sādhurūpo* (cp. Dh 263, AN 6.54:26.1).

9. *Alasaka* is otherwise unknown in early Pali. Sanskrit medical texts describe it as flatulent indigestion. This agrees with the subcommentary’s *ajīraṇena āmaro-gena* (“indigestion”). | In this sutta, the Buddha is depicted as making specific predictions about the future, whereas normally he does not and probably cannot. Rather, he makes conditional predictions that if such courses are pursued, such results will follow.

10. The terrifying Kālakañjas are mentioned at DN 20:12.5.

whether he knows his own destiny. It's possible that he will answer: "Reverend Sunakkhatta, I know my own destiny. I've been reborn in the very lowest rank of titans, named the Kālakañjas."

So, Bhaggava, Sunakkhatta went to see the aristocrat of Kuru and said to him, 'Reverend aristocrat of Kuru, the ascetic Gotama has declared that you will die of flatulence in seven days. And when you die, you'll be reborn in the very lowest rank of titans, named the Kālakañjas. And when you die, they'll throw you in the charnel ground on a clump of vetiver. But by eating just a little food and drinking just a little water, you'll prove what the ascetic Gotama says to be false.'

Then Sunakkhatta counted up the days until the seventh day, as happens when you have no faith in the Realized One. But on the seventh day, the naked ascetic who was an aristocrat of Kuru died of flatulence. And when he passed away, he was reborn in the very lowest rank of titans, named the Kālakañjas. And when he passed away, they threw him in the charnel ground on a clump of vetiver.

Sunakkhatta the Licchavi heard about this. So he went to see the aristocrat of Kuru in the charnel ground on the clump of vetiver. There he struck him with his fist three times, 'Reverend aristocrat of Kuru, do you know your destiny?'

Then the aristocrat of Kuru got up, rubbing his back with his hands, and said,¹¹ 'Reverend Sunakkhatta, I know my own destiny. I've been reborn in the very lowest rank of titans, named the Kālakañjas.' After speaking, he fell flat right there.

Then Sunakkhatta came to me, bowed, and sat down to one side. I said to him, 'What do you think, Sunakkhatta? Did the prediction I made about the aristocrat of Kuru turn out to be correct, or not?'

'It turned out to be correct.'

11. This whole passage is unprecedented in early Buddhism. If Sunakkhatta was indeed able to revive the dead with three punches, it would explain why he thought so little of the Buddha's powers. But the ease with which this information is obtained contrasts with the elaborate failures of Pāyāsi (DN 23).

- 1.10.5 ‘What do you think, Sunakkhatta? If that is so, has a superhuman demonstration of psychic power been performed or not?’
- 1.10.7 ‘Clearly, sir, a superhuman demonstration of psychic power has been performed.’
- 1.10.8 ‘Though I performed such a superhuman demonstration of psychic power you say this: “But sir, the Buddha never performs any superhuman demonstrations of psychic power for me.” See how far you have strayed!’ Though I spoke to Sunakkhatta like this, he still left this teaching and training, like someone on the highway to hell.

3. On the Naked Ascetic Kaḷāramaṭṭaka

- 1.11.1 This one time, Bhaggava, I was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Now at that time the naked ascetic Kaḷāramaṭṭaka was residing in Vesālī. And in the Vajjian capital he had reached the peak of material things and fame.¹² He had undertaken these seven vows.¹³ ‘As long as I live, I will be a naked ascetic, not wearing clothes. As long as I live, I will be chaste, not having sex. As long as I live, I will consume only meat and beer, not eating rice and porridge.¹⁴ And I will not go past the following shrines near Vesālī: the Udena Shrine to the east, the Gotamaka to the south, the Seven Maidens to the west, and the Many Sons to the north.’¹⁵ And it was due to undertaking these seven vows that he had reached the peak of material things and fame.
- 1.12.1 So, Bhaggava, Sunakkhatta went to see Kaḷāramaṭṭaka and asked him a question. But when it stumped him, he displayed annoyance, hate, and bitterness. So Sunakkhatta thought, ‘I’ve offended the holy

12. Spellings for Kaḷāramaṭṭaka vary greatly.

13. In these practices we see some examples of the vows or observances (*vata*) that Buddha rejected as “grasping at precepts and observances”

14. A diet of pure meat is still undertaken today by certain would-be gurus.

15. Compare the “vow of restraint in the directions” in the Jain Tattvārthasūtra 7.1.

man, the perfected one, the ascetic.¹⁶ I mustn't create lasting harm and suffering for myself!

Then Sunakkhatta came to me, bowed, and sat down to one side. I said to him, 'Don't you claim to be an ascetic who follows the Sakyan, you silly man?' 1.13.1

'But why does the Buddha say this to me?' 1.13.3

'Didn't you go to see the naked ascetic Kaḷāramatṭaka and ask him a question? But when it stumped him, he displayed annoyance, hate, and bitterness. Then you thought, "I've offended the holy man, the perfected one, the ascetic. I mustn't create lasting harm and suffering for myself!"' 1.13.5

'Yes, sir. But sir, are you jealous of perfected ones?' 1.13.11

'I'm not jealous of the perfected ones, you silly man. Rather, you should give up this harmful misconception that has arisen in you. Don't create lasting harm and suffering for yourself! 1.13.13

That naked ascetic Kaḷāramatṭaka, who you imagine to be a true holy man, will shortly be clothed, living with a partner, eating rice and porridge, having gone past all the shrines near Vesālī. And he will die after losing all his fame.' 1.13.16

And that's exactly what happened. 1.13.18

Sunakkhatta heard about this. He came to me, bowed, and sat down to one side. I said to him, 'What do you think, Sunakkhatta? Did the declaration I made about Kaḷāramatṭaka turn out to be correct, or not?' 1.14.1

'It turned out to be correct.' 1.14.6

'What do you think, Sunakkhatta? If that is so, has a superhuman demonstration of psychic power been performed or not?' 1.14.7

'Clearly, sir, a superhuman demonstration of psychic power has been performed.' 1.14.9

'Though I perform such a superhuman demonstration of psychic power you say this: "But sir, the Buddha never performs any super- 1.14.10

16. *Āsādimhase* is middle aorist plural. Below Sunakkhatta again refers to himself in plural, but as usual I render with singular.

human demonstrations of psychic power for me.” See how far you have strayed!’ Though I spoke to Sunakkhatta like this, he still left this teaching and training, like someone on the highway to hell.

4. On the Naked Ascetic Pāṭikaputta

1.15.1 This one time, Bhaggava, I was staying right there near Vesālī, at the Great Wood, in the hall with the peaked roof. Now at that time the naked ascetic Pāṭikaputta was residing in Vesālī. And in the Vajjian capital he had reached the peak of material things and fame.¹⁷ He was telling a crowd in Vesālī: ‘Both the ascetic Gotama and I speak from knowledge.¹⁸ One who speaks from knowledge ought to display a superhuman demonstration of psychic power to another who speaks from knowledge. If the ascetic Gotama meets me half-way, there we should both perform a superhuman demonstration of psychic power. If he performs one demonstration of psychic power, I’ll perform two. If he performs two, I’ll perform four. If he performs four, I’ll perform eight. However many demonstrations of psychic power the ascetic Gotama performs, I’ll perform double.’

1.16.1 Then Sunakkhatta came to me, bowed, sat down to one side, and told me of all this.

1.16.12 I said to him, ‘Sunakkhatta, the naked ascetic Pāṭikaputta is not capable of meeting me face to face, unless he gives up that statement and that intention, and lets go of that view. If he thinks he can meet me face to face without giving up those things, his head may explode.’

1.17.1 ‘Careful what you say, Blessed One! Careful what you say, Holy One!’

1.17.2 ‘But why do you say this to me, Sunakkhatta?’

1.17.4 ‘Sir, the Buddha has categorically asserted that Pāṭikaputta is not capable of meeting the Buddha face to face, otherwise his head may

17. The Burmese reading *pāthikaputta* means “son of a traveler”. However the commentary says Pāṭika (or Pāthika) was the name of his father.

18. For *ñāṇavādo* (“one who speaks from knowledge”) see AN 9.38:3.3, AN 10.24:2.1, MN 26:15.7.

explode. But Pāṭikaputta might meet the Buddha face to face in disguise, proving the Buddha wrong.’

‘Sunakkhatta, would the Realized One make an ambiguous statement?’¹⁹ 1.18.1

‘But sir, did you make that statement after comprehending Pāṭikaputta’s mind with your mind? Or did deities tell you about it?’ 1.18.2

‘Both, Sunakkhatta. For Ajita the Licchavi general has recently passed away and been reborn in the host of the thirty-three. He came and told me this, “The naked ascetic Pāṭikaputta is shameless, sir, he is a liar. For he has declared of me in the Vajjian capital: ‘Ajita the Licchavi general has been reborn in the Great Hell.’” 1.18.10

But that is not true—I have been reborn in the host of the thirty-three. The naked ascetic Pāṭikaputta is shameless, sir, he is a liar. Pāṭikaputta is not capable of meeting the Buddha face to face, otherwise his head may explode.” 1.18.24

Thus I both made that statement after comprehending Pāṭikaputta’s mind with my mind, and deities told me about it. 1.18.31

So Sunakkhatta, I’ll wander for alms in Vesālī. After the meal, on my return from almsround, I’ll go to Pāṭikaputta’s monastery for the day’s meditation. Now you may tell him, if you so wish.’ 1.18.38

5. On Demonstrations of Psychic Power

Then, Bhaggava, I robed up in the morning and, taking my bowl and robe, entered Vesālī for alms. After the meal, on my return from almsround, I went to Pāṭikaputta’s monastery for the day’s meditation. Then Sunakkhatta rushed into Vesālī to see the very well-known Licchavis and said to them, ‘Good sirs, after his almsround, the Buddha has gone to Pāṭikaputta’s monastery for the day’s meditation. Come forth, good sirs, come forth! There will be a superhuman demonstration of psychic power by the holy ascetics!’ So the very 1.19.1

19. “Ambiguous” is *dvayagāmini*, literally “two-going”.

well-known Licchavis thought, ‘It seems there will be a superhuman demonstration of psychic power by the holy ascetics! Let’s go!’

1.19.9 Then he went to see the very well-known well-to-do brahmins, rich householders, and ascetics and brahmins who follow various other religions, and said the same thing. They all said, ‘It seems there will be a superhuman demonstration of psychic power by the holy ascetics! Let’s go!’

1.19.15 Then all those very well-known people went to Pāṭikaputta’s monastery. That assembly was large, Bhaggava; there were many hundreds, many thousands of them.

1.20.1 Pāṭikaputta heard, ‘It seems that very well-known Licchavis, well-to-do brahmins, rich householders, and ascetics and brahmins who follow various other religions have come forth. And the ascetic Gotama is sitting in my monastery for the day’s meditation.’ When he heard that, he became frightened, scared, his hair standing on end. In fear he went to the Pale-Moon Ebony Trunk Monastery of the wanderers.

1.20.6 The assembly heard of this, and instructed a man, ‘Come, my man, go to see Pāṭikaputta at the Pale-Moon Ebony Trunk Monastery and say to him, “Come forth, Reverend Pāṭikaputta! All these very well-known people have come forth, and the ascetic Gotama is sitting in your monastery for the day’s meditation. For you stated this in the assembly at Vesālī: ‘Both the ascetic Gotama and I speak from knowledge. One who speaks from knowledge ought to display a superhuman demonstration of psychic power to another who speaks from knowledge. If the ascetic Gotama meets me half-way, there we should both perform a superhuman demonstration of psychic power. If he performs one demonstration of psychic power, I’ll perform two. If he performs two, I’ll perform four. If he performs four, I’ll perform eight. However many demonstrations of psychic power the ascetic Gotama performs, I’ll perform double.’ Come forth, Reverend Pāṭikaputta, half-way. The ascetic Gotama has come the first half, and is sitting in your monastery.”’

1.21.1 ‘Yes, worthy sir,’ replied that man, and delivered the message.

When he had spoken, Pāṭikaputta said: ‘I’m coming, good sir, I’m coming!’ But wriggle as he might, he couldn’t get up from his seat. 1.21.10
Then that man said to Pāṭikaputta, ‘What’s up, Reverend Pāṭikaputta? Is your bottom stuck to the bench, or is the bench stuck to your bottom? You say “I’m coming, good sir, I’m coming!” But wriggle as you might, you can’t get up from your seat.’ And as he was speaking, Pāṭikaputta said: ‘I’m coming, good sir, I’m coming!’ But wriggle as he might, he couldn’t get up from his seat.

When that man knew that Pāṭikaputta had lost, he returned to the assembly and said, ‘Pāṭikaputta has lost, worthies. He says “I’m coming, good sir, I’m coming!” But wriggle as he might, he can’t get up from his seat.’ When he said this, I said to the assembly, ‘The naked ascetic Pāṭikaputta is not capable of meeting me face to face, unless he gives up that statement and that intention, and lets go of that view. If he thinks he can meet me face to face without giving up those things, his head may explode.’ 1.22.1

The first recitation section is finished.

Then, Bhaggava, a certain Licchavi minister stood up and said to the assembly, ‘Well then, worthies, wait an hour, I’ll go. Hopefully I’ll be able to lead Pāṭikaputta back to the assembly.’ 2.1.1

So that minister went to see Pāṭikaputta and said, ‘Come forth, Reverend Pāṭikaputta! It’s best for you to come forth. All these very well-known people have come forth, and the ascetic Gotama is sitting in your monastery for the day’s meditation. You said you’d meet the ascetic Gotama half-way. The ascetic Gotama has come the first half, and is sitting in your monastery. The ascetic Gotama has told the assembly that you’re not capable of meeting him face to face. Come forth, Pāṭikaputta! When you come forth we’ll make you win and the ascetic Gotama lose.’ 2.1.4

When he had spoken, Pāṭikaputta said: ‘I’m coming, good sir, I’m coming!’ But wriggle as he might, he couldn’t get up from his seat. Then the minister said to Pāṭikaputta, ‘What’s up, Reverend Pāṭikaputta? Is your bottom stuck to the bench, or is the bench stuck 2.2.1

to your bottom? You say “I’m coming, good sir, I’m coming!” But wriggle as you might, you can’t get up from your seat.’ And as he was speaking, Pāṭikaputta said: ‘I’m coming, good sir, I’m coming!’ But wriggle as he might, he couldn’t get up from his seat.

2.3.1 When the Licchavi minister knew that Pāṭikaputta had lost, he returned to the assembly and said, ‘Pāṭikaputta has lost, worthies.’ When he said this, I said to the assembly, ‘Pāṭikaputta is not capable of meeting me face to face, otherwise his head may explode. Even if the good Licchavis were to think, “Let’s bind Pāṭikaputta with straps and drag him with a pair of oxen!” But either the straps will break or Pāṭikaputta will.’

2.4.1 Then, Bhaggava, Jāliya, the pupil of the wood-bowl ascetic, stood up and said to the assembly, ‘Well then, worthies, wait an hour, I’ll go. Hopefully I’ll be able to lead Pāṭikaputta back to the assembly.’

2.4.4 So Jāliya went to see Pāṭikaputta and said, ‘Come forth, Reverend Pāṭikaputta! It’s best for you to come forth. All these very well-known people have come forth, and the ascetic Gotama is sitting in your monastery for the day’s meditation. You said you’d meet the ascetic Gotama half-way. The ascetic Gotama has come the first half, and is sitting in your monastery. The ascetic Gotama has told the assembly that you’re not capable of meeting him face to face. And he said that even if the Licchavis try to bind you with straps and drag you with a pair of oxen, either the straps will break or you will. Come forth, Pāṭikaputta! When you come forth we’ll make you win and the ascetic Gotama lose.’

2.5.1 When he had spoken, Pāṭikaputta said: ‘I’m coming, good sir, I’m coming!’ But wriggle as he might, he couldn’t get up from his seat. Then Jāliya said to Pāṭikaputta, ‘What’s up, Reverend Pāṭikaputta? Is your bottom stuck to the bench, or is the bench stuck to your bottom? You say “I’m coming, good sir, I’m coming!” But wriggle as you might, you can’t get up from your seat.’ And as he was speaking, Pāṭikaputta said: ‘I’m coming, good sir, I’m coming!’ But wriggle as he might, he couldn’t get up from his seat.

2.6.1 When Jāliya knew that Pāṭikaputta had lost, he said to him,

‘Once upon a time, Reverend Pāṭikaputta, it occurred to a lion, 2.6.3
king of beasts, “Why don’t I make my lair near a certain forest?
Towards evening I can emerge from my den, yawn, survey the four
quarters, roar my lion’s roar three times, and set out on the hunt.
Having slain the very best of the deer herd, and eaten the most tender
flesh, I could return to my den.”

And so that’s what he did. 2.6.7

Now, there was an old jackal who had grown fat on the lion’s 2.6.10
leavings, becoming arrogant and strong. He thought, “What does
the lion, king of beasts, have that I don’t? Why don’t I also make my
lair near a certain forest? Towards evening I can emerge from my
den, yawn, survey the four quarters, roar my lion’s roar three times,
and set out on the hunt. Having slain the very best of the deer herd,
and eaten the most tender flesh, I could return to my den.”

And so that’s what he did. But when he tried to roar a lion’s roar, he 2.7.1
only managed to squeal and yelp like a jackal. And what is a pathetic
jackal’s squeal next to the roar of a lion?

In the same way, reverend, while living off the leavings of the Holy 2.7.3
One, enjoying the leftovers of the Holy One, you presume to attack
the Realized One, the perfected one, the fully awakened Buddha!²⁰
Who are the pathetic Pāṭikaputtas to attack the Realized Ones, the
perfected ones, the fully awakened Buddhas?’

When Jāliya couldn’t get Pāṭikaputta to shift from his seat even 2.8.1
with this simile, he said to him:

‘Seeing himself as equal to the lion, 2.8.3
the jackal presumed “I’m the king of the beasts!”
But he actually only managed to yelp,
and what’s a sad jackal’s squeal to the roar of a lion?

In the same way, reverend, while living off the leavings of the Holy 2.8.7
One, you presume to attack him!’

20. *Apadāna* means “what has been left over, leavings, traces”.

2.9.1 When Jāliya couldn't get Pāṭikaputta to shift from his seat even with this simile, he said to him:

2.9.3 'Following in the steps of another,
seeing himself grown fat on scraps,
until he doesn't even see himself,
the jackal presumes he's a tiger.

2.9.7 But he actually only managed to yelp,
and what's a sad jackal's squeal to the roar of a lion?

2.9.9 In the same way, reverend, while living off the leavings of the Holy One, you presume to attack him!'

2.10.1 When Jāliya couldn't get Pāṭikaputta to shift from his seat even with this simile, he said to him:

2.10.3 'Gorged on frogs, and mice from the barn,
and carcasses tossed in the cemetery,
thriving in the great, empty wood,
the jackal presumed "I'm the king of the beasts!"
But he actually only managed to yelp,
and what's a sad jackal's squeal to the roar of a lion?

2.10.9 In the same way, reverend, while living off the leavings of the Holy One, enjoying the leftovers of the Holy One, you presume to attack the Realized One, the perfected one, the fully awakened Buddha! Who are the pathetic Pāṭikaputtas to attack the Realized Ones, the perfected ones, the fully awakened Buddhas?'

2.11.1 When Jāliya couldn't get Pāṭikaputta to shift from his seat even with this simile, he returned to the assembly and said, 'Pāṭikaputta has lost, worthies. He says "I'm coming, good sirs, I'm coming!" But wriggle as he might, he can't get up from his seat.'

2.12.1 When he said this, I said to the assembly, 'The naked ascetic Pāṭikaputta is not capable of meeting me face to face, unless he gives up that statement and that intention, and lets go of that view. If he

thinks he can meet me face to face without giving up those things, his head may explode. The good Licchavis might even think, “Let’s bind Pāṭikaputta with straps and drag him with a pair of oxen!” But either the straps will break or Pāṭikaputta will. Pāṭikaputta is not capable of meeting me face to face, otherwise his head may explode.’

Then, Bhaggava, I educated, encouraged, fired up, and inspired that assembly with a Dhamma talk. I released that assembly from the great bondage, and lifted 84,000 beings from the great swamp. Next I entered upon the fire element, rose into the air to the height of seven palm trees, and created a flame another seven palm trees high, blazing and smoking. Finally I landed at the Great Wood, in the hall with the peaked roof.²¹ 2.13.1

Then Sunakkhatta came to me, bowed, and sat down to one side. I said to him, ‘What do you think, Sunakkhatta? Did the declaration I made about Pāṭikaputta turn out to be correct, or not?’ 2.13.2

‘It turned out to be correct.’ 2.13.5

‘What do you think, Sunakkhatta? If that is so, has a superhuman demonstration of psychic power been performed or not?’ 2.13.6

‘Clearly, sir, a superhuman demonstration of psychic power has been performed.’ 2.13.8

‘Though I perform such a superhuman demonstration of psychic power you say this: “But sir, the Buddha never performs any superhuman demonstrations of psychic power for me.” See how far you have strayed!’ 2.13.9

Though I spoke to Sunakkhatta like this, he still left this teaching and training, like someone on the highway to hell. 2.13.12

6. On Describing the Origin of the World

Bhaggava, I understand the origin of the world. I understand this, and what goes beyond it. Yet since I do not misapprehend that 2.14.1

21. This kind of elaborate display is commonly depicted in late texts, but is not otherwise found in early Pali.

understanding, I have realized quenching within myself. Directly knowing this, the Realized One does not come to ruin.²²

2.14.3 There are some ascetics and brahmins who describe the origin of the world in their tradition as created by the God Almighty, by the Divinity. I go up to them and say, ‘Is it really true that this is the venerables’ view?’ And they answer, ‘Yes’. I say to them, ‘But how do you describe in your tradition that the origin of the world came about as created by the God Almighty, by the Divinity?’ But they are stumped by my question, and they even question me in return. So I answer them,

2.14.11 “There comes a time when, reverends, after a very long period has passed, this cosmos contracts. As the cosmos contracts, sentient beings are mostly headed for the realm of streaming radiance. There they are mind-made, feeding on rapture, self-luminous, wandering in midair, steadily glorious, and they remain like that for a very long time.

2.15.1 There comes a time when, after a very long period has passed, this cosmos expands. As it expands an empty mansion of divinity appears. Then a certain sentient being—due to the running out of their lifespan or merit—passes away from that host of radiant deities and is reborn in that empty mansion of divinity. There they are mind-made, feeding on rapture, self-luminous, wandering in midair, steadily glorious, and they remain like that for a very long time.

2.16.1 But after staying there all alone for a long time, they become dissatisfied and anxious, “Oh, if only other beings would come to this place.”

2.16.3 Then other sentient beings—due to the running out of their lifespan or merit—pass away from that host of radiant deities and are reborn in that mansion of divinity in company with that being.²³

22. Compare DN 1:1.36.3. The following passage is largely adapted from the Brahmajālasutta.

23. Text has *suññam*, but this appears to be a mistake, since the mansion is no longer “empty” as Brahmā is already there. Follow DN 1:2.4.3, which lacks *suññam*.

There they too are mind-made, feeding on rapture, self-luminous, wandering in midair, steadily glorious, and they remain like that for a very long time.

Now, the being who was reborn there first thinks, “I am the Divinity, the Great Divinity, the Vanquisher, the Unvanquished, the Universal Seer, the Wielder of Power, God Almighty, the Maker, the Creator, the First, the Begetter, the Controller, the Father of those who have been born and those yet to be born. And these beings were created by me. Why is that? Because first I thought, ‘Oh, if only other beings would come to this place.’ Such was my heart’s wish, and then these creatures came to this place.” 2.17.1

And the beings who were reborn there later also think, “This must be the Divinity, the Great Divinity, the Vanquisher, the Unvanquished, the Universal Seer, the Wielder of Power, God Almighty, the Maker, the Creator, the First, the Begetter, the Controller, the Father of those who have been born and those yet to be born. And we were created by him. Why is that? Because we see that he was reborn here first, and we arrived later.” 2.17.7

And the being who was reborn first is more long-lived, beautiful, and illustrious than those who arrived later. 2.17.12

It’s possible that one of those beings passes away from that host and is reborn in this place. Having done so, they go forth from the lay life to homelessness. By dint of keen, resolute, committed, and diligent effort, and right application of mind, they experience an immersion of the heart of such a kind that they recollect that past life, but no further. 2.17.14

They say: “He who is the Divinity—the Great Divinity, the Vanquisher, the Unvanquished, the Universal Seer, the Wielder of Power, God Almighty, the Maker, the Creator, the First, the Begetter, the Controller, the Father of those who have been born and those yet to be born—by he we were created. He is permanent, everlasting, eternal, imperishable, remaining the same for all eternity. We who were created by that Divinity are impermanent, not lasting, short-lived, liable to pass away, and have come to this place.” Is this how you 2.17.17

describe in your tradition that the origin of the world came about as created by the God Almighty, by the Divinity?’²⁴

2.17.21 They say, ‘That is what we have heard, Reverend Gotama, just as you say.’²⁵

2.17.23 Bhaggava, I understand the origin of the world. I understand this, and what goes beyond it. Yet since I do not misapprehend that understanding, I have realized quenching within myself. Directly knowing this, the Realized One does not come to ruin.

2.18.1 There are some ascetics and brahmins who describe the origin of the world in their tradition as due to those depraved by play. I go up to them and say, ‘Is it really true that this is the venerables’ view?’ And they answer, ‘Yes’. I say to them, ‘But how do you describe in your tradition that the origin of the world came about due to those depraved by play?’ But they are stumped by my question, and they even question me in return. So I answer them,

2.18.9 ‘Reverends, there are gods named “depraved by play”. They spend too much time laughing, playing, and making merry. And in doing so, they lose their mindfulness, and they pass away from that host of gods.’²⁶

2.18.10 It’s possible that one of those beings passes away from that host and is reborn in this place. Having done so, they go forth from the lay life to homelessness. By dint of keen, resolute, committed, and diligent effort, and right application of mind, they experience an immersion of the heart of such a kind that they recollect that past life, but no further.

2.18.13 They say, “The gods not depraved by play don’t spend too much time laughing, playing, and making merry. So they don’t lose their

24. This statement is not explicitly phrased as a question, but the Mahāsaṅgīti edition inconsistently punctuates it as one. It makes more sense in context, especially as a response to the initial question: *Kathamvihitakam* (“How do you describe ...”) ... *Evamvihitakam* (“Is this how you describe ...”).

25. This is adopted from DN 1:2.2.1. These philosophers belong with the “partial eternalists”.

26. DN 1:2.7.2.

mindfulness, and don't pass away from that host of gods. They are permanent, everlasting, eternal, imperishable, remaining the same for all eternity. But we who were depraved by play spent too much time laughing, playing, and making merry. In doing so, we lost our mindfulness, and passed away from that host of gods. We are impermanent, not lasting, short-lived, liable to pass away, and have come to this place." Is this how you describe in your tradition that the origin of the world came about due to those depraved by play?

They say, 'That is what we have heard, Reverend Gotama, just as you say.' 2.18.19

Bhaggava, I understand the origin of the world. Directly knowing this, the Realized One does not come to ruin. 2.18.21

There are some ascetics and brahmins who describe the origin of the world in their tradition as due to those who are malevolent.²⁷ I go up to them and say, 'Is it really true that this is the venerables' view?' And they answer, 'Yes'. I say to them, 'But how do you describe in your tradition that the origin of the world came about due to those who are malevolent?' But they are stumped by my question, and they even question me in return. So I answer them, 2.19.1

'Reverends, there are gods named "malevolent". They spend too much time gazing at each other, so they grow angry with each other, and their bodies and minds get tired. They pass away from that host of gods. 2.19.9

It's possible that one of those beings passes away from that host and is reborn in this place. Having done so, they go forth from the lay life to homelessness. By dint of keen, resolute, committed, and diligent effort, and right application of mind, they experience an immersion of the heart of such a kind that they recollect that past life, but no further. 2.19.10

They say, "The gods who are not malevolent don't spend too much time gazing at each other, so they don't grow angry with each other, their bodies and minds don't get tired, and they don't pass away 2.19.13

27. DN 1:2.10.2.

from that host of gods. They are permanent, everlasting, eternal, imperishable, remaining the same for all eternity. But we who were malevolent spent too much time gazing at each other, so our minds grew angry with each other, our bodies and minds got tired, and we passed away from that host of gods. We are impermanent, not lasting, short-lived, liable to pass away, and have come to this place.” Is this how you describe in your tradition that the origin of the world came about due to those who are malevolent?’

2.19.19 They say, ‘That is what we have heard, Reverend Gotama, just as you say.’

2.19.21 Bhaggava, I understand the origin of the world. Directly knowing this, the Realized One does not come to ruin.

2.20.1 There are some ascetics and brahmins who describe the origin of the world in their tradition as having arisen as an anomaly. I go up to them and say, ‘Is it really true that this is the venerables’ view?’ And they answer, ‘Yes’. I say to them, ‘But how do you describe in your tradition that the origin of the world came about anomalously?’ But they are stumped by my question, and they even question me in return. So I answer them,

2.20.9 ‘Reverends, there are gods named “non-percipient beings”.²⁸ When perception arises they pass away from that host of gods.

2.20.11 It’s possible that one of those beings passes away from that host and is reborn in this place. Having done so, they go forth from the lay life to homelessness. By dint of keen, resolute, committed, and diligent effort, and right application of mind, they experience an immersion of the heart of such a kind that they recollect the arising of perception, but no further.

2.20.14 They say, “The self and the cosmos arose anomalously. Why is that? Because formerly I didn’t exist, whereas now, having not existed, I’ve transformed into the state of existing.” Is this how you describe in your tradition that the origin of the world came about anomalously?’

28. DN 1:2.31.1.

They say, ‘That is what we have heard, Reverend Gotama, just as you say.’ 2.20.19

I understand this, and what goes beyond it. Yet since I do not misapprehend that understanding, I have realized quenching within myself. Directly knowing this, the Realized One does not come to ruin. 2.20.21

Though I state and assert this, certain ascetics and brahmins misrepresent me with the incorrect, hollow, false, untruthful claim: ‘The ascetic Gotama has a distorted perspective, and so have his monks. 2.21.1

He says, “When one enters and remains in the liberation of the beautiful, at that time one only perceives what is ugly.” 2.21.3

But I don’t say that. I say this: ‘When one enters and remains in the liberation of the beautiful, at that time one only perceives what is beautiful.’ 2.21.5

“They are the ones with a distorted perspective, sir, who regard the Buddha and the mendicants in this way. Sir, I am quite confident that the Buddha is capable of teaching me so that I can enter and remain in the liberation on the beautiful.” 2.21.9

“It’s hard for you to enter and remain in the liberation on the beautiful, since you have a different view, creed, and belief, unless you dedicate yourself to practice with the guidance of tradition. Come now, Bhaggava, carefully preserve the confidence that you have in me.” 2.21.11

“If it’s hard for me to enter and remain in the liberation on the beautiful, since I have a different view, creed, and belief, unless I dedicate myself to practice with the guidance of tradition, I shall carefully preserve the confidence that I have in the Buddha.” 2.21.13

That is what the Buddha said. Satisfied, the wanderer of the Bhagava clan approved what the Buddha said. 2.21.15

DN 25

The Lion's Roar at the Monastery of Lady Udumbarikā *Udumbarikasutta*

1. The Story of the Wanderer Nigrodha

- 1.1 SO I HAVE HEARD. At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.
- 1.3 Now at that time the wanderer Nigrodha was residing in the lady Udumbarikā's monastery for wanderers, together with a large assembly of three thousand wanderers.²⁹ Then the householder Sandhāna left Rājagaha in the middle of the day to see the Buddha.³⁰

29. The Buddha refers to the events of this sutta at DN 8:23.2, but apart from that Nigrodha ("Banyan") appears to be unknown. A "wanderer" may or may not be Brahmanical, but in DN 8 Nigrodha is called *tapabrahmacārī*, which suggests he was a celibate student of a Brahmanical teacher. | The commentary describes *udumbarikā* ("Fig") as *devī* ("Queen"), while DA 8 says she is a "brahmin lady". She too does not seem to appear elsewhere.

30. Sandhāna ("Conciliation") was recognized as an eminent lay follower at (AN 6.120–139:1.14).

Then it occurred to him, "It's the wrong time to see the Buddha, 1.5 as he's in retreat. And it's the wrong time to see the esteemed mendicants, as they're in retreat. Why don't I visit the wanderer Nigrodha at the lady Udumbarikā's monastery for wanderers?" So he went to the monastery of the wanderers.

Now at that time, Nigrodha was sitting together with a large as- 2.1
sembly of wanderers making an uproar, a dreadful racket. They engaged in all kinds of low talk, such as talk about kings, bandits, and chief ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; street talk and well talk; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that state of existence.

Nigrodha saw Sandhāna coming off in the distance, and hushed 3.1
his own assembly: "Be quiet, good fellows, don't make a sound. The householder Sandhāna, a disciple of the ascetic Gotama, is coming. He is included among the white-clothed lay disciples of the ascetic Gotama, who is residing near Rājagaha. Such venerables like the quiet, are educated to be quiet, and praise the quiet. Hopefully if he sees that our assembly is quiet he'll see fit to approach." Then those wanderers fell silent.

Then Sandhāna went up to the wanderer Nigrodha, and ex- 4.1
changed greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Nigrodha, "The way the wanderers make an uproar as they sit together and talk about all kinds of low topics is one thing. It's quite different to the way the Buddha frequents remote lodgings in the wilderness and the forest that are quiet and still, far from the madding crowd, remote from human settlements, and fit for retreat."

When Sandhāna said this, Nigrodha said to him, "Surely, house- 5.1
holder, you should know better! With whom does the ascetic Gotama converse? With whom does he engage in discussion? With whom does he achieve lucidity of wisdom? Staying in empty huts

has destroyed the ascetic Gotama's wisdom. Not frequenting assemblies, he is unable to hold a discussion. He just lurks on the periphery. He's just like a one-eyed cow, circling around and lurking on the periphery.³¹ Go on, householder! Were the ascetic Gotama to come to this assembly, I'd sink him with just one question! I'd tie him up like a hollow pot!"³²

- 6.1 With clairaudience that is purified and superhuman, the Buddha heard this discussion between the householder Sandhāna and the wanderer Nigrodha. Then the Buddha descended from Vulture's Peak Mountain and went to the peacocks' feeding ground on the bank of the Sumāgadhā, where he walked mindfully in the open air.
- 6.3 Nigrodha saw him, and hushed his own assembly: "Be quiet, good fellows, don't make a sound. The ascetic Gotama is walking mindfully on the bank of the Sumāgadhā. The venerable likes quiet and praises quiet. Hopefully if he sees that our assembly is quiet he'll see fit to approach. If he comes, I'll ask him this question: 'Sir, what teaching do you use to guide your disciples, through which they claim solace in the fundamental purpose of the spiritual life?'" Then those wanderers fell silent.

2. Mortification in Disgust of Sin

- 7.1 Then the Buddha went up to the wanderer Nigrodha, who said to him, "Let the Blessed One come, sir! Welcome to the Blessed One, sir! It's been a long time since you took the opportunity to come here. Please, sir, sit down, this seat is ready." The Buddha sat on the seat spread out, while Nigrodha took a low seat and sat to one side. The Buddha said to him, "Nigrodha, what were you sitting talking about just now? What conversation was left unfinished?"³³

31. "One-eyed cow" is *gokāṇā*.

32. *Orodheyyāma* normally means "enclose, trap" like ox in a pen (AN 6.60:3.1), but here it is glossed in the commentary as *vinandheyyāma* ("twist around").

33. This discourse highlights the Buddha's method of engaging with people of other religions. He is open-hearted and interested in their views. He prefers

Nigrodha said, “Well, sir, I saw you walking mindfully and said: 7.10
 ‘If the ascetic Gotama comes, I’ll ask him this question: “Sir, what teaching do you use to guide your disciples, through which they claim solace in the fundamental purpose of the spiritual life?”’ This is the conversation that was unfinished when the Buddha arrived.”

“It’s hard for you to understand this, Nigrodha, since you have 7.15
 a different view, creed, and belief, unless you dedicate yourself to practice with the guidance of tradition. Please ask me a question about the higher disgust of sin in your own tradition:³⁴ ‘How are the conditions for the fervent mortification in disgust of sin completed, and how are they incomplete?’”³⁵

When he said this, those wanderers made an uproar, “Oh lord, 7.18
 how incredible, how amazing! The ascetic Gotama has such power and might! For he sets aside his own doctrine and invites discussion on the doctrine of others!”

Then Nigrodha, having quieted those wanderers, said to the Bud- 8.1
 dha, “Sir, we teach fervent mortification in disgust of sin, regarding it as essential and sticking to it. How are the conditions for the fervent mortification in disgust of sin completed, and how are they incomplete?”

“Nigrodha, it’s when a mortifier goes naked, ignoring conventions. 8.4
 They lick their hands, and don’t come or wait when called. They don’t consent to food brought to them, or food prepared on their behalf, or an invitation for a meal.³⁶ They don’t receive anything from a pot or bowl; or from someone who keeps sheep, or who has a weapon or a shovel in their home; or where a couple is eating;

to build on common ground, but is not afraid to criticize when it is warranted. And his aim is not to win converts, but to help people be free of suffering.

34. “Higher disgust of sin” renders *adhijegucche*. The idea is that people are tainted with corruption, somewhat comparable to the notion of “original sin”, although due to their own actions in the past rather than ancestral legacy. In “disgust” at that sin, they practice forms of fervent mortification (*tapas*) to burn out the corruption.

35. The phrase *katham santā* is unique; it echoes *evam sante* below.

36. See the passage at DN 8:14.3 and notes thereto.

or where there is a woman who is pregnant, breast-feeding, or who lives with a man; or where there's a dog waiting or flies buzzing. They accept no fish or meat or beer or wine, and drink no fermented gruel. They go to just one house for alms, taking just one mouthful, or two houses and two mouthfuls, up to seven houses and seven mouthfuls. They feed on one saucer a day, two saucers a day, up to seven saucers a day. They eat once a day, once every second day, up to once a week, and so on, even up to once a fortnight. They live committed to the practice of eating food at set intervals. They eat herbs, millet, wild rice, poor rice, water lettuce, rice bran, scum from boiling rice, sesame flour, grass, or cow dung. They survive on forest roots and fruits, or eating fallen fruit. They wear robes of sunn hemp, mixed hemp, corpse-wrapping cloth, rags, lodh tree bark, antelope hide (whole or in strips), kusa grass, bark, wood-chips, human hair, horse-tail hair, or owls' wings. They tear out their hair and beard, committed to this practice. They constantly stand, refusing seats. They squat, committed to the endeavor of squatting. They lie on a mat of thorns, making a mat of thorns their bed. They make their bed on a plank, or the bare ground. They lie only on one side. They wear dust and dirt. They stay in the open air. They sleep wherever they lay their mat. They eat unnatural things, committed to the practice of eating unnatural foods. They don't drink, committed to the practice of not drinking liquids. They're devoted to ritual bathing three times a day, including the evening.

- 8.22 What do you think, Nigrodha? If this is so, is the fervent mortification in disgust of sin complete, or incomplete?"
- 8.24 "Clearly, sir, if that is so the fervent mortification in disgust of sin is complete, not incomplete."
- 8.25 "But even such a completed mortification has many defects, I say."

2.1. Defects

- 9.1 "But how does the Buddha say that even such a completed mortification has many defects?"

“Firstly, a mortifier undertakes a practice of mortification. They’re 9.2
happy with that, as they’ve got all they wished for.³⁷ This is a defect
in that mortifier.

Furthermore, a mortifier undertakes a practice of mortification. 9.5
They glorify themselves and put others down on account of that.
This too is a defect in that mortifier.

Furthermore, a mortifier undertakes a practice of mortification. 9.8
They become indulgent and infatuated and fall into negligence on
account of that. This too is a defect in that mortifier.

Furthermore, a mortifier undertakes a practice of mortification. 10.1
They generate possessions, honor, and popularity through that mor-
tification. They’re happy with that, as they’ve got all they wished for.
This too is a defect in that mortifier.

Furthermore, a mortifier undertakes a practice of mortification. 10.4
They generate possessions, honor, and popularity through that mor-
tification. They glorify themselves and put others down on account
of that. This too is a defect in that mortifier.

Furthermore, a mortifier undertakes a practice of mortification. 10.7
They generate possessions, honor, and popularity through that mor-
tification. They become indulgent and infatuated and fall into negli-
gence on account of that. This too is a defect in that mortifier.

Furthermore, a mortifier becomes fussy about food, saying, ‘This 10.10
is acceptable to me, this is not acceptable to me.’ What is not accept-
able they give up in expectation.³⁸ But what is acceptable they eat
tied, infatuated, attached, blind to the drawbacks, and not under-
standing the escape. This too is a defect in that mortifier.

Furthermore, a mortifier undertakes a practice of mortification 10.15
out of longing for possessions, honor, and popularity, thinking,
‘Kings, royal ministers, aristocrats, brahmins, householders, and sec-
tarians will honor me!’ This too is a defect in that mortifier.

37. The Buddha shifts attention from the external practice to the psychological state that accompanies it.

38. “In expectation” (*sāpekkho*): when they give up something they cannot eat, they expect to be given more suitable food.

11.1 Furthermore, a mortifier rebukes a certain ascetic or brahmin, ‘But what is this one doing, living in abundance! According to this ascetic’s doctrine, everything—plants propagated from roots, stems, cuttings, or joints; and those from regular seeds as the fifth—is crunched together like the thunder of a tooth-hammer!’ This too is a defect in that mortifier.

11.5 Furthermore, a mortifier sees a certain ascetic or brahmin being honored, respected, esteemed, and venerated among good families. They think, ‘This one, who lives in abundance, is honored, respected, esteemed, and venerated among good families. But I, a fervent mortifier who lives rough, am not honored, respected, esteemed, and venerated among good families.’ Thus they give rise to jealousy and stinginess regarding families. This too is a defect in that mortifier.

11.10 Furthermore, a mortifier sits meditation only when people can see them. This too is a defect in that mortifier.

11.12 Furthermore, a mortifier sneaks about among families, thinking,³⁹ ‘This is part of my mortification; this is part of my mortification.’ This too is a defect in that mortifier.

11.15 Furthermore, a mortifier sometimes behaves in an underhand manner. When asked whether something is acceptable to them, they say it is, even though it isn’t. Or they say it isn’t, even though it is. Thus they tell a deliberate lie. This too is a defect in that mortifier.

12.1 Furthermore, a mortifier disagrees with the way that the Realized One or their disciple teaches Dhamma, even when they make a valid point. This too is a defect in that mortifier.

12.3 Furthermore, a mortifier is irritable and acrimonious ... offensive and contemptuous ... jealous and stingy ... devious and deceitful ... obstinate and arrogant ... they have corrupt wishes, falling under the sway of corrupt wishes ... they have wrong view, being attached to an

39. “Sneaks” is *attānaṃ adassayamāno*, literally, “not showing himself”. They like to hang about with lay folk, but hide the fact that they do so.

extremist view ... they're attached to their own views, holding them tight, and refusing to let go.⁴⁰ This too is a defect in that mortifier.

What do you think, Nigrodha? Are such mortifications defective or not?" 12.15

"Clearly, sir, they're defective. It's possible that a mortifier might have all of these defects, let alone one or other of them." 12.17

2.2. On Reaching the Shoots

"Firstly, Nigrodha, a mortifier undertakes a practice of mortification. But they're not happy with that, as they still haven't got all they wished for. So they're pure on that point. 13.1

Furthermore, a mortifier undertakes a practice of mortification. They don't glorify themselves or put others down on account of that. So they're pure on that point. 13.4

They don't become indulgent ... 13.6

Furthermore, a mortifier undertakes a practice of mortification. They generate possessions, honor, and popularity through that mortification. They're not happy with that, as they still haven't got all they wished for ... 13.8

They don't glorify themselves and put others down on account of possessions, honor, and popularity ... 13.10

They don't become indulgent because of it ... So they're pure on that point. 13.12

Furthermore, a mortifier doesn't become fussy about food, saying, 'This is acceptable to me, this is not acceptable to me.' What is not acceptable they give up without expectation. But what is acceptable they eat without being tied, infatuated, attached, seeing the drawbacks, and understanding the escape. So they're pure on that point. 13.14

40. As here, this item typically follows "wrong view". At AN 10.78:1.9 it is said to be a bad quality of Jain ascetics. Thus being "attached to one's own views" refers both to the subjective clinging as well as the objective incorrectness of the views.

- 13.19 Furthermore, a mortifier doesn't undertake a practice of mortification out of longing for possessions, honor, and popularity ... 'Kings, royal ministers, aristocrats, brahmins, householders, and sectarians will honor me!' So they're pure on that point.
- 13.22 Furthermore, a mortifier doesn't rebuke a certain ascetic or brahmin, 'But what is this one doing, living in abundance! According to this ascetic's doctrine, everything—plants propagated from roots, stems, cuttings, or joints; and those from regular seeds as the fifth—is crunched together like the thunder of a tooth-hammer!' So they're pure on that point.
- 14.1 Furthermore, a mortifier sees a certain ascetic or brahmin being honored, respected, esteemed, and venerated among good families. It never occurs to them, 'This one, who lives in abundance, is honored, respected, esteemed, and venerated among good families. But I, a fervent mortifier who lives rough, am not honored, respected, esteemed, and venerated among good families.' Thus they don't give rise to jealousy and stinginess regarding families. So they're pure on that point.
- 14.6 Furthermore, a mortifier doesn't sit meditation only when people can see them. So they're pure on that point.
- 14.8 Furthermore, a mortifier doesn't sneak about among families, thinking, 'This is part of my mortification; this is part of my mortification.' So they're pure on that point.
- 14.11 Furthermore, a mortifier never behaves in an underhand manner. When asked whether something is acceptable to them, they say it isn't when it isn't. Or they say it is when it is. Thus they don't tell a deliberate lie. So they're pure on that point.
- 15.1 Furthermore, a mortifier agrees with the way that the Realized One or their disciple teaches Dhamma when they make a valid point. So they're pure on that point.
- 15.3 Furthermore, a mortifier is not irritable and acrimonious ... offensive and contemptuous ... jealous and stingy ... devious and deceitful ... obstinate and arrogant ... they don't have corrupt wishes ...

and wrong view ... they're not attached to their own views, holding them tight, and refusing to let go. So they're pure on that point.

What do you think, Nigrodha? If this is so, is the fervent mortification in disgust of sin purified or not?" 15.14

"Clearly, sir, it is purified. It has reached the peak and the pith." 15.16

"No, Nigrodha, at this point the fervent mortification in disgust of sin has not yet reached the peak and the pith. Rather, it has only reached the shoots." 15.17

2.3. On Reaching the Bark

"But at what point, sir, does the fervent mortification in disgust of sin reach the peak and the pith? Please help me reach the peak and the pith!" 16.1

"Nigrodha, take a mortifier who is restrained in the fourfold constraint.⁴¹ And how is a mortifier restrained in the fourfold constraint? It's when a mortifier doesn't kill living creatures, doesn't get others to kill, and doesn't approve of killing.⁴² They don't steal, get others to steal, or approve of stealing. They don't lie, get others to lie, or approve of lying. They don't expect rewards from their practice, they don't lead others to expect rewards, and they don't approve

41. A "fourfold restraint" (*cātuyāma*, or *cāujjāma* in Jain Ardhmagadhi) is attributed to Jain founder Pārśva in Isibhāsiyāim 31, where it is an abbreviated list: "from refraining from killing to refraining from possessions" (*pāṇātivāta-veramaṇeṇaṃ jāvā pariggaha-veramaṇeṇaṃ*); the missing items are not stealing (*asteya*) and truth (*satya*). The Jain text Uttārādhyayanasūtra 23 shows that Mahāvīra added nakedness to make five. Five are also found in Yogasūtra 2.30 and the Jain Tattvārthasūtra 7: non-harming (*ahiṃsā*), truth (*satya*), no stealing (*asteya*), celibacy (*brahmacarya*), and non-possessiveness (*aparigrahā*). | A different "fourfold restraint" is said to be a Jain practice at DN 2:29.2.

42. This extends the basic precept. The same analysis is applied to the "ten ways of performing deeds" at AN 3.163. | The distinction between one's own action and another's action is noted at Isibhāsiyāim 31.42, although the wording and sense are different.

of expecting rewards.⁴³ That's how a mortifier is restrained in the fourfold constraint.

