

dīgha nikāya 6
Long Discourses 6

mahālisutta
With Mahāli

1. brāhmaṇadūtavattthu
1. On the Brahmin Emissaries

evaṃ me sutam—
So I have heard.

ekaṃ samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ.
At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

tena kho pana samayena sambahulā kosalakā ca brāhmaṇadūtā māgadhakā ca brāhmaṇadūtā vesāliyaṃ paṭivasanti kenacideva karaṇīyena.
Now at that time several brahmin emissaries from Kosala and Māgadha were residing in Vesālī on some business.

assosum kho te kosalakā ca brāhmaṇadūtā māgadhakā ca brāhmaṇadūtā:
They heard:

“samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ.

“It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—is staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato:
He has this good reputation:

‘itipi so bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’.

‘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.’

so imaṃ lokaṃ sadevakaṃ samāraṃ sabrahmakam sassamaṇabrāhmaṇiṃ pajam sadevamanussam sayam abhiññā sacchikatvā pavedeti.

He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.

so dhammaṃ deseti ādikalyāṇaṃ majjhakalyāṇaṃ pariyosānakalyāṇaṃ sāttham sabyañjanaṃ kevalaparipunṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti.

He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure.

sādhū kho pana tathārūpānaṃ arahataṃ dassanaṃ hoti”ti.
It’s good to see such perfected ones.”

atha kho te kosalakā ca brāhmaṇadūtā māgadhakā ca brāhmaṇadūtā yena mahāvanaṃ kūṭāgārasālā tenupasaṅkamimsu.

Then they went to the hall with the peaked roof in the Great Wood to see the Buddha.

tena kho pana samayena āyasmā nāgito bhagavato upatṭhāko hoti.
Now, at that time Venerable Nāgita was the Buddha’s attendant.

atha kho te kosalakā ca brāhmaṇadūtā māgadhakā ca brāhmaṇadūtā yenāyasmā nāgito tenupasaṅkamimsu. upasaṅkamitvā āyasmantaṃ nāgitaṃ etadavocuṃ:

The brahmin emissaries went up to him and said,

“kahaṃ nu kho, bho nāgita, etarahi so bhavaṃ gotamo viharati?

“Master Nāgita, where is Master Gotama at present?

dassanakāmā hi mayaṃ taṃ bhavantaṃ gotamaṃ”ti.
For we want to see him.”

“akālo kho, āvuso, bhagavantam dassanāya, patisallīno bhagavā”ti.

“It’s the wrong time to see the Buddha; he is on retreat.”

atha kho te kosalakā ca brāhmaṇadūtā māgadhakā ca brāhmaṇadūtā tattheva ekamantaṃ nisīdimsu:

So the brahmin emissaries sat down to one side, thinking,

“disvāva mayaṃ taṃ bhavantam gotamaṃ gamissāmā”ti.

“We’ll go only after we’ve seen Master Gotama.”

2. oṭṭhaddhalicchavīvatthu

2. On Oṭṭhaddha the Licchavi

oṭṭhaddhopi licchavī mahatiyā licchavīparisāya saddhiṃ yena mahāvanam kūṭāgārasālā yenāyasmā nāgito tenupasaṅkami; upasaṅkamtivā āyasmantaṃ nāgitaṃ abhivādetvā ekamantaṃ atṭhāsi. ekamantaṃ ṭhito kho oṭṭhaddhopi licchavī āyasmantaṃ nāgitaṃ etadavoca:

Oṭṭhaddha the Licchavi together with a large assembly of Licchavis also approached Nāgita at the hall with the peaked roof. He bowed, stood to one side, and said to Nāgita,

“kahaṃ nu kho, bhante nāgita, etarahi so bhagavā viharati araham sammāsambuddho,

“Master Nāgita, where is the Blessed One at present, the perfected one, the fully awakened Buddha?”

dassanakāmā hi mayaṃ taṃ bhagavantam arahantaṃ sammāsambuddhan”ti.

For we want to see him.”

