Abstract of thesis entitled

“Sampasādanīyasuttavaṇṇanā: An Annotated Translation and A Critical Study”

Submitted by
Jnan Nanda
(Jnanananda Tanchangya)
For the Degree of Doctor of Philosophy
at The University of Hong Kong
in July 2019

This project is divided into two parts. The first part is an investigation of two of the sixteen ānuttariya-s (unsurpassable-s/excellences) of the Buddha elaborated by Sāriputta in the Sampasādanīya-sutta; namely, bhassa-samācārā (the Buddha’s excellence in discoursing on proper conduct in speech) and on sassatavāda (the Buddha’s excellence in discoursing with regard to the eternalist doctrines). In the chapter on bhassa-samācārā, its four components have been critically examined in comparison with the components of sammā vācā in order to point out how the Buddha’s proper conduct in speech is distinct from sammā vācā, which is prescribed for his disciples, and his skill in discoursing on the topic. And, in the chapter on Sassatavāda versus Ucchedavāda, the core teachings of eternalism and materialism have been critically evaluated followed by the Buddhist critiques of the both. Canonical evidences point that the Buddha had different attitudes towards eternalism and materialism, although he completely rejected the two. This part of the study primarily investigates why the Buddha was different in his attitudes towards Sassatavāda and Ucchedavāda.

The second part of the project is an annotated translation of the Sampasādanīyasuttavaṇṇanā, the commentary on the Sampasādanīya-sutta. In the course of the translation, which is carried out mainly based on the Pali Text Society edition, the Burmese, the Sinhala and the Thai editions are examined to identify their variations and errata within in order to present the meaning of the text accurately and articulately. Wherever required, canonical and commentarial
explanations of key terms of the text are provided in footnotes as annotations, followed by critical views of contemporary scholars. Although several studies on the qualities of the Buddha have been produced, however, there have not been sufficient research on the sixteen ānuttariya-s. On the other hand, the translation of the commentary is the first ever English translation. Therefore, both the study and the translation serve as significant source for the study of the Buddha’s intellectual qualities, particularly the sixteen ānuttariya-s.
Sampasādanīyasuttavaṇṇanā:
An Annotated Translation and A Critical Study

By
Jnan Nanda
(Jnanananda Tanchangya)

A thesis submitted in partial fulfilment of the requirements for
the Degree of Doctor of Philosophy
at The University of Hong Kong.

July 2019
Declaration

I declare that this thesis represents my own work, except where due acknowledgement is made, and that it has not been previously included in a thesis, dissertation or report submitted to this University or to any other institution for a degree, diploma or other qualifications.

Signed ..................................................

Jnan Nanda

(Jnanananda Tanchangya)
Acknowledgement

This work is dedicated to all the teachers who have taught me since my primary education level. Their support and guidance have been integral parts of my journey to the present stage.

Venerable Professor K.L. Dhammajoti, my ācariya since 1999, continues to be the guiding light for me. Under his strict care and guidance, I reached this stage. I remain most grateful to him who has been a teacher like a parent. At the same time, I also humbly remember all the kind supporters who have supported me and my community, and wish their well-being.

After the completion of my MA degree, Prof. T. Endo and Prof. Guang Xing encouraged me to pursue my PhD in Pāli commentaries, an area less studied and needs urgent scholastic attention. And, this project has been completed under their supervision. I am very grateful to both professors for their kind guidance and support during my studies at HKU. On several occasions, I sought Prof. G.A. Somaratne’s advice on some difficult points and received useful comments. Prof. G.T. Halkias’ advices and encouragements greatly helped me to keep myself active and going forward during the course of this research. I am also grateful to both professors.

Ven. Prof. M. Wijithadhamma, the Head of the Department of Pāli and Buddhist Studies of the University of Sri Jayawardenapura in Sri Lanka, read a draft of my translation of the Sampasādanīyasuttavaṇṇanā and also provided valuable explanations. I also received valuable advices from Prof. Y. Karunadasa during my study at HKU. I am also very thankful to both Professors.

There were no available romanized versions of the Sinhala and the Thai editions of the Sampasādanīyasuttavaṇṇa. Ven. Ānanda (Dilokānanda), a PhD candidate at the Mahidol University in Thailand, romanized the Thai edition for me. I am very thankful to him for his kind help. Ven. Derangala Kusalāṇa, a friend and batchmate during my study at the University of Peradeniya in Sri Lanka, kindly
agreed to romanize the Sinhala edition. I am also very grateful to him for his kind help and continuous friendship. My thanks are also to Ven. Asgiriye Seelananda, former MA student at HKU, for revising the romanized draft of the Sinhala edition.

I am thankful to Ven. Sumana (Sabin Maharjan) from Nepal, an MPhil student at HKU, for kindly helping me in various ways during my PhD study: including revising the romanized version of the Sinhala edition of the *Sampasādaniya-suttavāna*, proofreading the chapters and pointing out several typos, and also reading the Sinhala translation of the *Sampasādaniyasuttavāna* for me. I am also thankful to Ven. Dr. Amrita Nanda, Dr. Tony (Ka Meng Chui) and Ven. Dr. Yin De (Rao Lide) for their friendship and kind support.

Several friends, too many to mention, have helped and supported me in various ways during my research. I am thankful to all. During the initial stage of my PhD study, Suchita Tanchangya provided much mental support and encouragement. I am also thankful to her. The staff of the HKU Centre of Buddhist Studies and the Arts Faculty have been very kind in assisting us to continue our research smoothly. My thanks are also to all of them.
# Table of Contents

Declaration .................................................................................................................... i
Acknowledgement ....................................................................................................... iii–iv
Table of Contents ....................................................................................................... v–vii
Abbreviations ........................................................................................................... ix–xi

## Part One:

### A Critical Study

Chapter One:

Introduction .................................................................................................................... 3–29
  1.1. The *Sampasādanīya-sutta* and Its Commentary (*Aṭṭhakthā*) ................ 3
  1.2. The Buddha on Sāriputta: The Master Disciple Relationship ............... 15
  1.3. The Significance of the Translation and the Study ................................. 19
  1.4. The Methodology and the Scope of the Translation and
      the Study ........................................................................................................... 24
  1.5. Remarks on the PTS, CS, SHB and Thai Editions of the
      *Sampasādanīyasuttavanṇanā* ................................................................. 27

Chapter Two:

*Bhassa-samācārā*: The Buddha’s Excellence in Discoursing
on Proper Conduct in Speech .................................................................................... 31–48
  2.1. Introduction ..................................................................................................... 31
  2.2. *Bhassa-samācārā* and *Sammā Vācā* ....................................................... 34
  2.3. The Buddha’s Excellence in Proper Conduct in Speech ....................... 42
  2.4. Concluding Remarks ..................................................................................... 47

Chapter Three:

*Sassatavāda* versus *Ucchedavāda* ........................................................................... 49–116
  3.1. Introduction ..................................................................................................... 49
  3.2. *Ucchedavāda* and *Sassatavāda* in General ........................................... 52
  3.2.1. *Ucchedavāda* ......................................................................................... 52
3.2.2. *Sassatavāda* ................................................................. 62
3.3. The Buddhist Criticism of *Sassatavāda* and *Ucchedavāda* .......... 78
3.4. *Sassatavāda* versus *Ucchedavāda* ..................................... 98
3.5. Conclusion ................................................................. 110
    3.5.1. Summary .............................................................. 110
    3.5.2. Concluding Remarks ............................................... 114

Part Two:

The Exegetical Exposition on the Faith Inspiring Discourse

Chapter Four: The Exegetical Exposition on the Faith Inspiring Discourse .......... 119–210
    4.1. The Exegetical Exposition on Sāriputta’s Lion’s Roar .............. 119
    4.2. The Exegetical Exposition on the Wholesome Factors ............ 150
    4.3. The Exegetical Exposition on the Sense-Bases .................... 155
    4.4. The Exegetical Exposition on the Modes of Conception .......... 156
    4.5. The Exegetical Exposition on the Modes of Mind-Reading ....... 158
    4.6. The Exegetical Exposition on the Attainment of Vision .......... 161
    4.7. The Exegetical Exposition on the Designation of Individuals ...... 165
    4.8. The Exegetical Exposition on the Efforts .......................... 170
    4.9. The Exegetical Exposition on the Ways of Progress ............. 170
    4.10. The Exegetical Exposition on the Proper Conduct in Speech ...... 172
    4.11. The Exegetical Exposition on the Proper Moral Conduct .......... 175
    4.12. The Exegetical Exposition on the Modes of Instructing ........... 180
    4.13. The Exegetical Exposition on the Knowledge
         of Liberating Others ...................................................... 180
    4.15. The Exegetical Exposition on the Knowledge of
         the Recollection of Past Lives ....................................... 182
    4.16. The Exegetical Exposition on the Knowledge on the Passing
         away and Rebirth of Beings ......................................... 183
    4.17. The Exegetical Exposition on the Modes of Psychic Powers ...... 184
4.18. The Exegetical Exposition on the Qualities of the Teacher
in Different Manners .................................................. 187
4.19. The Exegetical Exposition on the Preparation for Giving ........ 192
4.20. The Talk on the Disappearance of the Tipiṭaka ...................... 194
4.21. The Exegetical Exposition on the Disappearance
of the [Buddha’s] Dispensation ........................................ 197
4.22. The Exegetical Exposition on the Marvelous and Wonderful ...... 207

Appendix:
Sampasādanīyasuttaṇṇanā of the PTS Edition ......................... 211–242

Bibliography ........................................................................ 241–266
Primary Sources ................................................................. 241–251
Pāli Texts ........................................................................... 241
English Translation of Pāli and Sanskrit Texts ......................... 247
Sinhala translation of Pāli Texts ............................................ 253
Secondary Sources ............................................................. 253–268
Books .................................................................................. 253
Articles, Book Chapters and Entries in Journals, Books
and Encyclopedias ........................................................... 260
Dictionaries and Grammar Books ........................................... 267
# Abbreviations

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>Aṅguttara-nikāya</td>
</tr>
<tr>
<td>AA</td>
<td>Aṅguttara-nikāya Aṭṭhakathā (Manorathapūrāṇī)</td>
</tr>
<tr>
<td>Ap</td>
<td>Apadāna</td>
</tr>
<tr>
<td>ApA</td>
<td>Apadāna Aṭṭhakathā (Visuddhajanavilāsinī)</td>
</tr>
<tr>
<td>AṬ</td>
<td>Aṅguttara-nikāya Ṭīkā, Chaṭṭhasaṅgāyana edition</td>
</tr>
<tr>
<td>BD</td>
<td>The Book of Discipline (Vinaya Piṭaka)</td>
</tr>
<tr>
<td>BGS</td>
<td>The Book of the Gradual Sayings (Aṅguttara-nikāya)</td>
</tr>
<tr>
<td>BvA</td>
<td>Buddhavaṃsa Aṭṭhakathā (Madhuratthavilāsinī)</td>
</tr>
<tr>
<td>CarA</td>
<td>Cariyāpiṭaka Aṭṭhakathā (Paramatthadīpanī VII)</td>
</tr>
<tr>
<td>CDB</td>
<td>The Connected Discourses of the Buddha</td>
</tr>
<tr>
<td>Cf</td>
<td>compare</td>
</tr>
<tr>
<td>CS</td>
<td>Chaṭṭhasaṅgāyana edition (<a href="http://epalitipitaka.appspot.com">http://epalitipitaka.appspot.com</a>)</td>
</tr>
<tr>
<td>D</td>
<td>Dīgha-nikāya</td>
</tr>
<tr>
<td>DA</td>
<td>Dīgha-nikāya Aṭṭhakathā (Sumanāgalavilāsinī)</td>
</tr>
<tr>
<td>Dhp</td>
<td>Dhammapada</td>
</tr>
<tr>
<td>DhpA</td>
<td>Dhammapada Aṭṭhakathā (The Commentary on the Dhammapada)</td>
</tr>
<tr>
<td>Dhs</td>
<td>Dhammasaṅganī</td>
</tr>
<tr>
<td>DISF</td>
<td>Sampasādanīya Sutta: The Discourse That Inspires Serene Faith</td>
</tr>
<tr>
<td>DLB</td>
<td>Dialogues of the Buddha</td>
</tr>
<tr>
<td>DṬ</td>
<td>Dīgha-nikāya Ṭīkā (Dīghanikāyaṭṭhakathāṭīkā Līnatthavaṇṇanā)</td>
</tr>
<tr>
<td>f</td>
<td>forward page</td>
</tr>
<tr>
<td>ff</td>
<td>forward pages</td>
</tr>
<tr>
<td>ibid</td>
<td>same source/page</td>
</tr>
</tbody>
</table>
Itivuttaka

Itivuttaka Aṭṭhakathā (Paramatthadīpanī II)

The Commentary on Itivuttaka (English translation of Paramatthadīpanī II)

Journal of Buddhist Studies (Journal of the Centre for Buddhist Studies, Sri Lanka)

Journal of the Pali Text Society

Kathāvatthu [-ppakaraṇa]

Kathāvatthu Aṭṭhakathā

The Long Discourses of the Buddha

Milindapañha (Milindapañho)

Mahāniddesa Aṭṭhakathā (Saddhammapajjotikā)

Majjhima-nikāya

Majjhima-nikāya Aṭṭhakathā (Papañcasūdanī)

The Middle Length Discourses of the Buddha

The Middle Length Sayings

Majjhima-nikāya Ṭīkā, Chaṭṭhasaṅgāyana edition

The Mahāvagga (Vinaya Piṭakaṃ I)

note (e.g., n10 = note 10)

The Numerical Discourses of the Buddha

Netti-pakaraṇa

Netti-pakaraṇa Aṭṭhakathā

Netti-pakaraṇa Ṭīkā, Chaṭṭhasaṅgāyana edition

Pāli-English Dictionary, PTS

(http://dsal.uchicago.edu/dictionaries/pali/)

The Pali Text Society

Paṭisambhidāmagga

Paṭisambhidāmagga Aṭṭhakathā (Saddhammapakkāsinī)

Saṃyutta-nikāya

Saṃyutta-nikāya Aṭṭhakathā (Sāratthappakāsinī)

Suttanipāta

Suttanipāta Aṭṭhakathā (Paramatthajotikā II)

Saṃyutta-nikāya Ṭīkā, Chaṭṭhasaṅgāyana edition
SHB : Dīghanikāyatṭhakathāva (Simon Hewavitarne Bequest series)
Thai : Thai Edition of the Sumanagalavilāsinī (Dīghanikāyatṭhakathā)
TheraA : Theragāthā Aṭṭhakathā (Paramatthadīpanī I-III)
TheriA : Therīgāthā Aṭṭhakathā (Paramatthadīpanī VI)
UdA : Udāna
UdA : Udāna Aṭṭhakathā (Paramatthadīpanī I)
VibhA : Vibhaṅga
VibhA : Vibhaṅga Aṭṭhakathā (Sammohavinodanī)
VinA : Vinaya Piṭaka (Vinaya Piṭakam)
VinA : Vinaya Piṭaka Aṭṭhakathā (Samantapāsādikā)
VismE : The Path of Purification: Visuddhimagga
VvA : Vīmānavatthu Aṭṭhakathā (Paramattha-dīpanī IV)
Wheel : Wheel Publication Series, Buddhist Publication Society

Remarks:

- All the Pāli texts, unless otherwise stated, are of the Pali Text Society edition.
- All the ṭīkā-ś, except the Dīgha-nikāya ṭīkā-ś, are of the CS edition. In the footnote references, sutta titles and vagga-ś are mentioned, not page numbers.
- References in the footnote are as follows:
  - For primary texts:
  - For books and articles:
    author (publication year): page number (David (2005): 10).
- In footnote references for SHB and Thai, page numbers are given within brackets; e.g., SHB (5) means SHB edition, p. 5.
Part One

A Critical Study
Chapter One

Introduction

1.1. The *Sampasādanīya-sutta*¹ and Its Commentary (*Āṭṭhakathā*)

Establishing confidence² in the Buddha, the Dhamma³ and the *saṅgha* is a preliminary requisite in the Buddhist path to liberation. As the *Vīmaṃsaka-sutta* mentions, there could be several ways to establish such confidence.⁴ Likewise, Sāriputta, in the *Sampasādanīya-sutta*, articulates the sixteen ānuttariya-s (excellences) of the Buddha as the basis of his deep confidence in the Buddha. The discourse begins with Ānanda’s usual recital statement,⁵ after which, Sāriputta’s statement that the Buddha is the supreme among the *samaṇa*-s and *brāhmaṇa*-s of the past and future is recorded.⁶ The discourse then proceeds with an elaboration of the sixteen ānuttariya-s⁷ (excellences) of the Buddha by the chief disciple, in response to the former’s question. Sāriputta’s explanatory reply

¹ This is also known as Sāriputta’s Lion Roar (*sāriputta-sīhanāda*). For a detailed explanation on the definition of the name of the discourse ‘*sampasādanīya-sutta*’, see Piya Tan (2005): 105-106.
² Or ‘faith’.
³ When mentioned as ‘Dhamma’ (with capital ‘D’ and non-italic), it is meant the teachings of the Buddha. When mentioned as ‘dhamma’ (with simple ‘d’ and italic), it is meant ‘phenomenon’, ‘factors’, etc.
⁴ In the *Vīmaṃsaka-sutta*, the Buddha instructs the bhikkhus to investigate the Tathāgata on various subjects in accordance with the Dhamma, and then only they should have confidence in him (the Tathāgata), the Dhamma and the *saṅgha*. The Buddha continues that when confidence is established in such a way, supported with such reasons, terms and phrases rooted in vision and insight, that confidence is undefeatable by any recluse or brahmin or god or Māra or Brahmā or anyone in the world (…yassa kassaci bhikkhave imehi ākārehi imehi padehi imehi byaṅjanehi tathāgata saddhā nivīthā hoti mūlajātā patiṣṭhitā, evaṁ vuccati bhikkhave ākāravati saddhā dassanamālikā dalhā, asamhārīya samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmī). See M I: 317-320.
⁵ evaṁ me sutam …
⁶ evaṁ pasanno ahaṁ bhante bhagavatī, na cāhu na ca bhavissati na c’ etaraḥ vijjati añño samaṇo vā brāhmaṇo vā bhagavatā bhīyyo bhīññataro yaddiṁ sambodhiyanti. D III: 99.
⁷ For the sixteen ānuttariya-s, see below (p. 5 in this thesis), or D III: 102-113.
to the Buddha shows that his deep confidence in the Buddha is not a mere belief or appreciation in the Tathāgata, but it is based on wisdom, which derives from his deep understanding of the teachings of the master—as explained in the *Vimamsaka-sutta*.

Sāriputta’s statement that the Buddha is supreme among the *samaṇa*-s and *brāhmaṇa*-s of the past, present and future is responded by the Buddha to be lofty and bold as the chief disciple has not known the Awakened Ones of the past, their minds, conduct, teachings, wisdom, their mode of life and emancipation they attained.\(^8\) The disciple, admitting so, replies the Buddha that it is through the drift of the Dhamma\(^9\) he has known the Buddha and proclaimed thus. In his further elaboration, which is the main body of the *Sampasādanīya-sutta*, Sāriputta explains the sixteen excellences (*ānuttariya*-s), which the Buddha taught, and comprehending which the disciple established deep confidence in the master. Udāyī, who was listening to Sāriputta’s detailed reply to the Buddha, applauds him in hearing such an excellent explanation about the Tathāgata. The Buddha then instructs Udāyī to bear in mind what he has just heard from Sāriputta. The discourse concludes with the master commending Sāriputta’s explanation and his admonition to repeat his elaboration in front of other monks, nuns, lay male and female followers, who have not yet entered the path to spiritual progress and have doubt in the Tathāgata.

\(^8\) *ulārā kho te ayaṃ sāriputta āsabhī vācā bhāṣitā ... kim nu sāriputta ye te ahesuṃ atītaṃ addhānaṃ arahanto sammā-sambuddhā, sabbe te bhagavanto cetasā ceto paricca viditā, evam-sīlā te bhagavanto ahesuṃ iti pi, evam-dhammā ... evam-paññā ... evam-viharī ... evam-vimutto te bhagavanto ahesuṃ ...* D III: 99-100.

\(^9\) *dhammanvayo vidito.* D III: 100.
It is further reported that before proclaiming the Buddha to be supreme among the 
samaṇa-s and brāhmaṇa-s, Sāriputta has recalled his past existences up to the 
time of Anomadassi Buddha—during which he resolved to become a chief 
disciple of a Buddha in future.\(^{10}\) Subsequently, the chief disciple also surveyed his 
own virtues as regards sīla (morality), samādhi (equipoise) and paññā (wisdom), 
but could not see the depth of them, and thought that the extent of the all-
knowing-knowledge (sabbaññutañāna) he possesses is a fraction of that of the 
Buddha. Sāriputta, who is also said to be one possessing sāvaka-pāramī-ñāṇa (the 
knowledge of perfection of a disciple)—the highest knowledge among the 
disciples of the Buddha—then surveyed the all-knowing-knowledge of the 
Buddha, but could only foresee up to the Mahāvajira-ñāṇa\(^{11}\) of the Buddha.\(^{12}\) 
Even though he was one of the disciples possessing the highest knowledge, he 
could not completely see the full extent of the knowledge possessed by the 
Buddha, and therefore, he thought a samaṇa or a brāhmaṇa below his rank could 
not be higher than the Buddha, whose all-knowing-knowledge is so extensive that 
no disciple is able to know, not even himself or Moggallāna. This made him think 
that the Buddha, whose knowledge of the Dhamma is unfathomable, is supreme 
among the samaṇa-s and brāhmaṇa-s and his teachings are unsurpassable.\(^{13}\)

\(^{10}\) Cf. DA III: 874.

\(^{11}\) i.e., the knowledge of the great diamond (/thunderbolt). This is also said to be the insight 
knowledge (vipassanā-ñāṇa) of the all-knowing Buddha, which is uncommon to others, 
exceedingly profound, etc. For commentarial explanation on this, see AṬ (Tika-nipāta-ṭīkā, 
Mahāvaggo, Tikannasuttavaggo). 
For detail on the attainment of this knowledge, see also U. Ko Lay and U. Tin Lwin (2006): 221- 
225.

\(^{12}\) See U. Ko Lay’s Comments on Salient Points in the Sampasādaniya Sutta. For bibliographical 
reference of this article see Bibliography at the end of this thesis.

\(^{13}\) ibid.
In justifying that his statement mentioned earlier is based on his faith in the Buddha, which he established having comprehended the Dhamma taught by the teacher, Sāriputta, further responds to the Buddha by elaborating the sixteen ānuttariya-s in detail.

<table>
<thead>
<tr>
<th>Ānuttariya</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Kusala-dhamma-desanā</td>
<td>The discourse on [the seven sets of] wholesome factors (dhamma-s).</td>
</tr>
<tr>
<td>7. Padhāna-desanā</td>
<td>The discourse on the [seven] efforts (same as the seven awakening factors).</td>
</tr>
<tr>
<td>(same as satta-bojjhanga)</td>
<td></td>
</tr>
<tr>
<td>10. Purisa-sīla-samācāra-desanā</td>
<td>The discourse on a person’s proper moral conduct.</td>
</tr>
<tr>
<td>15. Cutūpapāta-ñāṇa-desanā</td>
<td>The discourse on the knowledge of the passing away and rebirth of beings.</td>
</tr>
</tbody>
</table>

14 For the convenience of itemization, the term ‘desanā’ is used along each ānuttariya as in CS here. However, ‘desanā’ is not mentioned in the PTS edition.
According to Nyanaponika Thera, these sixteen ānuttariya-s are peerless qualities of the Buddha’s teachings.\(^{15}\) He further states that they are also the justification of Sāriputta’s deep confidence in the Buddha. The sixteen ānuttariya-s\(^{16}\) vary in their scope and also could be studied in groups.

Elsewhere in the Sutta Piṭaka, various other ānuttariya-s are also mentioned. For example, the Saṅgīti-sutta mentions two groups of ānuttariya-s; in one list it’s three ānuttariya-s\(^{17}\) and in another six ānuttariya-s.\(^{18}\) Of the two lists mentioned in the Saṅgīti-sutta, only two ānuttariya-s—dassana\(^{19}\) and paṭipadā—are included in the list of the sixteen ānuttariya-s of the Sampasādaṇīya-sutta. However, dassana in the Sampasādaṇīya-sutta is mentioned as a samāpatti (= dassana-samāpatti), while in the Saṅgīti-sutta and the Aṅguttara Nikāya\(^{20}\) it is mentioned as ānuttariya (= dassanānuttariya). In the case of paṭipadā, the Sampasādaṇīya-sutta mentions it as paṭipadā—without ānuttariya—and in the Saṅgīti-sutta and the Aṅguttara Nikāya\(^{21}\) it is paṭipadānuttariya. Among the remaining, vimuttānuttariya occurs only in the list of three ānuttariya-s of the Saṅgīti-sutta in the whole Sutta Piṭaka, while the remaining of the list of six are

\(^{15}\) See Nyanaponika Thera (2008): 42.
\(^{16}\) These sixteen subjects have been rendered as the ‘sixteen unsurpassed/able [qualities]’ (ānuttariyam). See, for example, Piya Tan (2005): 107ff; T.W. Rhys Davids and C.A.F Rhys Davids (1921): 97ff; Maurice Walshe (1995): 418ff. Nyanaponika Thera renders ‘anuttariyam’ as ‘peerless qualities’ – see The Life of Sāriputta, Wheel No. 90/92. However, whether these sixteen could be considered as qualities is doubtful, as they more look like the Buddha’s expertise in explaining these sixteen topics of spiritual attainments.
\(^{17}\) dassanānuttariyaṃ, paṭipadānuttariyaṃ, vimuttānuttariyaṃ. D III: 219.
\(^{18}\) dassanānuttariyaṃ, savanānuttariyaṃ lābhānuttariyaṃ, sikkhānuttariyaṃ, pāricarīyānuttariyaṃ, anussatānuttariyaṃ. D III: 250. The same list is also mentioned in D III: 281; A III: 284.
\(^{19}\) Elsewhere in the sutta classification, dassana is mentioned with various other terms in different contexts. E.g., see M I: 7, 9 & 11; S III: 28, 29, 49.
\(^{20}\) A III: 284.
\(^{21}\) ibid.
found only in the Aṅguttara Nikāya as ānuttariya-s. In the Dasuttara-sutta, the Buddha states that the [list of six] ānuttariya-s are to be thoroughly learnt.

There are several discourses in the Pāli canon either in praise of or about the Buddha; some focusing on his physical qualities, some on his spiritual qualities and some on his ways of teaching the Dhamma in leading others to liberation. The Sampasādanīya-sutta is another such discourse, where one of his chief disciples expresses his deep conviction in the Buddha on the basis of what and how he teaches. The discourse is also said to be the justification of Sāriputta’s deep confidence in the Buddha. The subjects, which Sāriputta explains, in fact, are some of the core topics of early Buddhist spiritual advancement taught by the Buddha. The discourse is therefore a significant text in the study of the Buddha’s intellectual qualities found in the early Buddhist texts.

The content of the Sampasādanīya-sutta is also found in the Nālandā-sutta of the Samyutta Nikāya and as an episode in the Mahāparinibbāna-sutta of the Dīgha Nikāya. Scholars, such as K.R. Norman, G.C. Pande, Dipak Kumar Barua and Piya Tan, maintain that the Sampasādanīya-sutta is an elaboration of the episode

24 E.g., the Lakkkhaṇa-sutta (D III: 142-179) explains the physical characteristics of a great being, and in the Mahāparinibbāna-sutta (D II: 128-129), the Buddha’s humanly qualities are shown – in this section of the discourse, the Buddha asks for drinking water from Ānanda saying he is thirsty; in several other discourses, the disciples express their satisfaction in what the Buddha teaches. See also Guang Xing (2005: 7-18) and T. Endo (2002: 1-47) for detail studies on the qualities of the Buddha recorded in the early Buddhist texts.
26 As noticeable in the sutta, all the sixteen are intellectual, not physical.
27 S V: 159-161. The Nālandā-sutta, according to Piya Tan (2004: 86), is Sāriputta’s last conversation with the Buddha before the former’s parinibbāna.
28 D II: 81-83.
found in the *Mahāparinibbāna-sutta*. Both, the episode in the *Mahāparinibbāna-sutta* and the content of the *Nālandā-sutta*, which appears as shorter versions of the *Sampasādanīya-sutta*, too are attributed to Sāriputta as the author. However, G.C. Pande states Ānanda as the author of the *Sampasādanīya-sutta*, which is incorrect, as the text itself clearly states that it’s Sāriputta who declares the Buddha to be supreme among the *samaṇa*-s and *brāhmaṇa*-s. Moreover, as pointed out above, the *Nālandā-sutta* and the episode in the *Mahāparinibbāna-sutta* also attribute the authorship to Sāriputta, not Ānanda.

At present, there are five English translations of the discourse by different translators: T.W. and C.A.F. Rhys Davids (1921), Maurice Walshe (1995), the Burma Piṭaka Association (1999), Piya Tan (2005), and SuttaCentral (2018) respectively. The translators have provided various renderings of the title of the discourse, *Sampasādanīya-sutta*. T.W. and C.A.F. Rhys Davids translate it as *The Faith That Satisfied*, while Maurice Walshe and Piya Tan render it as *Serene Faith* and *The Discourse That Inspires Serene Faith* respectively. The Burma Piṭaka Association renders it as *Faith Inspiring Discourse*, while in the SuttaCentral it is provided as *Inspiring Confidence*. Nyanaponika also translates the title as *Faith-Inspiring Discourse*, similar to that of the Burma Piṭaka

---

Or, it may be the case the G.C. Pande is pointing at Ānanda as the author of the *sutta* for his recital during the first council held one hundred years after the Buddha’s *mahāparinibbāna*. However, it is totally incorrect to state that Ānanda is the author.
31 Although SuttaCentral has been online for some years, the final work was introduced in the early 2018. At this time, the present thesis was also at its final stage. As a result, the author did not have sufficient time to consult the site.
Association. However, the Nyanaponika’s rendering is earlier than that of the Burma Piṭaka Association.

Among the five translators of the text, only Piya Tan has made a short study on the title of the *sutta*. In his precise study, he examines the meaning of ‘sampasādanīya’ by breaking it into *saṃ* (prefix), *pasāda* (from √*sad*) and *niya* (gerundive suffix). Having observed the meanings of these terms provided by various scholars, 34 he states *sampasādanīya* to be a special sense of appreciation, which means “to feel appreciative” or “that which arouses gladness”. 35 According to him, Sāriputta’s exposition would lead the listener or the reader to appreciate the Buddha’s virtues. Thus, leading to his translation of the title of the text as *The Discourse That Inspires Serene Faith*. However, while this translation may present a better picture of Sāriputta’s exposition of the discourse, one may not agree with the grammar *The Discourse That Inspires Serene Faith*.

The Sanskrit and Pāli dictionaries have not differed much in their interpretations of ‘*pasāda*’ or ‘*pasādanīya*’. 36 In his *Reading Buddhist Sanskrit Texts: An Elementary Grammatical Guide*, Bhikkhu K.L. Dhammajoti, while providing a similar grammatical analysis, 37 differed with their meanings. According to him,

---

34 These works include T.W. Rhys Davids and William Stede’s *Pali-English Dictionary*; Edgerton’s *Buddhist Hybrid Sanskrit Dictionary*; Monier-Williams’ *Sanskrit-English Dictionary*. They have not differed in explaining ‘[saṃ]*pasāda*[niya]’, and their interpretations are related to ‘serenity,’ ‘brightness,’ ‘pleasantness,’ ‘calmness’ or their adjectival, verbal and infinitive forms.


36 See n34 of this thesis.

37 *Saṃ* + *pasāda* + *niya*.
pra-sādah, the Sanskrit equivalent of Pāli pasāda, means “deep conviction”.

Moreover, in another work, *Reading Buddhist Pāli Texts: An Elementary Grammatical Guide*, Bhikkhu K.L. Dhammajoti renders pasanno as conviction. Adding the prefix sam (together, complete, perfectly) and the suffix nīya to pasāda (= sampasādanīya) would literally mean ‘complete/perfect deep conviction’ or rather just ‘deep conviction’. Then, does the title of the text mean *The Discourse on Deep Conviction*?

It would be worth to examine what the text itself says about its title before drawing a conclusion on this. Unfortunately, the text itself does not include the term sampasādanīya. Furthermore, nowhere in other places of the Sutta Piṭaka does this term occur, except only with the title of the text in question at present. This means sampasādanīya occurs only once in the whole Sutta Piṭaka. The only term related to sampasādanīya and found in the whole discourse is pasanno, the participle form of pasīdati, and which carries the following meanings: clear, bright, happy, gladdened, reconciled, pleased. There is no doubt that the translators may have drawn their interpretation from this context of the text. Although these are common terms found in the Buddhist texts, however, the sixteen topics (ānuttariya-s) that Sāriputta explains seem to convey a deeper meaning than just being pleased or generating mere faith in the Buddha. These sixteen are some of the most important and advanced subjects in the early

---

39 The term has been used by Sāriputta to declare the Buddha as supreme among the recluses and brahmins in the Sampasādanīya-sutta, the Nālandā-sutta and the Mahāparinibbāna-sutta.
41 T.W. Rhys Davids and William Stede provide two ‘pasanna-s’, but only the first is relevant for this study. See *Pāli-English Dictionary* (1997): 446.
42 See also Bhikkhu K.L. Dhammajoti (2018): 54.
Buddhist spiritual path, basing on which Sāriputta draws the conclusion that Gotama Buddha is the supreme among all the recluses and brahmins of three time-periods.\(^{43}\) His exposition further articulates that it is these topics, taught by the Buddha, which inspire Sāriputta to believe in the Buddha.

On the other hand, returning back to the grammatical analysis of the term sampasādanīya, Piya Tan rightly explains that the term is a combination of a prefix, √sad and a gerundive suffix. However, the gerundive, or the future passive participle, suffix ‘niya’ he provides is incorrect. The suffixes used in Pāli future passive participles, as Bhikkhu K.L. Dhammajoti mentions, are -tabba, -ya/eyya, and -aniya.\(^{44}\) Among them, -tabba (e.g., veditabba: to be/should be understood) is the most commonly used form. However, in the present case, could sampasādanīya be the combination of sam + √sad + aniya (gerundive suffix)? If affirmative, the term could literally mean ‘to be deeply pleased’ or ‘what ought to be pleased’. What ought to be pleased is what causes or inspires to be pleased. According to Sāriputta, what inspired (/caused) him to establish faith in the Buddha is the teacher’s skills in discoursing the sixteen ānuttariya-s. Thus, one could easily identify that the nearest among the available translations to the above grammatical explanation are those of Nyanaponika and The Burma Piṭaka Association: Faith-Inspiring Discourse and Faith Inspiring Discourse respectively, both denoting same meaning. Here, one must also note that although the common rendering for pasāda is pleasing, however, this rendering does not fit in the present context. Therefore, the most appropriate rendering is faith, as

\(^{43}\) *Evaṃ pasanno aham bhante bhagavati, na cāhu na ca bhavissati na c’ etaraḥ vijjați añño samaṇo vā brāhmaṇo vā bhagavatā ‘bhīññatāro yadidam sambhodiyaṁ ti.* D III: 99.

mentioned by A.P. Buddhadatta in his *Concise Pāli-English Dictionary*. Therefore, among the available translations of the title of the text, in the aspects of grammar and meaning, the most appropriate rendering is *Faith-Inspiring Discourse*.

Buddhaghosa, accredited to be the most prominent Pāli commentator for translating and compiling the major number of commentaries on the Pāli canonical texts,⁴⁵ is also the compiler of the *Sumaṅgala-vilāsinī*, the commentary on the *Dīgha-nikāya*, in which the *Sampasādaniya-sutta* is listed as the twenty-eighth. Although the content of the *sutta* is found in the *Mahāparinibbāna-sutta* and *Nālandā-sutta*, the commentaries on them differ on this section, and only the *Sampasādaniya-vattavaṇṇanā* contains the complete commentary on the discourse. In fact, the author of the commentary on the *Mahāparinibbāna-sutta* directs the reader to the *Sampasādaniya-sutta*, not the *Sampasādaniya-vattavaṇṇanā*.⁴⁶ On the other hand, in the *Nālandāsuttavaṇṇanā*, only half of the introductory section of the commentary is provided.⁴⁷ Furthermore, in the commencement of the *Sampasādaniya-vattavaṇṇanā*, it provides a detailed explanation of *‘bhagavantam etad avoca: evaṃ pasanno ahaṃ bhante bhagavatī’*,⁴⁸ which is not found in the *Nālandāsuttavaṇṇanā*.

⁴⁵ To be accurate: Buddhaghosa is rather the translator cum editor of several Pāli commentaries. Many scholars continue to mention him as the commentator, but Buddhaghosa himself states that he is translating the commentaries, not composing them. On this, E.W. Adikaram notes: Buddhaghosa’s task was not to write a series of original books on Buddhism but to put into Pāli in a coherent and intelligent form the matter that already existed in the various Sinhalese Commentaries. E.W. Adikaram (1953): 2. See also Bhikkhu Nāṇamoli (2010): xxxiv. Cf. T. Endo (2013): 33ff.
⁴⁶ *Atha kho āyasmā sāriputto ti ādi sampasādanīye vithāritam*. DA II: 538.
⁴⁷ See SA II: 207-212.
⁴⁸ DA III: 873-878.
While the Pāli commentators are said to have attempted to avoid repetitions, at least not repeat the same explanations, it is not the case in the Sampasādanīyasuttavāṇṇanā. Some of the paragraphs appearing at the end of the text are also found in their exact forms in the commentaries to the Aṅguttara Nikāya and Majjhima Nikāya, and also in the Milindapañha, another post-canonical text. Moreover, this is also noticeable within the commentary to the Sampasādanīya-sutta. For example, the explanation of uttarim abhiññeyam n’ atthhi is repeated twice within the text. Furthermore, the verse mentioned in the introductory section of the Sampasādanīyasuttavāṇṇanā also appears in several other texts: in the commentaries to the Dīgha-nikāya, Majjhima-nikāya, Udāna, Buddhavamsa, Cariyāpiṭaka, Apadāna; in the sub-commentaries to the Majjhima-nikāya, Aṅguttara-nikāya, Samyutta-nikāya, Nettippakaraṇa, etc. These factors point out that the compilers and authors of the commentaries and other post-canonical texts may not have referred the Sumaṅgala-vilāsinī, or at least the Sampasādanīyasuttavāṇṇanā, during the compilation of those respective texts.

50 See pp. 189ff of this thesis.
51 ibid
52 See pp. 190ff of this thesis.
53 See DA III: 885, 895.
54 See DA III: 877.
55 DA I: 288; MA III: 423; UdA: 336; BvA: 135; CarA: 8; ApA: 388; DṬ I: 11 & 65; MṬ (Mūlapannāsa-ṭīkā, Ganthārambhakathāvāṇṇanā); SṬ (Sagāhāvaggaṭīkā, Ganthārambhakathāvāṇṇanā); AṬ (Ekakamiṭṭha-ṭīkā, Ganthārambhakathāvāṇṇanā); NettṬ (Ganthārambhakathāvāṇṇanā) Vinayavinicchayaṭīkā (Ganthārambhakathāvāṇṇanā); Vajirabuddhi-ṭīkā (Ganthārambhakathāvāṇṇanā); Sāratthadīpani-ṭīkā (Paṭhama-bhūgo, Ganthārambhakathāvāṇṇanā).
1.2. The Buddha and Sāriputta: The Master-Disciple Relationship

The conversations between the Buddha and Sāriputta in the Pāli nikāya-s depict that the master and the disciple had a special relationship. Although both Sāriputta and Moggallāna were appointed as the two chief disciples of the Buddha, the former is seen closer to the Buddha than the latter. Very often, the Buddha is seen highly praising Sāriputta. Such evidences also prove that the Buddha trusted Sāriputta’s knowledge of the Dhamma. On many occasions, the bhikkhu-s are asked to go to Sāriputta for both doctrinal and other assistance. In the Saccavibhaṅga-sutta, the Buddha mentions:

Sāriputta is like a mother; Moggallāna is like a nurse. Sāriputta trains others for the fruit of stream-entry, Moggallāna for the supreme goal.