16.10 When a mortifier is restrained in the fourfold constraint, that is their mortification. They step forward, not falling back. They frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw. After the meal, they return from almsround, sit down cross-legged, set their body straight, and establish mindfulness in their presence. Giving up covetousness for the world, they meditate with a heart rid of covetousness, cleansing the mind of covetousness. Giving up ill will and malevolence, they meditate with a mind rid of ill will, full of sympathy for all living beings, cleansing the mind of ill will. Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness. Giving up restlessness and remorse, they meditate without restlessness, their mind peaceful inside, cleansing the mind of restlessness and remorse. Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

17.1 They give up these five hindrances, corruptions of the heart that weaken wisdom. Then they meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. They meditate spreading a heart full of compassion ... They meditate spreading a heart full of rejoicing ... They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they

43. *Bhāvitamāsīsati* is unique. In this and similar contexts, the Pali tradition says *bhāvita* (“reward”, normally “developed”) is the “five sense pleasures” as they see it (*bhāvitam nāma tesaṃ saññāya pañca kāmagaṇā*; cp. MN 56 commentary: *ettha ca bhāvitanti pañcakāmagaṇā*), explaining that this is a usage of the sectarians (Saddanīti ch. 4: *titthiyasamaye pana bhāvitoti kāmagaṇo vuccati*).

spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

What do you think, Nigrodha? If this is so, is the fervent mortification in disgust of sin purified or not? 17.6

“Clearly, sir, it is purified. It has reached the peak and the pith.” 17.8

“No, Nigrodha, at this point the fervent mortification in disgust of sin has not yet reached the peak and the pith. Rather, it has only reached the bark.” 17.9

2.4. On Reaching the Softwood

“But at what point, sir, does the fervent mortification in disgust of sin reach the peak and the pith? Please help me reach the peak and the pith!” 18.1

“Nigrodha, take a mortifier who is restrained in the fourfold constraint. They give up these five hindrances, corruptions of the heart that weaken wisdom. Then they meditate spreading a heart full of love ... compassion ... rejoicing ... equanimity. 18.3

They recollect many kinds of past lives, that is, one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ And so they recollect their many kinds of past lives, with features and details. 18.13

What do you think, Nigrodha? If this is so, is the fervent mortification in disgust of sin purified or not? 18.14

“Clearly, sir, it is purified. It has reached the peak and the pith.” 18.16

- 18.17 “No, Nigrodha, at this point the fervent mortification in disgust of sin has not yet reached the peak and the pith. Rather, it has only reached the softwood.”

3. On Reaching the Heartwood

- 19.1 “But at what point, sir, does the fervent mortification in disgust of sin reach the peak and the pith? Please help me reach the peak and the pith!”
- 19.3 “Nigrodha, take a mortifier who is restrained in the fourfold constraint. They give up these five hindrances, corruptions of the heart that weaken wisdom. Then they meditate spreading a heart full of love ... equanimity ... They recollect many kinds of past lives, with features and details.
- 19.12 With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings pass on according to their deeds: ‘These dear beings did bad things by way of body, speech, and mind. They denounced the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never denounced the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.’ And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings pass on according to their deeds.
- 19.13 What do you think, Nigrodha? If this is so, is the fervent mortification in disgust of sin purified or not?”
- 19.15 “Clearly, sir, it is purified. It has reached the peak and the pith.”

“Nigrodha, at this point the fervent mortification in disgust of sin 19.16 has reached the peak and the pith. Nigrodha, remember you said this to me: ‘Sir, what teaching do you use to guide your disciples, through which they claim solace in the fundamental purpose of the spiritual life?’ Well, there is something better and finer than this. That’s what I use to guide my disciples, through which they claim solace in the fundamental purpose of the spiritual life.”

When he said this, those wanderers made an uproar, “In that case, 19.20 we’re lost, and so is our tradition! We don’t know anything better or finer than that!”

4. Nigrodha Feels Depressed

Then the householder Sandhāna realized, “Obviously, now these 20.1 wanderers want to listen to what the Buddha says. They’re actively listening and trying to understand!”

So he said to the wanderer Nigrodha, “Honorable Nigrodha, re- 20.3 member you said this to me: ‘Surely, householder, you should know better! With whom does the ascetic Gotama converse? With whom does he engage in discussion? With whom does he achieve lucidity of wisdom? Staying in empty huts has destroyed the ascetic Gotama’s wisdom. Not frequenting assemblies, he is unable to hold a discussion. He just lurks on the periphery. He’s just like a one-eyed cow, circling around and lurking on the periphery. Please, householder, let the ascetic Gotama come to this assembly. I’ll sink him with just one question! I’ll roll him over and wrap him up like a hollow pot!’ Now the Blessed One, perfected and fully awakened, has arrived here. Why don’t you send him out of the assembly to the periphery like a one-eyed cow? Why don’t you sink him with just one question? Why don’t you roll him over and wrap him up like a hollow pot?” When he said this, Nigrodha sat silent, dismayed, shoulders drooping, downcast, depressed, with nothing to say.

Knowing this, the Buddha said to him, “Is it really true, Ni- 21.1 grodha—are those your words?”

21.3 “It’s true, sir, those are my words. It was foolish, stupid, and unskillful of me.”

21.4 “What do you think, Nigrodha? Have you heard that wanderers of the past who were elderly and senior, the tutors of tutors, said that when the perfected ones, the fully awakened Buddhas of the past came together, they made an uproar, a dreadful racket as they sat and talked about all kinds of low topics, like you do in your tradition these days? Or did they say that the Buddhas frequented remote lodgings in the wilderness and the forest that are quiet and still, far from the madding crowd, remote from human settlements, and fit for retreat, like I do these days?”

21.10 “I have heard that wanderers of the past who were elderly and senior, said that when the perfected ones, the fully awakened Buddhas of the past came together, they didn’t make an uproar, like I do in my tradition these days. They said that the Buddhas of the past frequented remote lodgings in the wilderness, like the Buddha does these days.”

21.15 “Nigrodha, you are a sensible and mature man. Did it not occur to you: ‘The Blessed One is awakened, tamed, serene, crossed over, and quenched. And he teaches Dhamma for awakening, taming, serenity, crossing over, and extinguishment’?”

5. The Culmination of the Spiritual Path

22.1 Nigrodha said, “I have made a mistake, sir. It was foolish, stupid, and unskillful of me to speak in that way. Please, sir, accept my mistake for what it is, so I will restrain myself in future.”

22.4 “Indeed, Nigrodha, you made a mistake. It was foolish, stupid, and unskillful of you to speak in that way. But since you have recognized your mistake for what it is, and have dealt with it properly, I accept it. For it is growth in the training of the Noble One to recognize a mistake for what it is, deal with it properly, and commit to restraint in the future. Nigrodha, this is what I say:

Let a sensible person come—neither devious nor deceitful, a person of integrity. I teach and instruct them. By practicing as instructed they will realize the supreme end of the spiritual path in this very life, in seven years. They will live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness. Let alone seven years. Let a sensible person come—neither devious nor deceitful, a person of integrity. I teach and instruct them. By practicing as instructed they will realize the supreme end of the spiritual path in this very life, in six years ... five years ... four years ... three years ... two years ... one year ... seven months ... six months ... five months ... four months ... three months ... two months ... one month ... a fortnight. Let alone a fortnight. Let a sensible person come—neither devious nor deceitful, a person of integrity. I teach and instruct them. By practicing as instructed they will realize the supreme end of the spiritual path in this very life, in seven days. 22.8

6. The Wanderers Feel Depressed

Nigrodha, you might think, ‘The ascetic Gotama speaks like this because he wants pupils.’ But you should not see it like this. Let your tutor remain your tutor.⁴⁴ 23.1

You might think, ‘The ascetic Gotama speaks like this because he wants us to give up our recitation.’ But you should not see it like this. Let your recitation remain as it is. 23.5

You might think, ‘The ascetic Gotama speaks like this because he wants us to give up our livelihood.’ But you should not see it like this. Let your livelihood remain as it is. 23.9

You might think, ‘The ascetic Gotama speaks like this because he wants us to start doing things that are unskillful and considered unskillful in our tradition.’ But you should not see it like this. Let 23.13

44. This passage sets a powerful template for sincere engagement.

those things that are unskillful and considered unskillful in your tradition remain as they are.

23.17 You might think, ‘The ascetic Gotama speaks like this because he wants us to stop doing things that are skillful and considered skillful in our tradition.’ But you should not see it like this. Let those things that are skillful and considered skillful in your tradition remain as they are.

23.21 I do not speak for any of these reasons. Nigrodha, there are things that are unskillful, corrupting, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death. I teach Dhamma so that those things may be given up. When you practice accordingly, corrupting qualities will be given up in you and cleansing qualities will grow. You’ll enter and remain in the fullness and abundance of wisdom, having realized it with your own insight in this very life.”

24.1 When this was said, those wanderers sat silent, dismayed, shoulders drooping, downcast, depressed, with nothing to say, as if their minds were possessed by Māra. Then the Buddha thought,⁴⁵ “All these silly people have been touched by the Wicked One! For not even a single one thinks, ‘Come, let us lead the spiritual life under the ascetic Gotama for the sake of enlightenment—for what do seven days matter?’”

24.6 Then the Buddha, having roared his lion’s roar in the lady Udumbarikā’s monastery for wanderers, rose into the air and landed on Vulture’s Peak. Meanwhile, the householder Sandhāna went right back to Rājagaha.

45. This whole ending sequence is unique.

DN 26

The Wheel-Turning Monarch

Cakkavattisutta

1. Taking Refuge in Oneself

SO I HAVE HEARD. At one time the Buddha was staying in the land of the Magadhans at Mātulā.⁴⁶ There the Buddha addressed the mendicants, “Mendicants!” 1.1

“Venerable sir,” they replied. The Buddha said this: 1.5

“Mendicants, live as your own island, your own refuge, with no other refuge. Let the teaching be your island and your refuge, with no other refuge.⁴⁷ And how does a mendicant do this? They meditate observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. That’s how a mendicant lives as their own island, their own refuge, with 1.7

46. *Mātulā* means “maternal uncle”. This Magadhan village is mentioned only here and Cp 9:39.2.

47. As at DN 16:2.26.1.

no other refuge. That's how they let the teaching be their island and their refuge, with no other refuge.

- 1.14 You should roam inside your own territory, the domain of your fathers.⁴⁸ If you roam inside your own territory, the domain of your fathers, Māra won't catch you or get hold of you. It is due to undertaking skillful qualities that merit grows.⁴⁹

2. King Daḷhanemi

- 2.1 Once upon a time, mendicants, there was a king named Daḷhanemi who was a wheel-turning monarch, a just and principled king. His dominion extended to all four sides, he achieved stability in the country, and he possessed the seven treasures.⁵⁰ He had the following seven treasures: the wheel, the elephant, the horse, the jewel, the woman, the householder, and the commander as the seventh treasure. He had over a thousand sons who were valiant and heroic, crushing the armies of his enemies. After conquering this land girt by sea, he reigned by principle, without rod or sword.
- 3.1 Then, after many years, many hundred years, many thousand years had passed, King Daḷhanemi addressed one of his men, 'My good man, when you see that the heavenly wheel-treasure has receded back from its place, please tell me.'⁵¹
- 3.3 'Yes, Your Majesty,' replied that man.
- 3.4 After many thousand years had passed, that man saw that the heavenly wheel-treasure had receded back from its place. So he went

48. Two parables on mindfulness expand this idea (SN 47.6, SN 46.7).

49. *Evamidaṃ* indicates entailment, as at SN 56.21:1.3, MN 73:13.2, DN 16:4.2.4.

50. We have heard the story of the wheel-turning monarch Mahāsudassana in DN 17. Daḷhanemi appears only here. His name means "Strong-rim", such being one of the characteristics of the Wheel. His story of renunciation shares much in common with that of Maghadeva (MN 83).

51. "Receded back" (*osakkitaṃ*): like a woman shrinking away from a man's unwanted advances (DN 12:16.12).

to King Dalhanemi and said, ‘Please sire, you should know that your heavenly wheel-treasure has receded back from its place.’

So the king summoned the crown prince and said, ‘Dear prince, 3.6 my heavenly wheel-treasure has receded back from its place. I’ve heard that when this happens to a wheel-turning monarch, he does not have long to live. I have enjoyed human pleasures. Now it is time for me to seek heavenly pleasures.⁵² Come, dear prince, rule this land surrounded by ocean! I shall shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.’

And so, after carefully instructing the crown prince in kingship, 3.13 King Dalhanemi shaved off his hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness.⁵³ Seven days later the heavenly wheel-treasure vanished.

Then a certain man approached the newly anointed aristocrat 4.1 king and said, ‘Please sire, you should know that the heavenly wheel-treasure has vanished.’ At that the king was unhappy and experienced unhappiness. He went to the royal seer and said,⁵⁴ ‘Please sire, you should know that the heavenly wheel-treasure has vanished.’

When he said this, the royal seer said to him, ‘Don’t be unhappy 4.6 at the vanishing of the wheel-treasure. My dear, the wheel-treasure is not inherited from your father.⁵⁵ Come now, my dear, proceed in the noble duty of a wheel-turning monarch.⁵⁶ If you do so, it’s

52. The same point of view is expressed at Bi Pc 21:1.4, where sex workers teased nuns, suggesting they enjoy themselves while young and ordain when old. The Buddhist position is that Dhamma can be practiced at any age.

53. The signs of the renunciate predate Buddhism.

54. The “royal seer” (*rājisi*, Sanskrit *rājarṣi*) is described by Kauṭilya (Arthaśāstra 1.7.1). Such a king should pursue pleasures in moderation, rely on good advice, and work energetically for the welfare and prosperity of his people.

55. “Inherited from your father” (*pettikam dāyajjam*) calls back to the four *sati-paṭṭhānas* that for a mendicant are “the domain of your fathers” (*pettike visaye*). In both cases they are to be earned, not conferred by lineage.

56. “The noble duty of a wheel-turning monarch” (*ariye cakkavattivatte*; this is locative singular). *Ariya* (“noble”) qualifies “duty” (*vatta*), as it does in the title below, *cakkavattiarīyavatta*, rather than “monarch”. Normally *ariya* is reserved for those who have attained the Buddhist path, but here we might have a rare

possible that—on a fifteenth day sabbath, having bathed your head and gone upstairs in the royal longhouse to observe the sabbath—the heavenly wheel-treasure will appear to you, with a thousand spokes, with rim and hub, complete in every detail.’

2.1. The Noble Duty of a Wheel-Turning Monarch

- 5.1 ‘But sire, what is the noble duty of a wheel-turning monarch?’
- 5.2 ‘Well then, my dear, relying only on principle—honoring, respecting, and venerating principle, having principle as your flag, banner, and authority—provide just protection and security for your court, troops, aristocrats, vassals, brahmins and householders, people of town and country, ascetics and brahmins, beasts and birds.⁵⁷ Do not let injustice prevail in the realm.⁵⁸ Provide money to the penniless in the realm.⁵⁹
- 5.5 And there are ascetics and brahmins in the realm who refrain from intoxication and negligence, are settled in patience and gentleness, and who tame, calm, and extinguish themselves. From time to time you should go up to them and ask and learn:⁶⁰ “Sirs, what is skillful? What is unskillful? What is blameworthy? What is blameless? What

use of *ariya* in reference to Indo-Aryan (Vedic) culture. Compare the use of *ariyaka* for Indo-Aryan language (Bu Pj 1:8.4.10), and *ariyaṃ āyatanam* for the “civilized region” (DN 16:1.28.7, AN 6.96:1.3, Ud 8.6:17.9). However, the commentary says it simply means “flawless” (*niddoso*).

57. *Samvidahassu* is second middle imperative.

58. *Pavattittha* is aorist middle. (*A*)*dharmmakāra* (“(in)justice”) doesn’t seem to occur elsewhere in early Pali. It is found in Ja 513 and Ja 498, both times in the context of just rule.

59. “Provide” (*anuppadeti*) is used elsewhere in the sense of paying back a loan (AN 3.20:3.5), serving honored guests (SN 7.2:2.6), paying wages (DN 31:32.2), or a king supplying provisions for essential workers to do their job (DN 5:11.8). It is thus more about fulfilling a moral obligation of fairness than offering charity.

60. Where the phrase “from time to time go to them” (*te kālena kālaṃ upa-sāṅkamtivā*) occurs elsewhere in the suttas, it is always followed by “ask and question” (*paripucchati paripaṇhati*). Here, however, the second verb is “you should learn” (*pariggaṇheyyāsi*).

should be cultivated? What should not be cultivated? Doing what leads to my lasting harm and suffering? Doing what leads to my lasting welfare and happiness?” Having heard them, you should reject what is unskillful and undertake and follow what is skillful.

This is the noble duty of a wheel-turning monarch.’

5.8

2.2. The Wheel-Treasure Appears

‘Yes, Your Majesty,’ replied the new king to the royal seer. And he proceeded in the noble duty of a wheel-turning monarch. 5.10

While he was proceeding in that duty, on a fifteenth day sabbath, he had bathed his head and gone upstairs in the royal longhouse to observe the sabbath. And the heavenly wheel-treasure appeared to him, with a thousand spokes, with rim and hub, complete in every detail. Seeing this, the king thought, ‘I have heard that when the heavenly wheel-treasure appears to a king in this way, he becomes a wheel-turning monarch. Am I then a wheel-turning monarch?’ 5.11

Then the anointed king, rising from his seat and arranging his robe over one shoulder, took a ceremonial vase in his left hand and besprinkled the wheel-treasure with his right hand, saying, ‘Roll forth, O wheel-treasure! Triumph, O wheel-treasure!’ 6.1

Then the wheel-treasure rolled towards the east. And the king followed it together with his army of four divisions. In whatever place the wheel-treasure stood still, there the king came to stay together with his army. And any opposing rulers of the eastern quarter came to the wheel-turning monarch and said, ‘Come, great king! Welcome, great king! We are yours, great king, instruct us.’ The wheel-turning monarch said, ‘Do not kill living creatures. Do not steal. Do not commit sexual misconduct. Do not lie. Do not drink liquor. Maintain the current level of taxation.’ And so the opposing rulers of the eastern quarter became his vassals. 6.3

Then the wheel-treasure, having plunged into the eastern ocean and emerged again, rolled towards the south. ... Having plunged 7.1

into the southern ocean and emerged again, it rolled towards the west. ...

7.9 Having plunged into the western ocean and emerged again, it rolled towards the north, followed by the king together with his army of four divisions. In whatever place the wheel-treasure stood still, there the king came to stay together with his army. And any opposing rulers of the northern quarter came to the wheel-turning monarch and said, 'Come, great king! Welcome, great king! We are yours, great king, instruct us.' The wheel-turning monarch said, 'Do not kill living creatures. Do not steal. Do not commit sexual misconduct. Do not lie. Do not drink liquor. Maintain the current level of taxation.' And so the rulers of the northern quarter became his vassals.

7.16 And then the wheel-treasure, having triumphed over this land surrounded by ocean, returned to the royal capital. There it stood still by the gate to the royal compound at the High Court as if fixed to an axle, illuminating the royal compound.

3. On Subsequent Wheel-Turning Monarchs

8.1 And for a second time, and a third, a fourth, a fifth, a sixth, and a seventh time, a wheel-turning monarch was established in exactly the same way. And after many years the seventh wheel-turning monarch went forth, handing the realm over to the crown prince.

8.17 Seven days later the heavenly wheel-treasure vanished.

9.1 Then a certain man approached the newly anointed aristocrat king and said, 'Please sire, you should know that the heavenly wheel-treasure has vanished.' At that the king was unhappy and experienced unhappiness. But he didn't go to the royal seer and ask about the noble duty of a wheel-turning monarch. He just governed the country according to his own ideas.⁶¹ So governed, the country's people did

61. "Own ideas" is *sa-mata*.

not prosper like before, as they had when former kings proceeded in the noble duty of a wheel-turning monarch.⁶²

Then the ministers and councillors, the finance ministers, military officers, guardsmen, and professional advisers gathered and said to the king,⁶³ ‘Sire, when governed according to your own ideas, the country’s people do not prosper like before, as they did when former kings proceeded in the noble duty of a wheel-turning monarch. In your realm are found ministers and councillors, finance ministers, military officers, guardsmen, and professional advisers—both ourselves and others—who remember the noble duty of a wheel-turning monarch. Please, Your Majesty, ask us about the noble duty of a wheel-turning monarch. We will answer you.’ 9.7

4. On the Period of Decline

So the anointed king asked the assembled ministers and councillors, finance ministers, military officers, guardsmen, and professional advisers about the noble duty of a wheel-turning monarch. And they answered him. After listening to them, he provided just protection and security. But he did not provide money to the penniless in the realm.⁶⁴ And so poverty grew widespread. 10.1

When poverty was widespread, a certain person stole from others, with the intention to commit theft.⁶⁵ They arrested him and 10.5

62. *Pabbanti* is unusual and probably unique in early Pali. It is related to Sanskrit *parvati* (“fill”) and is explained by the commentary as *vaḍḍhanti* (“grow, prosper”). | I assume *janapadā* (“countries”) is a misspelling of *jānapadā* (“people of the country”), as *janapada* is otherwise in singular.

63. “Military officers” (*anikaṭṭhā*) would have been standing officers in the army. According to both the commentary here and Monier-Williams’ Sanskrit Dictionary (*anīkastha*), it includes elephant officers, who would have stood at the head of the army. | “Professional advisers” (*mantassājīvino*) is explained by the commentary as those who make a living from giving wise advice.

64. Ensuring citizens have enough to live on is not merely a matter of kindness and common decency, but is crucial to ensure stability and national unity.

65. The origins of theft are told at DN 27:19.1. The myth recounted here overlaps, with points of both similarity and difference.

presented him to the king, saying, ‘Your Majesty, this person stole from others with the intention to commit theft.’

10.9 The king said to that person, ‘Is it really true, worthy man, that you stole from others with the intention to commit theft?’⁶⁶

10.11 ‘It’s true, sire.’

10.12 ‘What was the reason?’

10.13 ‘Sire, I can’t survive.’

10.14 So the king provided some money to that person, saying, ‘With this money, worthy man, keep yourself alive, and provide for your mother and father, partners and children. Work for a living, and establish an uplifting religious donation for ascetics and brahmins that’s conducive to heaven, ripens in happiness, and leads to heaven.’⁶⁷

10.16 ‘Yes, Your Majesty,’ replied that man.

11.1 But then another man stole something from others. They arrested him and presented him to the king, saying, ‘Your Majesty, this person stole from others.’

11.5 The king said to that person, ‘Is it really true, worthy man, that you stole from others?’

11.7 ‘It’s true, sire.’

11.8 ‘What was the reason?’

11.9 ‘Sire, I can’t survive.’

11.10 So the king provided some money to that person, saying, ‘With this money, worthy man, keep yourself alive, and provide for your mother and father, partners and children. Work for a living, and establish an uplifting religious donation for ascetics and brahmins that’s conducive to heaven, ripens in happiness, and leads to heaven.’

11.12 ‘Yes, Your Majesty,’ replied that man.

66. The king uses the same procedure as the Buddha. When presented with an alleged wrong-doer, the first thing is to ask them whether they did it.

67. Simply providing money is not enough, nor is simply expecting that people can just work for what they want. They need something to get started, together with the support and opportunity to build a life for themselves.

People heard about this: ‘It seems the king is providing money to anyone who steals from others!’⁶⁸ It occurred to them, ‘Why don’t we steal from others?’ So then another man stole something from others. 12.1

They arrested him and presented him to the king, saying, ‘Your Majesty, this person stole from others.’ 12.6

The king said to that person, ‘Is it really true, worthy man, that you stole from others?’ 12.9

‘It’s true, sire.’ 12.11

‘What was the reason?’ 12.12

‘Sire, I can’t survive.’ 12.13

Then the king thought, ‘If I provide money to anyone who steals from others, it will only increase the stealing. I’d better make an end of this person, finish him off, and chop off his head.’⁶⁹ 12.14

Then he ordered his men, ‘Well then, my men, tie this man’s arms tightly behind his back with a strong rope. Shave his head and march him from street to street and square to square to the beating of a harsh drum. Then take him out the south gate and make an end of him, finish him off, and chop off his head.’ 12.17

‘Yes, Your Majesty,’ they replied, and did as he commanded. 12.19

People heard about this: ‘It seems the king is chopping the head off anyone who steals from others!’ It occurred to them, ‘We’d better have sharp swords made. Then when we steal from others, we’ll make an end of them, finish them off, and chop off their heads.’⁷⁰ They had sharp swords made. Then they started to make raids on villages, towns, and cities, and to infest the highways. And they chopped the heads off anyone they stole from. 13.1

And so, mendicants, from not providing money to the penniless, poverty became widespread. When poverty was widespread, theft became widespread. When theft was widespread, swords be- 14.1

68. Sadly, bad faith actors take advantage of kindness.

69. While the king’s concern is legitimate, his overreaction escalates the problems.

70. The violence of the state leads to an armed and violent citizenry.

came widespread. When swords were widespread, killing living creatures became widespread. And for the sentient beings among whom killing was widespread, their lifespan and beauty declined. Those people lived for 80,000 years, but their children lived for 40,000 years.⁷¹

14.3 Among the humans who lived for 40,000 years, a certain person stole something from others. They arrested him and presented him to the king, saying, ‘Your Majesty, this person stole from others.’

14.7 The king said to that person, ‘Is it really true, worthy man, that you stole from others?’

14.9 ‘No, sire,’ he said, deliberately lying.

15.1 And so, mendicants, from not providing money to the penniless, poverty, theft, swords, and killing became widespread. When killing was widespread, lying became widespread. And for the sentient beings among whom lying was widespread, their lifespan and beauty declined. Those people who lived for 40,000 years had children who lived for 20,000 years.

15.3 Among the humans who lived for 20,000 years, a certain person stole something from others. Someone else reported this to the king, ‘Your Majesty, such-and-such person stole from others,’ he said, going behind his back.

16.1 And so, mendicants, from not providing money to the penniless, poverty, theft, swords, killing, and lying became widespread. When lying was widespread, backbiting became widespread. And for the sentient beings among whom backbiting was widespread, their lifespan and beauty declined. Those people who lived for 20,000 years had children who lived for 10,000 years.

71. Today we can see that, even among developed nations, a degraded and violent culture leads to declining lifespans.

Among the humans who lived for 10,000 years, some were beautiful, some were ugly. And the ugly beings, coveting the beautiful ones, committed adultery with the wives of others.⁷² 17.1

And so, mendicants, from not providing money to the penniless, poverty, theft, swords, killing, lying, and backbiting became widespread. When backbiting was widespread, sexual misconduct became widespread. And for the sentient beings among whom sexual misconduct was widespread, their lifespan and beauty declined. Those people who lived for 10,000 years had children who lived for 5,000 years. 17.3

Among the humans who lived for 5,000 years, two things became widespread: harsh speech and talking nonsense.⁷³ For the sentient beings among whom these two things were widespread, their lifespan and beauty declined. Those people who lived for 5,000 years had some children who lived for 2,500 years, while others lived for 2,000 years. 17.5

Among the humans who lived for 2,500 years, desire and ill will became widespread. For the sentient beings among whom desire and ill will were widespread, their lifespan and beauty declined. Those people who lived for 2,500 years had children who lived for 1,000 years. 17.9

Among the humans who lived for 1,000 years, wrong view became widespread.⁷⁴ For the sentient beings among whom wrong view was widespread, their lifespan and beauty declined. Those people who lived for 1,000 years had children who lived for five hundred years. 17.12

72. *Paresaṃ dāresu*: both “others” and “wives” are in plural, so polygyny is assumed. Compare *parassa dāresu* (“the wives of another”) at SN 55.7:6.3. Note the significance granted to beauty in influencing human society.

73. At this point, the three factors of wrong action—killing, stealing, and sexual misconduct—are present, as are the four factors of wrong speech—lying, backbiting, harsh speech, and nonsensical speech.

74. This completes the three factors of unskillful thought: desire, ill will, and wrong views (which are a strong form of delusion). Here wrong view probably means moral nihilism.

- 17.15 Among the humans who lived for five hundred years, three things became widespread: illicit desire, immoral greed, and wrong custom.⁷⁵ For the sentient beings among whom these three things were widespread, their lifespan and beauty declined. Those people who lived for five hundred years had some children who lived for two hundred and fifty years, while others lived for two hundred years.
- 17.19 Among the humans who lived for two hundred and fifty years, these things became widespread: lack of due respect for mother and father, ascetics and brahmins, and failure to honor the elders in the family.
- 18.1 And so, mendicants, from not providing money to the penniless, all these things became widespread—poverty, theft, swords, killing, lying, backbiting, sexual misconduct, harsh speech and talking nonsense, desire and ill will, wrong view, illicit desire, immoral greed, and wrong custom, and lack of due respect for mother and father, ascetics and brahmins, and failure to honor the elders in the family. For the sentient beings among whom these things were widespread, their lifespan and beauty declined. Those people who lived for two hundred and fifty years had children who lived for a hundred years.⁷⁶

75. These three terms recur in a similar context at AN 3.56:2.1. The commentaries to the two passages give quite different explanations. | “Illicit desire” (*adhammarāgo*) probably refers to any form of desire that is illegal or transgressive, such as incest, rape, or pedophilia. | “Immoral greed” (*visamalobho*) implies excess and imbalance. Both are, however, explained in the commentary to AN 3.56:2.1 as desire for the belongings of others. | *Micchāadhammo* is hard to pin down. Its opposite, *sammā dhammo* always means “right teaching”. The commentary here explains it as “men with men and women with women”, but this must be rejected as there is no hint anywhere in early Pali (or elsewhere in early Indian culture) that homosexual relations were considered immoral. The commentary to AN 3.56:2.1 explains it as “indulgence in what is reckoned an inappropriate basis” (*avatthupaṭisevanasaṅkhātēna*). This implies intercourse with one of the women mentioned at MN 41:8.4, which includes those who are “protected by principle” (*dhammarakkhitā*). This sense of *dhamma* is explained at Bu Ss 5:4.2.16 as “religion”. Here I think the sense is similar: customs or beliefs that legitimize immorality.

76. This brings us to the Buddha’s present.

5. When People Live for Ten Years

There will come a time, mendicants, when these people will have 19.1
children who live for ten years.⁷⁷ Among the humans who live for
ten years, girls will be marriageable at five.⁷⁸ The following flavors
will disappear: ghee, butter, oil, honey, molasses, and salt. The best
kind of food will be finger millet,⁷⁹ just as fine rice with meat is the
best kind of food today.⁸⁰

The ten ways of doing skillful deeds will totally disappear, and 19.8
the ten ways of doing unskillful deeds will explode in popularity.⁸¹
Those humans will not even have the word ‘skillful’, still less anyone
who does what is skillful.⁸² And anyone who disrespects mother
and father, ascetics and brahmins, and fails to honor the elders in the
family will be venerated and praised, just as the opposite is venerated
and praised today.

There’ll be no recognition of the status of mother, aunts, or wives 20.1
and partners of tutors and respected people.⁸³ The world will be-

77. Here the Buddha paints a devastating picture of societal collapse. Life expectancy as low as thirty years has been recorded in some countries in the 20th century.

78. The age of onset of puberty has been dropping globally over the past century, with isolated cases as young as five.

79. “Finger millet” (*kudrūsaka*; Pahari *kodra*, Garhwal *koda*) is a robust secondary grain in Asia and Africa, growing in places rice cannot. Due to its resilience in the face of global heating, 2023 was declared the International Year of Millets by the UN.

80. The Buddha’s father gave this luxury food to servants and staff (AN 3.39:2.3).

81. The narrative above traced the gradual disappearance of these ten factors. | *Atibyādippissanti* is a unique term. At AN 7.66:9.2 a sign of the end of days is the “erupting” (*ādippanti*) of volcanoes, suggesting “explode” for the intensive form here.

82. “Skillful” is *kusala*, otherwise translated as “good” or “wholesome”.

83. At AN 2.9 = Iti 42 the world is protected from this by conscience and prudence.

come dissolute, like goats and sheep, chickens and pigs, and dogs and jackals.⁸⁴

20.3 They'll be full of hostility towards each other, with acute ill will, malevolence, and thoughts of murder. Even a mother will feel like this for her child, and the child for its mother, father for child, child for father, brother for sister, and sister for brother. They'll be just like a deer hunter when he sees a deer—full of hostility, ill will, malevolence, and thoughts of killing.

21.1 Among the humans who live for ten years, there will be an interregnum of swords lasting seven days.⁸⁵ During that time they will see each other as beasts.⁸⁶ Sharp swords will appear in their hands, with which they'll take each other's life, crying, 'It's a beast! It's a beast!'

21.5 But then some of those beings will think, 'Let us neither kill nor be killed! Why don't we hide in thick grass, thick jungle, thick trees, inaccessible riverlands, or rugged mountains and survive on forest roots and fruits?'⁸⁷ So that's what they do.

21.8 When those seven days have passed, having emerged from their hiding places and embraced each other, they will come together and cry in one voice,⁸⁸ 'Fantastic, dear foe, you live! Fantastic, dear foe, you live!'⁸⁹

84. For *sambheda* in the sense of "dissolving, leaking", see DN 3:1.15.11, AN 5.103:6.4, AN 10.45:4.1. The commentary here says "mixedness, breaking of boundaries".

85. "Interregnum of swords" is *satthantarakappo*. Seven days seems optimistic.

86. Dehumanization of the other is an essential precursor to genocide.

87. "Let us neither kill nor be killed" (*mā ca mayam kañci, mā ca amhe koci*) is an idiomatic phrase, the Golden Rule framed as a negative: "Let us not do unto others nor let others do unto us." It is explained by the commentary as, "Let us not take even a single person's life or let them take ours".

88. *Sabhāgāyissanti* = *sabhāga* + *āyissanti* = "will come together". | *Samassāsi-santi* = *sama* + *sāsati* = "cry in one voice". The latter term is absent from some manuscripts.

89. *Diṭṭhā* is Sanskrit *diṣṭyā*, "fantastic, how fortunate", per DN 16:2.24.5 and Ja 81:1.4. | *Sattā* is nominative singular for *sattar* ("enemy"), not plural of *satta* ("being"), which disagrees with both verb and vocative in number.

6. The Period of Growth

Then those beings will think, 'It's because we undertook unskillful things that we suffered such an extensive loss of our relatives. We'd better do what's skillful. What skillful thing should we do? Why don't we refrain from killing living creatures? Having undertaken this skillful thing we'll live by it.'⁹⁰ So that's what they do. Because of undertaking this skillful thing, their lifespan and beauty will grow. Those people who live for ten years will have children who live for twenty years. 21.11

Then those beings will think, 'Because of undertaking this skillful thing, our lifespan and beauty are growing. Why don't we do even more skillful things? What skillful thing should we do? Why don't we refrain from stealing ... sexual misconduct ... lying ... backbiting ... harsh speech ... and talking nonsense. Why don't we give up covetousness ... ill will ... wrong view ... three things: illicit desire, immoral greed, and wrong custom. Why don't we pay due respect to mother and father, ascetics and brahmins, honoring the elders in our families? Having undertaken this skillful thing we'll live by it.' So that's what they do. 22.1

Because of undertaking this skillful thing, their lifespan and beauty will grow. Those people who live for twenty years will have children who live for forty years. Those people who live for forty years will have children who live for eighty years, then a hundred and sixty years, three hundred and twenty years, six hundred and forty years, 2,000 years, 4,000 years, 8,000 years, 20,000 years, 40,000 years, and finally 80,000 years. Among the humans who live for 80,000 years, girls will be marriageable at five hundred. 22.18

90. The first precept, and the first of the ten ways of skillful action. The Buddhist ethical principles are not just a part of Buddhist teaching, they are essential for the healthy functioning of human society.

7. The Time of King Saṅkha

23.5 Among the humans who live for 80,000 years, there will be just three afflictions: greed, starvation, and old age.⁹¹ The Black Plum Tree Land will be successful and prosperous. The villages, towns, and capital cities will be no more than a chicken's flight apart. And the land will be so full of humans you'd think they were squashed together, like a thicket of rushes or reeds. The royal capital will be Varanasi, renamed Ketumatī. And it will be successful, prosperous, populous, full of humans, with plenty of food.⁹² There will be 84,000 cities in the Black Plum Tree Land, with the royal capital of Ketumatī foremost.

24.1 And in the royal capital of Ketumatī a king named Saṅkha will arise, a wheel-turning monarch, a just and principled king. His dominion will extend to all four sides, he will achieve stability in the country, and possess the seven treasures.⁹³ He will have the following seven treasures: the wheel, the elephant, the horse, the jewel, the woman, the householder, and the commander as the seventh treasure. He will have over a thousand sons who are valiant and heroic, crushing the armies of his enemies. After conquering this land girt by sea, he will reign by principle, without rod or sword.

8. The Arising of the Buddha Metteyya

25.1 And the Blessed One named Metteyya will arise in the world—perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed—

91. In the legendary past, too, only these three afflictions prevailed (Sn̐ 2.7:29.1).

92. Ketumatī means “adorned with flags”.

93. Saṅkha is “conch shell”.

⁹⁴ just as I have arisen today.⁹⁵ He will realize with his own insight this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—and make it known to others, just as I do today. He will teach the Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he will reveal a spiritual practice that’s entirely full and pure, just as I do today. He will lead a Saṅgha of many thousand mendicants, just as I lead a Saṅgha of many hundreds today.⁹⁶

Then King Saṅkha will have the sacrificial post once built by King Mahāpanāda raised up.⁹⁷ Having reigned, he will abdicate, offering charity to ascetics and brahmins, paupers, vagrants, supplicants, and beggars. Then, having shaved off his hair and beard and dressed in ocher robes, he will go forth from the lay life to homelessness in the Buddha Metteyya’s presence.⁹⁸ Soon after going forth, living withdrawn, diligent, keen, and resolute, he will realize the supreme end of the spiritual path in this very life. He will live having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

Mendicants, live as your own island, your own refuge, with no other refuge. Let the teaching be your island and your refuge, with no other refuge. And how does a mendicant do this? It’s when a men-

94. This is the only sutta appearance of the future Buddha Metteyya (Sanskrit Maitreya, meaning “one full of love”). He became a prominent figure in later Buddhism.

95. Throughout, the Buddha is concerned to emphasize that the future Buddha will offer no more or less than his own teaching and practice. He wanted people to practice now, not to establish a cult of a future savior.

96. The maximum number of monastics cited in the suttas is 1250 at a single gathering.

97. This event is found in Bhaddaji’s verses at Thag 2.22, expanded to a full story at Ja 264. The commentary explains *yūpa* as “palace”, but Bhaddaji’s verses clearly depict a sacrificial post, to which the animal would be tied for slaughter. Such posts are connected with the horse sacrifice, which establishes imperial power. This is but one aspect of the wheel-turning monarch to draw on imagery from the horse sacrifice. Here, of course, no horses are killed.

98. *Ajjhāvasati* in this sutta means “reign” not “dwell” (DN 26:2.5).

dicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. That's how a mendicant lives as their own island, their own refuge, with no other refuge. That's how they let the teaching be their island and their refuge, with no other refuge.

9. On Long Life and Beauty for Mendicants

28.1 Mendicants, you should roam inside your own territory, the domain of your fathers. Doing so, you will grow in lifespan, beauty, happiness, wealth, and power.

28.3 And what is long life for a mendicant? It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort. They develop the basis of psychic power that has immersion due to energy, and active effort. They develop the basis of psychic power that has immersion due to mental development, and active effort. They develop the basis of psychic power that has immersion due to inquiry, and active effort. Having developed and cultivated these four bases of psychic power they may, if they wish, live for the proper lifespan or what's left of it. This is long life for a mendicant.

28.10 And what is beauty for a mendicant? It's when a mendicant is ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken. This is beauty for a mendicant.

28.13 And what is happiness for a mendicant? It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected

are stilled, they enter and remain in the second absorption ... third absorption ... fourth absorption. This is happiness for a mendicant.

And what is wealth for a mendicant? It's when a monk meditates 28.19
spreading a heart full of love to one direction, and to the second, and
to the third, and to the fourth. In the same way above, below, across,
everywhere, all around, they spread a heart full of love to the whole
world—abundant, expansive, limitless, free of enmity and ill will.
They meditate spreading a heart full of compassion ... rejoicing ...
equanimity to one direction, and to the second, and to the third, and
to the fourth. In the same way above, below, across, everywhere, all
around, they spread a heart full of equanimity to the whole world—
abundant, expansive, limitless, free of enmity and ill will. This is
wealth for a mendicant.

And what is power for a mendicant? It's when a mendicant realizes 28.25
the undefiled freedom of heart and freedom by wisdom in this very
life. And they live having realized it with their own insight due to
the ending of defilements. This is power for a mendicant.

Mendicants, I do not see a single power so hard to defeat as the 28.28
power of Māra. It is due to undertaking skillful qualities that merit
grows.”

That is what the Buddha said. Satisfied, the mendicants approved 28.30
what the Buddha said.

DN 27

What Came First

Aggaññasutta

- 1.1 SO I HAVE HEARD.⁹⁹ At one time the Buddha was staying near Sāvattthī in the stilt longhouse of Migāra's mother in the Eastern Monastery.¹⁰⁰
- 1.3 Now at that time Vāsetṭha and Bhāradvāja were living on probation among the mendicants in hopes of being ordained.¹⁰¹ Then in the late afternoon, the Buddha came downstairs from the longhouse and was walking mindfully in the open air, beneath the shade of the longhouse.

99. This sutta is the closest we come to a Buddhist myth of origins. It draws on features of Vedic mythology, while giving its own spin. Related stories may be found in DN 26 and Snp 2.7. The Buddha describes a natural process of evolution that requires no metaphysical intervention, yet differs strikingly from Darwinian evolution in prioritizing the role of desire over selection.

100. After the Jetavana, this was the best-known monastery in Sāvattthī. It was offered by the lady Visākhā, known as Migāra's mother.

101. We met Vāsetṭha and Bhāradvāja as the students of Pokkharasāti and Tārukkha respectively in DN 13, at the end of which they went for refuge. Some time later they must have asked for ordination. The commentary says that probation (*paravasati*) was required, not because they had previously gone forth in other sects (as the naked ascetic Kassapa at DN 8:24.1 or the wanderer Subhadda at DN 16:5.29.1), nor because they had committed an offence, but because they were not yet the required twenty years of age.

Vāsetṭha saw him¹⁰² and said to Bhāradvāja, “Reverend Bhāradvāja, the Buddha is walking mindfully in the open air, beneath the shade of the longhouse. Come, reverend, let’s go to the Buddha. Hopefully we’ll get to hear a Dhamma talk from him.” 2.1

“Yes, reverend,” replied Bhāradvāja. 2.6

So they went to the Buddha, bowed, and walked beside him. 2.7

Then the Buddha said to Vāsetṭha, “Vāsetṭha, you are both brahmins by birth and family, and have gone forth from the lay life to homelessness from a brahmin family. I hope you don’t have to suffer abuse and insults from the brahmins.” 3.1

“Actually, sir, the brahmins do insult and abuse us with their typical insults to the fullest extent.” 3.3

“But how do the brahmins insult you?” 3.4

“Sir, the brahmins say: ‘Only brahmins are the best class; other classes are inferior.’¹⁰³ Only brahmins are the light class; other classes are dark.’¹⁰⁴ Only brahmins are purified, not others.’¹⁰⁵ Only brahmins are the Divinity’s true-born sons, born from his mouth, born of the Divinity, created by the Divinity, heirs of the Divinity. You’ve both abandoned the best class to join an inferior class, namely these shavelings, fake ascetics, primitives, black spawn from the feet of 3.5

102. Here as in DN 13 Vāsetṭha takes the lead.

103. This verse is also at MN 84:9.19 and MN 93:5.4. | For “best class” (*setṭho vaṇṇo*) see *varṇaśreṣṭhaḥ* at Mahābhārata 1.24.4c.

104. Mahābhārata 12.181.5 says that brahmins are the white class, aristocrats red, peasants yellow, and menials black. Underlying this is an assumption of the superiority of the fair-skinned northerners of Indo-Aryan descent over the dark-skinned natives (see DN 3:1.10.3).

105. I cannot trace this statement to Brahmanical texts, and indeed they have a strong tendency to push back against the idea that only brahmins can find purity.

our kinsman.¹⁰⁶ This is not right, it's not proper!' That's how the brahmins insult us."

- 4.1 "Actually, Vāseṭṭha, the brahmins are forgetting their tradition when they say this to you. For brahmin women are seen menstruating, being pregnant, giving birth, and breast-feeding.¹⁰⁷ Yet even though they're born from a brahmin womb they say: 'Only brahmins are the best class; other classes are inferior. Only brahmins are the light class; other classes are dark. Only brahmins are purified, not others. Only brahmins are the Divinity's true-born sons, born from his mouth, born of the Divinity, created by the Divinity, heirs of the Divinity.' They misrepresent the brahmins, speak falsely, and brim with much wickedness.

1. Purification in the Four Classes

- 5.1 Vāseṭṭha, there are these four classes: aristocrats, brahmins, peasants, and menials. Some aristocrats kill living creatures, steal, and commit sexual misconduct. They use speech that's false, divisive, harsh, and nonsensical. And they're covetous, malicious, with wrong view. These things are unskillful, blameworthy, not to be cultivated, unworthy of the noble ones—and are reckoned as such. They are dark deeds with dark results, criticized by sensible people. Such

106. An allusion to the famous *Puruṣasūkta* (Rig Veda 10.90.12): "His (the cosmic Man's) mouth became the brahmin, his arms became the ruler (*rājanya*, an alternate name for the *khattiyas*), his thighs became the peasant (*vaiśya*); the menial (*sūdra*) was born from his feet." This belongs to the latest portion of the Rig Veda, and probably represents a time when the system of four castes was established in the late Vedic period, some centuries before the Buddha. Apart from this, the Rig Veda hardly mentions any of these as castes, let alone all four together.

107. The Buddha gives a rationalist critique of Vedic myth (see also MN 93:5.9), the fairness of which is not easy to assess. Within the Brahmanical world, especially the progressive Kosalan brahmins to whom Vāseṭṭha and Bhāradvāja belonged, there had been a shift towards a more nuanced symbolic understanding of such claims. Yet the subtle distinctions of the philosophers rarely influence the more straightforward beliefs of the common practitioner.

things are exhibited in some aristocrats.¹⁰⁸ And they are also seen among some brahmins, peasants, and menials.

But some aristocrats refrain from killing living creatures, stealing, 6.1
and committing sexual misconduct. They refrain from speech that's false, divisive, harsh, and nonsensical. And they're content, kind-hearted, with right view. These things are skillful, blameless, to be cultivated, worthy of the noble ones—and are reckoned as such. They are bright deeds with bright results, praised by sensible people. Such things are exhibited in some aristocrats. And they are also seen among some brahmins, peasants, and menials.

Both these things occur like this, mixed up in these four classes— 7.1
the dark and the bright, that which is praised and that which is criticized by sensible people. Yet of this the brahmins say: 'Only brahmins are the best class; other classes are inferior. Only brahmins are the light class; other classes are dark. Only brahmins are purified, not others. Only brahmins are the Divinity's true-born sons, born from his mouth, born of the Divinity, created by the Divinity, heirs of the Divinity.'

Sensible people don't acknowledge this. Why is that? Because 7.6
any mendicant from these four classes who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their heart's goal, utterly ended the fetter of continued existence, and is rightly freed through enlightenment—is said to be foremost by virtue of principle, not against principle.¹⁰⁹ For principle, *Vāsetṭha*, is the best thing for people in both this life and the next.

And here's a way to understand how this is so.

7.10

108. "Dark" (*kaṇha*) and "bright" (or "light," *sukka*) are redefined in ethical not racial terms.

109. Vedic theory claimed that the caste system was part of the order of nature (*dhamma*) established by *Brahmā*, and hence to follow the obligations of caste was a duty (also *dhamma*). The Buddha posited a higher "principle" (*dhamma*) beyond caste. The English word "principle" carries the senses of a fundamental law; a code of conduct; a devotion to right living; a source; and an underlying faculty, all of which are aspects of *dhamma* in this passage.

8.1 King Pasenadi of Kosala knows that the ascetic Gotama has gone forth from the neighboring clan of the Sakyans. And the Sakyans are his vassals.¹¹⁰ The Sakyans show deference to King Pasenadi by bowing down, rising up, greeting him with joined palms, and observing proper etiquette for him. Now, King Pasenadi shows the same kind of deference to the Realized One. But he doesn't think: 'The ascetic Gotama is well-born, I am ill-born.'¹¹¹ He is powerful, I am weak. He is handsome, I am ugly. He is illustrious, I am insignificant.' Rather, in showing such deference to the Realized One he is only honoring, respecting, and venerating principle. And here's another way to understand how principle is the best thing for people in both this life and the next.

9.1 Vāseṭṭha, you have different births, names, clans, and families, yet have gone forth from the lay life to homelessness.¹¹² When they ask you what you are, you claim to be ascetics who follow the Sakyan. But only when someone has faith in the Realized One—settled, rooted, and planted deep, strong, not to be shifted by any ascetic or brahmin or god or Māra or divinity or by anyone in the world—is it appropriate for them to say: 'I am the Buddha's true-born son, born from his mouth, born of principle, created by principle, heir to principle.'¹¹³ Why is that? For these are terms for the Realized One:

110. A great king such as Pasenadi ruled his central realm, while outlying districts pledged allegiance to him, enjoying royal protection while ceding some sovereignty. It is the same relationship described for the kingdoms subsumed under the Wheel-Turning Monarch (eg. DN 17:1.9.5). The Buddha described his people as natives among the Kosalans at Snp 3.1:18.4.

111. The Mahāsaṅgīti reading *na naṃ* yields a better sense than the PTS *nanu*, which would make this a question.

112. Vāseṭṭha was said to be a high family, while Bhāradvāja was low (Bu Pc 2:2.1.18).

113. The Buddha adapts the Brahmanical rhetoric of birth from the "mouth of Brahmā". Having criticized them for taking this literally he employs it in a metaphorical sense.