“akālo kho, mahāli, bhagavantam dassanāya, patisallīno bhagavā”ti.

“It’s the wrong time to see the Buddha; he is on retreat.”

oṭṭhaddhopi licchavī tattheva ekamantaṃ nisīdi:

So Oṭṭhaddha also sat down to one side, thinking,

“disvāva ahaṃ taṃ bhagavantam gamissāmi arahantaṃ sammāsambuddhan”ti.

“I’ll go only after I’ve seen the Blessed One, the perfected one, the fully awakened Buddha.”

atha kho sīho samañuddeso yenāyasmā nāgito tenupasaṅkami; upasaṅkamtivā āyasmantaṃ nāgitaṃ abhivādetvā ekamantaṃ atṭhāsi. ekamantaṃ ṭhito kho sīho samañuddeso āyasmantaṃ nāgitaṃ etadavoca:

Then the novice Sīha approached Nāgita. He bowed, stood to one side, and said to Nāgita,

“ete, bhante kassapa, sambahulā kosalakā ca brāhmaṇadūtā māgadhakā ca brāhmaṇadūtā idhūpasaṅkantā bhagavantam dassanāya; oṭṭhaddhopi licchavī mahatiyā licchavīparisāya saddhiṃ idhūpasaṅkanto bhagavantam dassanāya, sādhu, bhante kassapa, labhataṃ esā janatā bhagavantam dassanāyā”ti.

“Sir, Kassapa, these several brahmin emissaries from Kosala and Magadha, and also Oṭṭhaddha the Licchavi together with a large assembly of Licchavis, have come here to see the Buddha. It’d be good if these people got to see the Buddha.”

“tena hi, sīha, tvaññeva bhagavato ārocehi”ti.

“Well then, Sīha, tell the Buddha yourself.”

“evaṃ, bhante”ti kho sīho samañuddeso āyasmato nāgitassa patissutvā yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantam abhivādetvā ekamantaṃ atṭhāsi. ekamantaṃ ṭhito kho sīho samañuddeso bhagavantam etadavoca:

“Yes, sir,” replied Sīha. He went to the Buddha, bowed, stood to one side, and told him of the people waiting to see him, adding:

“ete, bhante, sambahulā kosalakā ca brāhmaṇadūtā māgadhakā ca brāhmaṇadūtā idhūpasaṅkantā bhagavantam dassanāya, oṭṭhaddhopi licchavī mahatiyā licchavīparisāya saddhiṃ idhūpasaṅkanto bhagavantam dassanāyā.

sādhu, bhante, labhataṃ esā janatā bhagavantam dassanāyā”ti.

“Sir, it’d be good if these people got to see the Buddha.”

“tena hi, sīha, vihārapacchāyāyaṃ āsanam paññapehi”ti.

“Well then, Sīha, spread out a seat in the shade of the dwelling.”

“evaṃ, bhante”ti kho sīho samañuddeso bhagavato paṭissutvā vihārapacchāyāyaṃ āsanam paññapehi.

“Yes, sir,” replied Sīha, and he did so.

atha kho bhagavā vihārā nikkhamma vihārapacchāyāyaṃ paññatte āsane nisīdi.

Then the Buddha came out of his dwelling and sat in the shade of the dwelling on the seat spread out.

atha kho te kosalakā ca brāhmaṇadūtā māgadhakā ca brāhmaṇadūtā yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā bhagavatā saddhim sammodimsu.

Then the brahmin emissaries went up to the Buddha, and exchanged greetings with him.

sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdimsu.