Sāriputta, bhikkhus, is able to announce, teach, describe, establish, reveal, expound, and exhibit the Four Noble Truths.

According to the discourse, the Buddha proceeds to his dwelling place afterwards, leaving Sāriputta to explain the four truths in detail to the monks. The fact that the

56 Moggallāna is said to be one who excelled in psychic powers. See A I: 23.
57 The Sampasādanīya-sutta itself is one such discourse where the Buddha praised the chief disciple for his correct explanation of the Dhamma. When Sāriputta has concluded the explanation of the sixteen ānuttariya-s, the Buddha asks the chief disciple to repeat it to the monks, nuns and the lay followers (tasmāt tvaṃ Sāriputta imaṃ dhamma-pariyāyam abhikkhaṇṇaṃ bhāseyyāsti bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ). See D III: 116.
58 E.g., once when the Buddha was living in Devadaha, a group of monks approached him seeking permission to go to the western part of the province. The Buddha then asked the monks to inquire from Sāriputta stating: monks, Sāriputta is wise and friendly to his fellow monks (Sāriputto bhikkhave pañḍito bhikkhūnaṃ amuggāhako sabrahmacārīnaṃ). See S III: 7. Cf. M III: 248.
Buddha trusted Sāriputta’s knowledge of the Dhamma is also evident from the teacher appointing the chief disciple as the General (marshal) of the Dhamma.\(^6^0\)

Moreover, the complete *Anupada-sutta*\(^6^1\) is a eulogy of Sāriputta by the Buddha himself. In the discourse, the teacher speaks highly of the chief disciple.

*Bhikkhus,* Sāriputta is wise; Sāriputta has great wisdom; Sāriputta has wide wisdom; Sāriputta has joyous wisdom; Sāriputta has quick wisdom; Sāriputta has keen wisdom; Sāriputta has penetrative wisdom.\(^6^2\)

The Buddha, in his conclusion of the *sutta*, states that if there is anyone who rightly fits to be called the Blessed One’s son (*bhagavato putto*), one born of his mouth\(^6^3\) and breast (*oraso mukhato jāto*), one born out of and created by the Dhamma (*dhammajo dhamma-nimmito*), the heir of the Dhamma (*dhammadāyādo*) not of material things (*no āmisadāyādo*), that person is Sāriputta.\(^6^4\) These epithets clearly demonstrate the extent of trust the Buddha places in Sāriputta with regard to his knowledge of the Dhamma. Thus, in the *Aṅguttara-nikāya*, the Buddha declares the chief disciple to be the foremost with regard to wisdom among his disciples.\(^6^5\) Moreover, while Sāriputta was

\(^{60}\) See Nyanaponika Thera (2008): 3; G.P. Malalasekera in DPPN.

\(^{61}\) See M III: 25-29.


*Paṇḍita, bhikkhave, Sāriputto; mahāpañño, bhikkhave, Sāriputto; pathupañño, bhikkhave, Sāriputto; hāsupañño, bhikkhave Sāriputto; javanapañño, bhikkhave, Sāriputto; tikkhapañño, bhikkhave, Sāriputto; nibbedhikapañño, bhikkhave, Sāriputto*. M III: 25.

\(^{63}\) i.e., having heard the words uttered by the mouth [of the Buddha]. See MA IV & V: 91.

\(^{64}\) M III: 29.

\(^{65}\) *Etad aggaṃ bhikkhave mama sāvakānaṃ bhikkhūnaṃ ... mahāpaññaṃ yadidaṃ Sāriputto*. A I: 23.
considered only inferior to the Buddha in wisdom, the chief disciple is also said to have excelled in knowledge-s which come under the purview of the Buddha.\footnote{See G.P. Malalasekera in DPPN; Nyanaponika Thera (2008): 3. According to both G.P. Malalasekera and Nyanaponika Thera, Sāriputta is also credited to have methodically compiled the Abhidhamma, which is considered the most philosophical division of the Pāli canon.}

In the Pāli nikāya-s, Sāriputta is also recorded to have preached higher number of discourses among the disciples of the Buddha.\footnote{For a complete list of the discourses taught by Sāriputta, see Nyanaponika Thera (2008): 41-46.} Some of these discourses are distinct in their nature and topics. Commenting on these discourses, Nyanaponika Thera notes:

The discourses of Venerable Sāriputta and the books attributed to him form a comprehensive body of teaching that for scope and variety of exposition can stand beside that of the Master himself. Sāriputta understood in a unique way how to organize and present the rich material of the Dhamma lucidly, in a manner that was intellectually stimulating and also an inspiration to practical effort.\footnote{Nyanaponika Thera and Hellmuth Hecker (2007): 45.}

Among the \textit{sutta}-s taught by Sāriputta, the \textit{Sampasādaniya-sutta}, an analysis of the sixteen \textit{ānuttariya}-s of the Buddha, demonstrates the chief disciple’s deep understanding of the Dhamma, based on which he established deep faith in the Buddha. The discourse also points out that in Buddhism, mere faith in the teacher is not acceptable, but faith should be established on the basis of investigation of the teachings of the teacher in various ways.\footnote{Cf. M I: 317-320.} It is believed that the chief disciple’s elaboration of the \textit{sutta}, which is also known as ‘Sāriputta’s Lion’s Roar’, is his last meeting with the Buddha.\footnote{See Piya Tan (2004: 86)} And his elaboration of the sixteen...
topics are to express his gratitude to the Buddha. Moreover, there are also several discourses, which were commenced by the Buddha but Sāriputta was asked to continue the teaching. One such example is the Saccavibhaṅga-sutta mentioned earlier.

As Sāriputta was highly versed in the Dhamma among the disciples of the Buddha, it is reported that, like the Buddha, he also wandered from city to city accompanied by a group of five hundred monks or more.\(^{71}\) According to Nyanaponika Thera, Sāriputta also possessed infinite patience and would teach the Dhamma until the listener attains sotāpatti-phala (the fruit of stream-entry).\(^{72}\) Moreover, during the incident when Devadatta had led away a faction of monks to cause a schism in the saṅgha, the Buddha asked Sāriputta and Moggallāna to bring back the faction, which both did successfully.\(^{73}\) These canonical evidences point out that while Sāriputta has established faith in the Buddha completely based on wisdom gained from the teachings of the master,\(^{74}\) the Buddha too in return had confidence in the chief disciple—this is particularly noticeable in instances where the Buddha directs other bhikkhu-s to seek Sāriputta’s admonition and guidance.

\(^{71}\) One such example is when he wished to go to Nālaka, he is quoted as asking Elder Cunda, “Friend Cunda, please ask our group of five hundred bhikkhus to take their bowls and robes, for I wish to go to Nālaka.” See Nyanaponika Thera (2000): 33.
\(^{72}\) Nyanaponika Thera (2000): 16.
\(^{73}\) Nyanaponika Thera (2008): 12-13; G.P. Malalasekera in DPPN.
\(^{74}\) The Sampasādaniya-sutta is a concrete example of this.
For every Pāli canonical text, there is a commentary and a sub-commentary written on. The primary aim of the commentators is to explain analytically and critically the difficult terms and phrases found in the canonical texts. Moreover, the commentators also explain “the words and judgments of others as accurately and faithfully as possible.” The Pāli commentarial literature also shows that the commentators not only commentated on and critically examined the difficult terms and concepts found in the Pāli canon, but also have carried out other important tasks too. For example, Buddhaghosa, in his commentary to the Vinaya Piṭaka, mentions nine points that he used, many of which are also very common in other Pāli commentaries. Refutation of heresies, elucidation of orthodox views and comparing with canonical interpretations are few of them. Therefore, every commentarial (aṭṭhakathā) and sub-commentarial (ṭīkā) text in the Pāli literature has its own distinct significance in studying the canonical texts. For, different subject-materials are recorded in different canonical texts, on which both the commentarial and sub-commentarial texts were compiled. Although the Pāli commentaries are highly significant—for the translation of the Pāli canonical

75 In her introduction to the DṬL, Lily de Silva (1970: lxvi-lxxxi) has explained six methods of exegesis mentioned in text (DṬL I: 43), which were used by the commentators to compile the commentaries on the canonical texts.


77 Although there has been a trend of attributing the authorship of most of the present Pāli commentaries (aṭṭhakathā) to Buddhaghosa, in reality, Buddhaghosa’s primary aim was to translate back the commentaries to Pāli language from Sinhala language. See n37.


79 Besides being important for translation of the canonical texts, Sodo Mori, one of the few contemporary scholars of Pāli commentaries, state that the commentarial works also are useful source materials for philological studies, doctrinal and philosophical studies, linguistic studies, historical, geographical, social and cultural studies. Sodo Mori (1989): 3-20. See also T. Endo (2013): 8-10; Kanai Lal Hazra (2000): 283-359.
texts into any modern language, and to critically and analytically study the early Buddhist discourses—majority of the Pāli commentaries and sub-commentaries remain untranslated until at present.

Likewise, while there have been five English translations of the Sānputtikathā, the commentary on this discourse, like most of the commentaries on the Pāli canonical texts, remains untranslated until at present. As the author of the commentary on the Mahāparinibbāna-sutta did not include any commentarial explanation on this particular episode, the translator of the Mahāparinibbānasuttavāṇṇanā also excluded it. The Nālandāsuttavāṇṇanā too remains un-translated. Therefore, the present work will be the first English translation of the commentary on the Sānputtiya-sutta. The work also would be a useful resource for research students and scholars interested in those

---

80 In fact, the Pāli commentaries also serve as the prime sources for the translation and the study of the Pāli canonical texts. K.R. Norman (2008: 67ff) states that for a translator “there is the commentarial tradition in the first place,” which contain critical analysis of the technical terms. He further notes that even the commentaries, which were compiled after the Buddha’s parinibbāna and in different social and historical background, also have misinterpretations. In such cases, rectifying the incorrect interpretations is also an important factor to be considered in the study of the Pāli commentaries. Or, perhaps the eminent later Buddhist Elders, like Buddhaghosa and his contemporaries, might have comprehended the Buddhist texts better or from different perspectives, which may serve as resourceful reference at present.


82 See D II: 81-83.

83 The commentator of the sutta in fact directs the reader to the Sānputtiya-sutta: aha kho āyasmā sāriputto ti ādi sampasādaniyē vitthāritam. DA II: 538

The commentary on the Mahāparinibbāna-sutta was translated into English by Yang-Gyu An (2005) entitled ‘The Buddha’s last days: Buddhaghosa’s Commentary on the Mahāparinibbāna Sutta’.

84 The commentator of the Samyyutta Nikāya provided only part of the introductory section of the commentary on the Nālandā-sutta. Unlike the commentator of the Mahāparinibbāna-sutta, the commentator of the Nālanda-sutta, however, does not even direct the reader to the Sānputtiya-sutta/vāṇṇanā. See SA III: 207-212.
particular areas of Buddhist Studies, such as the sixteen ānuttariya-s, but are less familiar with Pāli language. Moreover, as the commentaries on the episode in the Mahāparinibbāna-sutta and the shorter version entitled Nālandā-sutta in the Samyutta-nikāya are either not provided or remains untranslated, the translation of the Sampasādanīyasuttavāṇṇanā would definitely assist the readers to grasp the meaning of both sutta-s to greater extent. In other words, the translation of the Sampasādanīyasuttavāṇṇanā would also be beneficial in understanding the content of two more sutta-s: the Mahāparinibbāna-sutta and the Nālandā-sutta.

Much of the introductory section of the Sampasādanīyasuttavāṇṇanā is mainly devoted on Sāriputta’s contemplation on the Buddha’s virtues.85 While examining the extent of the teacher’s virtues he also elaborates how the Buddha is different from him with regard to wisdom, knowledge and other virtues. On the other hand, at the end of the Sampasādanīyasuttavāṇṇanā, various other important factors related to the history of the monastic order and the Dhamma are discussed. The text explains how the Dhamma will disappear and which part of the canon will vanish first and last, and how the monastic order will survive. Therefore, the Sampasādanīyasuttavāṇṇanā, particularly the passages at the beginning and the end, is also a significant source for the study of topics related to the Buddha and his disciples, and the existence of the Dhamma and the saṅgha.

The elaboration of the sixteen ānuttariya-s of the Buddha by Sāriputta,86 one of the foremost disciples, explains how the enlightened disciples of that time

---

85 E.g., see DA III: 873-878.
86 Besides being endowed with wisdom and his deep conviction towards the Buddha, Sāriputta is also noted for his gratitude towards Assaji, from whom he first heard the Dhamma. Likewise,
understood the Buddha through the comprehension of his teachings and established faith in him. This makes the *Sampasādanīya-sutta* a significant source for the study of the spiritual (intellectual) qualities of the Buddha and establishing faith in the teacher balanced with wisdom (*paññā*) in early Buddhism. Some of the sixteen ānuttariya-s, which are also found scattered in the Pāli canon, especially in the *Sutta Piṭaka*, have been studied in different extent and contexts, while the remaining have not attracted the attention of the Buddhist scholars. Rupert Gethin has made a comprehensive study of the *bodhi-pakkhiyā-dhammas* in his *The Buddhist Path to Awakening* (2003). Moreover, a number of studies on the Buddhist critiques of the eternalist and materialist doctrines, as journal articles or book chapters, have also been produced. Among them, Y. Karunadasa’s “The Buddhist Critique of *Sassatavāda* and *Ucchedavāda*: The Key to Proper Understanding of the Origin of the Doctrines of Early Buddhism”\(^87\), Michitoshi Manda’s “On *Sassatavāda*—in Comparison with *Ucchedavāda*”\(^89\) and Joaquín Pérez-Remón’s “Asmimāna, Sakkāyadiṭṭhi, Sassatavāda and *Ucchedavāda*”\(^90\) are noteworthy,\(^91\) as the papers/book chapters particularly focus on the two extreme religious groups.

---

\(^87\) Which also include the seven awakening factors (*satta-bojjhaṅga*), one of the sixteen ānuttariya-s of the Buddha mentioned in the *Sampasādanīya-sutta*.


\(^89\) In *Journal of Indian and Buddhist Studies*, Vol. 44, No. 2: 962-959.

\(^90\) In her *Self Non-Self in Early Buddhism* (1980): 227-267.

Bradley S. Clough has made a precise study of the higher knowledge-s found in the *Sutta Piṭaka* and *Vinaya Piṭaka* in his paper entitled “The Higher Knowledge in the Pāli Nikāyas and Vinaya”\(^\text{92}\). While analyzing each knowledge, Clough also discusses the limitation and the danger of some knowledge-s; e.g., the *iddhi-vidha-ñāna*. Harold W. French also made a study on *iddhi-vidha* in his paper “The Concept of *Iddhi* in Early Buddhist Thought”\(^\text{93}\) where he also discusses the danger of the knowledge and its analysis in the canonical and post-canonical texts. However, none of the above authors, including Rupert Gethin, focus their studies on the topics in the context as mentioned in the *Sampasādanīya*-sutta\(^\text{94}\). Among the various studies related to these topics, only Toshiichi Endo, in his *Buddha in Theravāda Buddhism* (2002), which is a comprehensive study of the Buddha-concept in the Theravāda tradition,\(^\text{95}\) has focused on few of these topics in the context of intellectual qualities of the Buddha; such as *iddhi* (psychic powers), *pubbenivāsānussati-ñāna* (the knowledge of the recollection of past lives). Therefore, as the sixteen ānuttariya-s explained in the *Sampasādanīya*-sutta are crucial in the study of wisdom-based faith in Buddhism and also as the intellectual qualities of the Buddha, a comprehensive study on the sixteen based on the Pāli tradition (i.e., canonical and commentarial texts) and relevant contemporary works is significant. Thus, the first part of the present work is a partial attempt—only focusing on two ānuttariya-s—to fulfill this gap.


\(^{94}\) i.e., as the intellectual qualities of the Buddha.

\(^{95}\) The work also includes discussions on the similarities and differences between the Buddha-s and bodhisatta-s.
1.4. The Methodology and the Scope of the Translation and the Study

In order to present the study better, this work has been divided into two parts: the translation of the Sampasādanīyasuttavanṇanā (second part) and a critical study of the partial content of the Sampasādanīya-sutta (first part). The second part includes a complete and annotated translation of the commentary (āṭṭhakathā) on the Sampasādanīya-sutta followed by its Pāli text of the Pāli Text Society edition as an appendix. As far as the commentary is concerned, the sub-commentary (tīkā) is also significant in understanding the sixteen ānuttariya-s of the Buddha. However, in this project, only the commentary has been selected for translation due to the time-limitation. The translation of the sub-commentary will be carried out in a future study.

According to K.R. Norman, a translation should be “intelligible to the non-specialist.”\(^\text{96}\) This does not exclude the academics. Therefore, one of the preliminary targets of this study is to present the translation in a way intelligible to both academics and non-academics. For this, the translation is carried out with the word to word translation method. Moreover, as there is no other English translation of the text, it is also important that this translation serves both the academics as well as the general readers. Another important factor in the translation is the selection of the most suitable words for better interpretations of the Buddhist terms. For this, the relevant Pāli canonical, post-canonical and contemporary scholarly works have been consulted. Moreover, in order to explain

\(^{96}\) K.R. Norman (2008): 76.
the technical terms in the *Sampasādaniyasuttavanṇanā*, interpretations of contemporary scholars and their critical examination have been included as annotations. And, selected Pāli and Sanskrit Dictionaries, and grammar books have also been consulted wherever required. Overall, this is a literal translation aiming readers of both academic and general levels.

One of the several difficulties faced while carrying out the translation is making the translation readable. While one manages to find the meanings of the words one by one, the task to construct the English translations of the Pāli sentences has been challenging. At such junctures, the secondary sources, particularly English translations of other Pāli texts, have been utilized to bring out the proper meanings of the Pāli sentences. Moreover, in such several instances, the readers have been directed to either refer or compare the translations by other scholars as annotations. Furthermore, the present translation also includes correction of the errata found in the PTS edition of the texts; such as the title of the text itself *Sampasādanīya-sutta-vanṇanā*, where the short ĭ should be long ĭ, is corrected to be *Sampasādanīya-sutta-vanṇanā*.

The content of the discourse, as noticed earlier, covers a broad area of study. The *Sampasādanīya-sutta* shows that the virtues of the Buddha that the chief disciple mentions are neither physical nor mental, rather they are various important subjects the Buddha taught using different methodologies. Sāriputta states that the way/s the Buddha teaches the sixteen ānuttariya-s is/are unsurpassable, which

---

97 *aparam pana, bhante, etad ānuttariyaṃ, yathā bhagavā dhammaṃ deseti kusalesu dhammesu.* D III: 102. “Moreover, lord, this is too unsurpassed: the way namely in which the Exalted One
guided him to establish unshakable faith in the master. Therefore, although all the sixteen topics are significant in the study of wisdom-based faith in the Buddha and in the context of his intellectual qualities, it is not possible to carry out a comprehensive study on all the sixteen within the framework of this thesis and the time-limitation. Thus, only two ānuttariya-s have been focused in the current study, namely the Buddha’s excellence in teaching with regard to proper conduct in speech (bhassasamācārā) and with regard to the eternalist doctrines (sassatavāda).

In his elaboration of bhassasamācārā, Sāriputta talks about the Buddha’s mode of speech in four components: the abstention from false speech (musāvādā), the abstention from divisive speech (vebhūtiya), the abstention from slanderous speech (pesuniya) and the abstention from argumentative speech (sārambhajā jayāpekkha). The primary aim of this chapter is to examine the four components which would lead to better understanding of the Buddha’s mode of speech. It should be noted that a similar component is also included in the noble eightfold path: sammā vācā (right speech). Therefore, the examination of bhassasamācārā is carried out in comparison with sammā vācā. Such a presentation will definitely assist the readers to understand the distinct features of bhassasamācārā from sammā vācā, which is a factor of the path not a quality. Moreover, in the present work, an attempt is also made to examine how the Buddha discourses on proper conduct in speech.

---
98 The author, however, wishes to pursue a comprehensive study on the remaining ānuttariya-s of the Buddha in future.
99 The candidate wishes to carry out a study on all the sixteen ānuttariya-s in future.
100 Literally, this means speech which seeks victory motivated by anger.
Sāriputta also includes the Buddha’s expertise in teaching with regard to eternalism (sassatavāda) as one of the sixteen ānuttariya-s of the Buddha. However, the chief disciple does not mention anything with regard to the doctrines of annihilationism (ucchēdavāda). Sāriputta’s exclusion of ucchēdavāda and the Buddha’s statement in his rejection of the two extremes in the Dhammacakkavattana-sutta\(^\text{101}\) show that the Buddha (or Buddhism) had different attitudes towards sassatavāda and ucchēdavāda. Hence, one of the preliminary targets is to investigate this difference in attitude in the third chapter of this project. At the same time, this study also presents how Buddhism, in its path to emancipation, transcends both extremes. The investigation, for both bhassasamācārā and the Buddha’s attitude towards the two extremes, is carried out mainly based on the Pāli canonical and post-canonical texts. Wherever it is required, contemporary works, such as book chapters, journal articles and encyclopedia entries, have been consulted.

1.5. Remarks on the PTS, CS, SHB and the Thai Editions of the Sampasādanīyasuttavaṃṇanā

Although the Pāli texts of the PTS of London have been used widely for research and study of Pāli Buddhism, it is not the case that the PTS edition of the texts are completely accurate. The same is in the case of other editions too, such as the Burmese, Sinhalese and the Thai. In fact, these editions, compiled in their

\(^{101}\) Yo cāyaṃ kāmesu kāmasukhālākānasāyūyogasī vāhī gammo puthujiṣṭāni kāmenu vāhī gammo anātthasaṁhīto. Yo cāyaṃ vattakāḷathānāsāyūyogasī vāhī gammo anātthasaṁhīto. S V: 421.

The PTS edition, in the first sentence, proceeds as ‘yo cāyaṃ kāmesu kāmesu kāmasukhālākānasāyūyogasī …’, which is an error. The correct form should be ‘kāmesu kāmasukhālākānasāyūyogasī …’ as given in this note.
respective countries, were also influenced by their respective local dialects and other social and cultural factors, which the early Buddhist texts also could not escape from.\(^{102}\) On the other hand, one must be reminded that the Pāli canon was preserved by oral tradition. One such example is Mahinda Thera’s arrival in Sri Lanka to introduce Buddhism in the island. During his arrival, he brought nothing, except the Pāli canon and its commentaries. Moreover, the Pāli texts, which he brought, were translated into the local language in Sri Lanka. These were the texts, including the commentary to the Dīgha-nikāya, which Buddhaghosa translated back to Pāli again. As a result, various variants and errata are found in both the canonical texts as well as the commentarial and other postcanonical works. Such factors are definitely obstacle to bringing out the true words of the Buddha.

Cases like that are also found in the Sampasādanīyasuttavāṇnanā of the PTS edition, which is used as the primary edition in the present study. Very often they may not affect the interpretation or the translation to greater extent. For example, ‘tadā’ in the PTS edition of the text\(^{103}\) and ‘tathā’ in the CS edition of the text. The two terms, although different, but, meaning-wise, there is not much difference; both terms are related to time. And, in this context, can be rendered as ‘then’ or ‘furthermore’. However, there are also terms, which differ not only

\(^{102}\) The historical transmission of the Buddhist teachings shows that the teachings have gone through various editorial, social, cultural, geographical changes, where the Pāli commentarial literature also played significant roles. There is no doubt that, in such circumstances, the teachings may have gone through several editions. Bhikkhu Sujato and Bhikkhu Brahmali (2015: 7) state, “There are even a few cases where the editorial hand seems to have added interpretations to existing ideas.” Therefore, it is also important to examine the teachings historically from the time of when it was taught by the Buddha or his disciples until at present. This would result in bringing out the true words of the Buddha and his disciples by critically examining and comparing these sources.

\(^{103}\) See DA III: 874.
terminologically but also have different meanings. For example, ‘satta-vihāre’ in the PTS edition\textsuperscript{104} and ‘satatavihāre’ in the CS, SHB (634) and Thai (94) editions.\textsuperscript{105} Of the two, the latter, that is of the CS, SHB and Thai editions, provides better meaning in this context. On the other hand, ‘satata-vihāre’ occurs in various other texts and contexts too.\textsuperscript{106} In another instance, PTS edition has ‘vannena’\textsuperscript{107} while in CS it is ‘vanno na’. The latter should prevail as it provides the proper meaning in the context, and also it is accepted by SHB and Thai.

This study, therefore, along with the translation of the commentary on the Sampasādanīya-sutta, also examines the texts of the four editions—PTS, CS, SHB and Thai—in order to provide better translation of the commentary, and also to make the readers aware of these variants and errata. For this, wherever such differences are found, they are highlighted and examined in comparison with the three above-mentioned editions and their relevance in other parts of the Pāli canon and their commentaries.

\textsuperscript{104} ibid.
\textsuperscript{105} See also D II: 250 & 281; A II: 198; AṬ III: 176; CarA: 7; ItA: 7; UdA: 335.
\textsuperscript{106} See D II: 250 & 281; A II: 198; AṬ III: 176; CpA: 7; ItA: 7; UdA: 335.
\textsuperscript{107} See DA III: 877.
Chapter Two

_Bhassa-samācāra: The Buddha’s Excellence in Discoursing on Proper Conduct in Speech_

2.1. Introduction

Proper conduct in speech is an important part of Buddhist morality, which again is an integral part of the Buddhist path to liberation. This is so important that once the Buddha stated that there is no evil that a person who speaks lies would not commit: … _yassa kassaci sampajānamusāvāde natthi lajjā, nāham tassa kiñci pāpaṃ akaraṇīyanti vadāmi._\(^{108}\) This statement of the Tathāgata points out how false speech is gravely harmful. And, ones who indulge in lying are said to suffer painful consequences.\(^{109}\) Moreover, engaging in wrong speech also leads one to be born in hell.\(^{110}\) In various discourses in the Pāli _nikāya-s_, proper conduct in speech has been emphasized for both spiritual as well as social (worldly) development. Such as the abstention from false speech is one of the preliminary precepts for both monastics and laity. From the early Buddhist discourses, it is evident that the Buddha who teaches proper conduct in speech is said to be himself endowed with good speech. For example, in the _Cankī-sutta_,\(^{111}\) brahmin Cankī states, “the recluse Gotama is a good speaker with a good delivery; he speaks words that are courteous, distinct, flawless, and communicate the

---

\(^{108}\) M I: 415. See also It: 18; Dhp verse no. 176.

\(^{109}\) See also Richard F. Nance (2010/2011): 75 n1.

\(^{110}\) See A II: 83.

\(^{111}\) M II: 167. Similar statements are also found in D I: 115, 132.  
meaning.”\textsuperscript{112} The \textit{Sampasādanīya-sutta}\textsuperscript{113} is evidently another such discourse confirming this perfect-ethical endowment of the Buddha. Thānissaro Bhikkhu states that the Buddha gave high preference to how he spoke to people and therefore still applied the standards of the noble eightfold path, including proper speech (\textit{sammā-vācā}), when teaching.\textsuperscript{114} On the other hand, one teaches well what one knows fully and has direct experience of that knowledge.\textsuperscript{115} In the \textit{Sampasādanīya-sutta}, Sāriputta, to justify his declaration of the Buddha as supreme among \textit{saṇḍaṇa}-s and \textit{brāhmaṇa}-s, states that the Buddha’s teaching concerning proper conduct in speech is incomparable.\textsuperscript{116} This means, the Buddha, who has followed the noble eightfold path, is not just endowed with proper speech, but also teaches proper conduct in speech exceedingly well.

While elaborating the sixteen special topics, to justify his statement that the Buddha is supreme among \textit{saṇḍaṇa}-s and \textit{brāhmaṇa}-s of the past, present, and

\textsuperscript{112} Translation by Bhikkhu Ñānamoli, see MLD: 777. This is in fact one of several reasons the brahmin mentions for why he wanted to visit the Buddha. Such statements are also direct evidences of Buddha’s embodiment of ethical perfection.

\textsuperscript{113} Cf. Thānissaro Bhikkhu (2010): 27.

\textsuperscript{114} “Even though the Buddha had followed the path to its end, he still applied its standard to the problem of how to speak to others so that they would follow the path to awakening.” Thānissaro Bhikkhu (2010): 27.

\textsuperscript{115} Cf. Thānissaro Bhikkhu (2010): 27.

\textsuperscript{116} \textit{Aparam pana bhante etad ānuttariyam, yathā bhagavā dhammaṃ deseti bhassa-samācāre}. D III: 106.

It should be pointed out here that the Buddha is said to have been initially reluctant to teach the Dhamma as it was too deep for the ordinary people. However, after a request by Brahma Sahampati (see S I: 136-137), the Buddha decided to teach the Dhamma. Since then, the Buddha taught people of various professions and backgrounds, and used various methods and skills to impart the Dhamma. Probably, \textit{bhassa-samācārā} of the Buddha is one of such skills of the teacher.
future, and based on which Sāriputta has established deep faith in the Buddha, the eminent disciple further explains the Buddha’s excellence in teachings with regard to proper conduct in speech (bhassa-samācāra) in four components:

1. Abstention from false speech (musāvādā)
2. Abstention from divisive speech (vebhūtiya)
3. Abstention from slanderous speech (pesuniya)
4. Abstention from speech giving priority to victory (sārambhajā jayāpekkha).\(^{117}\)

In the nikāya classifications, the term ‘bhassa-samācāra’ occurs only in the Sampasādanīya-sutta\(^ {118}\) and its commentaries. However, bhassa (speech, conversation, talk) suffixed with various other nouns and suffixes is found in various places in the Pāli canon,\(^ {119}\) but in different contexts. A careful reading of the term and its usage in the Sampasādanīya-sutta point out that this term is solely used to describe the Buddha. Moreover, even within the Pāli commentarial literature, the term is scarce and is found only in the commentary and sub-commentary of the Sampasādanīya-sutta. This could be a major reason why no studies on this aspect of the Buddha’s qualities or skills have not been carried out until at present. Several works on verbal moral conduct in Buddhism have been produced. However, scholars have continued to focus mainly on sammā-vācā skipping the Buddha’s skills in teaching the subject. In this chapter, an attempt is made to examine how the Pāli sutta-s and their corresponding commentaries have interpreted the Buddha’s skills in teaching proper conduct in speech within the

\(^{117}\) Literally, speech which seeks victory motivated by anger.
\(^{118}\) This suggests that this quality of the Buddha may not have been discussed in other places of the Pāli canon.
\(^{119}\) For examples, bhassa-kārikā (Vin IV: 230) and bhassa-kārako (Vin I: 328) in the Vinaya; bhassa-rāmā and bhassa-ratā in the Dīgha-nikāya (D II: 78); bhassa-ppavādiko in the Majjhima-nikāya (M I: 227); etc.
four components of *bhassa-samācāra* mentioned in the *Sampasādanīya-sutta* and its commentaries.

### 2.2. Bhassa-samācārā and Sammā-vācā

Some similarities in terminologies of the components of *bhassa-samācārā* and *sammā-vācā* may mislead readers to consider them as one and the same. Therefore, at the outset of this study, it is important to point out that the four components of both *bhassa-samācārā* and *sammā-vācā* are distinct from each other, and explore their differences. *Sammā-vācā* is the third limb of the noble eightfold path. It is also an integral factor of Buddhist morality emphasizing verbal moral conduct. In the *Mahācattārīsaka-sutta*, the Buddha explains that when one clearly knows wrong speech as wrong speech and right speech as right speech he is of right view,\(^\text{120}\) which is also a preliminary factor of the Buddhist path to liberation. Moreover, the four components of *sammā-vācā* are also listed among the ten wholesome actions, while the opposites are listed among the ten unwholesome actions.\(^\text{121}\)

Terminologically, there is neither a complete similarity nor a complete difference between the components of *bhassa-samācārā* and *sammā-vācā*. In fact, the principles laid down in both restrain immoral verbal actions, and promote good conduct in speech, ultimately leading to spiritual advancement through the purification of speech. In other words, *bhassa-samācārā* and *sammā-vācā* aim at

---

\(^{120}\) *Micchāvācaṃ: micchāvāca ti pājānāti; sammāvācaṃ: sammāvāca ti pājānāti; sā ’ssa hoti sammādiṭṭhi*. M III: 73. See also Bhikkhu Bodhi (2010): 46ff; Peter Harvey (2000): 38.

\(^{121}\) See M I: 47.
one goal; the state of purification of verbal actions. Both bhassa-samācārā and sammā-vācā are each divided into four components:

<table>
<thead>
<tr>
<th>Bhassa-samācārā</th>
<th>Sammā-vācā</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Abstaining from false speech (musāvādā)</td>
<td>Abstaining from false speech (musāvādā)</td>
</tr>
<tr>
<td>2. Abstaining from divisive speech (vebhūtiya)</td>
<td>Abstaining from slanderous speech (pisumā-vācā)</td>
</tr>
<tr>
<td>3. Abstaining from slanderous speech (pesuṇīya)</td>
<td>Abstaining from harsh speech (pharusā-vācā)</td>
</tr>
<tr>
<td>4. Abstaining from argumentative speech (sārambhajā jayāpekkha)</td>
<td>Abstaining from idle chatter (samphappalāpa)</td>
</tr>
</tbody>
</table>

Piya Tan points out that the four components of bhassa-samācārā are the fourfold right speech (sammā-vācā) and directs the reader to the Sāmaññaphala-sutta,¹²² where the four are mentioned. However, the above table clearly indicates that the second and the fourth components (vebhūtiya and sārambhajā jayāpekkha) of bhassa-samācārā are not found among the four components of sammā-vācā. Furthermore, the Sāmaññaphala-sutta too includes only the components of sammā-vācā (i.e., abstention from musāvāda, pisuṇā-vācā, pharusā-vācā and samphappalāpa),¹²³ which, according to the above table, means the sutta does not mention the second and the fourth components of bhassa-samācārā.¹²⁴

---

¹²³ D I: 63-64. See also Bhikkhu Bodhi (2008): 30.
¹²⁴ ibid.
Vibhaṅga-sutta, where the Buddha explains the noble eightfold path, is another clear example to show that bhassa-samācārā does not equate to sammā-vācā.

The above table points out that the first component of both bhassa-samācārā and sammā-vācā are similar in terms of terminology and meaning. In the sampasādanīya-sutta, Sāriputta does not explain the term ‘musāvādā’ in detail. However, according to the commentary to the discourse, abstention from musāvādā is the abandonment of the eight ignoble expressions and adopting speech associated with the eight noble expressions.  

(1) Saying that one has not seen what one has not seen; (2) saying that one has not heard what one has not heard; (3) saying that one has not sensed what one has not sensed; (4) saying that one has not cognized what one has not cognized; (5) saying that one has seen what one has actually seen; (6) saying that one has heard what one has actually heard; (7) saying that one has sensed what one has actually sensed; (8) saying that one has cognized what one has actually cognized. These are the eight noble declarations.

126 See DA III: 891.
127 Translation by Bhikkhu Bodhi (2012): 1211. Adīṭṭhe adīṭṭhavādītā, asute asutavādītā, amute amutavādītā, avīññāte aviññātavādītā, dīṭṭhe dīṭṭhavādītā, sute sutavādītā, mute mutavādītā, viññāte viññātavādītā. Ime kho bhikkhave aṭṭha ariyavohārā ti. A IV: 307. Cf. DA I: 72-72; Bhikkhu Bodhi (2007): 118. Kalupahana, in his Ethics in Early Buddhism, renders musāvāda as confusing speech. Although confusion is one of the meanings of musā, it is clearly stated in the canon as well as in the commentarial literature that musāvāda is speech which is not true, speech that is false. However, confusing speech could either be true or false while musāvāda means false speech only and it does not carry any truth. Therefore, in Buddhist context, Kalupahana’s rendering is not agreeable. See David J. Kalupahana (1995): 73. For a brief explanation on the term musāvāda, see Richard F. Nance (2010/2011): 77-79.
In the Aṅguttara-nikāya, the Buddha provides a similar explanation of false speech (musāvādā) stating that one should speak what one knows and not speak what one does not know.\textsuperscript{128} Thus, according to these evidences, the first components of bhassa-samācārā and sammā-vācā are same. Both emphasize the giving up of speech which is not true and encourage speech which is true and factual.

Some scholars have linked pisuṇā-vācā (Sanskrit: paisunya = slander or malicious speech)\textsuperscript{129} of sammā-vācā to vebhūtiya\textsuperscript{130} of bhassa-samācārā. For example, Thanissaro Bhikkhu translates pisuṇā-vācā as divisive speech,\textsuperscript{131} while F.L. Woodward renders as ‘slanderous speech’.\textsuperscript{132} Y. Karunadasa also renders pisuṇā-vācā as ‘slanderous speech’.\textsuperscript{133} He further explains that slanderous speech intends to “make enmity and division among people.” These translations show that both divisive speech and slanderous speech are synonymous. Which also means that

\textsuperscript{128} See A V: 267, 285, 295; Bhikkhu Bodhi (2012): 1521, 1530, 1538. The commentary to the Brahmajāla-sutta also provides a similar, but detailed explanation of musāvādā. Accordingly, the commentary states: “‘false’ is a situation that is not fact, untrue … “false speech” denotes the volition occasioning such an act of intimation in one who wishes to make another believe that an untrue situation is true.” See Bhikkhu Bodhi (2007): 118.

\textsuperscript{129} “Slander is speech intended to cause dissension and divisiveness between two parties. It has the effect of creating dissension between friends or greater dissension between enemies. It may be motivated by greed, hatred, or ignorance.” See Robert E. Buswell Jr. and Donald S. Lopez Jr.’s (2014: 611) The Princeton Dictionary of Buddhism.

\textsuperscript{130} Vebhūtiya is from vibhūti meaning causing disaster or ruin. See T.W. Rhys Davids and William Stede’s (1997: 649) Pāli English Dictionary.


\textsuperscript{132} Abandoning slanderous speech, he abstains therefrom’. See F.L. Woodward (1961): 179. However, in his translation of the passage concerning ‘the fourfold cleansing of speech’ (A V: 267), F.L. Woodward has missed to translate the explanation of musāvādā. Nyanatiloka (1981: 50) translates as ‘tale-bearing’.

\textsuperscript{133} Y. Karunadasa (2017): 97. K.L. Dhammajoti (2018: 308) renders pisuṇa as ‘back-biting, malicious’, both of which have the possibility of leading to division.
vebhūtiya (divisive speech) of bhassa-samācārā equates to pisuṇā-vācā (slanderous speech) of sammā-vācā. In the Cunda-sutta, the Buddha explains Cunda, the blacksmith, how one causes division leading to disunity and then the Buddha explains in reverse, which leads to harmony and unity.\textsuperscript{134}

He avoids slanderous speech and abstains from it. What he has heard here he does not repeat there, so as to cause disension there; and what he has heard there he does not repeat here, so as to cause disension here. Thus he unites those that are divided; and those that are united he encourages. Concord gladdens him, he delights and rejoices in concord; and it is concord that he spreads by his words.\textsuperscript{135}

These evidences of canonical explanation and translations clearly point out that vebhūtiya equates to pisuṇā-vācā.

Moreover, if vebhūtiya of bhassa-samācārā and pisuṇā-vācā of sammā-vācā are synonymous, then what is pesuṇiya of bhassa-samācārā? Note that scholars have rendered both pisuṇā-vācā and pesuṇiya as slanderous speech. On the other hand, pesuṇa is from pisuṇā.\textsuperscript{136} And, pesuṇa is also defined similar to pisuṇā.\textsuperscript{137} This leads us to assume that the three terms, namely pisuṇā, pesuṇiya and vebhūtiya, provides the same meaning or at least it is understandable from the explanations provided in the canon. That is, the three prohibit an individual from speaking words, which lead to disputation and disunity. Does this mean that pisuṇā, pesuṇiya and vebhūtiya are one and the same? The Samyutta-nikāya probably has the answer to this question. The Sacca-samyutta mentions a pesuṇa[-sutta] as one

\begin{itemize}
\item \textsuperscript{134} See A V: 265 & 267.
\item \textsuperscript{137} See e.g., Bhikkhu Bodhi (2017): 1126.
\end{itemize}
of the ten wholesome actions together with the other components of sammā-vācā. However, although the *sutta* is entitled ‘pesuṇaṃ’, the term pisuṇā has been used in the text. This is a clear evidence that both pisuṇā and pesuṇiya have been used interchangeably and also have the same meaning. Moreover, the commentary to the *Sampasādanīya-sutta* also explains that divisive speech, being devoid of amiability, is called slanderous speech: *vebhūtiya-vācā hi piya-bhāvassa suṇṇa-karaṇato pesuṇiya ti vuccati*. This commentarial statement in fact makes it clearer that both *vebhūtiya* and *pesuṇiya* are same and both equate to *pisuṇa-vācā* of *sammā-vācā*.