‘the embodiment of principle’, and ‘the embodiment of divinity’, and ‘the manifestation of principle’, and ‘the manifestation of divinity’.¹¹⁴

There comes a time when, Vāsetṭha, after a very long period has passed, this cosmos contracts.¹¹⁵ As the cosmos contracts, sentient beings are mostly headed for the realm of streaming radiance. There they are mind-made, feeding on rapture, self-luminous, wandering in midair, steadily glorious, and they remain like that for a very long time. 10.1

There comes a time when, after a very long period has passed, this cosmos expands. As the cosmos expands, sentient beings mostly pass away from that host of radiant deities and come back to this realm.¹¹⁶ Here they are mind-made, feeding on rapture, self-luminous, wandering in midair, steadily glorious, and they remain like that for a very long time.¹¹⁷ 10.4

2. The Earth’s Nectar Appears

But the single mass of water at that time was utterly dark.¹¹⁸ The moon and sun were not found, nor were stars and constellations, 11.1

114. “The embodiment of principle” is *dharmakāya*. This is a term of unique occurrence in the suttas, which was seized on in later days to posit a metaphysical theory of a quasi-eternal Buddha. In the suttas, it means that he, having practiced the Dhamma to its fullest, embodies the qualities of the Dhamma to the highest degree.

115. Here begins the story of origins. The Buddha begins his creation myth with the end of the world. For this passage, compare DN 1:2.2.1.

116. In the *Brahmajālasutta*, beings pass from one *Brahmā* realm to another, but when they come to this world it is as a human. Here we have a different perspective, where beings apparently still like the *Brahmā* gods exist in the physical realm.

117. The role of food is critical throughout this narrative. Food is a fundamental sustenance on which all creatures must rely, and the nature of the food reflects the type of creature that eats it. *Taittirīya Upaniṣad* 2.5.1 says the highest form of self is made of bliss (*ātmā ānandamaya*).

118. Creation myths often begin with a dark, formless world of water, and describe the emergence of divisions and structures of the world. They do not differentiate the physical, biological, ecological, or social, as such distinctions

day and night, months and fortnights, years and seasons, or male and female. Beings were simply known as ‘beings’.¹¹⁹ After a very long period had passed, the earth’s nectar curdled in the water.¹²⁰ It appeared just like the curd on top of hot milk-rice as it cools. It was beautiful, fragrant, and delicious, like ghee or butter. And it was as sweet as pure dwarf-bee honey.¹²¹ Now, one of those beings was reckless. Thinking, ‘Oh my, what might this be?’ they tasted the earth’s nectar with their finger.¹²² They enjoyed it, and craving was born in them.¹²³ And other beings, following that being’s example, tasted the earth’s nectar with their fingers. They too enjoyed it, and craving was born in them.

came later. | Aitareya Upaniṣad 1.3.3 says the Divinity “brooded over the waters” and created food.

119. Throughout, the discourse has a special interest in tracing the origins of language and how different usages came about. Here the term “beings” is presented as a natural choice: they are “beings” because they are alive. Later, words are selected to convey a certain political or moral stance.

120. The reading and sense of *samatani* is obscure. I think it is connected with *santānaka* in the next line, in the sense of “networks” or tendrils appearing in the water as it curdles. The Sanskrit at SF 277 and Mūlasarvāstivāda Vinaya 17 has *saṃmūrccitaḥ saṃtanoti* (“curdled tendrils”). | *Rasapathavī* (“earth’s nectar”) is also obscure. We would expect *pathavīrasa* (cp. *phalarasa* “fruit juice”, etc.), which is indeed found at SN 5.9:5.3 in the sense “nutriments in soil”. Since this reading also appears here in the Sanskrit sources, I assume it is the correct sense. For another example of a *tappurisa* compound with reversed order, see DN 4:6.46.

121. *Khuddā* (literally “small one”) is said to be a species of small bee, also known in Sanskrit as *kṣudrā*. The “dwarf bee” (*apis florea*) fits the bill, as it is a small wild honeybee found in India.

122. Ghee and honey were among the finest offerings to the gods. The soma was often described as “honeyed”. Our text is suggesting that the Vedic sacrifices led to the corruption of divinity.

123. For *acchadesi* read *assādesi* (“enjoyed”) after Mu Kd 17’s *āsvādayati*. The commentary explains *acchadesi* as “becomes suffused”, so if it is a misreading it is an old one.

3. The Moon and Sun Appear

Then those beings started to eat the earth's nectar, breaking it into lumps. But when they did this their luminosity vanished. And with the vanishing of their luminosity the moon and sun appeared, stars and constellations appeared, days and nights were distinguished, and so were months and fortnights, and years and seasons. So far had the world evolved once more. 12.1

Then those beings eating the earth's nectar, with that as their food and nourishment, remained for a very long time. But so long as they ate that earth's nectar, their bodies became more solid and they diverged in appearance; some beautiful, some ugly. And the beautiful beings looked down on the ugly ones:¹²⁴ 'We're more beautiful, they're the ugly ones!' And the vanity of the beautiful ones made the earth's nectar vanish. They gathered together and bemoaned, 'Oh, what a taste! Oh, what a taste!' And even today when people get something tasty they say: 'Oh, what a taste! Oh, what a taste!' They're just remembering an ancient primordial saying, but they don't understand what it means.¹²⁵ 13.1

4. Ground-Fungus

When the earth's nectar had vanished, ground-fungus appeared to those beings.¹²⁶ It appeared just like a mushroom. It was beautiful, 14.1

124. At DN 26:17.2 it is the ugly ones who are at fault for jealousy.

125. This is another veiled critique of the Vedic tradition. In DN 13:13.1 the Buddha told Vāsetṭha and Bhāradvāja the Vedas were recited by people who did not understand them. This problem was well understood within the tradition of the Brāhmaṇas and Upaniṣads, which constantly emphasized that they are effective for "one who knows this" (*ya evam veda*).

126. "Fungus" is *pappāṭaka* (Sanskrit *parpāṭaka*). At Bu Pj 1:2.2.5, Moggaḷlāna suggests that, to alleviate famine, the monks might eat the *pappāṭakojam* ("fungus-nutrition") under the earth. Given that it is compared to a mushroom, I think it is the fungal mycelia of a mycorrhizal network. Such fungi spread like tendrils underground, sometimes appearing above the surface, sharing nutrients and information between organisms.

fragrant, and delicious, like ghee or butter. And it was as sweet as pure dwarf-bee honey.

- 14.5 Then those beings started to eat the ground-fungus. With that as their food and nourishment, they remained for a very long time. But so long as they ate that ground-fungus, their bodies became more solid and they diverged in appearance; some beautiful, some ugly. And the beautiful beings looked down on the ugly ones: ‘We’re more beautiful, they’re the ugly ones!’ And the vanity of the beautiful ones made the ground-fungus vanish.

5. Bursting Pods

- 14.13 When the ground-fungus had vanished, bursting pods appeared, like the fruit of the kadam tree.¹²⁷ They were beautiful, fragrant, and delicious, like ghee or butter. And they were as sweet as pure dwarf-bee honey.
- 15.1 Then those beings started to eat the bursting pods. With that as their food and nourishment, they remained for a very long time. But so long as they ate those bursting pods, their bodies became more solid and they diverged in appearance; some beautiful, some ugly. And the beautiful beings looked down on the ugly ones: ‘We’re more beautiful, they’re the ugly ones!’ And the vanity of the beautiful ones made the bursting pods vanish.
- 15.8 They gathered together and bemoaned, ‘Oh, what we’ve lost! Oh, what we’ve lost—those bursting pods!’ And even today when people experience suffering they say: ‘Oh, what we’ve lost! Oh, what we’ve

127. Readings and meaning of *padālatā* are uncertain. It has usually been understood that the second element is *latā* (“creeper”). But this leaves *padā* unexplained, and the commentary’s gloss of *bhaddālatā* is unconvincing. It also leaves unexplained the connection with *kalambukā*. This is probably the fruit of the kadam tree—fleshy, yellow-orange capsules with about 8000 seeds that split apart when ripe. I think *padālatā* is related to *padālana* in the sense of “bursting”: a seed pod that splits open like a fig or pomegranate.

lost!’ They’re just remembering an ancient primordial saying, but they don’t understand what it means.

6. Ripe Untilled Rice

When the bursting pods had vanished, ripe untilled rice appeared 16.1
to those beings. It had no powder or husk, pure and fragrant, with
only the rice-grain. What they took for supper in the evening, by
the morning had grown back and ripened. And what they took for
breakfast in the morning had grown back and ripened by the evening,
leaving no trace showing. Then those beings eating the ripe untilled
rice, with that as their food and nourishment, remained for a very
long time.

7. Sex Appears

But so long as they ate that ripe untilled rice, their bodies became 16.7
more solid and they diverged in appearance. And female character-
istics appeared on women, while male characteristics appeared on
men.¹²⁸ Women spent too much time gazing at men, and men at
women. They became lustful, and their bodies burned with fever.
Due to this fever they had sex with each other.

Those who saw them having sex pelted them with dirt, clods, or 16.11
cow-dung, saying,¹²⁹ ‘Get lost, filth! Get lost, filth!’¹³⁰ How on earth

128. The commentary to Bu Pj 1:10.6.1 explains “male characteristics” as “beard and whiskers, etc.” (*massudāṭṭhikādi*), so this is not just genitals but also secondary sex characteristics.

129. Pali *seṭṭhi* is explained by the commentary as “ash” (*chārīkā*), although this sense does not seem to be attested anywhere else. Mahāvastu has *leṣṭu* while Mu Kd 17 has *loṣṭa*, both explained as “clod”. Given that it is easier to throw a clod than ash, I think these probably convey the correct sense.

130. *Nassa* could mean “die!” or “get lost”. I take the softer meaning, as killing has not yet appeared among these beings. | This behavior looks much like scapegoating rituals, where certain members of the community are deemed

can one being do that to another?’¹³¹ And even today people in some countries, when carrying a bride off, pelt her with dirt, clods, or cow-dung.¹³² They’re just remembering an ancient primordial saying, but they don’t understand what it means.

8. Sexual Intercourse

- 17.1 What was deemed as unprincipled at that time, these days is deemed as principled.¹³³ The beings who had sex together weren’t allowed to enter a village or town for one or two months. Ever since they excessively threw themselves into immorality, they started to make buildings to hide their immoral deeds.¹³⁴ Then one of those beings of idle disposition thought, ‘Hey now, why should I be bothered to gather rice in the evening for supper, and in the morning for breakfast? Why don’t I gather rice for supper and breakfast all at once?’¹³⁵
- 17.8 So that’s what he did. Then one of the other beings approached that being and said, ‘Come, good being, we shall go to gather rice.’ ‘There’s no need, good being! I gathered rice for supper and breakfast

to bear the sins of all and are sacrificed to erase the sin. Often the victim was expelled from the community, temporarily or permanently.

131. Mob shaming over perceived sexual transgression is the most primitive form of moralizing.

132. “Carrying off” (*nibbuyhamānā*) like being swept away by a river. Mu Kd 17 says they throw powder, scent, garlands, and nets, while wishing the bride happiness and well-being.

133. “Unprincipled” is *adhamma*. In the past the lovers were spurned, now they are celebrated in marriage.

134. The sight of others having sex provokes strong reactions of arousal, jealousy, and disgust, often leading to violence. A culture of sexual modesty regulates these emotions, promoting the growth of larger societal structures.

135. Human society evolves first from greed, second from sexual desire, and third from laziness. The effort to avoid manual labor drives cultural and technological innovation.

all at once.’ So that being, following their example, gathered rice for two days all at once, thinking: ‘This seems fine.’¹³⁶

Then one of the other beings approached that being and said, 17.13
 ‘Come, good being, we shall go to gather rice.’ ‘There’s no need, good being! I gathered rice for two days all at once.’ So that being, following their example, gathered rice for four days all at once, thinking: ‘This seems fine.’

Then one of the other beings approached that being and said, 17.17
 ‘Come, good being, we shall go to gather rice.’ ‘There’s no need, good being! I gathered rice for four days all at once.’ So that being, following their example, gathered rice for eight days all at once, thinking: ‘This seems fine.’

But when they started to store up rice to eat, the rice grains became wrapped in powder and husk, it didn’t grow back after reaping, leaving a trace showing, and the rice stood in clumps.¹³⁷ 17.21

9. Dividing the Rice

Then those beings gathered together and bemoaned, ‘Oh, how 18.1
 wicked things have appeared among beings!’¹³⁸ For we used to be mind-made, feeding on rapture, self-luminous, wandering in midair, steadily glorious, and we remained like that for a very long time. After a very long period had passed, the earth’s nectar curdled in the water. But due to bad, unskillful things among us, the earth’s nectar vanished, then the ground-fungus vanished, the bursting pods vanished, and now the rice grains have become wrapped in powder and husk, it doesn’t grow back after reaping, traces are left showing,

136. Humans are focused on short term comforts and ignore long term consequences.

137. The wild grasses used as grains evolve in adaptation to human needs.

138. The beings tell their story within the story. The oldest myths, such as the Vedas or Gilgamesh, speak of myths that were already ancient for them. And the oldest story of all is the Fall: the death of God, the recession of divinity, how things were better in the old days. The story is a reckoning with the consequences of their actions, yet it is not sufficient for them to change course.

and the rice stands in clumps. We'd better divide up the rice and lay down boundaries.¹³⁹ So that's what they did.

19.1 Now, one of those beings was reckless. While guarding their own share they took another's share without it being given, and ate it.¹⁴⁰

19.2 They grabbed the one who had done this and said, 'You have done a bad thing, good being, in that while guarding your own share you took another's share without it being given, and ate it. Do not do such a thing again.'

19.5 'Yes, worthy sirs,' replied that being. But for a second time, and a third time they did the same thing, and were told not to continue.¹⁴¹ And then they struck that being, some with fists, others with stones, and still others with rods.¹⁴² From that day on stealing was found, and blame, and lying, and the taking up of rods.¹⁴³

10. The Elected King

20.1 Then those beings gathered together and bemoaned, 'Oh, how wicked things have appeared among beings, in that stealing is found, and blaming and lying and the taking up of rods! Why don't we elect one being who would rightly accuse those who deserve it, blame

139. Scarcity has arisen because of greed, giving rise to agriculture and land ownership. Up until now, the changes have been driven by individual choice, whereas now they are starting to make agreements among themselves, hoping to mitigate the irresponsibility of individuals.

140. With ownership and inequality come theft.

141. It turns out that moral scolding does not deter wrong-doers.

142. The mob violence escalates.

143. All a direct consequence of thoughtless greed and inequality.

those who deserve it, and expel those who deserve it:¹⁴⁴ We shall pay them with a share of rice.¹⁴⁵

Then those beings approached the being among them who was most attractive, good-looking, lovely, and illustrious, and said,¹⁴⁶ ‘Come, good being, rightly accuse those who deserve it, blame those who deserve it, and banish those who deserve it.¹⁴⁷ We shall pay you with a share of rice.’ ‘Yes, worthy sirs,’ replied that being. They acted accordingly, and were paid with a share of rice. 20.5

‘Elected by the populace,’ Vāsetṭha, is the meaning of ‘popularly elected’, the first term applied to them.¹⁴⁸ 21.1

‘Lord of the fields’ is the meaning of ‘aristocrat’, the second term applied to them.¹⁴⁹ 21.2

144. “Accuse” is *khīyeyya*. Here the beings are taking charge of their social evolution, deciding among themselves how to manage their society. They are active agents in their own story, not merely passive subjects of evolution. And the primary decision they make is to form a democracy by election (*sammata*). Doing so, they create a two-class system: rulers and subjects.

145. The origin of upper class, white-collar workers who do not have to till the soil. Taxes are not coerced, but voluntarily offered in recognition of services rendered.

146. The emphasis on appearance reflects a wider acknowledgement of the potency of beauty in shaping human conduct. The Buddha rejected the notion that beauty indicates worth (eg. SN 21.6), yet was himself regarded as especially beautiful. Unfair it may be, but beautiful people are listened to.

147. The *ehi* formula echoes the original ordination method (Kd 1:6.32.3).

148. Note that “popularly elected” (*mahāsammata*) is not a name but a term describing their position. The passage suggests that the prefix *mahā* does not mean that the elected one is “great”, but that they were elected by the “populace” (*mahājana*). | “Applied to them” (*upanibbattaṃ*) is unique. The Sanskrit texts have *saṃjñōdapādi*, “arisen by agreement”. It is distinct from DN 27:11.2 above, where beings “come to be called” beings (*saṅkhyam gacchanti*). Clearly it cannot mean the first word that appeared. I take it to mean this was a specialized term invented and applied just for them. The commentary says, *na kevalaṃ akkhameva*, “not just a universal term”.

149. “Aristocrat” (*khattiya*; Sanskrit *kṣatriya*) is related to *khatta* (“authority”, “power”; in eg. Rig Veda 8.25.8 it is an adjective, “powerful”), hence “ruling class”. The sutta, however, relates it to *khetta*, “field”. The two senses possibly stem from the same root *kṣi* in the sense “owner”, “master” with the “field” being the dominion owned by the chief. In Pali suttas, the primary connotation of

- 21.3 ‘They please others with principle’ is the meaning of ‘king’, the third term applied to them.¹⁵⁰
- 21.4 And that, Vāsetṭha, is how the ancient primordial terms for the circle of aristocrats were created; for those very beings, not others; for those like them, not unlike; by virtue of principle, not against principle. For principle, Vāsetṭha, is the best thing for people in both this life and the next.

11. The Circle of Brahmins

- 22.1 Then some of those same beings thought, ‘Oh, how wicked things have appeared among beings, in that stealing is found, and blaming and lying and the taking up of rods and banishment! Why don’t we set aside bad, unskillful things?’¹⁵¹ So that’s what they did.
- 22.5 ‘They set aside bad, unskillful things’ is the meaning of ‘brahmin’, the first term applied to them.¹⁵²
- 22.6 They built leaf huts in a wilderness region where they meditated pure and bright, without lighting cooking fires or digging the soil. They came down in the morning for breakfast and in the evening for

the *khattiya* was of an aristocratic land-owning class, so the connection with “field” is apt. *Khattiyas* are often said to be a “warrior” caste, but that is not a primary association in the suttas. They are rarely depicted as having anything to do with the military, which had become professionalized by the time of the Buddha. Nonetheless, at MN 96:10.7 a *khattiya*’s wealth is said to be the bow and arrow. At SN 3.24, the Buddha argues that someone from any caste could be as proficient a warrior as someone from the *khattiya* class.

150. Modern linguists trace the Proto-Indo-European root of *rāja* as **reg* in the sense “one who leads people in a straight line”, literally “ruler” or “regulator”. The pun *rañjēti* (“they please”) is meant to emphasize the obligations that a ruler has for their people. As here, *rājā* and *khattiya* can have the same meaning, although commonly a *rājā* is an actual king or chief, while *khattiya* is the class from which the rulers come.

151. Read *bāheyyāma*.

152. *Bāhenti* (“set aside”) sounds a bit like *brāhmaṇa*. Such puns which don’t quite land are sometimes used to infer a language underlying Pali. *Brāhmaṇa* is a Sanskrit form, and the colloquial pronunciation may have been closer to *bāhmaṇa*.

supper to the village, town, or royal capital seeking a meal.¹⁵³ When they had obtained food they continued to meditate in the leaf huts.

When people noticed this they said, “These beings build leaf huts 22.8 in a wilderness region where they meditate pure and bright, without lighting cooking fires or digging the soil. They come down in the morning for breakfast and in the evening for supper to the village, town, or royal capital seeking a meal. When they have obtained food they continue to meditate in the leaf huts.’

‘They meditate’ is the meaning of ‘meditator’, the second term 22.11 applied to them.¹⁵⁴

But some of those beings were unable to keep up with their medita- 23.1 tion in the leaf huts in the wilderness. They came down to the neighborhood of a village or town where they dwelt compiling texts.¹⁵⁵

When people noticed this they said, “These beings were unable 23.2 to keep up with their meditation in the leaf huts in the wilderness. They came down to the neighborhood of a village or town where they dwelt compiling texts. Now they don’t meditate.’

‘Now they don’t meditate’ is the meaning of ‘reciter’, the third 23.4 term applied to them.¹⁵⁶ What was deemed as worse at that time, these days is deemed as best.

And that, Vāsetṭha, is how the ancient primordial terms for the 23.6 circle of brahmins were created; for those very beings, not others;

153. The phrase *jhāyanti vītaṅgārā vītadhūmā pannamusalā* works at a double level. *Jhāyanti* is to “meditate” but also is the light of a lamp. *Vītaṅgārā vītadhūmā* means “without coals and smoke”, implying that they do not light cooking fires; but as meditation it means their minds are free of corruptions. *Pannamusalā* is “with shovel put down”, i.e. they do not dig the soil (thus killing the creatures there). Not cooking or digging are also precepts for Buddhist and Jain mendicants.

154. “Meditator” is *jhāyaka*.

155. At DN 3:2.3.11 the brahmins come down from the forest and set up shrines in the town. Chāndogya Upaniṣad 5.10.1–5 compares the forest contemplatives destined for the Brahmā realm with the ritualists who are reborn on the moon before returning to earth. | The “texts” (*ganthe*) were the Vedas.

156. *Ajjhāyaka* is from *ajjhāyati* (“to recite”), but here it is punned as the negative of *jhāyaka* (“meditator”).

for those like them, not unlike; by virtue of principle, not against principle. For principle, Vāsetṭha, is the best thing for people in both this life and the next.

12. The Circle of Peasants

24.1 Some of those same beings, taking up an active sex life, applied themselves to various jobs.

24.2 ‘Having taken up an active sex life, they apply themselves to various jobs’ is the meaning of ‘peasant’, the term applied to them.¹⁵⁷

24.3 And that, Vāsetṭha, is how the ancient primordial term for the circle of peasants was created; for those very beings, not others; for those like them, not unlike; by virtue of principle, not against principle. For principle, Vāsetṭha, is the best thing for people in both this life and the next.

13. The Circle of Menials

25.1 The remaining beings lived by venal hunting and minor tasks.

25.2 ‘They live by venal hunting and minor tasks’ is the meaning of ‘menial’, the term applied to them.¹⁵⁸

25.3 And that, Vāsetṭha, is how the ancient primordial term for the circle of menials was created; for those very beings, not others; for

157. “Various” is *visu*, which loosely echoes *vessa* (“peasant”). The Sanskrit form is *vaiśya*, from *viś*, to “stay” or “settle” on the land. They were probably originally peasants who over time transitioned into more diverse livelihoods. In MN 96:10.10 they are said to engage in cattle-rearing and agriculture, and over time trade was added to that.

158. *Sudda* (“menial”) rhymes with *ludda* (“hunter”) and *khudda* (“minor”). In MN 96:10.14 their wealth is said to come from the “scythe and flail”, i.e. seasonal manual labor such as threshing grain (SN 35.248:1.2). At MN 96:16.4, bamboo-workers, chariot-makers, and waste-collectors are cited as other low-class jobs. They may have originated as a distinct branch of Aryan peoples who were assimilated into Vedic culture (Ram Sharan Sharma, *Śūdras in Ancient India*, 37).

those like them, not unlike; by virtue of principle, not against principle. For principle, Vāsetṭha, is the best thing for people in both this life and the next.

There came a time when an aristocrat,¹⁵⁹ brahmin, peasant, or menial, deprecating their own vocation, went forth from the lay life to homelessness, thinking, ‘I will be an ascetic.’ 26.1

From these four circles, Vāsetṭha, the circle of ascetics was created; for those very beings, not others; for those like them, not unlike; by virtue of principle, not against principle. For principle, Vāsetṭha, is the best thing for people in both this life and the next. 26.7

14. On Bad Conduct

An aristocrat, brahmin, peasant, menial, or ascetic may do bad things by way of body, speech, and mind. They have wrong view, and they act out of that wrong view. And because of that, when their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. 27.1

An aristocrat, brahmin, peasant, menial, or ascetic may do good things by way of body, speech, and mind. They have right view, and they act out of that right view. And because of that, when their body breaks up, after death, they’re reborn in a good place, a heavenly realm. 28.1

An aristocrat, brahmin, peasant, menial, or ascetic may do mixed things by way of body, speech, and mind. They have mixed view, and they act out of that mixed view. And because of that, when their body breaks up, after death, they experience both pleasure and pain. 29.1

159. “Vocation” is *dhamma*, which is rarely used in the suttas in this sense; normally it is universal.

15. The Qualities That Lead to Awakening

30.1 An aristocrat, brahmin, peasant, menial, or ascetic who is restrained in body, speech, and mind, and develops the seven qualities that lead to awakening, becomes extinguished in this very life.

31.1 Any mendicant from these four classes who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their heart's goal, utterly ended the fetter of continued existence, and is rightly freed through enlightenment—is said to be the foremost by virtue of principle, not against principle. For principle, Vāseṭṭha, is the best thing for people in both this life and the next.

32.1 The divinity Sanaṅkumāra also spoke this verse:

32.2 ‘The aristocrat is best among people
who take clan as the standard.
But one accomplished in knowledge and conduct
is first among gods and humans.’

32.6 That verse was well sung by the Divinity Sanaṅkumāra, not poorly sung; well spoken, not poorly spoken; beneficial, not harmful, and I agree with it.¹⁶⁰ I also say:

32.8 The aristocrat is best among people
who take clan as the standard.
But one accomplished in knowledge and conduct
is first among gods and humans.”

32.12 That is what the Buddha said. Satisfied, Vāseṭṭha and Bhāradvāja approved what the Buddha said.

160. The Buddha invokes Brahmā to support his contention that his own caste, the *khattiyas*, were superior, a sequence supported by Pañcaviṃśa Brāhmaṇa 13.4.7. Ultimately, however, the Buddha rejected the notion that caste tells us anything intrinsic about the worth of people.

DN 28

Inspiring Confidence

Sampasādanīyasutta

1. Sāriputta's Lion's Roar

SO I HAVE HEARD. At one time the Buddha was staying near Nālandā 1.1
in Pāvārika's mango grove.¹⁶¹ Then Sāriputta went up to the Buddha,
bowed, sat down to one side, and said to him:

“Sir, I have such confidence in the Buddha that I believe there's 1.4
no other ascetic or brahmin—whether past, future, or present—
whose direct knowledge is superior to the Buddha when it comes to
awakening.”

“That's a grand and dramatic statement, Sāriputta. You've roared 1.5
a definitive, categorical lion's roar, saying: ‘I have such confidence
in the Buddha that I believe there's no other ascetic or brahmin—
whether past, future, or present—whose direct knowledge is supe-
rior to the Buddha when it comes to awakening.’

What about all the perfected ones, the fully awakened Buddhas 1.8
who lived in the past? Have you comprehended their minds to
know that those Buddhas had such ethics, or such qualities, or such
wisdom, or such meditation, or such freedom?”

“No, sir.”

1.10

161. This discourse is expanded from the events of DN 16:1.16.1.

- 1.11 “And what about all the perfected ones, the fully awakened Buddhas who will live in the future? Have you comprehended their minds to know that those Buddhas will have such ethics, or such qualities, or such wisdom, or such meditation, or such freedom?”
- 1.13 “No, sir.”
- 1.14 “And what about me, the perfected one, the fully awakened Buddha at present? Have you comprehended my mind to know that I have such ethics, or such qualities, or such wisdom, or such meditation, or such freedom?”
- 1.16 “No, sir.”
- 1.17 “Well then, Sāriputta, given that you don’t comprehend the minds of Buddhas past, future, or present, what exactly are you doing, making such a grand and dramatic statement, roaring such a definitive, categorical lion’s roar?”
- 2.1 “Sir, though I don’t comprehend the minds of Buddhas past, future, and present, still I understand this by inference from the teaching. Suppose there were a king’s frontier citadel with fortified embankments, ramparts, and arches, and a single gate. And it has a gatekeeper who is astute, competent, and clever. He keeps strangers out and lets known people in. As he walks around the patrol path, he doesn’t see a hole or cleft in the wall, not even one big enough for a cat to slip out. They’d think, ‘Whatever sizable creatures enter or leave the citadel, all of them do so via this gate.’
- 2.8 In the same way, I understand this by inference from the teaching: ‘All the perfected ones, fully awakened Buddhas—whether past, future, or present—give up the five hindrances, corruptions of the heart that weaken wisdom. Their mind is firmly established in the four kinds of mindfulness meditation. They correctly develop the seven awakening factors. And they awaken to the supreme perfect awakening.’

Sir, once I approached the Buddha to listen to the teaching.¹⁶² He 2.12 explained Dhamma with its higher and higher stages, with its better and better stages, with its dark and bright sides. When I directly knew a certain principle of those teachings, in accordance with how I was taught, I came to a conclusion about the teachings. I had confidence in the Teacher:¹⁶³ ‘The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.’

1.1. Teaching Skillful Qualities

And moreover, sir, how the Buddha teaches skillful qualities is un- 3.1 surpassable. This consists of such skillful qualities as the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.¹⁶⁴ By these a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. This is unsurpassable when it comes to skillful qualities. The Buddha understands this without exception. There is nothing to be understood beyond this whereby another ascetic or brahmin might be superior in direct knowledge to the Buddha when it comes to skillful qualities.

1.2. Describing the Sense Fields

And moreover, sir, how the Buddha teaches the description of the 4.1 sense fields is unsurpassable. There are these six interior and exterior

162. Here the additional material begins. While they are all said to be teachings of the Buddha, some sections cannot be traced in the Pali Canon as it stands today. Perhaps Sāriputta was demonstrating his talent for creative rephrasing and synthesis.

163. Perhaps a reference to his enlightenment experience in MN 74. | This passage plays on the different senses of *dhamma* as linguistic “teaching” and observable “principle”.

164. Also at DN 16:3.50.5, etc.

sense fields.¹⁶⁵ The eye and sights, the ear and sounds, the nose and smells, the tongue and tastes, the body and touches, and the mind and ideas. This is unsurpassable when it comes to describing the sense fields. The Buddha understands this without exception. There is nothing to be understood beyond this whereby another ascetic or brahmin might be superior in direct knowledge to the Buddha when it comes to describing the sense fields.

1.3. The Conception of the Embryo

- 5.1 And moreover, sir, how the Buddha teaches the conception of the embryo is unsurpassable. There are these four kinds of conception.
- 5.3 Firstly, someone is unaware when conceived in their mother's womb, unaware as they remain there, and unaware as they emerge. This is the first kind of conception.¹⁶⁶
- 5.4 Furthermore, someone is aware when conceived in their mother's womb, but unaware as they remain there, and unaware as they emerge. This is the second kind of conception.
- 5.5 Furthermore, someone is aware when conceived in their mother's womb, aware as they remain there, but unaware as they emerge. This is the third kind of conception.
- 5.6 Furthermore, someone is aware when conceived in their mother's womb, aware as they remain there, and aware as they emerge. This is the fourth kind of conception.
- 5.7 This is unsurpassable when it comes to the conception of the embryo.

165. The primary source is the SN 35, the Linked Discourses on the Six Sense Fields.

166. The Bodhisatta is said elsewhere to be conceived in awareness (eg. DN 16:3.15.1), but this systematic analysis is found only here and at DN 33:1.11.176. It seems like an abrupt shift from central Dhamma topics.

1.4. Ways of Revealing

And moreover, sir, how the Buddha teaches the different ways of revealing is unsurpassable. There are these four ways of revealing.¹⁶⁷ 6.1

Firstly, someone reveals by means of a sign, ‘This is what you’re thinking, such is your thought, and thus is your state of mind.’ And even if they reveal this many times, it turns out exactly so, not otherwise. This is the first way of revealing. 6.3

Furthermore, someone reveals after hearing it from humans or non-humans or deities, ‘This is what you’re thinking, such is your thought, and thus is your state of mind.’ And even if they reveal this many times, it turns out exactly so, not otherwise. This is the second way of revealing. 6.7

Furthermore, someone reveals by hearing the sound of thought spreading as someone thinks and considers, ‘This is what you’re thinking, such is your thought, and thus is your state of mind.’ And even if they reveal this many times, it turns out exactly so, not otherwise. This is the third way of revealing. 6.11

Furthermore, someone comprehends the mind of a person who has attained the immersion that’s free of placing the mind and keeping it connected. They understand, ‘Judging by the way this person’s intentions are directed, immediately after this mind state, they’ll think this thought.’ And even if they reveal this many times, it turns out exactly so, not otherwise. This is the fourth way of revealing. 6.15

This is unsurpassable when it comes to the ways of revealing. 6.19

1.5. Attainments of Vision

And moreover, sir, how the Buddha teaches the attainments of vision is unsurpassable. There are these four attainments of vision. 7.1

Firstly, some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right application of mind—experiences an immersion of the heart of such a kind that they exam- 7.3

167. Called “demonstrations of revealing” (*ādesanāpāṭihāriya*) at AN 3.60:9.1.

ine their own body up from the soles of the feet and down from the tips of the hairs, wrapped in skin and full of many kinds of filth.¹⁶⁸ ‘In this body there is head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine.’ This is the first attainment of vision.

7.6 Furthermore, some ascetic or brahmin experiences that immersion and examines their own body. ‘In this body there is head hair ... urine.’ Going further, they examine a person’s bones with skin, flesh, and blood.¹⁶⁹ This is the second attainment of vision.

7.10 Furthermore, some ascetic or brahmin experiences that immersion and examines their own body. ‘In this body there is head hair ... urine.’ Going further, they examine a person’s bones with skin, flesh, and blood. And they understand of a person that their stream of consciousness is consistent on both sides: established in both this world and the next.¹⁷⁰ This is the third attainment of vision.

7.15 Furthermore, some ascetic or brahmin experiences that immersion and examines their own body. ‘In this body there is head hair ... urine.’ Going further, they examine a person’s bones with skin,

168. Meditation is described in this way only in MN 136:9.1 and DN 1:1.31.1 where, as here, it is pursued by an “ascetic or brahmin”, who in those cases is not Buddhist. Here, however, it sounds like Sāriputta is talking about a Buddhist practice. The *asubha* contemplation of the parts of the body is described in several places in the canon (eg. DN 22:5.1), but never exactly like this.

169. The remaining practices are unique to this passage. This is perhaps related to the contemplation of death, as it seems to imply looking at another person’s body rather than one’s own.

170. This is a unique description of the process of rebirth. Consciousness is a “stream” in that it flows and moves, ever-changing, and is not a static self-same entity. To be “established” (*patitṭhita*) is to be attached because of craving. | The phrase “consistent on both sides” (*ubhayato abbocchinnam*) is unique. *Ubhayato* is used of “both ends” of a pole Ja 533:37.4. I think the sense is that one’s consciousness is consistent with regards to this world and the next. If one is attached to this world, one will be attached to the next, and vice versa in the next section.

flesh, and blood. They understand of a person that their stream of consciousness is consistent on both sides: not established in either this world or the next. This is the fourth attainment of vision.

This is unsurpassable when it comes to attainments of vision. 7.20

1.6. Descriptions of Persons

And moreover, sir, how the Buddha teaches the description of persons is unsurpassable. There are these seven persons. One freed both ways, one freed by wisdom, a direct witness, one attained to view, one freed by faith, a follower of teachings, a follower by faith.¹⁷¹ This is unsurpassable when it comes to the description of persons. 8.1

1.7. Kinds of Striving

And moreover, sir, how the Buddha teaches the kinds of striving is unsurpassable. There are these seven awakening factors: the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.¹⁷² This is unsurpassable when it comes to the kinds of striving. 9.1

1.8. Ways of Practice

And moreover, sir, how the Buddha teaches the ways of practice is unsurpassable.¹⁷³ 10.1

1. Painful practice with slow insight,
2. painful practice with swift insight,
3. pleasant practice with slow insight, and
4. pleasant practice with swift insight.

171. As at AN 7.14:1.3.

172. Normally we would expect the four kinds of right striving here. This is the only place the seven awakening factors are described in this way.

173. As at AN 4.166.

- 10.6 Of these, the painful practice with slow insight is said to be inferior both ways: because it's painful and because it's slow. The painful practice with swift insight is said to be inferior because it's painful. The pleasant practice with slow insight is said to be inferior because it's slow. But the pleasant practice with swift insight is said to be superior both ways: because it's pleasant and because it's swift.
- 10.10 This is unsurpassable when it comes to the ways of practice.

1.9. Behavior in Speech

- 11.1 And moreover, sir, how the Buddha teaches behavior in speech is unsurpassable. It's when someone doesn't use speech that's connected with lying, or divisive, or backbiting, or aggressively trying to win.¹⁷⁴ They speak only wise counsel, valuable and timely. This is unsurpassable when it comes to behavior in speech.
- 12.1 And moreover, sir, how the Buddha teaches a person's ethical behavior is unsurpassable.¹⁷⁵ It's when someone is honest and faithful. They don't use deceit, flattery, hinting, or belittling, and they don't use material things to chase after other material things. They guard the sense doors and eat in moderation. They're fair, dedicated to wakefulness, tireless, energetic, and meditative. They have good memory, eloquence, range, retention, and thoughtfulness. They're not greedy for sensual pleasures. They are mindful and alert.¹⁷⁶ This is unsurpassable when it comes to a person's ethical behavior.

174. These descriptions are unique. | *Vebhūtiya* is only used here and DN 30, where the context shows it is a synonym for *pesuṇiya*.

175. The Mahāsaṅgīti omits a heading for this section.

176. The sequence from "memory" (*satimā*) to "retention" (*dhitimā*) is related to the good qualities of Ānanda (AN 1.220:1.1), and pertain to textual fluency. *Satimā* here is "memory", not "mindfulness", which is *sato* at the end.

1.10. Responsiveness to Instruction

And moreover, sir, how the Buddha teaches the different degrees of responsiveness to instruction is unsurpassable. There are these four degrees of responsiveness to instruction.¹⁷⁷ 13.1

The Buddha knows by rationally applying the mind to another individual:¹⁷⁸ ‘By practicing as instructed this individual will, with the ending of three fetters, become a stream-enterer, not liable to be reborn in the underworld, bound for awakening.’ The Buddha knows by rationally applying the mind to another individual: ‘By practicing as instructed this individual will, with the ending of three fetters, and the weakening of greed, hate, and delusion, become a once-returner. They will come back to this world once only, then make an end of suffering.’ The Buddha knows by rationally applying the mind to another individual: ‘By practicing as instructed this individual will, with the ending of the five lower fetters, be reborn spontaneously. They will be extinguished there, and are not liable to return from that world.’ The Buddha knows by rationally applying the mind to another individual: ‘By practicing as instructed this individual will realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements.’ 13.3

This is unsurpassable when it comes to the different degrees of responsiveness to instruction. 13.11

1.11. The Knowledge and Freedom of Others

And moreover, sir, how the Buddha teaches the knowledge and freedom of other individuals is unsurpassable.¹⁷⁹ The Buddha knows 14.1

177. We don’t find this exact passage elsewhere, but it is similar to AN 10.46. When the Buddha speaks of future consequences it is conditional. He is not a fortune-teller, but he understands the results of the practice.

178. *Paccattam yonisomanasikārā* occurs at SN 46.8:2.1 and MN 50:3.1, where it means “investigate inside oneself”. Here it is applied to another.

179. Another unique passage, similar to MN 68:12.4.

by rationally applying the mind to another individual: ‘With the ending of three fetters this individual will become a stream-enterer, not liable to be reborn in the underworld, bound for awakening.’ The Buddha knows by rationally applying the mind to another individual: ‘With the ending of three fetters, and the weakening of greed, hate, and delusion, this individual will become a once-returner. They will come back to this world once only, then make an end of suffering.’ The Buddha knows by rationally applying the mind to another individual: ‘With the ending of the five lower fetters, this individual will be reborn spontaneously. They will be extinguished there, and are not liable to return from that world.’ The Buddha knows by rationally applying the mind to another individual: ‘This individual will realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements.’ This is unsurpassable when it comes to the knowledge and freedom of other individuals.

1.12. Eternalism

15.1 And moreover, sir, how the Buddha teaches eternalist doctrines is unsurpassable. There are these three eternalist doctrines.¹⁸⁰

15.3 Firstly, some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right application of mind—experiences an immersion of the heart of such a kind that they recollect many hundreds of thousands of past lives, with features and details. They say, ‘I know that in the past the cosmos expanded or contracted. I don’t know whether in the future the cosmos will expand or contract.’¹⁸¹ The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar. They remain

180. Compare the four kinds of eternalism at DN 1:3.1.1. The theories based on rationality are omitted.

181. According to the PTS edition, the Sinhala-script manuscripts read *na jānāmi* (“don’t know”) against the Mahāsaṅgīti *jānāmi*. | The means of knowledge given here is solely based on the recollection of past lives, which agrees with the Brahmajālasutta that these are views based on the past. It seems the sectarian

the same for all eternity, while these sentient beings wander and transmigrate and pass away and rearise.’ This is the first eternalist doctrine.

Furthermore, some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right application of mind—experiences an immersion of the heart of such a kind that they recollect their past lives for as many as ten eons of the expansion and contraction of the cosmos,¹⁸² with features and details. They say, ‘I know that in the past the cosmos expanded or contracted. I don’t know whether in the future the cosmos will expand or contract. The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar. They remain the same for all eternity, while these sentient beings wander and transmigrate and pass away and rearise.’ This is the second eternalist doctrine. 15.10

Furthermore, some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right application of mind—experiences an immersion of the heart of such a kind that they recollect their past lives for as many as forty eons of the expansion and contraction of the cosmos, with features and details. They say, ‘I know that in the past the cosmos expanded or contracted. I don’t know whether in the future the cosmos will expand or contract. The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar. They remain the same for all eternity, while these sentient beings wander and transmigrate and pass away and rearise.’ This is the third eternalist doctrine. 15.18

This is unsurpassable when it comes to eternalist doctrines. 15.26

1.13. Recollecting Past Lives

And moreover, sir, how the Buddha teaches the knowledge of recollecting past lives is unsurpassable. It’s when some ascetic or brah- 16.1

here is admitting the limits of their experiential knowledge, but nonetheless inferring eternalism in both past and future.

182. Some manuscripts read “twenty” here.

min—by dint of keen, resolute, committed, and diligent effort, and right application of mind—experiences an immersion of the heart of such a kind that they recollect their many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ And so they recollect their many kinds of past lives, with features and details. Sir, there are gods whose lifespan cannot be reckoned or calculated. Still, no matter what incarnation they have previously been reborn in—whether formed or formless or percipient or non-percipient or neither percipient nor non-percipient—they recollect their many kinds of past lives, with features and details. This is unsurpassable when it comes to the knowledge of recollecting past lives.

1.14. Death and Rebirth

- 17.1 And moreover, sir, how the Buddha teaches the knowledge of the death and rebirth of sentient beings is unsurpassable. It’s when some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right application of mind—experiences an immersion of the heart of such a kind that with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn— inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings pass on according to their deeds: ‘These dear beings did bad things by way of body, speech, and mind. They denounced the noble ones; they had wrong

view; and they chose to act out of that wrong view. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never denounced the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they're reborn in a good place, a heavenly realm.' And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings pass on according to their deeds. This is unsurpassable when it comes to the knowledge of death and rebirth.

1.15. Psychic Powers

And moreover, sir, how the Buddha teaches psychic power is unsur- 18.1
passable. There are these two kinds of psychic power. There are psychic powers that are accompanied by defilements and attachments, and are said to be ignoble.¹⁸³ And there are psychic powers that are free of defilements and attachments, and are said to be noble. What are the psychic powers that are accompanied by defilements and attachments, and are said to be ignoble? It's when some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right application of mind—experiences an immersion of the heart of such a kind that they wield the many kinds of psychic power: multiplying themselves and becoming one again; materializing and dematerializing; going unobstructed through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful; controlling the body

183. "Accompanied by defilements and attachments" (*sāsava saupadhikā*) is unique, but compare *sāsava puññabhāgiyā upadhivepakkā* at MN 117:6.3 and *sāsavaṃ upādāniyaṃ* at SN 22.48:2.2.

as far as the realm of divinity. These are the psychic powers that are accompanied by defilements and attachments, and are said to be ignoble.

- 18.9 But what are the psychic powers that are free of defilements and attachments, and are said to be noble? It's when, if a mendicant wishes: 'May I meditate perceiving the unrepulsive in the repulsive,' that's what they do.¹⁸⁴ If they wish: 'May I meditate perceiving the repulsive in the unrepulsive,' that's what they do. If they wish: 'May I meditate perceiving the unrepulsive in the repulsive and the unrepulsive,' that's what they do. If they wish: 'May I meditate perceiving the repulsive in the unrepulsive and the repulsive,' that's what they do. If they wish: 'May I meditate staying equanimous, mindful and aware, rejecting both the repulsive and the unrepulsive,' that's what they do. These are the psychic powers that are free of defilements and attachments, and are said to be noble. This is unsurpassable when it comes to psychic powers. The Buddha understands this without exception. There is nothing to be understood beyond this whereby another ascetic or brahmin might be superior in direct knowledge to the Buddha when it comes to psychic powers.

1.16. The Four Absorptions

- 19.1 The Buddha has achieved what should be achieved by a faithful gentleman by being energetic and strong, by human strength, energy, vigor, and exertion. The Buddha doesn't indulge in sensual pleasures, which are low, crude, ordinary, ignoble, and pointless. And he doesn't indulge in self-mortification, which is painful, ignoble, and pointless.¹⁸⁵ He gets the four absorptions—blissful meditations in

184. Also at MN 152:11–15.3, AN 5.144:2.2, SN 52.1:4.2, SN 46.54:12.5, SN 54.8:7.1.

185. From the first sermon at SN 56.11:2.3.

this life that belong to the higher mind—when he wants, without trouble or difficulty.¹⁸⁶

1.17. On Being Questioned

Sir, if they were to ask me, ‘Reverend Sāriputta, is there any other ascetic or brahmin—whether past, future, or present—whose direct knowledge is superior to the Buddha when it comes to awakening?’ I would tell them ‘No.’ 19.5

But if they were to ask me, ‘Reverend Sāriputta, is there any other ascetic or brahmin—whether past or future—whose direct knowledge is equal to the Buddha when it comes to awakening?’ I would tell them ‘Yes.’ But if they were to ask: ‘Reverend Sāriputta, is there any other ascetic or brahmin at present whose direct knowledge is equal to the Buddha when it comes to awakening?’ I would tell them ‘No.’ 19.9

But if they were to ask me, ‘But why does Venerable Sāriputta grant this in respect of some but not others?’ I would answer them like this,¹⁸⁷ ‘Reverends, I have heard and learned this in the presence of the Buddha: “The perfected ones, fully awakened Buddhas of the past were equal in awakening to myself.”¹⁸⁸ And I have heard and learned this in the presence of the Buddha: “The perfected ones, fully awakened Buddhas of the future will be equal in awakening to myself.” And I have also heard and learned this in the presence of the Buddha: “It’s impossible for two perfected ones, fully awakened Buddhas to arise in the same solar system at the same time.”¹⁸⁹ 19.13

Answering this way, I trust that I repeated what the Buddha has said, and didn’t misrepresent him with an untruth. I trust my ex- 19.21

186. Here the jhānas stand in the place of the path as a whole. In DN 29:24.5 the Buddha uses a similar framing.

187. Here *abhi-* in *abbhanujānāti* conveys the sense “grant in respect of one”.

188. Here Sāriputta is quoting the Buddha, yet this phrase is not found in the Pali Canon.

189. At MN 115:14.1.

planation was in line with the teaching, and that there are no legitimate grounds for rebuttal or criticism.”

- 19.22 “Indeed, Sāriputta, in answering this way you repeat what I’ve said, and don’t misrepresent me with an untruth. Your explanation is in line with the teaching, and there are no legitimate grounds for rebuttal or criticism.”

2. Incredible and Amazing

- 20.1 When he had spoken, Venerable Udāyī said to the Buddha,¹⁹⁰ “It’s incredible, sir, it’s amazing! The Realized One has so few wishes, such contentment, such self-effacement! For even though the Realized One has such power and might, he will not make a display of himself. If the wanderers following other religions were to see even a single one of these qualities in themselves they’d carry around a banner to that effect. It’s incredible, sir, it’s amazing! The Realized One has so few wishes, such contentment, such self-effacement! For even though the Realized One has such power and might, he will not make a display of himself.”
- 20.7 “See, Udāyī, how the Realized One has so few wishes, such contentment, such self-effacement. For even though the Realized One has such power and might, he will not make a display of himself. If the wanderers following other religions were to see even a single one of these qualities in themselves they’d carry around a banner to that effect. See, Udāyī, how the Realized One has so few wishes, such contentment, such self-effacement. For even though the Realized One has such power and might, he will not make a display of himself.”
- 21.1 Then the Buddha said to Venerable Sāriputta, “So Sāriputta, you should frequently speak this exposition of the teaching to the monks, nuns, laymen, and laywomen. Though there will be some silly people who have doubt or uncertainty regarding the Realized One, when

190. There are several individuals called Udāyī.

they hear this exposition of the teaching they'll give up that doubt or uncertainty."