When the greetings and polite conversation were over, they sat down to one side.

oṭṭhaddhopi licchavī mahatiyā licchavīparisāya saddhim yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinna kho oṭṭhaddho licchavī bhagavantaṃ etadavoca: “purimāni, bhante, divasāni purimatarāni sunakkhatto licchaviputto yenāhaṃ tenupasaṅkami; upasaṅkamitvā maṃ etadavoca:

Oṭṭhaddha the Licchavi together with a large assembly of Licchavis also went up to the Buddha, bowed, and sat down to one side. Oṭṭhaddha said to the Buddha, “Sir, a few days ago Sunakkhatta the Licchavi came to me and said:

‘yadagge ahaṃ, mahāli, bhagavantaṃ upanissāya viharāmi, na ciraṃ tīṇi vassāni, dibbāni hi kho rūpāni passāmi piyarūpāni kāmūpasamhitāni rajanīyāni, no ca kho dibbāni saddāni sunāmi piyarūpāni kāmūpasamhitāni rajanīyāni’ti.

‘Mahāli, soon I will have been living in dependence on the Buddha for three years. I see heavenly sights that are pleasant, sensual, and arousing, but I don’t hear heavenly sounds that are pleasant, sensual, and arousing.’

santāneva nu kho, bhante, sunakkhatto licchaviputto dibbāni saddāni nāssosi piyarūpāni kāmūpasamhitāni rajanīyāni, udāhu asantāni”ti?

The heavenly sounds that Sunakkhatta cannot hear: do such sounds really exist or not?”

2.1. ekamsabhāvitasamādhī

2.1. One-Sided Immersion

“santāneva kho, mahāli, sunakkhatto licchaviputto dibbāni saddāni nāssosi piyarūpāni kāmūpasamhitāni rajanīyāni, no asantāni”ti.

“Such sounds really do exist, but Sunakkhatta cannot hear them.”

“ko nu kho, bhante, hetu, ko paccayo, yena santāneva sunakkhatto licchaviputto dibbāni saddāni nāssosi piyarūpāni kāmūpasamhitāni rajanīyāni, no asantāni”ti?

“What is the cause, sir, what is the reason why Sunakkhatta cannot hear them, even though they really do exist?”

“idha, mahāli, bhikkhuno puratthimāya disāya ekamsabhāvito samādhī hoti dibbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dibbānaṃ saddānaṃ savanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ.

“Mahāli, take a mendicant who has developed one-sided immersion to the eastern quarter so as to see heavenly sights but not to hear heavenly sounds.

so puratthimāya disāya ekamsabhāvite samādhimhi dibbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dibbānaṃ saddānaṃ savanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ.

When they have developed immersion for that purpose,

puratthimāya disāya dibbāni rūpāni passati piyarūpāni kāmūpasamhitāni rajanīyāni, no ca kho dibbāni saddāni suṇāti piyarūpāni kāmūpasamhitāni rajanīyāni.

they see heavenly sights but don’t hear heavenly sounds.

taṃ kissa hetu?

Why is that?

evañhetam, mahāli, hoti bhikkhuno puratthimāya disāya ekamsabhāvite samādhimhi dībbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dībbānaṃ saddānaṃ savanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ.

Because that is how it is for a mendicant who develops immersion in that way.

puna caparam, mahāli, bhikkhuno dakkhiṇāya disāya ... pe ...

Furthermore, take a mendicant who has developed one-sided immersion to the southern quarter ...

pacchimāya disāya ...

western quarter ...

uttarāya disāya ...

northern quarter ...

uddhamadho tiriyaṃ ekamsabhāvito samādhi hoti dībbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dībbānaṃ saddānaṃ savanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ.

above, below, across ...

so uddhamadho tiriyaṃ ekamsabhāvite samādhimhi dībbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dībbānaṃ saddānaṃ savanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ.

uddhamadho tiriyaṃ dībbāni rūpāni passati piyarūpāni kāmūpasamhitāni rajanīyāni, no ca kho dībbāni saddāni suṇāti piyarūpāni kāmūpasamhitāni rajanīyāni.

tam kissa hetu?

evañhetam, mahāli, hoti bhikkhuno uddhamadho tiriyaṃ ekamsabhāvite samādhimhi dībbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dībbānaṃ saddānaṃ savanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ.

That is how it is for a mendicant who develops immersion in that way.

idha, mahāli, bhikkhuno puratthimāya disāya ekamsabhāvito samādhi hoti dībbānaṃ saddānaṃ savanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dībbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ.

