

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 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 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,

0.0.1 mahālisuttam

1. evaṃ me sutam: ekaṃ samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ. 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 arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadamma-sārathī satthā devamanussānaṃ buddho bhagavā'ti. so imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmaṃ sassamaṇabrāhmaṇiṃ paṇaṃ sadevamanussaṃ sayamaṃ abhiññā sacchikatvā pavedeti. so dhammaṃ deseti ādikalyāṇaṃ majjhakalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. sādhu kho pana tathārūpānaṃ arahataṃ dassanaṃ hoti"ti.

2. atha kho te kosalakā ca brāhmaṇadūtā māgadhakā ca brāhmaṇadūtā yena mahāvanaṃ kūṭāgārasālaṃ tenupasaṅkamimsu. tena kho pana samayena āyasmā nāgito bhagavato upaṭṭhāko hoti. atha kho te kosalakā ca brāhmaṇadūtā māgadhakā ca brāhmaṇadūtā yenāyasmā nāgito tenupasaṅkamimsu. upasaṅkamtvā āyasmantaṃ nāginaṃ etadavocuṃ: "kahaṃ nu kho

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.”

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.”

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

bho nāgita, etarahi so bhavaṃ gotamo viharati? das-sanakāmā hi mayaṃ taṃ bhavantaṃ gotamanti. "akālo kho āvuso bhagavantaṃ dassanāya. paṭisallīno bhagavā"ti. atha kho te kosalakā ca brāhmaṇadūtā māgadhakā ca brāhmaṇadūtā tattheva ekamantaṃ nisīdimṣu: "disvā'va mayaṃ taṃ bhavantaṃ gotamaṃ gamissāmā"ti.

3. oṭṭhaddho'pi licchavī mahatīyā licchaviparisāya sad-dhiṃ yena mahāvanaṃ kūṭāgārasālaṃ yenāyasmā nāgito tenupasaṅkami. upasaṅkamitvā āyasmantaṃ nāgitaṃ abhivādetvā ekamantaṃ aṭṭhāsī. ekamantaṃ ṭhito kho oṭṭhaddho'pi licchavī āyasmantaṃ nāgitaṃ etadavoca: "kahaṃ nu kho bhante nāgita, etarahi so bhagavā viharati ahaṃ sammāsambuddho? dassa-nakāmā hi mayaṃ taṃ bhagavantaṃ arahantaṃ sam-māsambuddhanti."

4. "akālo kho mahāli bhagavantaṃ dassanāya. paṭisallīno bhagavā"ti. oṭṭhaddho'pi licchavī tattheva ekamantaṃ nisīdi. "disvā va ahaṃ taṃ bhagavantaṃ gamissāmi arahantaṃ sammāsambuddhanti. "

5. atha kho siho samaṇuddeso yenāyasmā nāgito tenupasaṅkami. upasaṅkamitvā āyasmantaṃ nāgitaṃ abhivādetvā ekamantaṃ aṭṭhāsī. 'ekamantaṃ ṭhito

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 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 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.

kho sīho samaṇuddeso āyasmantaṃ nāgitaṃ etada-
voca: ete bhante kassapa, sambahulā kosalakā ca bu-
hmaṇadūtā māgadhakā ca brāhmaṇadūtā idhūpasaṅ-
kantā bhagavantaṃ dassanāya. oṭṭhaddho'pi licchavi
mahatiyā licchaviparisāya saddhiṃ idhūpasaṅkanto bha-
gavantaṃ dassanāya. sādhu bhante kassapa labha-
taṃ esā janatā bhagavannaṃ dassanāyā'ti.

6. 'tena hi sīha, tvaññeva bhagavato ārocehīti'. 'evaṃ
bhante'ti kho sīho samaṇuddeso āyasmato nāgitassa
paṭissutvā yena bhagavā tenupasaṅkamtivā bhagavan-
taṃ abhivādetvā ekamantaṃ aṭṭhāsi. ekamantaṃ ṭhito
kho sīho samaṇuddeso bhagavantaṃ etadavoca: "ete
bhante sambahulā kosalakā ca brāhmaṇadūtā māga-
dhakā ca brāhmaṇadūtā idhūpasaṅkantā bhagavantaṃ
dassanāya, oṭṭhaddho'pi licchavī mahatiyā licchavipa-
risāya saddhiṃ idhūpasaṅkanto bhagavantaṃ dassa-
nāya. sādhu bhante labhataṃ esā janatā bhagavan-
taṃ dassanāyā'ti.

7. "tena hi sīha vihārapacchāyāyaṃ āsanaṃ paññā-
pehī'ti.

8. "evaṃ bhante'ti kho sīho samaṇuddeso bhagavato
paṭissutvā vihārapacchāyāyaṃ āsanaṃ paññāpesi. atha
kho bhagavā vihārā nikkhamma vihārapacchāyāyaṃ
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 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.”