That's how Venerable Sāriputta declared his confidence in the Buddha's presence. And that's why the name of this discussion is "Inspiring Confidence". 21.4

DN 29

An Impressive Discourse

Pāsādikasutta

- 1.1 SO I HAVE HEARD. At one time the Buddha was staying in the land of the Sakyans in a stilt longhouse in a mango grove belonging to those Sakyans named Vedhaññā.¹⁹¹
- 1.3 Now at that time the Jain ascetic of the Nātika clan had recently passed away at Pāvā.¹⁹² With his passing the Jain ascetics split, divid-

191. The Vedhaññās are not mentioned elsewhere; their name means “Marksmen”.

192. When this event is mentioned at MN 104:2.1, the Buddha is also in the Sakyan lands, but near the village of Sāma. Both texts tell the story of Cunda conveying the news via Ānanda at Sāma, which was presumably near the Vedhaññā’s mango grove. It does seem strange that two distinct discourses are recorded from the same prompt, but then, why shouldn’t the Buddha give more than one teaching on such an important topic? At DN 33:1.6.1 the Buddha is at Pāvā in the Mallian lands, and the discourse is spoken by Sāriputta there. Given the evident lateness of DN 33, this is a less convincing framework. A parallel to MN 104 (MA 196 at T i 752c12) says he was in the Vajjian lands at the time; both Sakya and Vajji border on Mallā. Jain tradition holds Mahāvīra died after the Buddha, and it was at a different Pāvā in Magadha near Nālandā, perhaps the place known in Pali as Pāvārika’s mango grove (DN 11:1.2). The earliest Jain source for Mahāvīra’s death, the Kalpasutra, is, however, much later than the Buddhist sources, and does not say where Pāvā is. But it does say the events were commemorated by the rulers of Kāsī and Kosala, and the Mallians and the Licchavis. The absence of Magadha and the presence of Malla sit better with the location of Pāvā in Malla rather than Magadha.

ing into two factions, arguing, quarreling, and disputing, continually wounding each other with barbed words:¹⁹³

“You don’t understand this teaching and training. I understand 1.5
this teaching and training. What, you understand this teaching and
training? You’re practicing wrong. I’m practicing right. I stay on
topic, you don’t. You said last what you should have said first. You
said first what you should have said last. What you’ve thought so
much about has been disproved. Your doctrine is refuted. Go on,
save your doctrine! You’re trapped; get yourself out of this—if you
can!”

You’d think there was nothing but slaughter going on among the 1.6
Jain ascetics.¹⁹⁴ And the Jain *Ñātika*’s white-clothed lay disciples
were disillusioned, dismayed, and disappointed in the Jain ascetics.
They were equally disappointed with a teaching and training so
poorly explained and poorly propounded, not emancipating, not
leading to peace, proclaimed by someone who is not a fully awakened
Buddha, with broken monument and without a refuge.¹⁹⁵

And then, after completing the rainy season residence near Pāvā, 2.1
the novice Cunda went to see Venerable Ānanda at Sāma village. He
bowed, sat down to one side, and told him what had happened.¹⁹⁶

193. While this description of the Jains might seem like sheer sectarian calumny, it is a fact that the Jain tradition is split into two sects, the “sky-clad” Digambara, whose male ascetics went naked, and the “white-clad” Śvetāmbara who wear an unstitched cloth. Jain tradition holds that the split occurred about a century later, in the reign of Candragupta Maurya.

194. A slight on the movement whose signature virtue was non-violence.

195. “With broken monument” (*bhinnathuṇe*) is used only in this context. When a great teacher or leader died, a “monument” was built to keep their memory alive. The breaking of a monument—whether physical or symbolic—was, in a way, truly killing them.

196. Cunda took the time to complete his rains residence before conveying the news, reminding us of the speed with which news traveled in those days—slowly. | Apart from the events described here, we hear of Sāma only once (AN 6.21). The topic there is the decline of the Saṅgha, hinting at a connection with these events.

- 2.4 Ānanda said to him, “Reverend Cunda, we should see the Buddha about this matter. Come, let’s go to the Buddha and tell him about this.”
- 2.7 “Yes, sir,” replied Cunda.
- 3.1 Then Ānanda and Cunda went to the Buddha, bowed, sat down to one side, and told him what had happened.

1. The Teaching of the Unawakened

- 4.1 “That’s what happens, Cunda, when a teaching and training is poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha.¹⁹⁷
- 4.2 Take the case where a teacher is not awakened, and the teaching is poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha. A disciple in that teaching does not practice in line with the teachings, does not practice following that procedure, does not live in line with the teaching. They proceed having turned away from that teaching.¹⁹⁸ You should say this to them, ‘You’re fortunate, reverend, you’re so very fortunate! For your teacher is not awakened, and their teaching is poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha. But you don’t practice in line with that teaching, you don’t practice following that procedure, you don’t live in line with the teaching. You proceed having turned away from that teaching.’ In such a case the teacher and the teaching are to

197. This harsh critique is repeated at DN 33:1.7.4, but not at MN 104:5.1, where the Buddha’s response focuses on his own community.

198. Normally we find *vokkamma* (“having turned away”) in the sense of straying from the Dhamma. But this passage shows the phrase is, in itself, neutral, as it is good to turn from a bad teaching.

blame, but the disciple deserves praise.¹⁹⁹ Suppose someone was to say to such a disciple, ‘Come on, venerable, practice as taught and pointed out by your teacher.’ The one who encourages, the one who they encourage, and the one who practices accordingly all brim with much wickedness.²⁰⁰ Why is that? It’s because that teaching and training is poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha.

Take the case where a teacher is not awakened, and the teaching s.1 is poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha. A disciple in that teaching practices in line with the teachings, practices following that procedure, lives in line with the teaching. They proceed having undertaken that teaching. You should say this to them, ‘It’s your loss, reverend, it’s your misfortune! For your teacher is not awakened, and their teaching is poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha. And you practice in line with that teaching, you practice following that procedure, you live in line with the teaching. You proceed having undertaken that teaching.’ In such a case the teacher, the teaching, and the disciple are all to blame. Suppose someone was to say to such a disciple, ‘Clearly the venerable is practicing systematically and will succeed in that system.’ The one who praises, the one who they praise, and the one who, being praised, rouses up even more energy all brim with much wickedness. Why is that? It’s because that teaching and training is poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha.

199. The Dhamma is primary, not the teacher. This is applied to Buddhism as well; for example, a student is expected to help a mentor who is falling away from Dhamma (Kd 1:25.20.1).

200. Compare AN 1.320.

2. The Teaching of the Awakened

- 6.1 Take the case where a teacher is awakened, and the teaching is well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is a fully awakened Buddha. A disciple in that teaching does not practice in line with the teachings, does not practice following that procedure, does not live in line with the teaching. They proceed having turned away from that teaching. You should say this to them, ‘It’s your loss, reverend, it’s your misfortune! For your teacher is awakened, and their teaching is well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is a fully awakened Buddha. But you don’t practice in line with that teaching, you don’t practice following that procedure, you don’t live in line with the teaching. You proceed having turned away from that teaching.’ In such a case the teacher and the teaching deserve praise, but the disciple is to blame. Suppose someone was to say to such a disciple, ‘Come on, venerable, practice as taught and pointed out by your teacher.’ The one who encourages, the one who they encourage, and the one who practices accordingly all brim with much merit. Why is that? It’s because that teaching and training is well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is a fully awakened Buddha.
- 7.1 Take the case where a teacher is awakened, and the teaching is well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is a fully awakened Buddha. A disciple in that teaching practices in line with the teachings, practices following that procedure, lives in line with the teaching. They proceed having undertaken that teaching. You should say this to them, ‘You’re fortunate, reverend, you’re so very fortunate! For your teacher is awakened, and their teaching is well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is a fully awakened Buddha. And you practice in line with that teaching, you practice following that procedure, you live in line with the teaching. You proceed having undertaken that teaching.’ In such a

case the teacher, the teaching, and the disciple all deserve praise. Suppose someone was to say to such a disciple, ‘Clearly the venerable is practicing systematically and will succeed in that system.’ The one who praises, the one who they praise, and the one who, being praised, rouses up even more energy all brim with much merit. Why is that? It’s because that teaching and training is well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is a fully awakened Buddha.

3. When Disciples Have Regrets

Take the case where a teacher arises in the world who is perfected, 8.1 a fully awakened Buddha. The teaching is well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is fully awakened. But the disciples have not been educated in the meaning of that good teaching. And the spiritual practice that’s entirely full and pure has not been disclosed and revealed to them; its sayings have not all been collected; and it has not been well proclaimed with its demonstrable basis wherever there are gods and humans.²⁰¹ And then their teacher passes away. When such a teacher has passed away the disciples are tormented by regrets. Why is that? They think: ‘Our teacher was perfected, a fully awakened Buddha. His teaching was well explained, but we were not educated in its meaning. And the spiritual practice was not fully disclosed and revealed to us; its sayings have not all been collected; and it has not been well proclaimed with its demonstrable basis wherever there are gods and humans. And then our teacher passed away.’ When such a teacher has passed away the disciples are tormented by regrets.

201. “Collected sayings” is *saṅgāhapada*. This is a unique term, but the sense seems to be that the process of gathering and organizing teachings is incomplete. I take the negative *na* to be distributed separately among the clauses.

4. When Disciples Have No Regrets

- 9.1 Take the case where a teacher arises in the world who is perfected, a fully awakened Buddha. The teaching is well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is fully awakened. The disciples have been educated in the meaning of that good teaching. And the spiritual practice that's entirely full and pure has been disclosed and revealed to them; its sayings have all been collected; and it has been well proclaimed with its demonstrable basis wherever there are gods and humans. And then their teacher passes away. When such a teacher has passed away the disciples are free of regrets. Why is that? They think: 'Our teacher was perfected, a fully awakened Buddha. His teaching was well explained, we were educated in its meaning, and the spiritual practice was fully disclosed to us. And then our teacher passed away.' When such a teacher has passed away the disciples are free of regrets.

5. On the Incomplete Spiritual Path, Etc.

- 10.1 Now suppose, Cunda, that a spiritual path possesses those factors. But the teacher is not senior, long standing, long gone forth, advanced in years, and reached the final stage of life. Then that spiritual path is incomplete in that respect.
- 10.3 But when a spiritual path possesses those factors and the teacher is senior, then that spiritual path is complete in that respect.
- 11.1 Now suppose that a spiritual path possesses those factors and the teacher is senior. But there are no senior monk disciples who are competent, educated, assured, have attained sanctuary from the yoke,²⁰² who can rightly explain the true teaching, and who can legitimately and completely refute the doctrines of others that come up, and teach with a demonstrable basis. Then that spiritual path is incomplete in that respect.

202. Compare DN 16:3.8.4ff.

But when a spiritual path possesses those factors and the teacher 12.1
is senior and there are competent senior monks, then that spiritual
path is complete in that respect.

Now suppose that a spiritual path possesses those factors and the 12.4
teacher is senior and there are competent senior monks. But there
are no competent middle monks, junior monks, senior nuns, mid-
dle nuns, junior nuns, chaste white-clothed laymen, white-clothed
laymen enjoying sensual pleasures, chaste white-clothed laywomen,
white-clothed laywomen enjoying sensual pleasures. ... There
are white-clothed laywomen enjoying sensual pleasures, but the
spiritual path is not successful and prosperous, extensive, popular,
widespread, and well proclaimed wherever there are gods and hu-
mans ... the spiritual path is successful and prosperous, extensive,
popular, widespread, and well proclaimed wherever there are gods
and humans, but it has not reached the peak of material things and
fame. Then that spiritual path is incomplete in that respect.

But when a spiritual path possesses those factors and the teacher 13.1
is senior and there are competent senior monks, middle monks,
junior monks, senior nuns, middle nuns, junior nuns, chaste laymen,
laymen enjoying sensual pleasures, chaste laywomen, laywomen
enjoying sensual pleasures, and the spiritual path is successful and
prosperous, extensive, popular, widespread, and well proclaimed
wherever there are gods and humans, and it has reached the peak of
material things and fame, then that spiritual path is complete in that
respect.

I, Cunda, am a teacher who has arisen in the world today, per- 14.1
fected and fully awakened. The teaching is well explained and well
propounded, emancipating, leading to peace, proclaimed by some-
one who is fully awakened. My disciples have been educated in the
meaning of that good teaching. And the spiritual practice that's en-
tirely full and pure has been disclosed and revealed to them with all
its collected sayings, with its demonstrable basis, well proclaimed
wherever there are gods and humans. I am a teacher today who is

senior, long standing, long gone forth, advanced in years, and have reached the final stage of life.

15.1 I have today disciples who are competent senior monks, middle monks, junior monks, senior nuns, middle nuns, junior nuns, chaste laymen, laymen enjoying sensual pleasures, chaste laywomen, and laywomen enjoying sensual pleasures. Today my spiritual path is successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans.

16.1 Of all the teachers in the world today, Cunda, I don't see even a single one who has reached the peak of material things and fame like me. Of all the spiritual communities and groups in the world today, Cunda, I don't see even a single one who has reached the pinnacle of material things and fame like the mendicant Saṅgha. And if there's any spiritual path of which it may be rightly said that it's endowed with all good qualities, complete in all good qualities, neither too little nor too much, well explained, whole, full, and well propounded, it's of this spiritual path that this should be said.

16.8 Uddaka son of Rāma used to say:²⁰³ 'Seeing, one does not see.' But seeing what does one not see? You can see the blade of a well-sharpened razor, but not the edge.²⁰⁴ Thus it is said: 'Seeing, one does not see.'²⁰⁵ But that saying of Uddaka's is low, crude, ordinary, ignoble, and pointless, as it's only about a razor. If there's anything

203. One of the Brahmanical sages under whom the Bodhisatta practiced before awakening (MN 26:16.1). Another of his enigmatic sayings is found at SN 35.103:1.2. When the Bodhisatta began his study, he first learned to recite the scriptures, and in these two passages we find examples of what those scriptures were.

204. Sharp razors were known even in Vedic times (Rig Veda 8.4.16).

205. This is a distorted reference to Bṛhadāraṇyaka Upaniṣad 1.4.7. There, the Self is said to be hidden in a body like a razor in its case. People do not see it (*tañ na paśyanti*), for they only see the partial and incomplete functions of the Self, such as breathing, speaking, and so on. Seeing only the aspects, they do not see that each aspect is an expression of the one whole. This confirms that Uddaka was a Brahmanical teacher who was familiar with this passage. Similar phrases, but without the razor simile, are found at Bṛhadāraṇyaka Upaniṣad 4.3.23 and Chāndogya Upaniṣad 6.12.1.

of which it may be rightly said: ‘Seeing, one does not see,’ it’s of this that it should be said. Seeing what does one not see? One sees this: a spiritual path endowed with all good qualities, complete in all good qualities, neither too little nor too much, well explained, whole, full, and well propounded. One does not see this: anything that, were it to be removed, would make it purer. One does not see this: anything that, were it to be added, would make it more complete. Thus it is rightly said: ‘Seeing, one does not see.’

6. Teachings Should be Recited in Concert

So, Cunda, you should all come together and recite in concert, without disputing, those things I have taught you from my direct knowledge, comparing meaning with meaning and phrasing with phrasing, so that this spiritual path may last for a long time. That would be for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans.²⁰⁶ And what are those things I have taught from my direct knowledge? They are the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.²⁰⁷ These are the things I have taught from my own direct knowledge.

7. Reaching Agreement

Suppose one of those spiritual companions who is training in harmony and mutual appreciation, without disputing, were to recite the teaching in the Saṅgha. Now, you might think, ‘This venerable

206. “Recite in concert” is *saṅgīti*. Reciting together affirms the mutual teaching and ensures the correctness of the text. The implication is that the entire Buddhist community participates, but in the *saṅgīti* after the Buddha’s death there were only monks.

207. Here the Buddha outlines the topics to be recited, which are the main chapters of the Saṃyutta Nikāya.

misconstrues the meaning and mistakes the phrasing.’ You should neither approve nor dismiss them, but say,²⁰⁸ ‘Reverend, if this is the meaning, the phrasing may either be this or that: which is more fitting? And if this is the phrasing, the meaning may be either this or that: which is more fitting?’²⁰⁹ Suppose they reply, ‘This phrasing fits the meaning better than that. And this meaning fits the phrasing better than that.’ Without flattering or rebuking them, you should carefully persuade them by examining that meaning and that phrasing.

19.1 Suppose another spiritual companion were to recite the teaching in the Saṅgha. Now, you might think, ‘This venerable misconstrues the meaning but gets the phrasing right.’ You should neither approve nor dismiss them, but say, ‘Reverend, if this is the phrasing, the meaning may be either this or that: which is more fitting?’ Suppose they reply, ‘This meaning fits the phrasing better than that.’ Without flattering or rebuking, you should carefully persuade them by examining that meaning.

20.1 Suppose another spiritual companion were to recite the teaching in the Saṅgha. Now, you might think, ‘This venerable construes the meaning correctly but mistakes the phrasing.’ You should neither approve nor dismiss them, but say, ‘Reverend, if this is the meaning, the phrasing may be either this or that: which is more fitting?’ Suppose they reply, ‘This phrasing fits the meaning better than that.’ Without flattering or rebuking, you should carefully persuade them by examining that phrasing.

21.1 Suppose another spiritual companion were to recite the teaching in the Saṅgha. Now, you might think, ‘This venerable construes the meaning correctly and gets the phrasing right.’ Saying ‘Good!’

208. The “meaning” is the *attha*. Here we see the source of the *atthakathā*, which we translate as “commentaries”, but which are literally “discussions on the meaning”. Such discussions are undertaken through a civil and polite inquiry.

209. Meaning and phrasing are interdependent, so care must be taken with both. Often it happens that when the phrasing slips, a new and unwarranted meaning is imputed.

you should express approval and appreciation of that mendicant's statement, and then say to them, 'We are fortunate, reverend, so very fortunate to see a venerable such as yourself, so well-versed in the meaning and the phrasing, as one of our spiritual companions!'

8. The Reasons for Allowing Requisites

Cunda, I do not teach you solely for restraining defilements that affect this life. Nor do I teach solely for protecting against defilements that affect lives to come. I teach both for restraining defilements that affect this life and protecting against defilements that affect lives to come. 22.1

And that's why I have allowed robes for you that suffice²¹⁰ only 22.5 for the sake of warding off cold and heat; for warding off the touch of flies, mosquitoes, wind, sun, and reptiles; and for covering up the private parts. I have allowed almsfood for you that suffices only to sustain this body, avoid harm, and support spiritual practice; so that you will put an end to old discomfort and not give rise to new discomfort, and will keep on living blamelessly and at ease. I have allowed lodgings for you that suffice only for the sake of warding off cold and heat; for warding off the touch of flies, mosquitoes, wind, sun, and reptiles; to shelter from harsh weather and to enjoy retreat. I have allowed medicines and supplies for the sick for you that suffice only for the sake of warding off the pains of illness and to promote good health.

9. Indulgence in Pleasure

It's possible that wanderers of other religions might say, 'The ascetics 23.1 who follow the Sakyan live indulging in pleasure.'²¹¹ You should say

210. These are the four basic requisites for monastics, said to overcome defilements by usage (AN 6.58:4.1, MN 2:13.1).

211. This repurposes the phrase used right at the beginning of the Buddha's first teaching, the Dhammacakkappavattasutta (SN 56.11:2.3). There he was

to them, ‘What is that indulgence in pleasure? For there are many different kinds of indulgence in pleasure.’

23.6 These four kinds of indulgence in pleasure, Cunda, are low, crude, ordinary, ignoble, and pointless. They don’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. What four?

23.8 It’s when some fool makes themselves happy and pleased by killing living creatures. This is the first kind of indulgence in pleasure.

23.10 Furthermore, someone makes themselves happy and pleased by theft. This is the second kind of indulgence in pleasure.

23.12 Furthermore, someone makes themselves happy and pleased by lying. This is the third kind of indulgence in pleasure.

23.14 Furthermore, someone amuses themselves, supplied and provided with the five kinds of sensual stimulation. This is the fourth kind of indulgence in pleasure.

23.16 These are the four kinds of indulgence in pleasure that are low, crude, ordinary, ignoble, and pointless. They don’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

24.1 It’s possible that wanderers of other religions might say, ‘The ascetics who follow the Sakyan live indulging in pleasure in these four ways.’ They should be told, ‘Not so!’ It isn’t right to say that about you; it misrepresents you with an untruth.

24.5 Cunda, these four kinds of indulgence in pleasure lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.²¹² What four?

persuading hard-bitten ascetics that he did not indulge in sensual pleasures. While the affiliation of those five ascetics is not stated explicitly, clearly their practices were similar to the Jains. And given the context, no doubt the Buddha has the Jains in mind here.

212. Again echoing the first sermon (SN 56.11:3.1), here the Buddha places the *jhānas* where, in the Dhammacakkappavattasutta, he put the middle way. He uses a similar strategy at DN 28:19.2.

It's when a mendicant, quite secluded from sensual pleasures, 24.7
secluded from unskillful qualities, enters and remains in the first
absorption, which has the rapture and bliss born of seclusion, while
placing the mind and keeping it connected. This is the first kind of
indulgence in pleasure.

Furthermore, as the placing of the mind and keeping it connected 24.9
are stilled, a mendicant enters and remains in the second absorption.
It has the rapture and bliss born of immersion, with internal clarity
and mind at one, without placing the mind and keeping it connected.
This is the second kind of indulgence in pleasure.

Furthermore, with the fading away of rapture, a mendicant enters 24.11
and remains in the third absorption. They meditate with equanimity,
mindful and aware, personally experiencing the bliss of which the
noble ones declare, 'Equanimous and mindful, one meditates in bliss.'
This is the third kind of indulgence in pleasure.

Furthermore, with the giving up of pleasure and pain and the 24.13
disappearance of former happiness and sadness, a mendicant enters
and remains in the fourth absorption. It is without pleasure or pain,
with pure equanimity and mindfulness. This is the fourth kind of
indulgence in pleasure.

These are the four kinds of indulgence in pleasure which lead 24.15
solely to disillusionment, dispassion, cessation, peace, insight, awak-
ening, and extinguishment.

It's possible that wanderers of other religions might say, 'The as- 24.16
cetics who follow the Sakyan live indulging in pleasure in these four
ways.' They should be told, 'Exactly so!' It's right to say that about
you; it doesn't misrepresent you with an untruth.

10. The Benefits of Indulgence in Pleasure

It's possible that wanderers of other religions might say, 'How many 25.1
fruits and benefits may be expected by those who live indulging in
pleasure in these four ways?' You should say to them, 'Four benefits

may be expected by those who live indulging in pleasure in these four ways. What four?

25.6 Firstly, with the ending of three fetters a mendicant becomes a stream-enterer, not liable to be reborn in the underworld, bound for awakening. This is the first fruit and benefit.

25.8 Furthermore, a mendicant—with the ending of three fetters, and the weakening of greed, hate, and delusion—becomes a once-returner. They come back to this world once only, then make an end of suffering. This is the second fruit and benefit.

25.10 Furthermore, with the ending of the five lower fetters, a mendicant is reborn spontaneously and will become extinguished there, not liable to return from that world. This is the third fruit and benefit.

25.12 Furthermore, a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life, and lives having realized it with their own insight due to the ending of defilements. This is the fourth fruit and benefit.

25.14 These four benefits may be expected by those who live indulging in pleasure in these four ways.’²¹³

11. Things Impossible for the Perfected

26.1 It’s possible that wanderers of other religions might say, ‘The ascetics who follow the Sakyan are fickle.’²¹⁴ You should say to them, ‘Reverends, these things have been taught and pointed out for his disciples by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha, not to be transgressed so long as life lasts. Suppose there was an Indra’s pillar or an iron pillar with

213. Some meditation teachers warn of the supposed dangers of becoming attached to the pleasure of meditation. The Buddha’s view was that the pleasure of meditation arises from letting go and leads to Nibbana.

214. At AN 8.19:3.1 the ocean is said to be *thitadhammo*, “naturally stable”. Both places are glossed as *thitasabhāvā*. It seems this is in reference to the fact that the Buddhist Vinaya is gentle and flexible. The Buddha was ready to alter and adjust details when circumstances required, yet the fundamental principles hold firm.

deep foundations, firmly embedded, imperturbable and unshakable. In the same way, these things have been taught and pointed out for his disciples by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha, not to be transgressed so long as life lasts.

A mendicant who is perfected—with defilements ended, who 26.7 has completed the spiritual journey, done what had to be done, laid down the burden, achieved their heart's goal, utterly ended the fetter of continued existence, and is rightly freed through enlightenment—can't transgress in nine respects.²¹⁵ A mendicant with defilements ended can't deliberately take the life of a living creature, take something with the intention to steal, have sex, tell a deliberate lie, or store up goods for their own enjoyment like they used to as a lay person. And they can't make decisions prejudiced by favoritism, hostility, stupidity, or cowardice. A mendicant who is perfected can't transgress in these nine respects.'

12. Questions and Answers

It's possible that wanderers of other religions might say, 'The ascetic 27.1 Gotama demonstrates boundless knowledge and vision of the past, but not of the future. What's up with that?' Those wanderers, like incompetent fools, seem to imagine that one kind of knowledge and vision can be demonstrated by means of another kind of knowledge and vision.²¹⁶

Regarding the past, the Realized One has knowledge stemming 27.4 from memory. He recollects as far as he wants.

215. As at AN 9.7:3.3, etc.

216. It is possible to remember the past, but knowledge of the future is restricted to inferences in specific contexts and cannot be predicted in general.

- 27.6 Regarding the future, the Realized One has the knowledge born of awakening:²¹⁷ ‘This is my last rebirth; now there’ll be no more future lives.’
- 28.1 If a question about the past is untrue, false, and pointless, the Realized One does not reply. If a question about the past is true and correct, but pointless, he does not reply. If a question about the past is true, correct, and beneficial, he knows the right time to reply. And the Realized One replies to questions about the future or the present in the same way.
- 28.8 And so the Realized One has speech that’s well-timed, true, meaningful, in line with the teaching and training. That’s why he’s called the ‘Realized One.’²¹⁸
- 29.1 In this world—with its gods, Māras, and Divinities, this population with its ascetics and brahmins, its gods and humans—whatever is seen, heard, thought, known, attained, sought, and explored by the mind, all that has been understood by the Realized One. That’s why he’s called the ‘Realized One’.
- 29.3 From the night when the Realized One awakens to the supreme perfect awakening until the night he becomes fully extinguished—in the element of extinguishment with no residue—everything he speaks, says, and expresses is real, not otherwise. That’s why he’s called the ‘Realized One’.
- 29.5 The Realized One does as he says, and says as he does. Since this is so, that’s why he’s called the ‘Realized One’. In this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—the Realized One is the vanquisher, the unvanquished, the universal seer, the wielder of power.

217. The Buddha claims no gift of prophecy, unlike some other sages, but he knows that which matters.

218. See AN 4.23 and Iti 112.

13. The Undeclared Points

It's possible that wanderers of other religions might say, 'Is this your view: "A Realized One exists after death. This is the only truth, anything else is futile"?'²¹⁹ You should say to them, 'Reverend, this has not been declared by the Buddha.'

The wanderers might say, 'Then is this your view: "A Realized One doesn't exist after death. This is the only truth, anything else is futile"?' You should say to them, 'This too has not been declared by the Buddha.'

The wanderers might say, 'Then is this your view: "A Realized One both exists and doesn't exist after death. This is the only truth, anything else is futile"?' You should say to them, 'This too has not been declared by the Buddha.'

The wanderers might say, 'Then is this your view: "A Realized One neither exists nor doesn't exist after death. This is the only truth, anything else is futile"?' You should say to them, 'This too has not been declared by the Buddha.'

The wanderers might say, 'But why has this not been declared by the ascetic Gotama?' You should say to them, 'Because it's not beneficial or relevant to the fundamentals of the spiritual life. It doesn't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. That's why it hasn't been declared by the Buddha.'

14. The Declared Points

It's possible that wanderers of other religions might say, 'But what has been declared by the ascetic Gotama?' You should say to them, 'What has been declared by the Buddha is this: "This is suffering"—

219. Here these questions follow on from the Buddha's acknowledgment of epistemological limitations. Not everything can be known, and if it is, it is not always useful to speak of it.

“This is the origin of suffering” — “This is the cessation of suffering” —
 “This is the practice that leads to the cessation of suffering.”

- 33.1 The wanderers might say, ‘But why has this been declared by the ascetic Gotama?’ You should say to them, ‘Because it’s beneficial and relevant to the fundamentals of the spiritual life. It leads to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. That’s why it has been declared by the Buddha.’

15. Views of the Past

- 34.1 Cunda, I have explained to you as they should be explained the views that some rely on regarding the past.²²⁰ Shall I explain them to you in the wrong way? I have explained to you as they should be explained the views that some rely on regarding the future. Shall I explain them to you in the wrong way?
- 34.5 What are the views that some rely on regarding the past? There are some ascetics and brahmins who have this doctrine and view: ‘The self and the cosmos are eternal. This is the only truth, anything else is futile.’ There are some ascetics and brahmins who have this doctrine and view: ‘The self and the cosmos are not eternal, or both eternal and not eternal, or neither eternal nor not eternal. The self and the cosmos are made by oneself,²²¹ or made by another, or made by both oneself and another, or they have arisen anomalously, not made by oneself or another. Pleasure and pain are eternal, or not eternal, or both eternal and not eternal, or neither eternal nor not eternal. Pleasure and pain are made by oneself, or made by another, or made by both oneself and another, or they have arisen anomalously, not

220. In the *Brahmajālasutta* (DN 1).

221. The idea “made by oneself” (*sayāṅkata*) assumes a metaphysical “self” which creates “the self and the cosmos”. This implies the Vedic creation doctrine, whereby Prajāpati created the cosmos and all things in it from himself by an act of self-sacrifice. Thus the sacrificer offers to Prajāpati as the sun with the words, “You are self-made” (*svāṅkṛta*, *Śatapatha Brāhmaṇa* 4.1.1.22, 4.1.2.21). For more details on this teaching, see SN 12.17 and notes there.

made by oneself or another. This is the only truth, anything else is futile.’

Regarding this, I go up to the ascetics and brahmins whose view 35.1
is that the self and the cosmos are eternal, and say, ‘Reverends, is this what you say, “The self and the cosmos are eternal”?’ But when they say, ‘Yes! This is the only truth, anything else is futile,’ I don’t acknowledge that. Why is that? Because there are beings who have different opinions on this topic. I don’t see any such expositions that are equal to my own, still less superior. Rather, I am the one who is superior when it comes to the higher exposition.

Regarding this, I go up to the ascetics and brahmins who assert 36.1
all the other views as described above. And in each case, I don’t acknowledge that. Why is that? Because there are beings who have different opinions on this topic. I don’t see any such expositions that are equal to my own, still less superior. Rather, I am the one who is superior when it comes to the higher exposition.

These are the views that some rely on regarding the past. 36.27

16. Views of the Future

What are the views that some rely on regarding the future? There 37.1
are some ascetics and brahmins who have this doctrine and view: ‘The self is healthy after death, and formed ... or formless ... or both formed and formless ... or neither formed nor formless ... or percipient ... or non-percipient ... or neither percipient nor non-percipient ... or the self is annihilated and destroyed when the body breaks up, and doesn’t exist after death. This is the only truth, anything else is futile.’

Regarding this, I go up to the ascetics and brahmins whose view is 38.1
that, ‘The self is formed and healthy after death,’ and say, ‘Reverends, is this what you say, “The self is formed and healthy after death”?’ But when they say, ‘Yes! This is the only truth, anything else is futile,’ I don’t acknowledge that. Why is that? Because there are beings who have different opinions on this topic. I don’t see any such expositions

that are equal to my own, still less superior. Rather, I am the one who is superior when it comes to the higher exposition.

39.1 Regarding this, I go up to the ascetics and brahmins who assert all the other views as described above. And in each case, I don't acknowledge that. Why is that? Because there are beings who have different opinions on this topic. I don't see any such expositions that are equal to my own, still less superior. Rather, I am the one who is superior when it comes to the higher exposition.

39.19 These are the views that some rely on regarding the future, which I have explained to you as they should be explained. Shall I explain them to you in the wrong way?

40.1 I have taught and pointed out the four kinds of mindfulness meditation for giving up and going beyond all these views of the past and the future.²²² What four? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. These are the four kinds of mindfulness meditation that I have taught for giving up and going beyond all these views of the past and the future.”

41.1 Now at that time Venerable Upavāna was standing behind the Buddha fanning him. He said to the Buddha, “It's incredible, sir, it's amazing! This exposition of the teaching is impressive, sir, it is very impressive. Sir, what is the name of this exposition of the teaching?”

41.6 “Well then, Upavāna, you may remember this exposition of the teaching as ‘The Impressive Discourse.’”

41.7 That is what the Buddha said. Satisfied, Venerable Upavāna approved what the Buddha said.

222. The *Brahmajālasutta* describes the path to the end of these views in terms of understanding dependent origination through contemplation of contact in the six senses (DN 1:3.71.12). The Buddhist path is integrated, so one part always implies the whole.

DN 30

The Marks of a Great Man

Lakkhaṇasutta

SO I HAVE HEARD. At one time the Buddha was staying near Sāvaththī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!" 1.1.1

"Venerable sir," they replied. The Buddha said this: 1.1.5

"There are thirty-two marks of a great man. A great man who possesses these has only two possible destinies, no other.²²³ If he stays at home he becomes a king, a wheel-turning monarch, a just and principled king. His dominion extends to all four sides, he achieves stability in the country, and he possesses the seven treasures. He has the following seven treasures: the wheel, the elephant, the horse, the jewel, the woman, the householder, and the commander as the seventh treasure. He has over a thousand sons who are valiant and heroic, crushing the armies of his enemies. After conquering this land girt by sea, he reigns by principle, without rod or sword. But if he goes forth from the lay life to homelessness, he becomes a 1.1.7

223. This is one of the latest suttas in the Pali Nikāyas. Typically this topic only comes up in relation to the Buddha's fulfillment of Brahmanical prophecies. Here it is developed with a series of ornate verses, none of which have parallels. Nonetheless, it is worth noting that nowhere in the extensive discussions of the Buddha's past good deeds is there any mention of the later concepts of the *pāramīs* ("perfections") or the Bodhisatta path.

perfected one, a fully awakened Buddha, who draws back the veil from the world.

- 1.2.1 And what are the thirty-two marks?²²⁴
- 1.2.4 He has well-planted feet.
- 1.2.5 On the soles of his feet there are thousand-spoked wheels, with rims and hubs, complete in every detail.
- 1.2.6 He has stretched heels.
- 1.2.7 He has long fingers.
- 1.2.8 His hands and feet are tender.
- 1.2.9 He has serried hands and feet.
- 1.2.10 The tops of his feet are arched.
- 1.2.11 His calves are like those of an antelope.
- 1.2.12 When standing upright and not bending over, the palms of both hands touch the knees.
- 1.2.13 His private parts are covered in a foreskin.
- 1.2.14 He is golden colored; his skin shines like lustrous gold.
- 1.2.15 He has delicate skin, so delicate that dust and dirt don't stick to his body.
- 1.2.16 His hairs grow one per pore.
- 1.2.17 His hairs stand up; they're blue-black and curl clockwise.
- 1.2.18 His body is tall and straight-limbed.
- 1.2.19 He has bulging muscles in seven places.
- 1.2.20 His chest is like that of a lion.
- 1.2.21 He is filled out between the shoulders.
- 1.2.22 He has the proportional circumference of a banyan tree: the span of his arms equals the height of his body.
- 1.2.23 His torso is cylindrical.
- 1.2.24 He has ridged taste buds.
- 1.2.25 His jaw is like that of a lion.
- 1.2.26 He has forty teeth.
- 1.2.27 His teeth are even.

224. The marks are elsewhere listed in DN 14:1.32.7 and MN 91:9.1. I discuss the translation of the marks in my comments to DN 14.

His teeth have no gaps.	1.2.28
His teeth are perfectly white.	1.2.29
He has a large tongue.	1.2.30
He has the voice of the Divinity, >like a cuckoo's call.	1.2.31
His eyes are indigo.	1.2.32
He has eyelashes like a cow's.	1.2.33
Between his eyebrows there grows a tuft, soft and white like cotton-wool.	1.2.34
The crown of his head is like a turban.	1.2.35
These are the thirty-two marks of a great man. A great man who possesses these has only two possible destinies, no other.	1.3.1
Seers who are outsiders remember these marks, but they do not know the specific deeds performed in the past to obtain each mark. ²²⁵	1.3.4

1. Well-Planted Feet

In some past lives, past existences, past abodes the Realized One 1.4.1
was reborn as a human being. He firmly and persistently undertook
skillful behaviors such as good conduct by way of body, speech, and
mind, giving and sharing, taking precepts, observing the sabbath,
paying due respect to mother and father, ascetics and brahmins,
honoring the elders in the family, and various other things pertaining
to skillful behaviors.²²⁶ Due to performing, accumulating, heaping
up, and amassing those deeds, when his body broke up, after death,
he was reborn in a good place, a heavenly realm. There he surpassed
the other gods in ten respects: heavenly lifespan, beauty, happiness,
glory, sovereignty, sights, sounds, smells, tastes, and touches. When
he passed away from there and came back to this place he obtained

225. The later astrological texts such as the *Gārgīyajyotiṣa* and *Bṛhatsaṃhitā* that discuss similar marks are more concerned with how they indicate character and destiny than their moral causes.

226. The key terms here are *dalha* ("firm") and *avatthita* ("persistently"), which result in his firm stance.

this mark of a great man: he has well-planted feet. He places his foot on the ground evenly, raises it evenly, and touches the ground evenly with the whole sole of his foot.

- 1.5.1 Possessing this mark, if he stays at home he becomes a wheel-turning monarch. He has the following seven treasures: the wheel, the elephant, the horse, the jewel, the woman, the householder, and the commander as the seventh treasure. He has over a thousand sons who are valiant and heroic, crushing the armies of his enemies. After conquering this land girt by sea—free of harassment by bandits, successful and prosperous, safe, blessed, free of pests—he reigns by principle, without rod or sword.²²⁷ And what does he obtain as king? He can't be stopped by any human foe or enemy. That's what he obtains as king. But if he goes forth from the lay life to homelessness, he becomes a perfected one, a fully awakened Buddha, who draws back the veil from the world. And what does he obtain as Buddha? He can't be stopped by any foe or enemy whether internal or external; nor by greed, hate, or delusion; nor by any ascetic or brahmin or god or Māra or divinity or by anyone in the world. That's what he obtains as Buddha." The Buddha spoke this matter.

- 1.6.1 On this it is said:

- 1.6.2 "Truth, principle, self-control, and restraint;²²⁸
purity, precepts, and observing the sabbath;
giving, harmlessness, delighting in non-violence—
firmly undertaking these things, he lived accordingly.

- 1.6.6 By means of these deeds he went to heaven,
where he enjoyed happiness and merriment.

227. The commentary explain *akhilamanimittamakaṇṭakam* as "free of bandits" (*niccoram*). Bandits are also regarded as "pests" (*abbuda*, literally "tumor" or "cancer") at SN 1.77:3.4.

228. K.R. Norman's series of five articles on *The Metres of the Lakkhaṇa-suttanta* discusses the verses in detail, and my translation is indebted to him. He notes that the 20 verse passages employ no less than seven distinct metres, all of them either new or updated styles. Such a display of poetic virtuosity is rare in the Pali canon.

After passing away from there to here,
he steps evenly on this rich earth.

The gathered soothsayers predicted 1.6.10
that there is no stopping one of such even tread,
as householder or renunciate.
That's the meaning shown by this mark.

While living at home he cannot be stopped, 1.6.14
he defeats his foes, and cannot be beaten.
Due to the fruit of that deed,
he cannot be stopped by any human.

But if he chooses the life gone forth, 1.6.18
seeing clearly, loving renunciation,
not even the best can ever stop him;²²⁹
this is the nature of the supreme person.”

2. Wheels on the Feet

“Mendicants, in some past lives the Realized One was reborn as a 1.7.1
human being. He conveyed happiness to many people, eliminating
threats, terror, and danger, providing just protection and security,
and giving gifts with all the trimmings.²³⁰ Due to performing those
deeds he was reborn in a heavenly realm. When he came back to
this place he obtained this mark: on the soles of his feet there are

229. The commentary confirms the Mahāsaṅgīti reading *khambhana* (“obstacle”) here rather than PTS *gabbha* (“womb”).

230. He “conveyed happiness” (*sukhāvaho*), like a wheeled cart would convey goods. | *Parivāra* means “surroundings, accompaniments”, and I follow the commentary, which takes it in the sense of the “trimmings” accompanying the food. Given, however, that the kammic result is a large *parivāra* (“following”), it might mean that he gave not just physical things, but was generous with his followers also, engaging them in such beneficial tasks.

thousand-spoked wheels, with rims and hubs, complete in every detail and well divided inside.

- 1.8.1 Possessing this mark, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He has a large following of brahmins and householders, people of town and country, finance ministers, military officers, guardsmen, ministers, councillors, rulers, tax beneficiaries, and princes. That's what he obtains as king. But if he goes forth from the lay life to homelessness, he becomes a fully awakened Buddha. And what does he obtain as Buddha? He has a large following of monks, nuns, laymen, laywomen, gods, humans, titans, dragons, and centaurs. That's what he obtains as Buddha." The Buddha spoke this matter.

- 1.9.1 On this it is said:

- 1.9.2 "In olden days, in past lives,
he brought happiness to many people,
ridding them of fear, terror, and danger,
eagerly guarding and protecting them.

- 1.9.6 By means of these deeds he went to heaven,
where he enjoyed happiness and merriment.
After passing away from there to here,
wheels on his two feet are found,

- 1.9.10 all rimmed around and thousand-spoked.
The gathered soothsayers predicted,
seeing the prince
with the hundred-fold mark of merits,²³¹
that he'd have a following, subduing foes,

- 1.9.14 which is why he has wheels all rimmed around.
If he doesn't choose the life gone forth,
he'll roll the wheel and rule the land.

231. This refers to the late legend of the soothsayers seeing the baby Siddhattha, and as such *kumāra* should be taken as "prince".

The aristocrats will be his vassals,

flocking to his glory.

1.9.18

But if he chooses the life gone forth,

seeing clearly, loving renunciation,

the gods, humans, titans, Sakka, and monsters;

centaurs and dragons, birds and beasts,

1.9.22

will flock to his glory,

the supreme, honored by gods and humans.”

3–5. Stretched Heels, Etc.

“Mendicants, in some past lives the Realized One was reborn as a human being. He gave up killing living creatures, renouncing the rod and the sword. He was scrupulous and kind, living full of sympathy for all living beings. Due to performing those deeds he was reborn in a heavenly realm. When he came back to this place he obtained these three marks: he has stretched heels, long fingers, and his body is tall and straight-limbed.²³² 1.10.1

Possessing these marks, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He’s long-lived, preserving his life for a long time. No human foe or enemy is able to take his life before his time. That’s what he obtains as king. And what does he obtain as Buddha? He’s long-lived, preserving his life for a long time. No foes or enemies—nor any ascetic or brahmin or god or Māra or divinity or anyone in the world—is able to take his life before his time. That’s what he obtains as Buddha.” The Buddha spoke this matter. 1.11.1

On this it is said:

1.12.1

“Realizing for himself the horrors of death,

1.12.2

232. Giving up killing results in long life. This seems to be applied by metaphor to having these long and elegant body parts.

he refrained from killing other creatures.
By that good conduct he went to heaven,
where he enjoyed the fruit of deeds well done.

1.12.6 Passing away, on his return to here,
he obtained these three marks:
his stretched heels are abundant and long,
and like the Divinity, he's straight and beautiful,
with well-formed limbs.²³³

1.12.10 Fair of arm, youthful, of good posture and breeding,
his fingers are soft and tender and long.
By these three marks of an excellent man,
they indicated that the prince's life would be long:

1.12.14 'As a householder he will live long;²³⁴
longer still if he goes forth, due to
mastery in the development of psychic power.
Thus this is the sign of long life.'

6. Seven Bulging Places

1.13.1 "Mendicants, in some past lives the Realized One was reborn as a human being. He was a donor of delicious and tasty cooked and fresh foods, and drinks that were sweet and succulent.²³⁵ Due to performing those deeds he was reborn in a heavenly realm. When he came back to this place he obtained this mark: he has bulging muscles in seven places. Both hands, both feet, both shoulders, and his chest are all bulging.

233. Whereas in the phrase *brahmujugatto*, *brahm-* means "extended, tall", here *brahmāva* means "like Brahṃā", either as a play on words or by mistaken etymology.

234. This verse spoken by the soothsayers.

235. He receives bodily fullness as a result of giving food.

Possessing this mark, if he stays at home he becomes a wheel- 1.14.1
 turning monarch. And what does he obtain as king? He gets deli-
 cious and tasty cooked and fresh foods, and drinks that are sweet
 and succulent. That's what he obtains as king. And what does he ob-
 tain as Buddha? He gets delicious and tasty cooked and fresh foods,
 and drinks that are sweet and succulent. That's what he obtains as
 Buddha." The Buddha spoke this matter.

On this it is said: 1.15.1

"He used to give the very best of flavors— 1.15.2
 scrumptious foods of every kind.
 Because of that good deed,
 he rejoiced long in the Garden of Delight.²³⁶

On returning to here, he is rounded in seven places, 1.15.6
 and tender hands and feet are found.

The soothsayers expert in signs declared:
 'He'll get tasty foods of all sorts

as a householder, that's what that means. 1.15.10
 But even if he goes forth he'll get the same,
 supreme in gaining tasty foods of all sorts,
 cutting all bonds of the lay life.'"

7–8. Tender and Serried Hands

"Mendicants, in some past lives the Realized One was reborn as a 1.16.1
 human being. He brought people together using the four ways of
 being inclusive: giving, kindly words, taking care, and equality. Due
 to performing those deeds he was reborn in a heavenly realm. When
 he came back to this place he obtained these two marks: his hands
 and feet are tender, and they are serried.²³⁷

236. *Nandana*, the celestial garden in the realm of the Thirty-Three.

237. "Tender" because he treated people tenderly; "serried" because his fingers
 and toes are kept gracefully together, not splayed and separated.

1.17.1 Possessing these marks, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? His retinue is inclusive, cohesive, and well-managed. This includes brahmins and householders, people of town and country, finance ministers, military officers, guardsmen, ministers, councillors, rulers, tax beneficiaries, and princes.²³⁸ That's what he obtains as king. And what does he obtain as Buddha? His retinue is inclusive and well-managed. This includes monks, nuns, laymen, laywomen, gods, humans, titans, dragons, and centaurs. That's what he obtains as Buddha." The Buddha spoke this matter.

1.18.1 On this it is said:

1.18.2 "By giving and helping others,
kindly speech, and equal treatment,
such action and conduct as brought people together,
he went to heaven due to his esteemed virtue.

1.18.6 Passing away, on his return to here,
the young baby prince obtained
hands and feet so tender and serried,
lovely, graceful, and good-looking.

1.18.10 His retinue is loyal and manageable,
staying agreeably all over this broad land.²³⁹
Speaking kindly, seeking happiness,
he implements agreeable qualities.

1.18.14 But if he gives up all sensual enjoyments,
as victor he speaks Dhamma to the people.
Devoted, they respond to his words;

238. "Inclusive and well-managed" renders *saṅgahita*. It means "included", as in those people who, due to the kindly actions, feel that they belong. For the sense "well-managed" see AN 8.49:2.3. Because of acting kindly and inclusively, people are well-disposed and work well together.

239. Even though the community is geographically dispersed, it is still coherent.

after listening, they practice in line with the teaching.”

9–10. Arched Feet and Upright Hair

“Mendicants, in some past lives the Realized One was reborn as a human being. His speech was meaningful and principled. He educated many people, bringing welfare and happiness, offering the teaching. Due to performing those deeds he was reborn in a heavenly realm. When he came back to this place he obtained these two marks: the tops of his feet are arched and his hairs stand up.²⁴⁰ 1.19.1

Possessing these marks, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He is the foremost, best, chief, highest, and finest of those who enjoy sensual pleasures. That’s what he obtains as king. And what does he obtain as Buddha? He is the foremost, best, chief, highest, and finest of all sentient beings. That’s what he obtains as Buddha.” The Buddha spoke this matter. 1.20.1

On this it is said: 1.21.1

“His word was meaningful and principled, 1.21.2
moving the people with his explanations.
He brought welfare and happiness to creatures,
unstintingly offering up teaching.

Because of that good deed, 1.21.6
he advanced to heaven and there rejoiced.
On return to here two marks are found,
of excellence and supremacy.

His hairs stand upright, 1.21.10
and his ankles stand out well.
Swollen with flesh and blood, encased in skin,

240. Perhaps the uprightness of these marks relates to his speech being beneficial, leading upwards.

beautified above the feet.

- 1.21.14 If such a one lives in the home, he becomes
the best of those who enjoy sensual pleasures.
There'll be none better than him;
he'll proceed
having mastered all the Black Plum Tree Land.
- 1.21.18 But going forth the peerless renunciate
turns into the best of all creatures.
There'll be none better than him,
he'll live having mastered the whole world.”

