

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

0.0.1 mahālisuttam

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 bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato: 'iti'pi so bhagavā ahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathī satthā deva-

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, 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 Kos-

manussānaṃ buddho bhagavā'ti. so imaṃ lokaṃ sadevakaṃ samā-rakaṃ sabrahmakāṃ sassamaṇabrāhmaṇiṃ pajāṃ sadevamanu-saṃ sayāṃ abhiññā sacchikatvā pavedeti. so dhammaṃ deseti ādikalyāṇaṃ majjhe-kalyāṇaṃ pariyosāna-kalyāṇaṃ sātthaṃ sa-byañjanaṃ kevalapari-puṇṇaṃ parisuddhaṃ brahmacariyaṃ pakā-seti. sādhu kho pana tathārūpānaṃ arahataṃ dassanaṃ hotī'ti.

atha kho te kosalakā ca brāhmaṇadūtā mā-gadhakā ca brāhma-ṇadūtā yena mahāva-naṃ kūṭāgārasālaṃ tenupasaṅkamimsu. tena kho pana samayena āyasmā nāgito bhagavato upatṭhāko hoti. atha kho te ko-

alan 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 [thinking]: “Only having seen that Auspicious Gotama will we go.”

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

salakā ca brāhmaṇa-
dūtā māgadhakā ca
brāhmaṇadūtā yenā-
yasmā nāgito tenupa-
saṅkamimsu. upasañ-
kamtivā āyasmantaṃ
nāgiṇaṃ etadavocaṃ:
"kahaṃ nu kho bho
nāgita, etarahi so bha-
vaṃ gotamo viharati?
dassanakāmā hi ma-
yaṃ taṃ bhavantaṃ
gotamanti. "akālo kho
āvuso bhagavantaṃ
dassanāya. paṭisallīno
bhagavā"ti. atha kho
te kosalakā ca brāhma-
ṇadūtā māgadhakā
ca brāhmaṇadūtā tat-
theva ekamantaṃ ni-
sīdimsu: "disvā'va
mayaṃ taṃ bhavan-
taṃ gotamaṃ gamis-
sāmā"ti.

oṭṭhaddho'pi licchavī
mahatīyā licchavipari-
sāya saddhiṃ yena ma-
hāvanaṃ kūṭāgārasa-

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.”

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.”

lam yenāyasmā nāgito tenupasaṅkami. upasaṅkamitvā āyasman-taṃ nāgitaṃ abhivādetvā ekamantaṃ aṭṭhāsi. ekamantaṃ ṭhito kho oṭṭhaddho'pi licchavī āyasmantaṃ nāgitaṃ etadavoca: "kaḥaṃ nu kho bhante nāgita, etarahi so bhagavā viharati arahāṃ sammāsambuddho? dassana-kāmā hi mayaṃ taṃ bhagavantaṃ arahantaṃ sammāsambudhanti."

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

5. So then, by which way [led to] the venerable Nagita, by that way Siha the novice approached. Having approached 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 sama-
 ṇuddeso yenāyasmā
 nāgito tenupasaṅkami.
 upasaṅkamtivā āya-
 smantaṃ nāgitaṃ abhi-
 vādetvā ekamantaṃ
 aṭṭhāsi. 'ekamantaṃ
 t̥hito kho sīho sama-
 ṇuddeso āyasmantaṃ
 nāgitaṃ etadavoca:
 ete bhante kassapa,
 sambahulā kosalakā
 ca buhmaṇadūtā mā-
 gadhakā ca brāhmaṇa-
 dūtā idhūpasaṅkantā
 bhagavantaṃ dassa-
 nāya. oṭṭhaddho'pi
 licchavi mahatiyā lic-
 chaviparisāya saddhiṃ
 idhūpasaṅkanto bha-
 gavantaṃ dassanāya.
 sādhu bhante kassapa
 labhataṃ esā janatā
 bhagavannaṃ dassa-
 nāyā'ti.

6. “Well then Siha, you just inform the Auspicious One.” “Yes, Bhante.” Siha the novice, having replied

'tena hi sīha, tvaññeva
 bhagavato ārocehīti'.
 'evaṃ bhante'ti kho
 sīho samaṇuddeso āya-

to the venerable 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."

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

smato nāgitassa paṭisutvā yena bhagavā tenupasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ aṭṭhāsi. ekamantaṃ t̥hito kho sīho samaṇuddeso bhagavantam etadavoca: "ete bhante sambahulā kosalakā ca brāhmaṇadūtā māgadhakā ca brāhmaṇadūtā idhūpasaṅkantā bhagavantam dassanāya, oṭṭhaddho'pi licchavī mahatīyā licchaviparisāya saddhiṃ idhūpasaṅkanto bhagavantam dassanāya. sādhu bhante labhatam esā janatā bhagavantam dassanāya"ti.