9. atha kho te kosalakā ca brāhmaṇadūtā māgadhakā ca brāhmaṇadūtā yena bhagavā tenupasaṅkamimṣu. upasaṅkamitvā bhagavatā saddhiṃ sammodimṣu. sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdimṣu. oṭṭhaddho'pi licchavī mahatiyā licchaviparisāya saddhiṃ yena bhagavā tenupasaṅkami. upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho oṭṭhaddho licchavī bhagavantaṃ etadavoca:

10. "purimāni bhante divasāni purimatarāni sunakkhatto licchaviputto yenāhaṃ tenupasaṅkami. upasaṅkamitvā maṃ etadavoca: 'yadagge ahaṃ mahāli, bhagavantaṃ upanissāya viharāmi na ciraṃ tīni vassāni, dībbāni hi kho rūpāni passāmi piyarūpāni kāmūpasamhitāni rajanīyāni. no ca kho dībbāni saddāni suṇāmi piyarūpāni kāmūpasamhitāni rajanīyāni"ti. santāneva nu kho bhante sunakkhatto licchaviputto dībbāni saddāni nāssosi piyarūpāni kāmūpasamhitāni rajanīyāni udāhu asannāni"?ti.

11. "santāneva kho mahāli sunakkhatto licchaviputto dībbāni saddāni nāssosi piyarūpāni kāmūpasamhitāni rajanīyāni no asannāni"ti.

12. "ko nu kho bhante hetu ko paccayo, yena santāneva sunakkhatto licchaviputto dībbāni saddāni nās-

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 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 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.

sosi piyarūpāni kāmūpasamhitāni rajanīyāni no asantāni?"ti.

13. "idha mahāli bhikkhuno puratthimāya disāya ekaṃsabhāvito samādhi hoti dībbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dībbānaṃ saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. so puratthimāya disāya ekaṃsabhāvite samādhimhi dībbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dībbānaṃ saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. puratthimāya disāya dībbāni rūpāni passati piyarūpāni kāmūpasamhitāni rajanīyāni, no ca kho dībbāni saddāni suṇāti piyarūpāni kāmūpasamhitāni rajanīyāni. taṃ kissa hetu: evaṃ hetam mahāli hoti bhikkhuno puratthimāya disāya ekaṃsabhāvite samādhimhi dībbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dībbānaṃ saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ.

14. puna ca param mahāli bhikkhuno dakkhiṇāya disāya ekaṃsabhāvito samādhi hoti dībbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dībbānaṃ saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. so dakkhiṇāya disāya ekaṃsabhāvite samādhimhi dībbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ

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 bhikkhu who 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.

15. 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 western 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,

rajanīyānaṃ, no ca kho dībbānaṃ saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. dak-
khiṇāya disāya dībbāni rūpāni passati piyarūpāni kāmūpasamhitāni rajanīyāni, no ca kho dībbāni saddāni suṇāti piyarūpāni kāmūpasamhitāni rajanīyāni. taṃ
kissa hetu: evaṃ hetam mahāli hoti bhikkhuno dak-
khiṇāya disāya ekaṃsabhāvite samādhimhi dībbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dībbānaṃ saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ.

15. puna ca param mahāli bhikkhuno pacchimāya disāya ekaṃsabhāvito samādhi hoti dībbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dībbānaṃ saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. so pacchimāya disāya ekaṃsabhāvite samādhimhi dībbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dībbānaṃ saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. pacchimāya disāya dībbāni rūpāni passati piyarūpāni kāmūpasamhitāni rajanīyāni, no ca kho dībbāni saddāni suṇāti piyarūpāni kāmūpasamhitāni rajanīyāni. taṃ
kissa hetu: evaṃ hetam mahāli hoti bhikkhuno pacchimāya disāya ekaṃsabhāvite samādhimhi dībbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dībbānaṃ saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ.

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.

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 of lust in the northern direction, but does not hear divine sounds that are enticing, connected with sensual desires, provocative

16. puna ca param mahāli bhikkhuno uttarāya disāya ekaṃsabhāvito samādhi hoti dībbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dībbānaṃ saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. so uttarāya disāya ekaṃsabhāvite samādhimhi dībbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dībbānaṃ saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. uttarāya disāya dībbāni rūpāni passati piyarūpāni kāmūpasamhitāni rajanīyāni, no ca kho dībbāni saddāni suṇāti piyarūpāni kāmūpasamhitāni rajanīyāni. taṃ kissa hetu: evaṃ hetam mahāli hoti bhikkhuno uttarāya disāya ekaṃsabhāvite samādhimhi dībbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dībbānaṃ saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ.

