

0.0.1 Mahali (excerpt)

1. Thus was heard by me. At one time the Auspicious One dwelled at Vesali, in the Great Wood, at the Hall with the Peaked Roof. At that time, many Kosalan and Magadhan Brahmin envoys also dwelled in Vesali on some business. Those Kosalan and Magadhan Brahmin envoys heard: “The samana Gotama, son of the Sakyans, having gone forth from the Sakyan clan, abides in this Vesali, at the Hall with the Peaked Roof. Now a good reputation has been spread about that Auspicious Gotama thus: “Truly is he the Auspicious One, the Arahant, rightly self-awakened, excelling in knowledge and conduct, well-farer, knower of worlds, incomparable charioteer of tamed persons, teacher of devas and humans, awakened, auspicious.” Having realized this world with its

mahālisuttaṃ

evaṃ me suttaṃ: ekaṃ samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūṭāgāra-sālāyaṃ. tena kho pana samayena sambahulā kosalakā ca brāhmaṇadūtā māgadhakā ca brāhmaṇadūtā vesāliyaṃ paṭivasanti kenacideva karaṇīyena. assosum kho te kosalakā ca brāhmaṇadūtā māgadhakā ca brāhmaṇadūtā, "samaṇo khalu bho gotamo sakyaputto sakyakulā pabbajito vesāliyaṃ viharati kūṭāgārasālāyaṃ. taṃ kho pana bhavaṃtaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato: 'iti'pi so bhagavā araham sammāsam-buddho vijjācaraṇa-

devas, maras and brahmas, together with the population of samanas and brahmanas, devas and humans, he causes to make it known. He teaches the Dhamma that is good in the beginning, good in the middle, good in the end, with the right meaning and phrasing, making known the life of purity that is utterly perfect and pure. Now good is the sight of such arahants.”

2. Then, the Kosalan and Magadhan Brahmin envoys stopped by the Great Wood, at the Hall with the Peaked

sampanno sugato lokavidū anuttaro purisadammasāra-thī satthā devamanussānaṃ buddho bhagavā'ti. so imaṃ lokaṃ sadevakam samārakam sabrahmakam sassamaṇa-brāhmaṇiṃ pajam sadevamanussaṃ sayam abhiññā sacchikatvā pavedeti. so dhammaṃ deseti ādikalyāṇam majjhekalyāṇam pariyosānakalyāṇam sāttham sabyañjanaṃ kevala-paripunṇam parisuddham brahmacariyam pakāseti. sādhu kho pana tathārūpānaṃ arahataṃ dassanaṃ hoti"ti.

atha kho te kosalakā ca brāhmaṇa-dūtā māgadhakā ca

Roof. At that time the venerable Nagita was the Auspicious One's attendant. Then, the Kosalan and Magadhan Brahmin envoys went to the venerable Nagita. Upon arrival, they said this to the venerable Nagita: "Where, O Master Nagita, is he, the good Gotama, abiding at present? Indeed, we have a desire to see that Auspicious Gotama." "It is not the right time, O friends, for seeing the Auspicious One. The Auspicious One is in seclusion." Then, those Kosalan and Magadhan Brahmin envoys sat down just there on one side [thinking]: "Only having seen that Auspicious Gotama will we go."

brāhmaṇadūtā yena mahāvanaṃ kūṭā-gārasālaṃ tenupa-saṅkamimsu. tena kho pana samayena āyasmā nāgito bhagavato upaṭṭhāko hoti. atha kho te kosalakā ca brāhmaṇadūtā māgadhakā ca brāhmaṇadūtā yenāyasmā nāgito tenupasaṅkamimsu. upasaṅkamtivā āyasmantaṃ nāgiṇaṃ etadavocuṃ: "kaḥ nu kho bho nāgita, etarahi so bhavaṃ gotamo viharati? dassanakāmā hi mayaṃ taṃ bhavantaṃ gotamanti. "akālo kho āvuso bhagavantaṃ dassanāya. paṭisallīno bhagavā"ti. atha kho te kosalakā ca brāhmaṇadūtā māgadhakā ca brāhmaṇadūtā tattheva eka-

3. Otthaddha the Licchavi also visited with the venerable Nagita in the Great Wood, at the Hall with the Peaked Roof with a large Licchavi assembly. Upon arrival, he bowed down to the venerable Nagita and stood to one side. Having stood to one side, Otthaddha the Licchavi, too, said this to the venerable Nagita: “Where, O Bhante Nagita, is he, the Auspicious One, the Arahant, the rightly self-awakened One abiding at present? We have a desire to see that Auspicious One, the Arahant, the rightly self-awakened one.”

mantam nisīdimsu:
"disvā'va mayam
tam bhavantam gota-
mam gamissāmā"ti.

otthaddho'pi licchavī
mahatīyā licchavipa-
risāya saddhiṃ yena
mahāvanam kūṭāgā-
rasālam yenāyasmā
nāgito tenupasaṅ-
kami. upasaṅkami-
tvā āyasmantam nā-
gitam abhivādetvā
ekamantam aṭṭhāsi.
ekamantam tṭhito
kho otthaddho'pi
licchavī āyasman-
tam nāgitam etada-
voca: "kham nu
kho bhante nāgita,
etarahi so bhagavā
viharati araham sam-
māsambuddho? das-
sanakāmā hi mayam
tam bhagavantam
arahantam sammā-

4. “It is not the right time, O Mahali, for seeing the Auspicious One. The Auspicious One is in seclusion.” Otthaddha the Licchavi, too sat down just there on one side [thinking]: “Only having seen that Auspicious One, the Arahant, the rightly self-awakened One, will I go.”