Take a mendicant who has developed one-sided immersion to the eastern quarter so as to hear heavenly sounds but not to see heavenly sights.

so puratthimāya disāya ekamsabhāvite samādhimhi dībbānaṃ saddānaṃ savanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dībbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ.

When they have developed immersion for that purpose,

puratthimāya disāya dībbāni saddāni suṇāti piyarūpāni kāmūpasamhitāni rajanīyāni, no ca kho dībbāni rūpāni passati piyarūpāni kāmūpasamhitāni rajanīyāni.

they hear heavenly sounds but don't see heavenly sights.

tam kissa hetu?

Why is that?

evañhetam, mahāli, hoti bhikkhuno puratthimāya disāya ekamsabhāvite samādhimhi dībbānaṃ saddānaṃ savanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dībbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ.

Because that is how it is for a mendicant who develops immersion in that way.

puna caparam, mahāli, bhikkhuno dakkhiṇāya disāya ... pe ...

Furthermore, take a mendicant who has developed one-sided immersion to the southern quarter ...

pacchimāya disāya ...

western quarter ...

uttarāya disāya ...
northern quarter ...

uddhamadho tiriyaṃ ekamsabhāvito samādhi hoti dibbānaṃ saddānaṃ savanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dibbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ.
above, below, across ...

so uddhamadho tiriyaṃ ekamsabhāvite samādhimhi dibbānaṃ saddānaṃ savanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dibbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ.

uddhamadho tiriyaṃ dibbāni saddāni suṇāti piyarūpāni kāmūpasamhitāni rajanīyāni, no ca kho dibbāni rūpāni passati piyarūpāni kāmūpasamhitāni rajanīyāni.

taṃ kissa hetu?

evañhetam, mahāli, hoti bhikkhuno uddhamadho tiriyaṃ ekamsabhāvite samādhimhi dibbānaṃ saddānaṃ savanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dibbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ.
That is how it is for a mendicant who develops immersion in that way.

idha, mahāli, bhikkhuno puratthimāya disāya ubhayaṃsabhāvito samādhi hoti dibbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, dibbānaṃ saddānaṃ savanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ.
Take a mendicant who has developed two-sided immersion to the eastern quarter so as to both hear heavenly sounds and see heavenly sights.

so puratthimāya disāya ubhayaṃsabhāvite samādhimhi dibbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, dibbānaṃ saddānaṃ savanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ.
When they have developed immersion for that purpose,

puratthimāya disāya dibbāni ca rūpāni passati piyarūpāni kāmūpasamhitāni rajanīyāni, dibbāni ca saddāni suṇāti piyarūpāni kāmūpasamhitāni rajanīyāni.
they both see heavenly sights and hear heavenly sounds.

taṃ kissa hetu?
Why is that?

evañhetam, mahāli, hoti bhikkhuno puratthimāya disāya ubhayaṃsabhāvite samādhimhi dibbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, dibbānaṃ saddānaṃ savanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ.
Because that is how it is for a mendicant who develops immersion in that way.

puna caparaṃ, mahāli, bhikkhuno dakkhiṇāya disāya ... pe ...
Furthermore, take a mendicant who has developed two-sided immersion to the southern quarter ...

pacchimāya disāya ...
western quarter ...

uttarāya disāya ...
northern quarter ...

uddhamadho tiriyaṃ ubhayaṃsabhāvito samādhi hoti dibbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, dibbānaṃ saddānaṃ savanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ.
above, below, across ...

so uddhamadho tiriyaṃ ubhayaṃsabhāvite samādhimhi dibbānañca rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ dibbānañca saddānaṃ savanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ.

uddhamadho tiriyaṃ dibbāni ca rūpāni passati piyarūpāni kāmūpasamhitāni rajanīyāni, dibbāni ca saddāni suṇāti piyarūpāni kāmūpasamhitāni rajanīyāni.

taṃ kissa hetu?

evañhetam, mahāli, hoti bhikkhuno uddhamadho tiriyaṃ ubhayaṃsabhāvite samādhimhi dibbānañca rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, dibbānañca saddānaṃ savanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ.