Harsh speech or pharusā-vācā, the third component of *sammā-vācā*, however, has no similarity among the component of bhassa-samācārā. In the commentary to the *Sammādiṭṭhi-sutta*, Sāriputta explains that speech which is harsh for oneself and others, which is neither pleasant to the ear nor to the heart, is harsh speech.

According to Bhikkhu Bodhi, harsh speech is intending to cause pain to the hearer with anger. He further explains that speech such as abusive speech, insulting speech and sarcastic speech could be forms of harsh speech. In the *Vipāka-sutta*, the Buddha states that when pharusā-vācā is pursued, developed and cultivated, it leads to hell, animal realm and the realm of ghosts. In another instance, it is stated that one who has abandoned harsh speech speaks words

---

138 In this section of *Sacca-saṃyutta*, each factor has been classified as a separate discourse.

139 *Evāṃ eva kho bhikkhave appakāte sattā ye pisuṇāya vācāya paṭiviratā. Atha kho ete va bahutarā sattā ye pisuṇāya vācāya appatīviratā.* S V: 469.

140 *DA III: 892.*

141 *Yāya paṇa attānam pi param pi pharusam karoti, yā vācā sayam pi pharusā n’eva kānṇasukhā, na hadayasukhā, ayaṃ pharusā vācā.* MA I: 200.


143 *ibid.*

144 *Pharusā bhikkhave vācā āsevitā bhāvita bahulikatā nirayasaṃvattanikā tiracchānayonisaṃvattanikā piṭṭivisaṃvattanikā.* A IV: 248.
which are gentle, pleasing to hear, loveable, proceed to the heart, courteous, desired by many and agreeable to many.\(^{145}\)

The fourth components of both bhassa-samācārā and sammā-vācā are completely different. The fourth component of sammā-vācā prohibits one to abstain from idle chatter (samphappalāpa).

Idle chatter is pointless talk, speech that lacks purpose or depth, such speech communicates nothing of value, but only stirs up the defilements in one’s own mind and in others.\(^{146}\)

In other words, samphappalāpa is gossip, useless talks which brings no good, but is a waste of time and energy. According to the commentary to the Sammādiṭṭhisutta, by which one gossips idly and which has no meaning is idle chatter.\(^{147}\) The Buddha emphasizes that, having abandoned idle chatter, one should speak in season, what is factual, in accordance with the goal, the Dhamma and Vinaya. Furthermore, one’s words should be treasurable, seasonable, etc.\(^{148}\) In the same place, it is explained that with the four components of sammā vācā one is purified verbally.

In contrary to samphappalāpa of sammā vācā, the fourth component of bhassa-samācārā focuses on a completely different aspect of moral speech. Accordingly, sārambhajā jayāpekka emphasizes that one should not speak words born of

---

\(^{145}\) Pharasam vācāṃ pahāya pharusāya vācāya paṭivirato hoti, yā sā vācā nelā kaṇṇaksukhā pemaniyā, hadayangāmā pori bahujanakamā bahujanamanāpā tathārūpiṇ vācāṃ bhāsītā hotī. M I: 288.

\(^{146}\) Bhikkhu Bodhi (2010): 52.

\(^{147}\) Yena samphaṃ palapati iratthakam, so samphappalāpo. MA I: 200.

anger seeking victory. In the Subhāsitajaya-sutta, it is emphasized that one should speak words not associated with violence; such words lead to victory.\footnote{See S I: 222-223.} In another discourse, it is stated that one who returns anger for anger is at fault, but one who does not return anger for anger one wins double.\footnote{See S I: 222.} The Dhammapada verse no. 224 explains that when one speaks the truth, when one does not grow angry and when one gives to the needy, that person is reborn in the deva-world. In other words, the fourth component of bhasha-samācārā emphasizes verbal victory through loving and kind words, and discourages seeking victory by improper speech. The Sampasādanīya-sutta explains that words should be spoken wisely, treasureably and on time.\footnote{... mantā mantā vācaṃ bhāṣati nidhānavatīṃ kālena. D III: 106.}

These canonical explanations and the renderings by various contemporary scholars suggest that bhasha-samācārā is neither completely similar to sammā-vācā nor completely different. However, as stated earlier, both deal with verbal moral conduct. Accordingly, sammā-vācā is a factor of the path prescribed by the Buddha to his disciples for the verbal restraints. Bhassa-samācārā, on the other hand, is a quality, or skill, of the Buddha. Moreover, the first may also be termed as a striving factor while the latter is rather an endowed skill of the Buddha in imparting knowledge with regard to the former, and which will be discussed in the proceeding section.
2.3. The Buddha’s Excellence in Discoursing with regard to Proper Conduct in Speech

As it has been already pointed out earlier, the term ‘bhassa-samācārā’ occurs only in the Sampasādanīya-sutta in the whole Pāli canon. The Pāli commentaries, unfortunately, are also not of very much help in examining the explanation of the term, as they do not provide detailed analysis on the subject. Bhassa-samācārā is a combination of bhasha and samācāra. Bhassa (Sanskrit: bhāṣya from √bhāṣ ‘speak’) has been translated into English with various renderings: talk, useless talk/talking, speech, conversation, disputation, way of talking, etc.152 And, samācāra is a combination of the prefix sam (saṃ), which means complete/perfect, and ācāra meaning conduct/practice. Thus, literally bhassa-samācāra means ‘proper conduct in speech’. The translators of the five English translations of the Sampasādanīya-sutta, rendered bhassa-samācāra as follows:

- Burma Piṭaka Association:154 right conduct in speech.
- Maurice Walshe:155 proper conduct in speech.
- Piya Tan:156 a person’s proper moral conduct.
- Bhikkhu Sujato:157 behavior in speech.

Among the above five, one may notice that the renderings by the Burma Piṭaka Association and Maurice Walshe are literal, and more importantly, accurate. Here,

---

152 E.g., see PED; A.P. Buddhadatta Mahathera’s Concise Pali–English Dictionary; Monier-Williams’ Sanskrit–English Dictionary.
153 DLB III: 102.
155 LDB: 421.
156 DISF: 119.
157 Bhikkhu Sujato: https://suttacentral.net/dn28/en/sujato
‘sam’ plays an important role to denote ‘right’ or ‘proper’; in other words, the ethical aspect of the term (and also the conduct). However, the rendering by T.W. and C.A.F. Rhys Davids omits the translation of ‘sam’, so does Bhikkhu Sujato’s. On the other hand, Piya Tan’s translation rather focuses on an ‘ordinary person’s proper conduct in speech. However, in the Sampasādaṇīya-sutta, it is clearly stated that Sāriputta is expounding the sixteen excellences, including bhassa-samācāra, of the Buddha, not any other individual. Therefore, among the above five translations, the renderings by the Burma Piṭaka Association and Maurice Walshe—‘right conduct in speech’ and ‘proper conduct in speech’ respectively—are the most accurate and appropriate.

The abstention from musāvādā, the first of the four components, relates to verbal discipline of an individual. A person’s words can be destructive for oneself and others if not spoken properly. There is no doubt that it is for this significance that this has been included as one of the five precepts, the eight precepts and the ten precepts, which are the foundation of Buddhist morality. The Dhammapada commentary explains musāvādā as speaking false for the destruction of other’s welfare,158 while the commentary on Sampasādaṇīya-sutta states that musāvādā is speech associated with the eight ignoble expressions (atṭha anariya-vohārā).159 The commentary further explains that abandoning these eight ignoble expressions one should cultivate the positive aspects of the eight.160

158 Musāvādā nti paresaṃ atthabhañjanakaṃ musāvādañca bhāsati. DhpA III: 356.
159 DA III: 891.
160 For the two lists of the eight ignoble and the noble expressions, see n101 or A IV: 307.
The second and the third components of *bhassa-samācārā* again lead us to the question whether the two are one and the same? In fact, the interpretation provided in the commentary to the *Sampasādanīya-sutta* too clearly points that these two components are indeed one and the same, or at least relating to one thing, divisive speech. Accordingly, Buddhaghosa, in his interpretation of *na ca vebhūtiyaṃ*, states: ‘abiding in the modes of proper conduct, one does not speak words making division’. Furthermore, in the sub-commentary, *vebhūtiya* is explained as making apart and causing disaster.\(^161\) With regard to *pesuṇiya*, the *Sampasādanīyasuttavānṇanā* explains that divisive words are devoid of amiability, and that is called slandering.\(^162\) Moreover, Dhammapala, in his commentary to the *Vimānavatthu*, equates *vebhūtiya* to *pīsuṇa*.\(^163\) These commentarial explanations lead one to assume again that *vebhūtiya* and *pesuṇiya* are one, meaning slandering or divisive speech.\(^164\)

The last components of *bhassa-samācārā* emphasizes that one should not speak out of anger seeking victory (*sārambhājā jāyapekkha*). In explaining *sārambhājā*, Buddhaghosa states that whatever speech is involved with anger, an individual should abstain from such speech,\(^165\) while the sub-commentary to the *Sampasādanīya-sutta* explains that such anger or danger arises from one’s characteristics of superiority.\(^166\) Buddhaghosa’s further explanation indicates that although one may be devoted to desiring victory, one should not seek victory

---

161 See DṬ III: 95.
162 See DA III: 892.
163 See VvA: 347.
164 *Vibhūti vuccati visum-bhāvo, tattha nīyuttan ti vebhūtiyam, tad eva vebhūtiyaṃ, pesuṇṇam. DṬ III: 95.
165 *Sārambhājā ca yā vācā, taṁ ca na bhāsati. DA III: 892.
166 See DṬ: III: 95.
through verbal violence. The commentator then emphasizes that one should give up such violence, which has been also stated in the *Sampasādaniya-sutta*.

A note should be mentioned here regarding the fourth component of *bhassa-samācārā*. The above investigation shows that it is not similar to the fourth components of *samma vācā*, as the terms and their explanation differ. However, the *Sampasādanīyasuttavaṇṇanā* mentions idle chatter in its conclusion of its interpretation of *bhassa-samācārā*. Accordingly, the commentary states that words spoken wisely, words worthy of treasuring and spoken at proper time, such as non-false, not slanderous, not harsh, honest and not idle chatter.167 Hence, there arises another question: is *bhassa-samācārā*, according to Buddhaghosa, *samma vācā*? Unfortunately, the sub-commentary, with regard to this, does not provide any interpretation. However, Buddhaghosa’s statement does not directly imply that the answer is ‘yes’.

According to Sāriputta, when one speaks, one should do it wisely by examining whether the words are in accordance with the proper mode of conduct in speech. His/her words should be worthy of treasuring and he/she should speak proper words at proper time. The commentary to the *Sampasādaniya-sutta* states that such words should be borne in mind. It is further stated that words spoken accordingly are based on the four truths, the three trainings,169 the thirteen kinds

---

167 *Evāṃ bhāsitā hi vācā amusā e’va hoti apiṣunā ca apharaś ca asaṭhā ca asampappalaṇā ca*. DA III: 892.
168 An elaborate study will be carried out on this in future.
169 *Adhi-sīla, adhi-citta and adhi-paññā* (training in higher morality, higher though and higher wisdom).
of purification,\textsuperscript{170} the ten subjects of discussion,\textsuperscript{171} the thirty-seven factors of enlightenment \textsuperscript{172} and the path (magga). Moreover, the Sāmapārasādanīyasuttavaṃpanna states that it is for this reason bhassā-samācārā is stated to be one of the sixteen unsurpassable-s of the Buddha.\textsuperscript{173}

In the Sāmapārasādinya-sutta, Sāriputta states: \textit{aparam pana bhante etad ānuttariyam, yathā bhagavā dhammaṃ deseti bhassa-samācāre}.\textsuperscript{174} This statement, similarly appearing with the other fifteen ānuttariya-s in the discourse, needs careful examination before proceeding further of this study. The first clause of the sentence—\textit{aparam pana bhante etad ānuttariyam}—literally means: moreover, Venerable Sir, this is unsurpassable. And, the remaining part of the sentence could literally be rendered as: just as the Blessed One teaches the Dhamma with regard to the proper conduct in speech. In the latter part of the sentence, \textit{yathā} could also be rendered as ‘how’.\textsuperscript{175} Therefore, the sentence could also be translated as: moreover, Venerable Sir, this is unsurpassable, how the Blessed One teaches the Dhamma with regard to the proper conduct in speech. Hence, the meaning of the sentence denotes that Sāriputta is pointing at the way the Buddha teaches with regard to proper conduct in speech. In other words, the Buddha’s skill in teaching concerning proper conduct in speech. This also points out that the adverb \textit{yathā} plays an important role in denoting the meaning of the whole sentence.

\textsuperscript{170} For the thirteen, See Nyanatiloka’s \textit{Buddhist Dictionary: A Manual of Buddhist Terms}.
\textsuperscript{171} For the ten, see A V: 129.
\textsuperscript{172} For a comprehensive study of the thirty-seven factors of enlightenment, see Rupert Gethin’s \textit{The Buddhist Path to Awakening} (2003).
\textsuperscript{173} See DA III: 892.
\textsuperscript{174} D III: 106.
\textsuperscript{175} Or, ‘in whatever way’. See PED.
It is a well-known fact that the Buddha is embodied with ethical perfection, and, like his knowledge, his loving-kindness and compassion towards sentient beings are limitless. In fact, from what the early Buddhist discourses depict, one is able to observe that the Buddha’s actions are embodied with such qualities. These qualities are also significant to draw the attention of the fellow human beings towards his teachings.\textsuperscript{176} The Buddha’s skill in discoursing the four components of \textit{bhassa-samācārā} does not only point out his moral verbal conduct, but also his excellence in expounding them.\textsuperscript{177}

\section*{2.4. Concluding Remarks}

Speech is an integral part of human life and the Buddha has emphasized proper verbal conduct to gain both social and spiritual development. Likewise, \textit{bhassa-samācārā} is such a part of the Buddha’s teachings on morality in speech. Furthermore, like \textit{sammā vācā}, which also contains four components, it encourages one to abandon negative speech, and to cultivate proper speech. This is clearly shown in both the canonical and commentarial explanations of \textit{bhassa-samācārā} and \textit{sammā vācā}. Moreover, as Buddhaghosa states, proper words spoken wisely and at proper time are said to be based on the higher spiritual goals.\textsuperscript{178} This means that \textit{bhassa-samācārā} also is another crucial aspect of Buddhist morality, like \textit{sammā vācā}.

\footnotesize
\begin{itemize}
  \item \textsuperscript{176} See also the \textit{Cankī-sutta} mentioned earlier in this chapter.
  \item \textsuperscript{177} \textit{Cf.} Thānissaro Bhikkhu (2010): 28.
  \item \textsuperscript{178} See DA III: 892.
\end{itemize}
Another significant factor of bhassa-samācārā is that this term has been used only in the description of the sixteen unsurpassable-s of the Buddha by Sāriputta, and the term is found only in the Sampasādanīya-sutta and its commentaries. Hence, one may ask whether this is only related to the Buddha, to which neither the Pāli canon nor the commentaries provide an answer. However, from the context of the Sampasādanīya-sutta, and as the term has not been used with regard to any of the Buddha’s disciples or followers in any other place within the canon, it could be assumed that this is a quality attributed to the Buddha only. Moreover, it is also clear that sammā vācā is a factor of the path prescribed by the Buddha to his followers; hence, it’s prescriptive. Bhassa-samācārā, on the other hand, is descriptive. In other words, as presented by Sāriputta in the Sampasādanīya-sutta, bhassa-samācāra is a description of the Buddha’s discoursing of proper conduct in speech.
3.1. Introduction

The teachings and practices of Sassatavāda and Ucchedavāda could be best understood with the examples of particular religious groups prevalent during the time of the Buddha. The Indian religions, before being classified into Sassatavāda and Ucchedavāda, were mainly divided into two major traditions: the samāṇa tradition and the Vedic tradition.\footnote{For details, see S.K. Nanayakkara (1971): 321-329; Suvimalee Karunaratna (2006): 658-661.} Among the two, the latter was the oldest, and the former was introduced in opposition to the latter’s religious and social systems, which it thought were detrimental to the social and spiritual development. Precisely, the differences between the two traditions could be summarized as follows:\footnote{See also Padmanabh S. Jaini (2001): 47-96.}

<table>
<thead>
<tr>
<th>Vedic tradition</th>
<th>Samāṇa tradition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Accepts a creator God and the creation theory.</td>
<td>Rejects both.</td>
</tr>
<tr>
<td>Divides the human society into four castes.</td>
<td>Rejects the four castes and emphasizes equality.</td>
</tr>
<tr>
<td>Social and spiritual life in the Vedic tradition is heavily dependent upon [animal] sacrifices.</td>
<td>Rejects all forms of sacrifice and recommends spiritual progress.</td>
</tr>
<tr>
<td>Accepts the Veda as the highest truth.</td>
<td>Perception is considered as the highest truth.</td>
</tr>
<tr>
<td>Final goal is the union of the ātman with Mahābrahman.</td>
<td>A diversity of ideas, practices and goals is presented.</td>
</tr>
<tr>
<td>Recommends household religious life.</td>
<td>Prescribes renunciation.</td>
</tr>
</tbody>
</table>

The Buddha’s further classification of the religions of these two traditions into *Sassatavāda* and *Ucchedavāda* is mainly based on their spiritual praxis and its impact in ending human sufferings. Hence, it should be noted that both Sassatavādins and Ucchedavādins were prevalent in the two traditions mentioned above.

The *Dhammacakkapavattana-sutta*\(^{181}\) and other canonical evidences point out that the Buddha strongly advised his followers to avoid the two extreme practices—the pursuit of the enjoyment of sensual pleasures and the pursuit of self-mortification—for they do not lead to any good both in religious and social advancement. Accordingly, the Buddha mentions that seeking enjoyment in sensual pleasures is inferior, vulgar, worldly, ignoble and unbefitting, while the practice of self-mortification is painful, ignoble and unbefitting too.\(^{182}\) However, the middle path, which he introduces, leads to the achievement of higher social and spiritual goals.

Monks, having overcome these two extremes, the middle path has been realized by the Tathāgata, which leads to vision-making, knowledge-making, calmness, higher knowledge, perfect enlightenment and *nibbāna*.\(^{183}\)

---

\(^{181}\) See S V: 421.

\(^{182}\) *Yo cāyaṃ kāmesu kāma-sukhallikānuyogā hīno gammo pathujjāiko anariyo anatthasamhīto. Yo cāyaṃ attakilamathānuyogā dukkho anariyo anatthasamhīto.* ibid.

\(^{183}\) *Ete te bhikkhave ubho ante anupagamma majjhima paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī hānakaraṇī upasamāya abhiññāya sambodhāya nibbānāya samvattati.* S V: 421.
This path is none other than the Noble Eightfold Path consisting of the eight limbs: proper view, proper thought, proper speech, proper action, proper livelihood, proper effort, proper mindfulness and proper equipoise.\(^{184}\)

Although the Buddha has been admonishing his followers to reject the doctrines of both Sassatavāda and Ucchedavāda since he began teaching the Dhamma, Sāriputta, one of his two chief disciples, praises the master for his excellence with regard to the teaching of Sassatavāda. In the Sampasādanīya-sutta, the disciple states that the Buddha is supreme among the samāna-s and brāhmaṇa-s who teach with regard to the eternalist doctrines:\(^{185}\) aparaṃ pana bhante etad ānuttariyam yathā bhagavā dhammaṇ deseti sassatavādesu.\(^{186}\) However, the elder, when explaining in detail, mentions only three eternalist doctrines,\(^{187}\) which are in fact the first three of the four eternalist views\(^{188}\) mentioned in the Brahmajāla-sutta.\(^{189}\) He, however, does not make any note on the Buddha’s teachings with regard to ucchedavāda. The statement made by the Buddha with regard to the two extremes in the Dhammacakkapavattana-sutta and Sāriputta’s mentioning of only ‘with regard to Sassatavāda’ point out that the Buddha viewed the two groups differently. And, Sāriputta particularly mentions the Buddha’s expertise discoursing with regard to Sassatavāda to be one of the sixteen ānuttariya-s. This chapter aims to examine this position of the Buddha as presented in the Pāli canon and it commentaries. In carrying out this, special attention is also given to the

\(^{184}\) ayameva ariyo atthaṅgko maggo seyyathidaṃ: sammādīṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammājīvo sammāvāyāmo sammāsati sammāsāmādhi, ibid.

\(^{185}\) Or, the Buddha’s teaching with regard to the eternalist doctrines is unsurpassable (ānuttariya).


\(^{187}\) Tayo ‘me bhante sassata-vādā..., D III: 108-110.

\(^{188}\) For the fourth eternalist view/doctrine, see D I: 16.

statement the Buddha made in his first discourse with regard to kāmasukhällikānuyoga and attakilamāthānuyoga.

3.2. *Ucchedavāda* and *Sassatavāda* in General

3.2.1. *Ucchedavāda*

The Ucchedavādins, or the followers of *Ucchedavāda*, are also known by other popular names, such as the Cārvāka-s, the Lokāyatika-s, Nāstika-s and Bārhaspatya-s. The materialists, in fact, are generally referred to by these terms. The term ‘*Ucchedavāda*’, commonly used by the Buddhist scholars, is also very scarce in the Pāli canon. However, in the early Buddhist texts, the term ‘Cārvāka’ is not mentioned. ‘Lokāyata’ has been often used to refer to the materialists in the Pāli *sutta*-s. Although materialist teachings are said to be found in the Vedic texts, there are no proper historical records on the origin and the founders of Indian materialism. Scholars have continued to differ in their opinions in this regard. Nevertheless, the origin of materialism is said to be also in strict opposition to the Vedic thought.

---

190 From here onwards, reference is made first to *Ucchedavāda* for convenience sake with regard to the comparison of both groups.


193 See e.g., D I: 11, 69.


The materialists reject the theory of *kamma*. According to them, there is no moral consequence to one’s action, either evil or wholesome. There is no meaning of virtue and vice. With this, they also reject the idea of afterlife. According to Śaṅkarācārya, the materialists explain that there is none higher than this world:

There is no *svarga* (or celestial world of enjoyment) and no hell. The world here and other such (worlds) are all invented by those who are … ignorant imposters.\(^{197}\)

It is further stated that the feeling of hell is the experience of pain caused by enemies, weapons, diseases and other forms of suffering.\(^{198}\) Moreover, the cessation of air (breath) from the body is the final *mokṣa*. Therefore, for a wise person, it is not proper to undertake any religious course, such as penance and fasting.\(^{199}\) As life is short and there is no life after, one is encouraged to enjoy life to the full.\(^{200}\)

> While life is yours, live joyously;
> None can escape death’s searching eye;
> When once this frame of ours they burn,
> How shall it e’er again return?\(^{201}\)

It is further stated: the only end of man is enjoyment produced by sensual pleasures.\(^{202}\) With the rejection of the efficacy of *kamma*, the materialists criticize the Vedic practices of rites and rituals. For example, the Vedic rites of spearing of ashes, according to the materialists, is for those who have no sense of

---

\(^{197}\) See M. Rangācārya (1909): 5-6.
\(^{198}\) ibid.
\(^{199}\) ibid.
\(^{201}\) Trans. by E.B. Cowell and A.E. Gough (1882): 2.
\(^{202}\) See ibid.
The Vedic rites are said to be tainted with falsehood, self-contradiction and tautology, and such practices are works of knaves, buffoons and demons.  

According to materialism, an individual is made up of the four great elements: earth element, water element, wind element and fire element. With the denial of the afterlife and the analysis of a person with the four great elements, materialism also explains that there is no creator God. As it is the material elements, which creates the world, the idea of a creator God is unnecessary. Moreover, as one is a product of the four great elements, one perishes into them at death. Hence, materialism is also known as annihilationism. Therefore, talks on afterlife are meaningless for the materialists.

While the acceptance of a soul theory was a common trend among the religious groups, the materialists, however, have taken a rather different approach. Within the materialist school, the theory is rejected completely by some, while others accept it to some extent. Accordingly, as Madhava Acharya records, the materialists are of the view that “since fatness, and etc., reside only in the body, it alone is the soul and no other.” This means, the body and the soul are one and the same, which is also annihilated at the death of the individual. In the Pāli

---

207 Cf. D I: 55.
210 Cf. D II: 319.
sutta-s, this is popularly termed as tāṃ jīvāṃ tāṃ sarīram (this life (soul), and that itself is the body).\textsuperscript{211} In other words, the soul is identical with the body.

According to K.N. Jayatilleke, the means of knowledge in materialism can be classified into three groups:

i. Those who upheld the validity of perception alone and denied inference and other forms of knowledge.

ii. Those who upheld the validity and priority of perception, but admitted inference in a limited sense, denying other forms of knowledge; and

iii. Those who denied all means of knowledge including perception.\textsuperscript{212}

Jayatilleke further states that the first group to be the most popular, which in fact is the strictest form among the three. This extreme position of materialism has also been pointed out by the 8th century Indian philosopher Saṅkarācārya in his Sarva-siddhānta-saṅgraha:

Whatever is arrived at by means of direct perception, that alone exists. That which is not perceivable is non-existent, for the (very) reason that it is not perceived.\textsuperscript{213}

Madhava Acharya also provides similar explanation that what is perceived by the four great elements is only knowledge:

Springing forth from these elements,\textsuperscript{214} itself solid knowledge, it is destroyed when they are destroyed.\textsuperscript{215}


\textsuperscript{212} See K.N. Jayatilleke (2010: 71-72).

\textsuperscript{213} M. Rangācārya (1909): 5. K.N. Jayatilleke (2010: 72) translates: only the perceived exists, the unperceived does not exist by reason of its never having been perceived.

\textsuperscript{214} i.e., the four great elements.

\textsuperscript{215} E.B. Cowell and A.E. Gough (1882): 3.
This group of religions, which are also known as a philosophy of hedonism, stick to the idea that only sense satisfaction is the goal.\textsuperscript{216} And, therefore, as matter is the reality, knowledge derived from such experiences of matter can only be considered valid knowledge.\textsuperscript{217} Madhava Acharya explains that as knowledge is derived from the four elements it perishes at the destruction of the elements; i.e., knowledge is also annihilated at the dead of the person.\textsuperscript{218} Furthermore, their rejection of afterlife, a creator God and a transmigrating soul,\textsuperscript{219} are all based on perception only.

As Y. Karunadasa mentions, Ajita Kesakambala\textsuperscript{220} was the foremost among the contemporary teachers during the time of the Buddha who advocated materialism.\textsuperscript{221} One is directly able to understand from king Ajātasattu’s description of Ajita’s teaching, recorded in the Sāmaññaphala-sutta,\textsuperscript{222} that there is no moral basis in the materialist teachings and its practices.\textsuperscript{223} Ajita Kesakambala directly rejects the practice of meritorious actions, such as giving, saying that it is a doctrine of the fools.\textsuperscript{224} Accordingly, this materialist, who is also

\begin{itemize}
\item \textsuperscript{216} John Grimes (1996): 102.
\item \textsuperscript{217} Cf. Dipankar Chatterjee (1977): 198.
\item \textsuperscript{218} See E.B. Cowell and A.E. Gough (1882: 2-3): after death no intelligence remains.
\item \textsuperscript{220} Also known as Ajita Kesakambali or Ajita Kesakamabilin. See G.P. Malalasekere in Dictionary of Pāli Proper Names; B.M. Barua (1921): 287ff. Cf. S.K. Nanayakkara (1971): 686. According to the Sāmaññaphalasuttavannā (DA I: 144), his name was Ajita. However, ‘Kesakambala’ was added, as he wore a hair-blanket, which itself is made of hairs. Addressing a group of monks, the Buddha explained that blanket made of hair is the most repulsive among all such articles (A I: 287). See Bhikkhu Bodhi (2008): 59. For their short biographies and teachings, see also B.M. Barua (1921): 287-296.
\item \textsuperscript{221} Y. Karunadasa (2017): 15.
\item \textsuperscript{222} According to B.M. Barua (1921: 293), the Sāmaññaphala-sutta is the principal authority with regard to the doctrine of Ajita Kesakambala.
\item \textsuperscript{223} See D I: 55-57.
\item \textsuperscript{224} D I: 55.
\end{itemize}
listed as one of the six heretical teachers in the Sāmaññaphala-sutta, even denies the moral consequences of good and bad actions.

Great king, there is no giving, no offering, no liberality. There is no fruit or result of good and bad actions. There is no present world, no world beyond, no mother, no father, no beings who have taken rebirth. In the world there are no recluses and brahmins of right attainment and right practice who explain this world and the world beyond on the basis of their own direct knowledge and realization . . . The practice of giving is a doctrine of fools. Those who declare that there is (an after life) speak only false, empty prattle . . .

According to B.M. Barua, Ajita Kesakambala’s core teachings can be summarized in one statement: There is no individuality after death.

Another popular exponent of materialism recorded in the Pāli canon is Pāyāsi, the chieftain of Setavyā. In the Dīgha Nikāya, a complete sutta is named after him:

---


227 The Pāli word used to describe Pāyāsi’s title in the discourse (D II: 316) is ‘rājañña’, which is rendered as ‘a man of warrior caste’ by A.P. Buddhadatta (see Concise Pali-English Dictionary) and ‘royalty’ or ‘a high courtier’ or ‘a khattiya’ by T.W. Rhys Davids and William Stede (see Pali English Dictionary). The commentary explains it as ‘uncrown prince’. See ‘rājaññehi anabhīsita-kumārehi’ in DA I: 273. Here, the rendering by T.W. Rhys Davids and C.A.F. Rhys Davids (1910: 316ff (Dialogues of the Buddha II)) as ‘chieftain’ has been used.
According to the discourse, Pāyāsi too held views similar to that of Ajita Kesakambala, who was his predecessor. In his argumentative conversation with the elder Kumara Kassapa, Pāyāsi uses various similes to establish his views as correct. Accordingly, Pāyāsi states that there is no fruit or result of any good or bad actions. With this, he also denies the existence of another world. Furthermore, he proceeds to establish his views as correct stating that he has urged his friends, who have committed various wrong deeds, to come back after their dead. He has also requested his friends who have lived morally to do the same after their death. However, neither of them came back after death nor did they dispatch any messenger to inform Pāyāsi about the existence of another world and their rebirth. Such incident leads Pāyāsi to conclude that there is no other world and there are no consequences of good or evil deeds, which lead to rebirth in various existences after death.

Pāyāsi continues to put forward various experimental examples to prove his views. To prove that the soul (jīvaṁ) and the body are one and the same, he explains the case a thief being put into a jar and closing its opening tightly until he has died. Upon opening the jar, but there is no soul to be found [which transmigrate to another existence]. Such evidences, according to Pāyāsi, prove that there is neither another world nor rebirth nor consequence of good or bad actions. Moreover, such actions lead Pāyāsi also to establish the view that only the

---

228 The discourse is a conversation between the elder Kumara Kassapa and chieftain Pāyāsi, and believed to have taken place after the Buddha’s mahāparinibbāna.


230 See D II: 319-321.

231 The discourse mentions further examples, which are vicious, by Pāyāsi in order to prove that there is no soul [which transmigrate to another existence]. See D II: 334ff.
sensory world exists. The difference between Pāyāsi and Ajita Kesakambala is that after a long argumentative conversation with the elder Kumara Kassapa the former was convinced that his views were wrong and followed as instructed by the elder. The discourse narrates that Pāyāsi even started to practice giving to acquire merits. After his death, he is said to have reborn in the community of the four great heavenly kings. However, Ajita Kesakambala, unlike Pāyāsi, was not fortunate to be detached from his wrong views.

Among the six teachers, mentioned in the Sāmaññaphala-sutta, other than Ajita Kesakambala, whose teachings included materialism are Pūraṇa Kassapa and Pakudha Kaccāyana. The former’s teachings are even more vicious than that of Ajita.

Great king, if one acts or induces others to act, mutilates or induces others to mutilate, tortures or induces others to torture, inflicts sorrow or induces others to inflict sorrow, oppresses or induces others to oppress, intimates or induces others to intimate, if one destroys life, takes what is not given, breaks into houses, plunders wealth, commits burglary, ambushes highways, commits adultery, speaks falsehood—one does no evil.

---

233 See D II: 357.
234 For their short biographies and teachings, see also B.M. Barua (1921): 277-286.
235 Translation by Bhikkhu Bodhi (2008: 19).

Karato (in CS, karoto) kho mahā-rāja kārayato chindato chedāpayato pacato pācayato socayato socāpayato (in PTS edition, socāpayato is not mentioned as in CS) kilamayato kilamāpayato (in PTS edition, kilamāpayato is not mentioned, as in CS) phandato phandāpayato pāṇaṃ atimāpayato adinnām ādiyato sandhīm chindato nillopaṃ harato ekāgārikaṃ karoto paripanthe itṭhato paradāram gacchato musā bhaṇato, karoto na karīyati pāṇaṃ. D I: 52.
Pūraṇa Kassapa’s teachings, as Ajātasattu narrates, in fact encourage its followers that there would not be any positive or negative consequences even if they commit the heinous crimes, such as killing all living beings on earth.

If with a razor-edged disk one were to reduce all living beings on this earth to a single heap and pile of flesh, by doing so there would be no evil or outcome of evil. If one were to go along the south back of Ganges killing and inducing others to kill, mutilating and inducing others to mutilate, torturing and inducing others to torture, by doing so there would be no evil or outcome of evil.236

Furthermore, this teacher too, like Ajita, denies the efficacy of good actions.237 He too explains that there is no merit or outcome of merit due to actions, such as giving and self-control, restraint and true speech.238 Pūraṇa Kassapa’s teachings, as cited above, show that he in fact was teaching the extremist form of materialism.

Pakudha Kaccāyana, on the other hand, taught seven bodies,239 which are said to be: unmade, un-fashioned, uncreated, without a creator, barren, stable as a mountain peak, standing firm like a pillar.240 Since Pakudha Kaccāyana’s


237 According to Pūraṇa Kassapa, as B.M. Barua (1921: 279) explains, when one acts or causes others to do so, it is not the soul that acts or causes others to act. The soul, in Pūraṇa’s view is passive. Therefore, whatever one does the soul is not affected by its consequence.


239 The seven are earth, water, fire, air, pleasure, pain and the soul. See D I: 56.

teachings do not directly fall into the category of materialism, many may argue likewise. However, the point to be noted here is that he denies ‘real action’ or one’s kamma along with the doer.\textsuperscript{241} According to Ajātasattu’s narration of this teacher’s teaching, when one literally kills or causes another to kill by cutting off the victim’s head with a sword, there is neither a killer nor a victim. For Pakudha Kaccāyana, this is just a “sword merely passes through the space between the seven bodies.”\textsuperscript{242} This shows that Pakudha Kaccāyana not only denies the committing of action, but also the existence of a doer along with the moral efficacy of his/her actions.

Thus, three significant factors can be noted from the above evaluation of the materialist teachings. Firstly, the materialists are Akiriyavādins; they deny the moral efficacy of both good and bad actions. Secondly, according to materialism, the soul and the body are one and the same. Thirdly, with the denial of the moral efficacy of good and bad actions, the materialists believe that an individual, made up of the four great elements, is annihilated at dead and there is no afterlife. Therefore, materialism encourages the maximum enjoyment of sensual pleasures in life. Such practices, according to some scholars,\textsuperscript{243} are in direct opposition to spiritual praxis.

\textsuperscript{241} “Among these (the seven) there is no killer nor one who causes killing; no hearer nor one who causes hearing; no cognizer nor one who causes cognition.” Translation by Bhikkhu Bodhi (2008): 23. For Pāli text, see D I: 56.


\textsuperscript{243} Cf. Satishchandra Chaterjee and Dherendramohan Datta (1948): 64.
3.2.2. Sassatavāda

The theories presented by the Sassatavādins are in direct contradiction to their materialist opponents. The majority of the religious groups during the time of the Buddha can be classified under this category.244 One of the significant features of this category is that spirituality is highly emphasized for one to be liberated.245 Moreover, this group of religions also believe in the efficacy of action. The main ideology of the Sassatavādins is the view of an eternal existence. And, for the emphasis on such an eternal existence, the doctrine of *attaiätman* (soul/Self) plays a significant role. A general view of this religious group is that the soul in its true nature is pure. However, through numerous births in the cycle of *samsāra*, it gets impure by evil *karma*-s due to ignorance. Therefore, one’s final goal, the attainment of emancipation, is the purification of the soul by proper *karma*-s prescribed in each religion.246

Unlike the Ucchedavādins, who believe the soul and the body is one and the same, this school of religious thought holds the view that the soul is different from the body (*aṇñana jīvaṃ aṇñana sarīraṃ*).247 This also means the soul, which is said to be the result of a search for the ultimate essence of a person,248 transmigrates to another life when the body expires.249 According to Brahmanism, an excellent example of *Sassatavāda*, the unification of the soul with the Brahman

---

246 See Surendranath Dasgupta (1922): 75f.
247 M I: 484f; Mn I: 161f. See also Y. Karunadasa (2017): 14.
(Mahābrahman)\textsuperscript{250} is the final liberation.\textsuperscript{251} The Brahman is the “ultimate reality, the final resort of all things in the world.”\textsuperscript{252} The followers, who do not perform rites, such as sacrifices, with proper knowledge of the \textit{Veda}, are said to be reborn again to face death.\textsuperscript{253} Therefore, the \textit{ātman}, for them, is imperishable.\textsuperscript{254} This view of an eternal soul is also in contrast to the materialist view of the extinction of the soul together with the death of the person. Thus, \textit{ātman}—deriving from \textit{āt} (to breath)\textsuperscript{255}—in the Vedic literature is the source of everything, such as the vital breath, truth, life, existence, etc.:\textsuperscript{256} 

From the \textit{ātman} all the members spring into existence. Of all things that come into existence the \textit{ātman} is the first.\textsuperscript{257} Moreover, the \textit{ātman} is said to be omnipresent\textsuperscript{258} for it is present in all and every phenomenon. According to Surendranath Dasgupta,\textsuperscript{259} the realization of the knowledge of this ‘omnipresent supreme principle of the universe’ leads one to sinlessness and purity.

According to G.N. Joshi, the discovery of \textit{ātman} by the Vedic seers is the result of the search for an invisible “power to everything in the world that affected them or impressed them with certain power in some way.”\textsuperscript{260} Paul Deussen explains that

\begin{footnotesize}
\textsuperscript{250} \textit{Cf.} M. Hiriyanna (2005): 78.
\textsuperscript{252} See G.N. Joshi (1965): 13.
\textsuperscript{255} See Monier Williams’ \textit{Sanskrit-English Dictionary}.
\textsuperscript{257} See Maurice Bloomfield (1908): 272.
\textsuperscript{259} \textit{i}bid. \textit{Cf.} G.N. Joshi (1965): 33 & 43.
\textsuperscript{260} G.N. Joshi (1965): 5f; 10.
\end{footnotesize}
the term ātman designates the ‘principle of the world’. He describes the uniqueness of ātman in the following way:

Thus, ātman means that which remains if we take away from our person all that is non-self, foreign, all that comes and passes away; it means “the changeless, inseparable essence of our own soul,” and on the other hand the essence of the Self of the whole world.

In the Vedic literature, ātman has continued to play various, and unique, roles in its evolution. This idea has been clearly presented by G.N. Joshi in his *Evolution of Ātman and Mokṣa*. Moreover, Vedic gods, such as Brahmā, Indra and Prajāpati, are said to represent ātman.

In the Upaniṣads, ātman came to be known and explained broadly. On this, Surendranath Dasgupta comments:

The self (ātman) is spoken of in one place as the essence of the world, and when we trace the idea in the Brāhmaṇas and the Āraṇyakas we see that ātman has begun to mean the supreme essence in man as well as in the universe, and has thus approached the great Ātman doctrine of the Upaniṣads.

As in the *Veda*, Upaniṣadic texts also distinguish two different souls: the universal soul (*jagadātmā*/*paramātmā*) and the individual soul.

