

### 0.0.1 Mahali (excerpt)

#### 0.0.1 mahālisuttam

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.”

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 brā-

hmaṇadūtā māgadhakā ca brāhmaṇadūtā, "samaṇo khalu bho gotamo sakyaputto sakyakulā pabbajito vesāliyaṃ viharati kūtāgārasālāyaṃ. 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 samāraṃ sabrahmaṃ sassamaṇabrāhmaṇiṃ paṇaṃ sadevamanussaṃ sayamaṃ abhiññā sacchikatvā pavedeti. so dhammaṃ deseti ādikalyāṇaṃ majjhakalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. sādhu kho pana tathārūpaṇaṃ arahataṃ dassanaṃ hoti"ti.

2. Then, by which way [led to] the Great Wood, at the Hall with the Peaked Roof, by that way the Kosalan and Magadhan Brahmin envoys approached. At that time the venerable Nagita was the Auspicious One's attendant. Then, by which way [led to] the venerable Nagita, by that way the Kosalan and Magadhan Brahmin envoys approached. Having approached the venerable Nagita, they said this: "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 [think-

ing]: “Only having seen that Auspicious Gotama will we go.”

atha kho te kosalakā ca brāhmaṇadūtā māgadhakā ca brāhmaṇadūtā yena mahāvanaṃ kūṭāgārasālaṃ tenu-pasaṅkamim̐su. tena kho pana samayena āyasmā nāgito bhagavato upaṭṭhāko hoti. atha kho te kosalakā ca brāhmaṇadūtā māgadhakā ca brāhmaṇadūtā ye-nāyasmā nāgito tenupasaṅkamim̐su. upasaṅkamitvā āyasmantaṃ nāginaṃ etadavocuṃ: "kahaṃ nu kho 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 nisīdim̐su: "disvā'va mayaṃ taṃ bhavantaṃ gotamaṃ gamissāmā"ti.

3. Also, by which way [led to] the venerable Nagita in the Great Wood, at the Hall with the Peaked Roof, by that way Otthaddha the Licchavi approached with a large Licchavi assembly. Having approached the venerable Nagita, having bowed down, he stood on one side. Having stood on 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.”

oṭṭhaddho'pi licchavī mahatiyā licchaviparisāya sad-  
dhiṃ yena mahāvanam kūtāgārasālam yenāyasmā nā-  
gito tenupasaṅkami. upasaṅkamtivā āyasmantaṃ nā-  
gitaṃ abhivādetvā ekamantaṃ aṭṭhāsi. ekamantaṃ  
ṭhito kho oṭṭhaddho'pi licchavī āyasmantaṃ nāgitaṃ  
etadavoca: "kaḥam nu kho bhante nāgita, etarahi so  
bhagavā viharati araham sammāsambuddho? dassa-  
nakāmā hi mayaṃ taṃ bhagavantaṃ arahantaṃ sam-  
māsambuddhanti."

4. “It is not the right time, O Mahali, for seeing the  
Auspicious One. The Auspicious One is in seclusion.”  
Oṭṭhaddha 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.”

"akālo kho mahāli bhagavantaṃ dassanāya. paṭisal-  
līno bhagavā"ti. oṭṭhaddho'pi licchavī tattheva eka-  
mantaṃ nisīdi. "disvā va aham taṃ bhagavantaṃ ga-  
missāmi arahantaṃ sammāsambuddhanti. "

5. So then, by which way [led to] the venerable Nagita,  
by that way Siha the novice approached. Having ap-  
proached the venerable Nagita, having bowed down, he  
stood on one side. Having stood on one side, Siha the  
novice, said this to the venerable Nagita: “O Bhante

Kassapa, these many Kosalan and Magadhan Brahmin envoys have approached here to see the Auspicious One. Otthaddha the Licchavi too, has approached 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.”