5. So then, Siha the novice went to the venerable Nagita. Upon arrival, he bowed down to the venerable Nagita and stood to one side. Having stood to one side, Siha the novice said this to the venerable Nagita: “O Bhante Kassapa, these many Kosalan and Magadhan Brahmin envoys have come here to see the Auspicious One. Otthaddha the Licchavi too, has come here with a large assembly to see the Auspicious One. It

sambuddhanti.”

"akālo kho mahāli bhagavantam das-sanāya. paṭisallīno bhagavā"ti. oṭṭhad-dho'pi licchavī tat-theva ekamantaṃ nī-sīdi. "disvā va ahaṃ taṃ bhagavantam gamissāmi arahantaṃ sammāsambuddhanti. "

atha kho sīho sama-ṇuddeso yenāyasmā nāgito tenupasaṅk-kami. upasaṅk-kamītvā āyasmantaṃ nā-gitaṃ abhivādetvā ekamantaṃ aṭṭhāsi. 'ekamantaṃ tṭhito kho sīho samaṇud-deso āyasmantaṃ nāgitaṃ etadavoca: ete bhante kassapa, sambahulā kosalakā ca buhmaṇadūtā mā-

will be good, O Bhante Kassapa, if these people get to see the Auspicious One.”

6. “Well then Siha, you just inform the Auspicious One.” “Yes, Bhante.” Siha the novice, having replied to the venerable Nagita, went to the Auspicious One, bowed down to the Auspicious One and stood to one side. Having stood to one side, Siha the novice said this to the Auspicious One: O Bhante, these many Kosalan and Magadhan Brahmin envoys have come here to see the Auspicious One. Otthaddha the Licchavi

gadhakā ca brāhma-
ṇadūtā idhūpasaṅ-
kantā bhagavantam
dassanāya. oṭṭhad-
dho'pi licchavi maha-
tiyā licchavi parisāya
saddhiṃ idhūpasaṅ-
kanto bhagavantam
dassanāya. sādhu
bhante kassapa la-
bhatam esā janatā
bhagavannaṃ dassa-
nāyā'ti.

'tena hi sīha, tvañ-
ñeva bhagavato āro-
cehīti'. 'evaṃ bhante'ti
kho sīho samaṇud-
deso āyasmato nā-
gitassa paṭissutvā
yena bhagavā tenu-
pasāṅkamtivā bha-
gavantam abhivāde-
tvā ekamantam aṭ-
ṭhāsi. ekamantam
ṭhito kho sīho sa-
maṇuddeso bhaga-
vantam etadavoca:
"ete bhante samba-
hulā kosalakā ca

too, has come here with a large assembly to see the Auspicious One. It will be good, O Bhante, if these people get to see the Auspicious One.”

7. “Well then Siha, prepare a seat in the shade of the dwelling.”

8. “Yes, Bhante.” Siha the novice, having replied to the Auspicious One, prepared a seat in the shade of the dwelling. Then the Auspicious One, having gone out of his dwelling, sat down on the seat prepared in the shade of the dwelling.

brāhmaṇadūtā mā-
gadhakā ca brāhma-
ṇadūtā idhūpasaṅ-
kantā bhagavantam
dassanāya, oṭṭhad-
dho'pi licchavī maha-
tiyā licchaviparisāya
saddhiṃ idhūpasaṅ-
kanto bhagavantam
dassanāya. sādhu
bhante labhataṃ esā
janatā bhagavantam
dassanāyā"ti.

"tena hi sīha vihāra-
pacchāyāyaṃ āsa-
naṃ paññāpehī"ti.

"evaṃ bhante'ti kho
sīho samaṇuddeso
bhagavato paṭissu-
tvā vihārapacchāyā-
yaṃ āsanaṃ pañ-
ñāpesi. atha kho
bhagavā vihārā nik-
khamma vihārapac-
chāyāyaṃ paññatte
āsane nisīdi.

9. So then, those Kosalan and Magadhan Brahmin envoys went to the Auspicious One. Upon arrival, they exchanged greetings with the Auspicious One. Having exchanged friendly greetings and cordial talk, they sat down to one side. Otthaddha the Licchavi also went to the Auspicious One with a large Licchavi assembly. Upon arrival, he bowed down to the Auspicious One and sat down to one side. Having sat down to one side, Otthaddha the Licchavi said this to the Auspicious One:

10. Formerly, O Bhante, a day before, Sunakkhatta, son of the Licchavis, visited with me. Upon arrival, he said this to me: “So far, O Mahali, in

atha kho te kosalakā
ca brāhmaṇadūtā
māgadhakā ca brāh-
maṇadūtā yena bha-
gavā tenupasaṅka-
miṃsu. upasaṅkami-
tvā bhagavatā sad-
dhiṃ sammodiṃsu.
sammodanīyaṃ ka-
thaṃ sārāṇīyaṃ vīti-
sāretvā ekamantaṃ
nisīdiṃsu. oṭṭhad-
dho'pi licchavī maha-
tiyā licchaviparisāya
saddhiṃ yena bha-
gavā tenupasaṅkami.
upasaṅkamtivā bha-
gavantaṃ abhivāde-
tvā ekamantaṃ ni-
sīdi. ekamantaṃ ni-
sinno kho oṭṭhaddho
licchavī bhagavan-
taṃ etadavoca:

"purimāni bhante
divasāni purimata-
rāni sunakkhatto
licchaviputto yenā-
haṃ tenupasaṅkami.
upasaṅkamtivā maṃ

no long time, it will be three years since I lived in dependence on the Auspicious One. Indeed, I see divine forms that are enticing, connected with sensual desires, provocative of lust. But I do not hear divine sounds that are enticing, connected with sensual desires, provocative of lust.” “O Bhante, are there also divine sounds that are enticing, connected with sensual desires, provocative of lust, that Sunakkhatta, son of the Licchavis cannot hear, or are there not?”

