

Sutta Nipāta IV

Aṭṭhaka Vagga

The Group of Octads

Translated by Bhante Varado



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— 1 —

Kāma Sutta

ON SENSUAL PLEASURE

If a person craving for sensual pleasure is satisfied, 766.  
He's delighted, yes,  
The mortal who gets what he wants.

*kāmaṃ kāmayamānassa,  
tassa ce taṃ samijjhati.  
addhā pītimano hoti,  
laddhā macco yadicchati.*

But that person, 767.  
Craving and longing,  
If his pleasures diminish,  
He suffers as if pierced with an arrow.

*tassa ce kāmayānassa,  
chandajātassa jantuno.  
te kāmā parihāyanti,  
sallaviddhova ruppanti.*

Whoever, attentive, avoids sensual pleasure 768.  
As he might, with his foot, the head of a snake,  
Leaves behind this attachment to the world.

*yo kāme parivajjeti,  
sappasseva padā siro.  
somaṃ visattikaṃ loke,  
sato samativattati.*

769. A man who is greedy  
770. For fields, property and gold,  
Cattle and horses,  
Slaves, servants, maids and relatives,  
And many sensual pleasures  
Is overpowered by what is weak  
And is crushed by troubles.  
Sorrow invades him like water into a leaky boat.

*khettaṃ vatthum hiraṇṇaṃ vā,  
gavassaṃ dāsaporisaṃ.  
thiyo bandhū puthu kāme,  
yo naro anugijjhati.  
abalā naṃ balīyanti,  
maddantenāṃ parissayā.  
tato naṃ dukkhamanveti,  
nāvaṃ bhinnamivodakaṃ.*

771. So a person, ever attentive,  
Should avoid the objects of desire.  
Having forsaken them  
He will cross the flood of sorrow<sup>[1]</sup>  
Like one, having bailed out a boat,  
Who reaches the further shore.

*tasmā jantu sadā sato,  
kāmaṇi parivaṃjaye.  
te pahāya tare oghaṃ,  
nāvaṃ sitvāva pārāgūti.*

## Notes

1. Water leaks into a boat like sorrow into man. Therefore I have called *oghami* the 'flood of sorrow'.





— 2 —

Guhaṭṭhaka Sutta

ON CAVE ABIDING

Abiding in a cave, 772.  
Attached to existence,<sup>[1]</sup>  
Covered in defilement and immersed in delusion,  
A man is truly far from solitude.<sup>[2]</sup>  
Forsaking the pleasures of the world is truly difficult.

*satto guhāyaṃ bahunābhichanno,  
tiṭṭhaṃ naro mohanasmiṃ pagāḷho.  
dūre vivekā hi tathāvidho so,  
kāma hi loke na hi suppahāyā.*

Those fettered by desire, 773.  
Bound to the pleasures of existence, 774.  
Are not easily liberated.  
Indeed, there is no liberation  
Except in regard to such ties.

Wishing for the future and the past,  
Hungering for present and former pleasures:  
Those who are greedy for sensual enjoyment,  
Hunting for it,  
Stupified by it,  
Become selfish about it,  
Have entered upon a difficult path.  
When drawn into difficulty, they lament:  
'What will become of us in the hereafter?'

*icchānidānā bhavasātabaddhā,  
te duppamuñcā na hi aññamokkhā.  
pacchā pure vāpi apekkhamānā,  
imeva kāme purimeva jappaṃ.  
kāmesu giddhā pasutā pamūlhā,  
avadāniyā te visame nivīṭṭhā.  
dukkhūpanītā paridevayanti,  
kiṃsū bhavissāma ito cutāse.*

775. So, people should indeed  
train themselves in this world.  
Whatever one knows to be wrong,  
Do not for its sake engage in misconduct.  
For the wise say that life is short.

*tasmā hi sikkhetha idheva jantu,  
yaṃ kiñci jaññā visamanti loke.  
na tassa hetū visamaṃ careyya,  
appañhidaṃ jīvitamāhu dhīrā.*

776. I see people in this world writhing,  
Oppressed by clinging to existence,  
Wretched characters wailing in the face of death  
With their clinging  
to various forms of existence unallayed.

*passāmi loke pariphandamānaṃ,  
paṇaṃ imaṃ taṇhagataṃ bhavesu.  
hīnā narā maccumukhe lapanti,  
avītataṇhāse bhavābhavesu.*

777. Look at them,  
Writhing amidst their beloved possessions  
Like fish in a dwindling stream.

Having seen this,  
You should live without possessiveness  
And not get attached to existence.

*mamāyite passatha phandamāne,  
maccheva appodake khīṇasote.  
etampi disvā amamo careyya,  
bhavesu āsattimakubbamāno.*

You should subdue longing 778.  
for all that is past or to come.  
Having understood sense contact,  
Being free of greed,  
A wise person does nothing for which  
he would blame himself.  
For whatever he sees or hears  
He is not stained by possessiveness.<sup>[3]</sup>

*ubhosu antesu vineyya chandaṃ,  
phassaṃ pariññāya anānugiddho.  
yadattagarahī tadakubbamāno,  
na lippatī diṭṭhasutesu dhīro.*

Having understood fictitious perceptions,<sup>[4]</sup> 779.  
Not stained by possessiveness,  
The sage crosses the flood of sorrow.<sup>[5]</sup>  
With the arrow of suffering removed.<sup>[6]</sup>  
Living diligently,  
He longs for neither this world or the next.

*saññaṃ pariññā vitareyya oghaṃ,  
pariggahesu muni nopalitto.  
abbūlhasallo caramappamatto,  
nāsīsati lokamimaṃ parañcāti.*

## Notes

1. Verse 777 says attachment (*satto*) is in relation to existence (*bhavesu*), therefore I call *satto* 'attached to existence'.
2. See The Octads in a Nutshell: Abiding in solitude, page 108.
3. Verse 779 says the 'stain' is that of possessiveness, so I call it that here.
4. fictitious perceptions: *saññaṃ*, see Translation Notes, page 170.
5. In verse 771, I called *oghaṃ* 'the flood of sorrow'; so here, too.
6. Verse 767 says the 'arrow' is the suffering experienced when pleasure diminishes in someone who craves for it. Therefore I call *sallo* 'the arrow of suffering'.

— 3 —

Duṭṭhaṭṭhaka Sutta

ON THE EVIL-MINDED

Those who are evil-minded dispute 780.  
– of course.

But some whose hearts are set on Truth  
also dispute.

However, a sage does not enter a dispute  
that has arisen.

Therefore, he nowhere inclines  
to hard heartedness.<sup>[1]</sup>

*vadanti ve duṭṭhamanāpi eke,  
athopi ve saccamanā vadanti.  
vādañca jātamaṃ muni no upeti,  
tasmā munī natthi khilo kuhiñci.*

How could someone motivated by longing, 781.

Bent on pleasure,

Overcome the fixed views

which he has himself concocted?

Having come to his own conclusions,

Then, just as he sees things,

So would he speak.

*sakañhi diṭṭhiṃ kathamaccayeyya,  
chandānuniṭo ruciyā nivīṭṭho.  
sayamaṃ samattāni pakubbamāno,  
yathā hi jāneyya tathā vadeyya.*

782. Whoever unasked,  
Boasts to others of his precepts and practices,  
Speaking of himself of his own accord,  
Is ignoble, say the good.

*yo attano sīlavatāni jantu,  
anānuputṭhova paresa pāva.  
anariyadhammaṃ kusalā tamāhu,  
yo ātumānaṃ sayameva pāva.*

783. But a monk who is peaceful,  
Having completely extinguished the illusion of Self,  
Who does not boast about his virtue, 'I am like this',  
Who is not conceited about anything in the world  
Is noble, say the good.

*santo ca bhikkhu abhinibbutatto,  
itihanti sīlesu akatthamāno.  
tamariyadhammaṃ kusalā vadanti,  
yassussadā natthi kuhiñci loke.*

784. He whose religious teachings have been  
Concocted,  
Conjured up,  
And blindly followed  
Is not cleansed.<sup>[2]</sup>  
Whatever good result from them  
he might see in himself,  
If he is tethered to that result,  
Any satisfaction he feels is dependent  
on what is unstable.

*pakappitā saṅkhatā yassa dhammā,  
purakkhatā santi avivādātā.  
yadattani passati ānisaṃsaṃ,  
taṃ nissito kuppapaṭicca santiṃ.*

It is not easy to transcend opinionatedness<sup>[3]</sup> 785.  
in regards to dogmatic religious teachings.<sup>[4]</sup>  
Because of this, men reject or accept religious  
teachings in accordance with their opinions.

*diṭṭhīnivesā na hi svātivattā,  
dhammesu niccheyya samugghātāṃ.  
tasmā naro tesu nivesanesu,  
nirassatī ādiyatī ca dhammaṃ.*

One who is purified 786.  
Concocts no fixed view about anything in existence.  
Having forsaken deceit and pride,  
By what attachment would such a person go?  
He is without attachment.

*dhonassa hi natthi kuhiñci loke,  
pakappitā diṭṭhi bhavābhavesu.  
māyañca mānañca pahāya dhono,  
sa kena gaccheyya anūpayo so.*

One who is attached argues 787.  
over religious teachings.  
But how, and about what, can you argue  
with one who is without attachment?  
For him there is nothing clung to,  
and nothing to relinquish.  
He has shaken off every fixed view  
in this very world.

*upayo hi dhammesu upeti vādaṃ,  
anūpayāṃ kena kathaṃ vadeyya.  
attā nirattā na hi tassa atthi,  
adhosi so diṭṭhimidheva sabbanti.*

## Notes

1. hard heartedness: *khilo*, see Translation Notes, page 164.
2. *vīvadātā*: derived from *odāta*, which PED says is an adjective and a past participle.
3. Opinionatedness: *diṭṭhīnivesā*, attachment to views.
4. in regards to dogmatic religious teachings: *dhammesu niccheyya samuggaḥitaṃ*, see Translation Notes, 168.



Suddhaṭṭhaka Sutta

ON PURITY

‘I see Purity, the highest Goal, the Non-Afflicted:<sup>[1]</sup> 788.  
A man’s purification is intrinsic to his vision.’<sup>[2]</sup>  
Knowing such knowledge as ‘the highest Goal’  
A ‘Seer of Purity’ reverts to knowledge.

*passāmi suddhaṃ paramaṃ arogaṃ,  
diṭṭhena saṃsuddhi narassa hoti.  
evābhijānaṃ paramanti ñatvā,  
suddhānupassīti pacceti ñāṇaṃ.*

If a man’s purification is intrinsic to his vision, 789.  
If forsaking sorrow is intrinsic to his knowledge,  
Then a person with one basis of attachment  
Is intrinsically purified by means of another.<sup>[3]</sup>  
The view of one who asserts purity in this way  
is thus belied.

*diṭṭhena ce suddhi narassa hoti,  
ñāṇena vā so pajahāti dukkhaṃ.  
aññena so sujjhati sopadhīko,  
diṭṭhī hi naṃ pāva tathā vadānaṃ.*

No Brahman says that purification 790.  
is intrinsic to an auxiliary basis of attachment,<sup>[4]</sup>  
Either to what is seen, heard or cognised,  
or to precepts and practices.

A Brahman is not stained by merit or evil.  
 Forsaking whatever he was clinging to,  
 He does not make further attachments  
 in the world. <sup>[5]</sup>

*na brāhmaṇo aññato suddhimāha,  
 diṭṭhe sute sīlavate mute vā.  
 puññe ca pāpe ca anūpalitto,  
 attañjaho nayidha pakubbamāno.*

791. Those following craving,  
 Forsaking what they have  
 in order to grab something different,  
 Do not cross over attachment.  
 They release and catch hold –  
 Like a monkey releasing one branch  
 in order to seize another.

*purimaṃ pahāya aparaṃ sitāse,  
 ejānugā te na taranti saṅgaṃ.  
 te uggahāyanti nirassajanti,  
 kapīva sākhaṃ pamuñcaṃ gahāyaṃ.*

792. A person attached to fictitious perceptions<sup>[6]</sup>  
 Who undertakes religious practices of his own  
 Goes high and low.  
 But one of great wisdom,  
 One knowing the Buddha's teaching, a sage,  
 Does not go high and low.

*saṃsamādāya vatāni jantu,  
 uccāvacaṃ gacchati saññasatto.  
 vidvā ca vedehi samecca dhammaṃ,  
 na uccāvacaṃ gacchati bhūripaṇño.*

He is peaceful towards everything 793.  
 whether seen, heard or cognised.  
 He sees things as they are,  
 and conducts himself openly.  
 How could anyone have any doubts about him?

*sa sabbadhammesu visenibhūto,  
 yaṃ kiñci diṭṭhaṃ va suttaṃ mutaṃ vā.  
 tameva dassiṃ vivaṭaṃ carantaṃ,  
 kenīdha lokasmi vikappayeyya.*

Ones like him neither concoct religious teachings 794.  
 Nor blindly follow them.<sup>[7]</sup>  
 They do not proclaim of any teaching  
 ‘This itself is final purification’.  
 Having loosened the knot of grasping  
 with which they are bound  
 They do not hope for anything in the world.

*na kappayanti na purekkharonti,  
 accantasuddhīti na te vadanti.  
 ādānagantaṃ gathitaṃ visajja,  
 āsaṃ na kubbanti kuhiñci loke.*

The Brahman has gone beyond 795.  
 conventional boundaries.  
 He has grasped nothing,  
 either what is seen or known.  
 He is not overcome by lust,  
 nor overwhelmed by disgust.  
 There is nothing in the world  
 grasped by him as the highest Goal.<sup>[8]</sup>

*sīmātigo brāhmaṇo tassa natthi,  
 ñatvā va disvā va samuggahītaṃ.  
 na rāgarāgī na virāgaratto,  
 tassidha natthī paramuggahītanti.*

## Notes

1. The Buddha used these same epithets for *Nibbāna*: *suddhiṃ* (S.4.372); *paramaṃ* (Dh v.184); *ārogya* (M.1.510).
2. A ‘seer of purity’ thinks a man’s purity is intrinsic to his vision, unlike a wise person, ‘who does not relish what is seen or heard’ (v.897).
3. by means of another: *aññena*, see Translation Notes, page 161.
4. ‘some auxiliary basis of attachment’: translation of *aññato* in the context of verse 789.
5. *nayidha pakubbamāno*: Norman has ‘does not fashion [anything more] here’. This is because *pakaroti* means ‘effect, perform, prepare, make, do’ (PED). But the verse is about purity through non-attachment. I translate the verse accordingly: ‘He does not make any more attachments in this world’.
6. fictitious perceptions: *saññam*, see Translation Notes, page 170.
7. blindly follow: *purakkhatā*, see Translation Notes, page 179. In verse 784 it refers to religious teachings (*dhammā*), and is therefore rendered as such here.
8. The highest Goal: *paramaṃ*, see Translation Notes, page 169.

— 5 —

Paramatṭhaka Sutta

ON THE HIGHEST GOAL

If a person maintains that of views, 796.  
his view is the highest Goal,<sup>[1], [2]</sup>  
Holding it as supreme in the world,  
And says that all other views are contemptible,  
Then he has not gone beyond disputes.

*paramanti diṭṭhīsu paribbasāno,  
yaduttari kurute jantu loke.  
hīnāti aññe tato sabbamāha,  
tasmā vivādāni avītivatto.*

When a person sees an advantage for himself 797.  
In what is seen, heard, or cognised,  
Or in precepts and practices,  
He grasps such things,  
Regarding everything else as contemptible.

*yadattani passati ānisaṃsaṃ,  
diṭṭhe sute sīlavate mute vā.  
tadeva so tattha samuggahāya,  
nihīnato passati sabbamaññaṃ.*

The good call that thing a bond, 798.  
If, tethered to it,  
one regards other people as inferior.  
Therefore a monk should not be tethered

to what is seen, heard, or cognised,  
Nor to precepts and practices.

*taṃ vāpi ganthaṃ kusalā vadanti,  
yaṃ nissito passati hīnamaññaṃ.  
tasmā hi diṭṭhaṃ va suttaṃ mutaṃ vā,  
sīlabbatā bhikkhu na nissayeyya.*

799. He should not concoct fixed views about others <sup>[3]</sup>  
Based upon his knowledge of either them  
Or of their precepts and practices.  
He should neither suggest that he is equal,  
Nor suppose that he is either inferior or superior.

*diṭṭhimpi lokasmiṃ na kappayeyya,  
ñāṇena vā sīlavatena vāpi.  
samoti attānamanūpaneyya,  
hīno na maññetha visesi vāpi.*

800. Forsaking whatever he was clinging to –  
And taking possession of nothing further –  
He should not be tethered even to knowledge.  
Amongst those in dispute  
    he should not take sides.  
He should not revert  
    to fixed views whatsoever. <sup>[4]</sup>

*attaṃ pahāya anupādiyāno,  
ñāṇepi so nissayaṃ no karoti.  
sa ve viyattesu na vaggasārī,  
diṭṭhimpi so na pacceti kiñci.*

One with no aspiration for any form of existence 801.  
 Either in this world or the world beyond,  
 Has no attachment to dogmatic religious teachings.

*yassūbhayante paṇidhīdha natthi,  
 bhavābhavāya idha vā huraṃ vā.  
 nivesanā tassa na santi keci,  
 dhammesu niccheyya samuggahītaṃ.*

Whoever does not concoct 802.  
 the slightest fictitious perception<sup>[5]</sup>  
 Regarding what is seen, heard or cognised,  
 This Brahman  
 who has grasped no view about anything,<sup>[6]</sup>  
 How could anyone have any doubts about him?

*tassīdha diṭṭhe va sute mute vā,  
 pakappitā natthi aṇūpi saññā.  
 taṃ brāhmaṇaṃ diṭṭhimanādiyānaṃ,  
 kenīdha lokasmiṃ vikappayeyya.*

He does not concoct religious teachings, 803.  
 Nor does he blindly follow them.<sup>[7]</sup>  
 He does not hold on  
 even to the Buddha's teachings.<sup>[8]</sup>  
 He is a Brahman,  
 Not to be inferred by precepts and practices.  
 Gone to the further shore,  
 One of such quality does not return.

*na kappayanti na purekkharonti,  
 dhammāpi tesāṃ na paṭicchitāse.  
 na brāhmaṇo sīlavatena neyyo,  
 pārāṇ gato na pacceti tādīti.*

## Notes

1. A person who maintains that of views, his view is the highest Goal can be compared with the sage who does ‘not proclaim of any teaching “This itself is final purification” ’ (v.794).
2. The highest Goal: *paramam*, see: Translation Notes, page 169.
3. concoct fixed views about others (i.e. other people): PED’s alternative translation of *loka*.
4. The ‘should not’: the whole verse is apparently meant in the optative case.
5. fictitious perception: *saññā*, see Translation Notes, page 170.
6. The sage has grasped no view about anything: namely, views about Truth and purity (v.824), dogmatic religious teachings (vv.785, 837, 910), existence (v.786), or about the world (v.799). Grasping a view means thinking it is the highest Goal (v.833); or that other people’s views are contemptible (v.797).
7. concoct and blindly follow: I adopt the sense of v.784, where the terms refer to religious teachings.
8. The Buddha’s teachings: *dhammā*. In the Octads, the Buddha’s teachings are sometimes called *sāsanam* (vv.814, 815, 933, 944).



— 6 —

Jarā Sutta

ON DECREPITUDE

Short indeed is this life. 804.  
You die within a hundred years.  
Indeed, if you live beyond that  
You surely die of decrepitude.

*appaṃ vata jīvitam idaṃ,  
oraṃ vassasatāpi miyyati.  
yo cepi aticca jīvati,  
atha kho so jarasāpi miyyati.*

People grieve for their beloved possessions; 805.  
But nothing is possessed forever.  
Having seen that separation  
does indeed happen,  
One should not lead the household life.

*socanti janā mamāyite,  
na hi santi niccā pariggahā.  
vinābhāvasantamevidam,  
iti disvā nāgāramāvase.*

At death, 806.  
That which a person supposes to be 'mine'  
is abandoned.  
Realising this, my wise disciples  
should not be inclined to possessiveness.

*maraṇenapi taṃ pahīyati,  
yaṃ puriso mamidanti maññati.  
etaṃpi viditvā paṇḍito,  
na mamattāya nametha māmako.*

807. On awakening,  
A man does not see what he met in a dream.  
Likewise, one does not see loved ones  
who have passed away.

*supinena yathāpi saṅgataṃ,  
paṭibuddho puriso na passati.  
evaṃpi piyāyitaṃ janaṃ,  
petāṃ kālakataṃ na passati.*

808. When they were alive,  
People called by this name or that  
were both seen and heard.  
But when dead,  
only their names live on to be uttered.

*diṭṭhāpi sutāpi te janā,  
yesaṃ nāmamidaṃ pavuccati.  
nāmaṃyevāvasissati,  
akkheyyaṃ petassa jantuno.*

809. Those greedy for beloved possessions  
do not forsake  
Grief, lamentation and selfishness.  
Looking for safety,  
Sages abandon possessions  
and lead the homeless life.

*sokapparidevamaccharaṃ,  
na jahanti giddhā mamāyite.  
tasmā munayo pariggahaṃ,  
hitvā acarimsu khemadassino.*

For a monk living withdrawn, 810.  
Resorting to a secluded dwelling,  
They say that it is fitting<sup>[1]</sup>  
For him to not exhibit himself in the world.

*patilīnacarassa bhikkhuno,  
bhajamānassa vivittamāsaṇaṃ.  
sāmaggiyamāhu tassa taṃ,  
yo attānaṃ bhavane na dassaye.*

The sage 811.  
Is not tethered in any way.  
He does not regard anything  
as either loved or hated.  
Lamentation and selfishness do not stain him,  
Just as water does not stain a lotus leaf.

*sabbattha munī anissito,  
na piyaṃ kubbati nopi appiyaṃ.  
tasmīṃ paridevamaccharaṃ,  
paṇṇe vāri yathā na limpanti.*

A lotus leaf or a red lily 812.  
Is not stained by a waterdrop.  
The sage, likewise, is not stained  
By lamentation and selfishness  
for what is seen, heard or cognised.<sup>[2]</sup>

*udabindu yathāpi pokkhare,  
padume vāri yathā na limpati.  
evaṃ muni nopalimpati,  
yadidaṃ diṭṭhasutaṃ mutesu vā.*

813. He does not suppose  
That he is intrinsically purified  
by what is seen, heard or cognised.  
Nor does he want to be thus purified  
by some auxiliary basis of attachment.<sup>[3]</sup>  
By nothing is he either attracted or repelled.<sup>[4]</sup>

*dhono na hi tena maññati,  
yadidaṃ diṭṭhasutaṃ mutesu vā.  
nāññena visuddhimicchati,  
na hi so rajjati no virajjātīti.*

## Notes

1. fitting: Critical Pali Dictionary calls *asāmaggiya* ‘want of concord, disharmony’. *Sāmaggiya* would thus be ‘harmonious’ or ‘fitting’. Norman has ‘agreeable’.
2. *nopalimpati*: from the reference in the previous verse, I have taken as ‘stained by lamentation and selfishness’.
3. by some auxiliary basis of attachment: *aññena*, see: Translation Notes, p. 161.
4. neither attracted nor repelled. This continues a theme of v.811: ‘He does not regard anything as either loved or hated’. For *virajjati*, Norman has ‘dispassioned’. But in the context of v.811 it would mean ‘repelled’.

Tissametteyya Sutta  
WITH TISSA METTEYYA

(Tissa Metteyya)

Tell us the trouble, sir, 814.  
that befalls one given to sexual intercourse.  
Having heard your teaching  
we will train ourselves in solitude.

*methunamanuyuttassa,  
vighātaṃ brūhi mārisa.  
sutvāna tava sāsanaṃ,  
viveke sikkhissāmase.*

(The Buddha)

In one given to sexual intercourse 815.  
The teaching is forgotten  
and he conducts himself wrongly.  
This is dishonourable of him.

*methunamanuyuttassa,  
mussate vāpi sāsanaṃ.  
micchā ca paṭipajjati,  
etaṃ tasmim anāriyaṃ.*

Whoever formerly fared alone, 816.  
Who then indulges in sexual intercourse,  
In the world is called

A 'lurching vehicle',  
 'Contemptible',  
 A 'common worldling'.

*eko pubbe caritvāna,  
 methunaṃ yo nisevati.  
 yānaṃ bhantaṃ va taṃ loke,  
 hīnamāhu puthujjanaṃ.*

817. His earlier glory and reputation is lost.  
 Seeing this,  
 One should train oneself  
 to forsake one's sexual inclinations.

*yaso kitti ca yā pubbe,  
 hāyate vāpi tassa sā.  
 etaṃpi disvā sikkhetha,  
 methunaṃ vippahātave.*

818. Overcome by thought,  
 he broods like a miserable wretch.  
 On hearing others' criticism,  
 he becomes downcast.

*saṅkappehi pareto so,  
 kapaṇo viya jhāyati.  
 sutvā paresaṃ nigghosaṃ,  
 maṅku hoti tathāvidho.*

819. Or, provoked by the rumours against him,  
 He retaliates,  
 Or sinks to false speech.  
 Such, indeed, is his great worldly attachment.<sup>[1]</sup>

*atha satthāni kurute,  
paravādehi codito.  
esa khvassa mahāgedho,  
mosavajjaṃ pagāhati.*

They called him wise 820.  
when he was committed to faring alone.  
But now that he is given to sexual intercourse  
He is harassed as a fool.