11. Antelope Calves

- 1.22.1 “Mendicants, in some past lives the Realized One was reborn as a human being. He was a thorough teacher of a profession, a branch of knowledge, conduct, or action, thinking: ‘How might they quickly learn and practice, without getting exhausted?’ Due to performing those deeds he was reborn in a heavenly realm. When he came back to this place he obtained this mark: his calves are like those of an antelope.²⁴¹
- 1.23.1 Possessing this mark, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He quickly obtains the things worthy of a king, the factors, supports, and things befitting a king. That’s what he obtains as king. And what does he obtain as Buddha? He quickly obtains the things worthy of an ascetic, the factors, supports, and things befitting an ascetic. That’s what he obtains as Buddha.” The Buddha spoke this matter.
- 1.24.1 On this it is said:
- 1.24.2 “In professions, knowledge, conduct, and deeds,
he thought of how they might easily learn.

241. It seems that his “swift” teaching techniques evoke the antelope.

Quickly, without tiresome delays,
he taught them things that harm no-one at all.

Having done that skillful deed 1.24.6
whose outcome is happiness,
he gains prominent and elegant calves.
Well-formed in graceful spirals,
he's covered in delicate rising hairs.

They say that person has antelope calves, 1.24.10
and that this is the mark of swift success.
If he desires the things fitting the household life,
not going forth, they'll quickly be his.

But if he chooses the life gone forth, 1.24.14
seeing clearly, loving renunciation,
the peerless renunciate will quickly find
what is fitting and suitable.”²⁴²

12. Delicate Skin

“Mendicants, in some past lives the Realized One was reborn as a 1.25.1
human being. He approached an ascetic or brahmin and asked:
‘Sirs, what is skillful? What is unskillful? What is blameworthy?
What is blameless? What should be cultivated? What should not
be cultivated? Doing what leads to my lasting harm and suffering?
Doing what leads to my lasting welfare and happiness?’ Due to
performing those deeds he was reborn in a heavenly realm. When
he came back to this place he obtained this mark: he has delicate
skin, so delicate that dust and dirt don’t stick to his body.”²⁴³

242. Read *anomanikkamo*.

243. Asking questions leads to wisdom, and the mind of wisdom does not get attached.

1.26.1 Possessing this mark, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He has great wisdom. Of those who enjoy sensual pleasures, none is his equal or better in wisdom. That's what he obtains as king. And what does he obtain as Buddha? He has great wisdom, widespread wisdom, laughing wisdom, swift wisdom, sharp wisdom, and penetrating wisdom. No sentient being is his equal or better in wisdom. That's what he obtains as Buddha." The Buddha spoke this matter.

1.27.1 On this it is said:

1.27.2 "In olden days, in past lives,
eager to understand, he asked questions.
Keen to learn, he waited on renunciates,
heeding their explanation with pure intent.

1.27.6 Due to that deed of acquiring wisdom,
as a human being his skin is delicate.
At his birth
the soothsayers expert in signs prophesied:
'He'll discern delicate matters.'

1.27.10 If he doesn't choose the life gone forth,
he'll roll the wheel and rule the land.
Among those with material things
who have been educated,
none equal or better than him is found.

1.27.14 But if he chooses the life gone forth,
seeing clearly, loving renunciation,
gaining wisdom that's supreme and distinguished,
the one of superb, vast intelligence
attains awakening."

13. Golden Skin

“Mendicants, in some past lives the Realized One was reborn as a human being. He wasn’t irritable or bad-tempered. Even when heavily criticized he didn’t lose his temper, become annoyed, hostile, and hard-hearted, or display annoyance, hate, and bitterness. He donated soft and delicate mats and blankets, and delicate cloths of linen, cotton, silk, and wool. Due to performing those deeds he was reborn in a heavenly realm. When he came back to this place he obtained this mark: he is golden colored; his skin shines like lustrous gold.²⁴⁴ 1.28.1

Possessing this mark, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He obtains soft and delicate mats and blankets, and delicate cloths of linen, cotton, silk, and wool. That’s what he obtains as king. And what does he obtain as Buddha? He obtains soft and delicate mats and blankets, and delicate cloths of linen, cotton, silk, and wool. That’s what he obtains as Buddha.” The Buddha spoke this matter. 1.29.1

On this it is said: 1.30.1

“Fixated on good will, he gave gifts.²⁴⁵ 1.30.2

In an earlier life he poured forth cloth
fine and soft to touch,
like a god pouring rain on this broad earth.²⁴⁶

So doing he passed from here to heaven, 1.30.6
where he enjoyed the fruits of deeds well done.
Here he wins a figure shining like honey-yellow
gold,²⁴⁷

244. Giving fine coverings leads to fine skin. Less obviously, anger is said to lead to discoloring and ugliness.

245. For this positive sense of *adhiṭṭhahi* compare AN 6.52:8.2 and MN 140:11.1.

246. There’s a play on *abhivissaji* (“gave away”) and *abhivassa* (“pouring rain”).

247. *Kanaka*, one of the many Indic words for gold, is from the same Proto-Indo European root as the English word “honey”.

like Indra, the finest of gods.

1.30.10 If that man stays in the house, not wishing to go forth,
he conquers and rules this vast, broad earth.
He obtains abundant excellent cloth,
so delicate and soft to touch.

1.30.14 He receives robes, cloth, and the finest garments²⁴⁸
if he chooses the life gone forth.
For he still partakes of past deed's fruit;
what's been done is never lost."

14. Privates in Foreskin

1.31.1 "Mendicants, in some past lives the Realized One was reborn as a human being. He reunited long-lost and long-separated relatives, friends, loved ones, and comrades. He reunited mother with child and child with mother; father with child and child with father; brother with brother, brother with sister, sister with brother, and sister with sister, bringing them together with rejoicing. Due to performing those deeds he was reborn in a heavenly realm. When he came back to this place he obtained this mark: his private parts are covered in a foreskin.²⁴⁹

1.32.1 Possessing this mark, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He has many sons, over a thousand sons who are valiant and heroic, crushing the armies of his enemies. That's what he obtains as king. And what does he obtain as Buddha? He has many sons, many thousands of sons who are valiant and heroic, crushing the armies of his enemies. That's what he obtains as Buddha." The Buddha spoke this matter.

248. Here *mokkha* = *pāmokkha* ("chief, best").

249. The penis is the generative organ and hence part-creator of family. Being covered suggests that his sexuality was moderated and contained. His role was more than having children, it was building family.

On this it is said: 1.33.1

“In olden days, in past lives,
he reunited long-lost
and long-separated comrades and family,
bringing them together with joy. 1.33.2

By means of these deeds he went to heaven,
where he enjoyed happiness and merriment. 1.33.6
After passing away from there to here,
his private parts are covered in a foreskin.

Such a one has many sons,
over a thousand descendants,
valiant and heroic, devastating foes,
a layman’s joy, speaking kindly. 1.33.10

But if he lives the renunciate life
he has even more sons following his word. 1.33.14
As householder or renunciate,
that’s the meaning shown by this mark.”

The first recitation section is finished.

15–16. Equal Proportions and Touching the Knees

“Mendicants, in some past lives the Realized One was reborn as a 2.1.1
human being. Examining the gathered population, he knew what
they had in common and what was their own; he knew each person,
and he knew the distinctions between people. In each case, he made
appropriate distinctions between people: ‘This one deserves that;
that one deserves this.’ Due to performing those deeds he was reborn
in a heavenly realm. When he came back to this place he obtained
these two marks: he has the proportional circumference of a banyan

tree; and when standing upright and not bending over, the palms of both hands touch the knees.²⁵⁰

2.2.1 Possessing these marks, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He is rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, lots of money and grain, and a full treasury and storehouses. That's what he obtains as king. And what does he obtain as Buddha? He is rich, affluent, and wealthy. He has these kinds of wealth: the wealth of faith, ethics, conscience, prudence, learning, generosity, and wisdom. That's what he obtains as Buddha." The Buddha spoke this matter.

2.3.1 On this it is said:

2.3.2 "Examining the many people in a community,
he weighed, evaluated, and judged each case:
'This one deserves that.'
That's how he used to draw
distinctions between people.

2.3.6 Now standing without bending
he can touch his knees with both hands.
With the remaining ripening
of the fruit of good deeds,
his circumference was that of a great tree.

2.3.10 Learned experts in the many different
signs and marks prophesied:
'The young prince will obtain
many different things that householders deserve.

2.3.14 Here there are many suitable pleasures
for the ruler of the land to enjoy as householder.

250. The banyan tree is not just proportioned, it offers shelter to many creatures. Touching the knees indicates connecting with the manyfolk, who at AN 5.196:3.1 are likened to caterpillars reaching the knees.

But if he gives up all sensual enjoyments,
he will gain the supreme, highest peak of wealth.’”

17–19. A Lion’s Chest, Etc.

“Mendicants, in some past lives the Realized One was reborn as a human being. He wanted what’s best, the welfare, the comfort, and sanctuary of the people, thinking: ‘How might they flourish in faith, ethics, learning, generosity, teachings, and wisdom; in wealth and grain, fields and land, birds and beasts, children and partners; in bondservants, workers, and staff; in family, friends, and kin?’ Due to performing those deeds he was reborn in a heavenly realm. When he came back to this place he obtained these three marks: his chest is like that of a lion; he is filled out between the shoulders; and his torso is cylindrical.”²⁵¹ 2.4.1

Possessing these marks, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He’s not liable to decline. He doesn’t decline in wealth and grain, fields and land, birds and beasts, children and partners; in bondservants, workers, and staff; in family, friends, and kin. He doesn’t decline in any of his accomplishments. That’s what he obtains as king. And what does he obtain as Buddha? He’s not liable to decline. He doesn’t decline in faith, ethics, learning, generosity, and wisdom. He doesn’t decline in any of his accomplishments.²⁵² That’s what he obtains as Buddha.” The Buddha spoke this matter. 2.5.1

On this it is said: 2.6.1

“His wish was this: ‘How may others not decline
in faith, ethics, learning, and intelligence, 2.6.2

251. A *khema* is a sanctuary where animals flourish in peace, without fear of the hunter. Likewise, the Buddha’s body flourishes and has a fullness to it. He is slim but not skinny.

252. Decline in *dhamma* is missing here, but present both above and below in verse.

in generosity, teachings, and much good else,
in coin and grain, fields and lands,

2.6.6 in children, partners, and livestock,
in family, friends, and kin,
in strength, and both beauty and happiness?’
And so he ever desired their success.

2.6.10 His chest was prominent like that of a lion,
filled out between the shoulders,
and torso cylindrical.
Due to the well-done deeds of the past,
he had that portent of non-decline.

2.6.14 Even as layman he grows in coin and grain,
in wives, children, and livestock.
But once gone forth, owning nothing, he attains
the supreme awakening which may never decline.”

20. Ridged Taste Buds

2.7.1 “Mendicants, in some past lives the Realized One was reborn as a human being. He would never hurt any sentient being with fists, stones, rods, or swords. Due to performing those deeds he was reborn in a heavenly realm. When he came back to this place he obtained this mark: he has ridged taste buds. His raised taste receptors, originating in the throat, disperse evenly.

2.8.1 Possessing this mark, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He is rarely ill or unwell. His stomach digests well, being neither too hot nor too cold.²⁵³ That’s what he obtains as king. And what does he obtain as

253. The “ridged taste buds” are not merely for tasting, but support excellent digestion. Kammically, the rationale is that since he did not kill others, now nothing hurts him when he eats.

Buddha? He is rarely ill or unwell. His stomach digests well, being neither too hot nor too cold, but just right, and fit for meditation. That's what he obtains as Buddha." The Buddha spoke this matter.

On this it is said: 2.9.1

"Not with fist or rod or stone, 2.9.2
or sword or beating to death,
or by bondage or threats
did he ever harm anyone.

For that very reason he rejoiced in heaven 2.9.6
after passing away,
finding happiness as a fruit of happy deeds.
With taste receptors prominent
and evenly spreading nutrition,
on his return here he has ridged taste buds.

That's why the clever prophets said: 2.9.10
"This man will have much happiness
as householder or renunciate.
That's the meaning shown by this mark."

21–22. Indigo Eyes

"Mendicants, in some past lives the Realized One was reborn as a 2.10.1
human being. When looking at others he didn't glare, look askance,
or avert his eyes. Being straightforward, he reached out to others
with straightforward intentions, looking at people with kindly eyes.
Due to performing those deeds he was reborn in a heavenly realm.
When he came back to this place he obtained these two marks: his
eyes are indigo, and he has eyelashes like a cow's.²⁵⁴

254. Dark colored eyes give the impression of wide pupils and an open gaze, while the eyelashes of cows lend them a tenderness.

2.11.1 Possessing these marks, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? The people look on him with kindly eyes. He is dear and beloved to the brahmins and householders, people of town and country, finance ministers, military officers, guardsmen, ministers, councillors, rulers, tax beneficiaries, and princes. That's what he obtains as king. And what does he obtain as Buddha? The people look on him with kindly eyes. He is dear and beloved to the monks, nuns, laymen, laywomen, gods, humans, titans, dragons, and centaurs. That's what he obtains as Buddha." The Buddha spoke this matter.

2.12.1 On this it is said:

2.12.2 "With not a glare or glance askance,
nor averting of the eyes;
straightforward, he reached out straightforwardly,
looking at people with kindly eyes.

2.12.6 In good rebirths he enjoyed the fruit
and result, rejoicing there.
But here he has a cow's eyelashes,
and indigo eyes so fair to see.

2.12.10 Many soothsayers, men clever²⁵⁵
and learned in prognostic texts,
expert in cow-like lashes, indicated
he'd be looked upon with kindly eyes.

2.12.14 Even as a householder he'd be regarded kindly,
beloved of the people.
But if he becomes an ascetic, not lay,
as destroyer of sorrow he'll be loved by many."

255. *Abhiyogino* ("soothsayers") is a unique term, explained by the commentary, "they are dedicated to the lore of marks".

23. Crown Like a Turban

“Mendicants, in some past lives the Realized One was reborn as a human being. He was the leader and forerunner of people in skillful behaviors such as good conduct by way of body, speech, and mind, giving and sharing, taking precepts, observing the sabbath, paying due respect to mother and father, ascetics and brahmins, honoring the elders in the family, and various other things pertaining to skillful behaviors.²⁵⁶ Due to performing those deeds he was reborn in a heavenly realm. When he came back to this place he obtained this mark: the crown of his head is like a turban. 2.13.1

Possessing this mark, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He has a large following of brahmins and householders, people of town and country, finance ministers, military officers, guardsmen, ministers, councillors, rulers, tax beneficiaries, and princes. That’s what he obtains as king. And what does he obtain as Buddha? He has a large following of monks, nuns, laymen, laywomen, gods, humans, titans, dragons, and centaurs. That’s what he obtains as Buddha.” The Buddha spoke this matter. 2.14.1

On this it is said: 2.15.1

“Among people of good conduct, he was the leader,
devoted to a life of principle among the principled. 2.15.2
The people followed him,
and he experienced the fruit of good deeds in heaven.

Having experienced that fruit, 2.15.6
he gains a head crowned like a turban.
The experts in omens and signs prophesied:
‘He will be leader of the people.

Among mankind then, as before, 2.15.10

256. The commentary says he took the lead in good deeds “unembarrassed, with head held high, his head filled with rapture and joy”.

they will bring presents for him.
 If he becomes an aristocrat, ruler of the land,
 he'll gain the service of the people.

- 2.15.14 But if that man goes forth,
 he'll be sophisticated, proficient in the teachings.
 Devoted to the virtues of his instruction,
 the people will become his followers.”

24–25. One Hair Per Pore, and a Tuft

- 2.16.1 “Mendicants, in some past lives the Realized One was reborn as a human being. He refrained from lying. He spoke the truth and stuck to the truth. He was honest and dependable, and didn't trick the world with his words. Due to performing those deeds he was reborn in a heavenly realm. When he came back to this place he obtained these two marks: his hairs grow one per pore, and between his eyebrows there grows a tuft, soft and white like cotton-wool.²⁵⁷
- 2.17.1 Possessing these marks, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He has many close adherents among the brahmins and householders, people of town and country, finance ministers, military officers, guardsmen, ministers, councillors, rulers, tax beneficiaries, and princes. That's what he obtains as king. And what does he obtain as Buddha? He has many close adherents among the monks, nuns, laymen, laywomen, gods, humans, titans, dragons, and centaurs. That's what he obtains as Buddha.” The Buddha spoke this matter.
- 2.18.1 On this it is said:
- 2.18.2 “In past lives he was true to his promise,
 with no forked tongue, he shunned lies.
 He never broke his word to anyone,

257. One hair per pore, because his words of truth have only one meaning. Likewise, the tuft conveys purity and integrity.

but spoke what was true, real, and factual.

A tuft so very white like cotton-wool 2.18.6
grew prettily between his eyebrows.
And never two, but only one,
hair grew in each of his pores.

Many soothsayers learned in marks 2.18.10
and expert in signs gathered and prophesied:
‘One like this, with tuft and hair so prominent,
will have many as his close adherents.

Even as householder many people will follow him, 2.18.14
due to the power of deeds in the past.
But once gone forth, owning nothing,
as Buddha the people will follow him.’”

26–27. Forty Gapless Teeth

“Mendicants, in some past lives the Realized One was reborn as a 2.19.1
human being. He refrained from divisive speech. He didn’t repeat in
one place what he heard in another so as to divide people against each
other. Instead, he reconciled those who were divided, supporting
unity, delighting in harmony, loving harmony, speaking words that
promote harmony. Due to performing those deeds he was reborn
in a heavenly realm. When he came back to this place he obtained
these two marks: he has forty teeth, and his teeth have no gaps.²⁵⁸

Possessing these marks, if he stays at home he becomes a wheel- 2.20.1
turning monarch. And what does he obtain as king? His retinue
cannot be divided. This includes brahmins and householders, people

258. The number four connotes “all around, complete, universal”, primarily from the four directions. It is multiplied to eight with the intermediate directions, and ten including above and below. Forty, then, is four times ten, a number of super-inclusiveness or super-universality. The lack of gaps corresponds with the lack of division between his followers.

of town and country, finance ministers, military officers, guardsmen, ministers, councillors, rulers, tax beneficiaries, and princes. That's what he obtains as king. And what does he obtain as Buddha? His retinue cannot be divided. This includes monks, nuns, laymen, laywomen, gods, humans, titans, dragons, and centaurs. That's what he obtains as Buddha." The Buddha spoke this matter.

2.21.1 On this it is said:

2.21.2 "He spoke no words divisive causing friends to split,
creating disputes that foster division,
acting improperly by fostering quarrels,
creating division among friends.

2.21.6 He spoke kind words to foster harmony,
uniting those who are divided.
He eliminated quarrels among the people,
rejoicing together with the united.

2.21.10 In good rebirths he enjoyed the fruit
and result, rejoicing there.
Here his teeth are gapless, close together,
forty standing prominent in his mouth.

2.21.14 If he becomes an aristocrat, ruler of the land,
his assembly will be indivisible.
And as an ascetic, stainless, immaculate,
his assembly will follow him, unshakable."

28–29. A Large Tongue and the Voice of the Divinity

2.22.1 "Mendicants, in some past lives the Realized One was reborn as a human being. He refrained from harsh speech. He spoke in a way that's mellow, pleasing to the ear, lovely, going to the heart, polite, likable and agreeable to the people. Due to performing those deeds

he was reborn in a heavenly realm. When he came back to this place he obtained these two marks: he has a large tongue, and the voice of the Divinity, like a cuckoo's call.

Possessing these marks, if he stays at home he becomes a wheel- 2.23.1
turning monarch. And what does he obtain as king? He has a compelling voice. His words are compelling to brahmins and householders, people of town and country, finance ministers, military officers, guardsmen, ministers, councillors, rulers, tax beneficiaries, and princes. That's what he obtains as king. And what does he obtain as Buddha? He has a compelling voice. His words are compelling to monks, nuns, laymen, laywomen, gods, humans, titans, dragons, and centaurs. That's what he obtains as Buddha." The Buddha spoke this matter.

On this it is said: 2.24.1

"He never spoke a loud harsh word, 2.24.2
insulting, quarrelsome,
causing harm, rude, crushing the people.
His speech was sweet, helpful, and courteous.

He uttered words dear to the mind, 2.24.6
going to the heart, pleasing to the ear.
He enjoyed the fruit of his good verbal conduct,
experiencing the fruit of good deeds in heaven.

Having experienced that fruit, 2.24.10
on his return to here
he acquired the voice of the Divinity.
His tongue was long and wide,
and his speech was compelling.

Even as householder his speech brings prosperity. 2.24.14
But if that man goes forth,
speaking often to the people,
they'll be compelled by his fair words."

30. A Lion-Like Jaw

2.25.1 “Mendicants, in some past lives the Realized One was reborn as a human being. He refrained from talking nonsense. His words were timely, true, and meaningful, in line with the teaching and training. He said things at the right time which were valuable, reasonable, succinct, and beneficial. Due to performing those deeds he was reborn in a heavenly realm. When he came back to this place he obtained this mark: his jaw is like that of a lion.²⁵⁹

2.26.1 Possessing this mark, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He can’t be destroyed by any human foe or enemy. That’s what he obtains as king. And what does he obtain as Buddha? He can’t be destroyed by any foe or enemy whether internal or external; nor by greed, hate, or delusion; nor by any ascetic or brahmin or god or Māra or divinity or by anyone in the world. That’s what he obtains as Buddha.” The Buddha spoke this matter.

2.27.1 On this it is said:

2.27.2 “Neither nonsensical nor silly,
his way of speaking was never loose.
He eliminated what was unbeneficial,
and spoke for the welfare
and happiness of the people.

2.27.6 So doing he passed from here to be reborn in heaven,
where he enjoyed the fruit of deeds well done.
Passing away, on his return to here,
he gained a jaw like the finest of beasts.

2.27.10 He became a king so very hard to defeat,
a mighty lord and ruler of mankind.
He was equal to the best in the city of the Third Heaven,

259. The commentary explains that those who flap their mouths with nonsensical gossip end up with weak or misshapen jaws.

like Indra, the finest of gods.

One such as that is not easily beaten by centaurs,
 titans, spirits, monsters, or gods.
 If he becomes of such a kind,
 he illuminates the quarters and in-between.”

2.27.14

31–32. Even and White Teeth

“Mendicants, in some past lives the Realized One was reborn as a human being. He gave up wrong livelihood and earned a living by right livelihood. He refrained from falsifying weights, metals, or measures; bribery, fraud, cheating, and duplicity; mutilation, murder, abduction, banditry, plunder, and violence. Due to performing, accumulating, heaping up, and amassing those deeds, when his body broke up, after death, he was reborn in a good place, a heavenly realm. There he surpassed the other gods in ten respects: heavenly lifespan, beauty, happiness, glory, sovereignty, sights, sounds, smells, tastes, and touches. When he came back to this place he obtained these two marks: his teeth are even and perfectly white.”²⁶⁰

2.28.1

Possessing these marks, if he stays at home he becomes a king, a wheel-turning monarch, a just and principled king. His dominion extends to all four sides, he achieves stability in the country, and he possesses the seven treasures. He has the following seven treasures: the wheel, the elephant, the horse, the jewel, the woman, the householder, and the commander as the seventh treasure. He has over a thousand sons who are valiant and heroic, crushing the armies of his enemies. After conquering this land girt by sea—free of harassment by bandits, successful and prosperous, safe, blessed, and free of pests—he reigns by principle, without rod or sword. And what does he obtain as king? His retinue is pure. This includes brahmins and householders, people of town and country, finance

2.29.1

260. His teeth are not “crooked” or “stained” by corruption.

ministers, military officers, guardsmen, ministers, councillors, rulers, tax beneficiaries, and princes. That's what he obtains as king.

2.30.1 But if he goes forth from the lay life to homelessness, he becomes a perfected one, a fully awakened Buddha, who draws back the veil from the world. And what does he obtain as Buddha? His retinue is pure. This includes monks, nuns, laymen, laywomen, gods, humans, titans, dragons, and centaurs. That's what he obtains as Buddha." The Buddha spoke this matter.

2.31.1 On this it is said:

2.31.2 "He abandoned wrong livelihood, and created
a way of life that's fair, pure, and just.
He eliminated what was unbeneficial,
and lived for the welfare and happiness of the people.

2.31.6 Having done what's praised
by the clever, the wise, and the good,
that man experienced the fruit in heaven.
Equal to the best in the Third Heaven,
he enjoyed himself with pleasure and play.

2.31.10 From there he passed back to a human life.
With the remaining ripening
of the fruit of good deeds,
he obtained teeth that are even,
gleaming, bright, and white.

2.31.14 Many soothsayers regarded as wise men
gathered and predicted of him:
'With twice-born teeth
so even, so white, so clean and bright
his retinue will be so pure.

2.31.18 As king, his people will also be pure,
when he rules having conquered this earth so broad.

They won't harm the country,
but will live for the welfare
and happiness of the people.

But if he goes forth he'll be an ascetic free of ill, 2.31.22
his passions quelled, the veil drawn back.
Rid of stress and weariness,
he sees this world and the next.

Those who do his bidding, both lay and renunciate, 2.31.26
shake off wickedness, impure and blameworthy.
He's surrounded by pure people, who dispel
stains, callousness, sin, and corruptions.'"

That is what the Buddha said. Satisfied, the mendicants approved 2.31.30
what the Buddha said.

DN 31

Advice to Sigālaka

Singālasutta

- 1.1 SO I HAVE HEARD. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Now at that time the householder's son Sigālaka rose early and left Rājagaha. With his clothes and hair all wet, he raised his joined palms to revere the various quarters—²⁶¹ east, south, west, north, below, and above.²⁶²
- 2.1 Then the Buddha robed up in the morning and, taking his bowl and robe, entered Rājagaha for alms. He saw Sigālaka revering the various quarters and said to him, "Householder's son, why are you revering the various quarters in this way?"

261. Sigālaka only appears in this sutta. His name means "little jackal".

262. Śatapatha Brāhmaṇa 5.5.1 recommends offerings to Agni in the east, Indra or Soma in the south, the All-gods in the west, Mitra and Varuṇa in the north, and Bṛhaspati in the middle. The quarters themselves are divine, since one can travel them and never reach the end (Bṛhadāraṇyaka Upaniṣad 4.1.5). Atharva Veda 12.3.7–10 gives a domestic prayer for the quarters; here Yama dwells in the south with the Fathers, while Soma is in the west, and the other directions are not associated with specific deities. Vājasaneyi Saṃhitā 22.24a worships the six directions. Maitrī Upaniṣad 7.1–6 details the spiritual meanings of the six quarters. In Buddhism, the quarters are said to be inhabited by the respective Four Great Kings as per DN 32.

“Sir, on his deathbed my father said to me: ‘My dear, please revere the quarters.’²⁶³ Honoring, respecting, and venerating my father’s words, I rose early and left Rājagaha and, with my clothes and hair all wet, raised my joined palms to revere the various quarters—east, south, west, north, below, and above.” 2.7

1. The Six Directions

“Householder’s son, that’s not how the six directions should be revered in the training of the Noble One.”²⁶⁴ 2.12

“But sir, how should the six directions be revered in the training of the Noble One? Sir, please teach me this.” 2.13

“Well then, householder’s son, listen and apply your mind well, I will speak.” 2.15

“Yes, sir,” replied Sigālaka. The Buddha said this: 2.16

“Householder’s son, a noble disciple gives up four corrupt deeds, doesn’t do bad deeds on four grounds, and avoids six drains on wealth. When they’ve left these fourteen bad things behind they have the six directions covered.²⁶⁵ They’re practicing to win in both worlds, and they succeed in this world and the next. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm. 3.1

263. Sigālaka followed blindly without considering the meaning as urged by Chāndogya Upaniṣad 1.3.11.

264. It is unusual to find “six” directions. Normally it is four, then eight (with intermediate directions), then ten (above and below). Praśna Upaniṣad 1.6 lists the six, then the intermediates.

265. The Buddha outlines the contents of the discourse to follow.

2. Four Corrupt Deeds

- 3.5 What four corrupt deeds have they given up?²⁶⁶ Killing living creatures, stealing, sexual misconduct, and lying: these are corrupt deeds. These are the four corrupt deeds they've given up.”
- 3.8 That is what the Buddha said. Then the Holy One, the Teacher, went on to say:
- 4.1 “Killing, stealing,
telling lies,
and committing adultery:
astute people don't praise these things.”

3. Four Grounds

- 5.1 “On what four grounds do they not do bad deeds?²⁶⁷ One does bad deeds prejudiced by favoritism, hostility, stupidity, and cowardice. When a noble disciple is not prejudiced by favoritism, hostility, stupidity, and cowardice, they don't do bad deeds on these four grounds.”
- 5.5 That is what the Buddha said. Then the Holy One, the Teacher, went on to say:
- 6.1 “If you act against the teaching
out of favoritism, hostility, cowardice, or stupidity,
your fame shrinks,
like the moon in the waning fortnight.
- 6.5 If you don't act against the teaching
out of favoritism, hostility, cowardice, and stupidity,

266. The teaching is structured to reinforce memorization. Give the number of items (twice), so you will notice if any are missing; list the items; recapitulate the numbers; then recapitulate the items once more in verse.

267. First we learned what the bad deeds were, now we learn why people do them.

your fame swells,
like the moon in the waxing fortnight.”

4. Six Drains on Wealth

“What six drains on wealth do they avoid?²⁶⁸ Habitually engaging in 7.1
the following things is a drain on wealth: consuming beer, wine, and
liquor intoxicants; roaming the streets at night; frequenting festivals;
gambling; bad friends; laziness.²⁶⁹

5. Six Drawbacks of Drinking

There are these six drawbacks of habitually consuming beer, wine, 8.1
and liquor that cause intoxication.²⁷⁰ Immediate loss of wealth,
promotion of quarrels, susceptibility to illness, disrepute, indecent
exposure; and weakened wisdom is the sixth thing. These are the
six drawbacks of habitually consuming beer, wine, and liquor intoxi-
cants.

6. Six Drawbacks of Roaming the Streets at Night

There are these six drawbacks of roaming the streets at night. Your- 9.1
self, your partners and children, and your property are all left un-
guarded. You’re suspected of bad deeds. Untrue rumors spread

268. “Drains on wealth” is *apāyamukha*, literally “openings for departure”. This is emphasized here since Sigālaka wants to be a good son and not squander the family fortune.

269. The most common phrase in Pali for alcoholic beverages lists three items. *Surā* is brewed from grains with yeast (Bu Pc 51:2.1.2) *Meraya* is made from flowers, fruits, or sugars (Bu Pc 51:2.1.4). *Madya* is apparently a catchall. Together they correspond fairly well with the modern classification of alcoholic drinks as “beer, wine, and liquor”. See also Manu 11.94, Arthaśāstra 2.25, Suśrutasaṃhitā 1.45, Amarakośodghāṭana 3.6.

270. Now each of the six drains on wealth are expanded and explained.

about you. You're at the forefront of many things that entail suffering. These are the six drawbacks of roaming the streets at night.

7. Six Drawbacks of Festivals

- 10.1 There are these six drawbacks of frequenting festivals. You're always thinking: 'Where's the dancing? Where's the singing? Where's the music? Where are the stories? Where's the applause? Where are the kettledrums?' These are the six drawbacks of frequenting festivals.

8. Six Drawbacks of Gambling

- 11.1 There are these six drawbacks of habitually gambling. Victory breeds enmity. The loser mourns their money. There is immediate loss of wealth. A gambler's word carries no weight in public assembly. Friends and colleagues treat them with contempt. And no-one wants to marry a gambler, for they think: 'This individual is a gambler—they're not able to support a partner.' These are the six drawbacks of habitually gambling.

9. Six Drawbacks of Bad Friends

- 12.1 There are these six drawbacks of bad friends. You become friends and companions with those who are addicts, carousers, drunkards, frauds, swindlers, and thugs. These are the six drawbacks of bad friends.

10. Six Drawbacks of Laziness

- 13.1 There are these six drawbacks of habitual laziness. You don't get your work done because you think: 'It's too cold! It's too hot. It's too late! It's too early! I'm too hungry! I'm too full!' By dwelling on so many excuses for not working, you don't make any more money, and the

money you already have runs out. These are the six drawbacks of habitual laziness.”

That is what the Buddha said. Then the Holy One, the Teacher, 13.5
went on to say:

“Some are just drinking buddies, 14.1
some call you their dear, dear friend,
but a true friend is one
who stands by you in need.

Sleeping late, adultery, 14.5
making enemies, harmfulness,
bad friends, and avarice:
these six grounds ruin a person.

With bad friends, bad comrades, 14.9
bad behavior and alms-resort,
a man falls to ruin
in both this world and the next.

Dice, women, toddy, song and dance;²⁷¹ 14.13
sleeping by day and roaming at night;
bad friends, and avarice:
these six grounds ruin a person.

They play dice and drink beer, 14.17
and consort with women loved by others.
Associating with the worse, not the better,
they diminish like the waning moon.

One who is broke and destitute due to toddy,²⁷² 14.21
thirsty, drinking in the bar,
drowning in debt,

271. *Vārunī* is said to have been distilled from hogweed with palm sap, “toddy”.

272. Assume *vāruṇī* is a truncated instrumental.

will quickly lose their way.²⁷³

14.25 When you're in the habit of sleeping late,
seeing night as time to rise,
and always getting drunk,
you can't keep up the household life.

14.29 'Too cold, too hot,
too late,' they say.
When the young neglect their work like this,
riches pass them by.²⁷⁴

14.33 But one who considers heat and cold
as no more than blades of grass—
he does his duties as a man,
and happiness never fails.”

11. Fake Friends

15.1 “Householder's son, you should recognize these four enemies disguised as friends: the taker, the talker, the flatterer, the spender.

16.1 You can recognize a fake friend who's all take on four grounds.

16.2 Your possessions end up theirs.
Giving little, they expect a lot.
They do their duty out of fear.
They associate for their own advantage.

16.6 You can recognize a fake friend who's all take on these four grounds.

17.1 You can recognize a fake friend who's all talk on four grounds.
They're hospitable in the past. They're hospitable in the future.
They're full of meaningless pleasantries. When something needs

273. *Kāhiti* is third person singular future of *karoti*.

274. The subcommentary explains *atthā* as *dhanā* (“riches”).

doing in the present they point to their own misfortune. You can recognize a fake friend who's all talk on these four grounds.

You can recognize a fake friend who's a flatterer on four grounds. 18.1
They support you equally in doing bad and doing good. They praise you to your face, and put you down behind your back. You can recognize a fake friend who's a flatterer on these four grounds.

You can recognize a fake friend who's a spender on four grounds. 19.1
They accompany you when drinking, roaming the streets at night, frequenting festivals, and gambling. You can recognize a fake friend who's a spender on these four grounds."

That is what the Buddha said. Then the Holy One, the Teacher, 19.4
went on to say:

"One friend is all take, 20.1
another all talk;
one's just a flatterer,
and one's a comrade who spends.

An astute person understands 20.5
these four enemies for what they are
and keeps them at a distance,
as they'd shun a risky road."

12. Good-Hearted Friends

"Householder's son, you should recognize these four good-hearted 21.1
friends: the helper, the friend in good times and bad, the counselor,
and the one who's sympathetic.

You can recognize a good-hearted friend who's a helper on four 22.1
grounds. They guard you when you're negligent. They guard your
property when you're negligent. They keep you safe in times of
danger. When something needs doing, they provide you with twice
the money you need. You can recognize a good-hearted friend who's
a helper on these four grounds.

- 23.1 You can recognize a good-hearted friend who's the same in good times and bad on four grounds. They tell you secrets. They keep your secrets. They don't abandon you in times of trouble. They'd even give their life for your welfare. You can recognize a good-hearted friend who's the same in good times and bad on these four grounds.
- 24.1 You can recognize a good-hearted friend who's a counselor on four grounds. They keep you from doing bad. They support you in doing good. They teach you what you do not know. They explain the path to heaven. You can recognize a good-hearted friend who's a counselor on these four grounds.
- 25.1 You can recognize a good-hearted friend who's sympathetic on four grounds. They don't delight in your misfortune. They delight in your good fortune. They keep others from criticizing you. They encourage praise of you. You can recognize a good-hearted friend who's sympathetic on these four grounds."
- 25.4 The Buddha spoke this matter. Then the Holy One, the Teacher, went on to say:
- 26.1 "A friend who's a helper,
one the same in both pleasure and pain,
a friend of good counsel,
and one of sympathy;
- 26.5 an astute person understands
these four friends for what they are
and carefully looks after them,
like a mother the child at her breast.
The astute and virtuous
shine like a burning flame.
- 26.11 They pick up riches as bees
roaming round pick up pollen.
And their riches proceed to grow,
like a termite mound piling up.

In gathering wealth like this,
 a householder does enough for their family.
 And they'd hold on to friends
 by dividing their wealth in four.

26.15

One portion is to enjoy.
 Two parts invest in work.
 And the fourth should be kept
 for times of trouble.”

26.19

13. Covering the Six Directions

“And how, householder's son, does a noble disciple cover the six directions?²⁷⁵ These six directions should be recognized: parents as the east, tutors as the south, partner and children as the west, friends and colleagues as the north, bondservants and workers as beneath, and ascetics and brahmins as above.²⁷⁶

27.1

A child should serve their parents as the eastern quarter in five ways, thinking: ‘I will support those who supported me. I’ll do my duty for them. I’ll maintain the family lineage. I’ll take care of the inheritance. When they have passed away, I’ll make an offering on their behalf.’ Parents served by the children in these five ways show sympathy to them in five ways. They keep them from doing bad. They support them in doing good. They train them in a profession. They connect them with a suitable partner. They transfer the inheritance in due time. Parents served by their children in these five ways show

28.1

275. Having explained the six drains on wealth, the Buddha moves on to the next item in the table of contents.

276. Parents are in the east because that is where the sun is born. Tutors are to the south (*dakkhiṇā*) as they are owed an offering (*dakkhiṇā*). Family is one's legacy, so they lie with the setting sun in the west. Good friends keep you on the upright way to the north. Servants support you and make your life possible, like the earth below. And spiritual teachers lead you to heaven or transcendence above.

sympathy to them in these five ways. And that's how the eastern quarter is covered, kept safe and free of peril.

29.1 A pupil should serve their tutor as the southern quarter in five ways: by rising for them, by serving them, by listening well, by looking after them, and by carefully learning their profession. Tutors served by their pupils in these five ways show sympathy to them in five ways. They make sure they're well educated and well drilled in memorization. They clearly explain all the knowledge of the profession. They introduce them to their friends and colleagues. They provide protection in every region.²⁷⁷ Tutors served by their pupils in these five ways show sympathy to them in these five ways. And that's how the southern quarter is covered, kept safe and free of peril.

30.1 A husband should serve his wife as the western quarter in five ways: by treating her with honor, by not looking down on her, by not being unfaithful, by relinquishing authority to her, and by presenting her with adornments.²⁷⁸ A wife served by her husband in these five ways shows sympathy to him in five ways. She's well-organized in her work. She manages the domestic help. She's not unfaithful. She preserves his earnings. She's deft and tireless in all her duties. A wife served by her husband in these five ways shows sympathy to him in these five ways. And that's how the western quarter is covered, kept safe and free of peril.

31.1 A gentleman should serve his friends and colleagues as the northern quarter in five ways: giving, kindly words, taking care, equality, and not using tricky words. Friends and colleagues served by a gentleman in these five ways show sympathy to him in five ways. They guard him when they're negligent. They guard his property when they're negligent. They keep him safe in times of danger. They don't abandon him in times of trouble. They honor his descendants.

277. "Protection in every region" (*disāsu parittāṇaṃ*) refers to when the student has completed their studies and goes off to travel, the teacher does what they can to ensure their safety in other regions.

278. Marriage is based on mutual care and respect, not on dominance and obedience.

Friends and colleagues served by a gentleman in these five ways show sympathy to him in these five ways. And that's how the northern quarter is covered, kept safe and free of peril.

A master should serve their bondservants and workers as the lower quarter in five ways: by organizing work according to ability, by paying food and wages, by nursing them when sick, by sharing special treats, and by giving time off work. Bondservants and workers served by a master in these five ways show sympathy to him in five ways. They get up first, and go to bed last. They don't steal. They do their work well. And they promote a good reputation. Bondservants and workers served by a master in these five ways show sympathy to him in these five ways. And that's how the lower quarter is covered, kept safe and free of peril. 32.1

A gentleman should serve ascetics and brahmins as the upper quarter in five ways: by loving deeds of body, speech, and mind, by not turning them away at the gate, and by providing them with material needs. Ascetics and brahmins served by a gentleman in these five ways show sympathy to him in six ways. They keep him from doing bad. They support him in doing good. They think of him with kindly thoughts. They teach him what he does not know. They clarify what he's already learned. They explain the path to heaven. Ascetics and brahmins served by a gentleman in these five ways show sympathy to him in these six ways. And that's how the upper quarter is covered, kept safe and free of peril." 33.1

The Buddha spoke this matter. Then the Holy One, the Teacher, went on to say: 33.7

"Parents are the east,
tutors the south,
wives and child the west,
friends and colleagues the north, 34.1

servants and workers below,
and ascetics and brahmins above. 34.5
By honoring these quarters

a householder does enough for their family.

34.9 The astute and the virtuous,
the gentle and the articulate,
the humble and the kind:
they're the kind who win glory.

34.13 The diligent, not lazy,
those not disturbed by troubles,
those consistent in conduct, the intelligent:
they're the kind who win glory.

34.17 The inclusive, the makers of friends,
the bountiful, those rid of stinginess,
those who lead, train, and persuade:
they're the kind who win glory.

34.21 Giving and kindly words,
taking care here,
and treating equally in worldly conditions,
as they deserve in each case;
these ways of being inclusive in the world
are like a moving chariot's linchpin.

34.27 If there were no such ways of being inclusive,
neither mother nor father
would be respected and honored
for what they've done for their children.

34.31 But since these ways of being inclusive do exist,
the astute do regard them well,
so they achieve greatness
and are praised."

35.1 When this was said, Sigālaka the householder's son said to the
Buddha, "Excellent, sir! Excellent! As if he were righting the over-

turned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, the Buddha has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

DN 32

The Āṭānāṭiya Protection

Āṭānāṭiyasutta

1. The First Recitation Section

- 1.1 SO I HAVE HEARD.²⁷⁹ At one time the Buddha was staying near Rājagaha, on the Vulture’s Peak Mountain. Then, late at night, the four great kings—with large armies of spirits, centaurs, gnomes, and dragons—set guards, troops, and wards at the four quarters and then, lighting up the entire Vulture’s Peak with their beauty, went up to the Buddha, bowed, and sat down to one side. Before sitting down to one side, some spirits bowed, some exchanged greetings and polite conversation, some held up their joined palms toward the Buddha, some announced their name and clan, while some kept silent.
- 2.1 Seated to one side, the Great King Vessavaṇa said to the Buddha,²⁸⁰ “Sir, some high spirits have confidence in the Buddha, some do not. Some middling spirits have confidence in the Buddha, some

279. This discourse bears similarities to the Mahāsamayasutta (DN 20). Thematically, that discourse is about the devotion of the deities, whereas this is about protection for the mendicants. | I believe this is only place in whole canon that lists the *bhāṇavāra* at the start.

280. Here Kuvera is called Vessavaṇa, which our text below explains as being derived from the name of his city.

do not. Some low spirits have confidence in the Buddha, some do not. But mostly the spirits don't have confidence in the Buddha. Why is that? Because the Buddha teaches them to refrain from killing living creatures, stealing, lying, sexual misconduct, and consuming beer, wine, and liquor intoxicants. But mostly they don't refrain from such things. They don't like that or approve of it.

Sir, there are disciples of the Buddha who frequent remote lodgings in the wilderness and the forest that are quiet and still, far from the madding crowd, remote from human settlements, and fit for retreat. There dwell high spirits who have no confidence in the Buddha's dispensation. To give them confidence, may the Buddha please learn the Āṭānāṭiya protection for the guarding, protection, safety, and comfort of the monks, nuns, laymen, and laywomen." The Buddha consented with silence. 2.13

Then, knowing that the Buddha had consented, on that occasion Great King Vessavaṇa recited the Āṭānāṭiya protection.²⁸¹ 3.1

"Hail Vipassī,²⁸² 3.2
the glorious Clear-eyed One!
Hail Sikhī,
sympathetic for all beings!

Hail Vessabhū, 3.6
cleansed and austere!
Hail Kakusandha,
crusher of Māra's army!

Hail Koṇāgamana, 3.10
the brahmin who has lived the life!
Hail Kassapa,
everywhere free!

281. "Protection" is *rakkhā*, which is a synonym of *paritta*.

282. For these verses, I lean heavily on the translation by Ānandajoti, *The Āṭānāṭiya Discourse*. They are commonly recited in Theravada countries today. The recital begins with the seven Buddhas, for which see DN 14.

- 3.14 Hail Aṅgīrasa,²⁸³
the glorious Sakyan!
He taught this Dhamma
that dispels all suffering.
- 3.18 Those in the world who are quenched,
truly discerning,
not backbiters; such people
being great of heart and intrepid,
- 3.22 revere that Gotama;
he who is helpful to gods and humans,
accomplished in knowledge and conduct,
great of heart and intrepid.
- 4.1 Where rises the sun—²⁸⁴
Aditi's child, the great orb,
who in his rising
dispels the night,
and of whom, when sun has risen,
it is said to be the day—
- 4.7 there is a deep lake,
an ocean of flowing waters.
That's how they understand that lake there,²⁸⁵
as an ocean of flowing waters.
- 4.11 From here that is the eastern quarter,

283. Here Aṅgīrasa is used as a name rather than a descriptive epithet. Aṅgīras was one of the Vedic sages and the Aṅgīrasas are his descendants. Aṅgīras is regarded as the *pravara* or revered ancestor of the Gotama clan. Both names are associated with light: *aṅgīrasa* shares a root and is often synonymous with *agni* (“fire”), while *gotama* means “light dispelling dark”.

284. Here begins a series of verses dedicated to the divinities in each of the four quarters, proceeding in the standard way: east, south, west, north.

285. This is according to the commentary (*taṃ rahadaṃ tattha evaṃ jānanti*).

so the people say.
That quarter is warded
by a great king, glorious,

the lord of the centaurs; 4.15
his name is Dhataratṭha.
He delights in song and dance,
honored by the centaurs.

And he has many mighty sons 4.19
all of one name, so I've heard.
Eighty, and ten, and one—
all of them named Indra.

After seeing the Awakened One, 4.23
the Buddha, Kinsman of the Sun,
they revere him from afar,
the one great of heart and intrepid.

Homage to you, O thoroughbred! 4.27
Homage to you, supreme among men!
You examine us skillfully;²⁸⁶
the non-humans bow to you.
We've been asked many a time,
'Do you bow to Gotama the victor?'

And so we ought to declare: 4.33
'We bow to Gotama the victor,
accomplished in knowledge and conduct!
We bow to Gotama the awakened!'

286. This relates back to the basic problem facing the *yakkhas*: shame. They know what they do is wrong, but they like it and hence feel shame when hearing the Dhamma. But the Buddha treats them with respect, without shaming or bias, and thus is able to lead them to the good. The commentary implicitly connects this line with DN 30:2.1.2, where the Buddha “examines” (*samakkhati*) the population for their individual and shared traits.

- 5.1 It's where the departed go, they say,²⁸⁷
 who are dividers and backbiters,
 killers and hunters,
 bandits and frauds.
- 5.5 From here that is the southern quarter,
 so the people say.
 That quarter is warded
 by a great king, glorious,
- 5.9 the lord of the gnomes;
 his name is Virūḷha.
 He delights in song and dance,
 honored by the gnomes.
- 5.13 And he has many mighty sons
 all of one name, so I've heard.
 Eighty, and ten, and one—
 all of them named Indra.
- 5.17 After seeing the Awakened One,
 the Buddha, Kinsman of the Sun,
 they revere him from afar,
 the one great of heart and intrepid.
- 5.21 Homage to you, O thoroughbred!
 Homage to you, supreme among men!
 You examine us skillfully;
 the non-humans bow to you.
 We've been asked many a time,
 'Do you bow to Gotama the victor?'

287. The south has the shortest and least auspicious description. To the extent that it relates to physical geography, this echoes the perception of northerners at the time that the south of India lay outside the "civilized" realms (*āryāvarta*).

And so we ought to declare: 5.27

‘We bow to Gotama the victor,
accomplished in knowledge and conduct!
We bow to Gotama the awakened!’

Where sets the sun—²⁸⁸ 6.1

Aditi’s child, the great orb,
who in his setting
ends the day,
and of whom, when sun has set,
it is said to be the night—

there is a deep lake in that place, 6.7

an ocean of flowing waters.
That’s how they understand that lake there,
as an ocean of flowing waters.

From here that is the western quarter, 6.11

so the people say.
That quarter is warded
by a great king, glorious,

the lord of the dragons; 6.15

his name is Virūpakkha.
He delights in song and dance,
honored by the dragons.

And he has many mighty sons 6.19

all of one name, so I’ve heard.
Eighty, and ten, and one—
all of them named Indra.