11. “There are, O Mahali, also divine sounds that are enticing, connected with sensual desires, provocative of lust, that Sunakkhatta, son of the Licchavis cannot hear. It is not [the case that] there are not.”

etadavoca: 'yadagge ahaṃ mahāli, bhagavantam upanisāya viharāmi na ciraṃ tīṇi vassāni, dibbāni hi kho rūpāni passāmi piyarūpāni kāmūpasamhitāni rajanīyāni. no ca kho dibbāni saddāni suṇāmi piyarūpāni kāmūpasamhitāni rajanīyāni"ti. santāneva nu kho bhante sunakkhatto licchaviputto dibbāni saddāni nāssosi piyarūpāni kāmūpasamhitāni rajanīyāni udāhu asannānī"?ti.

"santāneva kho mahāli sunakkhatto licchaviputto dibbāni saddāni nāssosi piyarūpāni kāmūpasamhitāni rajanīyāni no asannānī"ti.

12. “What, O Bhante is the cause? What is the reason why there are also divine sounds that are enticing, connected with sensual desires, provocative of lust, that Sunakkhatta, son of the Licchavis cannot hear, and not [the case that] there are not?”

13. “Here, O Mahali, a bhikkhu develops a unimodal samadhi for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust in the eastern direction, but not for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust. In that developed unimodal samadhi for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust in the eastern direction, but not for the hearing of divine sounds that are

"ko nu kho bhante hetu ko paccayo, yena santāneva sunakkhatto licchavi-putto dibbāni saddāni nāssosi piyarūpāni kāmūpasamhitāni rajanīyāni no asantāni?"ti.

"idha mahāli bhikkhuno puratthimāya disāya ekamsabhāvito samādhi hoti dibbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dibbānaṃ saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. so puratthimāya disāya ekamsabhāvite samādhimhi dibbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ raja-

enticing, connected with sensual desires, provocative of lust, he sees divine forms that are enticing, connected with sensual desires, provocative of lust in the eastern direction, but does not hear divine sounds that are enticing, connected with sensual desires, provocative of lust. What is the reason for that? Because it is just so, O Mahali, for a bhikkhu who develops a uni-modal samadhi for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust in the eastern direction, but not for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust.

nīyānaṃ, no ca kho dibbānaṃ saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. puratthimāya disāya dibbāni rūpāni passati piyarūpāni kāmūpasamhitāni rajanīyāni, no ca kho dibbāni saddāni suṇāti piyarūpāni kāmūpasamhitāni rajanīyāni. taṃ kissa hetu: evaṃ hetam mahāli hoti bhikkhuno puratthimāya disāya ekaṃsabhāvite samādhimhi dibbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dibbānaṃ saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ.

14. Furthermore, O Mahali, a bhikkhu develops a unimodal samadhi for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust in the southern direction, but not for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust. In that developed unimodal samadhi for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust in the southern direction, but not for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust, he sees divine forms that are enticing, connected with sensual desires, provocative of lust in the southern direction, but does not hear divine sounds that are enticing, connected with sensual desires, provocative of lust. What is the reason for that? Because it is just so, O Mahali, for a

puna ca param mahāli bhikkhuno dakkhiṇāya disāya ekaṃsabhāvito samādhi hoti dibbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dibbānaṃ saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. so dakkhiṇāya disāya ekaṃsabhāvite samādhimhi dibbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dibbānaṃ saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. dakkhiṇāya disāya dibbāni rūpāni passati piyarūpāni kāmūpasamhitāni rajanīyāni, no ca kho dibbāni sad-

bhikkhu who develops a uni-modal samadhi for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust in the southern direction, but not for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust.

dāni suṇāti piyarū-
pāni kāmūpasamhi-
tāni rajanīyāni. taṃ
kissa hetu: evaṃ
hetam mahāli hoti
bhikkhuno dakkhi-
ṇāya disāya ekam-
sabhāvite samādhimhi
dibbānaṃ rūpānaṃ
dassanāya piyarūpā-
naṃ kāmūpasamhi-
tānaṃ rajanīyānaṃ,
no ca kho dibbānaṃ
saddānaṃ savaṇāya
piyarūpānaṃ kāmū-
pasamhitānaṃ raja-
nīyānaṃ.