*paṇḍitoti samaññāto,  
ekacariyaṃ adhiṭṭhito.  
athāpi methune yutto,  
mandova parikissati.*

Having realised the wretchedness of all this, 821.  
The sage for his whole life  
remains firmly committed to faring alone.  
He does not pursue sexual intercourse.

*etamādīnavaṃ ñatvā,  
muni pubbāpare idha.  
ekacariyaṃ daḷhaṃ kayirā,  
na nisevetha methunaṃ.*

He should indeed train himself in solitude. 822.  
For noble ones this is the supreme training.  
But he should not suppose  
that he is therefore 'the best'.  
He is indeed at freedom's threshold.

*vivekaññeva sikketha,  
etadariyānamuttamaṃ.  
na tena seṭṭho maññetha,*

*sa ve nibbānasantike.*

823.       The emancipated sage  
              Abides indifferent to sensual pleasure.  
              People enslaved by sensual pleasure envy him,  
              The flood-crosser.

*rittassa munino carato,  
kāmesu anaṭṭakkhino.  
oghaṭṭiṇṇassa pihayanti,  
kāmesu gadhitā pajā'ti.*

## Notes

1. Worldly attachment: although *gedha* means greed, I call it 'worldly attachment' because the PED says the two words are closely linked. Norman calls it 'great entanglement'. It seems that blame, one of the eight worldly states, is what the disrobed monk is attached to.



Pasūra Sutta  
WITH PASŪRA

‘Here alone is purity found’ 824.  
The so-called experts say.<sup>[1]</sup>  
They deny that purity  
    is intrinsic to other religious teachings.  
Wherever they are tethered  
    is their so-called ‘sanctity’.  
They are each committed to their separate ‘Truths’.

*idheva suddhi iti vādayanti,  
nāññesu dhammesu visuddhimāhu.  
yaṃ nissitā tattha subhaṃ vadānā,  
paccekasaccesu puthū nivīṭṭhā.*

Looking for an argument, 825.  
    they gather at meetings,  
Considering each other fools.  
Clinging to knowledge,  
Wanting praise,  
They argue –  
The so-called experts.

*te vādakāmā parisam vigayha,  
bālaṃ dahantī mithu aññamaññaṃ.  
vadanti te aññasitā kathojjaṃ,  
pasaṃsakāmā kusalā vadānā.*

826. In the midst of gatherings,  
Engaged in dispute,  
A person is desirous of praise  
But is also anxious about the outcome.  
If his argument is refuted he becomes downcast.  
Shaken by criticism,  
he looks for his opponent's weak spots.

*yutto kathāyaṃ parisāya majjhe,  
pasaṃsamicchaṃ vinighāti hoti.  
apāhataṃsminṃ pana mañku hoti,  
nindāya so kuppati randhamesī.*

827. If the judge declares that his argument is inferior,  
And therefore refuted,  
The inferior speaker laments and grieves.  
'He defeated me' he wails.

*yamassa vādaṃ parihīnamāhu,  
apāhataṃ pañhavimaṃsakāse.  
paridevati socati hīnavādo,  
upaccagā manti anutthunāti.*

828. These disputes have arisen among ascetics.  
In them are victory and defeat.  
Seeing this,  
One should desist from arguments  
For they have no other purpose  
than the gaining of praise.

*ete vivādā samaṇesu jātā,  
etesu ugghāti nighāti hoti.  
etampi disvā virame kathojjaṃ,  
na haññadatthatthipasaṃsalābhā.*

He who is praised for presenting his argument 829.  
 in the midst of a gathering,  
 Having attained his heart's desire,  
 Is mirthful and conceited on account of it.

*pasam̐sito vā pana tattha hoti,  
 akkhāya vādaṃ parisāya majjhe.  
 so hassatī uṇṇamatī ca tena,  
 pappuyya tamatthaṃ yathā mano ahu.*

That conceit will be the basis of later distress. 830.  
 Moreover, he speaks with pride and arrogance.  
 Seeing this,  
 One should desist from arguments.  
 No purity is attained thereby, say the good.

*yā uṇṇatī sāssa vighātabhūmi,  
 mānātimānaṃ vadate paneso.  
 etampi disvā na vivādayetha,  
 na hi tena suddhiṃ kusalā vadanti.*

Like a hero nourished on royal food 831.  
 He thunders along looking for an opponent.  
 Run wherever he is, hero.  
 There is nothing for you to fight against here.

*sūro yathā rājakhādāya putt̐ho,  
 abhigajjameti paṭisūramicchaṃ.  
 yeneva so tena palehi sūra,  
 pubbeva natthi yadidaṃ yudhāya.*

They who argue, 832.  
 Grasping a view,  
 Asserting that 'This is very Truth',

You can talk to those people.

But *here*

There is no opponent for you to battle with  
when a dispute has arisen.

*ye diṭṭhimuggayha vivādayanti,  
idameva saccanti ca vādayanti.  
te tvaṃ vadassū na hi tedha atthi,  
vādamhi jāte paṭisenikattā.*

833. Amongst those who have abandoned confrontation,  
Who do not pit one view against another,  
Amongst those who have not grasped any view  
as the highest Goal,  
Who would you gain as opponent, Pasūra?

*visenikatvā pana ye caranti,  
diṭṭhīhi diṭṭhiṃ avirujjhamānā.  
tesu tvaṃ kiṃ labhetho pasūra,  
yesīdha natthī paramuggahītaṃ.*

834. So here you come,  
Speculating,  
Mulling over various theories in your mind.  
But you are paired off with a purified man.  
With him you will not be able to proceed.

*atha tvaṃ pavitakkamāgamā,  
manasā diṭṭhigatāni cintayanto.  
dhonena yugaṃ samāgamā,  
na hi tvaṃ sakkhasi sampayātaveti.*

## Notes

1. The so-called experts say (*kusalā vadānā*): the phrase in fact occurs in the next verse. For *vadānā* I follow PED's 'so-called'.



Māgaṇḍiya Sutta  
WITH MĀGAṆḌIYA

*Dialogue on the occasion of Māgaṇḍiya's offer of his daughter to the Buddha.*

(The Buddha)

Seeing even Taṇhā, Arati and Ragā, 835.  
(The three daughters of Māra),  
Aroused in me no longing for sexual intercourse.<sup>[1]</sup>  
So for what reason would I want *this* woman,  
Filled as she is with urine and excrement?  
I would not want to touch her – even with my foot.

*disvāna taṇhaṃ aratiṃ ragañca,  
nāhosi chando api methunasmiṃ.  
kimevidaṃ muttakarīsapuññaṃ,  
pādāpi naṃ samphusituṃ na icche.*

(Māgaṇḍiya)

If you do not want such a jewel, 836.  
A woman sought after by many kings,  
Then what views, precepts, practices,  
    livelihood and rebirth do you proclaim?

*etādisaṃ ce ratanaṃ na icchasi,  
nāriṃ narindehi bahūhi patthitaṃ.  
diṭṭhigataṃ sīlavataṃ nu jīvitaṃ,  
bhavūpapattiñca vadesi kīdisaṃ.*

(The Buddha)

837. In regards to dogmatic religious teachings,  
Of none of them have I said 'I proclaim this'.  
But rather, in scrutinising views, without grasping,  
While searching, I realised inner peace.

*idaṃ vadāmīti na tassa hoti,  
dhammesu niccheyya samuggahītaṃ.  
passaṇca diṭṭhīsū anuggahāya,  
ajjhattasantiṃ pacinaṃ adassaṃ.*

(Māgaṇḍiya)

838. Of opinions that have been concocted,  
You indeed speak without grasping.  
This inner peace, which you mentioned, <sup>[2]</sup>  
How is it explained by the wise?

*vinicchayā yāni pakappitāni,  
te ve muni brūsi anuggahāya.  
ajjhattasantiṃ yametamatthaṃ,  
kathaṃ nu dhīrehi paveditaṃ taṃ.*

839. They do not say that purification  
is intrinsic to views <sup>[3]</sup>  
Learning, knowledge, or precepts and practices;  
Nor intrinsic to a lack of views,  
Learning, knowledge, precepts and practices.  
But by forsaking these, <sup>[4]</sup>  
Not grasping them, <sup>[5]</sup>  
At peace, untethered,  
One no longer hungers for existence.



*na diṭṭhiyā na sutiya na ñāṇena,  
sīlabbatenāpi na suddhimāha.  
adiṭṭhiyā assutiya añāṇā,  
asīlatā abbatā nopi tena.  
ete ca nissajja anuggahāya,  
santo anissāya bhavaṃ na jappe.*

(Māgaṇḍiya)

If they do not say that purification 840.  
is intrinsic to views,  
Learning, knowledge, precepts and practices;  
Nor intrinsic to a lack of views,  
Learning, knowledge, precepts and practices,  
It seems to me that this teaching is indeed foolish.  
For some attain purity by means of views.<sup>[6]</sup>

*no ce kira diṭṭhiyā na sutiya na ñāṇena,  
sīlabbatenāpi na suddhimāha.  
adiṭṭhiyā assutiya añāṇā,  
asīlatā abbatā nopi tena.  
maññāmahamaṃ momuhameva dhammaṃ,  
diṭṭhiyā eke paccenti suddhiṃ.*

(The Buddha)

Enquiring, 841.  
Tethered to a fixed view,  
Bewildered by what you are attached to,  
You cannot apprehend the simplest notion.  
Therefore you think that this teaching is foolish.<sup>[7]</sup>

*diṭṭhañca nissāya anupucchamāno,  
samuggahītesu pamohamāgā.*

*ito ca nāddakkhi aṇumpi saññaṃ,  
tasmā tuvaṇṇi momuhato dahāsi.*

842. Whoever supposes himself  
to be equal, superior or inferior  
Would contend with others because of it.  
But for one who is untroubled  
by these three modes of thought  
There is nobody equal, superior or inferior.

*samo vivesī uda vā nihīno,  
yo maññaṇatī so vivadetha tena.  
tīsu vidhāsu avikampamāno,  
samo vivesīti na tassa hoti.*

843. Of what view would a Brahman say<sup>[8]</sup>  
'It is Truth' or 'It is Falsehood'?<sup>[9]</sup>  
With whom would he contend?  
The Brahman who neither supposes  
he is 'equal' nor 'unequal',<sup>[10]</sup>  
With whom would he join in dispute?

*saccanti so brāhmaṇo kiṃ vadeyya,  
musāti vā so vivadetha kena.  
yasmimṇ samaṇṇi visamaṇṇi vāpi natthi,  
sa kena vādaṇṇi paṭisaṇṇuyejyeva.*

844. Having forsaken the home-life,  
Not living in company,  
The sage does not create  
intimate relationships in the village.  
Rid of sensual passion,  
Free of yearning,  
He would not speak to people contentiously.<sup>[11]</sup>

*okaṃ pahāya aniketasārī,  
gāme akubbaṃ muni santhavānī.  
kāmehi ritto apurekkharāno,  
kathaṃ na viggayha janena kayirā.*

Those things that a great being  
should live aloof from,  
He should neither acquire them  
nor talk about them.  
As the prickly lotus  
is unsullied by water and mud,  
So the sage,  
Professing peace, and free of greed,  
Is not stained by sensual pleasure  
and the things of the world.

845.

*yehi vivitto vicareyya loke,  
na tāni uggayha vadeyya nāgo.  
jalambujaṃ kaṇḍakaṃ vārijaṃ yathā,  
jalena paṇkena canūpalittaṃ.  
evaṃ munī santivādo agiddho,  
kāme ca loke ca anūpalitto.*

One who has realised Truth  
Feels no pride regarding his views or thoughts  
Because he does not regard them  
as part of himself;<sup>[12]</sup>  
Such a person is not to be inferred  
By his precepts or practices,<sup>[13]</sup>  
Nor by his religious knowledge.  
He is a person not drawn into clinging.

846.

*na vedagū diṭṭhiyāyako na mutiyā,  
sa mānameti na hi tammayo so.*

*na kammunā nopi sutena neyyo,  
anūpanīto sa nivesanesu.*

847. For one unattached to fictitious perceptions  
There are no bonds.  
For one liberated through wisdom  
There are no illusions.  
Those attached to fictitious perceptions  
and to views  
Roam the world offending people.

*saññāvirattassa na santi ganthā,  
paññāvimuttassa na santi mohā.  
saññāñca diṭṭhiñca ye aggahesuṃ,  
te ghaṭṭayantā vicaranti loke'ti.*

## Notes

1. The three daughters of Māra attempted to seduce the Buddha by elaborate means to bring him back under the control of their father. Māra later told them their attempt had been like battering a mountain with lotus stalks, or digging a mountain with their nails, or chewing iron with their teeth. He told them they had been swept away by the Buddha like wind blows away a cotton tuft (S.1.124).
2. *yametamatthaṃ*: 'which you mentioned', see: Translation Notes, page 170.
3. For a commentary to this translation, see: Translation Notes, page 176: Instrumental and ablative cases as 'intrinsic'.
4. See: Should monks forsake precepts and practices? page 147.
5. Not grasping views, learning, knowledge, precepts and practices. A similar description of practice is found in the *Udāna*,

which says that one extreme is to think that religious training is the essence – or that precepts and practices, or celibacy or service is the essence (*sikkhāsārā sīlabbatajīvitabrahmacariyaupatṭhānasārā ayameko anto*). The other extreme is to think that there is no flaw in sensuality (*natthi kāmesu doso'ti ayaṃ dutiyo anto*). Both these extremes 'cause the cemeteries to grow'. For those who fully understand (*abhiññāya*) the two extremes, and abandon them, they escape from *saṃsāra* (Ud.71-2).

6. The Buddha defines the goal as being untethered to the path. This confuses Māgaṇḍiya to the extent that, whereas the Buddha gave him the *definition* of purity, his complaint concerns the *attainment* of purity. And whereas the Buddha describes the abstract quality of purity; Māgaṇḍiya asks about purity as a personal attainment.

7. Thus ends the conversation with Māgaṇḍiya.

8. Of what view. Here *kiṃ* seems to mean 'what view?'. Also in v.832 'This is very Truth' refers to views.

9. So-called experts call their religious teachings 'Truth' (vv.824, 910). But Truth involves forsaking everything (v.946). So a sage would 'not proclaim of any teaching "This itself is final purification"' (v.794). 'Falsehood' is a term devised by sophists to label other people's 'Truths' (v.886).

10. *Yasmiṃ samaṃ visamaṃ vāpi natthi*. Norman says 'In whom there is no (idea of being) equal or unequal either'. A similar expression in v.799 includes the word *maññetha*: one must not 'suppose' one is either inferior or superior. Therefore I phrase it: The Brahman who neither supposes he is 'equal' nor 'unequal'.

11. See: Venerable Mahākaccāna's explanation of verse 844, page 155. This verse, though not obviously part of the conversation with Māgaṇḍiya, even within the Buddha's lifetime was nonethe-

less considered part of the Questions of Māgandiya (*māgandiya pañhe*) (S.3.9).

12. part of himself: *tammayo*. This word also occurs at M.1.319 and A.3.444; and *tammayatā* occurs at M.3.42 and M.3.220. Seeing that everything in the world is not part of oneself (*sabbaloke ca atammayo bhavissāmi*) is one of the advantages of developing the notion of not-Self (*anattasaññam*). Two further advantages are: It restrains the notion of ‘me’ (*ahaṅkāra ca me uparujjhissanti*). It restrains the notion of ‘mine’ (*mamaṅkāra ca me uparujjhissanti*) (A.3.444).

13. Not to be inferred by his precepts or practices (*na kammunā ... neyyo*). I take *kammunā* as equivalent to *sīlavatena* of v.803 (*na brāhmaṇo sīlavatena neyyo*).

— 10 —

Purābheda Sutta

BEFORE THE BODY'S DESTRUCTION

(Questioner)

Having what vision, 848.  
Being of what character,  
Is one called peaceful?  
Gotama, tell me about the supreme person.

*kathaṃdassī kathaṃsīlo,  
upasantoti vuccati.  
taṃ me gotama pabrūhi,  
pucchito uttamaṃ naraṃ.*

(The Buddha)

A person – before the body's destruction – 849.  
Who is freed of clinging,  
Who is not tethered to the past,  
Who cannot be reckoned  
in terms of the present,  
And in whom  
there are no yearnings for the future;<sup>[1]</sup>

*vītataṇho purā bheda,  
pubbamantamanissito.  
vemajjhe nupasaṅkheyyo,  
tassa natthi purakkhataṃ.*

850. A person who is not angered,  
Not frightened,  
Not boastful, not fretful,  
Who gives wise advice,  
Who is calm,  
Restrained in speech,  
Who is indeed a sage;

*akkodhano asantāsī,  
avikatthī akukkuco.  
mantabhāṇī anuddhato,  
sa ve vācāyato muni.*

851. A person who is not attached to the future  
Who does not sorrow over the past,  
Who finds solitude amidst sense contacts<sup>[2]</sup>  
And is not guided by fixed views;

*nirāsatti anāgate,  
atītaṃ nānusocati.  
vivekadassī phassesu,  
diṭṭhīsu ca na nīyati.*

852. A person who is retiring,  
Not deceitful,  
Not covetous, not selfish,  
Not impudent, not arousing contempt,  
Who does not engage in malicious speech;

*patilīno akuhako,  
apihālu amaccharī.  
appagabbho ajeguccho,  
pesuṇeyye ca no yuto.*



A person who does not relish pleasure, 853.  
 Who is not arrogant,  
 Who is mild and of ready wit,  
 Who is not credulous,  
 Who by nothing is repelled;

*sātiyesu anassāvī,  
 atimāne ca no yuto.  
 saṇho ca paṭibhānavā,  
 na saddho na virajjati.*

A person who does not take on the training in hopes 854.  
 of material gain,  
 Who is unperturbed if he gets nothing,  
 Who is unhampered by clinging,  
 And not greedy for flavours;

*lābhakamyā na sikkhati,  
 alābhe ca na kuppati.  
 aviruddho ca taṇhāya,  
 rasesu nānugijjhati.*

A person who is even-tempered, 855.  
 Ever attentive,  
 Who does not suppose that in the world  
 he is equal, superior or inferior,  
 And who is free of conceit;

*upekkhako sadā sato,  
 na loke maññate samaṃ.  
 na visesī na nīceyyo,  
 tassa no santi ussadā.*

856. A person for whom there are no tethers,  
Who, knowing Truth, is not tethered in any way;<sup>[3]</sup>  
And in whom no clinging is found  
for existence or non-existence:

*yassa nissayanā natthi,  
ñatvā dhammaṃ anissito.  
bhavāya vibhavāya vā,  
taṇhā yassa na vijjati.*

857. This is someone I call peaceful.  
He is indifferent to sensual pleasure.  
In him, bonds are not found;  
He has overcome attachment.

*taṃ brūmi upasantoti,  
kāmesu anapekkhinam.  
ganthā tassa na vijjanti,  
atarī so visattikaṃ.*

858. He has no children, cattle, fields or property.  
For him there is nothing clung to,  
And nothing to relinquish.

*na tassa puttā pasavo,  
khettaṃ vatthuñca vijjati.  
attā vāpi nirattā vā,  
na tasmīṃ upalabbhati.*

859. He has no yearning for those things  
Of which either ordinary people,  
Ascetics or religious people might talk.  
Therefore he is unmoved by their disputes.

*yena naṃ vajjuṃ puthujjanā,  
 atho samaṇabrāhmaṇā.  
 taṃ tassa apurakkhataṃ,  
 tasmā vādesu nejati.*

The sage,  
 Free of greed and selfishness,  
 Does not speak of himself as among those  
     who are superior, equal or inferior.  
 He does not return to the process of time;  
 He is delivered from the phenomenon of time.

860.

*vītagedho amaccharī,  
 na ussesu vadate muni.  
 na samesu na omesu,  
 kappamī neti akappiyo.*

He regards nothing in the world as his own.  
 He does not grieve because of what does not exist.<sup>[4]</sup>  
 He does not blindly follow religious teachings.<sup>[5]</sup>  
 He is truly called peaceful.

861.

*yassa loke sakaṃ natthi,  
 asatā ca na socati.  
 dhammesu ca na gacchati,  
 sa ve santoti vuccatī'ti.*

## Notes

1. No yearning for the future: *natthi purakkhataṃ* is explained like this by Venerable Mahākaccāna (S.3.11).

2. Solitude implies freedom from passion, clinging to nothing in the world (v.915). See The Octads in a Nutshell: Abiding in

solitude, page 108.

3. 'In any way': a phrase adopted from v.811, where *anissito* is said to be *sabbattha*. *Sabbattha* seems necessary here too.

4. 'What does not exist'. *Socati* in v.851 and v.944 refers to the past. But in M.1.137 'what does not exist externally' (*bahiddhā asati paritassanāti*) means whatever one had in the past that is lost, or whatever one wants that one has not gained; 'what does not exist internally' (*ajjhantaṃ asati paritassanāti*) means one's presumed Self. Any of these meanings would fit here.

5. *Dhammesu ca na gacchati*: Norman has 'does not go (astray) among mental phenomena'. But in the Octads, *dhamma* usually means 'religious teaching/s' or the 'Buddha's teaching' or 'Truth'. Here I take it as 'religious teachings'. And although Norman has taken *dhammesu* as the locative case, it may be functionally an ablative case (Duroiselle, para.601, xvi). The phrase would therefore mean 'Go by means of religious teachings' or, in other words 'Follow religious teachings'. Therefore I have taken the phrase to be a synonym of *dhammā purakkhatā* of v.784: not blindly follow religious teachings.

Kalahavivāda Sutta

QUARRELS AND DISPUTES

(Questioner)

Where do quarrels,  
Disputes, lamentation and sorrow come from,  
Together with selfishness,  
Pride, arrogance and malicious speech?  
From where do they come?  
Please tell me.

862.

*kutopahūtā kalahā vivādā,  
paridevasokā sahamaccharā ca.  
mānātimānā sahapesuṇā ca,  
kutopahūtā te tadiṅgha brūhi.*

(The Buddha)

From what is loved  
Come quarrels, disputes, lamentation and sorrow,  
Together with selfishness, pride,  
arrogance and malicious speech.  
Quarrels and disputes are linked to selfishness;  
From disputes comes malicious speech.

863.

*piyappahūtā kalahā vivādā,  
paridevasokā sahamaccharā ca.  
mānātimānā sahapesuṇā ca,  
maccherayuttā kalahā vivādā.  
vivādaajātesu ca pesuṇāni.*

(Questioner)

864. What is the source of love and greed in the world?  
And what is the source of expectation and hope  
that a man has for the next life?<sup>[1]</sup>

*piyā su lokasmiṃ kutonidānā,  
ye cāpi lobhā vicaranti loke.  
āsā ca niṭṭhā ca kutonidānā,  
ye samparāyāya narassa honti.*

(The Buddha)

865. Longing  
Is the source of love and greed in the world,  
And also the source of expectation and hope  
that a man has for the next life.

*chandānidānāni piyāni loke,  
ye cāpi lobhā vicaranti loke.  
āsā ca niṭṭhā ca itonidānā,  
ye samparāyāya narassa honti.*

(Questioner)

866. What is the source of longing?  
And from where do fixed opinions come from,  
anger, lies, perplexity,  
And other such things spoken of by the Ascetic?

*chando nu lokasmiṃ kutonidāno,  
vinicchayā cāpi kutopahūtā.  
kodho mosavajjañca kathamkathā ca,  
ye vāpi dhammā samaṇena vuttā.*

(The Buddha)

Longing arises in the world 867.  
 Dependent on what is called 868.  
     the 'pleasing-displeasing duality'.<sup>[2]</sup>  
 Anger, lies, perplexity and other such things  
 Also arise when this duality exists.  
 A person develops fixed opinions  
 From watching the apparent annihilation  
     and existence of material phenomena.<sup>[3]</sup>

One who is perplexed  
 Should train in the path of knowledge,  
 For it is in having *known*  
 That the Ascetic has spoken of all these things.

*sātaṃ asātanti yamāhu loke,  
 tamūpanissāya pahoti chando.  
 rūpesu disvā vibhavaṃ bhavañca,  
 vinicchayaṃ kubbatī jantu loke.*

*kodho mosavajjañca kathaṃkathā ca,  
 etepi dhammā dvayameva sante.  
 kathaṃkathī ñāṇapathāya sikkhe,  
 ñatvā pavuttā samaṇena dhammā.*

(Questioner)

What is the source of pleasure and pain? 869.  
 When what is not do they not exist?  
 And apparent annihilation and existence  
     – which you mentioned –<sup>[4]</sup>  
 Tell me, too, what is their source?

*sātaṃ asātañca kutonidānā,  
kismiṃ asante na bhavanti hete.  
vibhavaṃ bhavañcāpi yametamatthaṃ,  
etaṃ me pabrūhi yatonidānaṃ.*

(The Buddha)

870. Sense contact is the source of pleasure and pain.  
When there is no sense contact  
pleasure and pain do not exist.  
And apparent annihilation and existence  
– which I mentioned –  
Sense contact too is their source.