That is how it is for a mendicant who develops immersion in that way.

ayaṃ kho, mahāli, hetu ayaṃ paccayo, yena santāneva sunakkhatto licchaviputto dibbāni saddāni nāssosi piyarūpāni kāmūpasamhitāni rajanīyāni, no asantāni”ti.

This is the cause, Mahāli, this is the reason why Sunakkhatta cannot hear heavenly sounds that are pleasant, sensual, and arousing, even though they really do exist.”

“etāsaṃ nūna, bhante, samādhibhāvanānaṃ sacchikiriyāhetu bhikkhū bhagavati brahmacariyaṃ caranti”ti.

“Surely the mendicants must live the spiritual life under the Buddha for the sake of realizing such a development of immersion?”

“na kho, mahāli, etāsaṃ samādhibhāvanānaṃ sacchikiriyāhetu bhikkhū mayi brahmacariyaṃ caranti.

“No, Mahāli, the mendicants don’t live the spiritual life under me for the sake of realizing such a development of immersion.

atthi kho, mahāli, aññeva dhammā uttaritarā ca paṇītatarā ca, yesaṃ sacchikiriyāhetu bhikkhū mayi brahmacariyaṃ caranti”ti.

There are other things that are finer, for the sake of which the mendicants live the spiritual life under me.”

2.2. catuariyaphala

2.2. The Four Noble Fruits

“katame pana te, bhante, dhammā uttaritarā ca paṇītatarā ca, yesaṃ sacchikiriyāhetu bhikkhū bhagavati brahmacariyaṃ caranti”ti?

“But sir, what are those finer things?”

“idha, mahāli, bhikkhu tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo.

“Firstly, Mahāli, with the ending of three fetters a mendicant is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

ayampi kho, mahāli, dhammo uttaritaro ca paṇītataro ca, yassa sacchikiriyāhetu bhikkhū mayi brahmacariyaṃ caranti.

This is one of the finer things for the sake of which the mendicants live the spiritual life under me.

puna caparaṃ, mahāli, bhikkhu tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmī hoti, sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karoti.

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

ayampi kho, mahāli, dhammo uttaritaro ca paṇītataro ca, yassa sacchikiriyāhetu bhikkhū mayi brahmacariyaṃ caranti.

This too is one of the finer things.

puna caparaṃ, mahāli, bhikkhu pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayaṃ opapātiko hoti, tattha parinibbāyī, anāvattidhammo tasmā lokā.

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.

ayampi kho, mahāli, dhammo uttaritaro ca paṇītataro ca, yassa sacchikiriyāhetu bhikkhū mayi brahmacariyaṃ caranti.

This too is one of the finer things.

puna caparaṃ, mahāli, bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati.

Furthermore, a mendicant has realized 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.

ayampi kho, mahāli, dhammo uttaritaro ca paṇītataro ca, yassa sacchikiriyāhetu bhikkhū mayi brahmacariyaṃ caranti.

This too is one of the finer things.

ime kho te, mahāli, dhammā uttaritarā ca paṇītatarā ca, yesaṃ sacchikiriyāhetu bhikkhū mayi brahmacariyaṃ caranti”ti.

These are the finer things, for the sake of which the mendicants live the spiritual life under me.”

2.3. ariyaatṭhaṅgikamagga

2.3. The Noble Eightfold Path

“atthi pana, bhante, maggo atthi paṭipadā etesaṃ dhammānaṃ sacchikiriyāyā”ti?

“But, sir, is there a path and a practice for realizing these things?”

“atthi kho, mahāli, maggo atthi paṭipadā etesaṃ dhammānaṃ sacchikiriyāyā”ti.

“There is, Mahāli.”

“katamo pana, bhante, maggo katamā paṭipadā etesaṃ dhammānaṃ sacchikiriyāyā”ti?

“Well, what is it?”

“ayameva ariyo atṭhaṅgiko maggo.