15. Furthermore, O Mahali, a bhikkhu develops a uni-modal samadhi for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust in the western direction, but not for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust. In that

puna ca param ma-
hāli bhikkhuno pac-
chimāya disāya ekam-
sabhāvito samādhi
hoti dibbānaṃ rū-
pānaṃ dassanāya
piyarūpānaṃ kāmū-
pasamhitānaṃ raja-
nīyānaṃ, no ca kho
dibbānaṃ saddānaṃ
savaṇāya piyarūpā-
naṃ kāmūpasamhi-

developed unimodal samadhi for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust in the western direction, but not for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust, he sees divine forms that are enticing, connected with sensual desires, provocative of lust in the western direction, but does not hear divine sounds that are enticing, connected with sensual desires, provocative of lust. What is the reason for that? Because it is just so, O Mahali, for a bhikkhu who develops a unimodal samadhi for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust in the western direction, but not for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust.

tānaṃ rajanīyānaṃ. so pacchimāya disāya ekamsabhāvite samādhimhi dibbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dibbānaṃ saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. pacchimāya disāya dibbāni rūpāni passati piyarūpāni kāmūpasamhitāni rajanīyāni, no ca kho dibbāni saddāni suṇāti piyarūpāni kāmūpasamhitāni rajanīyāni. taṃ kissa hetu: evaṃ hetam mahāli hoti bhikkhuno pacchimāya disāya ekamsabhāvite samādhimhi dibbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ,

16. Furthermore, O Mahali, a bhikkhu develops a unimodal samadhi for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust in the northern direction, but not for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust. In that developed unimodal samadhi for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust in the northern direction, but not for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust, he sees divine forms that are enticing, connected with sensual desires, provocative

no ca kho dibbānaṃ
saddānaṃ savaṇāya
piyarūpānaṃ kāmū-
pasamhitānaṃ raja-
nīyānaṃ.

puna ca param ma-
hāli bhikkhuno ut-
tarāya disāya ekaṃ-
sabhāvito samādhi
hoti dibbānaṃ rū-
pānaṃ dassanāya
piyarūpānaṃ kāmū-
pasamhitānaṃ raja-
nīyānaṃ, no ca kho
dibbānaṃ saddānaṃ
savaṇāya piyarūpā-
naṃ kāmūpasamhi-
tānaṃ rajanīyānaṃ.
so uttarāya disāya
ekaṃsabhāvite sa-
mādhimhi dibbānaṃ
rūpānaṃ dassanāya
piyarūpānaṃ kāmū-
pasamhitānaṃ raja-
nīyānaṃ, no ca kho
dibbānaṃ saddānaṃ
savaṇāya piyarūpā-
naṃ kāmūpasamhi-
tānaṃ rajanīyānaṃ.

of lust in the northern direction, but does not hear divine sounds that are enticing, connected with sensual desires, provocative of lust. What is the reason for that? Because it is just so, O Mahali, for a bhikkhu who develops a uni-modal samadhi for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust in the northern direction, but not for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust.

17. Furthermore, O Mahali, a bhikkhu develops a uni-modal samadhi for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust,

uttarāya disāya dibbāni rūpāni passati piyarūpāni kāmūpasamhitāni rajanīyāni, no ca kho dibbāni saddāni suṇāti piyarūpāni kāmūpasamhitāni rajanīyāni. taṃ kissa hetu: evaṃ hetam mahāli hoti bhikkhuno uttarāya disāya ekamsabhāvite samādhimhi dibbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dibbānaṃ saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ.

puna ca param mahāli bhikkhuno udhamadho tiriyaṃ ekamsabhāvito samādhī hoti dibbānaṃ rūpānaṃ dassanāya piyarūpānaṃ

above, below and across, but not for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust. In that developed unimodal samadhi for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust, above, below and across, but not for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust, he sees divine forms that are enticing, connected with sensual desires, provocative of lust, above, below and across, but does not hear divine sounds that are enticing, connected with sensual desires, provocative of lust. What is the reason for that? Because it is just so, O Mahali, for a bhikkhu who develops a unimodal samadhi for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust, above, below and

kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dibbānaṃ saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. so uddhamadho tiriyaṃ ekamsabhāvite samādhimhi dibbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dibbānaṃ saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, uddhamadho tiriyaṃ dibbāni rūpāni passati piyarūpāni kāmūpasamhitāni rajanīyāni no ca kho dibbāni saddāni suṇāti piyarūpāni kāmūpasamhitāni rajanīyāni. taṃ kissa hetu? evaṃ hetam mahāli bhikkhuno uddhamadho tiriyaṃ ekamsabhā-

across, but not for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust.

18. Here, O Mahali, a bhikkhu develops a unimodal samadhi for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust from the eastern direction, but not for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust. In that developed unimodal samadhi for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust from the eastern direction, but not for the seeing of divine forms that are enticing,

vito samādhi hoti
dibbānaṃ rūpānaṃ
dassanāya piyarūpā-
naṃ kāmūpasamhi-
tānaṃ rajanīyānaṃ,
no ca kho dibbānaṃ
saddānaṃ savaṇāya
piyarūpānaṃ kāmū-
pasamhitānaṃ raja-
nīyānaṃ.