*phassanidānaṃ sātaṃ asātaṃ,  
phasse asante na bhavanti hete.  
vibhavaṃ bhavañcāpi yametamatthaṃ,  
etaṃ te pabrūmi itonidānaṃ.*

(Questioner)

871. What is the source of sense contact?  
And where does grasping arise from?  
When what is not,  
is there then no possessiveness?  
When what is annihilated,  
do sense contacts stop contacting?

*phasso nu lokasmi kutonidāno,  
pariggahā cāpi kutopahūtā.  
kismiṃ asante na mamattamatthi,  
kismiṃ vibhūte na phusanti phassā.*



(The Buddha)

Sense contact is dependent 872.  
 on the body-mind complex.  
 Desire is the source of grasping.  
 When desire is not,  
 there is no possessiveness.  
 When material form is annihilated,  
 sense contacts stop contacting.<sup>[5]</sup>

*nāmañca rūpañca paṭicca phasso,  
 icchānidānāni pariggahāni.  
 icchāyasantyā na mamattamatthi,  
 rūpe vibhūte na phusanti phassā.*

(Questioner)

For one arriving at what, 873.  
 is material form annihilated  
 Together with its pleasure and pain.<sup>[6]</sup>  
 How is it annihilated?  
 Tell me this.  
 My heart is set on knowing how it is annihilated.

*kathaṃsametassa vibhoti rūpaṃ,  
 sukhaṃ dukhañcāpi kathaṃ vibhoti.  
 etaṃ me pabrūhi yathā vibhoti,  
 taṃ jāniyāmāmi me mano ahu.*

(The Buddha)

For one who is not aware 874.  
 of fictitious perceptions,<sup>[7], [8]</sup>  
 And not aware of perverted perceptions;<sup>[9]</sup>

And not unaware,<sup>[10]</sup>  
 And not with awareness destroyed:<sup>[11]</sup>  
 For one arriving at this,  
     material form is annihilated.<sup>[12]</sup>  
 Fictitious perceptions are indeed  
     the source of the conception of 'me'.<sup>[13]</sup>

*na saññasaññī na visaññasaññī,  
 nopi asaññī na vibhūtasaññī.  
 evaṃsametassa vibhoti rūpaṃ,  
 saññānidānā hi papañcasaṅkhā.*

(Questioner)

875. You have explained what we asked.  
 We ask one more thing. Please say!  
 Do the wise say  
     that just this much is the summit,  
 That purity of spirit  
     is to be found in this world?<sup>[14]</sup>  
 Or do they say  
     that it is found somewhere other than this?

*yaṃ taṃ apucchimha akittayī no,  
 aññaṃ taṃ pucchāma tadingha brūhi.  
 ettāvataggaṃ nu vadanti heke,  
 yakkhassa suddhiṃ idha paṇḍitāse.  
 udāhu aññaṃpi vadanti etto.*

(The Buddha)

876. Some of the wise say  
     that just this much is the summit,  
 That purity of spirit is found here in this world.

But some so-called experts say that it is only  
at time of the arahant's passing away.<sup>[15]</sup>

*ettāvataaggampi vadanti heke,  
yakkhassa suddhiṃ idha paṇḍitāse.  
tesaṃ paneke samayaṃ vadanti,  
anupādisese kusalā vadānā.*

The investigating sage knows  
that these so-called experts are tethered  
And he knows what they are tethered to.  
Knowing, liberated, he does not dispute.  
The wise man does not return  
to any form of existence.

877.

*ete ca ñatvā upanissitāti,  
ñatvā munī nissaye so vimamsī.  
ñatvā vimutto na vivādameti,  
bhavābhavāya na sameti dhīro'ti.*

## Notes

1. 'hope': PED calls *niṭṭhā* 'aim'. This would give 'aim that a man has for the next life'. I call this 'hope'. Norman calls it 'fulfillment [of hope]' which does not fit the context.
2. 'duality': I add the word 'duality' in v.867 because in v.868 pleasing-displeasing are called *dvayameva*.
3. 'apparent': v.870 says that sense contact is the source of the annihilation and existence of material phenomena. Because this annihilation and existence depends on sense contact, it seems better to call it 'apparent' annihilation and existence, rather than simply 'annihilation and existence'. Another reason for calling them 'apparent annihilation' and 'apparent existence' is that the Bud-

dha veered away from two extreme views: the view 'All exists' (*sabbamatthī'ti*) and the view 'All does not exist' (*sabbaṃ natthī'ti*) (S.2.17). Therefore it seems more appropriate to talk in terms of apparent existence and non-existence, rather than wrongly speak of actual existence and non-existence.

4. *yametamatthaṃ*: 'which you mentioned', see Translation Notes, page 170.

5. When material form is annihilated: this is arahantship, because the arahant lays down one body without taking up another (S.4.55). I call this the annihilation of material form, not the annihilation of the body, because this annihilation involves more than just the present body, but the potential for future bodies too. Of his own body, the Buddha said that after his death, devas and humans would see him no more (D.1.46).

6. 'material form together with its pleasure and pain': Norman phrases this 'How does happiness or misery disappear also?' But the Buddha, in his answer to this question, makes no reference to *sukhaṃ dukhañcāpi*. Therefore the two words are obviously adjuncts to the question on material form; they are not meant as a separate question. Because at v.875 the questioner says 'You have explained what we asked'.

7. 'fictitious perceptions': see Translation Notes, page 170.

8. The Buddha said he taught a doctrine such that, for the arahant, fictitious perceptions do not linger in him (*saññā nānuseñti*) (M.1.108). Freedom from fictitious perceptions therefore implies arahantship.

9. *na visaññasaññī*: not aware of perverted perceptions. At A.2.52, *visaññīno* is used as a synonym of *saññāvipallāso*, perverted perception. This is defined as seeing permanence, happiness, Self and beauty where there is none (*anicce niccan'ti; dukkhe sukhan'ti*;

*anattani attā'ti; asubhe subhan'ti).*

10. For material form to be annihilated, a person must be not unaware (*nopi asaññī*). The line implies that for arahantship, awareness must be functioning, as well as the undistorted perception alluded to in the first two lines. *Asaññī* perhaps refers to the Unaware Gods (*asaññasattā nāma devā*) (D.1.28). According to this verse, they cannot annihilate their material form. The Buddha may have mentioned this in case people assume that the goal of the holy life is to achieve a state of unawareness. *Asaññī* cannot here mean the exalted state of *saññāvedayitanirodham* (ending of perception and sensation: S.2.151), in which mental activities have ceased (*cittasaṅkhārā niruddhā*), which is a meditation state that always results in arahantship (M.3.45; M.3.28), and where the word *saññā* means perception, not awareness.

11. And not with awareness destroyed (*na vibhūtasaññī*). *Saññī* must again mean awareness not perception. Because destruction of perception is a meditation state that only arahants attain (Sn.v.1113; A.5.325).

12. For one arriving at this, material form is annihilated. This seems to contradict D.1.223 where the Buddha said one should not ask where the material elements are annihilated (*aparisesā nirujjhanti*). Rather, one should ask where they find no footing (*na gādhati*). Perhaps 'annihilation of material form' means the death of the arahant where no further body is taken up (S.4.60). 'Finding no footing' in fact refers to *viññāṇaṃ anidassanaṃ anantaṃ sabbato paṇaṃ*, which is the mind of the living arahant. See: What is the consciousness of an arahant? page 139.

13. Fictitious perceptions are indeed the source of the notion of 'me': perhaps the Buddha added this comment to emphasise that the notion of 'me' is what sustains material form, because the notion of 'me' is linked to re-birth. One who overcomes the no-

tion of ‘me’ is free of birth, ageing and death (M.3.246) and realises Nibbāna here and now (*anattasaññi asmimānasamugghātaṃ pāpuṇāti diṭṭheva dhamme nibbānaṃ’ti*) (Ud.37).

14. *idha*: means ‘in this world’ at v.801 also.

15. ‘the arahant’s passing away’: the suttas distinguish two elements of Nibbāna: Nibbāna with residue, and Nibbāna without residue. The Nibbāna-element with residue (*saupādisesā nibbānadhātu*) means the destruction of attachment, hatred and delusion by the arahant (*tassa yo rāgakkhayo dosakkhayo mohakkhayo, ayaṃ vuccati saupādisesā nibbānadhātu*). Being ‘with residue’ means the arahant continues to experience pleasure and pain, because of his unimpaired sense faculties – these sense faculties being called the ‘residue’. The Nibbāna-element without residue (*anupādisesā nibbānadhātu*) refers to the final passing of the arahant, who utterly abandons all modes of being and attains the heart of the Teaching (*dhammasārādhigamā*) (It.38-9).

Cūḷabyūha Sutta

THE LESSER BLIND ALLEY

(Note) ‘The Lesser Blind Alley’: a blind alley is defined in the scriptures as a road where ‘they depart the same way they entered’ (Vin.4.271). Arguments about Truth – the subject of this and the next discourse – are likely called blind alleys because they lead nowhere.

(Questioner)

Maintaining their own fixed views, 878.  
Contentious,  
Different experts say:  
‘Whoever knows this knows Truth.<sup>[1]</sup>  
Whoever rejects it is not perfected’.

*sakaṃsakaṃdiṭṭhiparibbasānā,  
viggayha nānā kusalā vadanti.  
yo evaṃ jānāti sa vedi dhammaṃ,  
idaṃ paṭikkosamakevalī so.*

Thus contentious, they squabble: 879.  
‘My opponent is a fool. He is no expert’.  
Given that they all claim to be experts,  
Which of these statements is true?

*evampi viggayha vivādayanti,  
bālo paro akkusalo ti cāhu.  
sacco nu vādo katamo imesaṃ,  
sabbeva hīme kusalā vadānā.*

(The Buddha)

880. If rejecting an opponent's teachings  
 makes one a 'fool',  
 One of inferior wisdom,  
 Then all of them are fools  
 of very inferior wisdom,<sup>[2]</sup>  
 All those who maintain that their own views  
 are the highest Goal.<sup>[3]</sup>

*parassa ce dhammamamanānujānaṃ,  
 bālomako hoti nihīnapañño.  
 sabbeva bālā sunihīnapaññā,  
 sabbevime diṭṭhiparibbasānā.*

881. But if each is intrinsically cleansed by their views,<sup>[4]</sup>  
 Of perfected wisdom,  
 An expert,  
 Intelligent,  
 Then none of them are of inferior wisdom,  
 For all of them are accomplished in their own views.

*sandiṭṭhiyā ceva na vīvadātā,  
 saṃsuddhapaññā kusalā mutīmā.  
 na tesam koci parihīnapañño,  
 diṭṭhī hi tesampi tathā samattā.*

882. I definitely do not say  
 'This (my view) is Truth'<sup>[5]</sup>  
 As fools say to one another.  
 They each make out their own views to be Truth  
 And therefore brand their opponents as 'fools'.



*na vāhametaṃ tathiyanti brūmi,  
yamāhu bālā mithu aññamaññaṃ.  
sakaṃsakaṃditṭhimakaṃsu saccam,  
tasmā hi bālota paraṃ dahanti.*

(Questioner)

What some say is Actuality, Truth, 883.  
others say is Vanity, Falsehood.<sup>[6]</sup>  
Thus contentious, they squabble.  
Why don't ascetics say one and the same thing?

*yamāhu saccam tathiyanti eke,  
tamāhu aññe tucchaṃ musāti.  
evampi vigayha vivādayanti,  
kasmā na ekaṃ samaṇā vadanti.*

(The Buddha)

The Truth is single. 884.  
There is not another Truth  
about which mankind should quarrel.  
Ascetics proclaim their own various 'Truths';  
That's why they don't say one and the same thing.

*ekañhi saccam na dutṭiyamatthi,  
yasmim pajā no vivade pajānam.  
nānā te saccāni sayam thunanti,  
tasmā na ekaṃ samaṇā vadanti.*

(Questioner)

But why do they proclaim differing Truths, 885.  
These argumentative so-called experts?

Have they come across many differing Truths  
Or are they merely speculating?

*kasmā nu saccāni vadanti nānā,  
pavādiyāse kusalā vadānā.  
saccāni sutāni bahūni nānā,  
udāhu te takkamanussaranti.*

(The Buddha)

886. Apart from the mere notion of it  
There are not many and various  
eternal Truths in the world.  
But by resorting to sophistry,  
The so-called experts say that, in respect to views,  
There is a fixed duality:<sup>[7]</sup> Truth and Falsehood.

*na heva saccāni bahūni nānā,  
aññatra saññāya niccāni loke.  
takkañca diṭṭhīsu pakappayitvā,  
saccaṃ musāti dvayadhammamāhu.*

887. Tethered to what is seen, heard, or cognised,  
Or to precepts and practices  
A person shows contempt for others.  
Abiding by his fixed opinions,  
And pleased with himself,  
He says:  
‘My opponent’s a fool. He is no expert’.

*diṭṭhe sute sīlavate mute vā,  
ete ca nissāya vimānadassī.  
vinicchaye thatvā pahassamāno,  
bālo paro akkusalo cāha.*

Upon whatever basis 888.  
     he regards his opponent a fool  
 Is the same upon which  
     he regards himself an expert.  
 To the extent to which he rates himself an expert  
 He despises anyone else who makes the same claim.

*yeneva bāloti paraṃ dahāti,  
 tenātumānaṃ kusaloti cāha.  
 sayamattanā so kusalo vadāno,  
 aññaṃ vimāneti tadeva pāva.*

In his own overestimated view he is perfected. 889.  
 Drunk with pride,  
 He supposes he is fully accomplished.  
 In his mind he consecrates himself.  
 His views, likewise, he regards as also perfect.

*atisāraditṭhiyāva so samatto,  
 mānena matto paripuṇṇamānī.  
 sayameva sāmaṃ manasābhisitto,  
 ditṭhī hi sā tassa tathā samattā.*

If by the word of somebody else 890.  
     one were inferior,  
 That ‘somebody else’  
     would be of inferior wisdom also. <sup>[8]</sup>  
 But if, by one’s own reckoning,  
     one were knowledgeable and wise  
 Then none among ascetics would be a fool.

*parassa ce hi vacasā nihīno,  
 tumo sahā hoti nihīnapañño.  
 atha ce sayam vedagū hoti dhīro,*

*na koci bālo samañesu atthi.*

891. 'Those who proclaim religious teachings different  
from this have strayed from purification.  
They are not perfected'.  
Members of other sects each say this  
Because they are each ardent  
about their own views.

*aññaṃ ito yābhivadanti dhammaṃ,  
aparaddhā suddhimakevalī te.  
evampi titthyā puthuso vadanti,  
sandiṭṭhirāgena hi tebhirattā.*

892. 'Here alone is purification' they say,  
And say that there is no purification  
intrinsic to other religious teachings.  
Thus are members of other sects established  
at odds with each other,  
And thus are they committed  
to their own so-called paths.

*idheva suddhi iti vādayanti,  
nāññesu dhammesu visuddhimāhu.  
evampi titthyā puthuso nivīṭṭhā,  
sakāyane tattha dalhaṃ vadānā.*

893. Although someone is committed  
to his own so-called path,  
What person could he take to be a fool  
in regards to it?  
If he said that another person was a fool  
following impure teachings  
He would simply invite trouble on himself.

*sakāyane vāpi daḷhaṃ vadāno,  
kamettha bāloti paraṃ daheyya.  
sayameva so medhagamāvaheyya,  
paraṃ vadaṃ bālamasuddhidhammaṃ.*

Steadfast in his fixed opinions,  
Measuring others by his own criteria,  
He enters ever more disputes in the world.  
But the person who has forsaken all fixed opinions  
Creates no more trouble in the world.

894.

*vinicchaye ṭhatvā sayam pamāya,  
uddham sa lokasmiṃ vivādameti.  
hitvāna sabbāni vinicchayāni,  
na medhagam kubbati jantu loke'ti.*

## Notes

1. Truth: *dhammaṃ* is here synonymous with *saccaṃ* in v.882.
2. 'All of them are fools': Each person says that other people's teachings are contemptible (says v.905); therefore, each person is likely to be accused by others of having a contemptible teaching, and so of being a fool. The Buddha says they are of 'very little wisdom' because they are accused in the same terms by which they accuse others.
3. The text reads 'maintain their own views'. From v.796, I take this to mean 'maintain their own views are the highest Goal'.
4. *vivādātā*: derived from *odāta*, which PED says is an adjective and a past participle.
5. 'This (my view) is Truth': one who has realised Truth has done so by forsaking everything (v.946). Therefore no view can be called Truth. So a sage would 'not proclaim of any teaching

“This itself is final purification” (v.794). Though *tathiya* is an adjective, it is apparently a synonym of the noun *saccaṃ* in the next line.

6. So-called experts, with sophistry, call their own views ‘Truth’, and their opponents’ views ‘Falsehood’ (v.886).

7. Fixed duality: In this verse the Buddha says Truth is eternal. The sophists apparently agree with this. Therefore they presumably regard the duality they proclaim (*dvayadhammamāhu*) to be fixed.

8. “That “somebody else” would be of inferior wisdom also’: because ‘each person says that the others’ teachings are contemptible’ (v.905).

Mahābyūha Sutta

THE GREATER BLIND ALLEY

(Questioner)

For those who dispute, maintaining a fixed view, 895.  
Saying 'This is very Truth',  
Is criticism all that they experience?  
Do they not indeed also receive praise?

*ye kecime diṭṭhiparibbasānā,  
idameva saccanti vivādayanti.  
sabbeva te nindamanvānayaṇti,  
atho paṣaṃsampi labhanti tattha.*

(The Buddha)

What praise they receive is trifling, 896.  
Not enough to bring them any consolation.  
I say that disputes have only two fruits:  
Praise and criticism.  
Seeing this, you should not dispute.  
Regard instead non-dispute  
as the grounds for peace.

*appañhi etaṃ na alaṃ samāya,  
duve vivādassa phalāni brūmi.  
etaṃpi disvā na vivādayetha,  
khemābhipassaṃ avivādabhūmiṃ.*

897. Those who are wise do not involve themselves  
 with commonplace opinions.  
 If someone is without attachment,  
 Why would he then become involved?  
 He is someone who does not relish<sup>[1]</sup>  
 what is seen or heard.

*yā kācimā sammutiyo puthujjā,  
 sabbāva etā na upeti vidvā.  
 anūpayo so upayaṃ kimeyya,  
 diṭṭhe sute khantimakubbamāno.*

898. Those for whom virtuous conduct  
 is the supreme practice  
 Say that purification is intrinsic  
 to self-restraint.  
 Having undertaken such a practice,  
 they dedicate themselves to it.  
 They think:  
 ‘We should train ourselves in just this,  
 for it is purification’.<sup>[2]</sup>  
 These so-called experts are thus led on  
 to further existence.

*sīluttamā saññāmenāhu suddhiṃ,  
 vataṃ samādāya upaṭṭhitāse.  
 idheva sikkhema athassa suddhiṃ,  
 bhavūpanītā kusalā vadānā.*

899. But if someone like this  
 falls from his precepts and practices  
 He is agitated, having failed in conduct.  
 He hungers and longs for purity  
 Like a wretched merchant



living far away, for his home.

*sace cuto sīlavatato hoti,  
pavedhatī kamma virādhayitvā.  
pajappatī patthayatī ca suddhiṃ,  
satthāva hīno pavasaṃ gharamhā.*

But one who has forsaken precepts and practices,<sup>[3]</sup> 900.  
And all conduct, both flawed and not flawed,  
Not wishing for either purity or impurity,  
Would abide abstaining  
from initiating new kamma,<sup>[4]</sup>  
Peaceful, free of grasping.<sup>[5]</sup>

*sīlabbatam vāpi pahāya sabbam,  
kammañca sāvajjanavajjametaṃ.  
suddhiṃ asuddhinti apatthayāno,  
virato care santimanuggahāya.*

Tethered to ascetic practices and self-mortification 901.  
Or to what is seen, heard or cognised,  
With raised voices they wail for purification,  
Not free of clinging to existence.

*tamūpanissāya jigucchitam vā,  
athavāpi diṭṭham va sutam mutam vā.  
uddhamṣarā suddhimanutthunanti,  
avītatanhāse bhavābhavesu.*

One with wishes is indeed hungering. 902.  
With regards to his own concocted views  
about existence,<sup>[6]</sup> there is anxiety.  
But one for whom  
there is neither death nor rearising,

Why would he be anxious?  
For what would he hunger?

*patthayamānassa hi jappitāni,  
pavedhitaṃ vāpi pakappitesu.  
cutūpapāto idha yassa natthi,  
sa kena vedheyya kuhiṃva jappe.*

(Questioner)

903. The teachings that some call the highest Goal,  
others call contemptible.  
Which statement  
of all of these so-called experts is true?<sup>[7]</sup>

*yamāhu dhammaṃ paramanti eke,  
tameva hīnanti paṇāhu aññe.  
sacco nu vādo katamo imesaṃ,  
sabbeva hīme kusalā vadānā.*

904. They each say their own teachings are perfect,  
While the teachings of others they call contemptible.  
Thus contentious, they squabble.  
Each one says their own opinion is Truth.

*sakañhi dhammaṃ paripuṇṇamāhu,  
aññassa dhammaṃ pana hīnamāhu.  
evampi viggayha vivādayanti,  
sakaṃ sakaṃ sammutimāhu saccaṃ.*

(The Buddha)

905. If a teaching becomes contemptible  
because an opponent reviles it

Then none of the teachings have any merit,  
For each person says  
that the others' teachings are contemptible  
Whilst steadfastly asserting their own.

*parassa ce vambhayitena hīno,  
na koci dhammesu visesi assa.  
puthū hi aññassa vadanti dhammaṃ,  
nīhīnato samhi daḷhaṃ vadānā.*

Just as they honour their own teachings, 906.  
So they praise their own paths.  
If all their statements were true,  
Purity would, of course, be individually theirs.

*saddhammapūjāpi nesaṃ tatheva,  
yathā paṣaṃsanti sakāyaṇāni.  
sabbeva vādā tathiyā bhaveyyuṃ,  
suddhī hi nesaṃ paccattameva.*

In regards to dogmatic teachings,<sup>[8]</sup> 907.  
A Brahman has no attachment  
that could be inferred in him by others.  
Therefore he has gone beyond disputes.  
He does not regard the mere knowledge  
of a religious teaching as best.

*na brāhmaṇassa paraneyyamatthi,  
dhammesu niccheyya samuggahītaṃ.  
tasmā vivādāni upātivatto,  
na hi seṭṭhato passati dhammamamaññaṃ.*

Some say: 908.  
'I know. I see. This is precisely how it is:

Some attain purity by means of views'.  
 Even if someone has seen something,  
     what use is it to him?  
 He has gone too far:  
 He speaks of purification as intrinsic  
     to an auxiliary basis of attachment.<sup>[9]</sup>

*jānāmi passāmi tattheva etaṃ,  
 diṭṭhiyā eke paccenti suddhiṃ.  
 addakkhi ce kiñhi tumassa tena,  
 atisitvā aññena vadanti suddhiṃ.*

909. A person, in seeing,  
     sees only physical and mental phenomena.  
 Having seen, he will know just that much.  
 Whether he sees a little or a lot,  
 The good do not say  
     that purification is intrinsic to that.

*passaṃ naro dakkhati nāmarūpaṃ,  
 disvāna vā ñassati tānimeva.  
 kāmaṃ bahuṃ passatu appakaṃ vā,  
 na hi tena suddhiṃ kusalā vadanti.*

910. A person with rigid views  
     does not easily understand this.  
 He blindly follows the views he has concocted.  
 Wherever he is tethered is his so-called 'sanctity'.  
 He calls it 'purification'.  
 It is there that he sees Truth.

*nivissavādī na hi subbināyo,  
 pakappitaṃ diṭṭhi purekkharāno.  
 yaṃ nissito tattha subhaṃ vadāno,*

*suddhimvado tattha tathaddasā so.*

The Brahman cannot be reckoned in terms of time. 911.  
He does not blindly follow views.<sup>[10]</sup>  
He is not bound even to knowledge.  
And having recognised commonplace opinions  
which other people grasp,  
He remains indifferent to them.

*na brāhmaṇo kappamupeti saṅkhā,  
na ditṭhisārī napi nāṇabandhu.  
ñatvā ca so sammutiyo puthujjā,  
upekkhatī uggahaṇanti maññe.*

Having loosened his bonds in the world, 912.  
The sage does not take sides  
when disputes have arisen.  
Amongst those not at peace, he is at peace.  
He remains equanimous,  
Not grasping what other people grasp.

*vissajja ganthāni munīdha loke,  
vivādaajātesu na vaggasārī.  
santo asantesu upekkhako so,  
anuggaho uggahaṇanti maññe.*

Forsaking old blinding tendencies,<sup>[11]</sup> 913.  
Not cultivating any new ones,  
He is not governed by longing.  
He is not dogmatic.  
He is totally liberated from opinionatedness.  
He is wise.  
He is not stained by the world.<sup>[12], [13]</sup>  
He does not blame himself.<sup>[14]</sup>

*pubbāsave hitvā nave akubbaṃ,  
na chandagū nopi nivissavādī.  
sa vip̐pamutto diṭṭhigatehi dhīro,  
na limp̐ti loka anattagarahī.*

914. He is peaceful amidst all things,  
whether seen, heard or cognised.  
His burden is laid down.  
The sage is totally liberated.  
He neither restrains himself from what is temporal  
Nor yearns for it.