“It is simply this noble eightfold path, that is:

seyyathidaṃ—sammāditṭhi sammāsaṅkappo sammāvācā sammākammanto sammājīvo sammāvāyāmo sammāsati sammāsamādhi.

right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

ayaṃ kho, mahāli, maggo ayaṃ paṭipadā etesaṃ dhammānaṃ sacchikiriyāyā.

This is the path and the practice for realizing these things.

2.4. dvepabbajitavatthu

2.4. On the Two Renunciates

ekamidāhaṃ, mahāli, samayaṃ kosambiyaṃ viharāmi ghoṣitārāme.

This one time, Mahāli, I was staying near Kosambi, in Ghosita’s Monastery.

atha kho dve pabbajitā—

Then two renunciates—

muṇḍiyo ca paribbājako jāliyo ca dārupattikantevāsī yenāhaṃ tenupasaṅkamimṃsu. upasaṅkamitvā mayā saddhiṃ sammodimṃsu.

the wanderer Muṇḍiya and Jāliya the pupil of Dārupattika—came and exchanged greetings with me.

sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ atṭhaṃsu. ekamantaṃ thitā kho te dve pabbajitā maṃ etadavocuṃ:

When the greetings and polite conversation were over, they stood to one side and said to me:

‘kiṃ nu kho, āvuso gotama, taṃ jīvaṃ taṃ sarīraṃ, udāhu aññaṃ jīvaṃ aññaṃ sarīraṃ”ti?

“Reverend Gotama, are the soul and the body the same thing, or they are different things?”

‘tena hāvuso, suṇātha sādhukaṃ manasi karotha bhāsiṣṣāmi’ti.

‘Well then, reverends, listen and pay close attention, I will speak.’

‘evamāvuso’ti kho te dve pabbajitā mama paccassosum.

‘Yes, reverend,’ they replied.

ahaṃ etadavocaṃ:

I said this:

‘idhāvuso tathāgato loka uppajjati araham sammāsambuddho ... pe ...

‘Take the case when a Realized One arises in the world, perfected, a fully awakened Buddha ...

evam kho, āvuso, bhikkhu sīlasampanno hoti.

That’s how a mendicant is accomplished in ethics. ...

... pe ...

paṭhamam jhānam upasampajja viharati.

They enter and remain in the first absorption.

yo kho, āvuso, bhikkhu evaṃ jānāti evaṃ passati, kallaṃ nu kho tassetam vacanāya:

When a mendicant knows and sees like this, would it be appropriate to say of them:

‘taṃ jīvaṃ taṃ sarīraṃ’ti vā ‘aññaṃ jīvaṃ aññaṃ sarīraṃ’ti vāti?

“The soul and the body are the same thing” or “The soul and the body are different things”?’

yo so, āvuso, bhikkhu evaṃ jānāti evaṃ passati, kallaṃ tassetam vacanāya:

‘It would, reverend.’

‘taṃ jīvaṃ taṃ sarīraṃ’ti vā, ‘aññaṃ jīvaṃ aññaṃ sarīraṃ’ti vāti.

ahaṃ kho panetaṃ, āvuso, evaṃ jānāmi evaṃ passāmi.

‘But reverends, I know and see like this.

atha ca panāham na vadāmi:

Nevertheless, I do not say:

‘taṃ jīvaṃ taṃ sarīraṃ’ti vā ‘aññaṃ jīvaṃ aññaṃ sarīraṃ’ti vā ... pe ...

“The soul and the body are the same thing” or “The soul and the body are different things”’. ...

dutiyaṃ jhānam ...

They enter and remain in the second absorption ...

tatiyaṃ jhānam ...

third absorption ...

catuttham jhānam upasampajja viharati.

fourth absorption.

yo kho, āvuso, bhikkhu evaṃ jānāti evaṃ passati, kallaṃ nu kho tassetam vacanāya:

When a mendicant knows and sees like this, would it be appropriate to say of them:

‘taṃ jīvaṃ taṃ sarīraṃ’ti vā ‘aññaṃ jīvaṃ aññaṃ sarīraṃ’ti vāti?