idha mahāli bhik-
khuno puratthimāya
disāya ekamsabhā-
vito samādhi hoti
dibbānaṃ saddānaṃ
savaṇāya piyarūpā-
naṃ kāmūpasamhi-
tānaṃ rajanīyānaṃ,
no ca kho dibbānaṃ
rūpānaṃ dassanāya
piyarūpānaṃ kāmū-
pasamhitānaṃ ra-
janīyānaṃ. so pu-
ratthimāya disāya
ekamsabhāvite sa-
mādhimbhi dibbā-
naṃ saddānaṃ sava-
ṇāya piyarūpānaṃ
kāmūpasamhitānaṃ

ing, connected with sensual desires, provocative of lust, he hears divine sounds that are enticing, connected with sensual desires, provocative of lust from the eastern direction, but does not see divine forms that are enticing, connected with sensual desires, provocative of lust. What is the reason for that? Because it is just so, O Mahali, for a bhikkhu who develops a unimodal samadhi for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust from the eastern direction, but not for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust.

rajanīyānaṃ, no ca kho dibbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. puratthimāya disāya dibbāni saddāni suṇāti piyarūpāni kāmūpasamhitāni rajanīyāni, no ca kho dibbāni rūpāni passati kāmūpasamhitāni rajanīyāni. taṃ kissa hetu? evaṃ hetam mahāli hoti bhikkhuno puratthimāya disāya ekaṃsabhāvite samādhimbhi dibbānaṃ saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dibbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ.

19. Furthermore, O Mahali, a bhikkhu develops a unimodal samadhi for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust from the southern direction, but not for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust. In that developed unimodal samadhi for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust from the southern direction, but not for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust, he hears divine sounds that are enticing, connected with sensual desires, provocative of lust, but does not see divine forms that are enticing, connected with sensual desires, provocative of lust. What is the reason for that? Because

puna ca param mahāli bhikkhuno dakkhiṇāya disāya ekaṃsabhāvito samādhi hoti dibbānaṃ saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dibbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. so dakkhiṇāya disāya ekaṃsabhāvite samādhim-bhi dibbānaṃ saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dibbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. dakkhiṇāya disāya dibbāni saddāni suṇāti piyarūpāni kāmūpasamhitāni rajanīyāni, no ca kho

it is just so, O Mahali, for a bhikkhu who develops a unimodal samadhi for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust from the southern direction, but not for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust.

20. Furthermore, O Mahali, a bhikkhu develops a unimodal samadhi for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust from the western direction, but not for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust.

dibbāni rūpāni pas-
sati kāmūpasamhi-
tāni rajanīyāni. taṃ
kissa hetu? evaṃ he-
taṃ mahāli hoti bhik-
khuno dakkhiṇāya
disāya ekamsabhā-
vite samādhimbi
dibbānaṃ saddānaṃ
savaṇāya piyarūpā-
naṃ kāmūpasamhi-
tānaṃ rajanīyānaṃ,
no ca kho dibbānaṃ
rūpānaṃ dassanāya
piyarūpānaṃ kāmū-
pasamhitānaṃ raja-
nīyānaṃ.

puna ca paraṃ ma-
hāli bhikkhuno pac-
chimāya disāya ekam-
sabhāvito samādhi
hoti dibbānaṃ sad-
dānaṃ savaṇāya pi-
yarūpānaṃ kāmū-
pasamhitānaṃ raja-
nīyānaṃ, no ca kho
dibbānaṃ rūpānaṃ
dassanāya piyarūpā-
naṃ kāmūpasamhi-

In that developed unimodal samadhi for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust from the western direction, but not for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust, he hears divine sounds that are enticing, connected with sensual desires, provocative of lust from the western direction, but does not see divine forms that are enticing, connected with sensual desires, provocative of lust. What is the reason for that? Because it is just so, O Mahali, for a bhikkhu who develops a unimodal samadhi for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust from the western direction, but not for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust.

tānaṃ rajanīyānaṃ.
so pacchimāya di-
sāya ekamsabhāvite
samādhimbhi dib-
bānaṃ saddānaṃ
savaṇāya piyarūpā-
naṃ kāmūpasamhi-
tānaṃ rajanīyānaṃ,
no ca kho dibbānaṃ
rūpānaṃ dassanāya
piyarūpānaṃ kāmū-
pasamhitānaṃ ra-
janīyānaṃ. pacchi-
māya disāya dibbāni
saddāni suṇāti pi-
yarūpāni kāmūpa-
samhitāni rajanīyāni,
no ca kho dibbāni
rūpāni passati kāmū-
pasamhitāni ra-
janīyāni. taṃ kissa
hetu? evaṃ hetam
mahāli hoti bhik-
khuno pacchimāya
disāya ekamsabhā-
vite samādhimbhi
dibbānaṃ saddānaṃ
savaṇāya piyarūpā-
naṃ kāmūpasamhi-
tānaṃ rajanīyānaṃ,

21. Furthermore, O Mahali, a bhikkhu develops a unimodal samadhi for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust from the northern direction, but not for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust. In that developed unimodal samadhi for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust from the northern direction, but not for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust, he hears divine sounds that are enticing, connected with sen-

no ca kho dibbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ.

puna ca param mahāli bhikkhuno uttarāya disāya ekaṃsabhāvito samādhi hoti dibbānaṃ saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dibbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. so uttarāya disāya ekaṃsabhāvite samādhimbhi dibbānaṃ saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dibbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanī-

sual desires, provocative of lust from the northern direction, but does not see divine forms that are enticing, connected with sensual desires, provocative of lust. What is the reason for that? Because it is just so, O Mahali, for a bhikkhu who develops a unimodal samadhi for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust from the northern direction, but not for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust.