After seeing the Awakened One, 6.23

the Buddha, Kinsman of the Sun,

288. The description of the west mirrors the east.

they revere him from afar,
the one great of heart and intrepid.

6.27 Homage to you, O thoroughbred!
Homage to you, supreme among men!
You examine us skillfully;
the non-humans bow to you.
We've been asked many a time,
'Do you bow to Gotama the victor?'

6.33 And so we ought to declare:
'We bow to Gotama the victor,
accomplished in knowledge and conduct!
We bow to Gotama the awakened!'

7.1 Where the lovely land north of Kuru is,²⁸⁹
and the beautiful Mount Meru,²⁹⁰
humans born there
are unselfish, without possessions.²⁹¹

7.5 They do not sow the seed,
nor do they draw the plough.
The rice eaten by people²⁹²
ripens in untilled soil,

289. The description of the north is by far the most elaborate. | The "land north of Kuru" (*uttarakuru*) is mentioned in Sanskrit and Greek literature, where it sometimes appears as an actual country and other times as a place of fantasy. Attempts to locate it in a specific region in or beyond the Himalayas have proven inconclusive.

290. Meru is another place that appears sometimes as a physical mountain and other times purely mystical. As home of the gods (SnP 3.11:4.3), its peak is accessible only by psychic powers (Thig 14.1:19.3, MN 50:30.1). It is the center of the world in Buddhist, Hindu, and Jain cosmologies. Today it is sometimes identified with Mount Kailash.

291. This agrees with the description at AN 9.21:1.3.

292. Due to their lack of selfishness, they live in a kinder state of nature, which we selfish humans have lost (DN 27:16.1).

- free of powder or husk, pure, 7.9
 fragrant, with only the rice-grain.
 After cooking in a tandoor oven,²⁹³
 they enjoy eating that food.
- Having prepared a cow with hooves uncloven,²⁹⁴ 7.13
 they're drawn about from place to place.
 Having prepared a beast with hooves uncloven,
 they're drawn about from place to place.
- Having prepared a woman-drawn carriage,²⁹⁵ 7.17
 they're drawn about from place to place.
 Having prepared a man-drawn carriage,
 they're drawn about from place to place.
- Having prepared a girl-drawn carriage, 7.21
 they're drawn about from place to place.
 Having prepared a boy-drawn carriage,
 they're drawn about from place to place.
- Having ascended their vehicle, 7.25
 that king's servants
 tour about in every quarter,
- provided with heavenly vehicles 7.28
 of elephant and of horse.
 And there are mansions and palanquins
 for that great and glorious king.

293. *Tuṇḍikīre* is explained by the commentary as “firestone”. In the notes to his translation, Walshe suggests a relation with tandoor, which has been found as far back as the Indus Valley Civilization, a millennium before the Buddha.

294. Cloven and uncloven was an important classification of animals in the *Dharmaśāstras*.

295. The commentary says they were mostly carried on the backs of pregnant women(!). But the verb *anuyanti* indicates, rather, that they were “drawn along after”, which suggests a rickshaw.

- 7.32 And he has cities, too,
well-built in the sky:
Āṭānāṭā, Kusināṭā, Parakusināṭā,²⁹⁶
Nāṭapuriyā, and Parakusiṭānāṭā.²⁹⁷
- 7.36 To the north is Kapīvanta,²⁹⁸
and Janogha lies beyond.²⁹⁹
And there's Navanavutiya, Ambara-ambaravatiya,³⁰⁰
and the royal capital named Ālakamandā.³⁰¹
- 7.40 The Great King Kuvera, dear sir,
has a capital named Visāṇā,³⁰²
which is why the great king
is called 'Vessavaṇa'.

296. The discourse is named after the first of these cities. The name is hard to explain, but all the names in this series have the element *nāṭa*, which is probably the name of the people. One meaning of *nāṭa* is “dance”, and one of the unique features of this discourse is that each of the Four Great Kings is said to delight in song and dance. There is a long history of dancing divinities in India, and images of dancers go back as far as the Indus Valley Civilization. If we take *nāṭa* in the sense “the people of the dance”, *kusināṭā* would therefore be “dancers of the grass” after the *kusa* grass essential to the Vedic rites of kingship. *Parakusināṭā* is the “further dancers of the grass”, and *parakusiṭānāṭā* is probably a variation on that. *Nāṭapuriyā* is the “citadel of the dancers”. Each of these associates the people of the dance with the idea of protection or authority, agreeing with the context, where the cities are said to belong to a great king. Thus the prefix *āṭā-* probably stems from *tāṇa* (“shelter, refuge”; the same root as *paritta*), in the sense of the “refuge of the dancers”.

297. Adopt the reading *nāṭapuriyā* found in Sinhalese-script manuscripts against the Mahāsaṅgīti's *nāṭasuriyā*.

298. “Abounding in monkeys”.

299. “Flood of folk”.

300. *Navanavutiya* is “the city of the ninety-nine” i.e. three times thirty-three. | *Ambara* is “sky”.

301. Also encountered at DN 17:1.3.8 and DN 16:5.18.5. *Alakā* is the capital of Kuvera in Sanskrit sources.

302. The city *Visāṇa* is not encountered elsewhere, but it means “horn”, possibly reinforcing the importance of “song and dance”.

These each individually inform the King: 7.44
 Tatolā, Tattalā, Tatotalā,³⁰³
 Ojasi, Tejasi, Tatojasi,³⁰⁴
 Sūra, Rājā, Ariṭṭha, and Nemi.³⁰⁵

There is a lake there too named Dharaṇī,³⁰⁶ 7.48
 whence the clouds rain forth,
 and the rains disperse.
 There is a hall there too named Sālavatī,³⁰⁷

where the spirits frequent. 7.52
 There the trees are ever in fruit,
 with many different flocks of birds.
 Peacocks and herons call out there,
 and the sweet cuckoos too.

One bird cries out ‘Live, live!’, 7.57
 another ‘Lift up your heart!’

303. These three names appear to be purely onomatopoeic, perhaps echoing musical sounds.

304. These names suggest a connection with sustenance: “Nutritive”, “Powerful”, “Nourished by That”.

305. These are a set of associated solar names. Ariṭṭha and Nemi appear compounded in Sanskrit, Ariṣṭanemi, which evokes the powerful chariot of a conqueror (“indestructible rim”, Rig Veda 1.89.6, 1.180.10, 3.53.17, 10.178.1). It was the name of the 22nd Jain *tirthaṅkara*, and in Brahmanical texts of several figures, including a dragon (Mahābhārata 1.59.39a, 11.14.62a, etc.) and an Asura king (Bhāgavatapurāṇa 8.6.31, 8.10.10). Along with the divine steed Tārksya, he is associated with Garuḍa, and was probably originally an epithet for the unstoppable wheel of the Sun, Sūra. This line, then, while a simple list of four names in Pali, appears to be a fragmented memory of a Vedic conception which might be translated: “King Sun, (the wheel) of indestructible rim”.

306. *Dharaṇī* the “bearer” is also a pregnant woman or Mother Earth.

307. *Sāla* means “hall” or “sal tree”, but the commentary says it was surrounded by creepers of that name.

There are cocks and kookaburras,³⁰⁸
and in the wood the woodpeckers.³⁰⁹

- 7.61 The parrots and mynah cry out there,
and the ‘little stick-boy’ birds.
Kuvera’s pond of rushes
is lovely all the time.
- 7.65 From here that is the northern quarter,
so the people say.
That quarter is warded
by a great king, glorious,
- 7.69 the lord of spirits;
his name is Kuvera.
He delights in song and dance,
honored by the spirits.
- 7.73 And he has many mighty sons
all of one name, so I’ve heard.
Eighty, and ten, and one—
all of them named Indra.
- 7.77 After seeing the Awakened One,
the Buddha, Kinsman of the Sun,
they revere him from afar,
the one great of heart and intrepid.
- 7.81 Homage to you, O thoroughbred!

308. *Kuḷirakā* appears to be the name of a crab-eating bird (*kuḷīra*). In honor of my native country, I name it after the kookaburra, which eats crabs and is renowned for its cry.

309. In Ja 547:426.2 we find *koṭṭhā pokkharasātakā*, where the *koṭṭhā* is evidently a woodpecker. *Satapatta* can mean woodpecker or lotus (or crane or peacock), and perhaps there is an association here, the “hundred-leaved [bird] of the lotus pond”.

Homage to you, supreme among men!
 You examine us skillfully;
 the non-humans bow to you.
 We've been asked many a time,
 'Do you bow to Gotama the victor?'

And so we ought to declare:
 'We bow to Gotama the victor,
 accomplished in knowledge and conduct!
 We bow to Gotama the awakened!'

7.87

This, good fellow, is the Āṭānāṭiya protection for the guarding, 8.1
 protection, safety, and comfort of the monks, nuns, laymen, and
 laywomen.

The monks, nuns, laymen, and laywomen should learn this Ā- 8.2
 ṭānāṭiya protection well and completely memorize it. If anyone who
 does so is approached while walking, standing, sitting, or lying down
 by any non-human being with malicious intent—including males,
 females, boys, girls, chief ministers, councillors, and servants among
 the spirits, centaurs, gnomes, and dragons—that non-human will
 receive no homage or respect in any village or town. And they will
 receive no ground or dwelling in my capital of Ālakamandā. Nor
 will they get to go to the conference of the spirits. In addition, the
 non-humans would not give or take them in marriage. They'd heap
 personal abuse on them, drop an empty bowl on their head, and
 even split their head into seven pieces!

For there are, good fellow, non-humans who are fierce, cruel, and 9.1
 violent. They don't obey the Great Kings or their men or their men's
 men. They're said to be rebelling against the Great Kings. They're
 just like the bandits in the king of Magadha's realm who don't obey
 the king, his men, or his men's men, and are said to be rebelling
 against the king.

If any non-human being with malicious intent—including males, 9.6
 females, boys, girls, ministers, councillors, and servants among the
 spirits, centaurs, gnomes, and dragons—approaches a monk, nun,

layman, or laywoman while walking, standing, sitting, or lying down, one ought to yell, cry, and scream to the spirits, great spirits, generals, great generals: ‘This spirit’s got me! This spirit’s entered me! This spirit’s annoying me! This spirit’s harassing me! This spirit’s hurting me! This spirit’s harming me! This spirit won’t let me go!’

10.1 To what spirits, great spirits, generals, great generals?

10.2 ‘Indra, Soma, and Varuṇa,³¹⁰
Bhāradvāja, the Progenitor,³¹¹
Candana and Kāmaseṭṭha,
Kinnughaṇḍu and Nighaṇḍu,

10.6 Panāda and Opamañña,
and Mātali, the god’s charioteer.
Cittasena the centaur,
and the kings Nala and Janesabha,

10.10 Sātāgira, Hemavata,
Puṇṇaka, Karatiya, and Guḷa;³¹²
Sivaka and Mucalinda,³¹³
Vessāmitta, Yugandhara,³¹⁴

10.14 Gopāla, Suppagedha,³¹⁵

310. For these gods, see my comment on DN 13:25.2. Here I will comment on the names not discussed elsewhere, especially in DN 20.

311. This is presumably Bharadvāja Bārhaspatya, the rishi ancestor of the Bhāradvāja clan, many members of which are encountered in the suttas. It is unusual to find him listed along with the primary Vedic gods. The Bhāradvāja verses are mostly collected in the sixth book of the Rig Veda, where they show a special devotion to the god Pūṣan. See also note on SN 7.1:1.2.

312. These deities appear nowhere else. *Puṇṇaka* is “full”, *guḷa* is “lump”, and *karatiya* is unclear (“bean-like?”).

313. The *yakkha* Sivaka (“blissful, auspicious”) helped Anāthapiṇḍika visit the Buddha (SN 10.8:1.12); he is possibly to be identified with Shiva. | The dragon king Mucalinda sheltered the Buddha after his awakening (Ud 2.1:2.2).

314. *Yugandhara* is the tutelary deity of the mountain of that name.

315. *Gopāla* is “cowherd”, an epithet of both Krishna and Shiva. | *Suppagedha* (or *supparodha*) is obscure.

Hiri, Netti, and Mandiya;³¹⁶
 Pañcālacaṇḍa, Ālavaka,³¹⁷
 Pajjunna, Sumana, Sumukha,³¹⁸
 Dadhimukha, Maṇi, Māṇivara, Dīgha,³¹⁹
 together with Serīsaka.³²⁰

This, good fellow, is the Āṭānāṭiya protection for the guarding, 11.1
 protection, safety, and comfort of the monks, nuns, laymen, and
 laywomen. Well, now, good fellow, I must go. I have many duties,
 and much to do.”

“Please, Great Kings, go at your convenience.” 11.3

Then the four great kings got up from their seats, bowed, and 11.4
 respectfully circled the Buddha, keeping him on their right side,
 before vanishing right there. And before the other spirits present
 vanished, some bowed and respectfully circled the Buddha, keeping
 him on their right side, some exchanged greetings and polite con-
 versation, some held up their joined palms toward the Buddha, some
 announced their name and clan, while some kept silent.

The first recitation section is finished.

316. “Shame”, “conduit” (or “craving”), and “stupidity” seem like odd compan-
 ions.

317. A saying by Pañcālacaṇḍa at SN 2.7 is quoted by Udāyī and explained
 by Ānanda at AN 9.42. He would appear to be the fierce (*caṇḍa*) protector of
 the Pañcāla clan, but a Pañcālacaṇḍa appears as a brahmin teacher (Aitereya
 Āraṇyaka 3.1.6, Śāṅkhāyana Āraṇyaka 7.19, Gopatha Brāhmaṇa 1.1.27n). |
 Ālavaka is the tutelary deity of Ālavī (SN 10.12, Snp 1.10).

318. Pajjuna is Parjanya, the Vedic god of rain, especially the thunderstorm. His
 daughters appear in SN 1.39 and SN 1.40. | *Sumana* is “Happyheart”, *sumukha*
 is “Fairface”.

319. *Dadhimukha* is “Milkface”, and in the Mahābhārata is a name of a dragon.
 | *Maṇi* is “gem”. | *Māṇivara* is “fine gem”, although the commentary takes this
 as two names. | *Dīgha* is identified by the commentary with *Dīgha Parajana* of
 MN 31:21.1.

320. *Serīsaka* means “of *sirīsa* wood”, perhaps the tutelary deity of a forest.

2. The Second Recitation Section

- 12.1 Then, when the night had passed, the Buddha told the mendicants all that had happened, repeating all the verses spoken. Then he added:
- 13.1 “Mendicants, learn the Āṭānāṭīya protection! Memorize the Āṭānāṭīya protection! Remember the Āṭānāṭīya protection! The Āṭānāṭīya protection is beneficial, and is for the guarding, protection, safety, and comfort of the monks, nuns, laymen, and laywomen.”
- 13.5 That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

DN 33

Reciting in Concert

Saṅgītisutta

SO I HAVE HEARD. At one time the Buddha was wandering in the land of the Mallas together with a large Saṅgha of five hundred mendicants when he arrived at a Mallian town named Pāvā.³²¹ There he stayed in Cunda the smith's mango grove.³²² 1.1.1

Now at that time a new town hall named Ubbhaṭaka had recently been constructed for the Mallas of Pāvā. It had not yet been occupied by an ascetic or brahmin or any person at all.³²³ The Mallas of Pāvā 1.2.1

321. This discourse picks up from DN 29:17.1, where the Buddha urges that the Saṅgha should gather and recite the Dhamma for the long lasting of the dispensation. There he lists the 37 factors of awakening, a standard early collation of practice-oriented teachings that are primarily collected in the Mahāvagga of the Saṃyutta Nikāya. This discourse is a late one, and appears to be an initial attempt to compile a more thorough list of the Buddha's teachings. The Sarvāstivāda version of the same discourse formed the basis of one of their seven Abhidhamma books, the Saṅgītiparyāya.

322. At AN 10.176 Cunda asks about the purity of the western brahmins; at DN 16:4.13.5 = Ud 8.5 he offers the Buddha's last meal; at Snp 1.5 he asks about a true ascetic.

323. The completion of a town hall was celebrated by a talk for the Sakyans SN 35.243:1.2 and MN 53:2.1. Such halls were community meeting places that played a central role in civic society and communal decision-making in democratic republics such as the Mallas and the Sakyans. The Buddha's participation is a sign of his support for their civic and democratic process.

also heard that the Buddha had arrived and was staying in Cunda's mango grove. Then they went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, a new town hall named Ubbhāṭaka has recently been constructed for the Mallas of Pāvā. It has not yet been occupied by an ascetic or brahmin or any person at all. May the Buddha be the first to use it, and only then will the Mallas of Pāvā use it. That would be for the lasting welfare and happiness of the Mallas of Pāvā." The Buddha consented in silence.

1.3.1 Then, knowing that the Buddha had consented, the Mallas got up from their seat, bowed, and respectfully circled the Buddha, keeping him on their right. Then they went to the new town hall, where they spread carpets all over, prepared seats, set up a water jar, and placed an oil lamp. Then they went back to the Buddha, bowed, stood to one side, and told him of their preparations, saying, "Please, sir, come at your convenience."

1.4.1 Then the Buddha robed up and, taking his bowl and robe, went to the new town hall together with the Saṅgha of mendicants. Having washed his feet he entered the town hall and sat against the central column facing east. The Saṅgha of mendicants also washed their feet, entered the town hall, and sat against the west wall facing east, with the Buddha right in front of them. The Mallas of Pāvā also washed their feet, entered the town hall, and sat against the east wall facing west, with the Buddha right in front of them.

1.4.4 The Buddha spent much of the night educating, encouraging, firing up, and inspiring the Mallas with a Dhamma talk. Then he dismissed them, "The night is getting late, Vāseṭṭhas.³²⁴ Please go at your convenience."

1.4.7 "Yes, sir," replied the Mallas. They got up from their seat, bowed, and respectfully circled the Buddha, keeping him on their right, before leaving.

324. As at DN 16:5.19.2, the Mallas are called Vāseṭṭhas after the family lineage of their priest (*purohita*).

Soon after they left, the Buddha looked around the Saṅgha of mendicants, who were so very silent. He addressed Venerable Sāriputta, “Sāriputta, the Saṅgha of mendicants is rid of dullness and drowsiness. Give them some Dhamma talk as you feel inspired. My back is sore, I’ll stretch it.”³²⁵ 1.5.1

“Yes, sir,” Sāriputta replied. 1.5.6

And then the Buddha spread out his outer robe folded in four and laid down in the lion’s posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up. 1.5.7

Now at that time the Jain ascetic of the Nātika clan had recently passed away at Pāvā.³²⁶ With his passing the Jain ascetics split, dividing into two factions, arguing, quarreling, and disputing, continually wounding each other with barbed words: “You don’t understand this teaching and training. I understand this teaching and training. What, you understand this teaching and training? You’re practicing wrong. I’m practicing right. I stay on topic, you don’t. You said last what you should have said first. You said first what you should have said last. What you’ve thought so much about has been disproved. Your doctrine is refuted. Go on, save your doctrine! You’re trapped; get yourself out of this—if you can!” 1.6.1

You’d think there was nothing but slaughter going on among the Jain ascetics. And the Jain Nātika’s white-clothed lay disciples were disillusioned, dismayed, and disappointed in the Jain ascetics. They were equally disappointed with a teaching and training so poorly explained and poorly propounded, not emancipating, not leading to 1.6.4

325. The Buddha likewise mentions his bad back and invites another monk to teach in both the other suttas where he is first to teach in a new hall (MN 53:5.3, SN 35.243:3.4), and also on the *uposatha* at Naḷakapāna (AN 10.67, AN 10.68). These were all occasions when the community was sitting late into the night.

326. As at DN 29:1.3 and MN 104:2.1, in both of which the Buddha was in the Sakyan lands at this time. There, the news is conveyed to the Buddha by the novice Cunda. Perhaps he was confused with Cunda the smith.

peace, proclaimed by someone who is not a fully awakened Buddha, with broken monument and without a refuge.

- 1.7.1 Then Sāriputta told the mendicants about these things. He went on to say, “That’s what happens, reverends, when a teaching and training is poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha. But this teaching is well explained and well propounded to us by the Blessed One, emancipating, leading to peace, proclaimed by someone who is a fully awakened Buddha. You should all recite this in concert, without disputing, so that this spiritual path may last for a long time. That would be for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans.

- 1.7.7 And what is that teaching?

1. Ones

- 1.7.10 There are teachings grouped by one that have been rightly explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha.³²⁷ You should all recite these in concert, without disputing, so that this spiritual path may last for a long time. That would be for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans. What are the teachings grouped by one?

- 1.8.2 All sentient beings are sustained by food.³²⁸

327. Sāriputta adopts the “Aṅguttara principle” of arranging teachings by number rather than the “Saṃyutta principle” of arrangement by topic. Thus this list of teachings has more in common with the Aṅguttara Nikāya than with the Buddha’s original list of Saṃyutta topics. I note unusual or rare terms, but the references here are meant to be indicative rather than comprehensive.

328. AN 10.27:10.5, AN 10.28:4.5, Kp 4:1.2. | Compare Bṛhadāranyaka Upaniṣad 5.12.1, “for all these beings are contained in food”, Chāndogya Upaniṣad 1.11.9, “all these beings live when they partake of food”, Taittiriya Upaniṣad 2.2.1, “any creatures who dwell on earth are produced from food, and by food alone they live.”

All sentient beings are sustained by conditions.³²⁹ 1.8.3

These are the teachings grouped by one that have been rightly explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha.³³⁰ You should all recite these in concert, without disputing, so that this spiritual path may last for a long time. That would be for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans. 1.8.4

2. Twos

There are teachings grouped by two that have been rightly explained by the Buddha. You should all recite these in concert. What are the teachings grouped by two? 1.9.1

Name and form. 1.9.4

Ignorance and craving for continued existence.³³¹ 1.9.5

Views favoring continued existence and views favoring ending existence.³³² 1.9.6

Lack of conscience and prudence. 1.9.7

Conscience and prudence. 1.9.8

Being hard to admonish and having bad friends. 1.9.9

Being easy to admonish and having good friends. 1.9.10

Skill in offenses and skill in resolving offenses.³³³ 1.9.11

Skill in meditative attainments and skill in emerging from those attainments.³³⁴ 1.9.12

329. This phrase is unique, but here *saṅkhārā* (“conditions”) is a synonym of *āhāra* (“food, fuel, nutriment”).

330. The paucity of teachings of “one” reflects the fact that the Aṅguttara Nikāya Ones consists mostly of longer teachings that have been split into atoms to artificially create “ones”.

331. AN 4.254:3.2.

332. AN 2.91:1.3, SN 22.80:9.2.

333. These Vinaya concepts also at AN 2.97:1.3.

334. AN 2.163:1.3.

- 1.9.13 Skill in the elements and skill in application of mind.³³⁵
- 1.9.14 Skill in the sense fields and skill in dependent origination.³³⁶
- 1.9.15 Skill in what is possible and skill in what is impossible.³³⁷
- 1.9.16 Integrity and scrupulousness.
- 1.9.17 Patience and gentleness.
- 1.9.18 Camaraderie and hospitality.
- 1.9.19 Harmlessness and purity.
- 1.9.20 Lack of mindfulness and lack of situational awareness.
- 1.9.21 Mindfulness and situational awareness.
- 1.9.22 Not guarding the sense doors and eating too much.
- 1.9.23 Guarding the sense doors and moderation in eating.
- 1.9.24 The power of reflection and the power of development.³³⁸
- 1.9.25 The power of mindfulness and the power of immersion.
- 1.9.26 Serenity and discernment.
- 1.9.27 The basis of serenity and the basis of exertion.³³⁹
- 1.9.28 Exertion, and not being scattered.
- 1.9.29 Failure in ethics and failure in view.
- 1.9.30 Accomplishment in ethics and accomplishment in view.
- 1.9.31 Purification of ethics and purification of view.
- 1.9.32 Purification of view and making an effort in line with that view.
- 1.9.33 Inspiration, and making a suitable effort when inspired by inspiring places.
- 1.9.34 To never be content with skillful qualities, and to never stop trying.
- 1.9.35 Knowledge and freedom.
- 1.9.36 Knowledge of ending and knowledge of non-arising.³⁴⁰

335. AN 2.96:1.3.

336. MN 115:3.3.

337. MN 115:3.3.

338. AN 2.11:1.3.

339. *Samathanimitta* at SN 46.2:14.2 and SN 46.51:11.2; *paggahanimitta* at AN 3.102.

340. “Knowledge of ending” (*khaye nāṇam*) refers to the aggregates; it is discussed at SN 12.23. | “Knowledge of non-arising” (*anuppāde nāṇam*) is the knowledge that one will not be born again.

These are the teachings grouped by two that have been rightly explained by the Buddha. You should all recite these in concert. 1.9.37

3. Threes

There are teachings grouped by three that have been rightly explained by the Buddha. You should all recite these in concert. What are the teachings grouped by three? 1.10.1

Three unskillful roots: greed, hate, and delusion. 1.10.4

Three skillful roots: contentment, love, and understanding. 1.10.6

Three ways of performing bad conduct: by body, speech, and mind. 1.10.8

Three ways of performing good conduct: by body, speech, and mind. 1.10.10

Three unskillful thoughts: sensuality, malice, and cruelty. 1.10.12

Three skillful thoughts: renunciation, good will, and harmlessness. 1.10.14

Three unskillful intentions: sensuality, malice, and cruelty. 1.10.16

Three skillful intentions: renunciation, good will, and harmlessness. 1.10.18

Three unskillful perceptions: sensuality, malice, and cruelty. 1.10.20

Three skillful perceptions: renunciation, good will, and harmlessness. 1.10.22

Three unskillful elements: sensuality, malice, and cruelty. 1.10.24

Three skillful elements: renunciation, good will, and harmlessness. 1.10.26

Another three elements: sensuality, form, and formlessness. 1.10.28

Another three elements: form, formlessness, and cessation. 1.10.30

Another three elements: lower, middle, and higher.³⁴¹ 1.10.32

Three cravings: for sensual pleasures, to continue existence, and to end existence. 1.10.34

Another three cravings: sensuality, form, and formlessness. 1.10.36

Another three cravings: form, formlessness, and cessation. 1.10.38

Three fetters: substantialist view, doubt, and misapprehension of precepts and observances. 1.10.40

Three defilements: sensuality, desire for continued existence, and ignorance. 1.10.42

341. SN 14.13, AN 3.76, AN 3.77.

- 1.10.44 *Three realms of existence:* sensual, form, and formless.
- 1.10.46 *Three searches:* for sensual pleasures, for continued existence, and for a spiritual path.
- 1.10.48 *Three kinds of discrimination:* ‘I’m better’, ‘I’m equal’, and ‘I’m worse’.
- 1.10.50 *Three periods:* past, future, and present.
- 1.10.52 *Three extremes:* substantial reality, the origin of substantial reality, and the cessation of substantial reality.³⁴²
- 1.10.54 *Three feelings:* pleasure, pain, and neutral.
- 1.10.56 *Three forms of suffering:* the suffering inherent in painful feeling, the suffering inherent in conditions, and the suffering inherent in perishing.³⁴³
- 1.10.58 *Three heaps:* the heap of surety in the wrong way, the heap of surety in the right way, and the heap of lack of surety.³⁴⁴
- 1.10.60 *Three darknesses:* one is doubtful, uncertain, undecided, and lacking confidence about the past, future, and present.³⁴⁵
- 1.10.62 *Three things a Realized One need not hide:* The Realized One’s behavior by way of body, speech, and mind is pure. He has no misconduct in these three ways that need be hidden, thinking: ‘Don’t let others find this out about me!’³⁴⁶
- 1.10.69 *Three possessions:* greed, hate, and delusion.
- 1.10.71 *Three fires:* greed, hate, and delusion.

342. At AN 4.33:2.2 cessation is the middle, not an extreme. But SN 22.103 has four extremes.

343. SN 38.14:1.4, SN 45.165:1.3.

344. The “right way” is the eightfold path, the “wrong way” the opposite (SN 45.21. “Surety in the right way” is mentioned often (eg. AN 5.151), but “surety in the wrong way” seems to be found only in later texts. “Lack of surety” is impermanence. And elsewhere these are not said to be “heaps”.

345. Despite the explanation, and the prevalence of reading *kaṅkhā*, the commentary requires the Mahāsaṅgīti reading *tama*.

346. AN 7.58.

Another three fires: a fire for those worthy of offerings dedicated to the gods, a fire for householders, and a fire for those worthy of a religious donation.³⁴⁷ 1.10.73

Threefold classification of the physical: visible and resistant, invisible and resistant, and invisible and non-resistant.³⁴⁸ 1.10.75

Three choices: good choices, bad choices, and imperturbable choices. 1.10.77

Three individuals: a trainee, an adept, and one who is neither a trainee nor an adept.³⁴⁹ 1.10.79

Three seniors: a senior by birth, a senior in the teaching, and a senior by convention.³⁵⁰ 1.10.81

Three grounds for making merit: giving, ethical conduct, and meditation. 1.10.83

Three grounds for accusations: what is seen, heard, and suspected. 1.10.85

Three kinds of sensual rebirth: There are sentient beings who desire what is present. They fall under the sway of presently arisen sensual pleasures. Namely, humans, some gods, and some beings in the underworld. This is the first kind of sensual rebirth. There are sentient beings who desire to create. Having repeatedly created, they fall under the sway of sensual pleasures. Namely, the gods who love to imagine. This is the second kind of sensual rebirth. There are sentient beings who desire what is created by others. They fall under the sway of sensual pleasures created by others. Namely, the 1.10.87

347. AN 7.47:12.3. | For *dakḥiṇeyyaggi*, compare Sanskrit *dakṣiṇāgni*, a fire sacrifice for ancestors established in a hearth to the south.

348. Elsewhere found only in Abhidhamma. “Visible and resistant” refers to material phenomena perceivable by the eye. “Invisible and resistant” is a shorthand for material phenomena that are not perceivable by the eye, but which nonetheless impinge on other senses, such as sounds or smells. “Invisible and non-resistant” includes form perceived solely in the mind.

349. The last item is elsewhere found only in Abhidhamma texts. A “trainee” is a noble one who has at least entered the path to stream-entry; an “adept” (*asekkha*) has completed their training; one who is neither is yet to begin.

350. Only found here.

gods who control what is imagined by others. This is the third kind of sensual rebirth.³⁵¹

1.10.94 *Three kinds of pleasant rebirth:* There are sentient beings who, having repeatedly given rise to it, dwell in pleasure. Namely, the gods of the Divinity's host. This is the first pleasant rebirth. There are sentient beings who are drenched, steeped, filled, and soaked with pleasure. Every so often they feel inspired to exclaim: 'Oh, what bliss! Oh, what bliss!' Namely, the gods of streaming radiance. This is the second pleasant rebirth. There are sentient beings who are drenched, steeped, filled, and soaked with pleasure. Since they're truly content, they experience pleasure. Namely, the gods of universal beauty. This is the third pleasant rebirth.³⁵²

1.10.104 *Three kinds of wisdom:* the wisdom of a trainee, the wisdom of an adept, and the wisdom of one who is neither a trainee nor an adept.³⁵³

1.10.106 *Another three kinds of wisdom:* wisdom produced by thought, learning, and meditation.³⁵⁴

1.10.108 *Three weapons:* learning, seclusion, and wisdom.³⁵⁵

1.10.110 *Three faculties:* the faculty of understanding that one's enlightenment is imminent, the faculty of enlightenment, and the faculty of one who is enlightened.³⁵⁶

1.10.112 *Three eyes:* the eye of the flesh, the eye of clairvoyance, and the eye of wisdom.

1.10.114 *Three trainings:* in higher ethics, higher mind, and higher wisdom.

351. Iti 95.

352. The first is unique, the next two from AN 5.170.

353. These are Abhidhamma categories.

354. Otherwise found only in Abhidhamma and other late texts.

355. The "weapon of learning" is at AN 7.67:17.3, the "weapon of wisdom" in verse at Dhṛp 40:3 and Thag 16.3:17.3.

356. Found at SN 48.23:1.3 and Iti 62:2.3, this went on to become a standard Abhidhamma set.

Three kinds of development: the development of physical endurance, the development of the mind, and the development of wisdom.³⁵⁷ 1.10.116

Three unsurpassable qualities: unsurpassable seeing, practice, and freedom.³⁵⁸ 1.10.118

Three kinds of immersion: Immersion with placing the mind and keeping it connected. Immersion without placing the mind, merely keeping it connected. Immersion without placing the mind or keeping it connected.³⁵⁹ 1.10.120

Another three kinds of immersion: emptiness, signless, and undirected.³⁶⁰ 1.10.122

Three purities: purity of body, speech, and mind.³⁶¹ 1.10.124

Three kinds of sagacity: sagacity of body, speech, and mind.³⁶² 1.10.126

Three skills: skill in progress, skill in regress, and skill in means.³⁶³ 1.10.128

Three vanities: the vanity of health, the vanity of youth, and the vanity of life.³⁶⁴ 1.10.130

Three ways of putting something in charge: putting oneself, the world, or the teaching in charge.³⁶⁵ 1.10.132

357. The first two at MN 36.

358. MN 35:26.2.

359. This threefold presentation of the process of absorption focuses on *vitakka* (“placing the mind”) and *vicāra* (“keeping it connected”), looking closely at how they cease (see also DN 34:1.4.7, MN 128:31.4, SN 43.3:1.2, and AN 8.63:3.1). The standard *jhāna* formula focuses more on the refinement of feelings, from which perspective the first two stages of immersion here fall under the “rapture and bliss born of seclusion”, while only the third qualifies as “rapture and bliss born of immersion”. Thus Analayo describes the two descriptions’ as “complementary perspectives on the same process of deepening concentration” (*Comparative Study*, vol. ii, pg. 739, note 263).

360. AN 3.183–352:1.3.

361. AN 3.121, Iti 66.

362. AN 3.122, Iti 67.

363. AN 6.79:1.3; explained at Vb 16:259.1. These passages, and Thag 2.19:2.1, are the earliest appearances of the phrase “skill in means” (*upāyakosalla*) that would become famous in later Buddhism.

364. AN 3.39:6.3.

365. AN 3.40:1.3.

- 1.10.134 *Three topics of discussion:* You might discuss the past: ‘That is how it was in the past.’ You might discuss the future: ‘That is how it will be in the future.’ Or you might discuss the present: ‘This is how it is at present.’³⁶⁶
- 1.10.141 *Three knowledges:* recollection of past lives, knowledge of the death and rebirth of sentient beings, and knowledge of the ending of defilements.
- 1.10.143 *Three meditative abidings:* the heavenly meditation, the divine meditation, and the noble meditation.³⁶⁷
- 1.10.145 *Three demonstrations:* The demonstration of psychic power, the demonstration of revealing, and the demonstration of instruction.³⁶⁸
- 1.10.147 These are the teachings grouped by three that have been rightly explained by the Buddha. You should all recite these in concert.

4. Fours

- 1.11.1 There are teachings grouped by four that have been rightly explained by the Buddha. You should all recite these in concert. What are the teachings grouped by four?
- 1.11.4 *Four kinds of mindfulness meditation:* It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.
- 1.11.9 *Four right efforts:* A mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don’t arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that

366. AN 3.67.

367. Called “high and luxurious beds” at AN 3.63:5.3.

368. AN 3.60:8.3.

skillful qualities that have arisen remain, are not lost, but increase, mature, and are completed by development.

Four bases of psychic power: A mendicant develops the basis of 1.11.14
psychic power that has immersion due to enthusiasm, and active effort. They develop the basis of psychic power that has immersion due to mental development, and active effort. They develop the basis of psychic power that has immersion due to energy, and active effort. They develop the basis of psychic power that has immersion due to inquiry, and active effort.

Four absorptions: A mendicant, quite secluded from sensual plea- 1.11.19
sures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’ With the giving up of pleasure and pain and the disappearance of former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

Four ways of developing immersion further: There is a way of de- 1.11.24
veloping immersion further that leads to blissful meditation in this life. There is a way of developing immersion further that leads to gaining knowledge and vision. There is a way of developing immersion further that leads to mindfulness and awareness. There is a way of developing immersion further that leads to the ending of defilements.

And what is the way of developing immersion further that leads to 1.11.29
blissful meditation in this life? It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters

and remains in the first absorption ... second absorption ... fourth absorption. This is the way of developing immersion further that leads to blissful meditation in this life.

1.11.34 And what is the way of developing immersion further that leads to gaining knowledge and vision? A mendicant applies their mind to the perception of light, focusing on the perception of day regardless of whether it's night or day. And so, with an open and unenveloped heart, they develop a mind that's full of radiance. This is the way of developing immersion further that leads to gaining knowledge and vision.

1.11.38 And what is the way of developing immersion further that leads to mindfulness and awareness? A mendicant knows feelings as they arise, as they remain, and as they go away. They know perceptions as they arise, as they remain, and as they go away. They know thoughts as they arise, as they remain, and as they go away. This is the way of developing immersion further that leads to mindfulness and awareness.

1.11.43 And what is the way of developing immersion further that leads to the ending of defilements? A mendicant meditates observing rise and fall in the five grasping aggregates. 'Such is form, such is the origin of form, such is the ending of form. Such are feelings ... perceptions ... choices ... consciousness, such is the origin of consciousness, such is the ending of consciousness.' This is the way of developing immersion further that leads to the ending of defilements.³⁶⁹

1.11.51 *Four limitless states:* A mendicant meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. They meditate spreading a heart full of compassion ... rejoicing ... equanimity to one direction, and to the second, and to the third, and to the fourth. In the

369. AN 4.41.

same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.³⁷⁰

Four formless states: A mendicant, going totally beyond perceptions of form, with the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, enters and remains in the dimension of infinite space. Going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, they enter and remain in the dimension of infinite consciousness. Going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, they enter and remain in the dimension of nothingness. Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception.³⁷¹ 1.11.56

Four supports: After appraisal, a mendicant uses some things, endures some things, avoids some things, and gets rid of some things.³⁷² 1.11.61

Four noble traditions: A mendicant is content with any kind of robe, and praises such contentment. They don’t try to get hold of a robe in an improper way. They don’t get upset if they don’t get a robe. And if they do get a robe, they use it untied, uninfatuated, unattached, seeing the drawback, and understanding the escape. And on account of that they don’t glorify themselves or put others down. A mendicant who is deft, tireless, aware, and mindful in this is said to stand in the ancient, primordial noble tradition. 1.11.63

Furthermore, a mendicant is content with any kind of almsfood ... 1.11.66

Furthermore, a mendicant is content with any kind of lodgings ... 1.11.68

370. These are described as “limitless” in the formula, but this is the only early text they are called the “four limitless states” (or “immeasurables”). This is a sign of systematization.

371. Often described as “formless”, here is the only place we find “four formless states” (*ārūppā*).

372. AN 10.20:6.1.

- 1.11.70 Furthermore, a mendicant enjoys giving up and loves to give up. They enjoy meditation and love to meditate. But they don't glorify themselves or put down others on account of their love for giving up and meditation. A mendicant who is deft, tireless, aware, and mindful in this is said to stand in the ancient, primordial noble tradition.³⁷³
- 1.11.72 *Four efforts:* The efforts to restrain, to give up, to develop, and to preserve.³⁷⁴ And what is the effort to restrain? When a mendicant sees a sight with their eyes, they don't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint. When they hear a sound with their ears ... When they smell an odor with their nose ... When they taste a flavor with their tongue ... When they feel a touch with their body ... When they know an idea with their mind, they don't get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint. This is called the effort to restrain.
- 1.11.84 And what is the effort to give up? It's when a mendicant doesn't tolerate a sensual, malicious, or cruel thought that's arisen, but gives it up, gets rid of it, eliminates it, and obliterates it. They don't tolerate any bad, unskillful qualities that have arisen, but give them up, get rid of them, eliminate them, and obliterate them. This is called the effort to give up.
- 1.11.90 And what is the effort to develop? It's when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely

373. AN 4.28. The sequence of *pahāna* ("giving up") and *bhāvanā* ("meditation") is swapped as compared with AN 4.28:4.1.

374. AN 4.14.

on seclusion, fading away, and cessation, and ripen as letting go. This is called the effort to develop.

And what is the effort to preserve? It's when a mendicant preserves a meditation subject that's a fine basis of immersion: the perception of a skeleton, a worm-infested corpse, a livid corpse, a split open corpse, or a bloated corpse. This is called the effort to preserve. 1.11.99

Four knowledges: knowledge of the teaching, inferential knowledge, knowledge of encompassing, and conventional knowledge.³⁷⁵ 1.11.102

Another four knowledges: knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. 1.11.104

Four factors of stream-entry: associating with true persons, listening to the true teaching, rational application of mind, and practicing in line with the teaching.³⁷⁶ 1.11.106

Four factors of a stream-enterer: A noble disciple has experiential confidence in the Buddha: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' They have experiential confidence in the teaching: 'The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.' They have experiential confidence in the Saṅgha: 'The 1.11.108

375. "Knowledge of the teaching" is the understanding of the observable principles of the teaching. | "Inferential knowledge" applies that to the past and future, especially in understanding the minds and behaviors of others without reading their minds. | "Knowledge of encompassing" is the psychic ability to read or "encompass" the mind of another. | "Conventional knowledge" is explained as understanding that is not included in the former three (Vb 16:310.1). It would especially include Vinaya matters that are agreed on "by convention" (AN 8.90:1.2, DN 33:1.10.82). | The first two are found at SN 12.33:14.2; see notes there for further discussion. The four are found at DN 34:1.5.3 and Vb 16:307.1.

376. SN 55.50:1.1.

Saṅgha of the Buddha's disciples is practicing the way that's good, direct, systematic, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha's disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.' And a noble disciple's ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.³⁷⁷

1.11.116 *Four fruits of the ascetic life*: stream-entry, once-return, non-return, and perfection.³⁷⁸

1.11.118 *Four elements*: earth, water, fire, and air.

1.11.120 *Four foods*: edible food, whether solid or subtle; contact is the second, mental intention the third, and consciousness the fourth.³⁷⁹

1.11.122 *Four grounds for consciousness*: As long as consciousness remains, it gets involved with form, supported by form, grounded on form. And with a sprinkle of relishing, it grows, increases, and matures. Or consciousness gets involved with feeling ... Or consciousness gets involved with perception ... Or as long as consciousness remains, it gets involved with choices, supported by choices, grounded on choices. And with a sprinkle of relishing, it grows, increases, and matures.³⁸⁰

1.11.127 *Four prejudices*: making decisions prejudiced by favoritism, hostility, stupidity, and cowardice.³⁸¹

1.11.129 *Four things that give rise to craving*: Craving arises in a mendicant for the sake of robes, almsfood, lodgings, or rebirth in this or that state.³⁸²

377. This discourse distinguishes the "factors of a stream-enterer" (*sotāpannassa āṅgāni*) from the "factors of stream-entry" (*sotāpattiyaṅgāni*), but elsewhere only the latter term is used SN 12.42:3.1, AN 9.28:4.1.

378. SN 45.35:1.8.

379. MN 9:11.4, SN 12.11:1.5, etc.

380. SN 22.54:2.1, etc.

381. AN 4.18, etc.

382. AN 4.9.

Four ways of practice: painful practice with slow insight, painful practice with swift insight, pleasant practice with slow insight, and pleasant practice with swift insight.³⁸³ 1.11.134

Another four ways of practice: impatient practice, patient practice, taming practice, and calming practice. 1.11.136

Four footprints of the Dhamma: contentment, good will, right mindfulness, and right immersion.³⁸⁴ 1.11.138

Four ways of taking up practices: There is a way of taking up practices that is painful now and results in future pain. There is a way of taking up practices that is painful now but results in future pleasure. There is a way of taking up practices that is pleasant now but results in future pain. There is a way of taking up practices that is pleasant now and results in future pleasure. 1.11.140

Four spectrums of the teaching: ethics, immersion, wisdom, and freedom. 1.11.145

Four powers: energy, mindfulness, immersion, and wisdom.³⁸⁵ 1.11.147

Four foundations: the foundations of wisdom, truth, generosity, and peace.³⁸⁶ 1.11.149

Four ways of answering questions: There is a question that should be answered categorically. There is a question that should be answered analytically. There is a question that should be answered with a counter-question. There is a question that should be set aside.³⁸⁷ 1.11.151

Four deeds: There are deeds that are dark with dark result. There are deeds that are bright with bright result. There are deeds that are dark and bright with dark and bright result.³⁸⁸ There are neither dark 1.11.153

383. AN 4.163.

384. AN 4.29.

385. AN 9.5:1.1.

386. MN 140:11.1.

387. AN 3.67:2.2.

388. By treating ethical decisions via a tetralemma, the Buddha rejects the “law of the excluded middle” and the consequent belief that acts must be either right or wrong.

nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.³⁸⁹

1.11.158 *Four things to be realized:* Past lives are to be realized with recollection. The passing away and rebirth of sentient beings is to be realized with vision. The eight liberations are to be realized with direct meditative experience. The ending of defilements is to be realized with wisdom.³⁹⁰

1.11.163 *Four floods:* the floods of sensuality, desire for rebirth, views, and ignorance.³⁹¹

1.11.165 *Four yokes:* the yokes of sensuality, desire for rebirth, views, and ignorance.³⁹²

1.11.167 *Four unyokings:* unyoking from the yokes of sensuality, desire for rebirth, views, and ignorance.

1.11.169 *Four ties:* the personal ties to covetousness, ill will, misapprehension of precepts and observances, and the insistence that this is the only truth.³⁹³

1.11.171 *Four kinds of grasping:* grasping at sensual pleasures, views, precepts and observances, and theories of a self.

1.11.173 *Four kinds of reproduction:* reproduction for creatures born from an egg, from a womb, from moisture, or spontaneously.³⁹⁴

1.11.175 *Four kinds of conception:* Someone is unaware when conceived in their mother's womb, unaware as they remain there, and unaware as they emerge. This is the first kind of conception. Furthermore, someone is aware when conceived in their mother's womb, but unaware as they remain there, and unaware as they emerge. This is the second kind of conception. Furthermore, someone is aware when conceived in their mother's womb, aware as they remain there, but unaware

389. MN 57:7.1, AN 4.236.

390. AN 4.189, but the order there is direct experience, recollection, vision, wisdom.

391. SN 35.238:12.2, etc.

392. This and the next at AN 4.10.

393. SN 45.174.

394. MN 12:32.1. The four describe the births of different kinds of *nāga*, etc. (eg. SN 29.1).

as they emerge. This is the third kind of conception. Furthermore, someone is aware when conceived in their mother's womb, aware as they remain there, and aware as they emerge. This is the fourth kind of conception.³⁹⁵

Four kinds of reincarnation in a life-form: There is a reincarnation 1.11.180
in a life-form where only one's own intention is effective, not that
of others. There is a reincarnation in a life-form where only the in-
tention of others is effective, not one's own. There is a reincarnation
in a life-form where both one's own and others' intentions are effec-
tive. There is a reincarnation in a life-form where neither one's own
nor others' intentions are effective.³⁹⁶

Four ways of purifying a religious donation: There's a religious dona- 1.11.185
tion that's purified by the giver, not the recipient. There's a religious
donation that's purified by the recipient, not the giver. There's a re-
ligious donation that's purified by neither the giver nor the recipient.
There's a religious donation that's purified by both the giver and the
recipient.³⁹⁷

Four ways of being inclusive: giving, kindly words, taking care, and 1.11.190
equality.³⁹⁸

Four ignoble expressions: speech that's false, divisive, harsh, or 1.11.192
nonsensical.³⁹⁹

Four noble expressions: refraining from speech that's false, divisive, 1.11.194
harsh, or nonsensical.

Another four ignoble expressions: saying you've seen, heard, 1.11.196
thought, or known something, but you haven't.

Another four noble expressions: saying you haven't seen, heard, 1.11.198
thought, or known something, and you haven't.

395. DN 28:5.2.

396. AN 4.171.

397. AN 4.78, MN 142:9.1.

398. AN 4.32.

399. This and the next are found in AN 4.250, etc., but there defined, as below, in terms of speech about what you've seen, heard, thought, or known.

- 1.11.200 *Another four ignoble expressions:* saying you haven't seen, heard, thought, or known something, and you have.
- 1.11.202 *Another four noble expressions:* saying you've seen, heard, thought, or known something, and you have.
- 1.11.204 *Four persons:* One person mortifies themselves, committed to the practice of mortifying themselves. One person mortifies others, committed to the practice of mortifying others. One person mortifies themselves and others, committed to the practice of mortifying themselves and others. One person doesn't mortify either themselves or others, committed to the practice of not mortifying themselves or others. They live without wishes in this very life, quenched, cooled, experiencing bliss, with self become divine.⁴⁰⁰
- 1.11.210 *Another four persons:* One person practices to benefit themselves, but not others. One person practices to benefit others, but not themselves. One person practices to benefit neither themselves nor others. One person practices to benefit both themselves and others.
- 1.11.215 *Another four persons:* the dark bound for darkness, the dark bound for light, the light bound for darkness, and the light bound for light.⁴⁰¹
- 1.11.217 *Another four persons:* the confirmed ascetic, the white lotus ascetic, the pink lotus ascetic, and the delicate ascetic of ascetics.⁴⁰²
- 1.11.219 These are the teachings grouped by four that have been rightly explained by the Buddha. You should all recite these in concert.