“The soul and the body are the same thing” or “The soul and the body are different things”?’

yo so, āvuso, bhikkhu evaṃ jānāti evaṃ passati, kallaṃ tassetam vacanāya:

‘It would, reverend.’

‘taṃ jīvaṃ taṃ sarīraṃ’ti vā ‘aññaṃ jīvaṃ aññaṃ sarīraṃ’ti vāti.

ahaṃ kho panetaṃ, āvuso, evaṃ jānāmi evaṃ passāmi.

‘But reverends, I know and see like this.

atha ca panāham na vadāmi:

Nevertheless, I do not say:

‘taṃ jīvaṃ taṃ sarīraṃ’ti vā ‘aññaṃ jīvaṃ aññaṃ sarīraṃ’ti vā ... pe ...
“The soul and the body are the same thing” or “The soul and the body are different things”. ...

ñāṇadassanāya cittaṃ abhinīharati abhininnāmeti ...
They extend and project the mind toward knowledge and vision ...

yo kho, āvuso, bhikkhu evaṃ jānāti evaṃ passati, kallaṃ nu kho tassettaṃ vacanāya:
When a mendicant knows and sees like this, would it be appropriate to say of them:

‘taṃ jīvaṃ taṃ sarīraṃ’ti vā ‘aññaṃ jīvaṃ aññaṃ sarīraṃ’ti vāti?
“The soul and the body are the same thing” or “The soul and the body are different things”?

... pe ...

yo so, āvuso, bhikkhu evaṃ jānāti evaṃ passati, kallaṃ tassettaṃ vacanāya:
‘It would, reverend.’

‘taṃ jīvaṃ taṃ sarīraṃ’ti vā ‘aññaṃ jīvaṃ aññaṃ sarīraṃ’ti vāti.

ahaṃ kho panetaṃ, āvuso, evaṃ jānāmi evaṃ passāmi.
‘But reverends, I know and see like this.

atha ca panāhaṃ na vadāmi:
Nevertheless, I do not say:

‘taṃ jīvaṃ taṃ sarīraṃ’ti vā ‘aññaṃ jīvaṃ aññaṃ sarīraṃ’ti vā. ... pe ...
“The soul and the body are the same thing” or “The soul and the body are different things”. ...

nāparaṃ itthattāyāti pajānāti.
They understand: “... there is no return to any state of existence.”

yo kho, āvuso, bhikkhu evaṃ jānāti evaṃ passati, kallaṃ nu kho tassettaṃ vacanāya:
When a mendicant knows and sees like this, would it be appropriate to say of them:

‘taṃ jīvaṃ taṃ sarīraṃ’ti vā ‘aññaṃ jīvaṃ aññaṃ sarīraṃ’ti vāti?
“The soul and the body are the same thing” or “The soul and the body are different things”?

yo so, āvuso, bhikkhu evaṃ jānāti evaṃ passati na kallaṃ tassettaṃ vacanāya:
‘It would not, reverend.’

‘taṃ jīvaṃ taṃ sarīraṃ’ti vā ‘aññaṃ jīvaṃ aññaṃ sarīraṃ’ti vāti.

ahaṃ kho panetaṃ, āvuso, evaṃ jānāmi evaṃ passāmi.
‘But reverends, I know and see like this.

atha ca panāhaṃ na vadāmi:
Nevertheless, I do not say:

‘taṃ jīvaṃ taṃ sarīraṃ’ti vā ‘aññaṃ jīvaṃ aññaṃ sarīraṃ’ti vā’ti.
“The soul and the body are the same thing” or “The soul and the body are different things”. ’”

idamavoca bhagavā.
That is what the Buddha said.

attamano oṭṭhaddho licchavī bhagavato bhāsitaṃ abhinandīti.
Satisfied, Ōṭṭhaddha the Licchavi was happy with what the Buddha said.

maḥālisuttaṃ niṭṭhitaṃ chaṭṭhaṃ.