22. Furthermore, O Mahali, a bhikkhu develops a unimodal samadhi for the hearing of divine sounds that are enticing, connected with sensual desires, provocative

yānaṃ. uttarāya di-
sāya dibbāni saddāni
suṇāti piyarūpāni
kāṃūpasamhitāni ra-
janīyāni, no ca kho
dibbāni rūpāni pas-
sati kāṃūpasamhi-
tāni rajanīyāni. taṃ
kissa hetu? evaṃ
hetam mahāli hoti
bhikkhuno uttarāya
disāya ekamsabhā-
vite samādhimbhi
dibbānaṃ saddānaṃ
savaṇāya piyarūpā-
naṃ kāṃūpasamhi-
tānaṃ rajanīyānaṃ,
no ca kho dibbānaṃ
rūpānaṃ dassanāya
piyarūpānaṃ kāṃū-
pasamhitānaṃ raja-
nīyānaṃ.

puna ca param ma-
hāli bhikkhuno ud-
dhamadho tiriyaṃ
ekamsabhāvito sa-
mādhī hoti dibbā-
naṃ saddānaṃ sa-
vaṇāya piyarūpānaṃ

of lust from above, below and across, but not for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust. In that developed unimodal samadhi for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust from above, below and across, but not for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust, he hears divine sounds that are enticing, connected with sensual desires, provocative of lust from above, below and across, but does not see divine forms that are enticing, connected with sensual desires, provocative of lust. What is the reason for that? Because it is just so, O Mahali, for a bhikkhu who develops a unimodal samadhi for the hearing of divine sounds that are enticing, connected with sensual desires, provoca-

kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dibbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. so uddhamadho tiriyaṃ ekaṃsabhāvite samādhim-bhi dibbānaṃ saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dibbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. uddhamadho tiriyaṃ dibbāni saddāni suṇāti piyarūpāni kāmūpasamhitāni rajanīyāni, no ca kho dibbāni rūpāni passati kāmūpasamhitāni rajanīyāni. taṃ kissa hetu? evaṃ he taṃ mahāli hoti bhikkhuno uddhamadho tiriyaṃ ekaṃsabhā-

tive of lust from above, below and across, but not for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust.

23. Here, O Mahali, a bhikkhu develops a bimodal samadhi for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust in the eastern direction, and for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust. In that developed bimodal samadhi for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust in the eastern direction, and for the hearing of divine sounds that are enticing, con-

vite samādhimbhi dibbānaṃ saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dibbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ.

idha mahāli bhikkhuno puratthimāya disāya ubhayaṃsabhāvito samādhi hoti dibbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, dibbānaṃ saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. so puratthimāya disāya ubhayaṃsabhāvite samādhimbhi dibbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhi-

nected with sensual desires, provocative of lust, he sees divine forms that are enticing, connected with sensual desires, provocative of lust in the eastern direction, and hears divine sounds that are enticing, connected with sensual desires, provocative of lust. What is the reason for that? Because it is just so, O Mahali, for a bhikkhu who develops a bimodal samadhi for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust in the eastern direction, and for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust.

tānaṃ rajanīyānaṃ,
dibbānañca saddā-
naṃ savaṇāya piya-
rūpānaṃ kāmūpa-
saṃhitānaṃ raja-
nīyānaṃ. puratthi-
māya disāya dibbāni
ca rūpāni passati pi-
yarūpāni kāmūpa-
saṃhitāni rajanīyāni,
dibbāni ca saddāni
suṇāti piyarūpāni
kāmūpasamhitāni ra-
janīyāni. taṃ kissa
hetu? evaṃ hetam
mahāli hoti bhik-
khuno puratthimāya
disāya ubhayaṃsa-
bhāvite samādhim-
bhi dibbānañca rū-
pānaṃ dassanāya pi-
yarūpānaṃ kāmūpa-
saṃhitānaṃ rajanī-
yānaṃ, dibbānañca
saddānaṃ savaṇāya
piyarūpānaṃ kāmū-
pasamhitānaṃ raja-
nīyānaṃ.

24. Furthermore, O Mahali, a bhikkhu develops a bimodal samadhi for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust in the southern direction, and for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust. In that developed bimodal samadhi for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust in the southern direction, and for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust, he sees divine forms that are enticing, connected with sensual desires, provocative of lust in the southern direction, and hears divine sounds that are enticing, connected with sensual desires, provocative of lust. What is the reason for that? Because it is just so, O Mahali, for

puna ca param mahāli bhikkhuno dakkhiṇāya disāya ubhayasabhāvito samādhī hoti dibbānañca rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, dibbānañca saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. so dakkhiṇāya disāya ubhayasabhāvite samādhimhi dibbānañca rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, dibbānañca saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. dakkhiṇāya disāya dibbāni ca rūpāni passati piyarūpāni kāmūpasamhitāni rajanīyāni, dibbāni ca saddāni suṇāti piyarūpāni

a bhikkhu who develops a bimodal samadhi for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust in the southern direction, and for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust.