---

261 Paul Deussen (1907): 20.
266 Surendranath Dasgupta (1922): 27.
268 The Upaniṣadic texts are the final development of the *Veda*. For this, they are often named as *Vedānta*. The Vedic seers in this period have focused more on the intellectual side of human life and goal than their predecessors. For a comprehensive study on the development of the
King As’vapati is reported to explain the universal ātman in the following way in the Chāndogya Upaniṣad:

… the universal soul (vais’vānara ātman) is of the measure of the span (prades’amātram abhivimānam), having the lustrous (heaven) for its head, the manifold (sun) for its eye, the many-pathed (wind) for its breath, the extended (space) for its body, riches (water) for its bladder, the support (earth) for its feet, the sacrificial alter (vedi) for its abdomen, the sacrificial grass (barhi) for its hair, the gārhapatya fire for its heart, the anvāhāryapacana for its mind and the āhavacaniya fire for its mouth.

However, both ātman-s are related; the universal ātman is said to be the source of the individual ātman. In other words, the former is the ultimate soul, the essence of everything, it is the ultimate reality, which is present in all at all time. And, the latter is the conventional self, or the ego. It is this ātman which is said to be entangled with evil, like greed, and is known as ‘I’, ‘my’, and ‘mine’.

According to the Śvetāsvatara Upaniṣad, the individual ātman roams according to its karma-s. Furthermore, the form and nature of the individual ātman is said to be determined by the qualities of the ātman.

---

269 This is also known as the hiranya-garbha. See also Surendranath Dasgupta (1922: 52), for further explanation on the universal ātman (or world-soul).

270 See G.N. Joshi (1965): 44f & 61f. For a detail analysis on these two see Paul Deussen (1919): 256-263.


272 See G.N. Joshi (1965): 9f.

273 See G.N. Joshi (1965): 44.

Both ātman and Brahman came to be considered almost synonymous by the Upaniṣadic seers. On this, H.G. Narahari explains:

inasmuch as both the terms Brahman and Ātman denote the “First Principle” in the Universe, a promiscuous employment of them is sometimes made in the Upaniṣads.\textsuperscript{275}

He further notes that “the two terms stand side by side almost in a synonymous relation.\textsuperscript{276} In A History of Indian Philosophy (Vol. I), Surendranath Dasgupta also equates both ātman and Brahman to be one and the same.\textsuperscript{277} “Upaniṣads are emphatic in their declaration that the two are one and the same.”\textsuperscript{278} In response to Indra and Virocana’s inquiry on the ātman, Prajāpati is said to have replied:

He who goes about enjoying dreams, he is the self, this is the deathless, the fearless, this is Brahman.\textsuperscript{279}

Prajāpati continues to explain ātman and Brahman as one. These evidences show that in the Upaniṣadic period, while ātman was broadly explained in relating to the ultimate essence of man it was also equated as the same and one with Brahman, which was considered the source of the former in early the Vedic literature.

The Upaniṣadic texts explains that the cause of one’s rebirth is due to its bad \textit{karma}-s – which are caused by ignorance (avidyā). Accordingly, as long as one is inflicted with ignorance, he/she commits actions leading to bad results.\textsuperscript{280}

\textsuperscript{275} H.G. Narahari (1944): 22.
\textsuperscript{276} ibid.
\textsuperscript{277} Surendranath Dasgupta (1922): 45. See also Maurice Bloomfield (1908): 274.
\textsuperscript{278} ibid. In another instance, Surendranath Dasgupta (1922: 48) states that Brahman is ātman. See also Maurice Bloomfield (1908): 87; D.C. Mathur (1972): 392f.
\textsuperscript{279} Quoted by Surendranath Dasgupta (1922): 47.
\textsuperscript{280} See G.N. Joshi (1965): 58f.
including rebirth in hell. On other hand, good actions, such as sacrifices,\textsuperscript{281} will lead to heavenly rebirth.\textsuperscript{282} With the recycling process of birth and death based on karma-s, emancipation was the final option in both early Vedic and Upaniṣadic literatures. And, the only way to emancipation is knowing the Brahman, which is the source of ātman and the ātman itself. This is also to say that in the Upaniṣadic period, knowledge of the ātman or Brahman was heavily emphasized for emancipation.\textsuperscript{283} Surendranath Dasgupta explains that for the ones with ignorance this takes ceaseless course of transmigration\textsuperscript{284} to attain emancipation.

The heavy emphasis on asceticism and sacrifices found in the early Vedic texts come to be of less significance in the Upaniṣads. For the Upaniṣadic seers, knowledge was more important than asceticism and sacrifices.\textsuperscript{285} It is the knowledge of the ātman and Brahman that lead to emancipation. In fact, the gaining of the knowledge of the ātman itself is said to be emancipation.\textsuperscript{286} In his \textit{The Philosophy of the Upaniṣads}, Paul Deussen states the following on emancipation in Upaniṣads:

Emancipation is not to be regarded as a becoming something which previously had no existence.\textsuperscript{287}

\begin{flushright}
\textsuperscript{281} Cf. G.N. Joshi (1965): 22.
\textsuperscript{283} Paul Deussen (1919): 253ff.
\textsuperscript{284} Surendranath Dasgupta (1922): 58.
\textsuperscript{285} See Paul Deussen (1919): 343.
\textsuperscript{286} See Paul Deussen (1919: 344) quoting the text: Here is my soul (ātman); thither to this soul on my departure hence shall I enter in.
\textsuperscript{287} Paul Deussen (1919): 344.
\end{flushright}
The ātman and Brahman, which are omnipresent and the ultimate essence of every phenomena, including human beings, are pure in their absolute nature. On this, the famous vedanta master, Guāḍapāda, states:

all souls are originally free from darkness and without stain,

“Already awakened and delivered before the world was,

They rise up,” saith the Master.\(^{288}\)

In the Chāndogya Upaniṣad, this not knowing the existence of the ātman in its pure form in oneself has been compared to some people repeatedly passing by a hidden treasure not knowing that there is one.\(^{289}\) And, this ignorance (or, unreality), according to Paul Deussen, is discarded only with the realization of “I am Brahman.”\(^{290}\) The Chāndogya Upaniṣad, explains that the ātman is in the heart (hrdi) and therefore the ātman is also called heart (hrdayam):

Now this self (ātman) is located in the heart. And this is its etymology

– ‘in the heart (hrdi) is this (ayam),’ and so it is call ‘heart’ (hrdayam).

Anyone who knows this goes to the heavenly world every single day.\(^{291}\)

This point further leads to the fact that both ātman and Brahman are not to be found in the externality of a person. Rather, both are to be found within oneself. On this, the Kaṭhopaniṣad states:

---

\(^{288}\) Translation by Paul Deuseen (1919): 345. For alternative translation, see Raghunath Damodar Karmarkar (1953): 56 (५६).


\(^{290}\) See Paul Deussen (1919): 345.

There is only one ruler, the Self within all things, who makes the one form manifold. The wise who perceive him within their Self, to them belongs eternal happiness, not to others.\(^{292}\)

According to the *Brhadāranyaka Upaniṣad*, once the ātman and Brahman is realized within oneself and when one knows ‘I am Brahman.’ even the gods are not able to prevent it as he (the individual) is himself the ātman.\(^{293}\) Moreover, this realization, the ultimate goal, which is possible only by the wise, is said to be immortal:

This deeply serene one who, after he rises up from this body and reaches the highest light, emerges in his own true appearance—that is the self," he said, "that is the immortal; that is the one free from fear; that is Brahman.\(^{294}\)

On this, the *Katha* Upaniṣad also contains a similar statement saying that this discovery is the achievement of ‘immortality.’\(^{295}\) The *Mundaka Upaniṣad* confirms:

One who knows this Brahman, becomes Brahman only. He crosses grief and all sins and becoming free from the knots of the dark cells, attains immortality.\(^{296}\)

In the *Guḍapāda-kārikā*, this knowledge of the realization of ātman and Brahman is described as the ending of suffering.\(^{297}\) The text explains that as the individual knows everything, there is nothing left for him to desire more.


\(^{295}\) Quoted by G.N. Joshi (1965): 62.

\(^{296}\) Quoted by G.N. Joshi (1965): 62-63.
These elaborations point out in both the early Vedic literature and the Upaniṣads, a person’s life is heavily influenced by the theories of ātman and Brahman. From his/her birth until emancipation, ātman is omnipresent in the individual. It is the principle substance in everything. The theories of ātman and Brahman are so highly significant which have led to the formation of other Indian Philosophies that the two are said to be “the two pillars on which rests nearly the whole edifice of Indian philosophy.” Both the Vedic and Upaniṣadic texts also show that Vedic seers believed in spiritual practices, but in their own definition of the term.

Among the contemporary religions of Buddhism in the sixth century B.C.E., Jainism, led by Nigantha Nātaputta, is another noteworthy example of eternalism. This religious school also held the view of an eternal ātman, which transmigrates to another life after death. The Jain concept of ātman is somewhat similar to that of the Vedic concept: the ātman in its natural form is pure, but it is tainted due to bad karma-s. Jainism, however, rejected the idea of a creator God. According to G.N. Joshi, one reason might be due to the fact that Brahmanism’s dominance by exploiting the idea of God and also the Jains believe the world is eternal, which did not require a creator God. The attainment of siddha, the Jain liberation, is possible only with the purification of the ātman. For one to purify the ātman, he/she needs to stop the influx of more (or, new) karma-s.

297 “He who knows himself as the ātman, the first principle of things, he is by that very knowledge free from all desires (akāmāvayamāna), for he knows everything in himself, and there is nothing outside himself for him to continue to desire.” Quoted by Paul Deussen (1919): 346.
299 See e.g., Paul Deussen (1919): 65ff,
300 For a comprehensive introduction to Jainism, see Jayendra Soni (2007): 3-34; and Jeffrey D. Long’s Jainism: An Introduction (2009).
Jainism and its path to emancipation can best be understood from the seven *tattva*-s or the fundamentals. Therefore, the seven are: *jīva* (soul or enjoyer), *ajīva* (object/matter), *āśrava* (flow/influx of *karma*-s), *saṃvara* (stoppage), *nirjara[ṇa]* (austerity), *bandha* (bondage) and *mokṣa* (emancipation). Among the seven fundamentals, the first two, *jīva* and *ājīva*, are significant in building the whole religious structure of Jainism. Padmanandin, a 2nd century C.E. Jain priest, is quoted in the *Sarva Darśana Samgraha* stating that these two are the highest predicaments. The world in Jainism is thus based on this duality of *jīva* and *ajīva*. Moreover, the two, though in contradiction, are inseparable as their function depends on each other.

In Jainism, the *jīva*-s, unlike in other religions, are beginning-less as well as endless, therefore, a *jīva* is an eternal entity. Moreover, the number of *jīva*-s in the universe are said to be infinite. On this, Jeffrey D. Long states, “there are many *jīva*-s—as many as there are living beings in the cosmos.” According to G.N. Joshi, a *jīva* is “essentially constituted of consciousness and it is the sentient principle in every animate thing.” Moreover, the size of *jīva*-s can vary from each other.

---

302 For detail analysis of the nine, see Sinclair Stevenson (1915): 95-172.
303 See E.B. Cowell and A.E. Gough (1882): 53; Jayendra Soni (2007): 7-8. The number of *tattva*-s are sometimes given as nine with the inclusion of *puṇya* (merit), *pāpa* (sin). See E.B. Cowell and A.E. Gough (1882): 53 & 59; G.N. Joshi (1965): 226; Champat Rai Jain (1974): 10-11; Jayendra Soni (2007): 7. This list is also given only with five *tattva*-s, the other two is listed within the five.
304 See also Ana Bajzelj (2017): 54-57.
309 G.N. Joshi (1965): 228.
... the size of the jīva or soul changes according to the size of the body which it occupies. If the body that it occupies is big the soul becomes even as big as an elephant, and if the same enters the body of an ant it compresses itself and assumes the smallest size of the ant.\textsuperscript{310}

Jainism is probably the only religion, which has a strict measurement of the souls with respect to their sizes.

The jīva-s are not only eternal, but they are also not subject to change. Since they are the doers and if they are subject to change, they cannot enjoy (or reap) the fruits of its past actions.\textsuperscript{311} Therefore, as G.N. Joshi states, the soul as the doer and the soul as the enjoyer should be the same.\textsuperscript{312} On this, the Ācārāṅgasūtra, a Jain text, states:

The self is the knower (or experiencer), and the knower is the self.
That through which one knows is the self. With regard to this (to know) it (the self) is established. Such is he who maintains the right doctrine of self.\textsuperscript{313}

The jīva-s, in their natural or original state, are pure and untainted. In their untainted state, they are also said to possess four characteristics: unlimited knowledge (jñāna), perception (darśana), bliss (sukha), and energy or power (vīrya).\textsuperscript{314} Moreover, jīva-s are also divided into two major categories as the mundane (saṃsārī) and the released (siddha).\textsuperscript{315} Furthermore, according to

\textsuperscript{311} See G.N. Joshi (1965): 227.
\textsuperscript{312} ibid; Muni Shivkumar (1984): 40.
\textsuperscript{313} Quoted by Muni Shivkumar (1984): 41.
Padmanabh S. Jaini, a jīva has “three main qualities (guṇa) or functional aspects: consciousness (caitanya), bliss (sukha), and energy (vīrya).”\textsuperscript{316} Since jīva is the eternal entity in Jainism, the Jain leaders (or exponents) have continued to attribute various qualities in various classification to it.\textsuperscript{317}

\textit{Ajīva}—the object or the matter or non-soul, and the negation of jīva\textsuperscript{318}—lacks both life and consciousness.\textsuperscript{319} Ajīva-s are categorized into two major categories: arūpi (formless/without form) and rūpi (with form).\textsuperscript{320} These two are again divided into five groups of substances as pudgala, dharma, adharma, ākāśa and kāla.\textsuperscript{321} The first, pudgala (matter/form), is the only substance within the category of rūpi. The remaining four belong to the category of arūpi. According to the \textit{Sarva Darśana Saṃgraha},\textsuperscript{322} pudgala—which “stands for the material substance which undergoes modifications, combinations and dissociations”\textsuperscript{323}—has the qualities of touch, taste and colour. In the \textit{Sarvārthasiddhi}, pudgala is explained as: the effect of the aggregation of colour, taste, etc. is form.\textsuperscript{324} Both dharma (merit) and adharma (demerit) are said to assist pudgala.\textsuperscript{325} Muni Shivkumar explains that dharma is essential for the movement of jīva-s as well as the pudgala-s.\textsuperscript{326} In other words, as Steven Sinclair states, dharma “helps the jīva associated with pudgala to progress just as … water helps on the movement of a

\textsuperscript{316} Padmanabh S. Jaini (2001): 104.
\textsuperscript{320} See M. Hiriyanna (2005): 159; Sinclair Stevenson (1915): 106.
\textsuperscript{322} E.B. Cowell and A.E. Gough (1882): 52.
\textsuperscript{323} Muni Shivkumar (1984): 35.
\textsuperscript{324} S.A. Jaini (1960): 132.
\textsuperscript{326} For a detailed explanation on this, see Muni Shivkumar (1984): 37f.
While dharma helps to arise movement (or motion), adharma helps to arise rest. This is explained with illustration of a man being attracted to the shadow of a tree and resting underneath. Shri Pujiyapada, the author of Sarvārthasiddhi, explains that both dharma and adharma “pervade the entire universe-space.” For the existence of both subject and object, space is necessary; hence, ākāśa. It is said to accommodate all the other four substances: matter, merit and demerit (or motion and rest), and time. Moreover, it is its own base. According to the Sarvārthasiddhi, existence is subject to three characteristics as origination, destruction and permanence. The last substance kāla (time) applies to all these. The above explanation of the five substances under ajīva clearly explains the relationship between jīva-s and ajīva-s. Moreover, this also clearly points out the Jain analysis of duality of the universe based on jīva-s and ajīva-s.

The Sarva Darśana Samgraha explains the next tattva, āsrava (flow/influx of karma-s), as “the action of senses which impels the soul towards external objects…” When jīva, as the doer, acts or moves, it allows the karma-s to flow into it. This movement is described as yoga (activity) in the texts. The Sarvarthasiddhi explains yoga is the vibration of the jīva. And, yoga is divided into three groups: the action of the body, the organ of speech and the mind (or bodily

327 Sinclair Stevenson (1915): 106.
329 S.A. Jaini (1960): 139.
330 See Muni Shivkumar (1984): 38
331 ibid.
activity, speech activity and thought activity). The influx of the \textit{karma-s} to \textit{jīva}, which entangles it in \textit{samsāra}, is illustrated with the example of the flow of water as a stream. The kinds of \textit{karma-s} that flow into \textit{jīva} are two: \textit{punya} (merit/virtuous) and \textit{pāpa} (demerit/sin). Activities, such as refraining from injuring and speaking the truth, are explained as good \textit{yoga-s} in the \textit{Sarva Darśana Samgraha}. Since \textit{āsrava-s} bind the \textit{jīva-s} in \textit{samsāra}, they are generally explained together with the next \textit{tattva}, \textit{bandha} (bondage). Muni Shivkumar explains that the two are actually “correlated as cause and effect, and it is the \textit{āsrava} that creates the ground for \textit{bandha}.” Moreover, the \textit{karma-s} are said to be garland (\textit{māla}) and the source of bondage. Accordingly, when \textit{āsrava} is controlled, bondage too is automatically stopped. In the \textit{Sarvarthasiddhi}, the main causes of bondage are given as: wrong belief, non-abstinence, negligence, passions and activities (\textit{yoga}). Hence, It is to be noted that the \textit{karma} plays an important role in Jainism. The \textit{karma-s} influenced by negative qualities, such as the ones mentioned above, lead the \textit{jīva-s} to be entangled in the cycle of birth and death.

So, a Jain follower should strive to stop the inflow of \textit{karma-s} to the \textit{jīva-s} as to unbound the \textit{jīva-s} from the mundane world. This leads to the \textit{tattva} of \textit{saṃvara}

\begin{itemize}
\item \textit{punya} (merit/virtuous)
\item \textit{pāpa} (demerit/sin)
\item \textit{bands} (bondage)
\end{itemize}
(stoppage). *Saṃvara* is in opposition to *āsrava*.\(^{344}\) G.N. Joshi mentions a list of [bodily, verbal and mental] actions\(^{345}\) that one must practice in order to stop the inflow of *karma*-s to the *jīva*-s:

i. One must not indulge in passions like anger, anxiety, grief or joy, nor should one show a kind of partiality.

ii. One must wear equanimous attitude to all persons.

iii. One must observe *vacanagupti* by observing complete silence or by speaking as little as possible.

iv. One must also practice *kāyagupti* – bodily control, so that he may not harm anything in the world.\(^{346}\)

In case of a saint (*kevala*), the practice of complete immobility of the limbs are said to be a must.\(^{347}\) In his explanation of *saṃvara*, Mādhava Ācārya states: *āsrava* is the cause of mundane existence, *saṃvara* is the cause of liberation.\(^{348}\) Moreover, *saṃvara* is with regard to the past *karma*-s; i.e., it is the practice to stop the influx of the past *karma*-s.

The stoppage of the influx of the past *karma*-s to the *jīva*-s, however, does not lead to purification of the *jīva*-s. Since, *jīva*-s are constantly influenced by activities and the seeds of the past *karma*-s are still within the *jīva*-s, one is required to completely destroy them and also stop the influx of future *karma*-s.\(^{349}\)

---

346 Overall, the practice of stoppage is divided into two main groups: threefold religious awareness (*samiti*) and self-control (*gupti*). *Samiti* consists of carefulness in walking, speaking, eating, taking up and setting down and excreting. *Gupti* consists of control of bodily, verbal and mental activities. See Muni Shivkumar (1984): 103.
For this, the Jain religious leaders recommend the practice of the next *tattva*, *nirjarā* (austerity). *Nirjarā* is practiced by undertaking [extreme] austerity (*tapas*). The *Sarva Darśana Saṃgraha* states that forced asceticism leads to the attainment of liberation.\(^{350}\) For this, self-mortification is highly recommended in Jainism. Since *jīva*-s occupy the body in their extent, the *karma*-s affecting the *jīva*-s are burnt out by the practice of painful austerities. Accordingly, twelve kinds of austerities are recommended in Jainism.\(^{351}\) Another important austerity is the practice of meditation (*dhyāna*) for burning out the *karma*-s. The Jain *dhyāna*, however, are said to require certain condition, which Muni Shivkumar quotes Akalanka, a 7th century C.E. Jain logician:

Good atmosphere, accord with posture of the body, breathing slowly and steadily, avoidance of lethargic nature, sleep, sex-love, fear, doubt, sorrow etc.\(^{352}\)

The *dhyāna*-s are further divided into two categories as inauspicious (*apraśasta*) and auspicious (*praśasta*),\(^{353}\) both of which include painful as well as pleasant (positive)\(^{354}\) meditation.

In order to achieve *mokṣa*, the Jain followers are also highly emphasized to practice non-violence (*ahiṃsa*). The practice of non-violence helps the Jain followers to develop a neutral attitude towards all.\(^{355}\) The successful practice of *nirjarā* leads to the final religious goal in Jainism, *mokṣa*. The *Sarva Darśana*


\(^{353}\) See ibid.

\(^{354}\) Such as forgiveness, modesty, etc.

\(^{355}\) *Cf.* G.N. Joshi (1965): 154.
Samgraha explains that from the abolition of past karma-s [and their seeds] and the stoppage of future karma-s (nirjarā), “there arises the absolute release from all actions—this is mokṣa.”\textsuperscript{356} The text continues that the soul then “rises upward to the end of the world.”\textsuperscript{357} Hence, it should be noted that the whole explanation on the seven realities (tattva-s) in Jainism points out to one particular fact; i.e., like in Brahmanism and Upaniṣads, the liberation in Jainism is mainly focused on the liberation of the jīva-s through purification. Such a scenario also presents the Jain path to liberation as the liberation of the soul rather than the person.

Although both materialism and eternalism are two religious groups in opposition, both groups are strongly centred around one common significant factor. That is the soul (ātman/atta). One’s existence, according to both groups, are based on their views on the soul. The materialists uphold the view that the body and the soul are one and the same, while the eternalists differ and believe that both are separate entities—although the Jaina followers hold the idea that jīva-s occupy the material bodies. As existence is based on the existence of the soul, liberation in these religions is also centred around the concept of the soul (ātman/jīva/atta).

3.3. The Buddha’s Criticism of Sassatavāda and Ucchedavāda

Gotama’s journey to liberation was not a complete steady and pleasant one. Before tracking himself along the middle path, the Buddha-to-be experienced both religious praxis described in the preceding section of this chapter. While being a royal prince, Gotama had the privilege to enjoy life to the highest level in all

\textsuperscript{356} E.B. Cowell and A.E. Gough (1882): 58.
\textsuperscript{357} See ibid.
aspects in the human society. However, such a materialistic life rather frustrated him leading to search for an alternative. His renunciation from the material pleasures (or household life) in search of supreme bliss led him to practice extreme austerities, such as self-mortification, a common religious practice in Jainism.\textsuperscript{358} As both ways of life failed to guide him to nibbāna, he abandoned them and had to look for a new path, which later came to be known as the middle path.

The rejection of both materialism and eternalism and the adoption of the middle path by the Buddha have been clearly presented in the \textit{Dhammacakkappavattana-sutta}, his first discourse after his enlightenment. The Buddha explains the five monks—his first disciples—that, having avoided\textsuperscript{359} the two extremes (sensual indulgence and self-mortification),\textsuperscript{360} he adopted the middle path\textsuperscript{361} comprising of eight limbs (i.e., the Noble Eightfold Path\textsuperscript{362}). He further states that the middle path, which he has perfectly realised, leads to the arising of vision (\textit{cakkhukarani}), the arising of knowledge (\textit{īnānakarani}), appeasement (\textit{upasamāya}), direct knowledge (\textit{abhiññāya}), full enlightenment (\textit{sambodhāya}) and to nibbāna (\textit{nibbānāya}).\textsuperscript{363} According to Y. Karunadasa, the middle path is neither a moderation nor a compromise or a synthesis of the two extremes.\textsuperscript{364} As the discourse itself explains, the middle path is completely different from the two

\textsuperscript{359} Bhikkhu Bodhi translate \textit{anupagamma} as ‘without veering.’ See CDB II: 1844.\n\textsuperscript{360} In the PTS edition of the text (S V: 421), it is given as \textit{anupakamma}, which is not correct. The correct form should be \textit{anupagamma} (\textit{an} + \textit{upa} + \textit{√gam} + \textit{ya} = \textit{anupagamma}), as in the CS edition. See also Kākkāpalliye Anuruddha Thera (2013): 28-29.
\textsuperscript{361} See also A.K. Warder (2004): 45ff.
\textsuperscript{363} For a comprehensive study, see Bhikkhu Bodhi’s \textit{The Noble Eightfold Path} (2010).
\textsuperscript{364} See S V: 421; CDB II: 1844.
extremes. And, therefore, it is stated “not entering into these both.”\textsuperscript{365} As Y. Karunadasa explains,\textsuperscript{366} the middle path transcends both extremes.

Both the above passage and the preceding section on \textit{Sassatavāda} and \textit{Ucchedavāda} further point out that, in fact, the two extremes, though rejected by the Buddha, also paved the way for the birth of Buddhism.\textsuperscript{367} As the birth of Buddhism is a response to the two extremes as an opposition, Y. Karunadasa calls this “a critical response to the binary opposition between two world-views.”\textsuperscript{368} It is well-known that the Buddha is well-versed, intellectually and materially, in \textit{Sassatavāda} and \textit{Ucchedavāda}. His knowledge on the two extreme paths led him to conclude that they do not guide to end human suffering. Therefore, in the \textit{Dhammacakkappavattana-sutta}, he states the two paths do not lead to the welfare (\textit{anatthasamhito}) of the practitioners.\textsuperscript{369} In contrast, the purpose of Buddha’s renunciation was to put an end to human suffering completely.\textsuperscript{370}

The Buddha, as a \textit{bodhisatta} during his princely life, had the experience of materialism, including sensual pleasures, at the highest level that a person could enjoy.\textsuperscript{371} Not convinced with such a materialistic life, his renunciation of the

\textsuperscript{365} \textit{Ete te … ubho ante anupagamma} …. \textit{S V}: 421. See also \textit{Vin I}: 10; \textit{S II}: 17; \textit{S IV}: 330. \textit{Cf. D III}: 113.
\textsuperscript{366} Y. Karunadasa (2017: x): “middle-ness” is the transcendence of the mutual opposition between the two extremes.
\textsuperscript{368} Y. Karunadasa (2017): 13.
\textsuperscript{369} \textit{S. V}: 421. See also \textit{SA III}: 297.
\textsuperscript{370} In the \textit{Ariyapariesana-sutta}, the Buddha calls his search for this path ‘the search for what is wholesome (kim-kusala-gavesī).’ See \textit{M I}: 163f.
\textsuperscript{371} In the \textit{Māgandiya-sutta} (\textit{M I}: 501-513), in conversation with Brahmin Māgandiya, the Buddha relates the sensual comforts that he had previously when he was a prince: “formerly when I lived the home life, I enjoyed myself, provided and endowed with the five cords of sensual pleasures: with forms cognizable by the eye … with sounds cognizable by the ear … with odours cognizable by the nose … with flavours cognizable by the tongue … with tangible
household life, leaving the royal comforts, directly signifies his rejection of materialism. He is recorded in several places within the Pāli canon criticizing the pursuit of such materialist sensual pleasures. The pursuit of such sensual pleasures, according to the Buddha, is ‘low, vulgar, way of worldlings, ignorable, unbeneficial.’ Contrary to materialism, where the enjoyment of sensual pleasure is highly encouraged, Buddhism emphasizes the abandonment of such pleasures and to take up a simple life compared to a bird, which flies only with the weight of its two wings. In other words, the Buddha emphasizes the simplest form of life—consisting of the four requisites, namely food, clothing, shelter and medicine—which are actually the least necessities for the survival of an individual.

In the Māgandiya-sutta, the Buddha compares the enjoyment of sensual pleasures to feeling (contact with) of fire, which is painful, hot and scorching. Continuing to explain the danger of the pursuit of sensual pleasures, the Buddha states that he abandoned such pleasures realizing the evil retribution:

cognizable by the body that are wished for, desired, agreeable, and likeable, connected with sensual desire and provocative of lust.” Translation by Bhikkhu ṇāṇamoli and Bhikkh Bodhi (1995): 609. See also W.G. Weeraratne (1996): 107.


373 According to the commentary (SA III: 297), here the Buddha is referring to the two types of sensual pleasures: objective sensuality or the object-base of sensuality (vatthu-kāmā) and mental defilements (kilesa-kāmā). For a detail analysis of the two see Mn I: 1-22. See also Bhikkhu Bodhi (2017): 459. Cf. David Webster (2005): 118.


375 In the Cūḷahatthipadopama-sutta (M I: 180), the Buddha explains that refraining from unwholesome activities, one should live contented with the needed requisites just like birds, whether small or large, which fly only with the weight of their two wings. See also D I: 71; M I: 346-347.

376 Cf. D I: 71.

377 M I: 507ff.
On a later occasion, having understood as they actually are the origin, the disappearance, the gratification, the danger, and the escape in the case of sensual pleasures, I abandoned craving for sensual pleasures, I removed fever for sensual pleasures, and I abide without thirst, with a mind inwardly at peace.378

On another occasion,379 the Buddha warns the disciples that sensual pleasures are impermanent, hollow, false and deceitful. Ānanda, his chief attendant, in response to Sandaka’s question, explains that the holy life is navigated by four ways of life,380 which are all categorized under Ucchedavāda. Ānanda further explains that a Buddha attains the meditative attainments (jhāna) by separating himself from sensual pleasures (kāmehi vivicca).381

In the early Buddhist teachings, the pursuit of sensual pleasures has been criticized in various ways and in various classifications.382 Accordingly, the analysis of the second truth383 states that craving (taṇhā)—the root cause of the arising of dukkha384—is divided into three kinds. Among them, the first is the craving for sensual pleasures (kāma-taṇhā).385 For one to be liberated from dukkha, the complete stoppage of the arising of dukkha has to be achieved, which is possible with the destruction of cravings, including craving for sensual pleasures. And, according to the Buddha, the destruction of craving itself is the

378 Translation by Bhikkhu Nāṇamoli and Bhikkh Bodhi (1995): 610. For Pāli text, see M I: 505-506.
380 M I: 515-519.
383 The noble truth of arising of suffering (dukkha-samudaya-ariyasacca).
384 See Vin I: 10; D II: 308; S V: 421.
attainment of nibbāna. Among the ten fetters (samyojana-s), desire to sensual pleasures (or sensual desire: kāma-cchanda) is listed among the first group which leads to the lower realm of life. Kāma-cchanda is also included in the list of five hindrances, which, according to the Buddha, hinder, obstruct and entangle the mind from development. Moreover, among the three cankers (āsava-s), the desire to sensual pleasure or sense-desire (kāmāsava) is one. Among the disciplinary precepts, beginning from those of the lay followers up to those of the monastics, the precept of [sexual] misconduct, which is directly related to sensual pleasures is one of the most important. In fact, for a monastic member, committing such an offence leads to his/her expulsion from the community. An important point to be noted here is that in all these cases, the Buddha is seen to be critical of sensual pleasures and strongly admonishes his followers to abandon sensual pleasures as well as its desire.

The Kāma-sutta explains that one who is greedy for sensual pleasures is overtaken by the weak and faces trouble. Therefore, being mindful, one should avoid sensual pleasures like avoiding the head of a serpent with one’s foot – the

387 For the ten, see A V: 17.  
389 Namely, sensual-desire (kāma-cchanda), ill-will (vyāpāda), sloth and torpor (thīṇa-middha), restlessness and remorse (uddhacca-kukkucca), doubt (vicikicchā). See D I: 246; D III: 234 & 278; M I: 144; A III: 63-64. 
In order to abandon the five, one must practice the development of mindfulness with four references: the body, feeling, mind, and mental factors. See A IV: 457-458. See also S V: 84-85. Cf. D II: 300-301; S V: 327.  
390 The other two are: (bhavāsava) and (avijjāsava). See D III: 216.  
391 See Peter Harvey (2000): 71-74.  
avoidance of sensual pleasures thus leads to the other shore.\textsuperscript{395} Moreover, in the \textit{Mahādukkhakkhandha-sutta}, the Buddha points out that sensuality is the cause of various problems in the society; such as not being able to earn enough wealth, fights between kings and their retinues, engaging in misconduct, etc.\textsuperscript{396} In another discourse, the Buddha explains five kinds of sensual strands (\textit{kāma-guṇa}); when one is bound by these, he/she is enslaved, infatuated, bonded leading to calamity and disaster.\textsuperscript{397} Furthermore, sensual pleasures—though colourful, sweet and delightful—agitrate the mind.\textsuperscript{398} Thus, realising the danger of sensual pleasures and having abandoned them, one should live like a rhinoceros.\textsuperscript{399} The whole of Buddha’s teachings as well as the disciplines, with regard to the path to \textit{nibbāna}, indicates that one must renounce his/her materialist life, including sensual pleasures, so as to achieve this goal.\textsuperscript{400} In other words, the celibate life (\textit{brahma\-cariya}) in Buddhism is devoid of the pursuit of sensual pleasures.

Although the eternalists had a different approach than the annihilationists in their pursuit of liberation—which is rather a direct opposition to the practice of sensual pleasures—it neither could escape the purview of the Buddhist criticism. In the \textit{Dhammadakkapavattana-sutta} the Buddha clearly states that both paths do not lead to the welfare (\textit{anatthasaṃhitā}).\textsuperscript{401} Moreover, the pursuit of self-mortification (\textit{attakilamathānu\-yoga}) is termed as painful and ignoble.\textsuperscript{402} In this

\textsuperscript{395} \textit{Sn}: 151. \textit{Cf. Ud}: 75.
\textsuperscript{396} \textit{M I}: 85-87.
\textsuperscript{397} \textit{See M I}: 173-174.
\textsuperscript{398} \textit{Cf.} David Webster (2005): 120.
\textit{In the Pabbajjā-sutta}, the Buddha states that he proceeded to striving having realized the danger in sensual pleasures and having seen renunciation as safety. \textit{See Sn}: 74.
\textsuperscript{400} \textit{See Christopher W. Gowans} (2003): 170.
\textsuperscript{401} \textit{See S V}: 421.
\textsuperscript{402} \textit{Yo cāyam attakilamathānu\-yoga dukkho anariyo anatthasaṃhitā}. \textit{See ibid.}
case too, the Buddha personally experienced the practice of extreme asceticism and concluded that this path does not lead to any good. The biography of the Buddha points out that he undertook *attakīlamathānuyoga* for six years. In the *Mahāsaccaka-sutta*, the Buddha explains Saccaka how he suffered and also was unsuccessful while practicing extreme asceticism which did not lead him to emancipation. The Buddha states that after practicing various forms of asceticism—such as stopping of breathing in and out, stopping of taking coarse food, etc.—his body became too thin. Such extreme practices rather led him to painful physical state. The Buddha was able to attain enlightenment only after he regained his physical health from receiving food. This further points out, like in the case of the rejection of the pursuit of sensual pleasures, the Buddha rejected the practice of extreme asceticism on the basis of his personal experience that it was painful and unbeneficial. In the *Dhammapada* verse 141, the Buddha states that such practices do not purify a person. In contrary, the Buddha recommends a life unconditioned by both extremes.

The religious practices in both *Sassatavāda* and *Ucchedavāda* are centred around one significant factor, the liberation of the *atta/ātman*. The Ucchedavādins believe that the soul and the body is one and the same. And therefore, as a person

\[\text{The practice of extreme asceticism or austerity was popular in both the Vedic and the samāna traditions. In the Šatapatha Brāhmaṇa, it is stated that the practice of austerities leads every part of the practitioner to heavenly worlds. See C. Witanachchi (1966): 325. See also Walter O. Kaelber (1976): 360-367. Cf. Edward Fitzpatrick Crangle (1994): 53-55.}\]


\[\text{404 M 1: 240ff.}\]

\[\text{405 In the *sutta*, the Buddha uses various similes to compare the pain he felt and also to compare how his body looked like.}\]

\[\text{406 See Bhikkhu Ānāmoli (2001): 16-19.}\]

\[\text{407 See C. Witanachchi (1966): 325.}\]

\[\text{408 Dhp: 39-40.}\]


85
is made up of the four great elements, the soul is also annihilated at the destruction of the body during death.\(^{410}\) On the other hand, the Sassatavādins hold the view that the soul and the body are different, though the former’s existence is based on the latter. According to the Ucchedavādins, the annihilation of the soul together with the dissolution of the body at dead is the end of life, and there is neither rebirth nor transmigration of the ātman.\(^{411}\) On the other hand, a group of Sassatavādins explains that the unification of the soul with the Mahābrahma is the final emancipation while another believe the purification of the soul leading to its natural pure form is liberation. Moreover, according to the Sassatavādins, the soul is an eternal entity which has neither a beginning nor an ending. This conception of the soul also has been vehemently rejected by the Buddha. In various places of the Pāli canon, the Buddha is presented as a critic of this doctrine.

The origin of the atta/ātman concept of the sassavādins is very well presented by the Buddha in the Brahmajāla-sutta, where altogether sixty-two wrong views are discussed.\(^{412}\) In the discourse, the Buddha mentions four views within the Sassatavāda group. Among them, the first three differ with regard to time periods only.\(^{413}\) Accordingly, in the first instance, a recluse or a Brahmin, with a certain degree of concentrated mind, is able to recall his numerous past lives until thousands of births in the first case, he is able to recall until ten aeons in the second case, and in the third case he is able to recall until forty aeons.\(^{414}\) In all the


\(^{411}\) See B.C. Law (1937): 76.


\(^{413}\) See Bhikkhu Bodhi (2007): 64-65.

\(^{414}\) From the sequence of these numbers, it is also assumable that the number of years and past lives mentioned in the discourse are not fixed. They more look like some examples to point out
three,\footnote{See also K.N. Jayatilleke (2010): 240.} while recalling the past births, he comes to the conclusion that although he passes away and is reborn again and again only his soul remains unchanged and eternal, which he declares among others. In the fourth case, he uses logic \textit{(takka-pariyāhatam)}, \footnote{Piya Tan translates ‘fabricating it through reasoning’. Both Bhikkhu Bodhi and Maurice Walshe have similar translations as ‘hammered out by reason’ and ‘hammering out by reason’ respectively. T.W. Rhys Davids renders it as ‘addicted to logic and reasoning’. Piya Tan (2014): 42; Bhikkhu Bodhi (2007): 65; Maurice Walshe (1995): 78; T.W. Rhys Davids (1899): 28-29.} investigation \textit{(vīmaṃsānucaritam)} and his own intelligence \textit{(sayam-paṭibhānam)} to justify his declaration that the soul is unchanging and eternal.\footnote{See D I: 16. See also Piya Tan (2014): 42.} Thus, the four views clearly points out how the concept of the soul has shaped this religious group, the Sassatavādins.

According to Buddhism, however, what these religions declare as Self or soul is rather the five aggregates. In the \textit{Yamaka-sutta}, Sāriputta explains to Yamaka that one who is not versed and disciplined in the Dhamma and \textit{Vinaya} considers the five aggregates to be the soul.\footnote{See also S III: 109. See also M III: 18.} The commentary to the \textit{Brahmajāla-sutta} also points out that what have been referred to as ‘the Self and the world’ in the discourse are none other than the five aggregates.\footnote{DA I: 104; Bhikkhu Bodhi (2007): 129-130. See also Y. Karunadasa (2017): 38-40.} In the \textit{Samanupassanā-sutta}, the Buddha states that those \textit{samaṇa}-s and Brahmins who regard the soul in various ways all regard it with regard to the five aggregates or in one of them.\footnote{Ye hi keci bhikkhave samaṇa vā brahmaṇa vā anekavihitaṃ attānaṃ samanupassamāṇaṃ samanupassanti, sabbe te pañcupādānakkhandhe samanupassantī etesāṃ vā aṭṭhātāraṃ. S III: 46. See also S III: 66; Walpola Rahula (2007): 20-26,52; Joaquín Pérez-Remón (1980): 231, 259. Cf. P.D. Premesiri (2006): 181-182; G.P. Malalasekera (1961-1965): 569.}

\footnote{how the \textit{atta/ātman} concept originated among these \textit{samaṇa}-s and Brahmins. See D I: 13-16. For translation, see Bhikkhu Bodhi (2007): 62-65. Cf. G.A. Somaratne (2017): 129. In the \textit{Sampasādanīya-sutta} (D III: 108-110), Sāriputta mentions only these three, not the fourth.}
In this statement, the Pāli word used is ‘pañcupādānakkhandha’, meaning ‘clinging to the five aggregates’ and points out another important factor. Accordingly, considering the five aggregates as they are does not give rise to any issue (or obstacle). In fact, the Buddha instructs that one should see the phenomenon (dhamma-s) as they are in conformity with the truth (yathābhūtam ūnakṣadassanam). It is the clinging (upādāna) to the five aggregates that obstructs one to see the aggregates as they are. The Buddha explains that neither the five aggregates nor any single of them is soul, which leads the Buddhist doctrine of soullessness.