*sa sabbadhammesu visenibhūto,  
yaṃ kiñci diṭṭhaṃ va sutāṃ mutāṃ vā.  
sa pannabhāro muni vip̐pamutto,  
na kappiyo nūparato na patthiyoti.*

## Notes

1. Relish (*khantimakubbamāno*):

Norman calls it ‘preference’ though his notes say that *khantimakubbamāno* is synonymous with *pemaṃ akaronto*. *Khanti* occurs in v.944 in the parallel phrase: ‘He should not be nostalgic (*nābhinandeyya*) about the past / Nor relish (*khantiṃ na kubbaye*) what is new’. Here *khanti* obviously correlates with *abhinandati*.

2. ‘We should train ourselves in just this, for it is purification’: This is an example of v.794’s concocting a religious teaching and blindly following it.

3. Forsaken precepts and practices: see Should monks forsake precepts and practices? page 147.

4. Abstaining from initiating new kamma, see: Is the arahant free of kamma? page 131. In this sentence, *virato care* has no object.

Because the verse is about kamma, I take it to mean ‘abstaining from initiating new kamma’, because the same concept also occurs at v.953 (*virato so viyārambhā*). Norman translates *virato* care as ‘he would dwell detached’, whereas in v.943 and v.953, where there is an object, he calls *virato* ‘abstaining’.

5. ‘Peaceful, free of grasping’: I take *santimanuggahāya* to be synonymous with *anuggahāya santo* of v.839.

6. ‘Concocted views about existence’: *pakappitā*. ‘Concoct’ is related in the Octads to a variety of subjects: religious teachings (*dhammā*) (v.784); views about existence (*diṭṭhi bhavābhavesu*) (v.786); concepts about what is seen, heard or cognised (v.802); opinions (*vinicchayā*) (v.838); sophistry (v.886); views (*diṭṭhi*) (v.910). I have followed the subject suggested in the last line of the previous verse.

7. ‘True’: *sacca* is an adjective; *saccaṃ* (next verse) a noun, Truth.

8. In regards to dogmatic teachings, a Brahman has no attachment (*na ... atthi dhammesu niccheyya samuggahītaṃ* – ‘not anything in regards to dogmatic religious teachings’): I take the ‘anything’ to mean attachment (i.e. the Brahman has no attachment) because the phrase *dhammesu niccheyya samuggahītaṃ* is linked to *nivesanā* (attachment) at v.801: ‘no attachment to dogmatic religious teachings’.

9. An auxiliary basis of attachment: *aññena*, see Translation Notes, page 161.

10. ‘Blindly follow’: I take *sāreti* (*sārī*) to be a synonym of *purakkharoti*.

11. Blinding tendencies: *āsavā*, see Translation Notes, page 162.

12. What is the stain of the world? Verses 778-9 say possessiveness (*pariggaheṣu*) is the stain (*lippiatī*). Verses 811-2 say lamenta-

tion and selfishness (*paridevamaccharaṃ*) are the stain (*limpati*).

13. Stained by the world (*loke*). Duroiselle (para 601, xiv) says the locative case is extensively used instead of other cases. Here I take *loke* as instrumental case.

14. 'He does not blame himself', see Do arahants blame themselves? page 137.



Tuvaṭṭaka Sutta

THE QUICK DISCOURSE

(Questioner)

I ask the Kinsman of the Sun, the Great Master, 915.  
About solitude and the state of peace.  
Seeing in what way is a monk freed from passion,  
Possessing nothing in the world?

*pucchāmi taṃ ādiccabandhu,  
vivekaṃ santipadañca mahesi.  
kathaṃ disvā nibbāti bhikkhu,  
anupādiyāno lokasmiṃ kiñci.*

(The Buddha)

A sage should completely restrain 916.  
the basis of the conception of 'me':  
The thought 'I am'.<sup>[1]</sup>  
Ever attentive, he should train himself  
To abolish whatever clinging he finds within.<sup>[2]</sup>

*mūlaṃ papañcasaṅkhāya,  
mantā asmīti sabbamuparundhe.  
yā kāci taṇhā ajjhattaṃ,  
tāsaṃ vinayā sadā sato sikkhe.*

Whatever religious teaching he knows, 917.  
Either his own or that of others,

He should not allow it to be a cause of obstinacy,<sup>[3]</sup>  
For this is not called 'peaceful' by the good.

*yaṃ kiñci dhammamabhijāññā,  
ajjhattaṃ athavāpi bahiddhā.  
na tena thāmaṃ kubbetha,  
na hi sā nibbuti satam vuttā.*

918. He should not think himself as better,  
inferior or equal on account of anything.  
Although affected by a variety of experiences  
He should not acquiesce in the thought of Self.

*seyyo na tena maññeyya,  
nīceyyo athavāpi sarikkho.  
phuṭṭho anekarūpehi,  
nātumānaṃ vikappayaṃ tiṭṭhe.*

919. A monk should find peace within.  
He should not seek it  
from some auxiliary basis of attachment.  
For one who is peaceful within,  
Having clung to nothing,  
How could he relinquish anything?

*ajjhattamevupasame,  
na aññato bhikkhu santimeseyya.  
ajjhattaṃ upasantassa,  
natthi attā kuto nirattā vā.*

920. Just as the depths of the ocean is stable  
And waves do not swell up,  
So, the monk who is stable, free of inner turbulence  
Would have no swellings of conceit about anything.

*majjhe yathā samuddassa,  
 ūmi no jāyatī ʃhito hoti.  
 evaṃ ʃhito anejassa,  
 ussadaṃ bhikkhu na kareyya kuhiñci.*

(Questioner)

The Seer, the Witness of Truth, 921.  
 has proclaimed the removal of danger.  
 Now, venerable sir,  
 speak about the path of practice,  
 About monastic discipline,  
 And also about samādhī.

*akittayī vivaṭacakkhu,  
 sakkhidhammaṃ parissayavinayaṃ.  
 paṭipadaṃ vadehi bhaddante,  
 pātimokkhaṃ athavāpi samādhim.*

(The Buddha)

A person should not have covetous eyes. 922.  
 He should close his ears to ordinary chatter.  
 He should not be greedy for flavours.  
 He should not cherish anything in the world.

*cakkhūhi neva lolassa,  
 gāmakathāya āvaraye sotaṃ.  
 rase ca nānugijjheyya,  
 na ca mamāyetha kiñci lokasmiṃ.*

In whatever way he is affected by sense contact 923.  
 He should not lament over anything.  
 He should not hunger for states of existence.

He should not tremble amidst danger.

*phassena yadā phuṭṭhassa,  
paridevaṃ bhikkhu na kareyya kuhiñcñcci.  
bhavañca nābhijappeyya,  
bheravesu ca na sampavedheyya.*

924. He should not store up what is given to him  
Whether it is food or snacks, drinks or clothing;  
Nor should he be concerned if he gets nothing.

*annānamatho pānānaṃ,  
khādanīyānaṃ athopi vatthānaṃ.  
laddhā na sannidhiṃ kayirā,  
na ca parittase tāni alabhamāno.*

925. He should be meditative, not foot-loose.  
He should desist from worry.  
He should not be indolent.  
He should live in lodgings where there is little noise.

*jhāyī na pādalolassa,  
virame kukkuccā nappamajjeyya.  
athāsanesu sayanesu,  
appasaddesu bhikkhu vihareyya.*

926. He should not sleep too much.  
He should be devoted to wakefulness  
and keen endeavour.  
He should forsake laziness, deception, merriment,  
Various kinds of amusements, sexual matters,  
and anything else like it.

*niddaṃ na bahulīkareyya,  
jāgariyaṃ bhajeyya ātāpī.  
tandiṃ māyaṃ hassaṃ khiḍḍaṃ,  
methunaṃ vippajahe savibhūsaṃ.*

A disciple of mine should not practise sorcery 927.  
Nor interpret dreams, tell fortunes,  
practise astrology, or interpret animal cries.  
Neither should he treat infertility,  
nor practise medicine.

*āthabbaṇaṃ supinaṃ lakkaṇaṃ,  
no vidahe athopi nakkhattaṃ.  
virutañca gabbhakaraṇaṃ,  
tikicchaṃ māmako na seveyya.*

A monk should not fear blame, 928.  
Nor should he be conceited when praised.  
He should drive out greed, selfishness,  
anger and malicious speech.

*nindāya nappavedheyya,  
na uṇṇameyya paṣaṃsito bhikkhu.  
lobhaṃ saha macchariyena,  
kodhaṃ pesuṇiyañca panudeyya.*

A monk should not engage in buying and selling. 929.  
He should not abuse anyone for any reason.  
He should not linger in the village.  
He should not chatter with people  
in the hope of gain.

*kayavikkaye na tiṭṭheyya,  
upavādaṃ bhikkhu na kareyya kuhiñci.*

*gāme ca nābhisajjeyya,  
lābhakamyā janaṃ na lapayeyya.*

930. A monk should not be a boaster.  
He should not speak scheming words.  
He should not cultivate impudence.  
He should not utter contentious speech.

*na ca katthitā siyā bhikkhu,  
na ca vācaṃ payuttaṃ bhāseyya.  
pāgabbhiyaṃ na sikkheyya,  
kathaṃ viggāhikaṃ na kathayeyya.*

931. He should not be drawn into telling lies.  
He should not be deliberately treacherous.  
He should not despise others  
for their lowly way of life,  
Or wisdom, or precepts and practices.

*mosavajje na nīyetha,  
sampajāno saṭṭhāni na kayirā.  
atha jīvītena paññāya,  
sīlabbatena nāññamatimaññe.*

932. If ascetics or ordinary people  
irritate him with their talkativeness  
He should not respond harshly.  
For the peaceful do not retaliate.

*sutvā rusito bahuṃ vācaṃ,  
samañānaṃ vā puthujanānaṃ.  
pharusena ne na paṭivajjā,  
na hi santo paṭisenikaronti.*

Knowing the Buddha's teaching, 933.  
 An ever attentive monk who investigates it  
 should train himself in it.  
 Knowing the extinguishing<sup>[4]</sup>  
 of the illusion of Self as Peace,  
 He should not be negligent  
 in applying Gotama's teaching.

*etañca dhammamaññāya,  
 vicinaṃ bhikkhu sadā sato sikkhe.  
 santīti nibbutiṃ ñatvā,  
 sāsane gotamassa na pamajjeyya.*

The unconquered Conqueror realised Truth 934.  
 through his own insight,  
 Not through hearsay.  
 So, with regards to the Sublime One's teaching,  
 One who is diligent should constantly venerate it  
 by following his example.

*abhibhū hi so anabhibhūto,  
 sakkhidhammamanītihamadassī.  
 tasmā hi tassa bhagavato sāsane,  
 appamatto sadā namassamanusikkhe'ti.*

## Notes

1. The basis of the conception of 'me' (*mūlaṃ papañcasanīkhāya*), the thought 'I am'. I take the conception of 'me' to be the 'eighteen thoughts associated with clinging' (*aṭṭhārasa taṇhāvicarītāni*). The Buddha said when there is the thought 'I am' (*asmīti sati*), there comes seventeen other thoughts: 'I am in this world' (*ittha-smīti hoti*); 'I am thus'; 'I am otherwise'; 'I am bad'; 'I am good'; 'I might be'; 'I might be in this world'; 'I might be thus'; 'I might

be otherwise'; 'may I be'; 'may I be in this world'; 'may I be thus'; 'may I be otherwise'; 'I will be'; 'I will be in this world'; 'I will be thus'; 'I will be otherwise' (A.2.212-3).

2. See Translation Notes: *papañcasāṅkhāya*, page 170; *taṇhā*, page 164; *sato*, page 173.

3. 'A cause of obstinacy': The Buddha said that obstinately holding onto one's own views (*thāmasā parāmassa abhinivissa*) leads to clashes with people of different views. Forseeing this trouble for oneself, one would forsake whatever views one is obstinately attached to and not cling to any others (M.1.498).

4. 'Extinguishing': I take *nibbutiṃ* as referring to the illusion of Self, because v.783 says that a peaceful monk has completely extinguished the illusion of Self (*abhinibbutatto*)



— 15 —

Attadaṇḍa Sutta

ON VIOLENCE

(The Buddha)

Violence breeds fear. 935.  
Seeing people in conflict,  
I will tell you of my dismay,  
How moved I was.

*attadaṇḍā bhayaṃ jātaṃ,  
janaṃ passatha medhagaṃ.  
saṃvegaṃ kittayissāmi,  
yathā saṃvijitaṃ mayā.*

I saw people writhing, 936.  
Feuding with each another like fish  
in a small pool.  
When I realised this, dread arose in me.

*phandamānaṃ paṇaṃ disvā,  
macche appodake yathā.  
aññamaññehi byāruddhe,  
disvā maṃ bhayaṃ āvisi.*

The world is entirely worthless. 937.  
Every quarter is in turmoil.  
Wanting somewhere for myself,  
I saw nowhere that wasn't taken.

*samantamasāro loko,  
disā sabbā sameritā.  
icchaṃ bhavanamattano,  
nāddasāsiṃ anositaṃ.*

938. Seeing nothing in the end but competition,  
I became disgusted.  
Then I saw a spike – hard to see –  
Embedded in people's hearts.

*osānetveva byāruddhe,  
disvā me aratī ahu.  
athettha sallamaddakkhiṃ,  
duddasaṃ hadayanissitaṃ.*

939. A person affected by this spike  
rushes about in all directions.  
But on pulling it out  
he neither rushes about nor falls away.<sup>[1]</sup>

*yena sallena otiṇṇo,  
disā sabbā vidhāvati.  
tameva sallamabbuyha,  
na dhāvati na sīdati.*

(Now follows the recitation of the training rules)

940. Whatever is binding in the world  
you should not pursue it.  
Having wholly destroyed sense desire,  
You should train yourself for Nibbāna.

*tattha sikkhānugīyanti,  
yāni loke gadhitāni*

*na tesu pasuto siyā,  
nibbijjha sabbaso kāme,  
sikkhe nibbānamattano.*

A sage should be truthful,  
Unassuming, and not deceitful;  
He should be rid of malicious speech  
And free of anger.  
He should overcome greed and acquisitiveness.

941.

*sacco siyā appagabbho,  
amāyo rittapesuṇo.  
akkodhano lobhapāpaṃ,  
vevicchaṃ vitare muni.*

He should conquer sleepiness, weariness and sloth.  
He should not live negligently.  
The man whose heart is set on Nibbāna  
should not be arrogant.

942.

*niddaṃ tandiṃ sahe thīnaṃ,  
pamādena na saṃvase.  
atimāne na tiṭṭheyya,  
nibbānamanaso naro.*

He should not sink to false speech,  
Nor should he cultivate lust for physical forms.  
He should comprehend pride  
And should abstain from impetuous behaviour.

943.

*mosavajje na nīyetha,  
rūpe snehaṃ na kubbaye.  
mānañca parijāneyya,  
sāhasā virato care.*

944. He should not be nostalgic about the past.  
Nor relish what is new.  
He should not grieve for what is lost  
Nor be bound to whatever comes forth.

*purāṇaṃ nābhinandeyya,  
nave khantiṃ na kubbaye.  
hiyyamāne na soceyya,  
ākāsaṃ na sito siyā.*

945. I call greed the 'great deluge'.  
Hunger I call the 'torrent'.  
Concocted religious teachings are the 'foothold'.<sup>[2]</sup>  
Sense pleasure is 'hard-to-cross mud'.

*gedhaṃ brūmi mahoghoti,  
ājāvaṃ brūmi jappanaṃ.  
ārammaṇaṃ pakappanaṃ,  
kāmapaṇko duraccayo.*

946. Not falling away from Truth,  
The sage, the Brahman, stands on high ground.  
Having forsaken everything  
He is truly called peaceful.

*saccā avokkamma muni,  
thale tiṭṭhati brāhmaṇo.  
sabbam so paṭinissajja,  
sa ve santoti vuccati.*

947. He indeed is wise.  
He has perfect insight.  
Having found Truth, he is untethered.  
Wandering through the world in the right way

He does not envy anyone here.

*sa ve vidvā sa vedagū,  
ñatvā dhammaṃ anissito.  
sammā so loka iriyāno,  
na pihetīdha kassaci.*

Whoever here transcends sense desire –  
A bond hard to transcend –  
Is free of sorrow and anxiety.  
He has cut the stream of false desire.<sup>[3]</sup>  
He is free of bonds.

948.

*yodha kāme accatari,  
saṅgaṃ loka duraccayaṃ.  
na so socati nājjheti,  
chinnasoto abandhano.*

Let wither what is gone.  
Let there not be for you anything to come.  
If you do not grasp at what is in between  
You will live at peace.

949.

*yaṃ pubbe taṃ visosehi,  
pacchā te māhu kiñcanaṃ.  
majjhe ce no gahessasi,  
upasanto carissasi.*

For whom there is nothing beloved  
in this body / mind complex  
And who does not grieve  
because of what does not exist,<sup>[4]</sup>  
He suffers no loss in the world.

950.

*sabbaso nāmarūpasmim,  
yassa natthi mamāyitaṃ.  
asatā ca na socati,  
sa ve loke na jīyati.*

951. For whoever there is no thought 'This is mine'  
Or 'This belongs to others',  
Who has no feelings of possessiveness,  
He does not grieve for anything, thinking:  
'It is not mine'.

*yassa natthi idaṃ meti,  
paresaṃ vāpi kiñcanaṃ.  
mamattaṃ so asaṃvindaṃ,  
natthi meti na socati.*

952. Being free of cruelty, greed and lust,  
And being everywhere tranquil:  
When asked,  
I say that these are the blessings  
for those who are unshakeable.

*aniṭṭhurī ananugiddho,  
anejo sabbadhī samo.  
tamānisaṃsaṃ pabrūmi,  
pucchito avikampinaṃ.*

953. For a person free of inner turbulence,<sup>[5]</sup>  
One of discernment,  
There is no accumulation of kamma.  
He abstains from initiating new kamma.  
He sees safety everywhere.

*anejassa vijānato,  
natthi kāci nisaṅkhati.  
virato so viyārabbhā,  
khemam passati sabbadhi.*

The sage does not speak of himself  
as someone equal, inferior or superior.  
At peace, unselfish,  
He neither clings nor relinquishes.<sup>[6]</sup>

954.

*na samesu na omesu,  
na ussesu vadate muni.  
santo so vītamaccharo,  
nādeti na nirassatī'ti.*

## Notes

1. 'Nor falls away': *Sīdati* seems synonymous with *avokkamma* in v.946, meaning 'not falling away from Truth'.
2. 'Concocted religious teachings' (*pakappanaṃ*): 'concoct' is related in the Octads to a variety of objects: views about existence (*diṭṭhi bhavābhavesu*) (v.786); religious teachings (*dhammā*) (v.784); fictitious perceptions (v.802); opinions (*vinicchayā*) (v.838); views (*diṭṭhi*) (v.910). The simile here indicates a difficult attempt to cross over greed, lust and sense pleasures. A difficult foothold indicates that concocted religious teachings are being used to achieve this.
3. 'Stream': called the stream of *taṇhā* at S.4.292.
4. 'Does not grieve for what does not exist', See The Octads in a Nutshell: Abiding in solitude, page 108.
5. Free of inner turbulence: *anejassa* also occurs at v.920 where it is compared to the depths of the ocean where no waves swell

up. Its synonym there is *ṭhito*, stable. PED says *aneja* means ‘free from desires or lust’.

6. ‘Clings nor relinquishes’: I take the meaning of *nādeti na niras-satī ti from attā vāpi nirattā* at v.858.



Sāriputta Sutta  
WITH SĀRIPUTTA

(Venerable Sāriputta)

Never before have I seen or heard 955.  
Of a teacher coming from the host of Tusita heaven,  
One having such lovely speech.

*na me diṭṭho ito pubbe,  
na suto uda kassaci.  
evaṃ vagguvado satthā,  
tusitā gaṇimāgato.*

For the sake of the world with its gods 956.  
The Seer appears thus.  
Having dispelled all Darkness,  
He alone has attained delight.

*sadevakassa lokassa,  
yathā dissati cakkhumā.  
sabbaṃ tamaṃ vinodetvā,  
ekova ratimajjhagā.*

To that Buddha, 957.  
Unentangled,  
Of such good qualities,  
Sincere,  
Arrived with his following,  
I come with a question  
on behalf of the many here who are fettered.

*taṃ buddhaṃ asitaṃ tādinaṃ,  
akuhaṃ gaṇimāgataṃ.  
bahūnamidha baddhānaṃ,  
atthi pañhena āgamaṃ.*

958. For a monk repelled by the world,  
959. Resorting to lonely sitting places –  
The foot of a tree, a cemetery, a mountain cave –  
Or to various sleeping places:  
How many fearful things are there  
at which he need not tremble,  
There in his quiet abode?

*bhikkhuṇo vijigucchato,  
bhajato rittamāsanaṃ.  
rukkhamūlaṃ susānaṃ vā,  
pabbatānaṃ guhāsu vā.*

*uccāvacesu sayanesu,  
kīvanto tattha bheravā.  
yehi bhikkhu na vedheyya,  
nigghose sayanāsane.*

960. For the monk  
going where he never before has gone,  
How many are the difficulties  
that he should bear,  
There, in his secluded abode?

*katī parissayā loke,  
gacchato agataṃ disaṃ.  
ye bhikkhu abhisambhave,  
pantamhi sayanāsane.*

What should be his manner of speech? 961.  
 What should be the field of his conduct?  
 What should be that energetic monk's  
 precepts and practices?

*kyāssa byappathayo assu,  
 kyāssassu idha gocarā.  
 kāni sīlabbatānāssu,  
 pahitattassa bhikkhuno.*

For one composed, prudent and attentive, 962.  
 Undertaking what training  
 could he remove his inner dross  
 Like a silversmith purifying molten silver?

*kaṃ so sikkhaṃ samādāya,  
 ekodi nipako sato.  
 kammāro rajatasseva,  
 niddhame malamattano.*

(The Buddha)

As one who knows, 963.  
 I will explain to you what *comfort* is  
 for someone repelled by the world,  
 For someone resorting to lonely lodgings,  
 Desiring awakening in accordance with Truth.

*vijigucchamānassa yadidaṃ phāsu,  
 rittāsaṇaṃ sayanaṃ sevato ce.  
 sambodhikāmassa yathānudhammaṃ,  
 taṃ te pavakkhāmi yathā pajānaṃ.*

964. A resolute monk,  
One who is attentive,  
Living a circumscribed lifestyle,  
Need not tremble at five fears:  
Horseflies, mosquitoes, snakes,  
And interactions with humans and animals.

*pañcannaṃ dhīro bhayānaṃ na bhāye,  
bhikkhu sato sapariyantacārī.  
ḍaṃsādhīpātānaṃ sarīsapānaṃ,  
manussaphassānaṃ catuppadānaṃ.*

965. He need not fear followers  
of other religious teachings –  
Even on seeing their manifold threat.  
He should bear other difficulties too,  
as he seeks what is wholesome.

*paradhammikānaṃpi na santaseyya,  
disvāpi tesaṃ bahubheravāni.  
athāparāni abhisambhaveyya,  
parissayāni kusalānuesī.*

966. Affected by illness or hunger,  
By cold or suffocating heat,  
He should bear it.  
That homeless one,  
Affected in many ways,  
Should make an effort,  
Resolutely applying himself.

*ātāṅkaphassena khudāya phuṭṭho,  
sītaṃ atunhaṃ adhivāsayaeyya.  
so tehi phuṭṭho bahudhā anoko,*

*vīriyaṃ parakkammadaḷhaṃ kareyya.*

He should not steal.

967.

He should not lie.

He should touch beings with good-will,

Both the timid and the mettlesome.

When he is conscious that his mind is disturbed

He should dispel it with the thought:

‘It is part of Darkness’.

*theyyaṃ na kāre na musā bhaṇeyya,*

*mettāya phasse tasathāvarāni.*

*yadāvilattaṃ manaso vijaññā,*

*kaṇhassa pakkhoti vinodayeyya.*

He should not fall under the control

968.

of anger or arrogance;

He should abide having uprooted them.

Then he should master what is loved and hated.

*kodhātīmānassa vasaṃ na gacche,*

*mūlampi tesaṃ palikhañña tiṭṭhe.*

*athappiyaṃ vā pana appiyaṃ vā,*

*addhā bhavanto abhisambhaveyya.*

Esteeming wisdom,

969.

Delighted by what is morally good,

He should conquer his difficulties.

He should overcome discontent

in his secluded resting place.

He should overcome four lamentations:

*paññaṃ purakkhatvā kalyāṇapīti,*

*vikkhambhaye tāni parissayāni.*

*aratiṃ sahetha sayanamhi pante,  
caturo sahetha paridevadhamme.*

970. 'What will I eat?'  
'Where will I eat?'  
'How uncomfortably I slept!'  
'Where will I sleep tonight?'  
The person in training,  
Wandering homeless,  
Should subdue such wailing thoughts.

*kiṃsū asissāmi kuvaṃ vā asissaṃ,  
dukkhaṃ vata settha kvajja sessaṃ.  
ete vitakke paridevaneyye,  
vinayetha sekho aniketacārī.*

971. When offered food and clothing  
at the appropriate time  
He should know how much  
is enough for contentment.  
Self-controlled in this respect,  
Acting carefully in the village,  
Even when provoked,  
he should not speak a harsh word.