17. puna ca param mahāli bhikkhuno uddhamadho tiriyaṃ ekaṃsabhāvito samādhi hoti dībbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dībbānaṃ saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. so uddhamadho tiriyaṃ ekaṃsabhāvite samādhimhi dībbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dībbānaṃ saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, uddhamadho tiriyaṃ dībbāni rūpāni passati piyarūpāni kāmūpasamhitāni rajanīyāni no ca kho dībbāni saddāni suṇāti piyarūpāni kāmūpasamhitāni ra-

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

janīyāni. taṃ kissa hetu? evaṃ hetam mahāli bhikkhuno uddhamadho tiriyaṃ ekaṃsabhāvito samādhi hoti dībbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dībbānaṃ saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ.

18. idha mahāli bhikkhuno puratthimāya disāya ekaṃsabhāvito samādhi hoti dībbānaṃ saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dībbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. so puratthimāya disāya ekaṃsabhāvite samādhimbhi dībbānaṃ saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dībbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. puratthimāya disāya dībbāni saddāni suṇāti piyarūpāni kāmūpasamhitāni rajanīyāni, no ca kho dībbāni rūpāni passati kāmūpasamhitāni rajanīyāni. taṃ kissa hetu? evaṃ hetam mahāli hoti bhikkhuno puratthimāya disāya ekaṃsabhāvite samādhimbhi dībbānaṃ saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dībbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ.

19. puna ca param mahāli bhikkhuno dakkhiṇāya disāya ekaṃsabhāvito samādhi hoti dībbānaṃ saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyā-

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, 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.

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,

naṃ, no ca kho dībbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. so dakkhiṇāya disāya ekaṃsabhāvite samādhimbhi dībbānaṃ saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dībbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. dakkhiṇāya disāya dībbāni saddāni suṇāti piyarūpāni kāmūpasamhitāni rajanīyāni, no ca kho dībbāni rūpāni passati kāmūpasamhitāni rajanīyāni. taṃ kissa hetu? evaṃ hetuṃ mahāli hoti bhikkhuno dakkhiṇāya disāya ekaṃsabhāvite samādhimbhi dībbānaṃ saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dībbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ.

20. puna ca paraṃ mahāli bhikkhuno pacchimāya disāya ekaṃsabhāvito samādhi hoti dībbānaṃ saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dībbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. so pacchimāya disāya ekaṃsabhāvite samādhimbhi dībbānaṃ saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dībbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. pacchimāya disāya dībbāni saddāni suṇāti piyarūpāni kāmūpasamhitāni rajanīyāni, no ca kho dībbāni rūpāni passati kāmūpasamhitāni rajanīyāni. taṃ kissa hetu? evaṃ hetuṃ mahāli hoti bhikkhuno pacchimāya disāya ekaṃsabhāvite samādhimbhi dībbānaṃ saddānaṃ savaṇāya piyarūpānaṃ kāmūpasam-

ing, 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 from the southern 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 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. 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,

hitānaṃ rajanīyānaṃ, no ca kho dibbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ.

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

22. puna ca paraṃ mahāli bhikkhuno uddhamadho tiriyaṃ ekaṃsabhāvito samādhi hoti dibbānaṃ saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dibbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. so uddhamadho tiriyaṃ ekaṃsabhāvite samādhimbhi dibbānaṃ saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dibbānaṃ rūpānaṃ

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.

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 sensual 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.

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

23. idha mahāli bhikkhuno puratthimāya disāya ubhayamsabhāvito samādhi hoti dibbānaṃca rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, dibbānaṃca saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. so puratthimāya disāya ubhayamsabhāvite samādhimbhi dibbānaṃca rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, dibbānaṃca saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. puratthimāya disāya dibbāni ca rūpāni passati piyarūpāni kāmūpasamhitāni rajanīyāni, dibbāni ca saddāni suṇāti piyarūpāni kāmūpasamhitāni rajanīyāni. taṃ kissa hetu? evaṃ hetam mahāli hoti bhikkhuno puratthimāya disāya ubhayamsabhāvite samādhimbhi dibbānaṃca rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, dibbānaṃca saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ.

22. 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 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, 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.

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

24. puna ca param mahāli bhikkhuno dakkhiṇāya disāya ubhayaṃsabhāvito samādhi hoti dībbānañca rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, dībbānañca saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. so dakkhiṇāya disāya ubhayaṃsabhāvite samādhimbhi dībbānañca rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, dībbānañca saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. dakkhiṇāya disāya dībbāni ca rūpāni passati piyarūpāni kāmūpasamhitāni rajanīyāni, dībbāni ca saddāni suṇāti piyarūpāni kāmūpasamhitāni rajanīyāni. taṃ kissa hetu? evaṃ hetuṃ mahāli hoti bhikkhuno dakkhiṇāya disāya ubhayaṃsabhāvite samādhimbhi dībbānañca rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, dībbānañca saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ.