25. Furthermore, O Mahali, a bhikkhu develops a bimodal samadhi for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust in the western direction, and for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust. In that developed bimodal samadhi for the see-

kāmūpasamhitāni rajanīyāni. taṃ kissa hetu? evaṃ hetam mahāli hoti bhikkhuno dakkhiṇāya disāya ubhayaṃsabhāvite samādhim-bhi dibbānañca rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, dibbānañca saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ.

puna ca param mahāli bhikkhuno pacchimāya disāya ubhayaṃsabhāvito samādhi hoti dibbānañca rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, dibbānañca saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ.

ing of divine forms that are enticing, connected with sensual desires, provocative of lust in the western direction, and for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust, he sees divine forms that are enticing, connected with sensual desires, provocative of lust in the western direction, and hears divine sounds that are enticing, connected with sensual desires, provocative of lust. What is the reason for that? Because it is just so, O Mahali, for a bhikkhu who develops a bimodal samadhi for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust in the western direction, and for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust.

so pacchimāya disāya ubhayaṃsabhāvite samādhimbhi dibbānañca rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, dibbānañca saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. pacchimāya disāya dibbāni ca rūpāni passati piyarūpāni kāmūpasamhitāni rajanīyāni, dibbāni ca saddāni suṇāti piyarūpāni kāmūpasamhitāni rajanīyāni. taṃ kissa hetu? evaṃ hetuṃ mahāli hoti bhikkhuno pacchimāya disāya ubhayaṃsabhāvite samādhimbhi dibbānañca rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, dibbānañca

26. Furthermore, O Mahali, a bhikkhu develops a bimodal samadhi for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust in the northern direction, and for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust. In that developed bimodal samadhi for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust in the northern direction, and for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust in the northern

saddānaṃ savaṇāya
piyarūpānaṃ kāmū-
pasamhitānaṃ raja-
nīyānaṃ.

puna ca paraṃ ma-
hāli bhikkhuno ut-
tarāya disāya ubha-
yaṃsabhāvito samā-
dhi hoti dibbānaṃ
rūpānaṃ dassanāya
piyarūpānaṃ kāmū-
pasamhitānaṃ ra-
janīyānaṃ, dibbā-
naṃ saddānaṃ
savaṇāya piyarūpā-
naṃ kāmūpasamhi-
tānaṃ rajanīyānaṃ.
so uttarāya disāya
ubhayaṃsabhāvite
samādhimbhi dibbā-
naṃ rūpānaṃ das-
sanāya piyarūpānaṃ
kāmūpasamhitānaṃ
rajanīyānaṃ, dibbā-
naṃ saddānaṃ sa-
vaṇāya piyarūpānaṃ
kāmūpasamhitānaṃ
rajanīyānaṃ. utta-
rāya disāya dibbāni

direction, and hears divine sounds that are enticing, connected with sensual desires, provocative of lust. What is the reason for that? Because it is just so, O Mahali, for a bhikkhu who develops a bimodal samadhi for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust in the northern direction, and for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust.

27. Furthermore, O Mahali, a bhikkhu develops a bimodal samadhi for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust, above, below and across,

ca rūpāni passati piyarūpāni kāmūpasamhitāni rajanīyāni, dibbāni ca saddāni suṇāti piyarūpāni kāmūpasamhitāni rajanīyāni. taṃ kissa hetu? evaṃ hetam mahāli hoti bhikkhuno uttarāya diśāya ubhayamsabhāvite samādhimbhi dibbānañca rūpanaṃ dassanāya piyarūpanaṃ kāmūpasamhitānaṃ rajanīyānaṃ, dibbānañca saddānaṃ savaṇāya piyarūpanaṃ kāmūpasamhitānaṃ rajanīyānaṃ.

puna ca param mahāli bhikkhuno udhamadho tiriyaṃ ubhayamsabhāvito samādhi hoti dibbānañca rūpanaṃ dassanāya piyarūpanaṃ kāmūpasamhitānaṃ

and for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust. In that developed bimodal samadhi for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust, above, below and across, and for the hearing of divine sounds that are enticing, connected with sensual desires, provocative of lust, he sees divine forms that are enticing, connected with sensual desires, provocative of lust, above, below and across, and hears divine sounds that are enticing, connected with sensual desires, provocative of lust. What is the reason for that? Because it is just so, O Mahali, for a bhikkhu who develops a bimodal samadhi for the seeing of divine forms that are enticing, connected with sensual desires, provocative of lust, above, below and across, and for the hearing of divine sounds that are enticing,

rajanīyānaṃ, dibbānañca saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. so uddhamadho tiriyaṃ ubhayaṃsabhāvite samādhi hoti dibbānañca rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, dibbānañca saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. uddhamadho tiriyaṃ dibbāni ca rūpāni passati piyarūpāni kāmūpasamhitāni rajanīyāni, dibbāni ca saddāni suṇāti piyarūpāni kāmūpasamhitāni rajanīyāni. taṃ kissa hetu? evaṃ hetuṃ mahāli hoti bhikkhuno uddhamadho tiriyaṃ ubhayaṃsabhāvite samādhi

ing, connected with sensual desires, provocative of lust.

hoti dibbānañca rū-
pānaṃ dassanāya pi-
yarūpānaṃ kāmūpa-
saṃhitānaṃ rajanī-
yānaṃ, dibbānañca
saddānaṃ savaṇāya
piyarūpānaṃ kāmū-
pasamhitānaṃ raja-
nīyānaṃ.

28. This, O Mahali, is the cause, this is the reason why there are divine sounds that are enticing, connected with sensual desires, provocative of lust, that Sunakkhatta, son of the Licchavis cannot hear, and not [the case that] there are not?"

ayaṃ kho mahāli
hetu ayaṃ paccayo,
yena santāneva su-
nakkhatto licchavi-
putto dibbāni sad-
dāni nāssosi piyarū-
pāni kāmūpasamhi-
tāni rajanīyāni no
asantāni"ti.