The Buddhist doctrine of soullessness can be better understood from the analysis (or the formula) of the three universal characteristics (tilakkhana), which are said to be “the three universal properties of all existing things of the phenomenal world”: impermanence (anicca), un-satisfactoriness (dukkha) and soullessness (anatta). Accordingly, the formula begins with the statement ‘all conditioned things/phenomenon are subject to change (impermanence)’ and it is said that whatever is subject to change (impermanent) leads to un-satisfactoriness, and un-satisfactoriness leads to the conclusion that it is no-Self (or non-soul). In the

---

422 See e.g., S V: 423.
423 In the Sammādiṭṭhi-sutta, Sāriputta mentions four kinds of clinging: clinging to sensuality, clinging to views, clinging to rites and rituals and clinging to self-view. The disciple goes on to explain that when one understands clinging, its origin, its cessation and the way to it, he is of right view. M I: 51.
424 Rūpaṃ bhikkhave anattā, vedanā anattā, saññā anattā, sañkhārā anattā, viññānaṃ anattā (monks, matter is non-soul, feeling is non-soul, perception is non-soul and formations are non-soul). M I: 230.
427 See ibid. In Buddhism, all the phenomenon are considered as conditioned, only nibbāna is unconditioned. See Ud: 80.
Cūlasaccaka-sutta, the following conversation takes place between the Buddha and Saccaka—a Jain follower—who asserted that the five aggregates are the soul:

Buddha: What do you think, Aggivessana, is material form permanent or impermanent?

Saccaka: Impermanent, Master Gotama.

Buddha: Is what is impermanent suffering or happiness?

Saccaka: Suffering, Master Gotama.

Buddha: Is what is impermanent, suffering, and subject to change fit to be regarded thus: ‘This is mine, this I am, this is my self’?

Saccaka: No, Master Gotama. 428

This conversation clearly points out the early Buddhist stance on the doctrine of a soul which was strongly propagated by both the Sassatavādins and the Ucchedavādins.

In the Mahāvaggapāli, while stating that form is soulless, the Buddha explains that if the form is with a soul, one would not fall sick as he/she would have the power to control it. However, one is not able to do so as the form is soulless. 429 Moreover, in the Vipallāsa-sutta, the Buddha states that considering a soul in what is non-soul is deformation of perception, mind and views. 430 In some case, the Buddha is also recorded to have remained silent when asked about the existence of a soul. One such cases is recorded in the Ānanda-sutta (also known

429 Rūpaṃ bhikkhave anattā, rūpañ ca h‘idam bhikkhave attā abahavissa, na yidam rūpaṃ abādāhāya samvatteyya, labbhetha ca rūpe evam me rūpaṃ hotu, evam me rūpaṃ mā ahosīti. Yasmā ca kho bhikkhave rūpaṃ anattā, tasmā rūpaṃ abādāhāya saṃvattati, na ca labbhati rūpe evam me rūpaṃ hotu, evam me rūpaṃ mā ahosīti. Vin I: 13.
430 A II: 52.
Accordingly, wanderer Vacchagotta visited the Buddha and ask whether there is a soul. However, the Buddha remained silent. Ānanda who observed the incident asked the Buddha why he did not respond to Vacchagotta’s question. And, the Buddha answered Ānanda as follows:

If Ānanda, when I was asked by the wanderer Vacchagotta, ‘Is there a self?’ I had answered, ‘There is a self,’ this would have been siding with those ascetics and brahmins who are eternalists. And if, when I was asked by him, ‘Is there no self?’ I had answered, ‘There is no self,’ this would have been siding with those ascetics and brahmins who are annihilationists.

On another occasion, the Buddha explains that he teaches the Dhamma in the middle way being aloof from the views of existence and non-existence:

‘All exists’: Kaccāna, this is one extreme. ‘All does not exist’: this is the second extreme. Without veering towards either of these extremes, the Tathāgata teaches the Dhamma by the middle.

According to the Buddha, when one sees the origin and the cessation of the world as they are with proper wisdom, in him, there is no notion of existence with regard to the world.

---

431 See G.P. Malalasekera’s *Dictionary of Pāli Proper Names.*
432 S IV: 400-401.
433 The question regarding the existence of a soul is one of the ten answered questions. For a study on the ten, see Chandima Wijebandara (1993): 175-183.
436 *Lokasamudayam kho kaccāyana yathābhūtaṃ sammappaññāya passato yā loke nathitaṃ sā na hoti.* Lokanirodham kho kaccāyana yathābhūtaṃ sammappaññāya passato yā loke athitāṃ sā na hoti. S II: 17.
In opposition to the two extremes, the Buddha presented the doctrine of *paṭiccasamuppāda* (dependent co-origination), the central doctrine in Buddhism, also known as the middle doctrine.\(^{437}\) Earlier, it has been stated that all conditioned phenomenon are subject to change, un-satisfactoriness and soullessness. It is with the doctrine of *paṭiccasamuppāda*, this conditionality of the phenomenon is explained.\(^{438}\) According to Buddhism, an individual is a combination of the five aggregates, which are further analysed into various other factors.\(^{439}\) Therefore, in ultimate reality there is no person. The doctrine of *paṭiccasamuppāda* in relation to the view of a soul has also been very well presented by Nāgasena in his conversation with King Milinda.\(^ {440}\) Accordingly, when Nāgasena replied the king saying that there is no [permanent] individuality\(^ {441}\) and a name (e.g. Nāgasena) is just a general designation for a common usage, the king put forwards various questions to the *arahant*; such as who gets sick, who lives righteously, who attains *nibbāna*, etc. When the king has asked several questions of ethical and unethical concern, the enlightened disciple responded all in negative. Nāgasena asked the king how he has come, whether on foot or in a chariot. When the king answered “in chariot”, the elder questioned the king what a chariot is; is it the pole, is it the axle, is it the wheels, etc. After several questions, the king realized that there is no chariot, but he insisted that it is the combination of various parts, such as axle, spokes, ropes, etc. which is known

\(^{441}\) Or soul. Cf. T.W. Rhys Davids (1890): 40.
as chariot. Nāgasena explained the king that it is the same case with the so-called being (or an individual), which is the combination of the five aggregates.

Just as it is by the condition precedent of the co-existence of its various parts that the word ‘chariot’ is used, just so it is that when the skandhas are there we talk of a ‘being.’

Just as a chariot is the conditional co-existence of various factors, Buddhism explains that a being, who is misperceived as a Self or soul, is the conditional co-existence of the five aggregates.

Thus, with the analysis of a ‘being’, in accordance with the doctrine of dependent co-origination, the Buddha makes it clear that in the ultimate reality there is no such [eternal] entity called ‘Self’ or ‘soul’. Accordingly, whatever form, whether in the past or present or future, are said to be devoid of a soul:

Any kind of form whatsoever … Any kind of feeling whatsoever …

Any kind of perception whatsoever … Any kind of volitional formations whatsoever … Any kind of consciousness whatsoever, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near, all consciousness should be seen as it really is with correct wisdom thus: ‘This is not mine, this I am not, this is not myself.’

The Buddhist doctrine of soullessness is such that it transcends the conventional Self and guides one to realize the ultimate reality of phenomenon. For this, this doctrine has been stated to be a unique one in the Indian religious and philosophical

---

442 Translation by T.W. Rhys Davids (1890): 45.
arena as none of these taught such a doctrine.\textsuperscript{444} Although religions in Indian sought liberation from suffering, including birth and death, pain and misery, but their liberation was concerned more with the liberation of the \textit{ātman}. Hence, according to them, it is with the perfect knowledge of the \textit{ātman} that leads to emancipation.\textsuperscript{445} Although the aim of the Buddhist teachings has a similar goal—to completely end human suffering—however, in Buddhism what leads to liberation is not the knowledge of \textit{ātman/atta} (or Brahman), rather it is the knowledge of non-Self (soullessness/\textit{anatta}).

The Buddhist doctrine of volitional \textit{kamma} is another significant contribution made by the Buddha. It is evident that several Indian religious groups, including those of the Vedic tradition and Jainism, taught their own forms of \textit{karma}. However, the Buddhist doctrine of \textit{kamma} differs from them on the basis of volition and morality.\textsuperscript{446} In Buddhism, an action is an act committed out of one’s volition. Therefore, the Buddha states that volition is what he calls \textit{kamma}, which is committed bodily, verbally and mentally.\textsuperscript{447} Accordingly, an action produced from one’s intention (or will) is \textit{kamma} and it is this which bears fruit/s (\textit{vipāka}) either in the present life or in a future rebirth depending on the required condition/s and circumstances.\textsuperscript{448} Thus, here too, the doctrine of dependent co-origination plays an important role.\textsuperscript{449} In other words, a person cannot act automatically (own his own); in order for an intention to arise in him to commit

\begin{itemize}
\item \textsuperscript{445} See G.N. Joshi (1965): 63.
\item \textsuperscript{446} It is also the Buddhist doctrine of volitional \textit{kamma} that leads to the attainment of \textit{nībāna}. Cf. D.J. Kalupahana (2009): 49.
\item \textsuperscript{447} \textit{Cetanāham bhikkhave kammaṃ vadāmi; cetayitvā kammaṃ karoti kāyena vācāya manasa}. A III: 415. See also AA III: 408; D.J. Kalupahana (2009): 50.
\item \textsuperscript{449} See W.S. Karunaratna (1979-1989): 87-92.
\end{itemize}
an action, he has to be conditioned first.\textsuperscript{450} This doctrine of volitional \textit{kamma} is in direct opposition to the Jain doctrine of \textit{karma}.\textsuperscript{451}

According to Jainism, which taught absolute determinism, the present is the result of the previous \textit{karma-s}.\textsuperscript{452} Although \textit{kamma}, in the Buddhist context, also produces results,\textsuperscript{453} it is however very different from that of Jainism. In a conversation with Śīvaka, the Buddha explains the wanderer that considering all the present experiences as the consequences of the past is wrong.

Some feelings, Śīvaka, arise here originating from phlegm disorders … originating from wind disorders … originating from an imbalance [of the three] … produced by change of climate … produced by careless behaviour … caused by assault … produced as the result of \textit{kamma} …\textsuperscript{454}

The Buddha explains, if the present is the result of past action/s, the moral life would not be worthy and one cannot put an end to suffering.\textsuperscript{455} As Anālayo points out,\textsuperscript{456} according to Buddhism, past actions too produce results. However, in order for the past \textit{kamma-s} to produce results, there need to be various other factors, such as the volition, conditionality and circumstances.\textsuperscript{457}

\textsuperscript{450} See Bhikkhu Bodhi (2012): 1768 n1417.
\textsuperscript{451} In Jainism, “the accumulation of \textit{karmas} takes place as a result of instinctive and automatic bodily activities and not merely due to volitional actions.” Y. Krishan (1988): 198.
\textsuperscript{452} See M II: 214-228. See also K.N. Jayatilleke (1975): 148-149.
\textsuperscript{453} Cf. Peter Harvey (2000): 17-23.
\textsuperscript{455} See A III: 415. See also D.J. Kalupahana (2009): 50.
\textsuperscript{456} Anālayo (2009): 669.
In the Buddhist doctrine of kamma, morality is another significant factor. As D.J. Kalupahana notes, it is with kamma that one is able to distinguish between moral and immoral. Without the distinction between moral and immoral, the Buddhist doctrine of kamma would be aligning with the materialists, who deny the efficacy of actions, and which would be futile. By understanding the moral distinction of kamma one acts accordingly and reaps the fruits of his/her kamma/s. The root of immorality is greed (lobha), hatred (dosa) and delusion (moha) and the root of morality is the opposite of the three: absence of greed (alobha), absence of hatred (adosa) and absence of delusion (amoha).

The first root refers not only to the absence of greed, but also to its positive manifestations as charity, liberality, and renunciation … the second root refers not only to the absence of aversion, but also to the positive qualities of amity, goodwill, gentleness, benevolence, and loving kindness.

If the other two roots provide the volitional impetus in the emotional tone required for wholesome consciousness, this particular root (amoha) represents its rational or intellectual aspect. As Y. Karunadasa notes, these six roots are used to evaluate the morality of kamma as wholesome and unwholesome in Buddhism.

Morality can generally be divided into two levels: meritorious (puñña) and wholesome (kusala). The first is said to be prescribed for the lay followers,

---

460 Nyanaponika Thera quoted by Y. Karunadasa. See ibid.
461 See ibid. See also D.J. Kalupahana (2009): 54-57.
while the second, which is higher, is for the [monastic] followers striving to attain nibbāna. On the two terms, P.D. Premasiri notes:

Acts of puñña were conceived in early Buddhism as deeds of positive merit, which bring about, as their consequences, enjoyment of a sensuous kind, not generally of a spiritual kind. Kusala on the other hand emphasizes the non-sensuous, spiritual bliss, which results from it, and culminates in the eradication of the defilements of rāga (lust), dosa (hatred) and moha (delusion). Hence the term that is invariably used in specifying the good actions which lead to the spiritual bliss of Nibbāna is kusala, whereas the term more frequently used for specifying the good actions which lead to sensuous enjoyment and happiness in saṃsāra is puñña.464

In various places in the Pāli canon, the Buddha speaks of beings being born in heavenly world as well as hell, and states that their rebirths take places depending on their past actions, either good or evil. On the other hand, practitioners who have transcended puñña, such as those already in the noble path, attain nibbāna.

In order to track the individual and social life into proper structure, Buddhism recommends morality in whatever way one acts. In the Dhammapada verse No. 183, to avoid all evil and cultivate what is good and true, and to purify one’s mind is said to be the advice of all the Buddha.465 A better way to see the moral aspect

464 P.D. Premaisiri (2006): 83. Premasiri (2006: 79) further notes that the term ‘kusala’ does not occur in the Veda and early Jain texts, although it occurs in the Upaniṣadic text, but not in the moral context. The term, however, is used in Buddhism in the moral context.
465 Dhp: 52.
of Buddhist doctrine of kamma is from the disciplines prescribed for both the lay community as well as the monastic community. Moreover, the adjective ‘samma’ in the Noble Eightfold Path also demonstrate the significance of morality in the Buddhist path to liberation. Therefore, it is stated that the Buddhist path is good in the beginning, good in the middle and good in the end.

The above explanation, on both the Buddhist doctrine of soullessness and the volitional kamma, points out that the Buddha with the middle path presented his own distinct doctrine aloof from the practices of Sassatavāda and Ucchadevāda. In particular, with the doctrine of anatta the Buddha rejected the ātman/atta concept of both groups and the Buddhist doctrine of kamma, where volition and morality were of utmost significance, transcended the kamma teachings recommended by the religious groups of his time. Moreover, in Buddhism, the acceptance of the moral responsibility of one’s action shows that one is responsible for one’s own deeds. With this, Buddhism also rejects the creation theory taught in other religions. One could observe that the introduction of the Buddhist teachings with these distinct doctrinal and ethical features and by rejecting the core teachings of his contemporaries, the Buddha paved the way for a new path, that leads to the complete end of suffering.

---

466 In fact, the life span of the Buddha’s dispensation is said to depend on the disciplines, for which the monks in the first council decided to recite the Vinaya rules first. Moreover, when the Vinaya rules are established, the sāsana also gets established. See VinA I: 13.

467 Generally rendered as: right, proper, correct.


469 Cf. Y. Karunadasa (2017): 81. This point should not be understood lone as such; it should however be related to the theory of dependent co-arising. If one is of the view that everything is the result of a creator God, while it would deny the moral consequences of one’s own actions, this view also would lead to the denial of the causal theory. In introducing the causal theory, the Buddha states that whether a Tathāgata arises or not this causal theory is still there and this applies to all the phenomenon. See S II: 25. See also D.J. Kalupahana (2009): 39, 50.
3.4. Sassatavāda versus Ucchedavāda:

The two statements the Buddha made in the Dhammacakkavattana-sutta against the pursuit of sensual pleasures and the pursuit of self-mortification, the religious practices of Ucchedavāda and Sassatavāda respectively, need special attention at the outset of this section of the subject in question. Accordingly, the Buddha states:

\[ Yo \text{ cāyaṃ kāmesu kāma-sukhallikānuyogo}^{470} \text{ hīno gammo } \\
\text{puthujjanīko anariyo anatthasaṃhito.} \text{ Yo cāyaṃ attakilamathānuyogo } \\
\text{dukkho anariyo anatthasaṃhito.}^{471} \]

The pursuit of sensual happiness in sensual pleasures, which is low, vulgar, the way of worldlings, ignoble, unbeneficial; and the pursuit of self-mortification, which is painful, ignoble, unbeneficial.\(^{472}\)

A careful observation shows that the Buddha used five adjectives to criticise the practice of sensual pleasures and only three against the practice of self-mortification. A further observation also points out that the Buddha used stronger negative adjectives\(^{473}\) against the pursuit of sensual pleasures, while he took a softer tone towards the Sassatavādins.

According to the commentarial explanation, the pursuit of sensual pleasure is inferior, belonging to the villagers,\(^{474}\) enjoyed by very foolish people, it is neither

---

\(^{470}\) In PTS edition (S V: 421), this phrase runs as kāmesu kāmesu khallikānuyoga. However, it should be kāmesu kāma-sukhallikānuyoga as in CS.

\(^{471}\) S V: 421.

\(^{472}\) Translation by Bhikkhu Bodhi (2000): 1844.


\(^{474}\) The sub-commentary explains this is [something that is] served by the villagers. See SṬ [Saccasamyuttaṃ, Dhammacakkavattanasuttaṃvuttanā].
of noble nor pure nor highest, and it is not of the nobles, it is not equipped with welfare and is not based on making welfare and happiness.\textsuperscript{475} With regard to the pursuit of self-mortification, the commentary states that it is conducive to pain by killing\textsuperscript{476} oneself by leaning against (covering) thorns.\textsuperscript{477} In fact, these two statements, in the \textit{Dhammacakkapavattana-sutta}, are the Buddha’s first criticism against the eternalists and the annihilationists. In the \textit{Sampasādanīya-sutta}, when Sāriputta explains the sixteen excellences of the Buddha, he mentions that the Buddha’s way of teaching with regard to eternalism is unsurpassable.\textsuperscript{478} Sāriputta, however, does not mention of anything regarding Buddha’s knowledge with regard to the annihilationism. These two instances, specially the statements in the \textit{Dhammacakkapavattana-sutta}, point out that, although the Buddha rejected both religious groups, however, he differed in his attitudes towards them to a huge extent.

In explaining this different attitude of the Buddha towards \textit{Ucchedavāda} and \textit{Sassatavāda}, a few scholars, such as Y. Karunadasa and Michitoshi Manda,\textsuperscript{479} have precisely pointed out \textit{kamma} and moral responsibility to be the factors considered in this regard. As explained in the preceding sections of this study, it is clear that while the materialists deny the efficacy of \textit{kamma}, the eternalists on the other hand had their own forms of \textit{kamma} theories. The materialist denial of the moral consequences of \textit{kamma} is very well presented by the Buddha in the \textit{Sāmaññaphala-sutta} with the example of Pūraṇa Kassapa:

\textsuperscript{475} See SA III: 297  
\textsuperscript{476} Or, torturing.  
\textsuperscript{477} See ST [Sūcchasamyuttaṃ, Dhammacakkapavattanasuttavampanā].  
\textsuperscript{478} See D III: 108f.  
If one acts or induces others to act, mutilates or induces others to mutilate, tortures or induces others to torture, inflicts sorrow or induces others to inflict sorrow, oppresses or induces others to oppress, intimidates or induces others to intimidate; if one destroys life, takes what is not given, breaks into houses, plunders wealth, commits burglary, ambushes highways, commits adultery, speaks falsehood – one does no evil. If with a razor-edged disk one were to reduce all the living beings on this earth to a single heap and pile of flesh, by doing so there would be no evil or outcome of evil. If one were to go along the south bank of the Ganges killing and inducing others to kill … by doing so there would be not evil or outcome of evil. If one were to go along the north bank of Ganges giving gifts and inducing others to give gift, by doing so there would be no merit of outcome of merit. By giving, self-control, restraint, and truthful speech there is no merit or outcome of merit.480

The whole passage, narrated by Ajātasattu to the Buddha, points out that Pūraṇa Kassapa denied both moral consequences of both evil and good actions. In the Saleyyaka-sutta, the Buddha calls such views as wrong view and distorted view which are unrighteous and not in accordance with the Dhamma.481 In their pursuit of the enjoyment of sensual pleasures, the materialists go to such an extreme level where, while denying moral consequences of actions, they proceed to the stage of denying even their parents, their own existence and rebirth (or sansāra).

---


Moreover, there is also no place for spiritual praxis in materialism. This is further elaborated in the doctrine taught by Ajita Kesakambala, a contemporary of both the Buddha and Pūrṇa Kassapa.

There is no giving, no offering, no liberality, no present world, no world beyond, no mother, no father, no beings who have taken rebirth.

In the world there are no recluses and brahmans of right attainment and right practice who explain this world and beyond on the basis of their own direct knowledge and realization.\(^{482}\)

Jain texts too record such materialistic views of the Ucchedavādins, however, the expounders of Jainism too, like in Buddhism, have been strongly critical of such views.\(^{483}\) In the Sevitabbāsevitabba-sutta,\(^{484}\) the Buddha explains that such views lead to the increment of demerits, while the opposite increase merits. In another instance,\(^{485}\) such views are stated to be leading one to hell. On another occasion, in the Apannaka-sutta,\(^{486}\) the Buddha states that those who expound such views are expected to deny the three wholesome states, namely the physical, mental and verbal good conduct. However, one with the positively opposite views are said to reap the moral benefits as they renounce such views and practices having realized the danger in them.

\(^{482}\) Translation by Bhikkhu Bodhi (2008): 22.  
\(^{483}\) See B.C. Law (1937): 76ff.  
\(^{484}\) See M III: 53.  
\(^{485}\) See A V: 282-287.  
\(^{486}\) M I: 402-409.
On the other hand, as stated earlier, the Sassatavādins had their own forms of karmic theories. One such example is the *karma* theory taught in Jainism. It should be noted that the terms *puṇṇa* (Sanskrit: *punya*) and *pāpa*, which are very commonly used in the Pāli *sutta*-s to denote moral and immoral actions, are prevalent in both Upaniṣadic and the Jain texts. Shri Puṣyapada, in his *Sarvarthasiddhi*, states that there are two kinds of actions in Jainism, namely merit (*punya*) and demerit (*pāpa*). He further states, “virtuous activity is the cause of merit (*punya*) and wicked activity is the cause of demerit (*pāpa*).” In defining what is good and evil, it is stated:

- Killing, stealing, copulation, etc. are wicked activities of the body.
- Falsehood, harsh and uncivil language are wicked speech-activities.
- Thoughts of violence, envy, calumny, etc. are wicked thought activities.

Moreover, *karma*-s of good and bad are said to flow into the jīva. In the Upaniṣadic texts, *karma*-s are also morally divided into good and bad. E.g., in the Śatapathabrāhmaṇa, it is said: one becomes good by good action, and evil by evil action. Besides the two terms *punya* and *pāpa*, *sukṛta* and *duṣkṛta* are also said to be used to mean good and evil respectively.

Good actions, according to the Sassatavāda religious group, leads one to heavenly world, while the evil doers are guided to the lower realms.

---

488 Translation by S.A. Jaini. See ibid.
489 ibid.
The virtuous and pious men who perform morally good actions and practise the prescribed religious rites rise to the heaven, and those who indulge in the evil actions, morally contemptible deeds and are addicted to irreligious deeds, are sent by Varuna to the dark regions of the hell.\textsuperscript{493}

These evidences prove that in the \textit{Sassatavāda} religious group some forms of morality are encouraged in their respective religious definitions of \textit{karma}.

One of the differences, however, between the Buddhist doctrine of \textit{kamma} and that of some of the \textit{Sassatavāda} religions is the results of actions. E.g., in Jainism, all kinds of \textit{karma}-s, whether good or bad, intentional or unintentional,\textsuperscript{494} are said to produce consequences.\textsuperscript{495} In other words, every past action will result in retribution to the performer of that action.\textsuperscript{496} Therefore, one is encouraged to the non-committing of action in order to exhaust the past \textit{karma}-s as well as put a stoppage to any future \textit{karma}-s. This is in contrast to the Buddhist doctrine of volitional \textit{kamma} and its relation to conditionality.

Although both Jainism and Buddhism encourage non-violence, in the former, the practice of non-violence is led to an extreme level. The Jain priests are said to carry utensils, such as water strainers to strain water before its usage and brooms.

\textsuperscript{494} It is, however, stated in the \textit{Sarvarthasiddhi}, the commentary by Shri Pujyapada on the Ācārya Umaswami’s \textit{Tattvārthasūtra}, that one distinguished good and bad action by knowing the intention. According to Pujyapada, “that activity which is performed with good intentions is good. And that activity which is performed with evil intentions is wicked.” See S.A. Jaini (1960): 168.
\textsuperscript{495} See Y. Krishan (1988): 198.
\textsuperscript{496} \textit{Cf.} Padmanabh S. Jaini (2001):112.
to sweep away living beings/things from the road they travel along.\textsuperscript{497} Jainism was therefore popular among the Indian religions for its practice of extreme non-violence. Although one could notice a form of morality in such practices in Jainism\textsuperscript{498}—which is implemented in the most extreme painful forms—nowhere in the Buddhist teachings, the Buddha encourages any of such painful practices for the attainment of \textit{nibbāna}. Moreover, while such painful practices are said to be leading to emancipation in Jainism, the path to emancipation in Buddhism is said to be aloof from such painful experiences. The Buddhist path, as mentioned earlier, does neither fall in such extreme painful practices nor in the extreme enjoyment of pleasures in sensuality. This articulation further proves that while Buddhism encourages morality along the middle path without falling into any of the extremes, Jainism recommended an extreme form of morality.

As Y. Karundasa points out,\textsuperscript{499} the theory of morality in Buddhism consists of three significant principles, namely the recognition of moral \textit{kamma} (\textit{kammavāda}),\textsuperscript{500} the recognition of the commitment to moral good (\textit{kiriyavāda}) and the effort to do good (\textit{viriyavāda}). On the three, Karunadasa states:

\begin{quote}
What they seek to show is that the advocacy of moral life in itself is not adequate. To be meaningful, the advocacy of moral life must be supplemented, first with a rational explanation as to the efficacy of moral actions, and secondly, with a justification for the necessity and
\end{quote}

\begin{thebibliography}{9}
\bibitem{499} Y. Karunadasa (2017): 80;
\bibitem{500} Cf. M III: 138-144.
\end{thebibliography}
desirability of the role of human effort in the practice of the moral life.\textsuperscript{501}

Karunadasa’s statement further highlights that there are in fact three important levels of commitment in the Buddhist theory of morality. Accordingly, in every stages of the implementation of an action, morality is given a high priority. To proceed along such a path, the Buddha emphasizes that first one should develop right understanding (\textit{sammā diṭṭhi}), the first limb of the Noble Eightfold Path, which is the path for the complete ending of \textit{dukkha}. \textit{Sammā diṭṭhi} assists one to grasp the reality as it is without being afflicted.

In the \textit{Mahācattārīsaka-sutta}, while pointing out that the views of the Ucchedavādins are wrong views,\textsuperscript{502} the Buddha explains that \textit{sammā diṭṭhi} is of two kinds:

Right view, I say, is twofold: there is right view that is affected by taints, partaking or merit, ripening on the side of attachment; and there is right view that is noble taintless, supramundane, a factor of the path.\textsuperscript{503}

Accordingly, what the Buddha meant by the first type is worldly,\textsuperscript{504} and is also relating to the views of the \textit{Sassatavāda}. With regard to the second, which is

\textsuperscript{502} I.e., the denial of the moral efficacy of \textit{kamma}, parents, rebirth, etc. See M III: 71-72.
\textsuperscript{503} Translation by Bhikkhu Ēnānamoli and Bhikkhu Bodhi (1995): 934-935.
\textsuperscript{504} ‘There is what is given and what is offered and what is sacrificed; there is fruit and result of good and bad actions; there is this world and the other world; there is mother and father; there are beings who are reborn spontaneously; there are in the world good and virtuous recluses and brahmins who have realized themselves by direct knowledge and declare this world and the other world.’ This is right view affected by taints, partaking of merit, ripening on the side of
noticeably of a one who is already in the path to enlightenment, the Buddha explains:

The wisdom, the faculty of wisdom, the power of wisdom, the investigation-of-states enlightenment factor, the path factor of right view in one whose mind is noble, whose mind is taintless, who possesses the noble path and is developing the noble path: that is right view that is noble, taintless, supramundane, a factor of the path.\(^{505}\)

Thus, in the *Sammādiṭṭhi-sutta*, Sāriputta explains that knowing what is unwholesome and its root and knowing what is wholesome and its root is *sammā diṭṭhi*.\(^{506}\) The disciple further mentions that this *sammā diṭṭhi* of a noble disciple is straight, is endowed with deep confidence in the Dhamma and has mastered the true Dhamma.

From the three significant principles of the Buddhist theory of morality, one could directly observe that there is neither of the three in materialism, as they deny ‘right action’ and its moral responsibility. Moreover, as the Ucchedavādins deny the efficacy of actions, it can be stated that such views also lead to the denial of the attainment of emancipation, which is the complete end of *dukkha*, the highest attainment in Buddhism. This also points out that whatever the materialists advocated is not *sammā diṭṭhi*, but *micchā diṭṭhi*.\(^{507}\) Another important point to note here, in the general social context, is that one could also observe that such

---

\(^{505}\) Yā kho, bhikkhave, ariyacittassa anāsavacittassa ariyamaggassa samaṅgino ariyamaggam bhāvayato paññā paññindriyam paññābalam dhammavaya sambojhaniko sammādiṭṭhi, – ayaṁ, bhikkhave, sammādiṭṭhi ariyā anāsavā lokuttarā maggaṁ. ibid.

\(^{506}\) For Pāli text, see M III: 72.

\(^{507}\) M I: 46-47. See also Nyanatiloka Mahathera (1927): 22-24.
views would lead to the collapse of the moral structure (or pillars) of the society. Thus, the spiritual life advocated by the materialists is completely against any moral principle,\(^{508}\) while the Buddha advocated morality as one of the pillars of its teachings and the dispensation.

In the above explanation, with regard to *Ucchedavāda* and *Sassatavāda*, it is noticeable that for the Ucchedavādins, the enjoyment of sensual pleasures is the primary aim of life. Even though they hold the ātman view, or the existence of ātman, the concept however does not have a stronger impact in the group,\(^{509}\) unlike in the *Sassatavāda* group. In materialism, as the ātman and the body is believed to be one and the same, the ātman is annihilated at the dissolution of the body at dead.\(^{510}\) The ātman concept in fact shapes the religious life in the *Sassatavāda* religious group. As mentioned earlier, the union of ātman and Brahman is the final liberation in the Vedic tradition, while the complete purification of the ātman is the final emancipation in Jainism. The *Brahmajālāsutta* also clearly points out the significance of the ātman concept in *Sassatavāda*.\(^{511}\) Accordingly, the soul is said to be transmigrating from one birth to another since unknown beginning. Hence, shaping the view of eternalism. However, the ātman concept is one of the significant factors that Buddhism stands against and proceeding to completely reject ātman either in this life or an eternal one. Thus, the Buddha rejects both views of *Ucchedavāda* and *Sassatavāda* with regard to the ātman concept by presenting the unique doctrine of soullessness,

---

\(^{508}\) In fact, the general spiritual praxis advocated in the religious arena was absent in materialism. Both in Brahmanism and other samāna religious groups, celibacy was an integral part of spiritual life. However, the materialists advocated for the complete opposite.

\(^{509}\) *Cf.* D I: 34-36.

\(^{510}\) See also B.C. Law (1937): 76.

\(^{511}\) See D I: 13ff.
which has already been explained earlier. Accordingly, since there is no soul, there is neither a soul being annihilated at death in this life nor a soul transmigrating to another life after death.

An important feature in the religions classified under the Sassatavāda is that they all believe in *karma* and it plays a significant role in achieving their goals, such as emancipation. This goal is achieved through *karma*-s based on moral values defined from respective religious perspectives.\(^{512}\) This points to the fact that in contrast to the materialist’s rejection of the moral consequences of one’s actions, *karma* plays a significant role in achieving one’s goal in eternalism; it may be either for heavenly achievement or spiritual emancipation. Thus, both Buddhism and the religious groups classified under Sassatavāda have one common feature; i.e., to attain emancipation, though through different paths. As both Buddhism and the Sassatavādins advocated the efficacy of *kamma/karma*, it is important to note that there could be misunderstanding of the Buddha to have borrowed teachings from older religions. Indeed, it is a fact that there are several similarities between Buddhism and some of the Sassatavāda religions, specially Jainism, which co-existed with Buddhism during the Buddha’s time. For example, in most of the Sassatavāda religions, including the Upaniṣads and Jainism, one should refrain from evil deeds such as killing or harming another. Such similarities, in fact, have already led some scholars to assume so.\(^{513}\) However, a proper analysis of the Buddhist doctrine of *kamma* and its path to liberation would prove to be otherwise. For example, as explained earlier, *sammā diṭṭhi* plays a significant role

---

\(^{512}\) E.g., see G.N. Joshi (1965): 22.

in any aspect of Buddhism. Just as Sāriputta has articulated,\textsuperscript{514} in Buddhism, knowing well what is wholesome and its roots and knowing well what is unwholesome and its roots is proper understanding. Thus, in the Buddhist path to liberation, there is neither harm to oneself nor to any other beings. The Buddhist path is for the welfare of oneself as well as others.\textsuperscript{515} On the other hand, in the Vedic religions, sacrifice has been an integral part of the Vedic path to liberation. While in Jainism, self-torture to weaken past \textit{karma-s} and for the stoppage of committing new \textit{karma-s} is an integral part of the path to liberation.

Moreover, the Buddhist theory of dependent co-origination leads the Buddhist doctrine to transcend all other doctrines prescribed by older and contemporary religions\textsuperscript{516} of the Buddha. As demonstrated earlier, whether it is the doctrine of \textit{kamma} or the concept of \textit{atta} or the path to liberation, in Buddhism, the theory of dependent co-origination plays significant roles.\textsuperscript{517} This theory exists as a universal law.

Whether there is an arising of Tathāgatas or no arising of Tathāgatas, that element still persists, the stableness of the Dhamma, the fixed course of the Dhamma, specific conditionality.\textsuperscript{518}

This theory also plays an important part in rejecting the idea of a creator God. In the \textit{Brahmajāla-sutta}, views of creation theories have been classified as wrong

\begin{flushright}
\textsuperscript{514} M I: 46-47. See also Nyanatiloka Mahathera (1927): 22-24.
\textsuperscript{515} \textit{Cf.} S V: 421.
\textsuperscript{516} These include both \textit{Ucchedavāda} and \textit{Sassatavāda}.
\textsuperscript{517} \textit{Cf.} Y. Karunadasa (2017): 81.
\textsuperscript{518} Translation by Bhikkhu Bodhi (2000): 551.
\end{flushright}

views. With the theory of dependent co-origination, Buddhism explains that nothing arises or exists or changes by its own; all the phenomenon is subject to conditioning and interdependency.

3.5. Conclusion

3.5.1. Summary

A careful study of the religious background of the Buddha’s time would show that while searching for emancipation from worldly sufferings, the religious groups were also campaigning against one another for religious and social dominance in the region (Jambudīpa). However, for the Buddha, the religious praxis and its impact on human life were more significant. Thus, rather than campaigning to dominate over other religions, he classified the religions of his time into two major groups as *Ucchedavāda* and *Sassatavāda* based on their prescribed practices and the ultimate goals. The first group, literally rendered as the belief in annihilation (or just ‘annihilationism’), has been referred to as materialism in the present study as they emphasized and promoted the enjoyment of material life. On the other hand, the other group is rendered as eternalism for the belief in an eternal soul which transmigrates from one life to another.

The essence of spirituality, a core feature of religious life, was completely absent in *Ucchedavāda*. The enjoyment of sensual pleasures in the maximum level was

---

the primary aim of life for the Ucchedavādins. Such high level of the pursuit of the enjoyment of pleasures is so extreme that it leads to the denial of moral efficacy of *kamma*. According to them, meritorious actions are practices of the fools. This group also held the view that an individual is made up of the four great elements. Moreover, according to them, the body and the soul are one and the same. Therefore, the soul is believed to be annihilated together with the dissolution of the body at death. The materialist teachings, as presented in the Pāli sutta-s, show that they even deny the existence of parents and other world. And, therefore, for them, there is neither rebirth nor transmigration of a soul.

On the other hand, the practices promoted by the *Sassatavāda* group was in complete contradiction to *Ucchedavāda*. In other words, this group campaigned against the latter group. This means the Sassatavādins encouraged the renunciation of material life and promoted spirituality. The group also presented respective forms of morality and encouraged the followers to committing good and refraining from evil actions. Moreover, while the Ucchedavādins were more concern about the enjoyment of sensual pleasures at the highest level, the Sassatavādins pursued a way to achieve emancipation from worldly sufferings. In the *Sassatavāda* group, ātman plays a significant role and religious life is shaped on the basis of the soul. Some religions, such as Brahmanism, was of the view that the ātman’s union with the Brahman is the final liberation. In Jainism, a

---

521 See e.g., D I: 55.
523 *tam jīvam tam sarīram*. M I: 427.
524 See D I: 55.
samanic religion in the same group, taught that the purification of the jīva is the final liberation, which is achieved with the practice of self-mortification.

Buddhism emerged as an opposition to Sassatavāda and Ucchedavāda. The biography of the Buddha, in fact, shows that the Buddha himself had the experience of religious praxis recommended by the two groups. In the words of the Buddha, Sassatavāda and Ucchedavāda are two extremes which he avoided in his path to Buddhahood. Thus, in the Dhammacakkappavattana-sutta, he explains that he was able to achieve enlightenment only after he abandoned the pursuit of enjoyment in sensual pleasures and the pursuit of self-mortification, the practical sides of Ucchedavāda and Sassatavāda respectively. Rejecting these extremes, the Buddha adopted the middle path—i.e., the Noble Eightfold Path—which is said to be leading to the attainment of nibbāna, the ultimate goal of spiritual life in Buddhism.

When introducing the Buddhist teachings to the public, the Buddha also presented some unique features not found in any of the religions of his time. Among them, the doctrine of kamma, the doctrine of soullessness, the theory of dependent co-origination and nibbāna are the most significant. It is to be noted here that these features were also presented as critics to both Ucchedavāda and Sassatavāda. With regard to the doctrine of kamma, it is not that this doctrine was completely new. As explained earlier, different forms of karma were taught in both Brahananism and Jainism. However, the Buddhist doctrine of kamma differed to a greater extant. The Buddhist doctrine of kamma is based on three significant

---
525 See S V: 421.
principles: the recognition of moral kamma, the recognition of the commitment to moral good and the effort to do good.\textsuperscript{526} Moreover, in Buddhism kamma begins with cetanā (intention),\textsuperscript{527} and for one to commit a moral good action, it should be accompanied by sammā diṭṭhi, a factor that assists the doer to know what is morally wholesome and unwholesome. The Buddha also rejected the ātman concept presented in both Sassatavāda and Ucchedavāda, and presented the Buddhist doctrine of soullessness. According to this doctrine, a person is the combination of the five aggregates, clinging upon which the notion of a soul arises. Buddhism explains that when one sees the aggregates as they are, there is neither a soul existent in this life nor a soul to transmigrate to another life.