The first recitation section is finished.

400. AN 4.198. | "With self become divine" (*brahmabhūtena attanā*) deliberately echoes Upaniṣadic language. Pali is sometimes said to lack reference to the cosmic Brahman (in neuter), having only the personal Brahmā (in masculine). The grammatical case of *brahma-* in the compound here is undetermined, yet no scholar of Sanskrit would hesitate to interpret the common phrase *brahmabhūtātmā* in the sense "self become one with the cosmic divinity Brahman". Surely the Pali draws from the same sense, using it to describe Nibbāna.

401. AN 4.85, SN 3.21.

402. AN 4.87, etc.

5. Fives

There are teachings grouped by five that have been rightly explained 2.1.1
by the Buddha. You should all recite these in concert. What are the
teachings grouped by five?

Five aggregates: form, feeling, perception, choices, and conscious- 2.1.4
ness.⁴⁰³

Five grasping aggregates: form, feeling, perception, choices, and 2.1.6
consciousness.

Five kinds of sensual stimulation: Sights known by the eye, which 2.1.8
are likable, desirable, agreeable, pleasant, sensual, and arousing.
Sounds known by the ear ... Smells known by the nose ... Tastes
known by the tongue ... Touches known by the body, which are
likable, desirable, agreeable, pleasant, sensual, and arousing.

Five destinations: hell, the animal realm, the ghost realm, human- 2.1.14
ity, and the gods.⁴⁰⁴

Five kinds of stinginess: stinginess with dwellings, families, material 2.1.16
things, praise, and the teachings.⁴⁰⁵

Five hindrances: sensual desire, ill will, dullness and drowsiness, 2.1.18
restlessness and remorse, and doubt.

Five lower fetters: substantialist view, doubt, misapprehension of 2.1.20
precepts and observances, sensual desire, and ill will.

Five higher fetters: desire for rebirth in the realm of luminous form, 2.1.22
desire for rebirth in the formless realm, conceit, restlessness, and
ignorance.

Five precepts: refraining from killing living creatures, stealing, sex- 2.1.24
ual misconduct, lying, and consuming beer, wine, and liquor intoxi-
cants.

403. For the distinction between “aggregates” and “grasping aggregates” see SN 22.48, SN 22.82, MN 109.

404. Also at MN 12:35.3. Later the *asura* (“demon” or “titan”) realm was added as the sixth. The number and nature of different realms is always somewhat fluid.

405. AN 5.255:1.3.

- 2.1.26 *Five things that can't be done:* A mendicant with defilements ended can't deliberately take the life of a living creature, take something with the intention to steal, have sex, tell a deliberate lie, or store up goods for their own enjoyment like they used to as a lay person.⁴⁰⁶
- 2.1.28 *Five losses:* loss of relatives, wealth, health, ethics, and view. It is not because of loss of relatives, wealth, or health that sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell. It is because of loss of ethics or view that sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell.⁴⁰⁷
- 2.1.32 *Five endowments:* endowment with relatives, wealth, health, ethics, and view. It is not because of endowment with family, wealth, or health that sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm. It is because of endowment with ethics or view that sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.
- 2.1.36 *Five drawbacks for an unethical person because of their failure in ethics:* Firstly, an unethical person loses great wealth on account of negligence. This is the first drawback. Furthermore, an unethical person gets a bad reputation. This is the second drawback. Furthermore, an unethical person enters any kind of assembly timid and embarrassed, whether it's an assembly of aristocrats, brahmins, householders, or ascetics. This is the third drawback. Furthermore, an unethical person feels lost when they die. This is the fourth drawback. Furthermore, an unethical person, when their body breaks up, after death, is reborn in a place of loss, a bad place, the underworld, hell. This is the fifth drawback.⁴⁰⁸
- 2.1.47 *Five benefits for an ethical person because of their accomplishment in ethics:* Firstly, an ethical person gains great wealth on account of diligence. This is the first benefit. Furthermore, an ethical person

406. AN 9.8:3.4, DN 29:26.8, MN 76:51.3.

407. This and the next at AN 5.130.

408. Also at AN 5.213, Ud 8.6:4.1, DN 16:1.23.2, and Kd 6:28.4.1.

gets a good reputation. This is the second benefit. Furthermore, an ethical person enters any kind of assembly bold and self-assured, whether it's an assembly of aristocrats, brahmins, householders, or ascetics. This is the third benefit. Furthermore, an ethical person dies not feeling lost. This is the fourth benefit. Furthermore, when an ethical person's body breaks up, after death, they're reborn in a good place, a heavenly realm. This is the fifth benefit.

A mendicant who wants to accuse another should first establish five things in themselves: I will speak at the right time, not at the wrong time. I will speak truthfully, not falsely. I will speak gently, not harshly. I will speak beneficially, not harmfully. I will speak lovingly, not from secret hate. A mendicant who wants to accuse another should first establish these five things in themselves.⁴⁰⁹ 2.1.58

Five factors that support meditation: A mendicant has faith in the Realized One's awakening: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' They are rarely ill or unwell. Their stomach digests well, being neither too hot nor too cold, but just right, and fit for meditation. They're not devious or deceitful. They reveal themselves honestly to the Teacher or sensible spiritual companions. They live with energy roused up for giving up unskillful qualities and embracing skillful qualities. They're strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. They're wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.⁴¹⁰ 2.1.65

Five pure abodes: Aviha, Atappa, the gods fair to see, the fair seeing gods, and Akanitṭha.⁴¹¹ 2.1.72

409. AN 5.167, AN 10.44.

410. AN 5.53.

411. See DN 14:3.31.1, MN 120:21–30.7, etc.

- 2.1.74 *Five non-returners*: one who is extinguished between one life and the next, one who is extinguished upon landing, one who is extinguished without extra effort, one who is extinguished with extra effort, and one who heads upstream, going to the Akaniṭṭha realm.⁴¹²
- 2.1.76 *Five kinds of hard-heartedness*: Firstly, a mendicant has doubts about the Teacher. They're uncertain, undecided, and lacking confidence. This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving. This is the first kind of hard-heartedness. Furthermore, a mendicant has doubts about the teaching ... the Saṅgha ... the training ... A mendicant is angry and upset with their spiritual companions, resentful and closed off. This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving. This is the fifth kind of hard-heartedness.⁴¹³
- 2.1.84 *Five shackles of the heart*: Firstly, a mendicant isn't free of greed, desire, fondness, thirst, passion, and craving for sensual pleasures. This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving. This is the first shackle of the heart. Furthermore, a mendicant isn't free of greed for the body ... They're not free of greed for form ... They eat as much as they like until their bellies are full, then indulge in the pleasures of sleeping, lying down, and drowsing ... They lead the spiritual life hoping to be reborn in one of the orders of gods, thinking: 'By this precept or observance or fervent austerity or spiritual life, may I become one of the gods!' This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving. This is the fifth shackle of the heart.⁴¹⁴
- 2.1.95 *Five faculties*: eye, ear, nose, tongue, and body.
- 2.1.97 *Another five faculties*: pleasure, pain, happiness, sadness, and equanimity.
- 2.1.99 *Another five faculties*: faith, energy, mindfulness, immersion, and wisdom.

412. SN 48.16:1.5, etc.

413. AN 5.205; with the next, AN 10.14:1.1, MN 16.

414. As above, also AN 5.206:1.1.

Five elements of escape: Take a case where a mendicant focuses on sensual pleasures, but on that their mind does not leap forth, gain confidence, settle down, and become decided. But when they focus on renunciation, on that their mind leaps forth, gains confidence, settles down, and becomes decided. Their mind is in a good state, well developed, well risen, well freed, and well detached from sensual pleasures. They're freed from the distressing and feverish defilements that arise because of sensual pleasures, so they don't experience that kind of feeling. This is how the escape from sensual pleasures is explained. 2.1.101

Take another case where a mendicant focuses on ill will, but their mind does not leap forth ... But when they focus on good will, their mind leaps forth ... Their mind is in a good state ... well detached from ill will. They're freed from the distressing and feverish defilements that arise because of ill will, so they don't experience that kind of feeling. This is how the escape from ill will is explained. 2.1.107

Take another case where a mendicant focuses on harming, but their mind does not leap forth ... But when they focus on compassion, their mind leaps forth ... Their mind is in a good state ... well detached from harming. They're freed from the distressing and feverish defilements that arise because of harming, so they don't experience that kind of feeling. This is how the escape from harming is explained. 2.1.112

Take another case where a mendicant focuses on form, but their mind does not leap forth ... But when they focus on the formless, their mind leaps forth ... Their mind is in a good state ... well detached from forms. They're freed from the distressing and feverish defilements that arise because of form, so they don't experience that kind of feeling. This is how the escape from forms is explained. 2.1.117

Take a case where a mendicant focuses on substantial reality, but their mind does not leap forth, gain confidence, settle down, and become decided. But when they focus on the ending of substantial reality, their mind leaps forth, gains confidence, settles down, and becomes decided. Their mind is in a good state, well developed, well 2.1.122

risen, well freed, and well detached from substantial reality. They're freed from the distressing and feverish defilements that arise because of substantial reality, so they don't experience that kind of feeling. This is how the escape from substantial reality is explained.⁴¹⁵

2.1.127 *Five opportunities for freedom:* Firstly, the Teacher or a respected spiritual companion teaches Dhamma to a mendicant. That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how the Teacher or a respected spiritual companion teaches it. Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed. This is the first opportunity for freedom.

2.1.132 Furthermore, it may be that neither the Teacher nor a respected spiritual companion teaches Dhamma to a mendicant. But the mendicant teaches Dhamma in detail to others as they learned and memorized it. ... Or the mendicant recites the teaching in detail as they learned and memorized it. ... Or the mendicant thinks about and considers the teaching in their heart, examining it with the mind as they learned and memorized it. ... Or a meditation subject as a basis of immersion is properly grasped, focused on, borne in mind, and penetrated with wisdom. That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how a meditation subject as a basis of immersion is properly grasped, focused on, borne in mind, and penetrated with wisdom. Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed. This is the fifth opportunity for freedom.⁴¹⁶

2.1.139 *Five perceptions that ripen in freedom:* the perception of impermanence, the perception of suffering in impermanence, the percep-

415. AN 5.200.

416. AN 5.26.

tion of not-self in suffering, the perception of giving up, and the perception of fading away.⁴¹⁷

These are the teachings grouped by five that have been rightly explained by the Buddha. You should all recite these in concert. 2.1.141

6. Sixes

There are teachings grouped by six that have been rightly explained by the Buddha. You should all recite these in concert. What are the teachings grouped by six? 2.2.1

Six interior sense fields: eye, ear, nose, tongue, body, and mind. 2.2.4

Six exterior sense fields: sights, sounds, smells, tastes, touches, and ideas. 2.2.6

Six classes of consciousness: eye, ear, nose, tongue, body, and mind consciousness. 2.2.8

Six classes of contact: contact through the eye, ear, nose, tongue, body, and mind. 2.2.10

Six classes of feeling: feeling born of contact through the eye, ear, nose, tongue, body, and mind. 2.2.12

Six classes of perception: perceptions of sights, sounds, smells, tastes, touches, and ideas. 2.2.14

Six bodies of intention: intention regarding sights, sounds, smells, tastes, touches, and ideas. 2.2.16

Six classes of craving: craving for sights, sounds, smells, tastes, touches, and ideas. 2.2.18

Six kinds of disrespect: A mendicant lacks respect and reverence for the Teacher, the teaching, and the Saṅgha, the training, diligence, and hospitality.⁴¹⁸ 2.2.20

417. These five are found at AN 5.72 and AN 5.305, and also as part of longer lists. They are not, however, called “perceptions that ripen in freedom”.

418. As “roots of arguments” at AN 6.36:1.5 and MN 104:6.5 (see below), and as impossibilities for a stream-enterer at AN 6.92.

- 2.2.22 *Six kinds of respect:* A mendicant has respect and reverence for the Teacher, the teaching, and the Saṅgha, the training, diligence, and hospitality.⁴¹⁹
- 2.2.24 *Six preoccupations with happiness:* Seeing a sight with the eye, one is preoccupied with a sight that's a basis for happiness. Hearing a sound with the ear ... Smelling an odor with the nose ... Tasting a flavor with the tongue ...
- 2.2.29 Feeling a touch with the body ... Knowing an idea with the mind, one is preoccupied with an idea that's a basis for happiness.⁴²⁰
- 2.2.31 *Six preoccupations with sadness:* Seeing a sight with the eye, one is preoccupied with a sight that's a basis for sadness. ... Knowing an idea with the mind, one is preoccupied with an idea that's a basis for sadness.
- 2.2.34 *Six preoccupations with equanimity:* Seeing a sight with the eye, one is preoccupied with a sight that's a basis for equanimity. ... Knowing an idea with the mind, one is preoccupied with an idea that's a basis for equanimity.
- 2.2.37 *Six warm-hearted qualities:* Firstly, a mendicant consistently treats their spiritual companions with bodily kindness, both in public and in private. This warm-hearted quality makes for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.
- 2.2.40 Furthermore, a mendicant consistently treats their spiritual companions with verbal kindness, both in public and in private. This too is a warm-hearted quality.
- 2.2.42 Furthermore, a mendicant consistently treats their spiritual companions with mental kindness, both in public and in private. This too is a warm-hearted quality.
- 2.2.44 Furthermore, a mendicant shares without reservation any material things they have gained by legitimate means, even the food

419. As a cause for the long lasting of the dispensation at AN 6.40:2.2.

420. At AN 3.61:12.1 and MN 140:10.1 these three sets of six are combined as the "eighteen mental preoccupations".

placed in the alms-bowl, using them in common with their ethical spiritual companions. This too is a warm-hearted quality.

Furthermore, a mendicant lives according to the precepts shared 2.2.46
with their spiritual companions, both in public and in private. Those precepts are intact, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. This too is a warm-hearted quality.

They live according to the view shared with their spiritual com- 2.2.48
panions, both in public and in private. That view is noble and emancipating, and brings one who practices it to the complete ending of suffering. This warm-hearted quality too makes for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.⁴²¹

Six roots of arguments: Firstly, a mendicant is irritable and acrimo- 2.2.50
nious. Such a mendicant lacks respect and reverence for the Teacher, the teaching, and the Saṅgha, and they don't fulfill the training. They create a dispute in the Saṅgha, which is for the detriment and suffering of the people, for the harm, detriment, and suffering of gods and humans. If you see such a root of arguments in yourselves or others, you should try to give up this bad thing. If you don't see it, you should practice so that it doesn't come up in the future. That's how to give up this bad root of arguments, so it doesn't come up in the future.

Furthermore, a mendicant is offensive and contemptuous ... 2.2.57
They're jealous and stingy ... They're devious and deceitful ... They have corrupt wishes and wrong view ... They're attached to their own views, holding them tight, and refusing to let go. If you see such a root of arguments in yourselves or others, you should try to give up this bad thing. If you don't see it, you should practice so that it doesn't come up in the future. That's how to give up this bad root of arguments, so it doesn't come up in the future.

Six elements: earth, water, fire, air, space, and consciousness. 2.2.67

421. AN 6.11.

- 2.2.69 *Six elements of escape:* Take a mendicant who says: ‘I’ve developed the heart’s release by love. I’ve cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it. Yet somehow ill will still occupies my mind.’ They should be told, ‘Not so, venerable! Don’t say that. Don’t misrepresent the Buddha, for misrepresentation of the Buddha is not good. And the Buddha would not say that. It’s impossible, reverend, it cannot happen that the heart’s release by love has been developed and properly implemented, yet somehow ill will still occupies the mind. For it is the heart’s release by love that is the escape from ill will.’
- 2.2.77 Take another mendicant who says: ‘I’ve developed the heart’s release by compassion. I’ve cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it. Yet somehow the thought of harming still occupies my mind.’ They should be told, ‘Not so, venerable! ... For it is the heart’s release by compassion that is the escape from thoughts of harming.’
- 2.2.84 Take another mendicant who says: ‘I’ve developed the heart’s release by rejoicing. I’ve cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it. Yet somehow discontent still occupies my mind.’ They should be told, ‘Not so, venerable! ... For it is the heart’s release by rejoicing that is the escape from discontent.’
- 2.2.91 Take another mendicant who says: ‘I’ve developed the heart’s release by equanimity. I’ve cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it. Yet somehow desire still occupies my mind.’ They should be told, ‘Not so, venerable! ... For it is the heart’s release by equanimity that is the escape from desire.’
- 2.2.98 Take another mendicant who says: ‘I’ve developed the signless release of the heart. I’ve cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it. Yet somehow my consciousness still follows after signs.’ They should be told, ‘Not so, venerable! ... For it is the signless release of the heart that is the escape from all signs.’

Take another mendicant who says: ‘I’m rid of the conceit “I am”. 2.2.105
And I don’t regard anything as “I am this”. Yet somehow the dart of
doubt and indecision still occupies my mind.’ They should be told,
‘Not so, venerable! Don’t say that. Don’t misrepresent the Buddha,
for misrepresentation of the Buddha is not good. And the Buddha
would not say that. It’s impossible, reverend, it cannot happen that
the conceit “I am” has been done away with, and nothing is regarded
as “I am this”, yet somehow the dart of doubt and indecision still
occupy the mind. For it is the uprooting of the conceit “I am” that is
the escape from the dart of doubt and indecision.’⁴²²

Six unsurpassable things: the unsurpassable seeing, listening, ac- 2.2.112
quisition, training, service, and recollection.⁴²³

Six topics for recollection: the recollection of the Buddha, the teach- 2.2.114
ing, the Saṅgha, ethics, generosity, and the deities.

Six consistent responses: A mendicant, seeing a sight with their 2.2.116
eyes, is neither happy nor sad. They remain equanimous, mindful
and aware. Hearing a sound with their ears ... Smelling an odor with
their nose ... Tasting a flavor with their tongue ... Feeling a touch
with their body ... Knowing an idea with their mind, they’re neither
happy nor sad. They remain equanimous, mindful and aware.⁴²⁴

Six classes of rebirth: Someone born into a dark class gives rise to 2.2.120
a dark result. Someone born into a dark class gives rise to a bright
result. Someone born into a dark class gives rise to extinguishment,
which is neither dark nor bright. Someone born into a bright class
gives rise to a bright result. Someone born into a bright class gives
rise to a dark result. Someone born into a bright class gives rise to
extinguishment, which is neither dark nor bright.⁴²⁵

Six perceptions that help penetration: the perception of imper- 2.2.127
manence, the perception of suffering in impermanence, the percep-

422. AN 6.13.

423. AN 6.30.

424. AN 4.195:10.1.

425. In AN 6.57 this is a response to the doctrine of Pūraṇa Kassapa.

tion of not-self in suffering, the perception of giving up, the perception of fading away, and the perception of cessation.⁴²⁶

- 2.2.129 These are the teachings grouped by six that have been rightly explained by the Buddha. You should all recite these in concert.

7. Sevens

- 2.3.1 There are teachings grouped by seven that have been rightly explained by the Buddha. You should all recite these in concert. What are the teachings grouped by seven?
- 2.3.4 *Seven riches of the noble ones*: the riches of faith, ethics, conscience, prudence, learning, generosity, and wisdom.⁴²⁷
- 2.3.6 *Seven awakening factors*: mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.
- 2.3.8 *Seven prerequisites for immersion*: right view, right thought, right speech, right action, right livelihood, right effort, and right mindfulness.⁴²⁸
- 2.3.10 *Seven bad qualities*: a mendicant is faithless, shameless, imprudent, unlearned, lazy, unmindful, and witless.⁴²⁹
- 2.3.12 *Seven good qualities*: a mendicant is faithful, conscientious, prudent, learned, energetic, mindful, and wise.⁴³⁰
- 2.3.14 *Seven aspects of the teachings of the true persons*: a mendicant knows the teachings, knows the meaning, knows themselves, knows moderation, knows the right time, knows assemblies, and knows people.⁴³¹
- 2.3.16 *Seven qualifications for graduation*: A mendicant has a keen enthusiasm to undertake the training ... to examine the teachings ... to get

426. At AN 6.142 and AN 6.35, but not called “perceptions that help penetration”.

427. *Ariyadhana* appears to be constructed after *ācariyadhana*, “a teacher’s fee”, and hence *ariya* here would be a noun rather than verb.

428. AN 7.45.

429. AN 7.93.

430. AN 7.94.

431. At AN 7.68 *dhamma* in this context is shown to be “teachings”, not “qualities”.

rid of desires ... for retreat ... to rouse up energy ... for mindfulness and alertness ... to penetrate theoretically. And they don't lose these desires in the future.⁴³²

Seven perceptions: the perception of impermanence, the perception of not-self, the perception of ugliness, the perception of drawbacks, the perception of giving up, the perception of fading away, and the perception of cessation.⁴³³ 2.3.24

Seven powers: faith, energy, conscience, prudence, mindfulness, immersion, and wisdom.⁴³⁴ 2.3.26

Seven planes of consciousness: There are sentient beings that are diverse in body and diverse in perception, such as human beings, some gods, and some beings in the underworld. This is the first plane of consciousness. 2.3.28

There are sentient beings that are diverse in body and unified in perception, such as the gods reborn in the Divinity's host through the first absorption. This is the second plane of consciousness. 2.3.31

There are sentient beings that are unified in body and diverse in perception, such as the gods of streaming radiance. This is the third plane of consciousness. 2.3.33

There are sentient beings that are unified in body and unified in perception, such as the gods of universal beauty. This is the fourth plane of consciousness. 2.3.35

There are sentient beings that have gone totally beyond perceptions of form. With the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they have been reborn in the dimension of infinite space. This is the fifth plane of consciousness. 2.3.37

There are sentient beings that have gone totally beyond the dimension of infinite space. Aware that 'consciousness is infinite', they 2.3.39

432. AN 7.20.

433. At AN 7.616, but not called "seven perceptions".

434. AN 7.3, etc.

have been reborn in the dimension of infinite consciousness. This is the sixth plane of consciousness.

2.3.41 There are sentient beings that have gone totally beyond the dimension of infinite consciousness. Aware that ‘there is nothing at all’, they have been reborn in the dimension of nothingness. This is the seventh plane of consciousness.⁴³⁵

2.3.43 *Seven persons worthy of a religious donation:* one freed both ways, one freed by wisdom, a direct witness, one attained to view, one freed by faith, a follower of teachings, and a follower by faith.

2.3.45 *Seven underlying tendencies:* sensual desire, repulsion, views, doubt, conceit, desire to be reborn, and ignorance.

2.3.47 *Seven fetters:* attraction, repulsion, views, doubt, conceit, desire to be reborn, and ignorance.

2.3.49 *Seven principles for the settlement of any disciplinary issues that might arise:* Resolution face-to-face to be applied. Resolution through recollection to be granted. Resolution because of past insanity to be granted. Acting according to what has been admitted. Majority decision. Further penalty. Covering over as if with grass.⁴³⁶

2.3.51 These are the teachings grouped by seven that have been rightly explained by the Buddha. You should all recite these in concert.

The second recitation section is finished.

8. Eights

3.1.1 There are teachings grouped by eight that have been rightly explained by the Buddha. You should all recite these in concert. What are the teachings grouped by eight?

3.1.4 *Eight wrong ways:* wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion.

435. AN 7.44.

436. Primarily a Vinaya topic (Kd 14:14.16.1), but also found at AN 7.84 and explained at MN 104:13.1.

Eight right ways: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. 3.1.6

Eight persons worthy of a religious donation: The stream-enterer and the one practicing to realize the fruit of stream-entry. The once-returner and the one practicing to realize the fruit of once-return. The non-returner and the one practicing to realize the fruit of non-return. The perfected one, and the one practicing for perfection. 3.1.8

Eight grounds for laziness: Firstly, a mendicant has some work to do. They think: ‘I have some work to do. But while doing it my body will get tired. I’d better have a lie down.’ They lie down, and don’t rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is the first ground for laziness. 3.1.10

Furthermore, a mendicant has done some work. They think: ‘I’ve done some work. But while working my body got tired. I’d better have a lie down.’ They lie down, and don’t rouse energy... This is the second ground for laziness. 3.1.16

Furthermore, a mendicant has to go on a journey. They think: ‘I have to go on a journey. But while walking my body will get tired. I’d better have a lie down.’ They lie down, and don’t rouse energy... This is the third ground for laziness. 3.1.21

Furthermore, a mendicant has gone on a journey. They think: ‘I’ve gone on a journey. But while walking my body got tired. I’d better have a lie down.’ They lie down, and don’t rouse energy... This is the fourth ground for laziness. 3.1.26

Furthermore, a mendicant has wandered for alms, but they didn’t get to fill up on as much food as they like, coarse or fine. They think: ‘I’ve wandered for alms, but I didn’t get to fill up on as much food as I like, coarse or fine. My body is tired and unfit for work. I’d better have a lie down.’ They lie down, and don’t rouse energy... This is the fifth ground for laziness. 3.1.31

Furthermore, a mendicant has wandered for alms, and they got to fill up on as much food as they like, coarse or fine. They think: ‘I’ve wandered for alms, and I got to fill up on as much food as I like, 3.1.36

coarse or fine. My body is heavy and unfit for work, like I've just eaten a load of beans. I'd better have a lie down.' They lie down, and don't rouse energy... This is the sixth ground for laziness.

3.1.41 Furthermore, a mendicant feels a little sick. They think: 'I feel a little sick. Lying down would be good for me. I'd better have a lie down.' They lie down, and don't rouse energy... This is the seventh ground for laziness.

3.1.47 Furthermore, a mendicant has recently recovered from illness. They think: 'I've recently recovered from illness. My body is weak and unfit for work. I'd better have a lie down.' They lie down, and don't rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is the eighth ground for laziness.⁴³⁷

3.1.52 *Eight grounds for arousing energy:* Firstly, a mendicant has some work to do. They think: 'I have some work to do. While working it's not easy to focus on the instructions of the Buddhas. I'd better preemptively rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.' They rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is the first ground for arousing energy.

3.1.58 Furthermore, a mendicant has done some work. They think: 'I've done some work. While I was working I wasn't able to focus on the instructions of the Buddhas. I'd better preemptively rouse up energy.' They rouse up energy... This is the second ground for arousing energy.

3.1.63 Furthermore, a mendicant has to go on a journey. They think: 'I have to go on a journey. While walking it's not easy to focus on the instructions of the Buddhas. I'd better preemptively rouse up energy.' They rouse up energy... This is the third ground for arousing energy.

3.1.69 Furthermore, a mendicant has gone on a journey. They think: 'I've gone on a journey. While I was walking I wasn't able to focus on the instructions of the Buddhas. I'd better preemptively rouse

437. This and the next at AN 8.80.

up energy.' They rouse up energy... This is the fourth ground for arousing energy.

Furthermore, a mendicant has wandered for alms, but they didn't get to fill up on as much food as they like, coarse or fine. They think: 'I've wandered for alms, but I didn't get to fill up on as much food as I like, coarse or fine. My body is light and fit for work. I'd better preemptively rouse up energy.' They rouse up energy... This is the fifth ground for arousing energy. 3.1.74

Furthermore, a mendicant has wandered for alms, and they got to fill up on as much food as they like, coarse or fine. They think: 'I've wandered for alms, and I got to fill up on as much food as I like, coarse or fine. My body is strong and fit for work. I'd better preemptively rouse up energy.' They rouse up energy... This is the sixth ground for arousing energy. 3.1.79

Furthermore, a mendicant feels a little sick. They think: 'I feel a little sick. It's possible this illness will worsen. I'd better preemptively rouse up energy.' They rouse up energy... This is the seventh ground for arousing energy. 3.1.84

Furthermore, a mendicant has recently recovered from illness. They think: 'I've recently recovered from illness. It's possible the illness will come back. I'd better preemptively rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.' They rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is the eighth ground for arousing energy. 3.1.89

Eight reasons to give: A person might give a gift after insulting the recipient. Or they give out of fear. Or they give thinking, 'They gave to me.' Or they give thinking, 'They'll give to me.' Or they give thinking, 'It's good to give.' Or they give thinking, 'I cook, they don't. It wouldn't be right for me to not give to them.' Or they give 3.1.94

thinking, ‘By giving this gift I’ll get a good reputation.’ Or they give thinking, ‘This is an adornment and requisite for the mind.’⁴³⁸

3.1.97 *Eight rebirths by giving:* First, someone gives to ascetics or brahmins such things as food, drink, clothing, vehicles; garlands, fragrance, and makeup; and bed, house, and lighting. Whatever they give they expect back. They see an affluent aristocrat or brahmin or householder amusing themselves, supplied and provided with the five kinds of sensual stimulation. They think: ‘If only, when my body breaks up, after death, I would be reborn in the company of well-to-do aristocrats or brahmins or householders!’⁴³⁹ They settle on that thought, stabilize it, and develop it. As they’ve settled for less and not developed further, their thought leads to rebirth there.⁴⁴⁰ But I say that this is only for those of ethical conduct, not for the unethical. The heart’s wish of an ethical person succeeds because of their purity.

3.1.106 Next, someone gives to ascetics or brahmins. Whatever they give they expect back. And they’ve heard:⁴⁴¹ ‘The gods of the four great kings are long-lived, beautiful, and very happy.’ They think: ‘If only, when my body breaks up, after death, I would be reborn in

438. These are just called “gifts” at AN 8.31. The “reasons to give” at AN 8.33 are different.

439. See MN 120:3.4 and AN 8.35:1.8.

440. “Settled for less” also occurs at AN 8.35:1.9. Readings vary between *hīne vimuttam* (“released in what is inferior”, per MS) and *hīne ’dhimuttam* (“resolved upon what is inferior”). This is an example of an ambiguity between *vi* + *√muc* (“release”) and *adhi* + *√muc* (“resolve”) that is sometimes seen in Pali texts. The subcommentary reads *vimuttam* and offers two explanations: “‘Released’ (*vimuttam*) means ‘resolved’ (*adhimuttam*); the meaning is slants, slopes, and inclines. Or else ‘released’ means ‘set free’ (*vissatṭham*).” Given that it is clearly accepted in the commentarial tradition, and that it is the more difficult reading, it seems we must accept *vimuttam* as the correct reading here. But from context, and from the subcommentary, it has the same sense as *adhimutta*, namely, “resolved upon”. This goes some way to explaining the ambiguity between the two words, as they not only have a similar form, but their meanings can overlap too.

441. Notice that they have “seen” the well-to-do brahmins or aristocrats, but have only “heard of” the various deities.

the company of the gods of the four great kings!’ They settle on that thought, stabilize it, and develop it. As they’ve settled for less and not developed further, their thought leads to rebirth there. But I say that this is only for those of ethical conduct, not for the unethical. The heart’s wish of an ethical person succeeds because of their purity.

Next, someone gives to ascetics or brahmins. Whatever they give 3.1.115 they expect back. And they’ve heard: ‘The gods of the thirty-three ... the gods of Yama ... the joyful gods ... the gods who love to imagine ... the gods who control what is imagined by others are long-lived, beautiful, and very happy.’ They think: ‘If only, when my body breaks up, after death, I would be reborn in the company of the gods who control what is imagined by others!’ They settle on that thought, stabilize it, and develop it. As they’ve settled for less and not developed further, their thought leads to rebirth there. But I say that this is only for those of ethical conduct, not for the unethical. The heart’s wish of an ethical person succeeds because of their purity.

Next, someone gives to ascetics or brahmins such things as food, 3.1.128 drink, clothing, vehicles; garlands, fragrance, and makeup; and bed, house, and lighting. Whatever they give they expect back. And they’ve heard: ‘The gods of the Divinity’s host are long-lived, beautiful, and very happy.’ They think: ‘If only, when my body breaks up, after death, I would be reborn in the company of the gods of the Divinity’s host!’ They settle on that thought, stabilize it, and develop it. As they’ve settled for less and not developed further, their thought leads to rebirth there. But I say that this is only for those of ethical conduct, not for the unethical. And for those free of desire, not those with desire.⁴⁴² The heart’s wish of an ethical person succeeds because of their freedom from desire.⁴⁴³

442. Previous rebirths required only ethics. Rebirth in the Brahmā realm, however, requires the freedom of the mind from hindrances through practicing absorption.

443. AN 8.35.

- 3.1.138 *Eight assemblies*: the assemblies of aristocrats, brahmins, householders, and ascetics. An assembly of the gods of the four great kings. An assembly of the gods of the thirty-three. An assembly of Māras. An assembly of divinities.⁴⁴⁴
- 3.1.140 *Eight worldly conditions*: gain and loss, fame and disgrace, blame and praise, pleasure and pain.⁴⁴⁵
- 3.1.142 *Eight dimensions of mastery*: Perceiving form internally, someone sees forms externally, limited, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’ This is the first dimension of mastery.
- 3.1.145 Perceiving form internally, someone sees forms externally, limitless, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’ This is the second dimension of mastery.
- 3.1.148 Not perceiving form internally, someone sees forms externally, limited, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’ This is the third dimension of mastery.
- 3.1.150 Not perceiving form internally, someone sees forms externally, limitless, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’ This is the fourth dimension of mastery.
- 3.1.152 Not perceiving form internally, someone sees forms externally that are blue, with blue color and blue appearance. They’re like a flax flower that’s blue, with blue color and blue appearance. Or a cloth from Varanasi that’s smoothed on both sides, blue, with blue color and blue appearance. Mastering them, they perceive: ‘I know and see.’ This is the fifth dimension of mastery.
- 3.1.156 Not perceiving form internally, someone sees forms externally that are yellow, with yellow color and yellow appearance. They’re like a champak flower that’s yellow, with yellow color and yellow appearance. Or a cloth from Varanasi that’s smoothed on both sides, yellow, with yellow color and yellow appearance. Mastering them, they perceive: ‘I know and see.’ This is the sixth dimension of mastery.

444. AN 8.69.

445. AN 8.6.

Not perceiving form internally, someone sees forms externally 3.1.160
that are red, with red color and red appearance. They're like a scarlet
mallow flower that's red, with red color and red appearance. Or a
cloth from Varanasi that's smoothed on both sides, red, with red
color and red appearance. Mastering them, they perceive: 'I know
and see.' This is the seventh dimension of mastery.

Not perceiving form internally, someone sees forms externally 3.1.164
that are white, with white color and white appearance. They're like
the morning star that's white, with white color and white appearance.
Or a cloth from Varanasi that's smoothed on both sides, white, with
white color and white appearance. Mastering them, they perceive:
'I know and see.' This is the eighth dimension of mastery.⁴⁴⁶

Eight liberations: Having physical form, they see forms. This is the 3.1.168
first liberation.

Not perceiving physical form internally, they see forms externally. 3.1.171
This is the second liberation.

They're focused only on beauty. This is the third liberation. 3.1.173

Going totally beyond perceptions of form, with the disappear- 3.1.175
ance of perceptions of impingement, not focusing on perceptions of
diversity, aware that 'space is infinite', they enter and remain in the
dimension of infinite space. This is the fourth liberation.

Going totally beyond the dimension of infinite space, aware that 3.1.177
'consciousness is infinite', they enter and remain in the dimension of
infinite consciousness. This is the fifth liberation.

Going totally beyond the dimension of infinite consciousness, 3.1.179
aware that 'there is nothing at all', they enter and remain in the di-
mension of nothingness. This is the sixth liberation.

Going totally beyond the dimension of nothingness, they enter 3.1.181
and remain in the dimension of neither perception nor non-
perception. This is the seventh liberation.

446. AN 8.65.

- 3.1.183 Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling. This is the eighth liberation.⁴⁴⁷
- 3.1.185 These are the teachings grouped by eight that have been rightly explained by the Buddha. You should all recite these in concert.

9. Nines

- 3.2.1 There are teachings grouped by nine that have been rightly explained by the Buddha. You should all recite these in concert. What are the teachings grouped by nine?
- 3.2.4 *Nine grounds for resentment:* Thinking: ‘They did wrong to me,’ you harbor resentment. Thinking: ‘They are doing wrong to me’ ... ‘They will do wrong to me’ ... ‘They did wrong by someone I love’ ... ‘They are doing wrong by someone I love’ ... ‘They will do wrong by someone I love’ ... ‘They helped someone I dislike’ ... ‘They are helping someone I dislike’ ... Thinking: ‘They will help someone I dislike,’ you harbor resentment.⁴⁴⁸
- 3.2.14 *Nine ways to get rid of resentment:* Thinking: ‘They did wrong to me, but what can I possibly do?’ you get rid of resentment. Thinking: ‘They are doing wrong to me ...’ ... ‘They will do wrong to me ...’ ... ‘They did wrong by someone I love ...’ ... ‘They are doing wrong by someone I love ...’ ... ‘They will do wrong by someone I love ...’ ... ‘They helped someone I dislike ...’ ... ‘They are helping someone I dislike ...’ ... Thinking: ‘They will help someone I dislike, but what can I possibly do?’ you get rid of resentment.
- 3.2.24 *Nine abodes of sentient beings:* There are sentient beings that are diverse in body and diverse in perception, such as human beings, some gods, and some beings in the underworld. This is the first abode of sentient beings.

447. AN 8.66.

448. AN 9.29.

There are sentient beings that are diverse in body and unified in perception, such as the gods reborn in the Divinity's host through the first absorption. This is the second abode of sentient beings. 3.2.27

There are sentient beings that are unified in body and diverse in perception, such as the gods of streaming radiance. This is the third abode of sentient beings. 3.2.29

There are sentient beings that are unified in body and unified in perception, such as the gods of universal beauty. This is the fourth abode of sentient beings. 3.2.31

There are sentient beings that are non-percipient and do not experience anything, such as the gods who are non-percipient beings. This is the fifth abode of sentient beings. 3.2.33

There are sentient beings that have gone totally beyond perceptions of form. With the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they have been reborn in the dimension of infinite space. This is the sixth abode of sentient beings. 3.2.35

There are sentient beings that have gone totally beyond the dimension of infinite space. Aware that 'consciousness is infinite', they have been reborn in the dimension of infinite consciousness. This is the seventh abode of sentient beings. 3.2.37

There are sentient beings that have gone totally beyond the dimension of infinite consciousness. Aware that 'there is nothing at all', they have been reborn in the dimension of nothingness. This is the eighth abode of sentient beings. 3.2.39

There are sentient beings that have gone totally beyond the dimension of nothingness. They have been reborn in the dimension of neither perception nor non-perception. This is the ninth abode of sentient beings.⁴⁴⁹ 3.2.41

Nine lost opportunities for spiritual practice: Firstly, a Realized One has arisen in the world. He teaches the Dhamma leading to peace, extinguishment, awakening, as proclaimed by the Holy One. But a 3.2.43

449. AN 9.24.

person has been reborn in hell. This is the first lost opportunity for spiritual practice.

3.2.47 Furthermore, a Realized One has arisen in the world. But a person has been reborn in the animal realm. This is the second lost opportunity for spiritual practice.

3.2.50 Furthermore, a Realized One has arisen in the world. But a person has been reborn in the ghost realm. This is the third lost opportunity for spiritual practice.

3.2.53 Furthermore, a Realized One has arisen in the world. But a person has been reborn among the titans. This is the fourth lost opportunity for spiritual practice.

3.2.56 Furthermore, a Realized One has arisen in the world. But a person has been reborn in one of the long-lived orders of gods. This is the fifth lost opportunity for spiritual practice.

3.2.59 Furthermore, a Realized One has arisen in the world. But a person has been reborn in the borderlands, among uneducated foreigners, where monks, nuns, laymen, and laywomen do not go.⁴⁵⁰ This is the sixth lost opportunity for spiritual practice.

3.2.62 Furthermore, a Realized One has arisen in the world. And a person is reborn in a central country. But they have wrong view and distorted perspective: ‘There’s no meaning in giving, sacrifice, or offerings. There’s no fruit or result of good and bad deeds. There’s no afterlife. There’s no such thing as mother and father, or beings that are reborn spontaneously. And there’s no ascetic or brahmin who is rightly comported and rightly practiced, and who describes the afterlife after realizing it with their own insight.’ This is the seventh lost opportunity for spiritual practice.

3.2.66 Furthermore, a Realized One has arisen in the world. And a person is reborn in a central country. But they’re witless, dull, idiotic,

450. Bṛhadāraṇyaka Upaniṣad 1.3.10 warns that, because the knowledge of the gods have not reached them, the lands beyond the borders are the domain of death.

and unable to distinguish what is well said from what is poorly said. This is the eighth lost opportunity for spiritual practice.

Furthermore, no Realized One has arisen in the world, so there 3.2.69
is no teaching of the Dhamma leading to peace, extinguishment, awakening, as proclaimed by the Holy One. But a person is reborn in a central country. And they're wise, bright, clever, and able to distinguish what is well said from what is poorly said. This is the ninth lost opportunity for spiritual practice.⁴⁵¹

Nine progressive meditations: A mendicant, quite secluded from 3.2.72
sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' With the giving up of pleasure and pain and the disappearance of former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. Going totally beyond perceptions of form, with the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they enter and remain in the dimension of infinite space. Going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', they enter and remain in the dimension of infinite consciousness. Going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', they enter and remain in the dimension of nothingness. Going totally

451. Eight at AN 8.29 and DN 34:2.1.122; the ninth here is made by adding the *asura* rebirth.

beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception. Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling.⁴⁵²

3.2.82 *Nine progressive cessations:* For someone who has attained the first absorption, sensual perceptions have ceased. For someone who has attained the second absorption, the placing of the mind and keeping it connected have ceased. For someone who has attained the third absorption, rapture has ceased. For someone who has attained the fourth absorption, breathing has ceased. For someone who has attained the dimension of infinite space, the perception of form has ceased. For someone who has attained the dimension of infinite consciousness, the perception of the dimension of infinite space has ceased. For someone who has attained the dimension of nothingness, the perception of the dimension of infinite consciousness has ceased. For someone who has attained the dimension of neither perception nor non-perception, the perception of the dimension of nothingness has ceased. For someone who has attained the cessation of perception and feeling, perception and feeling have ceased.⁴⁵³

3.2.92 These are the teachings grouped by nine that have been rightly explained by the Buddha. You should all recite these in concert.

10. Tens

3.3.1 There are teachings grouped by ten that have been rightly explained by the Buddha. You should all recite these in concert. What are the teachings grouped by ten?

3.3.4 *Ten qualities that serve as protector:* Firstly, a mendicant is ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest

452. AN 9.33.

453. AN 9.61.

fault, they keep the rules they've undertaken. This is a quality that serves as protector.

Furthermore, a mendicant is very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, rehearsing them, mentally scrutinizing them, and penetrating them theoretically. This too is a quality that serves as protector. 3.3.8

Furthermore, a mendicant has good friends, companions, and associates. This too is a quality that serves as protector. 3.3.11

Furthermore, a mendicant is easy to admonish, having qualities that make them easy to admonish. They're patient, and take instruction respectfully. This too is a quality that serves as protector. 3.3.14

Furthermore, a mendicant is deft and tireless in a diverse spectrum of duties for their spiritual companions, understanding how to go about things in order to complete and organize the work. This too is a quality that serves as protector. 3.3.17

Furthermore, a mendicant loves the teachings and is a delight to converse with, being full of joy in the teaching and training. This too is a quality that serves as protector. 3.3.20

Furthermore, a mendicant is content with any kind of robes, alms-food, lodgings, and medicines and supplies for the sick. This too is a quality that serves as protector. 3.3.23

Furthermore, a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. This too is a quality that serves as protector. 3.3.26

Furthermore, a mendicant is mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago.⁴⁵⁴ This too is a quality that serves as protector. 3.3.29

454. The pre-Buddhist sense of *sati* is "memory", while "mindfulness" evolved from the practice of "remembering" scripture, creating an uninterrupted flow state in the present. In this sense, mindfulness can be understood as the element

- 3.3.32 Furthermore, a mendicant is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This too is a quality that serves as protector.⁴⁵⁵
- 3.3.35 *Ten universal dimensions of meditation:* Someone perceives the meditation on universal earth above, below, across, undivided and limitless. They perceive the meditation on universal water ... the meditation on universal fire ... the meditation on universal air ... the meditation on universal blue ... the meditation on universal yellow ... the meditation on universal red ... the meditation on universal white ... the meditation on universal space ... They perceive the meditation on universal consciousness above, below, across, undivided and limitless.⁴⁵⁶
- 3.3.46 *Ten ways of doing unskillful deeds:* killing living creatures, stealing, and sexual misconduct; speech that's false, divisive, harsh, or nonsensical; covetousness, ill will, and wrong view.
- 3.3.48 *Ten ways of doing skillful deeds:* refraining from killing living creatures, stealing, and sexual misconduct; refraining from speech that's false, divisive, harsh, or nonsensical; contentment, good will, and right view.
- 3.3.50 *Ten abodes of the noble ones:* A mendicant has given up five factors, possesses six factors, has a single guard, has four supports, has eliminated idiosyncratic interpretations of the truth, has totally given up searching, has unsullied intentions, has stilled the physical process, and is well freed in mind and well freed by wisdom.

of continuity that knits consciousness together in a coherent stream. Thus when practicing “mindfulness of breathing” one pays continuous attention to the breaths, not “forgetting” what one is doing.

455. AN 10.17, AN 10.18.

456. AN 10.25. *Kaṣīna* means “universal”, “totality”, and it refers to a measureless state of *jhāna*. In later usage it became a term for a physical object, such as a disk, on which a meditator focused, but it never has this meaning in early texts. Yājñavalkya says that, just as salt is “entirely” salty, the Self is an “entire mass of consciousness” (*kṛtsnaḥ prajñānaghana eva*, Bṛhadāraṇyaka Upaniṣad 4.5.13).

And how has a mendicant given up five factors? It's when a mendicant has given up sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. That's how a mendicant has given up five factors. 3.3.52

And how does a mendicant possess six factors? A mendicant, seeing a sight with their eyes, is neither happy nor sad. They remain equanimous, mindful and aware. Hearing a sound with their ears ... Smelling an odor with their nose ... Tasting a flavor with their tongue ... Feeling a touch with their body ... Knowing an idea with their mind, they're neither happy nor sad. They remain equanimous, mindful and aware. That's how a mendicant possesses six factors. 3.3.55

And how does a mendicant have a single guard? It's when a mendicant's heart is guarded by mindfulness. That's how a mendicant has a single guard. 3.3.60

And how does a mendicant have four supports? After appraisal, a mendicant uses some things, endures some things, avoids some things, and gets rid of some things. That's how a mendicant has four supports. 3.3.63

And how has a mendicant eliminated idiosyncratic interpretations of the truth? Different ascetics and brahmins have different idiosyncratic interpretations of the truth. A mendicant has dispelled, eliminated, thrown out, rejected, let go of, given up, and relinquished all these. That's how a mendicant has eliminated idiosyncratic interpretations of the truth. 3.3.66

And how has a mendicant totally given up searching? It's when they've given up searching for sensual pleasures, for continued existence, and for a spiritual path. That's how a mendicant has totally given up searching. 3.3.69

And how does a mendicant have unsullied intentions? It's when they've given up sensual, malicious, and cruel intentions. That's how a mendicant has unsullied intentions. 3.3.72

And how has a mendicant stilled the physical process? It's when, with the giving up of pleasure and pain and the disappearance of former happiness and sadness, they enter and remain in the fourth 3.3.75

absorption, without pleasure or pain, with pure equanimity and mindfulness. That's how a mendicant has stilled the physical process.

3.3.78 And how is a mendicant well freed in mind? It's when a mendicant's mind is freed from greed, hate, and delusion. That's how a mendicant is well freed in mind.

3.3.81 And how is a mendicant well freed by wisdom? It's when a mendicant understands: 'I've given up greed, hate, and delusion, cut them off at the root, made them like a palm stump, obliterated them, so they're unable to arise in the future.' That's how a mendicant's mind is well freed by wisdom.⁴⁵⁷

3.3.86 *Ten qualities of an adept:* an adept's right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.⁴⁵⁸

3.3.88 Reverends, these are the teachings grouped by ten that have been rightly explained by the Buddha. You should all recite these in concert, without disputing, so that this spiritual path may last for a long time. That would be for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans."

3.4.1 Then the Buddha got up and said to Venerable Sāriputta, "Good, good, Sāriputta! It's good that you've taught this exposition of the reciting in concert."

3.4.4 That is what Venerable Sāriputta said, and the teacher approved. Satisfied, the mendicants approved what Sāriputta said.

457. AN 10.19.

458. AN 10.112.

DN 34

Up to Ten

Dasuttarasutta

SO I HAVE HEARD. At one time the Buddha was staying near Ca- 1.1.1
mpā on the banks of the Gaggarā Lotus Pond together with a large
Saṅgha of five hundred mendicants.⁴⁵⁹ There Sāriputta addressed
the mendicants:⁴⁶⁰ “Reverends, mendicants!”

“Reverend,” they replied. Sāriputta said this: 1.1.5

“I will relate the teachings⁴⁶¹ 1.1.7
up to ten for attaining extinguishment,
for making an end of suffering,
the release from all ties.⁴⁶²

459. As in DN 4.

460. This discourse is similar to DN 33; seventy items are shared between the two. Here Sāriputta teaches without prompting. The scheme is more rigorous; items listed according to a specific pattern, then the same pattern is amplified one by one. The constraints of this scheme mean that, while almost all the items listed here are found elsewhere, they are mostly not known by the name used here. This sutta seems a little later than DN 33, but such conclusions should be drawn cautiously; in at least one detail, the absence of the *asura* realm from the “lost opportunities”, the passage here is earlier.