"tena hi sīha vihārapacchāyāyaṃ āsanam paññāpehī"ti.

"evaṃ bhante'ti kho sīho samaṇuddeso bha-

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.

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 Licchavī 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:

gavato paṭissutvā vi-
hārapacchāyāyaṃ āsa-
naṃ paññāpesi. atha
kho bhagavā vihārā
nikkhamma vihārapac-
chāyāyaṃ paññatte
āsane nisīdi.

atha kho te kosalakā
ca brāhmaṇadūtā mā-
gadhakā ca brāhmaṇa-
dūtā yena bhagavā te-
nupasaṅkamiṃsu. upa-
saṅkamitvā bhagavatā
saddhiṃ sammodiṃsu.
sammodanīyaṃ ka-
thaṃ sārāṇīyaṃ vīti-
sāretvā ekamantaṃ ni-
sīdiṃsu. oṭṭhaddho'pi
licchavī mahatīyā lic-
chaviparisāya saddhiṃ
yena bhagavā tenupa-
saṅkami. upasaṅka-
mitvā bhagavantaṃ
abhivādetvā ekaman-
taṃ nisīdi. ekamantaṃ
nisinno kho oṭṭhaddho
licchavī bhagavantaṃ
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?”

11. “There are, O Mahali, also divine sounds that are enticing, connected with sensual desires, provocative of lust, that Sunakkhatta, son

"purimāni bhante divasāni purimatarāni sunakkhatto licchaviputto yenāhaṃ tenu-pasaṅkami. upasaṅkamitvā maṃ etadavoca: 'yadagge ahaṃ mahāli, bhagavantam upanissāya viharāmi na ciraṃ tīṇi vassāni, dībhāni hi kho rūpāni passāmi piyarūpāni kāmūpasamhitāni rajanīyāni. no ca kho dībhāni saddāni suṇāmi piyarūpāni kāmūpasamhitāni rajanīyāni"ti. santāneva nu kho bhante sunakkhatto licchaviputto dībhāni saddāni nāssosi piyarūpāni kāmūpasamhitāni rajanīyāni udāhu asannāni"?ti.

"santāneva kho mahāli sunakkhatto licchaviputto dībhāni saddāni nāssosi piyarūpāni kāmū-

of the Licchavis cannot hear. It is not [the case that] there are not.”

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

mūpasamhitāni rajanīyāni no asannānī”ti.

"ko nu kho bhante
hetu ko paccayo, yena
santāneva sunakkhatto
licchaviputto dibbāni
saddāni nāssosi piya-
rūpāni kāmūpasam-
hitāni rajanīyāni no
asantānī?"ti.

"idha mahāli bhikkhuno
puratthimāya disāya
ekaṃsabhāvito samā-
dhi hoti dibbānaṃ rū-
pānaṃ dassanāya piya-
rūpānaṃ kāmūpasam-
hitānaṃ rajanīyānaṃ,
no ca kho dibbānaṃ
saddānaṃ savaṇāya
piyarūpānaṃ kāmūpa-
samhitānaṃ rajanīyā-
naṃ. so puratthimāya
disāya ekaṃsabhāvite
samādhimhi dibbānaṃ
rūpānaṃ dassanāya

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 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.

14. Furthermore, O Mahali, a bhikkhu develops a uni-

piyarūpānaṃ kāmū-
pasamhitānaṃ rāja-
nīyānaṃ, no ca kho
dibbānaṃ saddānaṃ
savaṇāya piyarūpānaṃ
kāmūpasamhitānaṃ
rajanīyānaṃ. puratthi-
māya disāya dibbāni
rūpāni passati piya-
rūpāni kāmūpasamhi-
tāni rajanīyāni, no ca
kho dibbāni saddāni
suṇāti piyarūpāni kāmū-
pasamhitāni rajanī-
yāni. taṃ kissa hetu:
evaṃ hetam mahāli
hoti bhikkhuno purat-
thimāya disāya ekaṃ-
sabhāvite samādhimhi
dibbānaṃ rūpānaṃ
dassanāya piyarūpā-
naṃ kāmūpasamhitā-
naṃ rajanīyānaṃ, no
ca kho dibbānaṃ sad-
dānaṃ savaṇāya piya-
rūpānaṃ kāmūpasam-
hitānaṃ rajanīyānaṃ.

puna ca param mahāli

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. 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

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 saddāni suṇāti piyarūpāni kāmūpasamhitāni rajanīyāni. taṃ kissa hetu: evaṃ hetam mahāli

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, connected with sensual desires, provocative of lust in the western direction, but not for the hearing of divine sounds that are

hoti bhikkhuno dakkhi-
ṇāya disāya ekaṃsa-
bhāvite samādhimhi
dibbānaṃ rūpānaṃ
dassanāya piyarūpā-
naṃ kāmūpasamhitā-
naṃ rajanīyānaṃ, no
ca kho dibbānaṃ sad-
dānaṃ savaṇāya piya-
rūpānaṃ kāmūpasam-
hitānaṃ rajanīyānaṃ.