*annañca laddhā vasanañca kāle,  
mattaṃ so jaññā idha tosanatthaṃ.  
so tesu gutto yatacārī gāme,  
rusitopi vācaṃ pharusam na vajjā.*

972. He should restrain his eyes.  
He should not be footloose.  
He should apply himself to jhāna.  
He should be very wakeful.

He should practise equanimity and composure.  
He should cut off the tendency to doubt and worry.

*okkhittacakkhu na ca pādalolo,  
jhānānuyutto bahuajāgarass.  
upekkhamārabbha samāhitatto,  
takkāsaṃ kukkucciyūpachinde.*

When being reproved, remaining attentive, 973.  
he should welcome it.  
He should destroy the hard heartedness he might  
have towards his fellows in the holy life.<sup>[1]</sup>  
He should speak words  
that are skilful and timely.  
He should not think about things  
which are matters of gossip.

*cudito vacībhi satimābhinande,  
sabrahmacārīsu khilaṃ pabhinde.  
vācaṃ pamuñce kusalaṃ nātivelaṃ,  
janavādadhammāya na cetayeyya.*

Furthermore, there are five stains in man<sup>[2]</sup> 974.  
For the removal of which  
he should attentively train himself:  
He should overcome attachment to forms,  
Sounds, tastes, smells, and tactile sensations.

*athāparaṃ pañca rajāni loke,  
yesaṃ satīmā vinayāya sikkhe.  
rūpesu saddesu atho rasesu,  
gandhesu phassesu sahetha rāgaṃ.*

975.       Being attentive,  
              With a well-liberated mind,  
              A monk should remove  
                  his longing for these things.

Examining the Buddha's teachings  
              at suitable times,  
In suitable ways,  
With a composed mind,  
He should put an end to Darkness.

*etesu dhammesu vineyya chandaṃ,  
bhikkhu satimā suvimuttacitto.  
kālena so sammā dhammaṃ parivīmaṃsamāno,  
ekodibhūto vihane tamaṃ so'ti.*

## Notes

1. hard heartedness: *khilaṃ*, see Translation Notes, page 164.
2. 'in man': PED's alternative translation of *loke*.



# Appendix 1

## THE OCTADS IN A NUTSHELL

### Summary

The Octads presents different statements on Truth and Truth-finding in which the words of arahants are contrasted with those of ‘so-called experts’. In summary the advice of the Octads is this:

- detach from everything
- realise Truth
- purify yourself
- find peace
- abide in solitude
- attain the fruits of Truth-realisation
- dispel Darkness
- desist from arguments
- develop good qualities – the ‘shoulds’

### Detaching from everything

One of the prominent themes of the Group of Octads is attachment – attachment to pleasure and to views. Attachment to pleasure means that ‘if his pleasures diminish, he suffers as if pierced with an arrow’ (v.767) and, for those so attached ‘when drawn into difficulty, they lament: “What will become of us in the hereafter?”’ (v.773).

Attachment to views means thinking one's own view is supreme in the world (v.796), and asserting that it alone is Truth (v.832), the highest Goal (vv.788; 796). This leads to disputes (v.796); to hard heartedness (v.780); to seeing other people as inferior (vv.798); and calling them fools (v.887).

As for detachment, in the Octads, it seems that one can only detach from a path of virtue; one cannot detach from a path of non-virtue. One cannot cross over the flood of sorrow without having bailed out one's boat (v.771). This is difficult to do (v.772). It involves freeing oneself from defilement, not just living physically detached in a cave (v.772). If one does not detach, one is not easily liberated (v.773).

Detachment means abandoning merit and evil (v.790) and detaching from fictitious perceptions (v.792), from knowledge (v.800), from aspiration for every form of existence (v.801); from precepts and practices, and all conduct, whether flawed or not (v.900). In the Octads, these are called auxiliary bases of attachment (vv.789, 813, 908, 790).

Detaching from precepts does not mean immoral behaviour, because the Buddha describes the supreme person as one who is restrained in speech (v.850); not arousing contempt (v.852); who abstains from initiating new kamma (v.900). This aspect of practice is discussed in: Should monks forsake precepts and practices? on page 147.

## Realising Truth

Truth is single (v.884) and eternal (v.884); there is not another Truth about which mankind should contend (v.884). Truth is realised through one's own insight (*sakkhīdhammanāṇītihamadassī*) (v.934). One who has realised Truth has done so by detaching from everything (v.946), both merit and evil, (v.790) and precepts and practices (v.900). He hopes for nothing in the world (v.794).

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Therefore he is peaceful (v.946).

But so-called experts think their own religious teachings, views and opinions are Truth, and call them 'sanctity' (*subham*) (vv.824; 832; 904; 910) or the highest Goal (vv.833; 904). Other people's views they call 'contemptible'; the sophists call them 'Falsehood' (*musāti*) (v.886).

## Purifying oneself

The wise say that purification of heart is the summit (*agga*) of practice. Purification means freedom from fictitious perceptions (v.874-6). It is to be found here in this world (v.876) - though some so-called experts think it is found only at the final passing away of the khandhas (v.876).

Some so-called experts think that purification is intrinsic to self-restraint (v.898), or to ascetic practices (v.901). They think that only in their own dogmatic teachings is there purification (v.892) and accuse people with other religious views of straying from purification (v.891). But the good say that these things proclaimed by so-called experts are merely auxiliary bases of attachment (v.908). As such, they cannot purify other bases of attachment (v.790). If one dedicates oneself to a basis of attachment, one is led on to further existence (v.898).

Various ascetic practices are described in: Should monks forsake precepts and practices? on page 147.

## Finding peace

Sometimes the goal is described as peace (*santo*). Peace is found by scrutinising religious views without grasping them (v.837). This peace comes from within, not from some auxiliary basis of attachment (v.919). It comes from not clinging (v.912), from forsaking everything (vv.946; 949), from having nothing further to relinquish (v.919), from extinguishing the illusion of Self (v.933).

## Abiding in solitude

Sometimes the goal is said to be solitude (*vivekā*). Solitude does not simply mean physical solitude (v.772) or faring alone (*ekacariyaṃ*). It means freedom from attachment, defilement and delusion (v.772) even in the midst of sense contact (v.851). It means freedom from passion, clinging to nothing in the world (v.915), and seeing nothing in the world as one's own (v.861). But solitude also means physical solitude; for instance, not pursuing sexual intercourse (vv.814, 820, 821), and having no children, cattle fields or property (v.858).

At S.4.37 a 'solitary person' (*ekavīhārī'ti*) is one who, even when crowded round, dwells without clinging (*taṇhā*). At S.2.283, the Buddha said that spending the whole day alone is only a partial fulfillment of solitude (*ekavīhārī*). For complete fulfillment (*vitthāreṇa paripuṇṇo hoti*), one must abandon the past and the future and thoroughly remove longing and greed for the present forms of individual existence (*yaṃ atītaṃ taṃ pahīnaṃ yaṃ anāgataṃ taṃ paṭinissaṭṭhaṃ; paccuppannesu ca attabhāvapaṭilābhesu chandarāgo suppaṭiviniṭo*).

## Attaining the fruits of Truth-realisation

The good qualities that Truth-realisation brings are these: no illusion of Self (v.783); no boasting of one's virtue (v.783); no conceit (v.783); seeing things as they are (v.793); conducting oneself openly (v.793); not hungering for existence (v.839); being untethered, unattached, not possessive (vv.839; 849; 851); being free of false desire and yearning (vv.849; 856); being free of strong emotions (vv.850; 852); being well behaved in body, speech and mind (vv.850; 852; 853); being free of sorrow (v.851); being not guided by fixed views (v.851); not getting involved in arguments (vv.859; 912); not comparing oneself with others (vv.855; 860); being in-

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different to pleasure (v.857); being free of time (v.860); not concocting religious teachings nor blindly following them (v.861).

## Dispelling Darkness

Darkness is that which should be dispelled (*vinodayeyya*), or put an end to (*viḥane*). Having done this, one attains delight (*ratimajjhagā*). Darkness has many aspects, one of which is a disturbed mind (*āvilattaṃ manaso*). A disturbed mind should be dispelled, by recognising that it is part of Darkness. But some aspects of Darkness must be dispelled with a composed mind (*ekodibhūto*), by examining the Buddha's teachings at suitable times, in suitable ways (vv.956, 967, 975).

## Desisting from arguments

Sages do not enter arguments or speak to people contentiously (vv.780; 844) because they do not cling to any view (v.787). They do not take sides in a dispute (v.800). They do not pit one view against another, or grasp any view as the highest Goal (*paramuggahitaṃ*). Having abandoned fixed opinions, they create no more trouble in the world (v.894). They regard non-dispute as the grounds for peace (v.896).

But people who say that their own view is the highest Goal, and call other views are contemptible, have not gone beyond disputes (v.796). Such people proclaim that purity is intrinsic to their religious teachings alone (v.824). They go looking for arguments, seeking praise, considering other people fools (v.825). If they lose an argument, they are shaken by the criticism (v.826) and wail about their defeat (v.827). The victor, however, gets puffed up with pride. This is the basis of later distress (v.830). Seeing this, one should desist from arguments because it does not lead to purity (v.830).

## Developing good qualities – the ‘shoulds’

Of the Octads’ one hundred and twenty-two ‘shoulds’, eighty-two are packed into the last three discourses, giving these discourses a distinctive tone. These ‘shoulds’ are the views that v.837 says should be scrutinised without grasping. They occur as:

- an answer to a request to ‘speak about the path of practice, about monastic discipline, and also about samadhi’ (v.921);
- a recitation of the training rules (v.940);
- as an answer to Venerable Sāriputta’s question: ‘For a monk going where he never before has gone ... What should be the manner of his speech? What should be his field of conduct? What should be that energetic monk’s precepts and practices?’

Although these ‘shoulds’ are to be pursued, they are not to be made objects of pride (v.822, v.846). If they are grasped, one will be simply led onto further existence (v.898).

## Appendix 2

### GOAL AND PATH: WHAT IS THE RELATIONSHIP?

Some religions proclaim a final goal that is lower than the Buddhist Nibbāna. Indeed, what some ascetics proclaim as the final goal, is often merely a stage on the Buddhist path. For instance, some proclaim ‘ultimate purification’ lies in the sphere of neither perception nor non-perception (A.5.64). It was on the basis of this that the Buddha’s teacher Uddaka Rāmaputta proclaimed himself a ‘knowledge-master’ and a ‘universal conqueror’ (S.4.83; M.1.165). Others say that Nibbāna is found in the practice of *jhāna* (D.1.37-8); or proclaim that the highest austerity lies in suffusing the world with a mind of compassion and serenity (D.3.50). This confusion about what constitutes the goal is one of the sources of quarrels in the Octads.

The Buddha said that the highest Nibbāna is liberation free of ownership (*anupādā vimokkho*) (A.5.64). He said that this Nibbāna exists (*tiṭṭhateva nibbānaṃ*); the path to it exists (*tiṭṭhati nibbānagāmmimaggo*); and he said that he was the guide (*samādapetā*). When his disciples have been instructed by him, some attain this ultimate goal, some do not. The Buddha explained: ‘What can I do about it? A Tathāgata is the proclaimer of the path’ (*maggakkhāyīhaṃ tathāgato’ti*) (M.3.6). So he was not proclaiming Truth. The confusion between the path and goal is another source of quarrels in the Octads.

The relationship between path and goal is explained in several suttas. When someone visited Venerable Ānanda in Ghosita’s monastery Venerable Ānanda told him that the goal of the holy life is to abandon longing (*chando*); and to abandon longing, one must long to do so. When one has achieved the goal, the longing ceases: the longing for arahantship ceases at arahantship. To il-

lustrate this, Ānanda asked his visitor if he had earlier longed to visit the monastery. Of course, the man said yes. Then, when arrived, did the longing subside? Again the man said yes (S.5.272).

Similarly, the Buddha compared his teachings to a raft for crossing a stream from a danger to safety. Having crossed, one might reflect on how useful the raft has been; but one should then abandon it. It would be absurd to carry it around on one's head. The Buddha said his teachings likewise were for crossing over, not for grasping. He concluded: 'When you see that religious teachings are similar to a raft, you should abandon even what is righteous, how much more so things which are unrighteous (*dhammāpi vo pahātabbā pageva adhammā*) (M.1.135).

Similarly, Venerable Puṇṇa said that the stages of the spiritual path were like a relay of chariots. The only purpose of each stage is to reach the next stage.

- Purifying virtue
- is to purify the mind
- which is to purify one's views
- which is to overcome uncertainty
- which is to attain knowledge and vision of what is the path and what is not
- which is to attain knowledge and vision of the practice
- which is to attain knowledge and vision
- which is to attain final Nibbāna without clinging.

Each of the intermediate stages is eventually abandoned. But each stage must be attained before its abandonment. As Venerable Puṇṇa explained: if final Nibbāna could be attained without



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the intermediate stages, then an ordinary person would attain Nibbāna, because he is without these stages (M.1.149-150).

The three similes illustrate different aspects of liberation:

- the simile of walking to a park shows that one's spiritual efforts are abandoned;
- the simile of the raft shows that the Buddha's teachings are abandoned;
- the simile of the relay chariots shows that one's attainments on the path are abandoned.



## Appendix 3

### DO ARAHANTS THINK 'I AM'?

It is by taking possession of the five khandhas that the presumption 'I am' arises (*upādāya asmi'ti hoti*) (S.3.105). When one perceives not-Self one removes the presumption of a 'me'. This is Nibbāna here and now (*anattasaññi asmimānasamugghātamaṃ pāpuṇāti diṭṭheva dhamme nibbānaṃ'ti*) (Ud.37). So, for instance, when Venerable Sāriputta entered first jhāna he did not think 'I attained first jhāna' (*ahaṃ paṭhamam jhānam samāpannoti*) or 'I emerged from first jhāna' (*ahaṃ paṭhamā jhānā vuṭṭhitoti*) (S.3.235).

Nonetheless, an arahant might say 'I speak' (*ahaṃ vadāmi'ti*) or 'They speak to me' (*mamaṃ vadanti'ti*). Skilful, knowing the world's expressions, he expresses himself using everyday language (*vohāramattena so vohareyyāti*) (S.1.14). Therefore, the Buddha would ask 'What does the Saṅgha expect of me?' (*kimpanānanda bhikkhusaṅgho mayi paccāsiṃsati*) (D.2.100); or he would exclaim 'Ānanda, I am now old, worn out, venerable, one who has travelled life's path, I have reached the term of life, which is eighty' (*ahaṃ kho paṇānanda etarahi jīṇṇo vuddho mahalako addhagato vayo anuppatto; āsītiko me vayo vattati*) (D.2.100). He even said 'All-conquering, am I: all things do I know' (*sabbābhibhu sabbavidu'hamasmi*) (Dhp.353). And he claimed 'I am perfected in the world; I am the supreme teacher; I alone am completely awakened; I am become cool, and attained Nibbāna' (*ahaṃ hi arahā loke ahaṃ satthā anuttaro, eko'mhi sammāsambuddho sītibhutosmi nibbuto*) (Vin.1.8). But this are expressions in everyday language, which the Tathāgata uses 'without grasping' (*lokasamaññā lokaniruttiyo lokavohārā lokapaññattiyo yāhi tathāgato voharati aparāmasanti*) (D.1.202); and *aparāmasanti* implies that one does not see things as 'me' or 'mine' or 'my Self' (S.2.94). These statements are not

the expression of conceit or ignorance. A monk whose mind is liberated employs the usual way of speech in the world without adhering to it (*yañca loke vuttaṃ teneva voharati aparāmasanti*) (M.1.501).

## Appendix 4

### DO ARAHANTS COMPARE THEMSELVES?

The Buddha described three modes of thought (*tisso vidhā*):

- ‘I am superior’-mode *seyyohamasmī’ti vidhā*
- ‘I am equal’-mode *sadisohamasmī’ti vidhā*
- ‘I am inferior’-mode *hīnohamasmī’ti vidhā*

He said the noble eightfold path is to be developed for the realisation of these three modes, for the full understanding of them, for their destruction and abandonment (S.5.56).

He said, if anyone regards himself as superior, equal or inferior (*seyyohamasmīti vā samanupassanti, sadisohamasmīti vā samanupassanti, hīnohamasmīti vā samanupassanti*) on the basis of the impermanent, sorrowful, changing five khandhas, that it is due to not seeing things as they really are (*yathābhūta* *adassanā*). Not regarding oneself thus (*na samanupassanti*) is due to seeing things as they really are (*yathābhūta* *dassanā*) (S.3.48).

The Octads says that the Buddha did not ‘suppose that he [was] either inferior or superior’ (v.799). If he supposed himself to be equal, superior or inferior, he ‘would contend with others because of it. But for one who is untroubled by these three modes of thought there is nobody equal, superior or inferior’ (vv.842; 918). Nor did the Buddha regard other religious teachers as inferior, because ‘the good call that thing a bond, if, tethered to it, one regards other people as inferior. Therefore a monk should not be tethered to what is seen, heard, or cognised, nor to precepts and practices’ (v.797).

The arahant Venerable Khema agreed with this. He said that an arahant would not think ‘Someone is better than me; someone

is equal; someone is worse' (*tassa na evaṃ hoti atthi me seyyoti vā atthi me sadisoti vā atthi me hīnoti vā'ti*). Similarly, the arahant Venerable Sumana said that an arahant would not think 'No one is better than me; no one is equal; no one is worse' (*tassa na evaṃ hoti 'natthi me seyyoti vā, natthi me sadisoti vā, natthi me hīnoti vā'ti*) (A.3.359).

Nonetheless, the Buddha called himself 'unique, without peer, without counterpart; incomparable; unequalled; matchless; unrivalled; best of men (*adutiyo asahāyo, appaṭimo, appaṭisamo, appaṭibhāgo, appaṭipuggalo, asamo asamasamo, dipadānaṃ aggo*) (A.1.22) and said he was the most excellent of speakers (*buddho pavadataṃ varoti*) (S.1.42). He said: 'I do not see (*na kho paṇāhaṃ passāmi*) any other recluse or brahman (*aññaṃ samaṇaṃ vā brāhmaṇaṃ*) more perfect in virtue than myself, nor in concentration, wisdom, release, whom I could dwell reverencing, obeying and serving' (*sīlasampannataraṃ yamaṃ ... samādhī sampannataraṃ ... paññāsampannataraṃ ... vimuttisampannataraṃ*) (A.2.20; D.1.174). He said: 'Among all the teachers now existing in the world, I see none who has attained to such a position of fame and following as I have' (*yāvata kho cunda etarahi satthāro loke uppannā, nāhaṃ cunda aññaṃ ekasatthāraṃpi samanussami evaṃ lābhaggayasaggapattaṃ yatharivāhaṃ*) (D.3.126). He told Brahma Baka that 'in regard to special knowledge, I am not equal to you, nor lower; rather, I know more than you (*neva te samasamo abhiññāya, kuto nīceyyaṃ, atha kho ahameva tayā bhiyyo*) (M.1.329).

The Buddha also compared others. He called Venerable Sāriputta 'chief (*aggaṃ*) amongst those of great wisdom' and Venerable Mahāmoggallāna 'chief among those of supernormal powers' (A.1.23). He said, 'I know not of any other person who so perfectly keeps rolling the wheel of Dhamma set rolling by the Tathāgata as does Sāriputta' (A.1.23). Conversely, he said 'Monks, I know not of any other single person fraught with such loss to many folk ... as Makkhali, that foolish man' (*makkhalī*

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*moghapuriso*) (A.1.33).

Venerable Sāriputta likewise favoured the Buddha. He said that it was clear to him that there never has been, never will be, and is not now, another ascetic or brahman who is better or more enlightened than the Buddha (*bhiyyobhiññataro yadidaṃ sambodhiyanti*) (D.3.103).

So we must understand Venerables Khema's and Sumana's statements to mean that although arahants compare themselves, it is not in personal terms. Even though they might talk in personal terms, it would not be from ignorance. No Self-view would be involved. The Buddha's claims were not from arrogance or conceit. Therefore he would never ignorantly exalt himself and disparage others (*na attānukkaṃseti na paraṃ vambheti*). He would never say 'I live knowing and seeing, but these other people live unknowing and unseeing' (*ahamasmi jānaṃ passaṃ viharāmi, ime panaññe bhikkhū ajānaṃ apassaṃ viharantīti*) (M.1.195). Nor would he think 'I am well known and famous; but these other people are unknown and powerless' (*ahaṃ khomhi ñāto yasassasī. Ime panaññe bhikkhū appaññātā appesakkhā'ti*) (M.3.38).





## Appendix 5

### DID THE BUDDHA THINK BUDDHISM WAS THE BEST?

The Buddha saw his own teaching as endowed with all good qualities (*sabbākārasampannaṃ*) and said that if anyone thought it could be improved by adding or subtracting from it, it would be because of not truly seeing it (D.3.127). He said the schools of other sects were devoid of true ascetics (*suññā parappavādā samaṇehi aññe*) (D.2.151). He said a monk should train himself in solitude because it is the supreme training (*etadariyānamuttamaṃ*) (Octads, v.822). Regarding people who speculate about the future and the past, the Buddha did not consider their theories equal to his own, still less superior. He said 'I am their superior in regard to the higher exposition' (*atha kho ahameva tattha bhiyyo yadidaṃ adhipaññatti*) (D.3.139). He described the Saṅgha of his disciples as the unsurpassed field of merit for the world (*bhagavato sāvakaśaṅgho ... anuttaraṃ puññakkhettaṃ lokassāti*) (M.1.37). Venerable Sāriputta agreed; he said that the Buddha's way of teaching Dhamma in regards to wholesome states is unsurpassed (*etadānuttariyaṃ yathā bhagavā dhammaṃ deseti kusalesu dhammesu*) (D.3.102).

Of course these are indeed views; and, as such, they were not grasped by the Buddha. This is a common theme of the Octads, for instance in the Māgandiya Sutta: '[The wise] do not say that purity is intrinsic to views, learning, knowledge, or precepts and practices; nor intrinsic to a lack of views, learning, knowledge, precepts and practices. But by detaching from these, not grasping them, at peace, untethered, one no longer hungers for existence' (v.839).

Once, the Buddha gave three reflections, which he called

views:

- This has come to be (*bhūtamidanti*)
- Its origin occurs with that as nutriment (*tadāhārasambhavantī*)
- With the cessation of that nutriment, what has come to be is subject to cessation (*tadāhāranirodhā yaṃ bhūtaṃ taṃ nirodhadhammanti*)

Then he told the monks that, as purified and bright as these views (*diṭṭhiṃ*) are, if the monks adhered to them, cherished them, treated them as a possession, they would have failed to understand that Dhamma is like a raft, for the purpose of crossing over, not for the purpose of grasping (M.1.260).

Similarly, the Brahmajāla Sutta says that although the Buddha knew (*pajānāti*) what the result of grasping views (*diṭṭhiṭṭhānā evaṃgahitā evaṃparāmaṭṭhā*) is, he was not attached to that knowledge (*pajānananā na parāmasati*) and therefore he experienced for himself perfect peace (*paccattaññeva nibbuti veditā*) (D.1.16-17).

So even the view or knowledge that ‘Buddhism is best’ should not become an object of grasping or of pride. If one is attached to it, one will argue over religious teachings (v.787). If one thinks of oneself as better than others because of one’s views, one will contend with others because of it (v.842).

But if one abandons one’s fixed opinions, one creates no more trouble in the world (v.894). One remains equanimous, not grasping what other people grasp (v.912). One becomes someone who has found peace within (v.919). One could rightfully tell Pasūra (vv.832-834):

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They who argue, 832.  
Grasping a view,  
Asserting that 'This is very Truth',  
You can talk to those people.  
But *here*  
There is no opponent for you to battle with  
when a dispute has arisen.

Amongst those who have abandoned confrontation, 833.  
Who do not pit one view against another,  
Amongst those who have not grasped any view  
as the highest Goal,  
Who would you gain as opponent, Pasūra?

So here you come, 834.  
Speculating,  
Mulling over various theories in your mind.  
But you are paired off with a purified man.  
With him you will not be able to proceed.



## Appendix 6

### WHAT HAPPENS TO AN ARAHANT AT DEATH?

The Buddha said one cannot find the ‘one whose knots are cut’ (S.1.23). He said that one who sees things as ‘not me or mine’ (*neso hamasmi netaṃ me*) is detached (*virajjati*); and being thus detached cannot be found by Māra and his army, and is secure, gone beyond all fetters (S.1.112). He said his own body stood with the link that bound it to becoming cut, and that as long as his present body subsisted, devas and humans would see him, but at death, devas and humans would see him no more (D.1.46). He would not take possession of a new body (*natthi aññañca kāyaṃ upādiyati*) (S.4.60).

Whether, after death, he continued to exist or not, the Buddha left unexplained. When asked about it, he said ‘Consider what is unexplained as unexplained’ – because ‘it is not connected with the goal; it is not fundamental to the holy life; it does not lead to liberation’ (M.1.427-432). He said that as he was not apprehended as real and actual in this very life, it would be unfitting to discuss what happens to him after death (S.3.118). He said that because he was liberated from the five aggregates, he was unfathomable (S.4.377).