461. The use of a verse to introduce the teachings is unusual.

462. This echoes Chāndogya Upaniṣad 7.26.2, *sarvagranthīnām vipramokṣaḥ*.

1. Groups of One

- 1.2.1 Reverends, one thing is helpful, one thing should be developed, one thing should be completely understood, one thing should be given up, one thing makes things worse, one thing leads to distinction, one thing is hard to comprehend, one thing should be produced, one thing should be directly known, one thing should be realized.⁴⁶³
- 1.2.2 *What one thing is helpful?* Diligence in skillful qualities.⁴⁶⁴
- 1.2.5 *What one thing should be developed?* Mindfulness of the body that is full of pleasure.⁴⁶⁵
- 1.2.8 *What one thing should be completely understood?* Contact, which is accompanied by defilements and fuels grasping.⁴⁶⁶
- 1.2.11 *What one thing should be given up?* The conceit ‘I am.’
- 1.2.14 *What one thing makes things worse?* Irrational application of mind.
- 1.2.17 *What one thing leads to distinction?* Rational application of mind.
- 1.2.20 *What one thing is hard to comprehend?* The heart’s immersion of immediate result.⁴⁶⁷
- 1.2.23 *What one thing should be produced?* Unshakable knowledge.
- 1.2.26 *What one thing should be directly known?* All sentient beings are sustained by food.
- 1.2.29 *What one thing should be realized?* The unshakable release of the heart.
- 1.2.32 So these ten things that are true, real, and accurate, not unreal, not otherwise were rightly understood by the Realized One.

463. Each number from one to ten follows this same scheme.

464. Compare SN 3.18:8.2.

465. Compare SN 16.11:12.2.

466. Compare SN 22.48:2.2, but this is the five aggregates rather than contact.

467. This term is only found in the Ratanasutta (Sn 2.1:5.2). It means a kind of meditation that results in the realization of the Dhamma in this very life.

2. Groups of Two

Two things are helpful, two things should be developed, two things should be completely understood, two things should be given up, two things make things worse, two things lead to distinction, two things are hard to comprehend, two things should be produced, two things should be directly known, two things should be realized.⁴⁶⁸

What two things are helpful? Mindfulness and situational awareness. 1.3.2

What two things should be developed? Serenity and discernment. 1.3.5

What two things should be completely understood? Name and form. 1.3.8

What two things should be given up? Ignorance and craving for continued existence. 1.3.11

What two things make things worse? Being hard to admonish and having bad friends. 1.3.14

What two things lead to distinction? Being easy to admonish and having good friends. 1.3.17

What two things are hard to comprehend? What are the causes and reasons for the corruption of sentient beings, and what are the causes and reasons for the purification of sentient beings. 1.3.20

What two things should be produced? Two knowledges: knowledge of ending, and knowledge of non-arising. 1.3.23

What two things should be directly known? Two elements: the conditioned element and the unconditioned element.⁴⁶⁹ 1.3.27

What two things should be realized? Knowledge and freedom. 1.3.31

So these twenty things that are true, real, and accurate, not unreal, not otherwise were rightly understood by the Realized One. 1.3.34

3. Groups of Three

Three things are helpful, etc. 1.4.1

468. See AN 4.254.

469. The “unconditioned element” is Nibbāna, everything else is conditioned.

- 1.4.2 *What three things are helpful?* Associating with true persons, listening to the true teaching, and practicing in line with the teaching.⁴⁷⁰
- 1.4.5 *What three things should be developed?* Three kinds of immersion. Immersion with placing the mind and keeping it connected. Immersion without placing the mind, merely keeping it connected. Immersion without placing the mind or keeping it connected.
- 1.4.9 *What three things should be completely understood?* Three feelings: pleasant, painful, and neutral.
- 1.4.13 *What three things should be given up?* Three cravings: craving for sensual pleasures, craving for continued existence, and craving to end existence.
- 1.4.17 *What three things make things worse?* Three unskillful roots: greed, hate, and delusion.
- 1.4.21 *What three things lead to distinction?* Three skillful roots: contentment, love, and understanding.
- 1.4.25 *What three things are hard to comprehend?* Three elements of escape. Renunciation is the escape from sensual pleasures. The formless is the escape from form. Cessation is the escape from whatever is created, conditioned, and dependently originated.⁴⁷¹
- 1.4.29 *What three things should be produced?* Three knowledges: knowledge regarding the past portion, the future portion, and the present portion.⁴⁷²
- 1.4.33 *What three things should be directly known?* Three elements: sensuality, form, and formlessness.
- 1.4.37 *What three things should be realized?* Three knowledges: recollection of past lives, knowledge of the death and rebirth of sentient beings, and knowledge of the ending of defilements.
- 1.4.41 So these thirty things that are true, real, and accurate, not unreal, not otherwise were rightly understood by the Realized One.

470. With the addition of “rational application of mind” at AN 4.249.

471. Iti 72.

472. These three “portions” of knowledge are not found elsewhere, but compare eg. SN 12.34.

4. Groups of Four

Four things are helpful, etc.

1.5.1

What four things are helpful? Four situations: living in a suitable region, relying on true persons, being rightly resolved in oneself, and past merit.⁴⁷³

1.5.2

What four things should be developed? The four kinds of mindfulness meditation. A mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.

1.5.6

What four things should be completely understood? Four foods: edible food, whether solid or subtle; contact is the second, mental intention the third, and consciousness the fourth.

1.5.13

What four things should be given up? Four floods: sensuality, desire for rebirth, views, and ignorance.

1.5.17

What four things make things worse? Four yokes: the yokes of sensuality, desire for rebirth, views, and ignorance.

1.5.21

What four things lead to distinction? Four kinds of unyoking: unyoking from the yokes of sensuality, desire for rebirth, views, and ignorance.

1.5.25

What four things are hard to comprehend? Four kinds of immersion: immersion liable to decline, stable immersion, immersion that leads to distinction, and immersion that leads to penetration.⁴⁷⁴

1.5.29

What four things should be produced? Four knowledges: knowledge of the teaching, inferential knowledge, knowledge of encompassing, and conventional knowledge.

1.5.33

What four things should be directly known? The four noble truths: suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

1.5.37

473. AN 4.31.

474. Described as four “perceptions” at AN 4.179.

- 1.5.41 *What four things should be realized?* Four fruits of the ascetic life: stream-entry, once-return, non-return, and perfection.
- 1.5.45 So these forty things that are true, real, and accurate, not unreal, not otherwise were rightly understood by the Realized One.

5. Groups of Five

- 1.6.1 Five things are helpful, etc.
- 1.6.2 *What five things are helpful?* Five factors that support meditation. A mendicant has faith in the Realized One's awakening: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' They are rarely ill or unwell. Their stomach digests well, being neither too hot nor too cold, but just right, and fit for meditation. They're not devious or deceitful. They reveal themselves honestly to the Teacher or sensible spiritual companions. They live with energy roused up for giving up unskillful qualities and embracing skillful qualities. They're strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. They're wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.
- 1.6.11 *What five things should be developed?* Right immersion with five factors: pervasion with rapture, pervasion with pleasure, pervasion with mind, pervasion with light, and the basis for reviewing.⁴⁷⁵
- 1.6.15 *What five things should be completely understood?* Five grasping aggregates: form, feeling, perception, choices, and consciousness.
- 1.6.19 *What five things should be given up?* Five hindrances: sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt.

475. A different group of five factors of immersion is at AN 5.28; the final factor is the same in both. The first four factors, however, appear only as part of this same group in later texts (Ne 21:5.1, Ps 1.1:246.2, Vb 16:342.2).

What five things make things worse? Five kinds of hard-heartedness. 1.6.23
 Firstly, a mendicant has doubts about the Teacher. They're uncertain, undecided, and lacking confidence. This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving. This is the first kind of hard-heartedness. Furthermore, a mendicant has doubts about the teaching ... the Saṅgha ... the training ... A mendicant is angry and upset with their spiritual companions, resentful and closed off. This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving. This is the fifth kind of hard-heartedness.

What five things lead to distinction? Five faculties: faith, energy, 1.6.36
 mindfulness, immersion, and wisdom.

What five things are hard to comprehend? Five elements of escape. A 1.6.40
 mendicant focuses on sensual pleasures, but on that their mind does not leap forth, gain confidence, settle down, and become decided. But when they focus on renunciation, on that their mind leaps forth, gains confidence, settles down, and becomes decided. Their mind is in a good state, well developed, well risen, well freed, and well detached from sensual pleasures. They're freed from the distressing and feverish defilements that arise because of sensual pleasures, so they don't experience that kind of feeling. This is how the escape from sensual pleasures is explained.

Take another case where a mendicant focuses on ill will, but their 1.6.47
 mind does not leap forth ... But when they focus on good will, their mind leaps forth ... Their mind is in a good state ... well detached from ill will. They're freed from the distressing and feverish defilements that arise because of ill will, so they don't experience that kind of feeling. This is how the escape from ill will is explained.

Take another case where a mendicant focuses on harming, but 1.6.52
 their mind does not leap forth ... But when they focus on compassion, their mind leaps forth ... Their mind is in a good state ... well detached from harming. They're freed from the distressing and feverish defilements that arise because of harming, so they don't

experience that kind of feeling. This is how the escape from harming is explained.

1.6.57 Take another case where a mendicant focuses on form, but their mind does not leap forth ... But when they focus on the formless, their mind leaps forth ... Their mind is in a good state ... well detached from forms. They're freed from the distressing and feverish defilements that arise because of form, so they don't experience that kind of feeling. This is how the escape from forms is explained.

1.6.62 Take a case where a mendicant focuses on substantial reality, but their mind does not leap forth, gain confidence, settle down, and become decided. But when they focus on the ending of substantial reality, their mind leaps forth, gains confidence, settles down, and becomes decided. Their mind is in a good state, well developed, well risen, well freed, and well detached from substantial reality. They're freed from the distressing and feverish defilements that arise because of substantial reality, so they don't experience that kind of feeling. This is how the escape from substantial reality is explained.

1.6.68 *What five things should be produced?* Right immersion with five knowledges. The following knowledges arise for you personally: 'This immersion is blissful now, and results in bliss in the future.' 'This immersion is noble and not of the flesh.' 'This immersion is not cultivated by reprobates.' 'This immersion is peaceful and sublime and tranquil and unified, not held in place by forceful suppression.' 'I mindfully enter into and emerge from this immersion.'

1.6.76 *What five things should be directly known?* Five opportunities for freedom. Firstly, the Teacher or a respected spiritual companion teaches Dhamma to a mendicant. That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how the Teacher or a respected spiritual companion teaches it. Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed. This is the first opportunity for freedom.

Furthermore, it may be that neither the Teacher nor a respected spiritual companion teaches Dhamma to a mendicant. But the mendicant teaches Dhamma in detail to others as they learned and memorized it. That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how they teach it in detail to others as they learned and memorized it. Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed. This is the second opportunity for freedom. 1.6.82

Furthermore, it may be that neither the Teacher nor ... the mendicant teaches Dhamma. But the mendicant recites the teaching in detail as they learned and memorized it. That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how they recite it in detail as they learned and memorized it. Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed. This is the third opportunity for freedom. 1.6.86

Furthermore, it may be that neither the Teacher nor ... the mendicant teaches Dhamma ... nor does the mendicant recite the teaching. But the mendicant thinks about and considers the teaching in their heart, examining it with the mind as they learned and memorized it. That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how they think about and consider it in their heart, examining it with the mind as they learned and memorized it. Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed. This is the fourth opportunity for freedom. 1.6.90

Furthermore, it may be that neither the Teacher nor ... the mendicant teaches Dhamma ... nor does the mendicant recite the teaching ... or think about it. But a meditation subject as a basis of immersion is properly grasped, focused on, borne in mind, and penetrated 1.6.95

with wisdom. That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how a meditation subject as a basis of immersion is properly grasped, focused on, borne in mind, and penetrated with wisdom. Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed. This is the fifth opportunity for freedom.

1.6.101 *What five things should be realized?* Five spectrums of the teaching: ethics, immersion, wisdom, freedom, and knowledge and vision of freedom.

1.6.105 So these fifty things that are true, real, and accurate, not unreal, not otherwise were rightly understood by the Realized One.

6. Groups of Six

1.7.1 Six things are helpful, etc.

1.7.2 *What six things are helpful?* Six warm-hearted qualities. Firstly, a mendicant consistently treats their spiritual companions with bodily kindness, both in public and in private. This warm-hearted quality makes for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

1.7.6 Furthermore, a mendicant consistently treats their spiritual companions with verbal kindness.

1.7.7 Furthermore, a mendicant consistently treats their spiritual companions with mental kindness.

1.7.8 Furthermore, a mendicant shares without reservation any material things they have gained by legitimate means, even the food placed in the alms-bowl, using them in common with their ethical spiritual companions.

1.7.9 Furthermore, a mendicant lives according to the precepts shared with their spiritual companions, both in public and in private. Those precepts are intact, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

Furthermore, a mendicant lives according to the view shared with 1.7.10
their spiritual companions, both in public and in private. That view
is noble and emancipating, and delivers one who practices it to the
complete ending of suffering. This warm-hearted quality makes for
fondness and respect, conducing to inclusion, harmony, and unity,
without quarreling.

What six things should be developed? Six topics for recollection: 1.7.13
the recollection of the Buddha, the teaching, the Saṅgha, ethics,
generosity, and the deities.

What six things should be completely understood? Six interior sense 1.7.17
fields: eye, ear, nose, tongue, body, and mind.

What six things should be given up? Six classes of craving: craving 1.7.21
for sights, sounds, smells, tastes, touches, and ideas.

What six things make things worse? Six kinds of disrespect. A 1.7.25
mendicant lacks respect and reverence for the Teacher, the teaching,
and the Saṅgha, the training, diligence, and hospitality.

What six things lead to distinction? Six kinds of respect. A mendi- 1.7.29
cant has respect and reverence for the Teacher, the teaching, and the
Saṅgha, the training, diligence, and hospitality.

What six things are hard to comprehend? Six elements of escape. 1.7.33
Take a mendicant who says: ‘I’ve developed the heart’s release by
love. I’ve cultivated it, made it my vehicle and my basis, kept it
up, consolidated it, and properly implemented it. Yet somehow ill
will still occupies my mind.’ They should be told, ‘Not so, vener-
able! Don’t say that. Don’t misrepresent the Buddha, for misrepre-
sentation of the Buddha is not good. And the Buddha would not
say that. It’s impossible, reverend, it cannot happen that the heart’s
release by love has been developed and properly implemented, yet
somehow ill will still occupies the mind. For it is the heart’s release
by love that is the escape from ill will.’

Take another mendicant who says: ‘I’ve developed the heart’s 1.7.42
release by compassion. I’ve cultivated it, made it my vehicle and
my basis, kept it up, consolidated it, and properly implemented it.
Yet somehow the thought of harming still occupies my mind.’ They

should be told, ‘Not so, venerable! ... For it is the heart’s release by compassion that is the escape from thoughts of harming.’

- 1.7.47 Take another mendicant who says: ‘I’ve developed the heart’s release by rejoicing. ... Yet somehow discontent still occupies my mind.’ They should be told, ‘Not so, venerable! ... For it is the heart’s release by rejoicing that is the escape from discontent.’

- 1.7.52 Take another mendicant who says: ‘I’ve developed the heart’s release by equanimity. ... Yet somehow desire still occupies my mind.’ They should be told, ‘Not so, venerable! ... For it is the heart’s release by equanimity that is the escape from desire.’

- 1.7.57 Take another mendicant who says: ‘I’ve developed the signless release of the heart. ... Yet somehow my consciousness still follows after signs.’ They should be told, ‘Not so, venerable! ... For it is the signless release of the heart that is the escape from all signs.’

- 1.7.62 Take another mendicant who says: ‘I’m rid of the conceit “I am”. And I don’t regard anything as “I am this”. Yet somehow the dart of doubt and indecision still occupies my mind.’ They should be told, ‘Not so, venerable! Don’t say that. Don’t misrepresent the Buddha, for misrepresentation of the Buddha is not good. And the Buddha would not say that. It’s impossible, reverend, it cannot happen that the conceit “I am” has been done away with, and nothing is regarded as “I am this”, yet somehow the dart of doubt and indecision still occupy the mind. For it is the uprooting of the conceit “I am” that is the escape from the dart of doubt and indecision.’

- 1.7.70 *What six things should be produced?* Six consistent responses. A mendicant, seeing a sight with their eyes, is neither happy nor sad. They remain equanimous, mindful and aware. Hearing a sound with their ears ... Smelling an odor with their nose ... Tasting a flavor with their tongue ...

- 1.7.76 Feeling a touch with their body ... Knowing an idea with their mind, they’re neither happy nor sad. They remain equanimous, mindful and aware.

What six things should be directly known? Six unsurpassable things: 1.7.79
the unsurpassable seeing, listening, acquisition, training, service,
and recollection.

What six things should be realized? Six direct knowledges. A men- 1.7.83
dicant wields the many kinds of psychic power: multiplying them-
selves and becoming one again; materializing and dematerializing;
going unobstructed through a wall, a rampart, or a mountain as if
through space; diving in and out of the earth as if it were water; walk-
ing on water as if it were earth; flying cross-legged through the sky
like a bird; touching and stroking with the hand the sun and moon,
so mighty and powerful; controlling the body as far as the realm of
divinity.

With clairaudience that is purified and superhuman, they hear 1.7.86
both kinds of sounds, human and heavenly, whether near or far.

They understand the minds of other beings and individuals, hav- 1.7.87
ing comprehended them with their own mind.

They recollect many kinds of past lives, with features and details. 1.7.90

With clairvoyance that is purified and superhuman, they see sen- 1.7.91
tient beings passing away and being reborn—inferior and superior,
beautiful and ugly, in a good place or a bad place. They understand
how sentient beings pass on according to their deeds.

They realize the undefiled freedom of heart and freedom by wis- 1.7.92
dom in this very life. And they live having realized it with their own
insight due to the ending of defilements.

So these sixty things that are true, real, and accurate, not unreal, 1.7.94
not otherwise were rightly understood by the Realized One.

7. Groups of Seven

Seven things are helpful, etc. 1.8.1

What seven things are helpful? Seven riches of the noble ones: the 1.8.2
riches of faith, ethics, conscience, prudence, learning, generosity,
and wisdom.

- 1.8.6 *What seven things should be developed?* Seven awakening factors: mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.
- 1.8.10 *What seven things should be completely understood?* Seven planes of consciousness. There are sentient beings that are diverse in body and diverse in perception, such as human beings, some gods, and some beings in the underworld. This is the first plane of consciousness.
- 1.8.14 There are sentient beings that are diverse in body and unified in perception, such as the gods reborn in the Divinity's host through the first absorption. This is the second plane of consciousness.
- 1.8.16 There are sentient beings that are unified in body and diverse in perception, such as the gods of streaming radiance. This is the third plane of consciousness.
- 1.8.18 There are sentient beings that are unified in body and unified in perception, such as the gods of universal beauty. This is the fourth plane of consciousness.
- 1.8.20 There are sentient beings that have gone totally beyond perceptions of form. With the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they have been reborn in the dimension of infinite space. This is the fifth plane of consciousness.
- 1.8.22 There are sentient beings that have gone totally beyond the dimension of infinite space. Aware that 'consciousness is infinite', they have been reborn in the dimension of infinite consciousness. This is the sixth plane of consciousness.
- 1.8.24 There are sentient beings that have gone totally beyond the dimension of infinite consciousness. Aware that 'there is nothing at all', they have been reborn in the dimension of nothingness. This is the seventh plane of consciousness.
- 1.8.27 *What seven things should be given up?* Seven underlying tendencies: sensual desire, repulsion, views, doubt, conceit, desire to be reborn, and ignorance.

What seven things make things worse? Seven bad qualities: a mendicant is faithless, shameless, imprudent, unlearned, lazy, unmindful, and witless. 1.8.31

What seven things lead to distinction? Seven good qualities: a mendicant is faithful, conscientious, prudent, learned, energetic, mindful, and wise. 1.8.35

What seven things are hard to comprehend? Seven aspects of the teachings of the true persons: a mendicant knows the teachings, knows the meaning, knows themselves, knows moderation, knows the right time, knows assemblies, and knows people. 1.8.39

What seven things should be produced? Seven perceptions: the perception of impermanence, the perception of not-self, the perception of ugliness, the perception of drawbacks, the perception of giving up, the perception of fading away, and the perception of cessation. 1.8.43

What seven things should be directly known? Seven qualifications for graduation. A mendicant has a keen enthusiasm to undertake the training ... to examine the teachings ... to get rid of desires ... for retreat ... to rouse up energy ... for mindfulness and alertness ... to penetrate theoretically. And they don't lose these desires in the future. 1.8.47

What seven things should be realized? Seven powers of one who has ended the defilements. Firstly, a mendicant with defilements ended has clearly seen with right wisdom all conditions as truly impermanent. This is a power that a mendicant who has ended the defilements relies on to claim: 'My defilements have ended.' 1.8.57

Furthermore, a mendicant with defilements ended has clearly seen with right wisdom that sensual pleasures are truly like a pit of glowing coals. ... 1.8.61

Furthermore, the mind of a mendicant with defilements ended slants, slopes, and inclines to seclusion. They're withdrawn, loving renunciation, and have totally eliminated defiling influences. ... 1.8.63

Furthermore, a mendicant with defilements ended has well developed the four kinds of mindfulness meditation. ... 1.8.65

- 1.8.67 Furthermore, a mendicant with defilements ended has well developed the five faculties. ...
- 1.8.69 Furthermore, a mendicant with defilements ended has well developed the seven awakening factors. ...
- 1.8.71 Furthermore, a mendicant with defilements ended has well developed the noble eightfold path. ... This is a power that a mendicant who has ended the defilements relies on to claim: ‘My defilements have ended.’
- 1.8.75 So these seventy things that are true, real, and accurate, not unreal, not otherwise were rightly understood by the Realized One.

The first recitation section is finished.

8. Groups of Eight

- 2.1.1 Eight things are helpful, etc.
- 2.1.2 *What eight things are helpful?* There are eight causes and reasons that lead to acquiring the wisdom fundamental to the spiritual life, and to its increase, growth, development, and fulfillment once it has been acquired. What eight? It’s when a mendicant lives relying on the Teacher or a spiritual companion in a teacher’s role. And they set up a keen sense of conscience and prudence for them, with warmth and respect. This is the first cause.
- 2.1.7 When a mendicant lives relying on the Teacher or a spiritual companion in a teacher’s role—with a keen sense of conscience and prudence for them, with warmth and respect—from time to time they go and ask them questions: ‘Why, sir, does it say this? What does that mean?’ Those venerables clarify what is unclear, reveal what is obscure, and dispel doubt regarding the many doubtful matters. This is the second cause.
- 2.1.12 After hearing that teaching they perfect withdrawal of both body and mind. This is the third cause.
- 2.1.14 Furthermore, a mendicant is ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable

places. Seeing danger in the slightest fault, they keep the rules they've undertaken. This is the fourth cause.

Furthermore, a mendicant is very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, rehearsing them, mentally scrutinizing them, and penetrating them theoretically. This is the fifth cause. 2.1.16

Furthermore, a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. This is the sixth cause. 2.1.18

Furthermore, a mendicant is mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago. This is the seventh cause. 2.1.20

Furthermore, a mendicant meditates observing rise and fall in the five grasping aggregates. 'Such is form, such is the origin of form, such is the ending of form. Such is feeling, such is the origin of feeling, such is the ending of feeling. Such is perception, such is the origin of perception, such is the ending of perception. Such are choices, such is the origin of choices, such is the ending of choices. Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.' This is the eighth cause.⁴⁷⁶ 2.1.22

What eight things should be developed? The noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. 2.1.30

What eight things should be completely understood? Eight worldly conditions: gain and loss, fame and disgrace, blame and praise, pleasure and pain. 2.1.34

476. AN 8.2.

- 2.1.38 *What eight things should be given up?* Eight wrong ways: wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion.
- 2.1.42 *What eight things make things worse?* Eight grounds for laziness. Firstly, a mendicant has some work to do. They think: ‘I have some work to do. But while doing it my body will get tired. I’d better have a lie down.’ They lie down, and don’t rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is the first ground for laziness.
- 2.1.49 Furthermore, a mendicant has done some work. They think: ‘I’ve done some work. But while working my body got tired. I’d better have a lie down.’ They lie down, and don’t rouse energy... This is the second ground for laziness.
- 2.1.54 Furthermore, a mendicant has to go on a journey. They think: ‘I have to go on a journey. But while walking my body will get tired. I’d better have a lie down.’ They lie down, and don’t rouse energy... This is the third ground for laziness.
- 2.1.59 Furthermore, a mendicant has gone on a journey. They think: ‘I’ve gone on a journey. But while walking my body got tired. I’d better have a lie down.’ They lie down, and don’t rouse energy... This is the fourth ground for laziness.
- 2.1.64 Furthermore, a mendicant has wandered for alms, but they didn’t get to fill up on as much food as they like, coarse or fine. They think: ‘I’ve wandered for alms, but I didn’t get to fill up on as much food as I like, coarse or fine. My body is tired and unfit for work. I’d better have a lie down.’... This is the fifth ground for laziness.
- 2.1.68 Furthermore, a mendicant has wandered for alms, and they got to fill up on as much food as they like, coarse or fine. They think: ‘I’ve wandered for alms, and I got to fill up on as much food as I like, coarse or fine. My body is heavy, unfit for work, like I’ve just eaten a load of beans. I’d better have a lie down.’... They lie down, and don’t rouse energy... This is the sixth ground for laziness.
- 2.1.73 Furthermore, a mendicant feels a little sick. They think: ‘I feel a little sick. Lying down would be good for me. I’d better have a lie

down.’ They lie down, and don’t rouse energy... This is the seventh ground for laziness.

Furthermore, a mendicant has recently recovered from illness. 2.1.77
They think: ‘I’ve recently recovered from illness. My body is weak and unfit for work. I’d better have a lie down.’ They lie down, and don’t rouse energy... This is the eighth ground for laziness.

What eight things lead to distinction? Eight grounds for arousing 2.1.84
energy. Firstly, a mendicant has some work to do. They think: ‘I have some work to do. While working it’s not easy to focus on the instructions of the Buddhas. I’d better preemptively rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.’ They rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is the first ground for arousing energy.

Furthermore, a mendicant has done some work. They think: ‘I’ve 2.1.90
done some work. While I was working I wasn’t able to focus on the instructions of the Buddhas. I’d better preemptively rouse up energy.’... This is the second ground for arousing energy.

Furthermore, a mendicant has to go on a journey. They think: 2.1.94
‘I have to go on a journey. While walking it’s not easy to focus on the instructions of the Buddhas. I’d better preemptively rouse up energy.’... This is the third ground for arousing energy.

Furthermore, a mendicant has gone on a journey. They think: 2.1.98
‘I’ve gone on a journey. While I was walking I wasn’t able to focus on the instructions of the Buddhas. I’d better preemptively rouse up energy.’... This is the fourth ground for arousing energy.

Furthermore, a mendicant has wandered for alms, but they didn’t 2.1.102
get to fill up on as much food as they like, coarse or fine. They think: ‘I’ve wandered for alms, but I didn’t get to fill up on as much food as I like, coarse or fine. My body is light and fit for work. I’d better preemptively rouse up energy.’... This is the fifth ground for arousing energy.

Furthermore, a mendicant has wandered for alms, and they got to 2.1.106
fill up on as much food as they like, coarse or fine. They think: ‘I’ve

wandered for alms, and I got to fill up on as much food as I like, coarse or fine. My body is strong and fit for work. I'd better preemptively rouse up energy.'... This is the sixth ground for arousing energy.

2.1.111 Furthermore, a mendicant feels a little sick. They think: 'I feel a little sick. It's possible this illness will worsen. I'd better preemptively rouse up energy.'... This is the seventh ground for arousing energy.

2.1.115 Furthermore, a mendicant has recently recovered from illness. They think: 'I've recently recovered from illness. It's possible the illness will come back. I'd better preemptively rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.' They rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is the eighth ground for arousing energy.

2.1.121 *What eight things are hard to comprehend?* Eight lost opportunities for spiritual practice. Firstly, a Realized One has arisen in the world. He teaches the Dhamma leading to peace, extinguishment, awakening, as proclaimed by the Holy One. But a person has been reborn in hell. This is the first lost opportunity for spiritual practice.

2.1.126 Furthermore, a Realized One has arisen in the world. But a person has been reborn in the animal realm. This is the second lost opportunity for spiritual practice.

2.1.129 Furthermore, a Realized One has arisen in the world. But a person has been reborn in the ghost realm. This is the third lost opportunity for spiritual practice.

2.1.132 Furthermore, a Realized One has arisen in the world.⁴⁷⁷ But person has been reborn in one of the long-lived orders of gods. This is the fourth lost opportunity for spiritual practice.

2.1.135 Furthermore, a Realized One has arisen in the world. But a person has been reborn in the borderlands, among uneducated foreigners, where monks, nuns, laymen, and laywomen do not go. This is the fifth lost opportunity for spiritual practice.

477. At this point, DN 33:3.2.53 has an extra possibility, rebirth among the titans, making nine in all.

Furthermore, a Realized One has arisen in the world. And a person 2.1.138
is reborn in a central country. But they have wrong view and distorted perspective: ‘There’s no meaning in giving, sacrifice, or offerings. There’s no fruit or result of good and bad deeds. There’s no afterlife. There’s no such thing as mother and father, or beings that are reborn spontaneously. And there’s no ascetic or brahmin who is rightly comported and rightly practiced, and who describes the afterlife after realizing it with their own insight.’ This is the sixth lost opportunity for spiritual practice.

Furthermore, a Realized One has arisen in the world. And a person 2.1.142
is reborn in a central country. But they’re witless, dull, idiotic, and unable to distinguish what is well said from what is poorly said. This is the seventh lost opportunity for spiritual practice.

Furthermore, no Realized One has arisen in the world,⁴⁷⁸ so there 2.1.145
is no teaching of the Dhamma leading to peace, extinguishment, awakening, as proclaimed by the Holy One. But a person is reborn in a central country. And they’re wise, bright, clever, and able to distinguish what is well said from what is poorly said. This is the eighth lost opportunity for spiritual practice.

What eight things should be produced? Eight thoughts of a great 2.1.149
man. ‘This teaching is for those of few wishes, not those of many wishes. It’s for the contented, not those who lack contentment. It’s for the secluded, not those who enjoy company. It’s for the energetic, not the lazy. It’s for the mindful, not the unmindful. It’s for those with immersion, not those without immersion. It’s for the wise, not the witless. This teaching is for those who don’t enjoy proliferating, not for those who enjoy proliferating.’⁴⁷⁹

What eight things should be directly known? Eight dimensions of 2.1.159
mastery. Perceiving form internally, someone sees forms externally,

478. The negative is absent from the text due to abbreviation, so it is inferred from the parallel passage at DN 33:3.2.69.

479. AN 8.30. | Read *nippapañcārāmassāyaṃ* per AN 8.30:3.11.

limited, both pretty and ugly. Mastering them, they perceive: 'I know and see.' This is the first dimension of mastery.

2.1.164 Perceiving form internally, someone sees forms externally, limitless, both pretty and ugly. Mastering them, they perceive: 'I know and see.' This is the second dimension of mastery.

2.1.167 Not perceiving form internally, someone sees forms externally, limited, both pretty and ugly. Mastering them, they perceive: 'I know and see.' This is the third dimension of mastery.

2.1.170 Not perceiving form internally, someone sees forms externally, limitless, both pretty and ugly. Mastering them, they perceive: 'I know and see.' This is the fourth dimension of mastery.

2.1.173 Not perceiving form internally, someone sees forms externally that are blue, with blue color and blue appearance. They're like a flax flower that's blue, with blue color and blue appearance. Or a cloth from Varanasi that's smoothed on both sides, blue, with blue color and blue appearance. Mastering them, they perceive: 'I know and see.' This is the fifth dimension of mastery.

2.1.177 Not perceiving form internally, someone sees forms externally that are yellow, with yellow color and yellow appearance. They're like a champak flower that's yellow, with yellow color and yellow appearance. Or a cloth from Varanasi that's smoothed on both sides, yellow, with yellow color and yellow appearance. Mastering them, they perceive: 'I know and see.' This is the sixth dimension of mastery.

2.1.181 Not perceiving form internally, someone sees forms externally that are red, with red color and red appearance. They're like a scarlet mallow flower that's red, with red color and red appearance. Or a cloth from Varanasi that's smoothed on both sides, red, with red color and red appearance. Mastering them, they perceive: 'I know and see.' This is the seventh dimension of mastery.

2.1.185 Not perceiving form internally, someone sees forms externally that are white, with white color and white appearance. They're like the morning star that's white, with white color and white appearance. Or a cloth from Varanasi that's smoothed on both sides, white, with

white color and white appearance. Mastering them, they perceive: 'I know and see.' This is the eighth dimension of mastery.

What eight things should be realized? Eight liberations. Having physical form, they see forms. This is the first liberation. 2.1.190

Not perceiving physical form internally, someone see forms externally. This is the second liberation. 2.1.194

They're focused only on beauty. This is the third liberation. 2.1.196

Going totally beyond perceptions of form, with the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they enter and remain in the dimension of infinite space. This is the fourth liberation. 2.1.198

Going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', they enter and remain in the dimension of infinite consciousness. This is the fifth liberation. 2.1.200

Going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', they enter and remain in the dimension of nothingness. This is the sixth liberation. 2.1.202

Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception. This is the seventh liberation. 2.1.204

Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling. This is the eighth liberation. 2.1.206

So these eighty things that are true, real, and accurate, not unreal, not otherwise were rightly understood by the Realized One. 2.1.209

9. Groups of Nine

Nine things are helpful, etc. 2.2.1

What nine things are helpful? Nine things rooted in rational application of mind. When you apply the mind rationally, joy springs up. When you're joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, you feel bliss. And when you're blissful, the mind becomes immersed. 2.2.2

When your mind is immersed, you truly know and see. When you truly know and see, you grow disillusioned. Being disillusioned, desire fades away. When desire fades away you're freed.⁴⁸⁰

2.2.5 *What nine things should be developed?* Nine factors of trying to be pure. The factors of trying to be pure in ethics, mind, view, overcoming doubt, knowledge and vision of what is the path and what is not the path, knowledge and vision of the practice, knowledge and vision, wisdom, and freedom.⁴⁸¹

2.2.9 *What nine things should be completely understood?* Nine abodes of sentient beings. There are sentient beings that are diverse in body and diverse in perception, such as human beings, some gods, and some beings in the underworld. This is the first abode of sentient beings.

2.2.13 There are sentient beings that are diverse in body and unified in perception, such as the gods reborn in the Divinity's host through the first absorption. This is the second abode of sentient beings.

2.2.15 There are sentient beings that are unified in body and diverse in perception, such as the gods of streaming radiance. This is the third abode of sentient beings.

2.2.17 There are sentient beings that are unified in body and unified in perception, such as the gods of universal beauty. This is the fourth abode of sentient beings.

2.2.19 There are sentient beings that are non-percipient and do not experience anything, such as the gods who are non-percipient beings. This is the fifth abode of sentient beings.

2.2.21 There are sentient beings that have gone totally beyond perceptions of form. With the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they have been reborn in the dimension of infinite space. This is the sixth abode of sentient beings.

480. Similar sequences are found throughout the suttas, but this exact sequence appears to be unique.

481. Four are found at AN 4.194. Seven, phrased slightly differently, are found at MN 23.

There are sentient beings that have gone totally beyond the dimension of infinite space. Aware that ‘consciousness is infinite’, they have been reborn in the dimension of infinite consciousness. This is the seventh abode of sentient beings. 2.2.23

There are sentient beings that have gone totally beyond the dimension of infinite consciousness. Aware that ‘there is nothing at all’, they have been reborn in the dimension of nothingness. This is the eighth abode of sentient beings. 2.2.25

There are sentient beings that have gone totally beyond the dimension of nothingness. They have been reborn in the dimension of neither perception nor non-perception. This is the ninth abode of sentient beings. 2.2.27

What nine things should be given up? Nine things rooted in craving. Craving gives rise to seeking. Seeking gives rise to gaining material things. Gaining material things gives rise to evaluation. Evaluation gives rise to desire and lust. Desire and lust gives rise to attachment. Attachment gives rise to ownership. Ownership gives rise to stinginess. Stinginess gives rise to safeguarding. Owing to safeguarding, many bad, unskillful things come to be: taking up the rod and the sword, quarrels, arguments, disputes, accusations, divisive speech, and lies.⁴⁸² 2.2.30

What nine things make things worse? Nine grounds for resentment. Thinking: ‘They did wrong to me,’ you harbor resentment. Thinking: ‘They are doing wrong to me’ ... ‘They will do wrong to me’ ... ‘They did wrong by someone I love’ ... ‘They are doing wrong by someone I love’ ... ‘They will do wrong by someone I love’ ... ‘They helped someone I dislike’ ... ‘They are helping someone I dislike’ ... Thinking: ‘They will help someone I dislike,’ you harbor resentment. 2.2.34

What nine things lead to distinction? Nine ways to get rid of resentment. Thinking: ‘They did wrong to me, but what can I possibly do?’ you get rid of resentment. Thinking: ‘They are doing wrong to me’ ... ‘They will do wrong to me’ ... ‘They did wrong by someone I

482. AN 9.23.

love ...' ... 'They are doing wrong by someone I love ...' ... 'They will do wrong by someone I love ...' ... 'They helped someone I dislike ...' ... 'They are helping someone I dislike ...' ... Thinking: 'They will help someone I dislike, but what can I possibly do?' you get rid of resentment.

2.2.58 *What nine things are hard to comprehend?* Nine kinds of diversity. Diversity of elements gives rise to diversity of contacts. Diversity of contacts gives rise to diversity of feelings. Diversity of feelings gives rise to diversity of perceptions. Diversity of perceptions gives rise to diversity of thoughts. Diversity of thoughts gives rise to diversity of desires. Diversity of desires gives rise to diversity of passions. Diversity of passions gives rise to diversity of searches. Diversity of searches gives rise to diversity of gains.⁴⁸³

2.2.62 *What nine things should be produced?* Nine perceptions: the perceptions of ugliness, death, repulsiveness in food, dissatisfaction with the whole world, impermanence, suffering in impermanence, not-self in suffering, giving up, and fading away.⁴⁸⁴

2.2.66 *What nine things should be directly known?* Nine progressive meditations. A mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption ... second absorption ... third absorption ... fourth absorption. Going totally beyond perceptions of form, with the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they enter and remain in the dimension of infinite space. Going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', they enter and remain in the dimension of infinite consciousness. Going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', they enter and remain in the dimension of nothingness. Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor

483. SN 14.9.

484. AN 9.93.

non-perception. Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling.

What nine things should be realized? Nine progressive cessations. 2.2.78 For someone who has attained the first absorption, sensual perceptions have ceased. For someone who has attained the second absorption, the placing of the mind and keeping it connected have ceased. For someone who has attained the third absorption, rapture has ceased. For someone who has attained the fourth absorption, breathing has ceased. For someone who has attained the dimension of infinite space, the perception of form has ceased. For someone who has attained the dimension of infinite consciousness, the perception of the dimension of infinite space has ceased. For someone who has attained the dimension of nothingness, the perception of the dimension of infinite consciousness has ceased. For someone who has attained the dimension of neither perception nor non-perception, the perception of the dimension of nothingness has ceased. For someone who has attained the cessation of perception and feeling, perception and feeling have ceased.

So these ninety things that are true, real, and accurate, not unreal, 2.2.90 not otherwise were rightly understood by the Realized One.

10. Groups of Ten

Ten things are helpful, ten things should be developed, ten things 2.3.1 should be completely understood, ten things should be given up, ten things make things worse, ten things lead to distinction, ten things are hard to comprehend, ten things should be produced, ten things should be directly known, ten things should be realized.

What ten things are helpful? Ten qualities that serve as protector. 2.3.2 First, a mendicant is ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken. This is a quality that serves as protector.

- 2.3.7 Furthermore, a mendicant is learned. This too is a quality that serves as protector.
- 2.3.10 Furthermore, a mendicant has good friends, companions, and associates. This too is a quality that serves as protector.
- 2.3.13 Furthermore, a mendicant is easy to admonish, having qualities that make them easy to admonish. They're patient, and take instruction respectfully. This too is a quality that serves as protector.
- 2.3.16 Furthermore, a mendicant is deft and tireless in a diverse spectrum of duties for their spiritual companions, understanding how to go about things in order to complete and organize the work. This too is a quality that serves as protector.
- 2.3.19 Furthermore, a mendicant loves the teachings and is a delight to converse with, being full of joy in the teaching and training. This too is a quality that serves as protector.
- 2.3.22 Furthermore, a mendicant is content with any kind of robes, alms-food, lodgings, and medicines and supplies for the sick. This too is a quality that serves as protector.
- 2.3.25 Furthermore, a mendicant is energetic. This too is a quality that serves as protector.
- 2.3.28 Furthermore, a mendicant is mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago. This too is a quality that serves as protector.
- 2.3.31 Furthermore, a mendicant is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This too is a quality that serves as protector.
- 2.3.35 *What ten things should be developed?* Ten universal dimensions of meditation. Someone perceives the meditation on universal earth above, below, across, undivided and limitless. They perceive the meditation on universal water ... the meditation on universal fire ... the meditation on universal air ... the meditation on universal blue ... the meditation on universal yellow ... the meditation on universal red ... the meditation on universal white ... the meditation

on universal space ... They perceive the meditation on universal consciousness above, below, across, undivided and limitless.

What ten things should be completely understood? Ten sense fields: 2.3.48
eye and sights, ear and sounds, nose and smells, tongue and tastes, body and touches.

What ten things should be given up? Ten wrong ways: wrong 2.3.52
view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom.

What ten things make things worse? Ten ways of doing unskill- 2.3.56
ful deeds: killing living creatures, stealing, and sexual misconduct; speech that's false, divisive, harsh, or nonsensical; covetousness, ill will, and wrong view.

What ten things lead to distinction? Ten ways of doing skillful deeds: 2.3.60
refraining from killing living creatures, stealing, and sexual misconduct; avoiding speech that's false, divisive, harsh, or nonsensical; contentment, good will, and right view.

What ten things are hard to comprehend? Ten abodes of the noble 2.3.64
ones. A mendicant has given up five factors, possesses six factors, has a single guard, has four supports, has eliminated idiosyncratic interpretations of the truth, has totally given up searching, has unsullied intentions, has stilled the physical process, and is well freed in mind and well freed by wisdom.

And how has a mendicant given up five factors? It's when a men- 2.3.67
dicant has given up sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. That's how a mendicant has given up five factors.

And how does a mendicant possess six factors? A mendicant, 2.3.70
seeing a sight with their eyes, is neither happy nor sad. They remain equanimous, mindful and aware. Hearing a sound with their ears ... Smelling an odor with their nose ... Tasting a flavor with their tongue ...

- 2.3.75 Feeling a touch with their body ... Knowing an idea with their mind, they're neither happy nor sad. They remain equanimous, mindful and aware. That's how a mendicant possesses six factors.
- 2.3.78 And how does a mendicant have a single guard? It's when a mendicant's heart is guarded by mindfulness. That's how a mendicant has a single guard.
- 2.3.81 And how does a mendicant have four supports? After appraisal, a mendicant uses some things, endures some things, avoids some things, and gets rid of some things. That's how a mendicant has four supports.
- 2.3.84 And how has a mendicant eliminated idiosyncratic interpretations of the truth? Different ascetics and brahmins have different idiosyncratic interpretations of the truth. A mendicant has dispelled, eliminated, thrown out, rejected, let go of, given up, and relinquished all these. That's how a mendicant has eliminated idiosyncratic interpretations of the truth.
- 2.3.87 And how has a mendicant totally given up searching? It's when they've given up searching for sensual pleasures, for continued existence, and for a spiritual path. That's how a mendicant has totally given up searching.
- 2.3.90 And how does a mendicant have unsullied intentions? It's when they've given up sensual, malicious, and cruel intentions. That's how a mendicant has unsullied intentions.
- 2.3.93 And how has a mendicant stilled the physical process? With the giving up of pleasure and pain and the disappearance of former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. That's how a mendicant has stilled the physical process.
- 2.3.96 And how is a mendicant well freed in mind? It's when a mendicant's mind is freed from greed, hate, and delusion. That's how a mendicant is well freed in mind.
- 2.3.99 And how is a mendicant well freed by wisdom? It's when a mendicant understands: 'I've given up greed, hate, and delusion, cut them off at the root, made them like a palm stump, obliterated them, so

they're unable to arise in the future.' That's how a mendicant's mind is well freed by wisdom.

What ten things should be produced? Ten perceptions: the perceptions of ugliness, death, repulsiveness in food, dissatisfaction with the whole world, impermanence, suffering in impermanence, not-self in suffering, giving up, fading away, and cessation.⁴⁸⁵ 2.3.107

What ten things should be directly known? Ten grounds for wearing away. For one of right view, wrong view is worn away. And the many bad, unskillful qualities that arise because of wrong view are worn away. For one of right intention, wrong intention is worn away. ... For one of right speech, wrong speech is worn away. ... For one of right action, wrong action is worn away. ... For one of right livelihood, wrong livelihood is worn away. ... For one of right effort, wrong effort is worn away. ... For one of right mindfulness, wrong mindfulness is worn away. ... For one of right immersion, wrong immersion is worn away. ... For one of right knowledge, wrong knowledge is worn away. ... For one of right freedom, wrong freedom is worn away. And the many bad, unskillful qualities that arise because of wrong freedom are worn away. 2.3.111

What ten things should be realized? Ten qualities of an adept: an adept's right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.⁴⁸⁶ 2.3.126

So these hundred things that are true, real, and accurate, not unreal, not otherwise were rightly understood by the Realized One." This is what Venerable Sāriputta said. Satisfied, the mendicants approved what Sāriputta said. 2.3.130

THE LONG DISCOURSES ARE COMPLETED.

485. AN 10.238.

486. The sutta, and hence the Dīgha Nikāya as a whole, ends with the qualities of the arahant, the one who completes the path and practice of the Buddha.

Colophon

The Translator

Bhikkhu Sujato was born as Anthony Aidan Best on 4/11/1966 in Perth, Western Australia. He grew up in the pleasant suburbs of Mt Lawley and Attadale alongside his sister Nicola, who was the good child. His mother, Margaret Lorraine Huntsman née Pinder, said “he’ll either be a priest or a poet”, while his father, Anthony Thomas Best, advised him to “never do anything for money”. He attended Aquinas College, a Catholic school, where he decided to become an atheist. At the University of WA he studied philosophy, aiming to learn what he wanted to do with his life. Finding that what he wanted to do was play guitar, he dropped out. His main band was named Martha’s Vineyard, which achieved modest success in the indie circuit.

A seemingly random encounter with a roadside joey took him to Thailand, where he entered his first meditation retreat at Wat Ram Poeng, Chiang Mai in 1992. Feeling the call to the Buddha’s path, he took full ordination in Wat Pa Nanachat in 1994, where his teachers were Ajahn Pasanno and Ajahn Jayasaro. In 1997 he returned to Perth to study with Ajahn Brahm at Bodhinyana Monastery.

He spent several years practicing in seclusion in Malaysia and Thailand before establishing Santi Forest Monastery in Bundanoon, NSW, in 2003. There he was instrumental in supporting the establishment of the Theravada bhikkhuni order in Australia and advocating for women’s rights. He continues to teach in Australia and globally,

with a special concern for the moral implications of climate change and other forms of environmental destruction. He has published a series of books of original and groundbreaking research on early Buddhism.

In 2005 he founded SuttaCentral together with Rod Bucknell and John Kelly. In 2015, seeing the need for a complete, accurate, plain English translation of the Pali texts, he undertook the task, spending nearly three years in isolation on the isle of Qi Mei off the coast of the nation of Taiwan. He completed the four main Nikāyas in 2018, and the early books of the Khuddaka Nikāya were complete by 2021. All this work is dedicated to the public domain and is entirely free of copyright encumbrance.

In 2019 he returned to Sydney where he established Lokanta Vihara (The Monastery at the End of the World).

Creation Process

Primary source was the digital Mahāsaṅgīti edition of the Pali Tipiṭaka. Translated from the Pali, with reference to several English translations, especially those of Bhikkhu Bodhi. Older translations by Maurice Walshe and T.W. and C.A.F. Rhys Davids were also consulted.

The Translation

This translation was part of a project to translate the four Pali Nikāyas with the following aims: plain, approachable English; consistent terminology; accurate rendition of the Pali; free of copyright. It was made during 2016–2018 while Bhikkhu Sujato was staying in Qimei, Taiwan.

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“Bilara” means “cat” in Pali, and it is the name of our Computer Assisted Translation (CAT) software. Bilara is a web app that enables translators to translate early Buddhist texts into their own language. These translations are published on SuttaCentral with the root text and translation side by side.

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