The theory of dependent co-origination, popularly known as the middle doctrine, sheds a new way of viewing the world. This causal theory, which is said to be ever existing, explains that all Dhamma-s (phenomenon) are subject to conditionality, and in every aspects of the Buddhist teachings, including the doctrines of kamma and soullessness, this theory plays a significant role. The theory is so important that the Buddha has stated that understanding it is equivalent to the understanding of the Dhamma.\textsuperscript{528} According to the Buddha, whether a phenomenon arises or exists or ceases, it is conditioned by various other factors. The theory also played vital roles in the Buddha’s rejection of the views and praxis presented in Ucchedavāda and Sassatavāda.

\textsuperscript{526} See Y. Karunadasa (2017): 80.
\textsuperscript{527} See A III: 415
\textsuperscript{528} Yo paṭiccasamuppādaṁ passati so dhammaṁ passati, you dhammaṁ passati so paṭiccasamuppādaṁ passati. M I: 190-191.
Like many religious founders and teachers, the Buddha renounced his royal life with the aim of finding liberation from worldly sufferings. Religions like Brahmanism and Jainism presented their respective forms of liberation. Likewise, the Buddha too presented the Buddhist liberation. However, the liberation presented by the Buddha is distinct from the liberation presented by any religion, both in the past as well as present. The Buddhist liberation, as strived for by the Buddha, is known as the realization of the knowledge of the destruction of cankers, a realization not attained by any recluse or Brahmin before the Buddha.

3.5.2. Concluding Remarks

It is clear at present that the Buddha rejected both extreme practices and views presented by the Ucchedavādins and the Sassatavādins. The Buddha’s statement concerning the two extreme practices, the pursuit of sensual indulgence and the pursuit of self-mortification, proves that he was not only against them, but also differed in his attitude towards the two. And, this is observable only from a comprehensive study of the major doctrinal topics that he taught. As pointed out by Y. Karunadasa\textsuperscript{529} and Michitoshi Manda,\textsuperscript{530} morality played a significant role in the Buddha’s judgement of the two. Accordingly, as explained earlier, there is no moral value in the practices promoted by the Ucchedavādins. While morality was presented as a foundation of the religion and the dispensation in Buddhism, the Ucchedavādins’ way of life led to the collapse of not only individual life, but the whole society. In other words, the materialistic practices and the views are futile and lead to no moral good either in this life or after life.

\textsuperscript{530} Michitoshi Manda (1996): 959.
On the other hand, the Sassatavādins presented different forms of morality. In the Vedic religions, particularly the Upaniṣads, a distinction was made between good and evil with terms like punya and pāpa. For example, those who commit merit are said to be born in heavenly worlds while those who commit demerit are led to dark hell.⁵³¹ In case of Jainism, the practice of extreme non-violence is a clear evidence of the significance of morality for the Jain followers.⁵³² However, the Buddhist theory of morality transcended all other moral theories as the Buddhist presented the doctrine of kamma together with cetanā, the theory of dependent co-origination and sammā diṭṭhi.⁵³³ This means that the materialists are the only religious group that did not present a moral theory. There is no doubt that realizing the futility of materialism, the Buddha took a stronger stance in rejecting ucchedavāda and its pursuit of the enjoyment of sensual pleasures. And, it is not only Buddhism that has been very critical towards materialism. Śaṅkarācārya, in his Sarva Siddhānta Saṅgraha, notes that all the non-materialist philosophical schools were against ucchedavāda.⁵³⁴ Since there is no moral foundation presented by the Ucchedavādins, materialism serves neither for individual development nor social development.

A very important point here to note is that there is no aim or effort of putting a complete end to human suffering in materialism. For the materialists, the external force is more powerful than the inner will of an individual. Hence, with the denial

---

⁵³² For further details concerning the moral teachings presented by the sassatavādins, see also section 3.5.1. of this chapter.
⁵³³ For further details on this, see sections 3.4. and 3.5.1. of this chapter.
⁵³⁴ “The Doctrine of the Lokayatika-s is liable to be objected to by all (other) philosophical controversialists.” See M. Raṅgācārya (1909): 7.
of the moral efficacy of *kamma*, they also deny to strive for liberation.\textsuperscript{535} However, as explained earlier, the primary aim of the Sassatavādins is to completely end suffering and therefore, they strive for liberation. This is a significant feature shared by the religions in the *Sassatavāda* group and Buddhism. However, although it is a shared feature, there is a significant difference between the liberation strived for in Buddhism and the liberation in the *Sassatavāda* religions. In the latter, liberation is related to divinity; e.g., in the Vedic tradition, the union of the ātman and the Brahman is considered to be the final liberation. In contrary, the Buddha’s primary aim for his renunciation was to find a complete end to human suffering, not an union with divinity or a creator God or to purify a soul.\textsuperscript{536} Thus, this leads to the attainment of *nibbāna*, where there is neither rebirth nor divinity nor suffering, but supreme bliss.

\textsuperscript{535} This is specially in the sense of religious striving for the attainment of emancipation. In religions such as the *Sassatavāda* group and Buddhism, there is a strong urge to strive for liberation through [higher] religious (or spiritual) praxis. However, this is completely absent in *Ucchedavāda*.

\textsuperscript{536} This also points out the Buddha’s stance on the ātman concept, which has been already mentioned earlier, and the concept has been completely rejected with the doctrine of soullessness. Considering the attitudes of these three groups—*ūcchedavāda, sassatavāda* and Buddhism—towards the ātman concept, all the three are in opposition towards each other.
Part Two

The Exegetical Exposition

on the Faith Inspiring Discourse
Chapter Four

The Exegetical Exposition

on the Faith Inspiring Discourse

4.1. The Exegetical Exposition on Sāriputta’s Lion’s Roar

[873]* I have heard thus.

At one time (ekam samayam): [it is with reference to] serene faith. This is the exposition of the words not explained there.

---

* Numbers in square brackets are page numbers of the PTS text.
537 The PTS edition’s Sampasādaniya is incorrect. Sampasādaniya, with long ī should be the correct form as in CS, SHB (633) and Thai (92). See also D III: 99, for the title of the discourse. The content of the Sampasādaniya-sutta is also found in the Nālandā-sutta (S V: 159-161), and as an episode in the Mahāparinibbāna-sutta (D II: 81-83). Scholars maintain that the Sampasādaniya-sutta is an elaboration of the episode in the Mahāparinibbāna-sutta. See K.R. Norman (1983): 21; G.C. Pande (1995): 111; Dipak Kumar Barua (2003): 451; Piya Tan (2005): 106. The commentaries on the Mahāparinibbāna-sutta and Nālandā-sutta direct the reader to the Sampasādaniyasuttavānāṇā for the commentarial interpretations and also to avoid their repetitions. This suggests that the commentary on the Sampasādanīya-sutta is earlier than that of the former two discourses.
The Sampasādaniya-sutta is also known as Sāriputta’s lion’s roar (. . . siha-nādo nadito), which the Buddha himself states in the three discourses. See D III: 99; D II: 82-83; S V: 159-160. There is another discourse titled Nālandā-sutta, also in the same Nikāya but in a different volume (S IV: 110). The discourse is a conversation between the Buddha and a householder named Upāli on ‘why some beings attained nibbāna in this very life and why some do not attain nibbāna in this very life.’ The content of this discourse is found in the Sākka-sutta of the same Nikāya at S IV: 101-102. Therefore, the Nālandā-sutta mentioned earlier should not be mistaken for this one.
538 The subtitles provided in this translation are based on the CS and the Thai editions. The PTS and SHB do not provide the subtitles.
539 It is also rendered as ‘once’ or ‘at that time’. This is a phrase found in most of the introductory passages of the discourses in the Sutta-Piṭaka to denote the reciter, Ānanda, expressing the time of preaching of the discourse.
In Nālandā (nālandāyaṃ): in a city named Nālandā.\textsuperscript{540} He made that town a [suitable] place for alms.

At Pāvārika’s mango grove (pāvārik’ ambavane) means at the mango grove of millionaire Dussa-Pāvārika.\textsuperscript{541} He indeed had that garden. Having listened to the Dhamma-teaching of the Blessed One, being pleased in (with) the Blessed One, having constructed a monastery consisting\textsuperscript{542} of huts, caves, pavilions, etc. for the Blessed One in that garden (mango grove), [and] he offered\textsuperscript{543} [it to the Blessed One].\textsuperscript{544} Just like Jīvaka’s mango grove, that monastery became known as\textsuperscript{545} Pāvarika’s mango grove. “He dwells in that mango grove of Pāvarika” is the meaning.

\textsuperscript{540} Nālandā is a small town in Rajagaha, the capital of Magadha. The Buddha is said to have his last tour through Magadha and stayed in Nālandā, during which arahat Sāriputta uttered his lion’s roar. See D II: 82-83; Vin II: 287.

According to G.P. Malalasekera, Nālandā is also said to be the birthplace of arahat Sāriputta, the main expounder of the Sampasādanīya-sutta.

The Mahāvamsa also mentions of a village named Nālandā in Polonmaruwa. According to Geiger, it’s in between modern Matale and Dambulla in Ceylon. The text further states that King Parakkamabahu had a camp in the area. See Wilhelm Geiger (1953): 301 & 304 (=Cūlavamsa I). See also K.T. Sarao (2007): 76. For detail about the Indian Nālandā, see DPPN.

\textsuperscript{541} See also DPPN.

\textsuperscript{542} This means the millionaire also constructed hut, cave and hermitage within [the premises of] the monastery.

\textsuperscript{543} In CS, niyyātesi. In PTS, SHB (633) and Thai (92), niyyādesi. Both terms, niyyādesi and niyyātesi, connote similar meanings.

\textsuperscript{544} This came to be known as the mango grove of Pāvārika (Pāvārika-ambavana). The following sutta-s are said to have been preached at this monastery: the Kevaddha-sutta (or Kevaṭṭa-sutta – D I: 211-223), the Upāli-sutta (M I: 371-387), the two Nālandā-sutta-s (S V: 159-161 by Arahat Sāriputta and S IV: 100 by the Buddha respectively), the Asibandhaka-putta-sutta, Khettipama-sutta, Saṅkha-sutta, Kula-sutta, (S IV: 311-325), and the Mahāpurisa-sutta (S V: 158).

\textsuperscript{545} In PTS and SHB (633), saṅkham gato. In CS and Thai (141), saṅkhyaṃ gato. This translation is adapted from the translation of ‘saṅkham gacchati’ as ‘comes to be reckoned as’ by K.N. Jayatilleke (2010): 290.
He said this to the Blessed One: Venerable Sir, I am indeed pleased in the Blessed One, (bhagavantam etad avoca: evam pasanno aham bhante bhagavati): why is it said thus? For the purpose of one’s arisen feeling of joy. There, this is the exposition\(^{546}\) (explanation).

On the early part of that day, having attended to his bodily needs,\(^{547}\) dressed [well]\(^{548}\) with garment,\(^{549}\) having taken the bowl and the robe, by going forward pleasantly, etc. [and] causing (arousing) pleasantness to the gods and men, practicing\(^{550}\) for the welfare and happiness of the residents of Nālandā, the Elder has entered\(^{551}\) for alms-round. Returning from alms-round after midday, having gone to the monastery, having directed [himself] towards the teacher, when the teacher [has] entered chamber, having worshipped the teacher, he (Sāriputta) went to his own daily residence. Then, having fulfilled the duties towards the co-resident pupils, after stepping back, having cleaned [his] daily residence, having prepared a leather rag,\(^{552}\) having cooled\(^{553}\) [his] hands and feet with water from the water vessel,\(^{554}\) having fetched\(^{555}\) a three-legged coach, having marked limited a time, the Elder entered into the fruit of meditative attainment. Having emerged from the meditative attainment by

\(^{546}\) In PTS and SHB (633), anupubba-kathā. In CS and Thai (92), anupubbikathā.

\(^{547}\) Also rendered as ‘having taken care of his bodily needs’.

\(^{548}\) In PTS and SHB (633), nivattha-nivāsano. In CS and Thai (92), sunivatthanivāsano.

\(^{549}\) Here it means ‘dressed with robe’.

\(^{550}\) In PTS and Thai (92), anubrahanto. In CS, anubrāhayanto. And, in SHB (633), anubrahento.

\(^{551}\) i.e., entered Nālandā.

\(^{552}\) i.e., a cushion like a mat made of animal skin.

\(^{553}\) Or, ‘having rested’.

\(^{554}\) In PTS, udaka-kumbhato. In CS, SHB (633-634) and Thai (93), udakatumbato.

\(^{555}\) In PTS, āharitvā. In CS, SHB (634) and Thai (93), ābhujitvā.
whatever limited time, he started to remember his own virtues. Then, from remembering his own virtues, the range of morality has been reached. And, from there successively to equipoise, wisdom, liberation, the vision of the knowledge of liberation, the first absorption . . . the attainment of the sphere of neither perception-nor-non-perception, the knowledge of insight, the knowledge of the divine eye, psychic power, the path of stream entrance, the fruit of stream entrance, . . . the path of arahat-hood, the fruit of arahat-hood, the analytical knowledge of meaning, the analytical knowledge of the Dhamma, the analytical knowledge of language, analytical knowledge of perspicuity (wit) and the knowledge of the perfection of a disciple. Thereupon, having made a firm resolution,

---

556 Virtue is the English rendering used for guṇa while morality is used for sīla in the translation. In many occasions, guṇa is also rendered as quality.
557 In CS, SHB (634) and Thai (93), āgataṃ. The PTS edition’s āgātam might be a misreading which provides no proper meaning. Therefore, the appropriate term here should be āgataṃ, which has been preferred in the other three editions.
558 From here onwards, the CS mentions the remaining jhāna-s and meditative attainments: the second jhāna, the third jhāna, the fourth jhāna, the meditative attainment of the sphere of boundless space (ākāsāniñcayatana samāpatti), the meditative attainment of the sphere of boundless consciousness (viññāñcayatana samāpatti) and the meditative attainment of nothingness (ākīncaññayatana samāpatti). While the PTS explains the remaining with ‘…’, the SHB (634) and Thai (93) just omit them without providing any explanatory note.
559 The CS mentions ‘manomayiddhiñāṇaṃ (the knowledge of projecting mind-made images) iddhividhiñāṇaṃ (the knowledge of psychic power) dibhasotāñāṇaṃ (the knowledge of divine hearing), cetopariyāñāṇaṃ (the knowledge of the penetration of the minds of others), pubbenivāsussatiñāṇaṃ (the knowledge of remembrance of one’s previous existences)’ after vipassanañāṇaṃ and before dibbacakkhuñāṇaṃ, which are omitted in the PTS, SHB (634) and Thai (93) editions.
560 Attha-patisambhidā is the first of the four analytical knowledge-s. According to Nyanatiloka, there are five things considered as attha: everything dependent on conditions, nibbāna, the meaning of words, kamma-result, and functional consciousness. See BDN. See also VismE: 436 (Vism: 441-442).
561 Five things considered as dhamma: every cause (hetu) producing a result, the noble path, the spoken word, the karmically wholesome, the karmically unwholesome. See ibid.
562 Nyanatiloka explains analytical knowledge of language as the language corresponding to reality, and the unfailling mode of expression concerning the true meaning and the law. See ibid.
563 This means the knowledge of the preceding three kinds of knowledge in all their details, with their objects, functions, etc. See ibid and VismE: 9, 436. Cf. A II: 150.
etc., at the feet of Anomadassī Buddha over an uncountable length of more than one thousand kappa-s, remembering his own virtues until the virtues appeared while being seated cross-legged. Thus, the Elder, remembering his own virtues, was unable to exhibit the extent or the division of the virtues. He thought: “I do not have the extent or division of the virtues of an upright disciple yet on account of limited knowledge. I got ordained with reference to which teacher? Of what kind of virtues are his?” He started to bear in mind the virtues of the one with the ten powers.

He started to remember the virtues of the one with ten powers by means of morality, by means of equipoise, wisdom, liberation, the vision of the knowledge of liberation, by means of the four foundations of mindfulness, by means of the four right exertions, the four psychic powers, the four paths, the four fruits.

---

564 For details on this story, see “Commentary on the biography of the thera Sāriputta” in Apadana Commentary (atthakatha) translated by U Lu Pe Win.

565 Or ‘one endowed with the ten powers’. For the ten powers of the Buddha, see M I: 69-71.

566 For the ten powers, see M I: 69-71; A V: 33-36. In various places of the Pāli Canon, the Buddha is described possessing various powers, which scholars have examined. E.g., Reginald A. Ray explains various powers of the Buddha. See his Buddhist Saints in India (1994): 43-78. See also “Bala” in Encyclopaedia of Buddhism, Vol. II: 511-513.

567 This part of the sentence ‘samādhi paññānī vimutti-ñāna nissāya’ is omitted in SHB (634).

568 Contemplation on body (kāyānupassanā), contemplation on feeling (vedanānupassanā), contemplation on mind (cittānupassanā) and contemplation on mental objects (dhammānupassanā). The Buddha explains that the four foundations of mindfulness are for the purification of beings, for the overcoming of grief and lamentation, for the extinction of pain and sorrow, for attaining the right way, for the direct realization of nibbāna (ekāyano ayaṃ bhikkhave maggo sattānaṃ visuddhiyā soka-pariddavānaṃ samatikkamāya dukkha-domanassānaṃ atthagamāya nāyassa adhigamāya nibbānassa sacchikiriyā . . .). D II: 291-315. See also M I: 55-63.

From cattāro satipaṭṭhāna onwards, until cattu-viśati kotti-sata-sahassa samāpatti sañcaramahāvajirīkañānaṃ is found in ItA: 7; UdA: 335-336; MT [Mūlapariyāyasuttavaṇṇanā] and ST [Oghataranasuttavaṇṇana] with some slight differences.

569 i) effort to avoid the arising of unwholesome states (saṃvara-padhāna), ii) effort to overcome the unwholesome states (which has already arisen) (pahāna-padhāna), iii) effort to develop the
the four analytical knowledge, the knowledge of the four types of birth, and the four noble lineages of the Blessed One. Then, he started to remember the virtues of the one with the ten powers by means of the five factors of striving, the fivefold right equipoise, five spiritual faculties, five powers, five elements of wholesome states (bhāvanā-padhāna) and iv) effort to maintain the wholesome states (which has already arisen) (anurakkhana-padhāna). See A II: 13-14.

570 T.W. Rhys Davids renders as ‘four stages to efficiency’. DLB III: 215. The four are desire (chanda), equipoise (samādhi), effort (padhāna) and mental co-efficient (samkhāra-samannāgata). See D III: 221; A IV: 463-464; Vibh: 216. A complete chapter (samyutta) in the Saṁyutta-nikāya has been dedicated to the detailed analysis of the four iddhipāda-s in different contexts. See S V: 254-293.

571 Generally, the Noble Eightfold Path is the path (maggā) to liberation in Buddhism. However, the four stages of enlightenment, namely sotāpatti-maggā, sakadāgami-maggā, anāgāmi-maggā and arahatta-maggā, which are also called supramundane path (lokuttara-maggā) are referred here. According to I.B. Horner (1979: 205-256), nowhere in the Pāli canon are the four paths and the four fruits explained together. Their analyses are rather scattered in the canon varying in their numbers.

572 Namely, sotāpatti-phala, sakadāgami-phala, anāgāmi-phala and arahatta-phala. For detailed analysis on the four magga-s and four phala-s, see I.B. Horner (1979): 205-256.

573 See BDN.

574 Born from egg (aṇḍaja), born from womb (jalābujja), born of moisture (samsedaja) and born spontaneously (opapātika). M I: 73.

575 In the Aṅguttara-nikāya, the Buddha talks about four noble lineages, reckoned as ancient, of long standing, traditional, primeval, pure and un-adultered, not confounded, nor shall they be, not despised by discerning recluses and brāhmaṇī-s [as translated by F.L. Woodward, The Book of the Gradual Sayings, Vol. II: 30-32].

For the Buddha’s explanation on these four lineages, see A II: 27-29.

576 In PTS, tadā (then, at that time). In CS, Sīlla (634) and Thai (94), tathā, (so, thus, in this way, likewise, in such manner). In this context, both fit.

577 Namely, faith (saddhā), health (appābādha), sincerity (asatha), firm-effort (āraddha-viriya) and wisdom (paññā). The Buddha explains that when a bhikkhu possesses these five factors, he does well in realizing his goal. See M II: 95-96, 128-129; A III: 65.

578 The first jhāna, second jhāna, third jhāna, fourth jhāna and the review sign. The Buddha states that when a bhikkhu cultivates this fivefold right (proper) equipoise, he is able to realize whatever higher knowledge his mind directs to realize. See A III: 25-27.

579 The faculty of faith (saddhānītriyaṁ), the faculty of effort (viriyānītriyaṁ), the faculty of mindfulness (sattirānītriyaṁ), the faculty of equipoise (samādhiṇītriyaṁ) and the faculty of wisdom (paññānītriyaṁ). S V: 193.

According to the Buddha, one who has completed and perfected the five spiritual faculties he becomes an arahat, while one who has done half becomes a follower. S V: 201; see also A III: 277.

580 Faith, effort, mindfulness, equipoise and wisdom. See A II: 141f.

Nyanatiloka states that the particular aspect of these five powers, distinct from the five spiritual faculties, is that they are unshakeable by their opposites: the power of faith is unshakable by
overcoming,\textsuperscript{581} five spheres of liberation,\textsuperscript{582} five perfect-accomplished wisdom of liberation,\textsuperscript{583} six principles of cordiality,\textsuperscript{584} the six places of contemplation,\textsuperscript{585} six esteems of reverence,\textsuperscript{586} six elements of deliverance,\textsuperscript{587} six continual abodes,\textsuperscript{588} six faithlessness; energy, by laziness; mindfulness, by forgetfulness; concentration, by distractedness; and wisdom, by ignorance. See BDN.

\textsuperscript{581} Also translated as ‘escape’. The five are namely, escape from lusts (kāmānaṃ nissaraṇaṃ), escape from thought (vyāpādassa nissaraṇaṃ), escape from one’s bundle of life (vihēṣaya nissaraṇaṃ), escape from forms (ritpānaṃ nissaraṇaṃ) and escape from personality (sakkāya nissaraṇaṃ). See D III: 239-241; A III: 245-246.

The Itivuttaka (I: 61) mentions only three, among which, the first two are escape from lust and escape from form. The third one in the Itivuttaka list ‘the escape from whatever has come to be, from whatever is conditioned and dependently arisen’ (yaṃ kho pana kiñci bhūtaṃ saṅkhataṃ paṭiccusaṃuppānaṃ nirodho tassa nissaraṇaṃ) is not in the above mentioned list.

Nissaraṇa is one of the five pāhāna-s: overcoming by repression (vikkhambhana-pāhāna), overcoming by the opposite (tadāṅga-pāhāna), overcoming by destruction (samuccheda-pāhāna), overcoming by tranquilization (patipassaddhi-pāhāna), and overcoming by escape (nissaraṇa-pāhāna). See nissaraṇa-pāhāna in BDN. See also n587 in this thesis.

\textsuperscript{582} T.W. Rhys Davids and Maurice Walshe translate ‘five occasions of emancipation’ and ‘five bases of deliverance’ respectively. See DLB III: 229 and LDB: 497.

For the five vimutta āyatana-s, see D III: 241-243.

\textsuperscript{583} The five are anicca-saṅāṇā, anicce dukkha-saṅāṇā, dukkhe anatta-saṅāṇā, pahāna-saṅāṇā, virago-saṅāṇā. D III: 243.

See also ITA I: 15. Cf. pañca vimutti-pari-pacchiṇiyā dhammā in CarA: 7; pañca vimutti-pari-pacchiṇiyā saṅāṇā in ITA: 7; MṬ [Mālapariyāyasuttavānṇanā]; ST [Oghatarasuttavānṇanā].

\textsuperscript{584} In the sutta-s, it is ‘dhammā sāraniyā’. E.M. Hare (1973: 208) and Bhikkhu Bodhi (2012: 865-867) render it as ‘ways of being considerate’ and ‘principles of cordiality’ respectively. The six are: maintaining bodily acts with loving-kindness; maintaining verbal acts with loving-kindness; maintaining mental acts with loving-kindness; sharing without any reservation what one has gained righteousness; dwelling openly or privately with other sentient-beings (monks) with unbroken virtuous behavior, that is flawless, unblemished, un-blotched, free from the wise, un-grasped, leading to concentration; and dwelling openly or privately with other sentient-beings (monks) with a noble and emancipating view, upon acts, which leads to the destruction of dukkha. According to the Buddha, these six principles of cordiality create love and respect, and conduce to cohesion, to non-dispute, to concord, and to unity (cha sāraniyā dhammā piyakaranā garukarānā saṅghāya avivāḍaya sāmaggiyā ekībhāvāya saṃvattantī). See M II: 250-251; A III: 288-290.

\textsuperscript{585} Buddhānussati, dhammānussati, saṅghānussati, sīlānussati, cāgānussati and devatānussati. See D III: 280; A III: 284.

\textsuperscript{586} The teacher (Buddha), the Dhamma, the saṅgha, training, diligence and goodwill. See Vin V: 92; D III: 244.

\textsuperscript{587} They are mettā, karuṇā, muditā, upekkhā, animittā and asmiṭī. For detailed analysis, see D III: 280; A III: 290-292. See also D III: 239-241 and A III: 245-246, for five properties (pañca nissāraṇyā dhātuyo) that lead to escape (deliverance). See also n581 in this thesis.

\textsuperscript{588} ‘Satta’ in ‘satta-vihāre’ must be a typo in the PTS edition. The correct one should be ‘satata’ as in the editions of CS, SHB (634) and Thai (94), and which occurs in D II: 250 & 281; A II: 198; AṬ.
excellences (unsurpassable-s),\textsuperscript{589} six types of wisdom pertaining to penetration,\textsuperscript{590} six higher knowledge-s,\textsuperscript{591} six unique (unshared/uncommon) knowledge-s,\textsuperscript{592} seven undiminishable factors,\textsuperscript{593} seven noble treasures,\textsuperscript{594} seven factors of enlightenment,\textsuperscript{595}
seven teachings of great being, seven things causing to decay (/decline), seven wisdom, seven individuals deserving gifts, sevenfold freedom from mental obsessions, eight causes of the attainment of wisdom, eight rightness, eight worldly factors of transgression, eight objects of effort, eight untimely teachings, eight thoughts of great being, eight stages of mastery,

learning (sutadhanam), the treasure of liberality (cagadhanam) and the treasure of wisdom (pannahanam). D III: 251.

Rupert Gethin (The Buddhist Path to Awakening, 2003) has done an extensive study on the factors of enlightenment. His study covers the Pali canon, the Pali commentaries and other post-canonical texts. Steven Collins (1995: 157) comments Gethin’s work to be “a careful (at times plodding), conscientious (at times repetitive) and exhaustive (at times exhausting) survey of the thirty-seven items of Buddhist psychological and philosophical analysis.”

Knowing the Dhamma (dhammani), knowing the meaning [of what is good] (athanii), knowing oneself (attaani), knowing the limit (being moderate) (mattaani), knowing the proper time (kalani), knowing the groups (parisaani) and knowing the individuals (puggalaani). D III: 252 & 283.

For the ten, see D III: 291 & A V: 215-216.

Bhikkhu Nnanomi (1982: 363ff) renders ‘panna’ as ‘understanding’. The seven, which lead to perfect wisdom, are: the contemplation of impermanence, suffering, non-self, aversion, dispassion, cessation and relinquishment. For the seven, see Pts II: 185-188.

The seven are: the both ways liberated (ubhatobhagavimutto), the wisdom liberated (pannavinutto), the body witness (kayasakkhi), the vision attainer (dihipatto), the faith liberated (saddhvimutto), the Dhamma devotee (dhammanusari), the faith devotee (saddhunusari). D III: 253-254.

These seven, the Buddha explains, are to be realized, which lead to the abandonment of the mental defilements. For the seven, see D III: 282-283.


Or ‘right personalities’. T.W. Rhys Davids (1921: 238) and Maurice Walshe (1995: 503) render ‘sammata’ as ‘right factors of character and conduct’ and ‘right factors’ respectively. The eight sammata-s are the eight components of the noble eightfold path: right understanding (samma-diethi), right thought (samma-sakkappo), right speech (samma-vacc), right action (samma-kammanta), right livelihood (samma-aivana), right effort (samma-vayama) and right concentration (samma-sati) and right equipoise (samma-samadhi). D III: 255.

The eight are: greed (abhbo), non-greed (alaabh), disrepute (ayaso), fame (yaso), blame (nind), praise (pasams), happiness (sukham) and suffering (dikkham). D III: 260 & 286; A IV: 156-160; Nett: 162.

The eight pertains to the making effort of accomplishing what has not been accomplished. See D III: 256-258, 287; A IV: 334-335.

For a detailed account of the eight, see A IV: 225-228.

See A IV: 228-235.

See D II: 110-111; M II: 13-14; A IV: 305-306.

In another instance, six different masteries are mentioned. See S IV: 76-77.
deliverances,\textsuperscript{608} nine factors of the roots of proper mental application,\textsuperscript{609} nine elements of effort of purification,\textsuperscript{610} the teaching on the nine abodes of beings,\textsuperscript{611} the nine removal resentments,\textsuperscript{612} the nine perceptions,\textsuperscript{613} nine varieties,\textsuperscript{614} nine successive abodes,\textsuperscript{615} ten qualities of a refuge,\textsuperscript{616} ten objects of \textit{kasi\-}\textit{ṇa} exercise,\textsuperscript{617} ten factors of wholesome action,\textsuperscript{618} ten powers of Tathāgata,\textsuperscript{619} ten rightness,\textsuperscript{620} ten noble states,\textsuperscript{621} ten qualities of a learned,\textsuperscript{622} eleven benefits of loving-kindness,\textsuperscript{623} twelve appearances of the wheel of the Dhamma,\textsuperscript{624} thirteen qualities of ascetic practices,\textsuperscript{625} 

\textsuperscript{608} See A IV: 306.
\textsuperscript{609} See D III: 288.
\textsuperscript{610} See D III: 288.
\textsuperscript{611} See D III: 263; A IV: 401.
\textsuperscript{612} See D III: 262-263; A IV: 408-409. T.W Rhys Davids (see PED) renders ‘āghāta-paññivinaya’ as ‘repression of ill-will’.
\textsuperscript{613} For the nine, see D III: 289-290; A IV: 465. In other instances, the list is given with different numbers; for a detailed explanation for these nine, see the list with ten in A V: 108-112.
\textsuperscript{614} See D III: 289.
\textsuperscript{615} See D III: 265-266; A IV: 410.
\textsuperscript{616} See A V: 23-29.
\textsuperscript{618} The ten are: refraining from killing (pāṇātipātā veramani), refraining from stealing (adinnādāna veramani), refraining from sensual misconduct (kāmesu micchācārā veramani), refraining from false speech (māsvādā veramani), refraining from malicious speech (pisunāya vacāya veramani), refraining from harsh speech (pharasāya vacāya veramani), idle speech (sampappalaṭā veramani), freedom from covetousness (anabhijjhā), non-ill-will (abhāpādo) and right view (sammā-diṭṭhi). D III: 269; A V: 268.
\textsuperscript{619} M I: 69-71; A V: 31-38. For a detailed account of the ten powers of the Tathāgata, see T. Endo (2002): 79-84.
\textsuperscript{620} The ten are the eight components of the noble eightfold path and right knowledge (sammā-ñāṇa) and right deliverance (sammā-vimutti).
\textsuperscript{621} See D III: 269, 291; A V: 29-30.
\textsuperscript{622} According to Sāriputta, these ten qualities are to be realized. For the ten, D III: 271.
\textsuperscript{623} For the eleven, see A V: 342. In another instance, only eight are mentioned. See A IV: 150-151.
\textsuperscript{624} According to the DṬ [III: 67], the realization of the four truths in three phases and twelve aspects are the two appearances of the wheel of the Dhamma. For the eight, see S V: 421-424.
\textsuperscript{625} According to Nyanatiloka Mahathera (see BDN), the term ‘dhuṭaṅgga’ occurs only in the commentary. With regard to the thirteen ascetic exercises, he states that the thirteen are found scattered in various places of the Pāli canon. Buddhaghosa, in his \textit{Visuddhimagga}, has dedicated a complete chapter on the thirteen exercises. See Vism: 59-83; VismE: 55-70.
fourteen knowledge-s of the Buddha, fifteen factors leading to liberation, sixteen kinds of breath, eighteen qualities of the Buddha, the twenty-one retrospective knowledge-s, forty-four factors of knowledge, fifty-five wholesome factors, seventy-seven factors of knowledge, the great diamond knowledge that passes through twenty-four hundred thousand of meditative attainments. At the same spot of spending the day, they will conclude: “moreover, Venerable Sir, that is excellent,” on account of that he started to recall the other sixteen penetrative Dhamma-s.

---

626 By means of these fourteen knowledge-s, the Buddha is said to be an ‘all-seer’. Furthermore, the first eight of the fourteen are shared by the enlightened disciples (i.e., the expounding of the eight knowledge-s with regard to the four paths and the four fruits [see DT III: 67]), the remaining six are only possessed by the Buddha. For the fourteen, see Pts I: 133.


628 In CS, SHB (635) and Thai (95), ānāpānassati. In PTS, ānāpāna-sati. For a detailed explanation of the sixteen kinds of breath, see M III: 78-88.

629 For a detailed analysis of the eighteen and their references in both the Pāli canon and the commentaries, see T. Endo (2002): 113-133. See also DT III: 67-68.

630 In CS, SHB (635) and Thai (95), ‘paccavekkhana…’; note the cerebral ‘ṇ’. In PTS, paccavekkhana…


632 See DT III: 68.

633 ibid.

634 Cf. DT III: 68-69.

635 A proper English rendering of catu-visati koṭi-sata-sahassa has not been provided due to the difficulty in understanding the exact meaning of the whole number. Scholars have often avoided rendering koṭi into English and rather used the Pāli term. Koṭi is found in the Indian counting system, and generally a koṭi is said to be equal to ten million.

636 See UdA:336; ItA: 7, 145; DT III: 69-70. This term (catu-visati koṭi-sata-sahassa samāpatti-saṅcāra-mahāvajira-āṇan) occurs only in the post-canonical texts, such as the commentaries. Detailed explanation on the term is scarce even in the commentaries, except the ItA provides a very short definition. See ItAE: 365-366. This rendering is adopted from Peter Masefield’s translation of ItA. See ItAE: 19, 365-366. See also T. Endo (2002): 56-57. Cf. U. Ko Lay’s “Comments on Salient Points in the Sampusādanīya Sutta”.
My teacher is unsurpassable with regard to making known the wholesome factors; unsurpassable with regard to making known the sense-bases; unsurpassable with regard to the modes of conception; unsurpassable with regard to the modes of mind-reading; unsurpassable with regard to the attainment of vision; unsurpassable with regard to the designation of individual; unsurpassable with regard to effort; unsurpassable with regard to the ways progress; unsurpassable with regard to the proper mode of speech; unsurpassable with regard to a person’s moral conduct; unsurpassable with regard to the modes of instructing; unsurpassable with regard to the knowledge of liberating others; unsurpassable with regard to the eternalist teachings; unsurpassable with regard to the knowledge of the recollection of past lives; unsurpassable with regard to the knowledge of divine-eye; unsurpassable with regard to psychic power; and, this and this is unsurpassable – thus, remembering the virtues of the one with the ten powers, he saw neither the end nor the limit of the virtues of the Blessed One.

So long the Elder could not see the end and the limit of his own virtues, how will he see the virtues of the Blessed One? Whose wisdom is extensive and knowledge is distinct, he has faith in the virtues of the Buddha to greater extant. A mundane person among the people, having cleared the throat and also having sneezed, having established himself on reliance, he remembers the virtues of the Buddha as homage to the Buddhas. A stream-entrant of all the mundane people has faith in the

---

637 The DT explains kusalapaññattiyaṃ as kusaladhammānam paññāpana. DT III: 71.
638 This is a common practice found in the Pāli canon, where people seeking to meet the Buddha clear their throats to draw the attention of the teacher. E.g., see Vin II: 160; Vin IV: 16; D I: 89; A V: 65.
639 In PTS, sarati. In CS, SHB (635) and Thai (96), anussarati. Both imply similar meanings in this context.
qualities of the Buddha to greater extent. Of hundreds and thousands of stream-entrants, only one once-returner; of the hundreds and thousands of once-returners, only one non-returner; of hundreds and thousands of non-returners, an arahat has faith with regard to the qualities of the Buddha to greater extent. From the remaining arahat-s, only the eighty great Elders have faith with regard to the qualities of the Buddha to greater extent. From the eighty great Elders, there are four great Elders. From the four great Elders, there are the two foremost disciples. Among them, there is the Elder Sāriputta; [apart] from the Elder Sāriputta, a Pacceka-Buddha has faith in the qualities of the Buddha to greater extent. If the Pacceka-Buddhas, striking the corner of the upper robe with [another] corner of the upper robe and sitting in the entire world-system, remember the virtues of the Buddha, from all of them, an all-knowing Buddha has faith with regard to the virtues of the Buddha to the greater extent. Likewise, a person may roll the strings for the sake of knowing the great sea, which is deep and shallow. Then, someone may roll a string for the measurement of a fathom, someone for two fathoms, someone for nine fathoms, someone for ten fathoms, someone for twenty fathoms, someone for thirty fathoms, someone for forty fathoms, someone for fifty fathoms, someone for hundred fathoms, someone for thousand fathoms, someone for eighty-four thousand fathoms. Or, having mounted a boat in the middle of the sea or having stood on a high mountain, etc., they may roll...
down each one’s string. Among them, whose string [knows] the measurement of the fathom, on account of the very measurement of the fathom that he knows the [measurement of] water. … also … whose [string is] eighty-four thousand fathoms, on account of the very measurement of the eighty-four thousand fathoms he knows the [measurement of] water. He does not know the water beyond this much, neither the water is that much in the great sea. Therefore, it is infinite and immeasurable. The great sea is eighty-four thousands of yojana-s deep. Indeed, the visible virtues of the Buddhas should be understood thus by a mundane person just like the water known with the string of the nine fathoms beginning with the string of one fathom. The visible virtues of the Buddhas [should be understood] by a stream-entrant just like the water known with the string of the ten fathoms on account of the very ten fathoms. The visible virtues of the Buddhas [should be understood] by a once-returner just like the water known with the string of twenty fathoms on account of the very twenty fathoms. The visible virtues of the Buddhas [should be understood] by a non-returner just like the water known with the string of thirty fathoms on account of the very thirty fathoms. The visible virtues of the Buddhas [should be understood] by an arahat just like the water known with the string of forty fathoms on account of the very forty fathoms. The visible virtues of the Buddhas [should be understood] by the great Elders just like the water is known with the string of fifty fathoms on account of the very fifty fathoms. The visible virtues of the Buddhas [should be understood] by the four great Elders just like the water known with the string of hundred fathoms on account of the very hundred fathoms. The visible virtues of the Buddhas [should be understood] by Elder Moggallâna just like the water known with the string of

645 A yojana is said to be equivalent to seven miles.
thousand fathoms on account of the very thousand fathoms. The visible virtues of the Buddhas [should be understood] by the General of the Dhamma, Elder Sāriputta, just like the water is known with the eighty-four thousand fathoms on account of the very eighty-four thousand fathoms. Therein, just as, that person perceives the water in the great sea not this much, but limitless and immeasurable. Likewise, remembering the virtues of the one with the ten powers, having established [himself] in the sāvaka-pāramī-ñāna (the knowledge of the perfection of a disciple) in accordance with the conformity of the Dhamma, in accordance with the conformity of enlightenment, by inference and by logical reasoning, venerable Sāriputta believes the virtues of the Buddha as limitless and immeasurable.