The suttas distinguish two elements of Nibbāna: Nibbāna with residue, and Nibbāna without residue. The Nibbāna-element with residue (*saupādisesā nibbānadhātu*) means the destruction of greed, hatred and delusion by the arahant (*tassa yo rāgakkhayo dosakkhayo mohakkhayo ayaṃ vuccati saupādisesā nibbānadhātu*). Being ‘with residue’ means the arahant has unimpaired sense faculties, and therefore continues to experience pleasure and pain. The Nibbāna-element without residue (*anupādisesā nibbānadhātu*) refers to the final passing away of the arahant, who utterly aban-

dons all modes of being and attains ‘the heart of the Teaching’ (*dhammasārādhigamā*) (It.38-9). But whether it is Nibbāna with residue, or without, Truth is single (v.884). Therefore the Nibbāna-element, with or without residue, must be single.

But what is the Nibbāna-element? Venerable Mahākotthita put the question like this: Is something or nothing left after the final destruction of the six spheres of sense contact (*channaṃ phassāyatanānaṃ asesavirāgaṇirodhā atthaññaṃ kiñcī*). Because this question concerns the cessation of suffering (*evametassa kevalassa dukkhakkhandhassa nirodho hotī’ti*: S.2.14) it is therefore about Nibbāna. Venerable Sāriputta told Venerable Mahākotthita that to involve oneself with such questions is to form fictitious perceptions about what is beyond fictitious perceptions (*appapañcaṃ papañceti*) (A.2.161). He said ‘However far the six spheres of contact go, that is how far fictitious perceptions go. However far fictitious perceptions go, that is how far the six spheres of contact go. With the complete destruction of the six spheres of contact there is the complete destruction all fictitious perceptions (*channaṃ āvuso phassāyatanānaṃ asesavirāgaṇirodhā papañcanirodho papañcavūpasamo’ti*) (A.2.161). So when Venerable Mahākotthita repeatedly asked him about the matter, he repeatedly replied ‘Don’t ask that, friend (*māhevaṃ āvuso*)’.

In contrast to Venerable Sāriputta’s apparent reluctance to discuss the matter, the Buddha was more forthcoming. He described Nibbāna as being *viññāṇa* without attributes, everlasting, completely without a source (*viññāṇaṃ anidassanaṃ, anantaṃ sabbatopabhaṃ*). This is probably synonymous with the ‘unbroken stream of *viññāṇa* not established either in this world or the next (*idha loke appatitthitañca paraloke appatitthitañca*) (D.3.104-5). (See: What is the consciousness of an arahant? page 139.). He said that people entering Nibbāna were like streams and showers that enter the ocean without affecting the ocean’s fullness or depletion. In the same way, even if many monks attain the Nibbāna-element

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(*anupādisesāya nibbānadhātuyā parinibbāyanti*), it in no way affects the fullness or depletion of the Nibbāna element (*na tena nibbānadhātuyā ūnattaṃ vā pūrattaṃ vā paññāyati*) (Vin.2.239). He also described Nibbāna in poetry:

Where neither water nor yet earth  
Nor fire nor air gain a foothold,  
There gleam no stars, no sun sheds light,  
There shines no moon, yet there no darkness reigns.

When a sage, a brahman, has come to know this  
For himself through his own wisdom,  
Then he is freed from form and formless.  
Freed from pleasure and from pain.  
(Tr.Ireland; Ud.9)

On a different occasion, Venerable Sāriputta, though aloof with Venerable Mahākotthita, chose a more encouraging attitude with Venerable Udāyin. He told him that Nibbāna is happiness (*sukhamidaṃ āvuso nibbānan'ti*) and said that by 'Nibbāna', he meant the ending of perception and feeling (*saññāvedayitanirodhaṃ*). This is a meditation state achieved after attaining the sphere of neither perception nor non-perception and is a state consistently associated with the destruction of the *āsavās* by seeing them with wisdom (*paññāya cassa disvā āsavā parikkhīṇā honti*) which is arahantship. And the happiness found there is the happiness where nothing is sensed (*sukhaṃ yadettha natthi vedayitaṃ*) (A.4.414). The Buddha confirmed this, describing the state as a happiness more excellent and sublime than any other state (S.4.228). And this highest happiness, he also called Nibbāna (*nibbānaparamaṃ sukhaṃ*) (Dh.v.203). Venerable Anuruddha's statements support this. He said he saw no abiding higher or more sublime than the ending of perception and feeling, and the Buddha supported this statement (M.1.209).

Given that it involves absence of sensation, it is perplexing that one can make any statement at all about the ending of perception and feeling, that one can retain any memory of it, that one would know it is everlasting, and recognise that it is completely without a source. It is even surprising that arahants attaining the ending of perception and feeling are able to recognise and remember that, during the experience, perception and feeling ended (M.1.302). Although this implies some retention of consciousness, the matter is admittedly unfathomable.

Most ancient and modern commentators consider the ending of perception and feeling to be a state that is accessible to non-returners (e.g. *Visuddhimagga* 702-9). By accessible, they seem to mean that one can emerge from that state having failed to achieve arahantship. Thus, even though the *Anupada Sutta* says Venerable Sāriputta attained arahantship within that state (M.3.28), the ancient commentary says his arahantship occurred after emerging (MLDB note1052). But there is no evidence in the suttas themselves that non-returners emerge from that state, except in the *Gradual Sayings III* p.141, where Hare's translation suggests that one who has attained the ending of perception and feeling may in fact be reborn, and attain a mind made body. In fact this sutta quotes Venerable Sāriputta as saying that for a monk endowed with virtue, samādhi and wisdom, it is possible that he might enter and emerge from the cessation of perception and feeling. If he does not attain final knowledge in his lifetime (i.e. if he does not attain the cessation of perception and feeling in his lifetime), he might transcend the realm of devas that are nourished on gross food and, having attained a mind-made body, it is possible that he might enter and emerge from the cessation of perception and feeling. This statement implies two things:

1. that a monk endowed with virtue, samādhi and wisdom may not attain the cessation of perception and feeling in his lifetime. In which case, he will, if he is a non-returner,



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attain it having gained a mind-made body. If he is not a non-returner, he will not attain it in that mind-made body.

2. entering and emerging from the cessation of perception and feeling is synonymous with attaining final knowledge.

The Pāli is this: *Idhāvuso, bhikkhu sīlasampanno samādhisampanno paññāsampanno saññāvedayitanirodhaṃ samāpajjeyya pi vuṭṭhaheyya' pi atthetaṃ ṭhānaṃ. No ce diṭṭheva dhamme aññaṃ ārādeyya, atikkammeva kabalīṅkārahārabhakkhānaṃ devānaṃ saḥavyataṃ aññataraṃ manomayaṃ kāyaṃ upapanno saññāvedayitanirodhaṃ samāpajjeyya' pi vuṭṭhaheyya' pi atthetaṃ ṭhānanti* (A.3.193).

For the living arahant, although arahantship is permanent, and the destruction of greed, hatred and delusion is permanent, attaining the state of Nibbāna is not permanent (A.4.423-6; M.1.302). And neither attaining it nor leaving it involve conscious decisions. Rather, one's mind must be developed in such a way that it leads one into it and out of it (M.1.302). But, contradicting this, Venerable Anuruddha said he could enter it at will (M.1.209) – as did the Buddha and Venerable Mahākassapa (S.2.212). The mental development that leads one into this state is presumably the destruction of greed, hatred and delusion (*tassa yo rāgakkhayo dosakkhayo mohakkhayo*) – the usual definition of Nibbāna. It is perplexing that the destruction of these three states is itself called Nibbāna (It.38-9), when Nibbāna seems in fact to be the cessation of perception and feeling.

By Venerable Sāriputta's description, attaining the ending of perception and feeling would be rare for arahants, because many arahants cannot even attain the preliminary step: the sphere of neither perception nor non-perception. The Buddha was once in a group of five hundred arahants, and said that only sixty of them had attained the formless spheres (S.1.191). So, experiencing the ending of perception and feeling would seem rare for arahants. Nonetheless, because Venerable Sāriputta called this state 'Nib-

bāna', most monks must attain it without needing to attain any of the formless spheres. It is strictly speaking incorrect to say 'a non-returner gains that state', because non-returnership can only be judged at death. If someone attains arahantship in his lifetime, then during that period before arahantship he cannot strictly be called a non-returner. However, the term is used in this way as a matter of convenience. The same principle would apply to stream-enterers, and other stages of sainthood.

But even if an arahant attains Nibbāna, as long as he remains alive, he continues to experience pleasure and pain (*sukhadukkhaṃ paṭisaṃvedeti*). Perhaps he periodically re-enters Nibbāna, either at will or when his mind leads him into it. When he finally passes away, he attains what the Buddha called 'the heart of the Teaching' (*dharmasārādhigamā*) (It.38-9). Because Truth is single, one assumes that 'the heart of the Teaching' is that same unparalleled happiness – the happiness that is everlasting.

## Appendix 7

### IS THE ARAHANT FREE OF KAMMA?

Verse 953 says that an arahant:

- has no accumulation of kamma (*natthi kāci nisaṅkhiti*).
- abstains from initiating new kamma (*virato so viyārambhā*).

These statements need qualifying. To understand the kamma of arahants, it would be helpful to review the Buddha's teachings on kamma.

Kamma is of four types:

- black kamma with black results: acts from unskilful roots
- white kamma with white results: acts from skilful roots
- black-and-white kamma with black-and-white results: acts from mixed roots
- neither-black-nor-white kamma with neither-black-nor-white results: kamma that leads to the destruction of kamma (*kammakkhayāya saṇṭvattati*) (A.2.231; A.3.338-9).

Kamma is whatever the person's aim (*cetanā*) that produces various acts of body speech and mind (*cetanāhaṃ bhikkhave kammaṃ vadāmi; cetayitvā kammaṃ karoti kāyena vācāya manasā*). Aims arise from skilful or unskilful roots: greed/non-greed, hatred/non-hatred, delusion/non-delusion. All acts, whether skilful or unskilful, are kammically potent as long as greed, hatred and delusion are undestroyed. These kammically potent acts ripen (*vipaccati*) and in due course bear fruit that must be experienced (*vipākaṃ paṭisaṃvedeti*) either in this life or some future

life. Such acts are compared to undamaged seeds that inevitably produce fruit (A.1.135).

The fruit of kamma is called *vipāka*; or *kammānaṃ upacitānaṃ* (stored-up kamma) or sometimes simply kamma. This kamma is experienced in any of the realms of existence: hell realms, animal realms, ghost realms, human realms, heavenly realms (A.3.414). Acts from unskilful roots lead to lower rebirths; acts from skilful roots lead to higher realms. An arahant does not make kamma because, even though his acts arise from skilful roots, there is no residual greed, hatred and delusion; therefore his acts are inoperative.

The kamma that leads to the destruction of kamma is variously named as:

- the eightfold path (A.2.237)
- the seven factors of awakening (A.2.237)
- the aim to forsake all kamma, whether black or white (*pahānāya yā cetanā*) (A.2.232)

Old kamma is not destroyed except by experiencing the result (*appaṭisaṃveditvā*), either in this life, or some future life (A.5.299). So any monk wanting to destroy his kamma, can do it in only one way, as follows:

- For a monk who scrupulously observes the Pātimokkha precepts: he must make no new kamma (*navañca kammaṃ na karoti*), and must destroy old kamma by repeated contact with it (*purāṇaṇca kammaṃ phussa phussa byantīkaroti*).
- For a monk who practices the jhānas: he must make no new kamma, and must destroy old kamma by repeated contact with it.

- For a monk with blinding tendencies destroyed (*āsavānaṃ khayā*): he must make no new kamma, and must destroy old kamma by repeated contact with it. (A.1.221).

This destruction of kamma by experiencing its results is illustrated by the monk who was sitting cross-legged not far from the Buddha, attentive and fully conscious, enduring feelings that were painful and sharp, the result of former unskilful kamma (*purāṇakammavipākajaṃ dukkhaṃ*) (Ud.21). In the same way, skilful kamma must presumably also be destroyed by experiencing its result.

There is no disagreement in the suttas that an arahant abstains from initiating new kamma – either positive, negative or neutral (*puññābhisaṅkhāraṃ vā abhisaṅkhareyya apuññābhisaṅkhāraṃ vā abhisaṅkhareyya āneñjābhisaṅkhāraṃ vā abhisaṅkhareyyā'ti*) (S.2.83). This is because, after the final destruction of greed, hatred and delusion at arahantship, any kamma performed with non-greed, non-hatred and non-delusion is not destined for future arising (*anuppādadhammaṃ*) (A.1.135). Such acts are compared to seeds that are destroyed, incapable of producing fruit (A.1.135). Because arahants have destroyed greed, hatred and delusion (S.5.8), they therefore cannot make kamma.

Many suttas agree that an arahant has no accumulated kamma. For instance, the arahant Venerable Ugga said that whatever kamma he had created, whether small or great, ‘all that is destroyed’ (*sabbametaṃ parikkhīṇaṃ*) (Th.80). This implies, say the suttas, that he had experienced its fruit (A.5.299). The suttas say that he must have experienced all the fruit, because ‘there is no end to dukkha, until the fruit has been experienced’ (*na tvevāhaṃ bhikkhave sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃveditvā dukkhassantakiriyaṃ vadāmi*) (A.5.299). Although ‘the end of dukkha’ usually implies arahantship (*antamakāsi dukkhassa*: A.1.134), we will review this assumption below. But,

nonetheless, this phrase suggests that the arahant has indeed no accumulated kamma.

However, all arahants have certain aspects of old kamma that have not been destroyed. For instance, the support one receives as a monk is related to the alms one has given in previous lives (A.3.33-4). And the Buddha even described one's own body and senses as old kamma (*purāṇam kammaṃ*) something to be felt (*vedayitaṃ*) (S.2.64; S.4.132). 'Something to be felt' implies that it is purified in the same way as other kamma. This idea is illustrated in the Lakkhana Sutta, where the Buddha explained the kamma which led to his own fine body, good health and bountiful support. Presumably there are similar reasons for an arahant having an unattractive body and poor health. This would seem to be kamma – either good or bad – that is in the process of being destroyed by an arahant.

Secondly, some suttas suggest that the arahant is still paying off his old debts. For instance – as noted above – an arahant must apparently destroy old kamma by repeated contact with it (A.1.221); which suggests that an arahant still has kamma to destroy.

Several suttas describe the situation in a mixed way. They say that an arahant has destroyed kamma but is nonetheless still destroying it; for instance the monk who was sitting cross-legged not far from the Buddha, attentive and fully conscious, enduring feelings that were painful and sharp, the result of former kamma. The Buddha described him as one who had 'forsaken all kamma' (*sabbakammajahassa bhikkhuno*) but added that he was 'shaking off the dust of former kamma' (*dhunamānassa pure kataṃ rajam*) (Ud.21). Secondly, when Venerable Angulimāla was physically attacked on almsround, the Buddha said 'Bear it, Brahman! Bear it, Brahman! You are experiencing here and now the result of kamma because of which you might have been tortured in hell for many years' (*adhivāsehi tvaṃ brāhmaṇa adhvāsehi tvaṃ brāhmaṇa; yassa kho tvaṃ brāhmaṇa kammassa vipākena bahūni vassāni ... niraye*

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*pacceyyāsi tassa tvam brāhmaṇa kammaṣṣa vipākaṃ diṭṭheva dhamme paṭisaṃvedesī'ti*) (M.2.106). The word 'Brahman' suggests that Angulimāla was already an arahant, but still having to bear his old kamma. But later, in solitude he exclaimed that all his kamma 'has touched me now' (*phutṭho kammavipākena*) and that now ate his almsfood 'free of debt' (*aṇaṇo bhuñjāmi bhojanaṃ*) (M.2.104-5).

The answer to this conundrum is suggested by the arahant Venerable Samitigutta who said that whatever kamma he had done in previous lives, 'that must be experienced in this world' (*idheva taṃ vedanīyaṃ*) because 'there is no other basis'; which means that for him there was no other lifetime (*vatthu aññaṃ na vijjati'ti*) (Th.81); because at the moment of enlightenment, the arahant knows that this is his last birth, there will be no continuation of existence (*ayamantimā jāti natthi dāni punabbhavo'ti*). Therefore he knows that all his kamma must be destroyed by him within his lifetime. To that extent one can say that there is no end to dukkha until all one's accumulated kamma has been experienced, if by 'the end of dukkha' one does not mean the moment of arahantship, but the final passing away of the arahant, when the body and the senses – all of it old kamma – is finally discarded.

A similar knowledge is known to non-returners who apparently know that whatever evil deeds (*pāpakammaṃ*) they did, the results will be experienced in their present life (*sabbaṃ taṃ idha vedaniyaṃ*); it will not follow them on (*na taṃ anugaṃ bhavissati'ti*) (A.5.301). That leaves them the fruit of good deeds to be experienced in their next (celestial) existence.





## Appendix 8

### DO ARAHANTS BLAME THEMSELVES?

The Buddha said a sage does not blame himself (*anattagarahī*) (v.913). This is probably because ‘a wise person does nothing for which he would blame himself’ (*yadattagarahī tadakubbamāno*) (v.778). The term *anattagarahī* is therefore related to *chinnakukkuc-cam* (freedom from remorse), which is said to be a quality of an arahant at M.1.108. Remorse is what monks feel when they break their precepts (S.3.120). It is linked to both *vippaṭisāro* (regret) and *attā sīlato upavadatī’ti* (reproaching oneself in regard to virtue) and is allayed by the training in virtue.

Sages who do something blameworthy would likely blame themselves, because even the Buddha would blame them. For instance, when the arahant Venerable Piṇḍolabhāradvāja publicly exhibited his supernormal powers, the Buddha blamed him (*vigarahī*) (Vin.2.112). It is part of the monks’ life to admonish others and accept admonishment in return (*vattā ca assasi vacanakkhamo cā*) (S.2.282). And monks are indeed supposed to ask themselves whether they or their companions would blame (*upavadati*) them for their conduct (A.5.88). And when being re-proved, the Buddha told Venerable Sāriputta that a monk should welcome it (v.973).



## Appendix 9

### WHAT IS THE CONSCIOUSNESS OF AN ARAHANT?

#### The three *viññāṇas*

The scriptures describe three types of *viññāṇa*:

- *viññāṇakkhandha*
- a *viññāṇa* that is dependent
- a *viññāṇa* that is not dependent

These three *viññāṇas* were all included when Venerable Sāriputta told Anāthapindika to train himself by reflecting on *viññāṇakkhandha*: ‘I will not take possession of *viññāṇa*[kkhandha]; my [dependent] *viññāṇa* will become not dependent on *viññāṇakkhandha*’ (*na viññāṇaṃ upādiyissāmi; na ca me viññāṇanissitaṃ viññāṇaṃ bhavissatīti*) (M.3.260). From this it seems that not-dependent *viññāṇa* arises from dependent *viññāṇa*.

#### *Viññāṇakkhandha*

The *viññāṇa* of *viññāṇakkhandha* is called ‘*viññāṇa*’ because, due to it, ‘one knows’ (*vijānāti*) different sensations, for example: sour, bitter, pungent, sweet, sharp, mild, salty, bland (S.3.87). This *viññāṇa* is sixfold, where each of the six *viññāṇas* are named according to the sense-base from which it arises: eye-*viññāṇa*, ear-*viññāṇa*, nose-*viññāṇa*, tongue-*viññāṇa*, body-*viññāṇa* and mind-*viññāṇa* (M.1.259; S.3.61). Because this type of *viññāṇa* is abandoned at arahantship, an arahant cannot be reckoned in

terms of it (*viññāṇasankhāvimutto*) (M.1.488). This *viññāṇa* therefore seems to be the ‘making known’ that arises when internal sense bases (e.g. the eye) interacts with the external sense-bases (e.g. visible forms). If so, then this *viññāṇa* could be called the ‘conscious function’; or simply called ‘making known’.

## Dependent-type *viññāṇa*: the ‘stream of attachment’ or the ‘stream of me’

Venerable Sāriputta’s advice above assumed the existence of a dependent-type *viññāṇa* (*nissitaṃ viññāṇaṃ*). Venerable Mahākaccāna describes a similar *viññāṇa* in a discussion with the householder Hālidakāni, where he used the term ‘consciousness passionately bound to the khandhas’ as a synonym of desire and clinging for the khandhas (S.3.10).<sup>1</sup> This dependent-type *viññāṇa* may be equivalent to the rarely mentioned ‘unbroken stream of *viññāṇa* that is established in both this world and the next’ (*viññāṇasotaṃ abbocchinnaṃ idha loke patiṭṭhitaṃ ca paraloke patiṭṭhitaṃ ca*) (D.3.105). As we have seen, Venerable Sāriputta called it simply *viññāṇa*. But this ‘*viññāṇa*’ may be a term for attachment itself, for instance when it is used as Venerable Mahākaccāna used it. This would mean that the term ‘unbroken stream of *viññāṇa*’ simply means the ‘unbroken stream of attachment’. If this is the case, it might also be called ‘unbroken stream of ‘me’ and ‘mine’’, a stream that ends at arahantship (*asmimānasamugghātaṃ pāpuṇāti diṭṭheva dhamme nibbānaṃ’ti*: Ud.37). This type of *viññāṇa* is obviously unknown by arahants.

<sup>1</sup> *Rūpadhāturāgavinibaddhañca pana viññāṇaṃ* (one whose consciousness is passionately bound to the form element) is a synonym of *rūpadhātuyā kho yo chando yo rāgo yā nandi yā taṇhā ye upayūpādānā cetaso adhiṭṭhānābhinivesānusatā* (the desire, passion, delight, clinging, the engagement and attachment, the mental standpoints, clinging, and inclination regarding the form element).

In the course of rebirth (*punabbhavābhiniḃbatti*) the dependent-type *viññāṇa* (or, the unbroken stream of attachment) is grounded (*patitṭhitam*) in the worlds of sense desire (*kāmadhātu*), or in the worlds of form (*rūpadhātu*), or in the excellent worlds (*pañītāya dhātuyā*) – a process called ‘becoming’ (*bhavo*) (A.1.222). This dependent-type *viññāṇa* is one of the four nutriments, and it is a condition for the production of future renewed existence (*viññāṇāhāro āyatiṃ punabbhavābhiniḃbattiya paccayo*) (S.2.13). The source of this stream of *viññāṇa* is said to be *taṇhā* (*taṇhānidānā, taṇhāsamudaya*) (S.2.12); but sometimes it is said to be one’s intentions, plans and tendencies (*yañca ceteti yañca pakappeti yañca anuseti*) (S.2.65). If ‘watered with delight’ (*nandūpasecanam*) the stream of *viññāṇa* grows and proliferates (*vuddhiṃ virūḷhiṃ vepullaṃ āpajjeyya*) (S.3.53). When it is established and come to growth, the body and mind arises (*nāmarūpassa avakkanti*). This leads to formation of kamma (*saṅkhārānaṃ vuddhi*) and the production of future renewed existence (*āyatiṃ punabbhavābhiniḃbatti*) (S.2.101-4). If one abandons attachment to the five khandhas (*rāgo pahīno hoti*) there is no basis for the dependent-type *viññāṇa* (*patitṭhā viññāṇassa na hoti*). This may be equivalent to what the suttas call ‘cutting the stream’ (*chinnasotaṃ*) (S.4.292).

## Not-dependent-type *viññāṇa*: freedom from attachment

At arahantship, knowledge of the second type of *viññāṇa* is replaced by knowledge of the third type, which could therefore be termed ‘not-dependent-type *viññāṇa*’. This not-dependent-type *viññāṇa* may equal the rarely mentioned ‘unbroken stream of *viññāṇa* not established either in this world or the next’ (*viññāṇasotaṃ pajānāti ubhayato abbochinnaṃ idha loke appatitṭhitaṇca paraloke appatitṭhitaṇca*) (D.3.104-5). Venerable Sāriputta also seemed to call this simply *viññāṇa*; but it may be simply a

term for non-attachment itself. In which case, it could be called ‘unbroken stream of non-attachment not established either in this world or the next’ or perhaps ‘an unbroken stream of not me-or-mine not established either in this world or the next’.

The scriptures mention what is possibly another synonym: *viññāṇaṃ anidassanaṃ anantaṃ sabbatopabhaṃ: viññāṇa* without attribute, everlasting, completely without a source (M.1.329; D.1.223). This is associated with arahantship, and is discussed below (S.1.120-1; S.3.122-3). It seems that it is realised with the cessation of the dependent-type *viññāṇa* (i.e. it is realised with the cessation of attachment, or with the cessation of the stream of ‘me’ and ‘mine’) (*viññāṇassa nirodhena*: D.1.223). This realisation occurs when one does not intend, have plans or tendencies (S.2.66).

The liberation of *viññāṇa* is frequently referred to in the suttas.

Here, it is the *citta* that is said to be liberated:

“Having known *viññāṇa*[kkhanda] to be feeble, fading away, and comfortless, with the destruction, fading away, cessation, giving up, and relinquishing of attraction and clinging regarding *viññāṇa*[kkhanda], of mental standpoints, adherences, and underlying tendencies regarding *viññāṇa*[kkhanda], I have understood that my mind is liberated.”

*viññāṇaṃ kho ahaṃ āvuso abalaṃ virāgaṃ anassāsika’nti viditvā ye viññāṇe upāyūpādānā cetaso adhiṭṭhānābhiniṣeṇānusayā, tesam khayā virāgā nirodhā cāgā paṭinissaggā vimuttaṃ me citta’nti pajānāmi* (M.3.31).