29. "Surely, O Bhante, the realization of this samadhi development is the reason bhikkhus live the life of purity under the Auspicious One."

"etāsaṃ nūna bhante
samādhībhāvanā-
naṃ sacchikiriya-
hetu bhikkhu bhaga-
vati brahmacariyaṃ
caranti"ti.

30. "No Mahali, the realization of this samadhi de-

na kho mahāli, etā-

velopment is not the reason bhikkhus live the life of purity under me. There are, O Mahali, certainly other dhammas that are higher and more excellent for the realization of which is the reason bhikkhus live the life of purity under me.”

31. “But, O Bhante, what are those dhammas that are higher and more excellent, for the realization of which is the reason bhikkhus live the life of purity under the Auspicious One?”

32. Here, O Mahali, from the complete destruction of the three fetters, a bhikkhu is a sotapanna, not subject to the woeful plane, on a fixed course, destined for supreme awakening. This, O Mahali, is a higher and more

saṃ samādhībhāvanānaṃ sacchikiriyaṃ bhikkhū mayi brahmacariyaṃ caranti. atthi kho mahāli, aññe'va dhammā uttaritarā ca paṇītatarā ca yesaṃ sacchikiriyaṃ hetu bhikkhū mayi brahmacariyaṃ carantīti.

katame pana te bhante dhammā uttaritarā ca paṇītatarā ca, yesaṃ sacchikiriyaṃ hetu bhikkhū bhagavati brahmacariyaṃ carantīti.

idha mahāli, bhikkhū tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo. ayaṃ'pi kho

excellent dhamma, for the realization of which is the reason bhikkhus live the life of purity under me.

33. Furthermore, O Mahali, from the complete destruction of the three fetters and reduction of greed, hatred and delusion, a bhikkhu is a sakadagami, who having come back only once to this world, makes the end of suffering. This too, O Mahali, is a higher and more excellent dhamma, for the realization of which is the reason bhikkhus live the life of purity under me.

34. Furthermore, O Mahali, from the complete destruction of the five fetters that binds one to the near shore, a bhikkhu comes to be born spontaneously [in the pure

mahāli, dhammo uttaritaro ca paṇītarō ca yassa sacchikiriyāhetu bhikkhū mayi brahmacariyaṃ caranti.

puna ca' param mahāli, bhikkhū tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosa-mohānaṃ tanuttā sakadāgāmī hoti sakideva imaṃ lokam āgantvā dukkhassantaṃ karoti. ayampi kho mahāli, dhammo uttaritaro ca paṇītarō ca yassa sacchikiriyāhetu bhikkhu mayi brahmacariyaṃ caranti.

puna ca' param mahāli, bhikkhu orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti tatha parinibbāyī anāvattidhammo tasmā

abodes]. He is one bound to attained final nibbana in that place, not subject to return from that world. This too, O Mahali, is a higher and more excellent dhamma, for the realization of which is the reason bhikkhus live the life of purity under me.

35. Furthermore, O Mahali, with the destruction of the asavas, a bhikkhu, having realized for himself with direct knowledge, in this very life, the asava-free mind liberation, wisdom liberation, and having entered upon it, dwells in it. This too, O Mahali, is a higher and more excellent dhamma, for the realization of which is the reason bhikkhus live the life of purity under me. These, O Mahali, are those dhammas that are higher and more excellent for the realization of which is the reason bhikkhus live the life of purity under

lokā. ayampi kho mahāli, dhammo uttaritaro ca paṇītarō ca yassa sacchikiriyāhetu mayi brahmacariyaṃ caranti.

puna ca'paraṃ mahāli, bhikkhu āsavānaṃ khayā anāsavam cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharati. ayampi kho mahāli, dhammo uttaritaro ca paṇītarō ca yassa sacchikiriyāhetu bhikkhu mayi brahmacariyaṃ caranti. ime kho te mahāli dhammā uttaritarā ca paṇītarā ca yesaṃ sacchikiriyāhetu bhikkhū mayi brahmaca-

me.”

36. “But, O Bhante, is there a path, is there a means for progress for the realization of these dhammas?”

37. “There is a path, O Mahali, there is a means for progress for the realization of these dhammas.”

38. “But, O Bhante, what is the path, what is the means for progress for the realization of these dhammas?”

39. “It is just this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right samadhi. This, O Mahali, is the path, this is the means for progress for the realization of these dhammas.”

riyaṃ carantī”ti.

“atthi pana bhante maggo, atthi paṭi-padā etesaṃ dham-mānaṃ sacchikiri-yāyā?”ti.

“atthi kho mahāli, atthi paṭipadā, etesaṃ dhammānaṃ sacchikiri-yāyā”ti.

“katamo pana bhante maggo, katamā paṭi-padā, etesaṃ dham-mānaṃ sacchikiri-yāyā?”ti.

“ayameva ariyo aṭ-ṭhaṅgiko maggo, seyyathidaṃ? sammā-ditṭhi sammāsaṅ-kappo sammāvācā sammākammanto sammāājīvo sam-māvāyāmo sammā-

sati sammāsamādhī.
ayaṃ kho mahāli
maggo ayaṃ paṭi-
padā, etesaṃ sacchi-
kiriyyāya.