[877] Indeed, the virtues of the Buddha should be considered [to be] more by the Elder in accordance with the conformity of the Dhamma and with the visible virtues of the Buddha. As how Just as, if a person, by journeying to the great river Canda-bhāga covering eighteen yojana-s, nine from here and [another] nine from here, takes water with the spear of a needle the water not taken is more than the water taken by the spear of the needle. Or, just as, if a person takes earth/soil with

---

646 In PTS, saddahati. In CS, SHB (636) and Thai (98), saddahi.
647 T.W. Rhys Davids (DLB II: 351) renders yathā kathāṃ viya as ‘as how’; Maurice Walshe (LDB: 352) as ‘how is that’ and Piya Tan (2012: 68) as ‘like how [Like what]’. Here, the rendering by T.W. Rhys Davids is adopted as it is more literal than the other two.
648 See DPPN.
649 Or, having covered.
650 The explanation in DṬ implies ‘from the middle [of the river] as far as the southern shore and from the middle [of the river] as far as the northern shore’. Ito nava ito navāti ito majjhāṭhānato yāva dakkhitīrā nava, ito majjhāṭhānato yāva uttaratīrā nava. DṬ III: 73
651 In PTS, suci-pāśena. In CS, SHB (636) and Thai (99), sūcipāśena. Suci (pure, white, clean) in PTS is not fitting in the context and seems to be a typo. Therefore, sūcipāśena is appropriate as it is accepted by the other three editions and as the meaning fits the context.
652 In PTS and SHB (636), bahām. In CS and Thai (99), bahā.
a finger from the great earth, the remaining earth is more than the earth taken with a finger. Or, just as, if a person points a finger towards the great ocean, the remaining water\textsuperscript{653} is indeed more than the water pointed by the finger. And, just as, if a person points a finger towards the sky (/space), the remaining sky is more than the sky pointed by the finger. Thus, the unseen virtues should be known by the Elder as more\textsuperscript{654} than the visible virtues of the Buddha. And, this has been said:

A Buddha also should praise the quality\textsuperscript{655} of [another] Buddha,

And not speaking for another aeon;

An aeon may waste away while lasting long

The quality\textsuperscript{656} of the Tathāgata does not waste away.\textsuperscript{657}

\textsuperscript{653} In PTS, sesa-udakaṃ. In CS, SHB (636) and Thai (99), avasesam udakaṃ.

\textsuperscript{654} In PTS, CS and SHB (636), bahū (without sandhi: bahu). In Thai (99), bahutara.

\textsuperscript{655} There are several renderings of vaṇṇa; some of the most common are: color, caste, appearance, quality, etc. Both I.B. Horner and Peter Masefield (see n657 of this thesis) have preferred ‘praise’. However, since this stanza is in praise of the Buddha’s qualities, not his complexion or appearance, ‘quality’ is appropriate in this context. Cf. Peter Masefield (1997): 21.

\textsuperscript{656} In PTS, vaṇṇena. In CS, SHB (637) and Thai (99), and other texts (see the next note), vaṇṇo na. The latter is the correct form as it is accepted by other editions and texts. See the next note. For vaṇṇo, cf. D I: 1ff; DA I: 37-38; Bhikkhu Bodhi (2007): 51ff, 92f.

\textsuperscript{657} This verse is also found in DA I: 288; MA III: 423; UdA: 336; BvA: 135; CarA: 8; ApA: 388; DṬ I: 11 & 65; MṬ (Mūlapaṇṇaṇa-ṭīkā, Ganthārambhakathāvāṇṇanā); ST (Sagāthāvaggaṭīkā, Ganthārambhakathāvāṇṇanā); AṬ (Ekakaniṇpāṭa-ṭīkā, Ganthārambhakathāvāṇṇanā); NettṬ (Ganthārambhakathāvāṇṇanā) Vinayavinicchayaṭīkā (Ganthārambhakathāvāṇṇanā); Vajirabuddhi-ṭīkā (Ganthārambhakathāvāṇṇanā); Sāratthadipani-ṭīkā (Paṭhama-bhāgo, Ganthārambhakathāvāṇṇanā).


Even a Buddha should speak praise of a Buddha
Even if he is not speaking of another aeon.
In a long intermediate period an aeon might waste away.
Praise of a Tathāgata should not waste away.

Translation by Peter Masefield (1995: 871):

Even if a Buddha were to recite the praise of a Buddha, proclaiming nothing else for a kalpa, it would be the kalpa that would, in the long length of time, become exhausted, not the praise of a Tathāgata that would become exhausted.
Likewise, the joy and delight\(^{658}\) of remembering the virtues of the Elder’s own and the teacher’s filled the entire body like the water rising to the great lake having burst upwards, like the wind pervading, like the flood in between two great rivers. Thence, the Elder reflected: “indeed, my aspiration has been fulfilled, my ordination has been well received, I ordained in the vicinity of a teacher of such kind.”\(^{659}\) To him,\(^{660}\) stronger joy and delight arose. Then the Elder, thinking “whom shall I declare (/express) this joy and delight”: any samana or brāhmaṇa or a deity or an evil one will not be able to acknowledge having befitted this firm conviction\(^{661}\) of mine; I will indeed express this delight to the teacher; and the teacher will be able to acknowledge me. Leave alone my joy and delight, he is able to acknowledge accepting the mind of all the hundred samana-s or of thousand samana-s or of hundred thousand samana-s expressing delight like me. [878] Just as, a small pond\(^{662}\) or a cave is not able to receive the great river Candabhāga, moving\(^{663}\) and covering eighteen yojana-s; certainly, a great sea receives that. Leave alone Candabhāga, a great sea receives hundreds, thousands and also hundred-thousands of such river; it is not evident whether it is empty or full by that\(^{664}\) to that.\(^{665}\) Likewise, my teacher is able to accept

---

\(^{658}\) The renderings of pīti and somanassa provided by Pāli–English Dictionaries are synonymous; very often both are translated as ‘joy’ and ‘delight’ without any distinction leading to confusion. Thus, in this translation, ‘joy’ has been used for pīti and ‘delight’ for somanassa to show their distinction at least in Pāli.

\(^{659}\) The CS, SHB (637) and Thai (99) combine the present sentence with the next sentence: … satthu santikepabbajito ti āvajjantassa balavataram …. However, PTS takes them as two separate sentences: … satthu santikepabbajito ti, āvajji. Tassa balavataram ….  

\(^{660}\) Or ‘in him’.


\(^{662}\) In PTS and SHB (637), kassubbho. In CS and Thai (100), kusumbhā.

\(^{663}\) Or ‘flowing/gushing’.

\(^{664}\) Referring to the rivers.

\(^{665}\) In PTS and SHB (637), tassa. In CS and Thai (100), assa. Referring to the great sea.
considering a little of all the delight,\(^{666}\) being expressed, of hundred, thousand and hundred thousand of samanā like me. The rest of the samana-s and brāhmaṇa-s, etc. are not able to accept\(^{667}\) my joy like a small pond or a cave [does not receive] Candabhāga. Good, if I inform the teacher of my joy and delight. Having risen up from his cross-legged seated position, having shaken the leather seat,\(^{668}\) having taken it, having plucked\(^{669}\) the stem of the flowers in the evening, having approached the teacher when [the juice of the flowers] were dripping,\(^{670}\) expressing (informing) his own joy, he has said evam pasanno aham bhante (Venerable Sir, I am pleased indeed) etc.

Therein, indeed pleasing\(^{671}\) (evam pasanno): “the faith which has arisen; thus, I have faith” is the meaning.

Higher and wiser (bhiyyo ‘bhiññatara): “exceedingly higher and distinguished or exceedingly higher and possessed of higher knowledge, is knowledge beyond others” is the meaning.

With regard to the perfect enlightenment (sambodhiyaṃ) means with regard to the knowledge of all-knowing or with regard to the knowledge of the path of/arahat-hood. Indeed, the qualities of the Buddha, which is all-embracing, has been gained

\(^{666}\) In PTS and SHB (637), somanassam. In CS and Thai (100), pitisomanassam.
\(^{667}\) In PTS, paṭicchitum. In CS, SHB (637) and Thai (100), sampaticchitum.
\(^{668}\) Or, ‘the leather cushion’. Shaken probably to clean off any dust.
\(^{669}\) In PTS and SHB (637), chinditvā. In CS and Thai (100), chijjitvā.
\(^{670}\) Cf. DT III: 73. Possibly the liquid dripping down drop by drop from the broken stem.
\(^{671}\) Piya Tan (2005: 112 n26) renders this phrase as ‘it is clear to me’.
through the path of arahat-hood. The two chief disciples also attained the sāvaka-pāramī-nāṇa (the knowledge of the perfection of a disciple) through the path of arahat-hood. The Pacceka-Buddhas [attained] the knowledge of the solitary enlightenment. The Buddhas [attained] the knowledge of all-knowing and the entire qualities of a Buddha. Indeed, all of them prosper by the path of arahat-hood. Therefore, the knowledge of the path of arahat-hood is [a name for] the perfect enlightenment. On account of that, there is none higher than the Blessed Ones. Therefore, he said: “the Blessed One is higher and wiser, such as with regard to the perfect enlightenment” (bhagavatā bhīyyo ‘bhīṇattaro yadidam sambodhiyan).

Lofty (ulārā) is excellent. This indeed is the expression of excellence: “they eat the excellent solid food,” in such contexts, it is understood in the sense of sweet thing; “Vacchāyana, due to being lofty, praises Samaṇa Gotama out of commendation,” in such contexts, it is in the sense of excellence. “The limitless and excellent radiance,” in such contexts, it is in the sense of greatness. Here, it has been understood in the sense of excellence. Therefore, “lofty” (ulārā) is spoken as excellent.

Bold (āsabhī) is unmovable and unshakable like the words of a noble person.

672 Nyanatiloka renders arahatta-magga as ‘path of holiness’. See BDN.
673 In PTS, Thai (101) and CS, buddha-gune. In SHB (638), buddhañāne.
674 In PTS, tesaṃ. In CS, SHB (638) and Thai (101), nesaṃ.
676 Vacchāyana is a wandering ascetic (paribbājaka), also known as Pilotika. See M I: 175ff; MA II: 194. Cf. DPPN.
Certainly grasped677 (ek’ amso gahito): by knowledge from hear-say or by knowledge from teacher-lineage. [879] “The concluding statement ‘certainly grasped’ (ek’ amso gahito), has been explained like having penetrated by knowledge from somebody saying so or having not spoken by hear-say678 or by knowledge from sacred text or by knowledge from suitability or by knowledge from alikeness to own view or by knowledge from logic or by knowledge from theory or by the knowledge from personal experience” is the meaning.

The lion’s roar (sīha-nādo) means a excellent voice (roar). The greatest voice679 has been uttered680 like by a lion that is neither sluggish nor bellowing is the meaning.

How is that, Sāriputta681 (kin nu682 Sāriutta): why did this discourse start? For the inducement to give an inquiry.683 Having roared the lion’s roar, a certain person is not able to give an inquiry with regard to his own lion’s roar, he does not accept the

---

677 ‘Ekamso’ literally means either ‘definitely/surely/certainly/absolutely’ or ‘one shoulder’ which also gives the meaning as ‘one aspect’. Therefore, in the context of the Sampasādānīya-sutta, ‘ekamso gahito’ could also be rendered as ‘having considered/grasped one aspect’ – for, the Buddha questions Sāriputta’s declaration made, having considered one aspect of the context. The DA’s brief explanation (DA III: 878-879) in fact suggests this. Unfortunately, the DṬ does not provide any particular explanation with regard to the term alone. The translators of the Sampasādānīya-sutta, except T.W. Rhys Davids, however, have rendered ‘ekamso’ as ‘certainty’ and ‘absolutely’ respectively – see LDB: 417 and DISF: 112. T.W. Rhys Davids (DLB III: 95) does not provide a direct rendering of the term as he translates considering the whole statement.

678 In PTS and SHB (638), iti kirā. In CS and Thai (102), itikirāya.

679 Literally, ‘a noble roar’ or ‘a noble sound’. However, ‘a noble voice’ suits better in this context as it refers to the subject of the discussion.

680 Literally, ‘has been roared’. Cf. previous note.

681 Translators have differed in translating this phrase: ‘how is this?’ – LDB: 415; ‘of course …’ – DLB III: 95; ‘well now …’ – DISF: 112.

682 In CS and Thai (102), te. PTS and SHB (638) has the same form as nu.

683 The DṬ explains amuyogadāpan’ atthaṃ as ‘to clarify the inquiry’ (amuyogam sodhāpetum). See DṬ III: 75.
contradiction;\textsuperscript{684} it is like a fallen monkey on the plaster.\textsuperscript{685} Just as, an unclean burning copper, having been kindled, becomes charcoal;\textsuperscript{686} thus it is like the charred charcoal. Causing to give, one is able to give an inquiry with regard to the lion’s roar; he accepts the contradiction; he shines much exceedingly like the burning undefiled gold and silver. Such is the Elder. On account of that, the Blessed One, having known that “this is one who is able to inquire,” started this discourse for the inducement of giving an inquiry with regard to the lion’s roar.

Therein, all of them (\textit{sabbe te}) means all of them\textsuperscript{687} by you. “Such morality” (\textit{evam sīlā}), in such contexts, he asks about morality and etc. by mundane and supramundane means. Their detailed explanations are explained in the \textit{Mahāpadāna[-sutta]}\textsuperscript{688}.

Sāriputta, what will they be (\textit{kim pana sāriutta ye te bhavissanti}): and, the past ones as far as the dissolved, having been extinguished like the flame of a lamp gone to the state of non-existent; when dissolved thus, when gone to the state of non-existent, he said thus, asking: how will you know ‘what’ (\textit{kim}) are the qualities of the past Buddhas, which have been known having defined with your own mind?

\textsuperscript{684} According to DṬ (III: 75), \textit{nighamsanam} means \textit{vimaddanam} (crushing/destroying).

\textsuperscript{685} The Nālandāsuttavannaṇṇā, in the last clause of this sentence, has \textit{silese} (on the riddle/puzzle) instead of \textit{lepe}. See SA III: 209.

\textsuperscript{686} In CS and Thai (102), \textit{jhāmāghāro}. In PTS and SHB (638), \textit{aṅgāro}.

\textsuperscript{687} Referring to the Fully Enlightened Ones (\textit{sammāsambuddha-s}) of the past. See DṬ III: 75

\textsuperscript{688} See D II: 41-45.
However, Sāriputta, [do] you [know] that I now (kim pana sāriputta ahan te etarahi): how do you know them, the future Buddhas, who are unborn, non-existent\textsuperscript{689} and not arisen? Knowing their traces and space is like vision of the path. At present, you live with me at same monastery; wander together for alms-food; sit [at my] right side during Dhamma discourse. While exerting, he said thus: “how have been my qualities known by you with your own mind?” When asked, the Elder denied: “this indeed is not, Venerable Sir” (no h’ etam bhante). And, there is known as well as not known to the Elder. Why does he deny in his own state of knowing and in the state of not knowing? He does not do in the state of knowing; he does only in the state of not knowing.

When started to inquire, the Elder understood: “this inquiry\textsuperscript{690} is with regard to the sāvaka-pāramī-ñāṇa (the knowledge of perfection of a disciple), this inducement is with regard to the knowledge of all-knowing.” Having not denied with regard to his own sāvaka-pāramī-ñāṇa (the knowledge of perfection of a disciple), he denies \textsuperscript{880} with regard to the knowledge of all-knowing in the state of not knowing. Therefore, he explains this: “Blessed One, I do not have the morality, equipoise, wisdom, liberation, cognizance and reason, skill and all-knowing knowledge of the past, future and present Buddhas.”

In this case (ettha): among these past, etc. divisions\textsuperscript{691} of the Buddhas.

\textsuperscript{689} Also rendered as ‘not [yet] reborn’. Cf. André Bareau (1957): 357.
\textsuperscript{690} In CS, SHB (639) and (103), na ayam amuyogo. In PTS, ayam amuyogo.
\textsuperscript{691} i.e., the division of the three time periods.
Then, now for what (atha kiñ carahi) means then he says: “why has such been spoken by you with regard to such non-existent knowledge?”

In conformity of the Dhamma (dhamm’ anvayo): having followed the inquiry of the knowledge from the realization of the Dhamma, the logical reasoning has been understood as inference knowledge which has arisen. Or, he says: “Blessed One, having abided in the sāvaka-pāramī-ñāṇa (the knowledge of perfection of a disciple), I know the knowledge of all-knowing\(^{692}\) by this manner.” Indeed, the inference knowledge of the Elder is infinite and limitless. Just as, there is no finite or limit of the all-knowing knowledge, thus is the inference knowledge of the General of the Dhamma. Therefore, he knows that he\(^{693}\) is of such kind by this and unsurpassable by this. Indeed, the inference knowledge of the Elder is like having (/possessing) the all-knowing knowledge. Now, he said “just as, Venerable Sir” (seyyathā pi bhante) etc. pointing out the simile to expound that inference knowledge.

Therein, because of which the bastion etc. in the Majjimapadesa\(^{694}\) may not be solid or weak or may not be altogether, a robbery is not uncertain; therefore, having considered that, he said “frontier the city” (paccantimam nagaram).

---

\(^{692}\) In Thai (104), sabbaññutañāṇaṃ is omitted.

\(^{693}\) Referring to the Buddha. In CS, SHB (639) and Thai (104), the statement is as follors: tena so iminā evam vidho iminā anuttaro satthā ‘i jānāti. However, the PTS omits satthā, and mentions sati instead.

\(^{694}\) In CS and Thai (104), … majjimapadesa nagarassa uddāpapākārādini …. In PTS and SHB, … majjimapadesa nagarassa uddāpapākārādini …. Majjima-padesa is the country of Central India, which was the birthplace of Buddhism and the region of its early activities. For details, see DPPN.
Mighty bastion (*dalh’uddāpām*)[^695] is a base with solid encircling wall.

A gateway with solid encircling wall (*dalha-pākara-toranam*): a solid encircling wall and a solid doorpost.

Why did he say “single gate (*eka-dvāram*)?” It should be understood that there are many gates in the city with many strong[^696] gatekeepers. Only one[^697] fits at one gate. And, another similar was not in the Elder’s thought. Therefore, to show only a single gate for the sake of a simile of his own skilled understanding, he said “one door” (*eka-dvāram*).

Wise (*paṇḍito*): endowed with erudition.[^698]

Accomplished[^699] (*vyatto*)[^700]: the pure knowledge endowed with accomplishment.[^701]

Intelligent (*medhāvi*): endowed with intelligence with regard to the so-called wisdom to be arisen at that time.

---

[^695]: In CS and Thai (104), *dalhuddhāpam*. In PTS and SHB (639), *dalh’uddāpām*.

[^696]: Or, ‘wise’.

[^697]: In CS, SHB (639) and Thai (105), *ekova*. In PTS, *eko*.

[^698]: Or, ‘endowed with wisdom’.

[^699]: Or ‘learned’.

[^700]: In CS and Thai (105), *byatto*. In PTS, *vyatto*.

[^701]: The explanation of *vyatto* is omitted in SHB (639). Instead, the text mentions the exposition of *paṇḍito* as: *pandiccena samannāgato, visadānāto*. However, in the PTS, CS, and Thai (105), *visadānāto* is part of the explanation of *vyatto*, not *paṇḍito*. 
The path around the city\textsuperscript{702} (\textit{anupariyāya-pathaṁ}) means the path with an encircling wall by the name \textit{anupariyāya}.

The joint of the wall (\textit{pākāra-sandhim}): the disjoined place of two bricks.

The hole of the wall (\textit{pākāra-vivaram}): the destroyed place of the wall.

Defilements of the mind\textsuperscript{703} (\textit{cetaso upakkilese}): the five mental hindrances are the defilements; [881] which torment, cause pain and oppress\textsuperscript{704}. Therefore, they are called mental defilements.

Weakening with wisdom (\textit{paññāya dubballi-kare}):\textsuperscript{705} the hindrances, which are arising, are not allowed to arise with the arising of wisdom,\textsuperscript{706} they are not allowed to grow with the arising of wisdom. Therefore, they are called weakening with wisdom.

\footnotesize
\textsuperscript{703} Or, ‘mental defilements’.
\textsuperscript{704} In CS and Thai (105), vibhādenti. In SHB (639), vihiṭhenti. In PTS, viheṭhenti.
\textsuperscript{705} In the \textit{Sampasādanīya-sutta}, this part of the sentence is ‘cetaso upakkilese paññāya dubballi-kare’, which Maurice Walshe translates as ‘defilements of mind which weaken understanding’ (see LDB: 418). Piya Tan’s rendering ‘mental impurities sapping the strength of wisdom’ also connotes similar meaning (see DISF: 113). Their renderings are not agreeable. The rendering by T.W. Rhys Davids and C.A.F. Rhys Davids as “suppressing the corruptions of mind by wisdom” is more appropriate (see DLB III: 96). Or to be more literal: weakening the defilements of the mind with wisdom. The context at this stage of the discourse clearly points out that the author is stating that the five mental hindrances have been abandoned on account of weakening [them] with wisdom. Furthermore, that the mental defilements are suppressed with wisdom is also supported by this commentarial explanation.
\textsuperscript{706} In other words, the hindrances are not allowed to arise by wisdom which has already arisen. In SHB (640), this part of the sentence (uppanāya paññāya vaṭṭhitum na denti) is omitted.
Mind firmly established (*supatiṭṭhita-cittā*): having well-established the mind in the four foundations of mindfulness.

The seven factors of enlightenment as they really are (*satta bojjhaṅge yathā-bhūtam*): having cultivated the seven factors of enlightenment in accordance with [their] intrinsic nature.

Incomparable perfect enlightenment (*anuttaram sammā-sambodhiṃ*): he points out that they penetrated the arahatship and the all-knowing knowledge.\(^707\) Or, here,\(^708\) the foundations of mindfulness are insight, the path to the factors of enlightenment, incomparable perfect enlightenment, arahatship. Or, foundations or the path are combined with the factors of enlightenment, as well as the perfect enlightenment and arahatship. Indeed, the expounder of the *Dīgha Nikāya* and its commentaries, Elder Mahāsiṃha\(^709\) said: “having considered ‘the insight as the foundations of mindfulness and the all-knowing knowledge as the path with regard to the factors of enlightenment’, there may be a beautiful question. Such is not acceptable.” Thus, the Elder points out the difference in the cultivation of the foundation of mindfulness and in perfect enlightenment, like in the middle of broken gold and silver, with regard to the abandoning of the hindrances of all the Buddhas. Having abided here, the simile should be fitted. Indeed, venerable Sāriputta pointed out a frontier city, pointed out an...

---

\(^707\) In CS and Thai (105), *arahattam sabbaññutaññañānam vā*. In PTS and SHB (640), vā is not mentioned.

\(^708\) Or, ‘in this context’.

\(^709\) G.P. Malalasekera, in his DPPN, records eight Mahāśīva-s. Among them, one was a king of Sri Lanka and others were Buddhist monks of different time periods. According to Malalasekera, the Mahāśīva in question here was a famous commentator, also known as Dīghabhāṇaka.
encircling wall, pointed out the path of penetration,\textsuperscript{710} pointed out a gate, pointed out a wise\textsuperscript{711} gatekeeper, pointed out many living-beings at the entrance and exit\textsuperscript{712} of the city, and pointed out the well-known condition of those living beings of the wise gatekeeper. Therein, “like what and by whom” means nibbana is like the city; morality is like the encircling wall; concentration\textsuperscript{713} is like the path of penetration; the noble path is like the door; the General of the Dhamma is like the wise gatekeeper; the Buddhas of the past, future and present are like many living-beings at the entrance and exit of the city. Venerable Sāriputta’s well-known condition of the morality and concentration etc. of the past, future and present Buddhas is like the well-known condition of those living-beings of the gate-keeper. To that extent, an inquiry of his own lion’s roar is given by the Elder: “Blessed One, having abided in the knowledge of perfection of a disciple (sāvaka-pāramī-ñāṇa), I know in accordance with the logical reasoning and in accordance with the conformity of the Dhamma.”

Here, Venerable Sir, I, where the Blessed One (\textit{idhāḥam bhante yena bhagavā}).\textsuperscript{714} why did this discourse start? \textbf{[882]} For the purpose of pointing out the achievement of the knowledge of perfection of a disciple (sāvaka-pāramī-ñāṇa). This is the meaning here: “Blessed One, obtaining the knowledge of perfection of a disciple (sāvaka-

\textsuperscript{710} In PTS, \textit{pariyāya-pathaṃ}, which is incorrect. Note the cerebral \textit{ṭh} (\textit{ṭh} with a dot underneath). The correct form should be \textit{pariyāya-patham}, as in CS, SHB (640) and Thai (106). See also \textit{pariyāya-patho} in the next sentence.

\textsuperscript{711} Or, ‘strong’.

\textsuperscript{712} In CS, SHB (640) and Thai (106), \textit{pavesanaka}. In PTS, \textit{pavisanake}.

\textsuperscript{713} In CS, \textit{hiri} (modesty).

\textsuperscript{714} The \textit{sutta} sentence is \textit{idhāham bhante yena bhagavā ten’ upasamkāmiḥ dhamma-savanīya} (see D III: 101-102), which has been translated as “It happened one day, lord, that I had come to the Exalted One to listen to the exposition of the norm” by T.W. Rhys Davids and C.A.F. Rhys Davids (see DLB III: 97).
pāramī-ñāṇa) with regard to the ninety-five heresies,\textsuperscript{715} having approached not other samaṇa or brāhmaṇa I gained,\textsuperscript{716} it is only having approached you and attending you, I gained.”

Therein ‘here’ (idhā) is an indeclinable. I approached for hearing the Dhamma (upasaṅkamim dhamma-savanāyā): and also,\textsuperscript{717} approaching you, not approaching for taking robes etc., but approaching for the purpose of hearing the Dhamma, having approached thus, I gained the knowledge of perfection of a disciple (sāvaka-pāramī-ñāṇa).

When is the Elder approaching for the purpose of hearing the Dhamma? He is approaching on the day of teaching the Vedanā-pariggāhaka[-sutta]\textsuperscript{718} to the nephew, mendicant Dīghanaka,\textsuperscript{719} at Sūkara-khata-leṇa (the cave dug by pig\textsuperscript{720}). Then indeed he gained the sāvaka-pāramī-ñāṇa (the knowledge of perfection of a disciple). On that day, the Elder, having taken the palm-leaf-fan,\textsuperscript{721} standing [aside] and fanning


\textsuperscript{716} Here, the Thai edition (107) mentions sāvakapāramiṇāṇaṃ. … upasaṅkamītvā sāvakapāramiṇāṇaṃ patilabhim.

\textsuperscript{717} In CS, pana. In PTS, SHB (641) and Thai (107), pi ca.

\textsuperscript{718} The discourse is also known as Dīghanaka-sutta (see DPPN) named after the mendicant Dīghanaka. Naming sutta-s after the person/people to whom the discourses were taught is a common feature in the Pāli canon. For the complete sutta, see M I: 497-501. See the following note also.

\textsuperscript{719} Dīghanaka is said to be Sāriputta’s nephew (sister’s son). See DPPN.

It is stated, during the conversation between the Buddha and Dīghanaka, the Elder was listening to the conversation while fanning the Buddha (see M I: 500-501). See Rhys Davids’ explanation in DLB III: 96 n1. It is on that day it is referred to herein. The Dīghanaka-sutta states that, at the end of the Buddha’s teaching, Dīghanaka embraced Buddhism. See also n718 of this thesis.

\textsuperscript{720} Both Bhikkhu Ānāmodi (MLDB: 603) and I.B. Horner (MLS II: 176) render as Boar’s Cave. The cave is said to be on the side of Gijjhakūta mountain in Rājagaha.

\textsuperscript{721} i.e., fan made of Palmyra tree leaf (tāla-vanjan). Carrying such a fan by Buddhist monks is still a common practice in present Sri Lanka.
the Blessed One,\(^{722}\) having listened to that discourse, indeed came to possess the knowledge of perfection of a disciple (sāvaka-pāramī-ñāṇa) there.

Highest of the highest and excellent of the excellent\(^ {723}\) (uttar’ uttarīṃ pañīta-panītan) he taught the highest of [all] the highest.\(^ {724}\)

Countering the evil and the good\(^ {725}\) (kaṇha-sukka-sappāṭabhāgam) means the evil as well as the good; having countered and contrasted that,\(^ {726}\) the good has warded off the evil, the evil has warded off the good; having countered thus, he taught about the evil and the good. While teaching about the evil, he taught about his own endeavor and his own fruition. While teaching about the good, he taught about his own endeavor and his own fruition.\(^ {727}\)

The direct knowledge with regard to that Dhamma; here I have realized\(^ {728}\) one particular Dhamma\(^ {729}\) among the Dhamma-s (tasmiṃ dhamme abhiñṇā idh’ ekaccam dhammaṃ dhammesu niṭṭham agamaṃ): herein, among that Dhamma which has been taught, having known\(^ {730}\) the knowledge of the perfection of a disciple (sāvaka-}

---

\(^{722}\) See also M I: 500-501.


\(^{724}\) This means: higher than the previous higher, excellent than the previous excellent.


\(^{726}\) With their opposites and with their results respectively. Cf. kaṇha-sukka in Critical Pāli Dictionary.

\(^{727}\) See also DT III: 79.

\(^{728}\) Or ‘arrive conclusively’ as Piya Tan (2005: 113) renders.

\(^{729}\) i.e., faith in the teacher. See D III: 102.

\(^{730}\) In CS and Thai (108), sañjānītvā. In PTS and SHB (641), jānītvā.
pāramī-ñāṇa), I have realized one certain Dhamma among the Dhamma-s. Among which Dhamma-s? Among the Dhamma-s of the four Truths. Here, this is conversation of the Elders: to the extent the Elder Summa,731 a resident of Kāḷhāla,732 says: “now there is no realization regarding the Dhamma-s of the four truths.” He733 realized regarding the Dhamma-s of the four truths by the first path on the very day of seeing Assaji,734 the great disciple. Afterwards, he has realized regarding the Dhamma-s of the four truths by the higher threefold path at the entrance of Sūkara-khaṭa-lena. In this [883] instance, ‘in relation to the Dhamma-s’ [it means] he realized in relation to the qualities of the Buddha. Elder Cūlasīva,735 a resident of Lokuttara,736 having said all in this manner, saying: “in this instance, ‘in relation to the Dhamma-s’ means the realization of arahatship.” Indeed, the expounder of the Dīgha Nikāya and its commentaries of the Tipiṭaka, Elder Mahāśīva,737 saying the previous statement in that manner, saying “in this instance, ‘in relation to the Dhamma-s’ means the realization with regard to the knowledge of the perfection of a disciple (sāvaka-pāramī-ñāṇa),” and said: “indeed, the qualities of the Buddha have been realized with inference knowledge.”

731 In PTS and SHB (641), summatthera. In CS, sumatthera. In Thai (108), sumanatthera. G.P. Malalasekera, in his DPPN, mentions two monks by the names Sumā Thera and Summa Thera. The latter is said to be an eminent commentator quoted by Buddhaghosa.
732 In CS and Thai (108), kāḷavallavāsī. In SHB (641), kāḷavallavāsī. In PTS, Kaḷhālavāsī.
733 Referring to Sāriputta.
734 Assaji was one of the first five disciples of the Buddha. For a short biography, see Lakshmi R. Goonesekere (1966): 216-217.
735 For a brief detail about this Elder, see DPPN.
736 In CS and Thai (108), lokantaravāsī. In SHB (641), tilokanagaravāsī. In PTS, lok’uttara-vāsī.
737 See n709 of this thesis. See also n848 of this thesis.
Faith\textsuperscript{738} in the teacher (\textit{satthari pasīdim}) means having concluded\textsuperscript{739} thus with regard to the Dhamma-s of the knowledge of the perfection of a disciple (\textit{sāvaka-pāramī-ñāṇa}), [I am] pleased in the teacher exceedingly that “the Blessed One is the Perfect and Complete Enlightened One”\textsuperscript{740} (\textit{sammā-sambuddho vata bhagavā}).

The Dhamma of the Blessed One is well-spoken (\textit{svā ākhalto bhagavatā dhammo}) means it is well-spoken, well-established, leading to emancipation, leads towards the path and fruit, is for the purpose of subduing greed, hatred and ignorance.

The community of monks is well-practiced (\textit{suppatipanno saṅgho}): [saying] “I am pleased\textsuperscript{741} in the Blessed One,” he points out that the community of the disciples of the Buddha, the Blessed One, devoid of dishonesty, and such faults, are coursed in the proper path and are well practiced.

\begin{footnotesize}
\begin{itemize}
\item \textsuperscript{738} \textit{Pasīdim} (pasāda or pasanna) literally means ‘pleased’ (pleasant or pleasing). However, in this context, ‘pleased’ is not appropriate.
\item \textsuperscript{739} In CS, SHB (641) and Thai (109), \textit{niṭṭhaṃ gantvā}. In PTS, \textit{niṭṭhamgantvā}. Or, ‘having reached the end (conclusion)’.
\item \textsuperscript{740} In CS, SHB (641) and Thai (109), \textit{sammāsambuddho vata so bhagavā}. In PTS, \textit{sammāsambuddho vata bhagavā}. Note, so is omitted in PTS edition.
\item \textsuperscript{741} In CS and Thai (109), \textit{pasannomhi}. In PTS and SHB (641), \textit{pasanno ’smi}.
\end{itemize}
\end{footnotesize}
4.2. The Exegetical Exposition on the Wholesome Factors

Now, having sat during the day, to point out the sixteen successive Dhamma-s which have been realized, he started the discourse: “moreover, Venerable Sir, this indeed is unsurpassable” (aparam pana bhante etad ānuttariyan).

Therein, unsurpassable (ānuttariyan) means the state of unsurpassable.

Just as, the Blessed One teaches the Dhamma (yathā bhagavā dhammaṃ deseti): just as, by whichever way and of whatever discourse the Blessed One teaches, he says: “that discourse of yours is unsurpassable.”

With regard to the wholesome factors (kusala-dhammesu): by that discourse, he explains: “the Blessed One is unsurpassable with regard to discoursing the wholesome factors.” Or, whatever that discourse, pointing out the stage of that, he said, “with regard to the wholesome factors.”

Therein, these wholesome factors (tatr’ ime kusalā dhammā): there, with regard to the wholesome factors (kusalesu dhammesu) should be understood as these wholesome factors in the said text.

Therein, wholesome should be understood in five ways: by means of health, by means of blamelessness, by means of cleverness which has already arisen, by means of freedom from pain, by means of retribution of happiness. Among them, having accomplished the method of preaching the Jātaka-s, wholesomeness prospers\(^{744}\) by means of health. Having accomplished the method of preaching the discourses, [wholesomeness prospers] by means of blamelessness. Having accomplished the method of preaching the Abhidhamma, [wholesomeness prospers] by means of cleverness which has already arisen, and cleverness which has already arisen, by means of freedom from pain, by means of retribution of happiness. In this case, wholesomeness should be explained by way of the method of preaching the Bāhiya-sutta\(^{745}\) and by means of blamelessness.

The four foundations of mindfulness (cattāro satipaṭṭhānā) are the foundation of mindfulness on the contemplation of the body with fourteen kinds, the foundation of mindfulness on the contemplation of feeling with nine kinds, [884] the foundation of mindfulness on the contemplation of the thought with sixteen kinds, the foundation of mindfulness on the contemplation of the Dhamma with five kinds—thus, having classified with various methods, the four foundations of mindfulness, together with mundane and supra-mundane in terms of the path of concentration and insight, have been discoursed. Here, the foundation of mindfulness of the fruit is not meant.


\(^{744}\) In CS and Thai (110), \textit{vattati}; in SHB (642), \textit{vuccati}. In PTS, \textit{vaddhati}.

\(^{745}\) In CS and Thai (110), \textit{bāhiyakasuttanta}. In PTS and SHB (642), \textit{Bāhiya-suttanta}.

For the discourse, see Ud: 6-9.
The four right efforts (*cattāro sammappadhānā*) means a characteristic in terms of endeavour, various duties with reference to duties: here, in such case, as a monk without giving rise to evil and unwholesome Dhamma-s which have not arisen, and in terms of concentration and insight (*samatha-vipassanā*) and the path, it is the combination of mundane and supramundane, so the four right efforts have been discoursed.

The four psychic powers (*cattāro iddhipādā*) means one of classifications in terms of success, various intrinsic nature with reference to zeal etc: here, in such manner, as a monk develops the psychic power possessed of zeal, equipoise, efforts and conditionings, and in terms of concentration and insight (*samatha-vipassanā*) and the path, it is the combination of mundane and supramundane, so the four psychic powers have been discoursed.

The five faculties (*pañca indriyāni*) means characteristics of one in terms of domination, various intrinsic natures with reference to firm resolve, etc. and intrinsic nature. And, in terms of concentration and insight (*samatha-vipassanā*) and the path, it is the combination of mundane and supramundane, so faith, etc. and the five faculties have been discoursed.

The five powers (*pañca balāni*) means classifications of one in terms of support or in terms of firmness, various intrinsic natures with reference to own characteristics. And, in terms of concentration and insight (*samatha-vipassanā*) and the path, it is the
combination of mundane and supramundane, so faith, etc. and the five powers have been discoursed.

The seven factors of enlightenment (satta bojhāṅgā) means one classification in terms of release, various intrinsic natures with reference to understanding, etc. and with own characteristic. And, in terms of concentration and insight (samatha-vipassanā) and the path, it is the combination of mundane and supramundane, so the seven factors of enlightenment have been discoursed.

The noble eightfold path (ariyo atthangiko maggo) means one classification\(^{746}\) in terms of a cause, various intrinsic nature with reference to vision, etc. and own characteristic. And, in terms of concentration and insight (samatha-vipassanā) and the path, it is the combination of mundane and supramundane, so the noble eightfold path has been discoursed is the meaning.

Here, Venerable Sir, a monk, by the destruction of cankers (idha bhante bhikkhu āsavānam khaya): for what purpose\(^{747}\) has this been started? For the purpose of insight of the perfection of the dispensation of the Buddha. The perfection of the dispensation of the Buddha is not with the path only; indeed, it is with the fruit of arahatship. Therefore, it should be understood, to point out that, this was started.

---

\(^{746}\) The PTS edition’s eka-saṅgho should be eka-saṅghaho. See also CS, SHB (643) and Thai (111), where it is mentioned as eka-saṅghaho.

\(^{747}\) Or ‘why has this started?’
This, Venerable Sir, is unsurpassable with regard to the wholesome factors (etad ānuttariyam bhante kusalesu dhammesu): Venerable Sir, whatever this discourse with regard to the wholesome factors (kusalesu dhammesu), this is unsurpassable.

[885] That, Blessed One (taṃ bhagavā): the Blessed One directly knows that discourse fully and entirely.

That, to the Blessed One (taṃ bhagavato): that discourse is directly known to the Blessed One fully and entirely.

There is nothing more to be realized (uttarim748 abhiññeyyam n’ atti): there is nothing that should be well known further. With reference to this, there is not another Dhamma or another person, which the Blessed One doesn’t know. That which another recluse fully knows, is not fully known by you, a certain recluse or brahmin full knowing that [means] there is someone who knows better the Blessed One, his wisdom may be superior.749

Whatever this with regard to the wholesome factors (yad idaṃ kusalesu dhammesu): here ‘whatever this’ (yad idan) is a conjunction. Here, this is the meaning: “there is none higher than the Blessed One with regard to the wholesome factors.” Or pointing

748 In CS, SHB (643) and Thai (112), uttari.
749 This definition of uttarim abhiññeyyam n’ atti is again mentioned later in p. 176 of this thesis with no major difference. See n932. See also DA III: 895-896.
out “the Blessed One is unsurpassable with regard to the wholesome factors,” by this expression\textsuperscript{750} he explains, “I am indeed pleased in the Blessed One, Venerable Sir.”

Hereafter, ‘moreover’ (aparam pana), in such contexts, we will explain\textsuperscript{751} only the special cases. The previous similar occurrence should be understood according the said manner.

4.3. The Exegetical Exposition on the Sense-Bases

With regard to the sense-bases (āyatana-paññattīsu\textsuperscript{752}) means with regard to further insight into the sense-bases. Now, pointing out those sense-bases,\textsuperscript{753} he said: “these six, Venerable Sir” (cha imāni bhante\textsuperscript{754}), etc. This indeed is the explanation on the sense-bases. They have been explained in detail in *The Path of Purification (Visuddhi-magge)*,\textsuperscript{755} therefore, we do not explain\textsuperscript{756} in detail. On account of that, the detail should be understood by the said manner therein. This indeed is unsurpassable, Venerable Sir, ‘with regard to the sense-bases’ (āyatana-paññattīsu\textsuperscript{757}) means this discourse which is unsurpassable with regard to the sense-bases by means of defining [its] inwardness, outward-ness, etc. The remaining is in accordance with the said manner.