atha kho sīho samaṇuddeso yenāyasmā nāgito tenupa-  
saṅkami. upasaṅkamitvā āyasmantaṃ nāgitaṃ abhi-  
vādetvā ekamantaṃ aṭṭhāsi. 'ekamantaṃ ṭhito kho  
sīho samaṇuddeso āyasmantaṃ nāgitaṃ etadavoca:  
ete bhante kassapa, sambahulā kosalakā ca buhma-  
ṇadūtā māgadhakā ca brāhmaṇadūtā idhūpasāṅkantā  
bhagavantaṃ dassanāya. oṭṭhaddho'pi licchavi maha-  
tiyā licchaviparisāya saddhiṃ idhūpasāṅkanto bhaga-  
vantaṃ dassanāya. sādhu bhante kassapa labhataṃ  
esā janatā bhagavannaṃ dassanāyā'ti.

6. “Well then Siha, you just inform the Auspicious One.”  
“Yes, Bhante.” Siha the novice, having replied to the ven-  
erable Nagita, by which way [led to] the Auspicious One,  
by that way he approached. Having bowed down to the  
Auspicious One, he stood on one side. Having stood on  
one side, Siha the novice said this to the Auspicious One:  
O Bhante, these many Kosalan and Magadhan Brahmin  
envoys have approached here to see the Auspicious One.  
Otthaddha the Licchavi too, has approached 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.”

'tena hi sīha, tvaññeva bhagavato ārocehīti'. 'evaṃ bhante'ti kho sīho samaṇuddeso āyasmato nāgitassa paṭissutvā yena bhagavā tenupasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ aṭṭhāsi. ekamantaṃ uthito kho sīho samaṇuddeso bhagavantam etadavoca: "ete bhante sambahulā kosalakā ca brāhmaṇadūtā māga-dhakā ca brāhmaṇadūtā idhūpasāṅkantā bhagavantam dassanāya, oṭṭhaddho'pi licchavī mahatīyā licchaviparisāya saddhiṃ idhūpasāṅkanto bhagavantam dassanāya. sādhu bhante labhataṃ esā janatā bhagavantam dassanāya"ti.

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

"tena hi sīha vihārapacchāyāyaṃ āsanaṃ paññāpehī"ti.

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.

"evaṃ bhante'ti kho sīho samaṇuddeso bhagavato paṭissutvā vihārapacchāyāyaṃ āsanaṃ paññāpesi. atha kho bhagavā vihārā nikkhamma vihārapacchāyāyaṃ paññatte āsane nisīdi.

9. So then, by which way [led to] the Auspicious One, by that way those Kosalan and Magadhan Brahmin envoys approached. Having approached the Auspicious One, they exchanged greetings. Having exchanged friendly greetings and cordial talk, they sat down to one side. Also, by which way [led to] the Auspicious One, by that way Otthaddha the Licchavi approached with a large Licchavi assembly. Having approached the Auspicious One, having bowed down, he sat down to one side. Having sat down to one side, Otthaddha the Licchavi said this to the Auspicious One:

atha kho te kosalakā ca brāhmaṇadūtā māgadhakā  
ca brāhmaṇadūtā yena bhagavā tenupasaṅkamiṃsu.  
upasaṅkamtivā bhagavatā saddhiṃ sammodiṃsu. sam-  
modaniyaṃ kathaṃ sārāṇiyaṃ vītisāretvā ekamantaṃ  
nisīdiṃsu. oṭṭhaddho'pi licchavī mahatīyā licchavipa-  
risāya saddhiṃ yena bhagavā tenupasaṅkami. upa-  
saṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ ni-  
sīdi. ekamantaṃ nisinno kho oṭṭhaddho licchavī bha-  
gavantaṃ etadavoca:

10. Formerly, O Bhante, a day before, Sunakkhatta, son of the Licchavis, approached me. Having approached me, he said this: “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?"

"purimāni bhante divasāni purimatarāni sunakkhatto licchaviputto yenāhaṃ tenupasaṅkami. upasaṅkami-tvā maṃ etadavoca: 'yadagge ahaṃ mahāli, bhagavantam upanissāya 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 asannāni"?ti.

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."

"santāneva kho mahāli sunakkhatto licchaviputto dibbāni saddāni nāssosi piyarūpāni kāmūpasamhitāni rajanīyāni no asannāni"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?"