25. puna ca param mahāli bhikkhuno pacchimāya disāya ubhayaṃsabhāvito samādhi hoti dībbānañca rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, dībbānañca saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. so pacchimāya disāya ubhayaṃsabhāvite samādhimbhi dībbānañca rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, dībbānañca saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. pacchimāya disāya dībbāni ca rūpāni passati piyarūpāni kāmūpasamhitāni rajanīyāni, dībbāni ca saddāni suṇāti piyarūpāni kāmūpasamhitāni rajanīyāni. taṃ kissa

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, 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.

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

hetu? evaṃ hetam mahāli hoti bhikkhuno pacchimāya disāya ubhayaṃsabhāvite samādhimbhi dibbānañca rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, dibbānañca saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ.

26. puna ca param mahāli bhikkhuno uttarāya disāya ubhayaṃsabhāvito samādhi hoti dibbānañca rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, dibbānañca saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. so uttarāya disāya ubhayaṃsabhāvite samādhimbhi dibbānañca rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, dibbānañca saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. uttarāya disāya dibbāni ca rūpāni passati piyarūpāni kāmūpasamhitāni rajanīyāni, dibbāni ca saddāni suṇāti piyarūpāni kāmūpasamhitāni rajanīyāni. tam kissa hetu? evaṃ hetam mahāli hoti bhikkhuno uttarāya disāya ubhayaṃsabhāvite samādhimbhi dibbānañca rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, dibbānañca saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ.

27. puna ca param mahāli bhikkhuno uddhamadho tiriyam ubhayaṃsabhāvito samādhi hoti dibbānañca rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, dibbānañca saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. so uddhamadho tiriyam ubhayaṃsabhāvite samādhi hoti dib-

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 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 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, 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.

bānañca 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 hoti dibbānañca rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, dibbānañca saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ.

28. ayaṃ kho mahāli hetu ayaṃ paccayo, yena santāneva sunakkhatto licchaviputto dibbāni saddāni nāssosi piyarūpāni kāmūpasamhitāni rajanīyāni no asantānti"ti.

29. "etāsaṃ nūna bhante samādhībhāvanānaṃ sacchikiriyāhetu bhikkhu bhagavati brahmacariyaṃ carantī"ti.

30. na kho mahāli, etāsaṃ samādhībhāvanānaṃ sacchikiriyāhetu bhikkhū mayi brahmacariyaṃ caranti. atthi kho mahāli, aññe'va dhammā uttaritarā ca paṇītatarā ca yesaṃ sacchikiriyāhetu bhikkhū mayi brahmacariyaṃ carantīti.

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, he sees divine forms that are enticing, connected with sensual desires, provocative of lust in the northern 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, 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,

31. katame pana te bhante dhammā uttaritarā ca paṇītatarā ca, yesaṃ sacchikiriyāhetu bhikkhū bhagavati brahmacariyaṃ carantīti.

32. idha mahāli, bhikkhū tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo. ayaṃ'pi kho mahāli, dhammo uttaritaro ca paṇītataro ca yassa sacchikiriyāhetu bhikkhū mayi brahmacariyaṃ caranti.

33. puna ca' paraṃ mahāli, bhikkhū tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā saka-dāgāmī hoti sakideva imaṃ lokaṃ āgantvā dukkhasantaṃ karoti. ayampi kho mahāli, dhammo uttaritaro ca paṇītataro ca yassa sacchikiriyāhetu bhikkhu mayi brahmacariyaṃ caranti.

34. puna ca'paraṃ mahāli, bhikkhu orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā. ayampi kho mahāli, dhammo uttaritaro ca paṇītataro ca yassa sacchikiriyāhetu mayi brahmacariyaṃ caranti.

35. puna ca'paraṃ mahāli, bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati. ayampi kho mahāli, dhammo uttaritaro ca paṇītataro ca yassa sacchikiriyāhetu bhikkhu mayi brahmacariyaṃ caranti. ime kho te mahāli dhammā uttaritarā ca paṇītatarā

ing, 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, connected with sensual desires, provocative of lust.

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?"

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

30. "No Mahali, the realization of this samadhi development 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

ca yesaṃ sacchikiriyāhetu bhikkhū mayi brahmacariyaṃ carantī"ti.

36. "atthi pana bhante maggo, atthi paṭipadā etesaṃ dhammānaṃ sacchikiriyāyā?"ti.

37. "atthi kho mahāli, atthi paṭipadā, etesaṃ dhammānaṃ sacchikiriyāyā"ti.

38. "katamo pana bhante maggo, katamā paṭipadā, etesaṃ dhammānaṃ sacchikiriyāyā?"ti.

39. "ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ? sammādiṭṭhi sammāsaṅkappo sammāvācā sammākamanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhī. ayaṃ kho mahāli maggo ayaṃ paṭipadā, etesaṃ sacchikiriyāya.

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 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 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 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.”