puna ca paraṃ mahāli
bhikkhuno pacchimāya
disāya ekaṃsabhāvito
samādhi hoti dibbā-
naṃ rūpānaṃ dassa-
nāya piyarūpānaṃ kāmūpasamhitānaṃ ra-
janīyānaṃ, no ca kho
dibbānaṃ saddānaṃ
savaṇāya piyarūpānaṃ
kāmūpasamhitānaṃ
rajanīyānaṃ. so pac-
chimāya disāya ekaṃ-
sabhāvite samādhimhi
dibbānaṃ rūpānaṃ
dassanāya piyarūpā-
naṃ kāmūpasamhitā-
naṃ rajanīyānaṃ, no

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 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.

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

ca kho dibbānaṃ sad-dānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. pacchimāya disāya dibbāni rūpāni passati piyarūpāni kāmūpasamhitāni rajanīyāni, no ca kho dibbāni sad-dāni 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 sad-dānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ.

puna ca param mahāli bhikkhuno uttarāya disāya ekamsabhāvito samādhi hoti dibbānaṃ rūpānaṃ dassa-

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

nāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dibbānaṃ saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. so uttarāya disāya ekamsabhāvite samādhimhi dibbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dibbānaṃ saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. 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

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

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

puna ca paraṃ 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

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.

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

rajanīyānaṃ, uddhamadho tiriyaṃ dībhāni rūpāni passati piyarūpāni kāmūpasamhitāni rājanīyāni no ca kho dībhāni saddāni suṇāti piyarūpāni kāmūpasamhitāni rājanīyāni. taṃ kissa hetu? evaṃ hetuṃ mahāli bhikkhuno uddhamadho tiriyaṃ ekaṃsabhāvito samādhi hoti dībhānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rājanīyānaṃ, no ca kho dībhānaṃ saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rājanīyānaṃ.

idha mahāli bhikkhuno puratthimāya disāya ekaṃsabhāvito samādhi hoti dībhānaṃ saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rājanīyānaṃ, no ca kho dībhānaṃ

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,

rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. so puratthimāya disāya ekaṃsabhāvite samādhimbhi dibbānaṃ saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ 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 he taṃ mahāli hoti bhikkhuno puratthimāya disāya ekaṃsabhāvite samādhimbhi dibbānaṃ saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho

ing, 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, 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

dibbānaṃ rūpānaṃ
dassanāya piyarūpā-
naṃ kāmūpasamhitā-
naṃ rajanīyānaṃ.

puna ca param mahāli
bhikkhuno dakkhiṇāya
disāya ekamsabhāvito
samādhi hoti dibbā-
naṃ saddānaṃ sava-
ṇāya piyarūpānaṃ kāmū-
pasamhitānaṃ ra-
janīyānaṃ, no ca kho
dibbānaṃ rūpānaṃ
dassanāya piyarūpā-
naṃ kāmūpasamhi-
tānaṃ rajanīyānaṃ.
so dakkhiṇāya disāya
ekamsabhāvite samā-
dhibhi dibbānaṃ
saddānaṃ savaṇāya
piyarūpānaṃ kāmū-
pasamhitānaṃ rajanī-
yānaṃ, no ca kho dib-
bānaṃ rūpānaṃ das-
sanāya piyarūpānaṃ
kāmūpasamhitānaṃ
rajanīyānaṃ. dakkhi-
ṇāya disāya dibbāni

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

saddāni suṇāti piyarūpāni kāmūpasamhitāni rajanīyāni, no ca kho dibbāni rūpāni passati kāmūpasamhitāni rajanīyāni. taṃ kissa hetu? evaṃ he taṃ mahāli hoti bhikkhuno dakkhiṇāya disāya ekamsabhāvite samādhimbhi dibbānaṃ saddānaṃ savanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dibbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ.

puna ca paraṃ mahāli bhikkhuno pacchimāya disāya ekamsabhāvito samādhi hoti dibbānaṃ saddānaṃ savanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dibbānaṃ rūpānaṃ dassanāya piyarūpā-

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

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

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 direc-

dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ.

puna ca paraṃ mahāli bhikkhuno uttarāya disāya ekasabhāvito samādhi hoti dibbānaṃ saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dibbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. so uttarāya disāya ekasabhāvite samādhim-bhi dibbānaṃ saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dibbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. uttarāya disāya dibbāni saddāni suṇāti piyarūpāni kāmūpasamhitāni rajanīyāni, no

tion, 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 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

ca kho dībbāni rūpāni passati kāmūpasamhitāni rajanīyāni. taṃ kissa hetu? evaṃ he-taṃ mahāli hoti bhikkhuno uttarāya disāya ekaṃsabhāvite samādhimbhi dībbānaṃ saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dībbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ.