"ko nu kho bhante hetu ko paccayo, yena santāneva sunakkhatto licchaviputto dibbāni saddāni nāssosi piyarūpāni kāmūpasamhitāni rajanīyāni no asantānī?"ti.

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.

"idha mahāli bhikkhuno puratthimāya disāya ekaṃsa-

bhāvito samādhi hoti dibbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dibbānaṃ saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. so puratthimāya disāya ekaṃsabhāvite samādhimhi dibbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, 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 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.

puna ca param mahāli bhikkhuno dakkhiṇāya disāya ekamsabhāvito samādhi hoti dibbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dibbānaṃ saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. so dakkhiṇāya disāya ekamsabhāvite 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 saddāni suṇāti piyarūpāni kāmūpasamhitāni rajanīyāni. taṃ kissa hetu: evaṃ hetam mahāli hoti bhikkhuno dakkhiṇāya disāya ekamsabhāvite samādhimhi dibbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dibbānaṃ saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ.

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 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.

puna ca param mahāli bhikkhuno pacchimāya disāya ekamsabhāvito samādhi hoti dibbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dibbānaṃ saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. so pacchimāya disāya ekamsabhāvite samādhimhi dibbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dibbānaṃ saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. pacchi-

māya 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, no ca kho dibbānaṃ saddānaṃ savaṇāya 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 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 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.

puna ca param mahāli bhikkhuno uttarāya disāya ekaṃ-  
 sabhāvito samādhi hoti dībbānaṃ rūpānaṃ dassanāya  
 piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca  
 kho dībbānaṃ saddānaṃ savaṇāya piyarūpānaṃ kāmū-  
 pasamhitānaṃ rajanīyānaṃ. so uttarāya disāya ekaṃ-  
 sabhāvite samādhimhi dībbānaṃ rūpānaṃ dassanāya  
 piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca  
 kho dībbānaṃ saddānaṃ savaṇāya piyarūpānaṃ kāmū-  
 pasamhitānaṃ rajanīyānaṃ. uttarāya disāya dīb-  
 bāni rūpāni passati piyarūpāni kāmūpasamhitāni ra-  
 janīyāni, no ca kho dībbāni saddāni suṇāti piyarūpāni  
 kāmūpasamhitāni rajanīyāni. taṃ kissa hetu: evaṃ  
 he taṃ mahāli hoti bhikkhuno uttarāya disāya ekaṃ-  
 sabhāvite samādhimhi dībbānaṃ rūpānaṃ dassanāya  
 piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca  
 kho dībbānaṃ saddānaṃ savaṇāya piyarūpānaṃ kāmū-  
 pasamhitānaṃ rajanīyānaṃ.

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, above, below and across, but not for the hear-  
 ing 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.

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

**18.** Here, O Mahali, a bhikkhu develops a unimodal samadhi for the hearing of divine sounds that are en-

ting, 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.

idha mahāli bhikkhuno puratthimāya disāya ekaṃsa-  
bhāvito samādhi hoti dībbānaṃ saddānaṃ savaṇāya  
piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca  
kho dībbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmū-  
pasamhitānaṃ rajanīyānaṃ. so puratthimāya di-  
sāya ekaṃsabhāvite samādhimbhi dībbānaṃ saddā-  
naṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ raja-  
nīyānaṃ, no ca kho dībbānaṃ rūpānaṃ dassanāya pi-  
yarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. purat-  
thimāya disāya dībbāni saddāni suṇāti piyarūpāni kāmū-



mūpasamhitāni rajanīyāni, no ca kho dibbāni rūpāni passati kāmūpasamhitāni rajanīyāni. taṃ kissa hetu? evaṃ hetam mahāli hoti bhikkhuno puratthimāya di-sāya ekamsabhāvite 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 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.