“When that *viññāṇaṃ* is unestablished, not coming to growth, nongenerative, it is liberated. By being liberated, it is steady; by being steady, it is content; by being content, he is not agitated. Being unagitated, he personally attains Nibbāna.”

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*tadappatiṭṭhitam viññāṇam avirūlham anabhisaṅkhacca vimuttam vimuttattā ṭhitam, ṭhitattā santusitam, santusitattā na paritassati, aparitassam paccattam yeva parinibbāyati (S.3.54).*

With viññāṇa unestablished, the clansman Godhika has attained final Nibbāna: *appatiṭṭhitena ca bhikkhave viññāṇena godhiko kulaputto parinibbutoti (S.1.120-1).*

When dependent-type *viññāṇa* becomes not-dependent-type it does not make kamma (*anabhisaṅkhacca*) (i.e. freedom-from-attachment does not make kamma) and the *viññāṇa* is called liberated (*vimuttam*). This means the *viññāṇa* is steady (*ṭhitam*), contented (*santusitam*), not agitated (*na paritassati*) (i.e. freedom-from-attachment is steady, content, not agitated). Therefore the monk attains Nibbāna (S.3.53-4). This has been compared to a flame going out ('The liberation of my mind was like the dying of a flame': Thi116). This not-dependent-type *viññāṇa* is, simply speaking, the end of the stream of 'me' and 'mine'. It is equivalent to the destruction of greed, hatred and delusion (S.4.251). It is the consciousness of the arahant.

## Viññāṇam anidassanam anantam sabbatopabham

'*Viññāṇam anidassanam anantam sabbatopabham*' means *viññāṇa* without attributes, everlasting, completely without a source.

I translate *anantam* as 'everlasting' because v.886 says that Truth is eternal ('There are not many and various eternal Truths in the world': *saccāni niccāni*). Nibbāna should not be called 'infinite' because Nibbāna is free of the sphere of infinite space (*na ākāśa-nañcāyatanam*) (Ud.80).

I take *sabbatopabham* to be *sabbato apabham* because Duroiselle says that after 'o', vowels are usually elided – para26. *Apabham* is derived from *apabhavati* or *apahoti*. *Pabhava* means 'production, origin, source, cause'. The *pabhava/pahoti* alternative spelling

may explain the different readings *apabhaṃ* (M.1.329) and *apahaṃ* (D.1.223).

Sometimes the word *sabbatopabhaṃ* has been taken to mean *sabato pabhaṃ* – ‘shining everywhere’. But it is unlikely that this *viññānaṃ* would shine everywhere because luminescence is not an attribute of Nibbāna. Nibbāna has been called the Sublime (*paṇītaṃ*), the Auspicious (*sivaṃ*), the Wonderful (*acchariyaṃ*), the Amazing (*abbhutaṃ*) but not the Luminescent (S.4.360-373). In fact Nibbāna is called ‘neither dark nor bright’ (D.3.251). It is said of Nibbāna: ‘There gleam no stars, no sun sheds light, there shines no moon, yet there no darkness reigns’ (Ud.p9).

*Viññāṇaṃ anidassanaṃ* (Nibbāna) is not reached by

- the solidity of solids – *paṭhaviyā paṭhavittena ananubhūtaṃ*
- the fluidity of fluids – *āpassa āpattena ananubhūtaṃ*
- the hotness of heat – *tejassa tejattena ananubhūtaṃ*
- the gaseousness of gas – *vāyassa vāyattena ananubhūtaṃ*
- the beingness of beings – *bhūtānaṃ bhūtattena ananubhūtaṃ*
- the godness of gods – *devānaṃ devattena ananubhūtaṃ*
- the allness of all – *sabbassa sabbattena ananubhūtaṃ* (M.1.329).

Because *viññāṇaṃ anidassanaṃ* is not even reached by the four great elements, the Buddha said it would be wrong to ask if that is where ‘the four great elements cease without remainder’ (*aparisesā nirujjhanti*). Instead he said one should ask where they have no footing (*na gādhati*). And because this *viññāṇa* is without attributes, ‘long and short, coarse and fine, fair and foul, Name and Form are all completely blocked’ (*ettha dīghañca rassañca, aṇuṃ thūlaṃ subhāsubhaṃ; ettha nāmañca rūpañca asesam uparujjhati*) (D.1.223).



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So where ‘the four great elements have no footing’ is where Name and Form are completely blocked. ‘Completely blocked’ is a synonym for ‘have no footing’. Unfortunately, *asesaṃ uparujjhati* is often translated as ‘wholly destroyed’ – which makes nonsense of the Buddha’s statement. Because he then would be reported as saying that where the four great elements have no footing, in that place (*ettha*) Form (*rūpa*) is wholly destroyed. And he would thus apparently answer the very question he said should not be asked.



## Appendix 10

### SHOULD MONKS FORSAKE PRECEPTS AND PRACTICES?

The Octads warns that if one is tethered to precepts and practices, one is likely to regard other people as inferior (v.798). Therefore a monk should not be tethered to precepts and practices. He should forsake them (v.839). This ‘forsaking’ has two possible meanings: forsaking ineffective practices or forsaking the identification with noble precepts.

Attaching to ineffective practices or identifying with noble precepts is called *sīlabbataparāmāso*, which is the third of the lower fetters (*orambhāgiyāni saṃyojanāni*). This fetter is abandoned at stream-entry (M.1.9); because one of the qualities of the stream-enterer is the possession of virtues dear to the noble ones, unbroken, untorn, and not grasped (*aparāmaṭṭhehi*) (S.5.343) – a word that implies not seeing them as ‘me’ or ‘mine’ or ‘my Self’ (*etaṃ mama esohamasmi eso me attā’ti*) (S.2.94).

But forsaking precepts does not mean immoral behaviour. What the Octads emphasises is good behaviour, as well as detachment. And detachment supports good behaviour not bad behaviour. Venerable Soṇa said the moral behaviour of an arahant is a natural expression of an enlightened mind. When he was accused of practising harmlessness ‘due to blind attachment to precepts and practices’ (*sīlabbataparāmāsaṃ*), he said no, the arahant is intent on non-harming because of the destruction of attachment, hate and delusion (*khayā rāgassa vītarāgattā ... dosassa vītadosattā ... mohassa vītamohattā abyāpajjādhimutto hoti*) (Vin.1.183-5).

Precepts and practices recommended by the Buddha are those where skilful states (*kusalā dhammā*) grow and unskilful states (*akusalā dhammā*) diminish (A.1.225). Stream-enterers discard

unskilful religious practices and undertake noble precepts, but without grasping these precepts (*aparāmaññhehi*); which means that the stream-enterer does not see precepts as ‘me’ or ‘mine’ (S.2.94).

The following examples from the suttas illustrate how unskilful practices are discarded, and skilful practices are undertaken:

- Fire-worship: When Kassapa of Uruvela and his group of matted hair ascetic disciples decided to take ordination under the Buddha, they flung into the river their hair, braids, bundles on carrying poles, and fire-worshipping implements (Vin.1.32-3).
- Sacrifice: A brahman brought hundreds of bulls, goats and sheep to the sacrificial post for slaughter and burning, then asked the Buddha how to perform the sacrifice so it would be of the greatest benefit. The Buddha replied that even in preparing for such a sacrifice, thinking to make merit, one makes demerit; thinking to do good, one does evil; thinking one is pursuing happiness, one is pursuing pain. Then the Buddha explained that greed, hatred and delusion are three fires that should be shunned. He said that three fires should be venerated instead: one’s parents, one’s family, and employees, ascetics and brahmins.
- River cleansing: The brahman Sundarika Bhāradvāja asked the Buddha if he ever went to the Bahukā River to bathe? ‘For in the Bahukā River many people wash away the evil deeds they have done’. The Buddha replied that a ‘fool may bathe there forever, yet will not purify his black deeds’. He said that someone who is pure in heart and who does good deeds is ever cleansed, and advised the brahman to bathe in this way, to make himself a refuge for all beings, and to keep the moral precepts (M.1.39).

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- River cleansing: A brahman said to the bhikkhunī Punnikā: ‘Whoever, young or old, does evil kamma, is, through water ablution, from evil kamma set free’. Punnikā replied: ‘In that case, they would all go to heaven: all the frogs, turtles, serpents, crocodiles, and anything else that lives in the water’. She said that if these rivers could carry off evil kamma, they would carry off merit as well. She advised the brahman to stop doing whatever it was that made him always need cleansing, and added ‘Don’t let the cold hurt your skin’. The brahman said ‘I’ve been following the miserable path, good lady, and now you’ve brought me back to the noble’ (Thi.p146).
  - Worshipping and serving: One early morning, the Buddha met a young brahman named Sigālaka, who, with clothes and hair still dripping from his ritual bath, and with joined palms, was worshipping (*namassati*) the six directions out of respectful obedience to his father’s dying request that he do so. The Buddha told Sigālaka that according to the noble discipline (*ariyassa vinaye*) this was not the way to worship the six directions, which Sigālaka then asked the Buddha to explain. In fact, the Buddha explained, not how to ‘worship’ the six directions, but how to ‘cover’ them (*paṭicchādī*), which he explained meant ‘serving’ the people in one’s life (*paccupaṭṭhātabbā*) because it is likely that ‘worshipping’ was a term that he felt should be used exclusively in relationship to the Buddha, Dhamma and Saṅgha. He told Sigālaka how to properly serve six groups of people: one’s parents, teachers, spouses, friends, servants, and ascetics and brahmans, and how these can reciprocate by showing their tenderness (*anukampantī*) in return. The Buddha said that if one follows this advice, then each direction is made safe, free of fear (*khemā appaṭibhayā*) – possibly because one is not cultivating danger and fear within any relationship. Instead,

one is cultivating three qualities that might summarise the Buddha's advice to Sigālaka: respect, kindness and dutifulness (D.3.180).

- Purifying rites: Cunda was a silversmith whose purifying rites involved him touching the ground, cowdung or grass, worshipping fire or the sun, and bathing three times a day. The Buddha said that this was different from noble purification (*ariyassa vinaye soceyyamī*) which, at Cunda's request, he explained meant the four ways of right speech, the four ways of right conduct, and freedom from covetousness, ill-will and wrong views. These noble purifications result in someone who is indeed pure (*suci yeva hoti*) whether or not he practises touching the ground, worshipping fire and bathing three times a day, and they lead to happy rebirths, either celestial or human (A.5.263-268).
- Going upwards: There is a brahman practice called 'going upwards' (*udayaḡāminiṃ nāma paṭipadaṃ*) in which a disciple is told to get up early and walk facing east, and told not to avoid a pit, a precipice, a stump, a thorny place, a village pool, or a cesspool, and told to 'expect death wherever you fall. Thus, good man, with the breakup of the body, after death, you will be reborn in heaven.' The Buddha said that this foolish practice does not lead to revulsion, dispassion, ending, peace, realisation, enlightenment or Nibbāna. The practice called 'going upwards' in the Noble One's Discipline (*ariyassa vinaye udayaḡāminiṃ paṭipadaṃ paññāpemi*) involves having unwavering faith in the Buddha, Dhamma, Saṅgha, and possession of the virtues dear to the noble ones. This leads to utter revulsion, to dispassion, to ending, to peace, to realisation, to enlightenment, to Nibbāna' (S.5.361).
- Gruelling asceticism: Before his enlightenment, the Bud-

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dha practised various ascetic practices. For instance, he rejected social conventions by practising nakedness; by remaining standing when eating, urinating and defaecating; by licking his hands clean instead of washing them. He tormented himself by standing continuously, rejecting seats; or by maintaining the squatting position; by using a bed of spikes; by bathing in cold water three times daily including the evening. He survived on very small amounts of food, and reached a state of extreme emaciation. Yet by such conduct and austerity he admitted that he did not attain any superhuman state of knowledge and vision that was truly noble, because he did not attain noble wisdom (*ariyāya paññāya*) which leads to the complete destruction of suffering (M.1.81). Later, he was to reflect: 'I am indeed freed from that gruelling asceticism. It is good indeed that I am freed from that useless gruelling asceticism. It is good that, steady and mindful, I have attained enlightenment' (S.1.103).





## Appendix 11

### THE STORY OF VENERABLE SOṆA

Venerable Mahākaccāna was one of the eminent disciples of the Buddha, considered chief amongst monks who could explain the brief sayings of the Buddha. He was born in Ujjenī town (modern-day Ujjain) in a country called Avanti. This country, now part of modern-day Madhya Pradesh, lay 400 kilometres south-west of Sāvatti, one of the centres of early Buddhism. Having travelled to visit the Buddha and having attained arahantship, Mahākaccāna returned to Avanti.

Mahākaccāna had a lay supporter in Avanti called Soṇa Kuṭikaṇṇa. Soṇa was keen to become a monk but Mahākaccāna discouraged him by recounting the difficulties of the monks' life: 'Difficult, Soṇa, for as long as life lasts are solitary sleeping places, eating once a day and the *brahmacariya* (celibacy). Please, Soṇa, remain a householder as you are and on the Observance days practise the solitary sleeping place, the one meal a day and the *brahmacariya*'. Soṇa was not to be discouraged, however, and eventually Mahākaccāna agreed to ordain him. As Avanti was so far from the centre of Buddhist practice in India, it took three years to gather the necessary quorum of monks for the ceremony.

After spending his first *vassa* (rainy season) in Avanti, Venerable Soṇa decided to visit the Buddha. When he asked for permission, Mahākaccāna told him: 'Yes, very good, Soṇa. Go and see the Sublime One, the Arahant, the perfectly and completely awakened one. You will see the Sublime One, lovely to behold, inspiring of confidence, with senses calmed, with tranquil mind, attained to the greatest self-mastery and serenity, who is tamed, watchful, well controlled, a great being. In my name bow your head to his feet and say: "My preceptor, Venerable Mahākaccāna,

bows his head to your feet and asks if you are well, in good health, with little illness, vigorous and abiding in comfort”’.

With this, Soṇa set off and eventually arrived at Jeta’s Grove, Anāthapiṇḍika’s Monastery in Sāvattṭhi, and paid his respects to the Buddha. The Buddha told Venerable Ānanda to ‘Assign a place for this visiting monk to rest’. Ānanda realised ‘The Lord wants to share a dwelling with this visiting monk’ and assigned him a place in the Buddha’s own dwelling.

The Buddha and Venerable Soṇa spent the early part of that night meditating outside, then rested till early dawn. When the Buddha arose, he invited Soṇa to recite some of the teachings. Fulfilling this request, Soṇa recited the Group of Octads. When he had finished, the Buddha praised him, saying:

‘Well done, monk! The Group of Octads is well memorised by you. You have pondered it carefully, reflected upon it thoroughly. You have a beautiful voice, a good delivery, and clear articulation. You made the meaning clear’ (Ud.57; Vin.1.193). The Buddha later declared ‘Chief among my monks of beautiful speech is Soṇa Kuṭṭikaṇṇa’ (AN.1.24).

## Appendix 12

### VENERABLE MAHĀKACCĀNA'S EXPLANATION OF VERSE 844

Having forsaken the home-life: *okaṃ pahāya*  
Not living in company: *aniketasārī*  
The sage does not create intimate relationships in the  
village: *gāme akubbaṃ muni satthavāni*  
Rid of sensual passion: *kāmehi ritto*  
Free of yearning: *apurekkharāno*  
He would not speak to people contentiously: *kathaṃ  
na viggayha janena kayirāti*

(Verse 844)

Venerable Mahākaccāna's explanation of this verse is as follows:

- 'living the home-life' (*okasārī hoti*) means one's consciousness (*viññāṇaṃ*) is bound by attachment (*rāgavinibaddha*) to the five khandhas – because here, the khandhas are called the home of consciousness (*viññāṇassa oko*).
- 'living homeless' (*anokasārī hoti*) means overcoming one's desire and attachment for the five khandhas (*yo chando yo rāgo yā nandi yā taṇhā ye upayūpādānā cetaso adhiṭṭhānābhinivesānusoṇā ... anabhāvakatā āyatiṃ anuppādadhammā*). This explanation includes a reference to the practice of the Tathāgata; therefore 'living homeless' implies arahantship.
- 'living in company' (*niketasārī hoti*) means the scattering and bondage (*visāravinibandhā*) [of one's mind] in the com-

pany of sights, sounds, smells, tastes, touches and mental objects.

- 'not living in company' (*aniketasārī hoti*) means overcoming the scattering and bondage [of one's mind] in the company of sights, sounds, smells, tastes, touches and mental objects. This explanation includes a reference to the practice of the Tathāgata; therefore 'not living in company' implies arahantship.
- 'being intimate in the village' (*gāme santhavajāto hoti*) means living in association with laypeople, rejoicing at their happiness, sorrowing at their sorrow, and involving oneself in their affairs and duties.
- not being intimate in the village (*gāme na santhavajāto hoti*) means avoiding such intimacy.
- 'being not rid of sensual passion' (*kāmehi aritto hoti*) means one is not devoid of lust, longing, affection, thirst, passion, and clinging in regard to sensual pleasures (*kāmesu avigatarāgo hoti avigatachando avigatapemo avigatapipāso avigataparilāho avigatatanho*).
- 'being rid of sensual passion' means being rid of such desires for sensual pleasure.
- 'yearning' (*purekkharāno hoti*) means wishing for the future: May I have such a body in the future! May I have such sensations in the future!
- 'free of yearning' means not having such wishes.
- 'speaking with people contentiously' means telling people 'You don't understand this Dhamma and Discipline; but I understand it. you're practising incorrectly; I'm practising correctly' and other such speech .

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- ‘not speaking with people contentiously’ means not talking to people like this (S.3.9-12).



## Appendix 13

### DO ARAHANTS HAVE DIFFERENCES IN OPINION?

Arahants do indeed have differing views, but they do not fall into conflict about it. For instance, in an attempt to put his own enlightenment into perspective, the Buddha claimed that in the past and the future, too, there have been/will be other Buddhas equal in enlightenment to himself (D.3.114). But Venerable Sāriputta said that in his view, no one ever has been, or will be, more enlightened than the Buddha. The Buddha did not argue. He simply asked Venerable Sāriputta whether he had comprehensive knowledge of all Buddhas, past, present and future. Had he not spoken boldly with a bull's voice? Roared the lions' roar of certainty? Venerable Sāriputta admitted that although he did not have such knowledge, in his opinion, whatever it is possible for someone to achieve through effort, that the Sublime One had achieved (D.3.113).

Arahants can sometimes be criticised by other arahants for their views. Once, Venerable Kappina the Great wondered: "Should I go to an Observance or not? Should I go to Saṅghakamma or not? In either case, I am purified with the highest purification". The Buddha told him "If you brahmins (arahants) do not honour the Observance, who will? You go along to the Observance and Saṅghakamma. Do not not go". "Yes, Lord" Venerable Kappina replied (Vin.1.105).

On another occasion, when the Buddha dismissed the Saṅgha, intending never to teach again, Venerable Sāriputta decided to follow him into retirement to practise *jhāna*. Later the Buddha told him: "Stop, Sāriputta! Never let such a thought arise in you again!" But Venerable Mahāmoggallāna had decided to help lead

the Saṅgha, together with Venerable Sāriputta. The Buddha told him: “Very good, Moggallāna. Either I could lead the order, or Sāriputta and Moggallāna could do so” (M.1.459).

Sometimes arahant monks offer competing answers to riddles – for instance at A.3.401 and M.1.212. Having collected the answers, when the monks asked the Buddha “Who of us spoke well?” (*kassa nu kho bhante subhasitanti*), the Buddha replied “You have all spoken well, each in his own way” (*sabbesaṃ vo bhikkhave subhāsitaṃ pariyāyena*); then he added “Hear also from me [how I would answer the riddle]”. And he gave his own solution.

On another occasion three arahants were discussing the three types of monks called *kāyasakkhi*, *diṭṭhappatto*, and *saddhāvimutto*. Each arahant had a different opinion on which of the three types of monk is most excellent and choice (*abhikkantataro ca paṇītataro cā*) (A.1.118). The Buddha said the issue could not be decided without knowing the spiritual attainments of each type of monk.

So arahants do indeed have differences of opinion, but without falling into conflict.



## Appendix 14

### TRANSLATION NOTES

#### Añña: auxiliary basis of attachment

*Añña* means ‘other, different’. It occurs in various forms, the meaning of which is usually self-explanatory. But I have called *aññena* (vv.789, 813, 908) and *aññato* (v.790) ‘by means of an auxiliary basis of attachment’.

The key for this choice is found in v.789, *aññena so sujñhati sopadhiko*: ‘Then a person with one basis of attachment is intrinsically purified by means of another’. Norman translates this as ‘He who has acquisitions [which lead to rebirth] is purified by something else [than the noble path].’

As for *na hi aññamokkhā* (v.773), I take it to mean: there is no liberation except in relation to the bondage of desire.

#### Avijjā: Dhamma blindness

*Avijjā* is usually translated as ‘ignorance’. But ignorance means a lack of theoretical knowledge; for instance, consider Venerable Channa who, the sutta tells us, had theoretical knowledge of Dhamma but did not really see it. He had to ask Venerable Ānanda to teach him how to see it (*me tathā dhammaṃ deseyya yathāhaṃ dhammaṃ passeyyan’ti*) (S.3.132). This shows that attainment of insight is a kind of seeing, and not the attainment of theoretical knowledge. Thus, stream-entry is like being shown the way when one is lost, or having a lamp brought into a dark place, or attaining the pure and spotless Dhamma-eye (*virajaṃ vī-tamalaṃ dhammacakkhuṃ udapādi*) (D.1.110). Enlightenment is like darkness being banished, and light arising (M.1.248); this occurs

when one knows and sees (evam jānato evaṃ passato) the four noble truths as clearly as if one were looking at fish in a crystal clear pond (D.1.84).

## Āsava: blinding tendencies

Regarding the word *āsava*, the PED notes the ‘difficulty of translating the term’. Norman leaves it untranslated. Horner agrees that it has ‘always been a problem to translators’, but says that the root *sru* ‘suggests a flowing, discharge, leak, trickling, oozing, while the prefix *ā-*, especially with verbs of motion, means towards’ (Middle Length Sayings, Vol.1, xxiii). The term occurs only once in the Octads (v.913). I have called it ‘blinding tendency’ for the following reasons:

The first three fetters (*saṃyojanāni*) are called *āsavas* to be forsaken by seeing (*sakkāyadiṭṭhi vicikicchā silabbataparāmāso: ime vucanti āsavā dassanā pahātabbā*, M.1.9). But as significant as the fetters themselves is the tendency to them, and one is not really free of the fetters until one is also free of the tendency to them (*sakkāyadiṭṭhi sānusayā pahīyati ... vicikicchā sānusayā pahīyati ... silabbataparāmāso sānusayo pahīyati ... kāmarāgo sānusayo pahīyati ... byāpādo sānusayo pahīyati*) (M.1.434). So *āsava* is synonymous with *saṃyojana* together with *anusayo*.

At A.4.127, ‘wearing away of the *āsavas* (*āsavānaṃ khīṇaṃ*) is synonymous with ‘the fetters being weakened and easily rotting away’ (*appakasireneva saṃyojanāni paṭippassambhanti pūtikānī bhavanti*). So again, *āsavā* implies *saṃyojanā*.

Āsavas are apparently the opposite of the inclination to Nibbāna. For while the *āsavas* might arise in one who does not develop the enlightenment factors (M.1.11), when a monk develops and cultivates the seven factors of enlightenment, he slants, slopes, and inclines towards Nibbāna (*nibbānaninno nibbānapoṇo nibbānapabbhāro*) (S.5.75). So the *āsavas* are the inclination away

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from Nibbāna.

Āsavas are the inclination of one's mind (*nati cetaso*) that results from wrong thoughts. For whatever a monk frequently thinks about, that will become the inclination of his mind (*yaññādeva bhikkhave bhikkhu bahulamānuyitakketi anuvicāreti tathā tathā nati hoti cetaso*) (M.1.116). So a monk should not tolerate harmful and unskillful thoughts. For whereas āsavas might arise in one who does not remove harmful and unskillful thoughts, there are no āsavas in one who removes them (M.1.11). So āsavas are the harmful inclinations of the mind.

The three āsavas (*kāmāsavo*, *bhavāsavo*, *avijjāsavo*: M.1.55) have their corresponding equivalents in the seven tendencies (*kāmarāgānusayo*, *bhavarāgānusayo*, *avijjānusayo*: S.5.60). Thus each *āsava* is equivalent to one of the tendencies:

- *kāmāsavo* is equivalent to *kāmarāgānusayo*: the tendency to infatuation with sensual pleasure
- *bhavāsavo* is equivalent to *bhavarāgānusayo*: the tendency to infatuation with states of existence
- *avijjāsavo* is equivalent to *avijjānusayo*: the tendency to Dhamma blindness

But the three anusayas that are āsavas are conditions for Dhamma blindness (*āsavasamudayā avijjāsamudayo*; *āsavanirodhā avijjānirodho*: M.1.54). And these three anusayas are can therefore be called 'blinding tendencies'.

Āsavas, then, are the tendencies for the manifestation of three blinding mental objects:

- the tendency to infatuation with sensual pleasure (*kāmāsavo*);
- the tendency to infatuation with states of existence (*bhavāsavo*);

- the tendency to Dhamma blindness (*avijjāsavo*) (S.5.56).