puna ca paraṃ mahāli bhikkhuno uddhamadho tiriyaṃ ekaṃsabhāvito samādhi hoti dībbānaṃ saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dībbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. so uddhamadho tiri-

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.

yaṃ 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 hetaṃ 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

uiddha mahāli bhikkhuno puratthimāya disāya ubhayamaṣabhāvito samādhi hoti dibbānañca rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, dibbānañca saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. so puratthimāya disāya ubhayamaṣabhāvite samādhimhi 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

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

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

puna ca param mahāli bhikkhuno dakkhiṇāya disāya ubhayaṃsabhāvito samādhi hoti dibbānañca rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, dibbānañca saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. so dakkhiṇāya disāya ubhayaṃsabhāvite samādhimbhi dibbānañca

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.

25. Furthermore, O Mahali, a bhikkhu develops a bi-

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 kāmūpasamhitāni rajanīyāni. taṃ kissa hetu? evaṃ hetam mahāli hoti bhikkhuno dakkhiṇāya disāya ubhayasambhāvite samādhimbhi dibbānañca rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, dibbānañca saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ.

puna ca param mahāli bhikkhuno pacchimāya

modal 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

disāya ubhayamsabhā-vito samādhi hoti dibbānañca rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, dibbānañca saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. so pacchimāya disāya ubhayamsabhāvite 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 hetam mahāli hoti bhikkhuno pacchi-

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.

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 sen-

māya disāya ubhayam-sabhāvite samādhim-bhi dibbānañca rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, dibbānañca saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ.

puna ca param mahāli bhikkhuno uttarāya disāya ubhayamsabhāvito samādhi hoti dibbānañca rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, dibbānañca saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. so uttarāya disāya ubhayam-sabhāvite samādhim-bhi dibbānañca rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, dibbānañca saddānaṃ

sual 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

savaṇāya piyarūpānaṃ
kāṃūpasamhitānaṃ
rajanīyānaṃ. uttarāya
disāya dibbāni ca rū-
pāni passati piyarū-
pāni kāṃūpasamhitāni
rajanīyāni, dibbāni ca
saddāni suṇāti piyarū-
pāni kāṃūpasamhitāni
rajanīyāni. taṃ kissa
hetu? evaṃ hetam ma-
hāli hoti bhikkhuno
uttarāya disāya ubha-
yaṃsabhāvite samā-
dhimbhi dibbānaṃ
rūpānaṃ dassanāya
piyarūpānaṃ kāṃū-
pasamhitānaṃ raja-
nīyānaṃ, dibbānaṃ
saddānaṃ savaṇāya
piyarūpānaṃ kāṃūpa-
samhitānaṃ rajanīyā-
naṃ.

puna ca param mahāli
bhikkhuno uddhama-
dho tiriyaṃ ubhayaṃ-
sabhāvito samādhi
hoti dibbānaṃ rū-
pānaṃ dassanāya piya-

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

rūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, dibbānaṃca saddānaṃ savaṇāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. so uddhamadho tiriyaṃ ubhayamsabhāvite samādhi hoti dibbānaṃca rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, dibbānaṃca 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 ubhayamsabhāvite samādhi hoti dibbānaṃca rūpānaṃ dassanāya

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 pu-

piyarūpānaṃ kāmū-pasaṃhitānaṃ rajanīyānaṃ, dibbānañca saddānaṃ savaṇāya piyarūpānaṃ kāmūpa-saṃhitānaṃ rajanīyānaṃ.

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

"etāsaṃ nūna bhante samādhībhāvanānaṃ sacchikiriyāhetu bhikkhu bhagavati brahmācariyaṃ carantī"ti.

na kho mahāli, etāsaṃ samādhībhāvanānaṃ sacchikiriyāhetū bhik-

rity 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.”

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?”

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.

khū mayi brahmacariyaṃ caranti. atthi kho mahāli, aññe'va dhammā uttaritarā ca paṇītatarā ca yesaṃ sacchikiriyāhetu bhikkhū mayi brahmacariyaṃ carantīti.

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

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.

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.

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

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

puna ca' param 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.

of purity under me.

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."

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

44. "There is a path, O Ma-

puna ca'param mahāli, bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayama 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 paṇītarā ca yesaṃ sacchikiriyāhetu bhikkhū mayi brahmacariyaṃ carantī"ti.

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

"atthi kho mahāli, at-

hali, there is a means for progress for the realization of these dhammas.”

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

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.”

thi paṭipadā, etesaṃ dhammānaṃ sacchikiriyaṃ”ti.

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

"ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ? sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsatī sammāsamādhī. ayaṃ kho mahālī maggo ayaṃ paṭipadā, etesaṃ sacchikiriyaṃ.