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

**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, 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.

puna ca param 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 hetam mahāli hoti bhikkhuno pacchimāya disāya ekaṃsabhāvite samādhimbhi dībbānaṃ saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dībbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ 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 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.

puna ca paraṃ mahāli bhikkhuno uttarāya disāya ekaṃ-  
sabhāvito samādhi hoti dibbānaṃ saddānaṃ savaṇāya  
piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca  
kho dibbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmū-  
pasamhitānaṃ rajanīyānaṃ. so uttarāya disāya ekaṃ-  
sabhāvite samādhimhi dibbānaṃ saddānaṃ savaṇāya  
piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca  
kho dibbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmū-

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

puna ca param 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 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.** 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, 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.

idha mahāli bhikkhuno puratthimāya disāya ubhayam-sabhāvito samādhi hoti dibbānañca rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, dibbānañca saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. so puratthimāya disāya ubhayamsabhāvite samādhimbhi dibbānañca rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, dibbānañca 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 dibbānañca rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, dibbānañca saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ.

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 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.

puna ca param mahāli bhikkhuno dakkhiṇāya disāya ubhayaṃsabhāvito samādhi hoti dibbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, dibbānaṃ saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. so dakkhiṇāya disāya ubhayaṃsabhāvite samādhimhi dibbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, dibbānaṃ saddānaṃ savaṇāya piyarū-



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

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.

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

**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.

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

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, 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.

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

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

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 sunakkhatto licchaviputto dibbāni saddāni nāssosi piyarūpāni kāmūpasamhitāni 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 samādhibhāvanānaṃ sacchikiri-yāhetu bhikkhu bhagavati brahmacariyaṃ carantī"ti.

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

opment 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.”

na kho mahāli, etāsaṃ samādhībhāvanānaṃ sacchikiri-yāhetū bhikkhū mayi brahmacariyaṃ caranti. atthi kho mahāli, aññe'va dhammā uttaritarā ca pañītatarā ca yesaṃ sacchikiri-yāhetu bhikkhū mayi brahmacariyaṃ carantīti.

**32.** “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?”

katame pana te bhante dhammā uttaritarā ca pañītatarā ca, yesaṃ sacchikiri-yāhetu bhikkhū bhagavati brahmacariyaṃ carantīti.

**34.** 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.

idha mahāli, bhikkhū tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanno hoti avinipātadhammo niyato sambodhipa-rāyaṇo. ayaṃ'pi kho mahāli, dhammo uttaritaro ca pa-ṇītataro ca yassa sacchikiriyāhetu bhikkhū mayi brahmacariyaṃ caranti.

**36.** 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.

puna ca' param mahāli, bhikkhū tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadā-gāmī hoti sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karoti. ayampi kho mahāli, dhammo uttaritaro ca paṇītataro ca yassa sacchikiriyāhetu bhikkhu mayi brahmacariyaṃ caranti.

**38.** 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.

puna ca'param mahāli, bhikkhu orambhāgiyānaṃ saṃ-  
yojanānaṃ parikkhayā opapātiko hoti tattha parinib-  
bāyī anāvattidhammo tasmā lokā. ayampi kho mahāli,  
dhammo uttaritaro ca paṇītataro ca yassa sacchikiri-  
yāhetu mayi brahmacariyaṃ caranti.

**40.** 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.”

puna ca'param mahāli, bhikkhu āsavānaṃ khayā anā-  
savaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme  
sayam abhiññā sacchikatvā upasampajja viharati. ayampi  
kho mahāli, dhammo uttaritaro ca paṇītataro ca yassa  
sacchikiriyaṃ hetu bhikkhu mayi brahmacariyaṃ caranti.  
ime kho te mahāli dhammā uttaritarā ca paṇītatarā  
ca yesam sacchikiriyaṃ hetu bhikkhū mayi brahmacari-  
yaṃ caranti”ti.

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



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

44. "There is a path, O Mahali, there is a means for progress for the realization of these dhammas."

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

46. "But, O Bhante, what is the path, what is the means for progress for the realization of these dhammas?"

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

48. "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."

"ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ? sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsatī sammāsamādhi. ayaṃ kho mahāli maggo ayaṃ paṭipadā, etesaṃ sacchikiriyāya.