## Khilo: hard heartedness

The word *khilo* occurs in verses 780 and 973. Both the PED and Norman call it ‘barrenness of mind’. I call it ‘hard heartedness’. This harmonises with *khilo*’s other meaning: ‘waste or fallow land’. Verse 780 says that a monk who does not enter disputes does not incline to hard heartedness. Verse 973 says a monk should destroy the hard heartedness he might have for his fellows in the holy life – (*sabrahmacārīsu khilaṃ pabhinde*). Thus the turning point in Venerable Channa’s practice was when he destroyed his hard heartedness and opened himself up (*āvīakāsi khilaṃ pabhindi*). This led to him asking Venerable Ānanda for Dhamma instruction (S.3.134).

Whoever is angry with his fellows in the holy life, displeased with them, upset about them, become hard hearted (*khilajāto*) does not incline to exertion (A.4.460). Whereas having a mind that is sympathetic for all living beings (*akhilaṃ sabbabhutesu*) conduces to attaining rebirth in the Brahma realms (S.4.118).

## Taṇhā: clinging

*Taṇha* is popularly called ‘craving’ (i.e. strong desire) or thirst. But even Buddhas get thirsty and desire water (‘Ānanda, bring me some water. I am thirsty (*pipāsito’ mhi*) and will [want to] drink (*pivissāmī’ ti*)’ - D.2.128). Therefore translating *taṇhā* as ‘strong desire’ seems mistaken. In fact, the key to the meaning of *taṇha* is not its strength, but its quality of ensnaring (*jālinī*), attaching (*visaṭṭā*) and clinging (*visattikā*): “I will teach you the clinging that ensnares, that flows, that attaches, that clings to one” (A.2.212-3). The Buddha said of himself “Within him, *taṇhā* no longer lingers, entangling and binding, to lead him anywhere” (*yassa jālinī visattikā taṇhā natthi kuhiñci netave*) (S.1.107).

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Clinging arises because of sensation (*vedanāpaccayā taṇhā*). And because of clinging, there is ownership, which the suttas express in three ways: *taṇhāpaccayā upādānaṃ* (clinging → ownership) (S.2.1); *upadhi taṇhānidāno* (clinging → possession) (S.2.107-112); *taṇhaṃ paṭicca pariyesanā pariyesanaṃ paṭicca lābho* (clinging → pursuit → acquisition) (A.4.400-1);

Clinging, the second Noble Truth, leads to renewed existence and is accompanied by enjoyment and love, seeking enjoyment here and there; that is, clinging to sensual pleasure, to existence and to becoming (*yāyaṃ taṇhā ponobhavikā nandirāgasahagatā tatra tatrābhinandinī seyyathīdaṃ: kāmataṇhā bhavataṇhā vibhavataṇhā*). Clinging is what binds a man to *saṃsāra* (*taṇhādutiyo puriso dīghamaddhāna saṃsarami*) (A.2.9). Clinging is called the seamstress; for it sews a man to this ever becoming birth (*taṇhā hi naṃ sibbati tassa tasseva bhavassa abhinibbattiyā*) (A.3.399).

There is a sixfold body of clinging (*chayime taṇhākāyā*):

- clinging to visible forms: *rūpataṇhā*
- clinging to sounds: *saddataṇhā*
- clinging to odours: *gandhataṇhā*
- clinging to tastes: *rasataṇhā*
- clinging to tactile objects: *phoṭṭhabbatataṇhā*
- clinging to mental phenomena: *dhammataṇhā*.

(S.2.3).

In the Octads *taṇha* is either related to the clinging to existence (e.g. *taṇhagataṃ bhavesu*, v.776 ), or it is used with no particular object. For instance, a peaceful person is ‘free of clinging ’ (*vītataṇho*: v.849 ).

## Upādāna: ownership or possession

Possession or ownership arises from clinging (*taṇhā*), and is four-fold:

- possession of sensual desire: *kāmūpādānaṃ*
- possession of views: *diṭṭhūpādānaṃ*
- possession of precepts and practices: *sīlabbatūpādānaṃ*
- possession of a theory of Self: *attavādūpādānaṃ*

The suttas show that ownership is intrinsic to all types of *upādāna*:

- Possession of sensual desire: sensual desire is gradually worn down, starting at stream-entry, because the stream-enterer is apparently “not obsessed” (*pariyuṭṭhito*) by sensual love (*kāmarāga*) or ill-will (*byāpāda*) (M.1.321-5); the once-returner has “attenuated” lust, hatred and delusion (*rāgadosamohānaṃ tanuttā*); the non-returner has “destroyed” the first five fetters (*pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā*) (M.1.34). Although once-returners have attenuated lust, some lay people who attain this state maintain sexual relationships (A.5.137). Attachment to sexual pleasure means that states of greed, hatred and delusion (*lobha, dosa, moha*) can still invade the mind and remain (*cittaṃ pariyādāya tiṭṭhanti*) (S.5.369) even though one sees that sensuality (*kāmā*) is full of sorrow and danger (M.1.91; S.5.369). These unwholesome states are only overcome when one attains the rapture and bliss (*pītisukhaṃ*) that is free of sensuality (*aññatveva kāmehi*) and unskillful states (*akusalehi dhammehi*) (M.1.91). At this stage, the once returner would presumably become a non-returner. This suggests that non-returners are free of the

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fourth and fifth fetters because they can enter *jhāna*, and once-returners, at least some of them, cannot seem to do this.

- Possession of views: If views are seen as not mine; not what I am; not my Self then they are abandoned (*evametāsaṃ diṭṭhīnaṃ pahānaṃ hoti evametāsaṃ diṭṭhīnaṃ paṭinissaggo hoti*) (M.1.40).
- Possession of precepts and practices: Religious practices that are not in accordance with the noble discipline (*ariyassa vinaye*) are discarded by disciples when they first take refuge in the Buddha, and see that these practices are ineffective for spiritual progress. In their place, noble precepts are undertaken; thus the stream enterer is ‘possessed of the precepts dear to the noble ones’ (*ariyakanteḥi sīlehi samannāgato hoti*) which are perfectly fulfilled, but they are not grasped (*aparāmaṭṭhehi*): a word that implies that one does not see things as ‘me’ or ‘mine’ or ‘my Self’ (S.2.94).
- Possession of a theory of Self: The insight of stream-enterers and of arahants is identical: both have seen the five khandhas as they actually are with proper wisdom as being not personal (*netam mama, neso hamasmi, na meso attā’ti*) (M.1.234-5). In stream-enterers, however, the presumption of a ‘me’ is still found (*asmī’ti adhiḡataṃ*). But in relation to any particular one of the khandhas “This is me” is not found (*ayamaḡamasmi’ti ca na samanupassāmi’ti*) (S.3.127-133).

Venerable Khemaka said the presumption of a Self was like the perfume of a lotus that could not be said to belong to any particular part of the flower, it belongs to the whole flower. In the same way, he said that though a noble disciple has abandoned the five lower fetters, still, in relation to the five aggregates subject to clinging, there

lingers in him a residual tendency to think in terms of ‘me’ that has not yet been uprooted (*asmi’ti anusayo asamūhato*) (S.3.127-133). Venerable Khemaka explained that if the disciple dwells examining the rise and fall in the five aggregates (*udayabbayānupassī viharati*), those residual tendencies are uprooted, just as the smell that remains in cloth that is cleaned with cowdung would eventually vanish if the cloth was left in a sweet-scented casket.

### Diṭṭhi: fixed view

In the Octads, *diṭṭhi* usually implies attachment, and therefore I have often called it ‘fixed view’ not simply ‘view’. A fixed view is synonymous with a conclusion (v.781); it is regarded as the highest Goal by the person grasping it (vv.796, 833). It is a source of confrontation (v.833) or offensive behaviour (v.847). It is regarded as belonging to oneself (v.846) and may lead grading others as equal, inferior or superior (v.799) or to think one is perfected (v.889).

It is not always necessary to call *diṭṭhi* ‘fixed view’. For instance in verse 796, where it is already clear that attachment is involved: ‘If a person maintains that of views (‘fixed views’), his is the highest Goal / Holding it as supreme in the world / And says that all other views (‘fixed views’) are contemptible / Then he has not gone beyond disputes’.

### Dhammesu niccheyya samuggahītaṃ: in regards to dogmatic religious teachings

This phrase occurs in four places, vv.785, 801, 837, 907. It can be analysed as follows:

- *dhammesu*: locative plural of *dhammā*, religious teachings: ‘in regards to religious teachings’.



- *niccheyya*: potential case of *nicchināti*: fit to be (must be, ought to be, to be) discriminated, considered, investigated, ascertained (Duroiselle para 466).
- *samuggahītaṃ*: past participle of *samuggaṇhāti*: seized, grasped, embraced.

Together, this means ‘in regards to religious teachings which must be ascertained [only] after having grasped them’ which I have phrased as ‘in regards to dogmatic religious teachings’. Norman phrases it ‘grasped from among doctrines, after consideration’.

For example, Norman translates v.837: “ ‘Māgandiya’, said the Blessed One, ‘nothing has been grasped [by me] from among the doctrines, after consideration, [saying,] ‘I profess this’. Whereas I have said ‘In regards to dogmatic religious teachings, of none of them have I said ‘I proclaim this’ ”.

## Paramaṃ: the highest Goal

In the suttas, Nibbāna is called the highest (*paramaṃ*) (e.g. Dh v.184); or the highest happiness (*paramaṃ sukhaṃ*: Dh 203); or the highest purity (*paramaṃ suddhiṃ* S 1.166); or the highest Nibbāna in this lifetime (*paramadiṭṭhadhammaṃ nibbānaṃ* (A.5.64); or the highest Goal (*paramattha*: Sn.v.68; v.219). In the Octads it is simply called *paramaṃ*; but if one precisely translates that as ‘highest’ it could lead to misunderstandings. For instance, v.796 would be translated ‘If a person maintains that of views, his view is the highest ... Then he has not gone beyond disputes’. Therefore I translate it ‘If a person maintains that of views, his view is the highest Goal ... Then he has not gone beyond disputes’.

## Yametamattham: ‘which you mentioned’

*Yametamattham* occurs in vv.838, 869, 870 – where it introduces a question referring back to a word or phrase used by the Buddha. Norman calls it ‘that thing which is’. PED says the dependent and elliptic use of *ya* with a demonstrative pronoun represents a deictic or emphatic use, with reference to what is coming next or what forms the necessary compliment to what is just being said. Thus it introduces a general truth or definition, as we would say ‘just this’, ‘namely’, ‘that is’. PED says *attha* means ‘matter’, ‘affair’ or ‘thing’. So *yametamattham* would mean ‘just this matter’. Fausbøll phrases it ‘which thou mentionest’.

## Sañña: fictitious perceptions & Papañcasāṅkhā: the conception of ‘me’

One of the key themes of the Octads is *sañña* – popularly called ‘perception’, though the PED says it can mean ‘conception, idea, notion’. The word occurs in seven verses. It has two varieties: good types and bad types. The single good-type occurrence is found in v.841, where Māgandiya was expected to have the simplest notion (*aṇumpi saññaṃ*) of what the Buddha was talking about. The other occurrences are all of bad types.

Overcoming the bad types of *saññaṃ* leads to dramatic results. The Octads says that the sage who understands *saññaṃ* crosses the flood of sorrow (v.779), and says that if one is unattached to *saññaṃ*, there are no bonds (*ganthā*) (v.847). Verse 802 says the arahant does not concoct the slightest *saññā* regarding what is seen, heard or cognised (*diṭṭhe va sute mute vā pakappitā natthi aṇūpi saññā*). This shows that *saññā* can hardly mean simply perception; after all, the Buddha was able to perceive the people he was talking to. Alternatively in the Octads, *saññaṃ* has the same meaning as it does in the *Madhupīṇḍika Sutta* (MN 18), where the Buddha

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said that *saññā* do not linger in the arahant (*saññā nānuseti*). But what does *saññā* mean, then?

In the *Madhupiṇḍika Sutta*, the Buddha said that the phrase ‘*saññā* do not linger’ means that if one does not enjoy, welcome or take hold of *papañcasaññāsaṅkhā*, this puts an end to the seven latent tendencies. This statement also seems to say that if one does not take hold of *papañcasaññāsaṅkhā*, then these *papañcasaññāsaṅkhā* do not linger. Thus *saññā* seems equivalent to *papañcasaññāsaṅkhā*. And *papañcasaññāsaṅkhā* is likely to be the meaning of *saññā* in the Octads, too. But if, in the Octads, *saññā* is a synonym of *papañcasaññāsaṅkhā*, in what way does it differ from *papañcasaṅkhā*, of which it is said to be the source (v.874)?

Verse 916 says the basis of *papañcasaṅkhā* is the thought ‘I am’ (*mūlaṃ papañcasaṅkhāya mantā asmīti sabbamuparundhe*), and the Buddha said when there is the thought ‘I am’ (*asmīti sati*), there comes another seventeen thoughts : I am in this world; I am thus; I am otherwise; I am bad; I am good etc. (A.2.212-3). From this, it would seem that ‘I am’ is the root of seventeen other thoughts, and that all these thoughts comprise *papañcasaṅkhāya*. Therefore *papañcasaṅkhā* could be called ‘the conception of me’. My translation leads to the following results in the two mentions of the word in the Octads:

- v.874: Fictitious perceptions are indeed the source of the conception of ‘me’: *saññānidānā hi papañcasaṅkhā*
- v.916: A sage should completely restrain the basis of the conception of ‘me’: the thought ‘I am’: *mūlaṃ papañcasaṅkhāya mantā asmīti sabbamuparundhe*

In the Octads, *papañcasaṅkhā* is a further development of *saññā*, because, says v.874, the source of *papañcasaṅkhā* is *saññā* (*saññānidānā hi papañcasaṅkhā*). And if *papañcasaṅkhā* is ‘the conception of me’, the meaning of *saññā* can be found in the

*Mūlapariyāya Sutta* where it says that ordinary person (*assutavā puthujjano*) perceives earth as ‘earth’ (*pathaviṃ pathavito sañjānāti*). Having done so, he then conceives ‘earth is mine’ (*pathaviṃ meti maññati*). This is because he has not comprehended earth (*apariññātaṃ tassā’ti*). If the expression ‘earth is mine’ can be taken as equivalent to ‘the conception of me’ (*papañcasaṅkhā*), then it becomes clear that it is the perception of an ordinary person that leads to the conception of me. And this act of perception, called *sañjānāti*, arises from non-comprehension (*apariññātaṃ*). And such perception is not found in arahants. They do not perceive earth as earth. Rather, arahants insightfully know earth as earth (*pathaviṃ pathavito abhijānāti*); and having done so, they do not conceive ‘earth is mine’ (*pathaviṃ meti na maññati*). Thus, in the Octads, *saññā* is the perception of non-comprehension that gives rise to the conception of me. It is not perception with insight. In the Octads I call it ‘fictitious perception’, because it involves perceiving what is not factual. This fictitious perception is therefore the source of the eighteen thoughts of ‘me’; in other words, the source of the conception of ‘me’ is the fictitious perceptions.

This gives the following results:

- v.779) Having understood fictitious perceptions (*saññāṃ pariññā*) ... The sage crosses the flood of sorrow.
- v.792) A person bound to fictitious perceptions (*saññasatto*) ... goes high and low.
- v.802) Whoever does not concoct the slightest fictitious perception (*aṇūpi saññā*) regarding what is seen, heard or cognised ... how could anyone have any doubts about him?
- v.841) Asking questions that are based on a fixed view, you cannot apprehend the simplest notion (*nāddakkhi aṇumpi saññāṃ*).

- v.847) For one unattached to fictitious perceptions, there are no bonds (*saññāvirattassa na santi ganthā*) ... Those attached to fictitious perceptions and to views / Roam the world offending people.
- v.874) Fictitious perceptions are indeed the source of the conception of ‘me’ (*saññānidānā hi papañcasanikhā*).
- v.886) Apart from the mere notion of it (*aññatra saññāya*), there are not many and various eternal Truths in the world.
- v.916) A sage should completely restrain the basis of the conception of ‘me’: the thought ‘I am’ (*mūlaṃ papañcasanikhāya mantā asmīti sabbamuparundhe*)

## Sati: ‘attentiveness’

### Summary

*Sati* is popularly called mindfulness. But ‘mindful’ means ‘bearing in mind’, which is not the meaning of *sati*. I have called it ‘attentiveness’. Various quotes in the *Ānāpānasati Sutta* support this.

### Outline

The *Satipaṭṭhānā Sutta* indicates that *sati* has five qualities.

1. it has four fields of activity: (1) body (*kāye kāyānupassī*) (2) sensation (*vedanāsu vedanā*) (3) mind (*citte cittā*) and (4) the Buddha’s teaching models (*dhammesu dhammā*). *Sati* involves observing various aspects within these four fields (*anupassī viharati*).
2. one should observe enthusiastically (*ātāpī*)
3. one should observe fully conscious (*sampajāno*)

4. one should observe attentively (*satimā*)
5. one should observe having removed covetousness and distress for the world (*vineyya loke abhijjhādomanassaṃ*) (S.5.141).

Various other aspects of sati are further explained in the *Ānāpānasati Sutta* (MN 118).

### *Aspects of sati in the Ānāpānasati Sutta*

- When a monk is practising attentiveness with breathing (*ānāpānasati*) the Buddha called it *kāye kāyānupassī* because ‘Whenever, Ānanda, a monk knows: ‘I breathe in/out long/short’; or trains himself ‘Experiencing/tranquillising the whole body, I will breathe in/out’; on that occasion the monk dwells observing *kāye kāya*. For what reason? (*taṃ kissa hetu*). I call this a certain aspect of body (*kāyaññātara*), Ānanda, that is, breathing in and breathing out’ (*yadidaṃ assāsapassāsaṃ*). This shows that *kāye kāyānupassī* means observing certain aspects of the body. This is usually – unhelpfully – called ‘seeing the body in the body’.
- The *Ānāpānasati Sutta* says that the second field of activity of *sati* is called *vedanāsu vedanānupassī* because ‘I call this a certain aspect of sensation (*vedanaññātaraṃ*) Ānanda, that is, close attention (*sādhukaṃ manasikāraṃ*) to breathing in and breathing out’.
- The *Ānāpānasati Sutta* says that the third field of activity of *sati* is called *citte cittānupassī* because ‘there is no development of *samādhi* with *ānāpānasati* if one’s attentiveness is muddled (*muṭṭhassatissa*), if one is not fully conscious’ (*asampajānassa*).

- The *Ānāpānasati Sutta* says that the fourth field of activity of *sati* is called *dhammesu dhammānupassī* because ‘having, with wisdom, seen the abandoning of covetousness and distress, a monk is one who looks on closely with equanimity’ (so *yaṃ taṃ hoti abhijjhādomanassānaṃ pahānaṃ taṃ paññāya disvā disvā sādhukaṃ ajjhupekkhitā hoti*).

In conclusion, *sati* means the enthusiastic observation of various aspects of the body, sensation, the mind, or of various Dhammas, and involves close attention, a mind that is unmuddled, fully conscious, equanimous, and free of covetousness and distress. I call this state ‘attentiveness’.

## Pajahati: ‘detach from’

One of the most interesting words of the Octads is *pajahati* (as well as three similar verbs: *jahati*, *nissajjati*, and *paṭinissajjati*). The PED calls them: give up, renounce, forsake, abandon, eliminate, let go, get rid of. In most verses, any of these would seem satisfactory. However, verse 900 would be problematic because it would imply that an arahant is “one who has given up precepts” (*śīlabbatam vāpi pahāya*). This seems unlikely.

What the Octads emphasises is good behaviour, as well as detachment. Venerable Soṇa said the moral behaviour of an arahant is a natural expression of an enlightened mind. When he was accused of practising harmlessness due to blind attachment to rituals and asceticism (*śīlabbataparāmāsaṃ*), he said no, the arahant is intent on non-harming because of the destruction of greed, hatred and delusion (*khayā rāgassa vītarāgattā ... dosassa vītadosattā ... mohassa vītamohattā abyāpajjādhimutto hoti*) (Vin.1.183-5).

These four Pāli words therefore seem in fact to mean the opposite of grasping. ‘Let go’ would have been the easy choice, but it has a range of dubious meanings, including that of not keeping to a moral standard. So I translate the four words as: ‘detach’.

The arahant has therefore ‘detached’ from precepts, rather than ‘let go’ of them. This translation harmonises with verse 798 which says a monk should ‘not be tethered’ (*na nissayeyya*) to precepts. It also harmonises with verse 791 which describes a monkey releasing one branch in order to seize another (*purimaṃ pahāya aparaṃ sitāse*). A slight exception occurs with the word *vippajahe* at v.926, which I call “he should abandon” (laziness, deception, merri-ment etc), rather than “he should detach” from these things.

### Instrumental and ablative cases as ‘intrinsic’

One of the challenges of the Octads is not just in discriminating grammatical case endings, but in discriminating sense vs. non-sense for any particular case. For example, if someone claims that purity is on account of one’s views, does it mean that

- purity is *spoken* of on account of one’s views?
- Or, purity is *achieved* on account of one’s views?

The Buddha’s conversation with Māgandiya at verses 835-841 revolves around this dilemma. Māgandiya asks the Buddha:

This inner peace, whatever it is,  
How is it explained by the wise?

The Buddha replies:

They do not say that purity is on account of one’s  
views  
Learning, knowledge, or precepts and practices;  
Nor on account of one’s lack of views,  
Learning, knowledge, precepts and practices.  
But by detaching from these,  
Not grasping them,



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At peace, untethered,  
One no longer hungers for existence.

*Na diṭṭhiyā na sutiya na ñāṇena sīlabatenāpi na sud-  
dhiṃāha  
Adiṭṭhiyā assutiya añāṇā asīlatā abbatā nopi tena  
Ete ca nissajja anuggahāya santo anissāya bhavaṃ na jape.*

The first phrase of the Buddha's reply to Māgandiya in the instrumental case, the second, the ablative case. But the translation of both is probably identical – and Norman agrees. He translates it 'not by view ... not by absence of view'.

Duroiselle confirms this. He says:

1. the ablative case can be translated as 'on account of' or 'by reason of' and he says the same for the instrumental case – see next. Thus he says *sīlato naṃ paṣaṃsanti* means 'they praise him for [i.e. on account of] his virtue' (Practical Grammar of the Pali Language: paragraph 600, xi).
2. the instrumental case 'shows cause or reason' and can 'therefore be translated by such expressions as: by means of; on account of; through; by reason of; owing to'. Duroiselle gives the example: *kammuna vasalo hoti*, he is pariah by reason of [i.e. on account of] his work (paragraph 599, ii).
3. The instrumental and ablative cases are interchangeable. Duroiselle says that for an ablative meaning, the instrumental case 'may be used as well' (599, xi); and that 'the ablative is very frequently used instead of the instrumental' (599, xv).

Norman has translated verse 839 as 'purity is not by view, by learning, by knowledge, or even by virtuous conduct and vows'.

This leaves the dilemma unresolved; but if it is taken to mean ‘purity is not achieved by means of view ... etc.’ it would contradict much of Buddhist teaching; for instance, that right view (*sammādiṭṭhi*) assisted by virtue/precepts (*sīlānuggahitā*) and wide learning (*sutānuggahitā*) has enlightenment as its fruit (A.3.20); that good conduct leads step by step to the summit (*kusalāni sīlāni anupubbenā aggāya parentīti*). And there would be no point in the Buddha answering Venerable Sāriputta’s question in v.961, about what a monk’s precepts and practices should be.

What purpose is served by having the Buddha contradict himself in the Discourse with Māgandiya, apart from undermining the rest of his Dhamma teachings? We must dare to admit that although final liberation means liberation even from the path, and that nonetheless the path is the means to liberation. I describe this further in the section ‘Goal and path: what is the relationship?’ on page 111.

One can translate the instrumental case in several ways. For example ‘by means of’, ‘by reason of’, ‘on account of’.

However, none of these phrases really settles the confusion between

- the means by which purity can be spoken of, and
- the means by which purity can be achieved.

In this present translation, for clarity, for both the instrumental and ablative cases I use the word ‘intrinsic’. Therefore I translate the Buddha’s reply to Māgandiya as follows (v.839):

They do not say that purification is intrinsic to views  
Learning, knowledge, or precepts and practices;  
Nor intrinsic to a lack of views,  
Learning, knowledge, precepts and practices.

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## Miscellaneous translations

**chanda:** popularly called 'desire'. But in the Octads, as with *taṇha*, its basis is ignorance, so I call it 'longing'.

**dhamma/ā:** I have called it 'religious teaching/s' or 'teachings' or the 'Buddha's teaching' or 'Truth'.

**pakappitā:** I have called 'concocted' (v.784) (PED says: arranged, planned, attended to designed, made). Norman has 'formed'. The word *kappayanti* is a synonym (vv.794; 803). At v.784 *saṅkhatā* is a near synonym: 'conjured up'. Norman calls it 'constructed'.

**purakkharoti:** PED calls it 'follow'. But in the Octads it seems to mean 'blindly follow'. Norman calls it 'prefer'.

**brāhmaṇo:** means Brahman i.e. arahant.

**sacca/saccaṃ:** I follow the PED in calling *sacca* 'true' (i.e. adjective); *saccaṃ* 'Truth' (i.e. noun).