\textsuperscript{750} Literally, action. However, in this context, his action referred here is his expression.

\textsuperscript{751} Cf. Bhikkhu Ñāṇamoli (2010): 400.

\textsuperscript{752} In CS, SHB (643) and Thai (113), āyatanapaññattīsu. In PTS, āyatana-paññattīsu.

\textsuperscript{753} In CS, SHB (643) and Thai (113), āyatanapaññattiyo. The PTS edition’s āyatama- must be a typo.

\textsuperscript{754} In CS, SHB (643) and Thai (113), cha imāni bhante. In PTS, cha imāni bhante.

\textsuperscript{755} See VismE: 492-496.

\textsuperscript{756} In CS and Thai (113), vitthārayissāma. In PTS and SHB (643), vitthārayāma.

\textsuperscript{757} In CS, SHB (643) and Thai (113), āyatanapaññattīsu. In PTS, āyatana-paññattīsu.
4.4. The Exegetical Exposition on the Modes of Conception

With regard to the modes of conception (gabhāvakkantīsu) means with regard to the entry into the womb. Pointing out those modes of conception, he said: “these are of four, Venerable Sir” (catasso imā bhante), etc.

Therein, ‘not fully aware’ (asampajāno) means having been infatuated not knowing.

Enters the mother’s womb (mātu-kucchim okkamati): enters by means of reunion.

Abiding (thāṭi) means lives.

Comes out (nikkhamati): [one] comes out, while coming out also not being fully aware or confused.

This is the first (ayaṃ pathamā): this is the first mode of conception of the human beings of the natural world.758

Indeed, fully aware (sampajāno hi kho)759: while entering, [one enters] having been fully aware or not confused.

---

758 In SHB (643), pakati-lokiya-manussānaṃ pathamā gabhāvakkanti is omitted.
759 In CS and SHB (644), sampajāno mātukucchim okkamati (enters the mother’s womb being aware). The main text ‘sampajāno hi kho’ from the sutta being explained here is omitted.
This is the second (ayaṃ dutiya): this is the second\textsuperscript{760} mode of conception of the eighty great Elders.\textsuperscript{761} Indeed, they know while entering, and they do not know while abiding\textsuperscript{762} and descending.

This is the third (ayaṃ tattiya): this is the third mode of conception of the two chief disciples and the solitary Bodhisatta-s. [It is said] they gain endless pain coming out through the entrance of the female organ with difficulty,\textsuperscript{763} like an elephant [passing] through a keyhole, casted away along the entrance of female organ, like when falling from several hundred height, the head downward and the feet upward, by the winds born of action.\textsuperscript{764} Therefore, to them,\textsuperscript{765} “we came out” means there is no awareness. Even for those sentient beings who have fulfilled the perfections, great suffering arises in such condition; indeed, it is fit to get wearied of and to detach when abiding in the womb.

This is the fourth (ayaṃ catuttha): this is the fourth mode of conception by means of all-knowing Bodhisatta-s. The all-knowing Bodhisatta-s indeed know that they are taking conception in the wombs of mothers. Abiding therein, they know. And, at the time of coming out, they, having made head-downward and feet-upward due to the wind born of action, are unable to cast away. Having spread the two hands, having

\textsuperscript{760} Here, in between dutiyā gabbāvakkanti, SHB (644) mentions pakatilokiyamussānaṃ paṭhamā.
\textsuperscript{761} In Thai (113), sāvakānaṃ is mentioned instead of therānaṃ. In PTS, CS and SHB (644), asiti-mahā-therānaṃ.
\textsuperscript{762} Literally, ‘living’.
\textsuperscript{763} Or, ‘with pressure’.
\textsuperscript{764} i.e., the labor pain during childbirth. Cf. P. Gnanarama (1998): 58. See VismE: 512 (Vism: 500), where Buddhaghosa provides a brief account of the pain during childbirth.
\textsuperscript{765} In CS and SHB (644), nesaṃ. In PTS and Thai (114), tesam.
opened the eyes, they come out as if standing. Starting from the highest existence down to Avīci, starting from the highest existence and in-between Avīci, there is not another who is fully knowing in the three time-periods, except the all-knowing Bodhisatta-s. On account of that, the ten thousand-world system trembles during their entry and coming out from the mother’s womb. The remaining should be understood in accordance with the said manner here.

4.5. The Exegetical Exposition on the Modes of Mind-Reading

With regard to the modes of mind-reading (ādesana-vidhāsu) means with regard to the portions not spoken. Now, pointing out those modes of mind-reading, he said: “these are of four” (cattaso imā), etc.

Points out with a sign (nimittena ādisatī): he explains: “this will be by the sign of coming or by the sign of going or by the sign of standing.”

There, this is the story: a king, having taken three pearls, asked the advisor: “teacher, what is in my hand?” He looked here and he looked there. And, by that time, a lizard jumped on [thinking] “I will catch a fly.” The fly escaped during the time of being caught. He said “release and release, o great king” about the release of the fly.

---

766 Literary, starting from the highest existence and in-between Avīci.
767 In CS and SHB (644), nesaṃ. In PTS and Thai (114), tesam. i.e., during birth.
768 i.e., during conception.
“To you, may release be; how many release?” He looked at the sign again. Then, not far, a cock made the sound\textsuperscript{769} thrice. The Brāhmin said: “of three, great king.” Thus, one explains with a sign of coming. “They explain\textsuperscript{770} with the signs of going and abiding,”\textsuperscript{771} should be understood by this means.

Of the non-human beings (\textit{amanussānaṃ}): of the demons, goblins, etc.

[887] Of the deities (\textit{devatānaṃ}): of the four great kings,\textsuperscript{772} etc.

Having heard the sound (\textit{saddāṃ sutvā}) means having known the thought of another, having heard\textsuperscript{773} of the speaking.

The sound of thought-vibration\textsuperscript{774} (\textit{vitakka-vipphāra-saddāṃ}) means the sound of lamenting, of dormant and indolent, etc. arisen by means of thought vibration.

Having heard (\textit{sutvā}) means having heard that. That sound of him is arising from thought. By means of that, he points out “thus is their mind” (\textit{evampi te mano}).

\textsuperscript{769} i.e., sound of a cock.
\textsuperscript{770} In CS, SHB (644) and Thai (115), \textit{kathanam}. In PTS, \textit{kathenti}.
\textsuperscript{771} In CS and SHB (644), \textit{gatathīta}. In PTS and Thai (115), \textit{gatithīti}.
\textsuperscript{772} The four are: Dhataraṭṭa (D II: 257-258; D III: 197), Virūḷha (D II: 207, 220; D III: 198), Virūpayakkha (D II: 207, 221; D III: 199) and Vessavaṇa (D II: 207; D III: 194). For a detailed account of the four great kings, see DPPN.
\textsuperscript{773} In CS, SHB (644) and Thai (115), \textit{saddāṃ sutvā}. The PTS omits ‘\textit{saddāṃ}’ before ‘\textit{sutvā}’.
Mental formations have been inclined\textsuperscript{775} (\textit{mano-saṅkhārā pañhiṭṭa}): the formations of thought have been well established.

Will reflect (\textit{vitakkessati}): he clearly knows that he will reflect (\textit{vitakkayissati}) and expound. He knows knowing by approaching;\textsuperscript{776} he knows previously;\textsuperscript{777} and examining closely\textsuperscript{778} the thought in the inner meditative attainment. He knows ‘by approaching’ means he knows that at the very moment of preparing \textit{kasina},\textsuperscript{779} he knows, starting \textit{kasina}-meditation,\textsuperscript{780} in what way to realize the first absorption … or … the fourth absorption or the eighth meditative attainment. He knows previously means that he indeed knows [what] he started with concentration and insight. He knows that he will attain the path to stream-entrant … also … he will attain the path to arahatship by which manner he has started this insight. He knows having examined closely the thought in the inner meditative attainment means in what way the mental formations of this are placed. Of this means immediately after the thought, it means [one] will reflect on the reflection. From here, he knows that partaking of diminution or partaking of stagnation or partaking of distinction or partaking of penetration or the higher knowledge-s will be produced to the one that has emerged. Therein, the ordinary person knows who has the knowledge of reading others’ mind is the thought


\textsuperscript{776} See DT III: 86.

\textsuperscript{777} Ibid.

\textsuperscript{778} Ib\textit{id}.

\textsuperscript{779} Cf. A.P. Buddhadatta in \textit{Concise Pali–English Dictionary}. See also BDN.

\textsuperscript{780} For the thirteen and their detailed analysis, see VismE: 55-77. Besides these thirteen, Buddhaghosa also continues to explain several more \textit{kasina-s} – see chapters iv, v and vi in Vism. See also BDN.
of very ordinary person, not of the noble ones. He does not know the thought of the lower and lowest and higher and highest with regard to the noble ones. The highest one knows of the lowest. And, among them, the stream-entrant attains the meditative attainment of the fruit of the stream-entrance; the once-returner … the non-returner … the arahat attains the meditative attainment of the fruit of arahatship. The highest one does not attain the lowest. Among them, the lowest of the lowest meditative attainment becomes rebirth there.\textsuperscript{782}

Therein that is\textsuperscript{783} (tath’ eva taṁ hoti): this is the truth in all probability. What is known by means of the knowledge of the penetration of the minds of others is not something different. The remaining should be applied according to the previous manner.

4.6. The Exegetical Exposition on the Attainment of Vision

By means of exertion\textsuperscript{784} (ātappam anvāya), etc is explained in detail\textsuperscript{785} in the Brahmajāla [commentary].\textsuperscript{786} Here, this [888] is in abstract form. Exertion (ātappāṁ)

\textsuperscript{781}Literally, ‘of them’.
\textsuperscript{782}See also DṬ III: 87.
\textsuperscript{783}Cf. DLB III: 100.
\textsuperscript{784}i.e., by experiencing (attaining) exertion.
\textsuperscript{785}In CS, SHB (645) and Thai (117) vitthāritam eva. In PTS, vitthāritam.
is effort. Indeed, that exertion is which should be striven for. The inquest is which should be applied.787

Vigilance (appamādaṁ) means the presence of mindfulness.788

Proper mental application (sammā-manasikāraṁ) means the mental application (mindful-approach) resulting (arisen/produced) by means of [seeing] impermanence in impermanence, etc.789

Mental equipoise (ceto-samādhiṁ) means the equipoise of the first jhāna.790

This is the first meditative attainment of vision (ayaṁ pathamā dassana-samāpatti): having reflected on this thirty-two791 aspects of the body792 on account of repulsiveness, the meditative attainment of the first jhāna, which has the first attainment of vision by means of the vision of repulsiveness, is named the first

787 Or, ‘put into practice’.
788 See also S I: 86-89; A V: 21-22.
789 The Brahmajāla-sutta-vanṇanā (DA I: 104) provides a different definition of ‘sammā-manasikāro’:
sammā manasikāro ti upāyananasikāro pathana-manasikāro (in CS, pathananisasikāro), atthato
nāṇan ti vuttaḥ hoti. Yasmim hi manasikāre thitassa pubbe nivāsa-nāṇan (in CS, pubbenivāsānussati nāṇan) ijjhato, ayaṁ imasmiṁ ṭhāne manasikāro ti adhippeto. Tasmā viriyaṁ
cā satiṁ ca nāṇaṁ ca āgamātī ayam ettha saṅkhepattho.
Bhikkhu Bodhi (2007: 129-130), in his translation of the Brahmajāla-sutta and its commentaries, has omitted the translation of this part too.
791 In CS, SHB (645) and Thai (117), dvattim sākāraṁ. In PTS, dvattimsa-sākāram.
792 As translated by Bhikkhu Ānāmoli (2010): 237, 244f, 771, 777. For the list of the thirty-two, see M III: 90; VismE: 237. For their detailed analysis, see VismE: 244-257.
attainment of vision. If he is an stream-enterer, having that jhāna the basis, this indeed is the first meditative attainment of vision without distinction.

And, surpassing (atikkamma ca): and having surpassed.

Outer skin, flesh and sinew (chavi-mamsa-lohitam) means the outer skin, the flesh and the sinew.

[He] contemplates on the bone (atthim paccavekkhāti) means he contemplates on the bone as bone; having contemplated on the bone as bone, the meditative attainment of the jhāna, which has arisen basing\(^{793}\) on the divine vision of the object of bone, is named the second meditative attainment of vision (dutiya dassana-samāpatti). If he attains the path to once-returner, having made that jhāna the basis, this is the second meditative attainment of vision without distinction. The Elder Summa,\(^{794}\) a resident of Kāḷhālaka,\(^{795}\) said: “it proceeds up to the third path.”

Consciousness-stream (viññāna-sotam) means consciousness only.

Unbroken from both (ubhayato abbochinnam): uncut by two parts.

And, established in this world (idha-loke patiṭhitam ca) means established in this world by means of desire and greed. In the second text too, this is the method.

---

\(^{793}\) CS does not mention pādaka.

\(^{794}\) See n731 of this thesis.

\(^{795}\) In SHB (646), kāḷahākavāṣi. In CS and Thai (118), kāḷavallavāṣi. In PTS, kāḷhāka-vāṣi.
Approaching the kamma or from the kamma means established in this world. Drawing towards the kamma-existence means established in another world. What is explained by this? The knowledge of penetrating the minds of others of the trainees and the worldlings\(^{796}\) has been explained. Indeed, the knowledge of penetrating the minds of others of the trainees and the worldlings is the third meditative attainment of vision (\(tatiy\ddot{a}\) dassana-sam\(\ddot{a}\)patti).

And, not established in this world (\(idha-loke\ appati\ddot{t}\ddot{h}itam\ ca\)) means not established in this world on account of non-desire and non-greed. In the second place also, this is the method. Or, not approaching the kamma or from kamma means not established in this world. Not drawing towards the of kamma-existence means not established in another world. What is explained by this? The knowledge of the penetration of the minds of others of the one freed from cankers has been explained. Indeed, the knowledge of the penetration of the minds of others of the ones freed from cankers is the fourth meditative attainment of vision (\(catutt\ddot{h}\)a dassana-sam\(\ddot{a}\)patti). And, the insight meditation started with regard to the thirty-two\(^{797}\) parts of the body is also \([889]\) the first meditative attainment of vision. The insight meditation started with regard to the object of bone is the second meditative attainment of vision. The knowledge of the penetration of the minds of others of the trainees and the ordinary beings and the knowledge of the penetration of the minds of others of the ones freed from cankers, these both are indeed steady here. Another method. The first \(j\ddot{h}\ddot{a}na\) is the first meditative attainment of vision. The second \(j\ddot{h}\ddot{a}na\) is the second …, the third.

\(^{796}\) See DT III: 88-89.

\(^{797}\) In CS, SHB (646) and Thai (119), \(dvattim\ddot{a}s\ddot{\acute{a}}k\ddot{\acute{a}}re\). In PTS, \(dvattim\ddot{a}s\ddot{\acute{a}}k\ddot{\acute{a}}re\).
jhāna is the third …, and the fourth jhāna is the fourth. The first path is the first meditative attainment of vision. The second path …, the third path …, and the fourth path is the fourth meditative attainment of vision. Here, the remaining should be understood according to the previous method.

4.7. The Exegetical Exposition on the Designations of Individuals

With regard to the designations of individuals (puggala-panñattiṣu)\(^{798}\) means when it should be proclaimed thus “a sentient being, an individual, a man, a person” with regard to the concepts of the world by means of an ordinary expression. Indeed, two [types of] talk of the Buddhas have been explained in detail in Poṭṭhapāda\(^{799}\): the conventional talk and the ultimate talk. Therein, that ‘with regard to the designations of individuals’ is this conventional talk. Here, the Blessed One is unsurpassable with regard to the designations of individuals, which persons he is proclaiming. Pointing them, he\(^{800}\) said: “Venerable Sir, these seven persons are liberated by both ways” (satt’ ime bhante puggalā ubhato-bhāga-vimutto), etc.

Therein, liberated by both ways (ubhato-bhāga-vimutto)\(^{801}\) means liberated by two kinds: liberated from the body-group (rūpa-kāya) by the formless meditative

---

\(^{798}\) In CS & Thai (119), SHB (646) and Thai (119), puggalapaṇṇattīsu. In PTS, puggala-panñattīsu. The DT of the PTS edition also mentions puggalapaṇṇattīsu. See DT III: 91.

\(^{799}\) Although the CS and the SHB (646) editions mentions ‘Poṭṭhapāda-sutta’ (in the Poṭṭhapāda-sutta), the discourse however does not mention the two kinds of talks. But, it is found in the commentary of the discourse. See DA II: 382. See also Minayeff (1889): 34-35 (=KvA in JPTS III: 1-199).

\(^{800}\) i.e., Sāriputta.

\(^{801}\) See also M I: 477.
attainment (arūpa-samāpatti) and from the mind-group (nāma-kāya) by the path. Having emerged from one or another of the four formless meditative attainments, having grasped the conditionings, having emerged from the four cessations of the ones who attained arahatship, that is fivefold by means of reaching the state of non-return and arahatship. Here is the text: and how is a person liberated by both ways? Here, a certain person lives having attained the eight kinds of liberations by body and having seen this with wisdom, the cankers are exhausted; thus, he has realized by means of the attainment of the eight kinds of liberation.

Liberated with wisdom (paññā-vimutto) means liberated with wisdom. He, who is a dry-insight meditator (sukkha-vipassako), and who has reached arahathood, having emerged from the four jhāna-s, is fivefold by means of these four. Here the text has been used by means of refutation of the eight liberations. Just as he said: it is not the case that he lives having physically attained the eight liberations, and

---

802 Or, “having comprehended”.
803 For an alternative translation of this sentence, see Henepola Gunaratana (1980): 210-211.
804 In CS, SHB (647) and Thai (120), Pāli.
805 After this and before evam atthamokkalabhino ... the Thai edition (120) mentions ‘ayaṃ vuccati puggalo ubhatobhāga-vimuttoti’.
806 This passage is also found in the MA III: 188; AA. IV: 2-3.
807 For detailed explanation, see G.A. Somaratne (2013): 125; Steven Collins (2014): 260. For a detailed account on ubhato-bhāga-vimutti as explained in the sutta-s, see the former.
808 See also M I: 477-478.
809 In CS, the statement is in reverse: paññāya vimutto paññāvimutto, which is also found in AA IV: 5 along with this whole passage.
809 For the eight liberations, see D II: 70-71, 111-112. Cf. DA II: 563 For commentarial explanation of the eight, see DA II: 512-515, 563; the [Mahānidāna-sutta] commentary and sub-commentary on this section have been translated by Bhikkhu Bodhi (1995: 104-108). See also DT III: 92.
cankers are exhausted, having understood of this with wisdom, this person is called one who has been liberated with wisdom (paññā-vimutto).\textsuperscript{810}

“He experiences that for himself, which has been reached” is a bodily witness\textsuperscript{811} (kāya-sakkhi).\textsuperscript{812} He who attains the first contact of the jhāna in the body,\textsuperscript{813} afterwards, he experiences the cessation and nibbāna for himself. It should be understood that, having made to the fruit of stream-entrant, etc. as far as the path to arahatship, he is six-fold. [890] Therefore, he said: “here a certain person lives having attained the eight liberations physically, and certain cankers are exhausted having understood of this with wisdom. This persona is called bodily-witnessed one (kāya-sakkhi).\textsuperscript{814}

“He has reached that which has been seen” is one attained through vision (diṭṭhipatto).\textsuperscript{815} There, this is the characteristic in brief: “sufferings, conditionings, happiness and cessation is knowledge.” Visioning, understanding, experiencing for himself and seeing with wisdom is attainment of vision. This in detail is six-fold like the bodily witnessed (kāya-sakkhi). Therefore, he said: “here, a certain person knows this is suffering as it is … also … he knows that this is the path leading to the

\textsuperscript{810} This passage is also found in MA III: 188; AA IV: 3.
\textsuperscript{812} See also M I: 478.
\textsuperscript{813} In CS and Thai (120), so jhānapassam paṭhamam phusati. In PTS and SHB (647), yo käye jhānaphassam paṭhamaṃ phusati.
\textsuperscript{814} This passage is also found in MA III: 189; AA IV: 3.
\textsuperscript{815} See also M I: 478.
cessation of suffering as it is; and the Dhamma-s declared by the Thus Gone One\(^{816}\) is fully understood with wisdom and penetrated with wisdom.\(^{817}\) This person is called one attained through vision (\(diṭṭhi-patto\)).\(^{818}\)

“One liberated by faith” is one liberated by faith (\(saddhā-vimutto\)).\(^{819}\) He is also six-fold according to the said manner. Therefore, he said: “here, a certain person knows this is suffering … also … this is the path leading to the cessation of suffering as it is (as they are). And, the Dhamma-s expounded by the Thus Gone One\(^{820}\) is fully understood with wisdom and penetrated with wisdom.”\(^{821}\) This person is called one liberated by faith (\(saddhā-vimutto\)). It is not as of the view attainer. Among them, the destruction of defilements of the one liberated by faith is like of the one believing in faith in the early moment of the path, like of one fixing his mind and like of one being released. The knowledge of the cutting off of defilement of the view-attainer, during the early moment of the path, flows quickly, sharply and firmly. Therefore, just as, the place of the cut of cutting the plantain-tree with a not over-sharpened sword is not smooth. The sword does not pass in (cut through) quickly; sound is heard;\(^{822}\) powerful effort should be made. Such is the cultivation of the early stage of

---

\(^{816}\) Here, the translation \(assa\) (of this/his) in \(tathāgata-ppavedītā c’ assa dhammā\) is omitted since it is referring to the Tathāgata to avoid repeated reference.

\(^{817}\) The CS includes \(cassā disvā ekace āsavā parikkhiṇā honti\) (having been aware of this, certain cankers are exhausted) after this sentence.

\(^{818}\) This passage is also found in MA III: 189; AA IV: 3.

\(^{819}\) See also M I: 478-479.

\(^{820}\) See n755.

\(^{821}\) CS and Thai (121) have \(no ca kho yathā diṭṭhipattassa\) after this sentence, which, in PTS and SHB (647) editions, is the starting sentence after \(ayaṃ vuccati puggalo saddhā-vimutto ti.\)

\(^{822}\) In CS & Thai (122), \(suyyati.\) In PTS, \(sūyati.\)
the path of the faith liberated one. Just as, the place of the cut of cutting the plantain tree with an over sharpened sword is smooth. The sword passes quickly. Sound is not heard. It is not the effort of a powerful one. The cultivation of the early stage of the path of the wisdom liberated one should be understood as such.

He recollects the Dhamma (dhamma anussarati). a Dhamma-striver. Dhamma (dhammo) is wisdom (paññā). “He cultivates the path preceded by wisdom” is the meaning. This is the manner with regard to faith-striver. Both of these are indeed for the purpose of the path to stream-entrant. And, this is said: “the faculty of wisdom of the person who is practicing for the realization of the fruit of stream-entrant is exceeding; wisdom-carried and preceded by wisdom, he cultivates the noble path.” This person is called “a Dhamma-striver” (dhammānusāri).

Therein, the faculty of faith of the person who is practicing for the realization of the fruit of stream-entrant is exceeding, faith-carried and preceded by faith, he develops the noble path. This person is called “a faith-striver” (saddhānusāri). Here, this is in brief. This talk, one who has been liberated by both ways, etc. has been explained in detail in the chapter of Paññabhāvanā (Cultivation of Wisdom), etc.

---

823 This passage is also found in MA III: 189-190; AA IV: 4.
824 See also M I: 479.
825 The PTS edition’s dhammānussāri (with double s) is incorrect. The correct form should be dhammānusāri (with single s) as in CS, SHB (648) and Thai (122). See also D III: 105.
826 Here, paññā and pubbaṅgamaṅ should be considered as one word (paññā-pubbaṅgamaṅ) as in CS, SHB (648) and Thai (122).
828 Translation adapted from Kheminda Thera’s (1992: no page number) ‘Path, Fruit and Nibbāna’.
829 This passage is also found in the MA III: 190-191; AA IV: 4-5.
826 The PTS edition’s saddhāvā hi should be saddhāvāhiṃ as in CS, SHB (648) and Thai (122).
The Path of Purification (Visuddhimagga). Therefore, therein, it should be understood according to the spoken manner. Here, the remaining also should be applied according to the previous method.

4.8. The Exegetical Exposition on the Efforts

With regard to the efforts (padhānesu). Here, the seven factors of enlightenment are spoken as efforts by means of striving. Their detailed explanation should be understood according to the manner explained in the Mahāsatipatthāna[-sutta].

Here, the remaining should be applied according to the previous methods.

4. 9. The Exegetical Exposition on the Ways of Progress

With regard to difficult ways of progress, etc. (dukkhā paṭipad’ādīsu): this is the detailed method. Therein, what is the wisdom of “difficult progress and slow higher

---

830 See Vism: 698-710, and for English translation, see VismE: 730-744.
831 This passage is also found in AA IV: 5, however, it begins with yassa, not tattha.
832 This passage, combined with the previous, is also found in MA III: 191; AA IV: 5. In AA, it begins without ‘tattha’, not ‘tathā’.
833 The four efforts, as mentioned by Nyanatiloka in BDN, are: the effort to avoid (saṃvara-padhāna), to overcome (pahāna-padhāna), to develop (bhāvanā-padhāna), to maintain (anurakkhaṇa-padhāna).
In other words, the effort to avoid unwholesome states, such as evil thoughts, etc.; to overcome unwholesome states; to develop wholesome states, such as the seven elements of enlightenment; to maintain the wholesome states. See also D III: 221, 225-226 and A II: 15-16, 74; Sn: 74-78.
834 i.e., the explanation of proper effort (samā vāyāma). See D IV: 312-313. In brief, one arouses the will to exert the intent for the non-arising of evil . . . one arouses the will to abandon whatever evil that has arisen . . . one arouses the will to arise wholesome qualities that have not yet arisen . . . one arouses the will to uphold the wholesome qualities that has arisen. See the preceding note also.
835 i.e., the following.
knowledge” (dukkhā paṭipadā dandhābhiññā)? Causing equipoise to arise with hardship and difficulty and knowing that condition slowly, that which is wisdom is comprehension … non-delusion, investigation of the Dhamma and right view. This is called wisdom of “difficult progress and slow higher knowledge” (dukkhā paṭipadā dandhābhiññā). Therein, what is the wisdom that is “difficult progress and quick higher knowledge” (dukkhā paṭipadā khippābhiññā)? Causing equipoise to arise with hardship and difficulty and knowing that condition quickly, that which is wisdom is comprehension … non-delusion, investigation of the Dhamma and right view. This is called wisdom that is “difficult progress and quick higher knowledge” (dukkhā paṭipadā khippābhiññā). Therein, what is the wisdom that is “easy progress and slow higher knowledge” (sukhā paṭipadā dandhābhiññā)? Causing equipoise to arise with without hardship and without difficulty and knowing that condition slowly, that which is wisdom is comprehension … right view. This is called wisdom that is “easy progress and slow higher knowledge” (sukhā paṭipadā dandhābhiññā). Therein, what is the wisdom that is “easy progress and quick higher knowledge” (sukhā paṭipadā khippābhiññā)? Causing equipoise to arise with without hardship and without difficulty and knowing that condition quickly, that which is wisdom is comprehension … right view. This is called wisdom that is “easy progress and slow higher knowledge” (sukhā paṭipadā khippābhiññā). This is the explanation in brief.

836 The PTS edition’s akiccena should be akicchena as in CS, SHB (648) and Thai (124).
837 The PTS edition’s samadhiṃ should be samādhiṃ as in CS, SHB (648) and Thai (124).
838 The PTS edition’s akicchena should be akicchena as in CS, SHB (648) and Thai (124).
The detail has been spoken in *The Path of Purification (Visuddhimagga).* Here, the remaining should be applied according to the spoken manner.

4.10. The Exegetical Exposition on the Proper Conduct in Speech

And not even speech associated with lying (*na c’ eva musāvādūpasamhitam*):

abiding in the proper conduct in speech, having put an end to narrative, here a certain (*idh’ ekacco*) bhikkhu speaks speech not associated with lying’ (*na c’ eva musāvādūpasamhitam bhāsati*). Having abandoned the eight ignoble expressions, he speaks [speech] associated with the eight noble expressions.

[892] And, not divisive [speech] (*na ca vebhūtiyam*): abiding in proper conduct in speech, he does not speak speech making division.

---

840 See Vism: 639-671 (for English, VismE: 666-700). See also Dhammasaṅgani (Dhs: 36-37, 43, 47-48), where three lists of four paths are mentioned.
841 In CS, SHB (648) and Thai (124), *musāvādūpasanāhitam.*
842 i.e., a discussion on a certain subject.
843 *Adīṭṭhe diṭṭhavāditā* (the not seen is expressed as the seen), *asute sutavāditā* (the not heard is expressed as the heard), *amute mutavāditā* (the not experienced is expressed as the experienced), *aviññāte viññātavāditā* (the not cognized is expressed as the cognized), *diṭṭhe adīṭṭhavāditā* (the seen is expressed as the not seen), *sute asutavāditā* (the heard is expressed as the not heard), *mute amutavāditā* (the experienced is expressed as the not experienced), and *viññāte aviññātavāditā* (the cognized is expressed as the not cognized). AIV: 307. See also Bhikkhu Bodhi (2012): 1211.
844 The PTS edition mentions this sentence as ‘*aṭṭha anariya-vohāre vajjeyva aṭṭha-anariya-vohāra-yuttam eva bhāsati*’. The second *aṭṭha-anariya-vohāra-yuttam* is incorrect, and the correct form should be *aṭṭha-ariya-vohāra-yuttam*, the opposite of the first one as mentioned in CS, SHB (648) and Thai (124) editions. Thus, the correct sentence should be: *aṭṭha anariya-vohāre vajjeyva aṭṭha-ariya-vohāra-yuttam eva bhāsati*.

The eight are the positively opposite of the ones mentioned above. See ibid. See also DA I: 72-72; DT I: 151-151 (for English, see Bhikkhu Bodhi (2012): 1211; Bhikkhu Bodhi (2007): 118-119).
845 See also D III: 172. Cf. DA I: 72-73.
Not slanderous (*na pesuniyam*): this is an epithet of that. Divisive speech, being devoid of amiability, is called slanderous (*pesuniyam*). The Elder Mahāsīva said: “this is a synonym of this.”

And, not born out of anger (*na ca sārambhajāni*) means speech which is born out of anger, and he does not speak that. When saying “you are immoral,” [he does not say,] “you are immoral or your teacher is immoral,” when saying, “you have an offence,” [he does not say.] “having wandered for alms, I have gone to Pāṭaliputta,” by such manner, making distracting speech or he does not speak speech beyond [his] action.

Expecting victory (*jayāpekkho*): making victory the priority. Just as, Hatthaka, a son of the Sakya clan, speaks whatever truth and false [thinking] the sectarians.

---

846 In CS, SHB (648) and Thai (124), *pesuniyan*. In PTS, *pesuniyam* (n without a dot underneath).
847 Or, ‘on account of making devoid of being amiable’.
848 In CS, SHB (648) and Thai (125), *karamuttariyavācam*. In PTS, *kāraṇ’ uttaram vācam*.
849 In CS, SHB (649) and Thai (125), *jayapurekkharo hutvā* (having made victory the priority). In PTS, *jaya-purekkhāro*.
850 The sub-commentary (where *jayapurekkharo hutvā*, not just *jayapurekkharo*, is explained) explains that he does not speak whatever making one’s own victory the priority. See DT III: 95.
851 According to the *Dhammapada* commentary (DhpA III: 390-391), Hatthaka was a monk who held debates with heretics. Once defeated, he resorted to falsehood. When this was reported to the Buddha, Hatthaka was rebuked by the teacher for his misconduct. See also DPN.
852 Literally, the followers of other religions.
should be subdued righteously and un-righteously, he (=the Buddha) does not speak thus expecting victory and having made victory the priority is the meaning.

And, he speaks words wisely (mantāmantā ca vācaṁ bhāsati): here, mantā (wisdom) is called paññā (wisdom). With mantā (with wisdom) means with paññā (with wisdom). Moreover, mantā (wisdom) means having examined\(^{854}\) (upaparikkhītvā). This has been said: “abiding in proper conduct in speech, even speaking half a day, he speaks proper speech having examined with wisdom.”

Worth treasuring (nidhānavatim) means [things] that should be kept in the heart.\(^{855}\)

On time/at the proper time (kālenā) means by the proper time.\(^{856}\) Spoken thus, such speech is non-lying, not harsh, not fraudulent and not idle chatter. And in this way, this speech is said to be based on the four truths, based on the three trainings, based on thirteen kinds of purification,\(^{857}\) based on the ten subjects of discussion,\(^{858}\) based

\(^{854}\) Or, ‘having investigated’.

\(^{855}\) In CS, Thai (125) and SHB (649), hadayepi nidahitabbayuttaṃ (properly rooted in the heart). In PTS, hadaye ṭhapetabba-yuttaṃ.

\(^{856}\) In CS, SHB (649) and Thai (125), yuttapattakālena (by the proper and right time). In PTS, yutta-kālena.

\(^{857}\) The thirteen, as Nyanatiloka mentions in BDN, are: wearing patched-up robes (pamsukālik’āṅga); wearing only three robes (tecīvarik’āṅga); going for alms (pindapāṭik’āṅga); not omitting any house whilst going for alms (sapaṭānik’āṅga); eating at one sitting (ekāsanik’āṅga); eating only from the alms-bowl (pattapindik’āṅga); refusing all further food (khalu-pacchā-bhattik’āṅga); living in the forest (āraṇṇik’āṅga); living under a tree (rukkha-mūlik’āṅga); living in the open air (abbhaḥkārik’āṅga); living in a cemetery (susānik’āṅga); being satisfied with whatever dwelling (yathā-santhathik’āṅga); sleeping in the sitting position (and never lying down) (nesajjik’āṅga). See also: Bhikkhu Khantipalo (2007, Wheel No. 83/84) discusses these practices in the present Thai monastic context and relating them to the early Buddhist discourses. For a further detail account of the thirteen by Buddhaghosa, see Vism: 59-83 for Pāli, and VismE: 55-77 for English translation.
on the thirty-seven factors of enlightenment and leading to the path. Therefore, it is said: “Venerable Sir, this too is unsurpassable with regard to the modes of proper conduct in speech” (etad ānuttariyāṃ bhante bhassa-samācāre). That should be understood according to the earlier manner.

4.11. The Exegetical Exposition on the Proper Moral Conduct

[One] is truthful and faithful (sacco c’ assa saddho ca): abiding in moral conduct, a bhikkhu may be truthful, speaker of truth, faithful and is endowed with faith. And, isn’t the truth as certainly spoken below? Here, why has it been said again? The truth regarding speech is spoken below. This is said to point out that a bhikkhu, abiding in the moral conduct, does not commit falsehood even with useless talk and with playful talk. Now, for the purpose of pointing out that he leads life righteously and impartially, “not even cheating” (na ca kuhako), etc. has been said.

Therein, cheating (kuhako), etc. are explained in detail in the Brahmajāla [-sutta].

---

858 In CS, terasadhutaṅganissitātipi is mentioned after dasakathāvatthunissitātipi. The ten are: appicchakathā (talk about wanting little), santuthikathā (talk about satisfaction), pavivekakathā (talk about seclusion), asamsaggakathā (talk about withdrawing from the company), viriyārambhakathā (talk about arousing effort), sīlakathā (talk about virtues), samādhikathā (talk about concentration), paññākathā (talk about wisdom), vimuttikathā (talk about release) and vimuttiñānadassanakathā (talk about knowledge and vision of release). A V: 129.

859 Cf. DA I: 73.

860 CS and Thai (126) mention only hasanakathāya (talk of laughter), instead of bhassa-kathāya and dava-kathāya, as in PTS and SHB (649).

861 Or, ‘one who is cheating’ (= a cheater).

862 The Brahmajāla-sutta explains that the Buddha has given up conducts such as living as cheaters, mutterers, soothsayers, jugglers while living on food provided by faithful ones. See D I: 8; DLB I:
Guarded with regard to the senses [and] moderate in [taking] food (indriyesu gutta-dvāro bhojane mattaññu): guarded with regard to the six senses and moderate in [taking] food.\textsuperscript{863}

[893] Upright in deeds (sama-kāri) means upright in conduct. Having abandoned the crookedness of action, etc. bodily, mentally and verbally, he practices uprightly is the meaning.

Engaged in practice of wakefulness (jāgariyānuyogam anuyutto): having made\textsuperscript{864} the night and day into six sessions, by walking back and forth and by sitting down in the day, thus, according to the spoken manner, he lives applying well the practice of wakefulness.\textsuperscript{865}

Unfaltering (atandito) means devoid of weariness and physical sloth.\textsuperscript{866}

\textsuperscript{863} In the Mahāassapura-sutta, the Buddha explains that moderation in taking food is one of the factors leading to becoming a true recluse. M I: 273. See also M III: 293-297; S II: 228-229.

\textsuperscript{864} i.e., divide.

\textsuperscript{865} Cf. M I: 273-274; MLDB: 365.

\textsuperscript{866} In CS, SHB (649) and Thai (126), nittandi kāyālasiyavirahito. In PTS, nittandiya-kāyālasiya virahato.

See also MA V: 3; DhpA III: 472.
Strenuous\(^{867}\) (\textit{āraddha-vīrya})\(^{868}\): with physical effort he is strenuous. Having dispelled the association to a sect, he is a lone-dweller by means of the eight efforts\(^{869}\) with regard to the four deportments.\(^{870}\) With the effort of mental thoughts he is strenuous. Having dispelled the association with defilements, he is a lone-dweller by means of the eight meditative attainments. And also, just as the arising of defilements is obstructed, he is strenuous by means of the effort of the mental thoughts.\(^{871}\)

Thoughtful (\textit{jhāyī})\(^{872}\): thoughtful by means of contemplating on object and characteristic.\(^{873}\)

Mindful (\textit{satimā}): endowed with mindfulness for the long lasting remembrance, etc.\(^{874}\)

---

867 Or, ‘full of effort (energy/ positive strength)’, ‘energetic’.
868 In CS, SHB (649) and Thai (126), \textit{Āraddhavīrya}; long ‘ī’ in \textit{vīrya}. In PTS, \textit{āraddha-vīrya}.
869 In CS, SHB (649) and Thai (126), \textit{āṭṭhaārabbhavatthuvasena}. In PTS, \textit{āṭṭha-ārambhavatthu-vasena}.

Literally, they are the eight efforts that one has to apply in different actions/contexts. See D III: 256-258 (287). \textit{Cf.} A IV: 334-335. However, the term used, in both instances, is ‘ārabbhavatthu’, not ‘ārambhavatthu’. See BGS IV: 217 n3, for E.M. Hare’s explanation on this.

870 The four deportments are the four postures of a person: walking, standing, sitting and lying down.
871 \textit{Cf.} the explanation of \textit{āraddha-vīriyena} in p. 178 and n941 of this thesis.


872 Or ‘concentration’. In the \textit{sutta}: \textit{nāyī}. See D III: 107.

The \textit{Jhāna-samyutta} mentions various lists of concentration (\textit{jhāyī}), each list consisting of four. See S III: 263-279.

873 See also DA III: 700; ItA: 106.

According to the sub-commentary, contemplation on object by means of \textit{samatha} and contemplation on characteristic by means of \textit{vipassanā}. See DT III: 97.

skilled in understanding \(^{875}\) (kalyāna-paṭibhāno) means [he is] endowed with conversation as well as endowed with understanding. He is one with knowledge of fitness, not one with loose knowledge.\(^{876}\) A bhikkhu abiding in the proper moral conduct is not one with loose knowledge, he is indeed one with knowledge of fitness, like the Elder Vaṅgīsa.\(^{877}\)

One who is steady going\(^{878}\) (gatimā): endowed with wisdom for the ability to striving.\(^{879}\)

One with firmness\(^{880}\) (dhitimā): endowed with wisdom for the ability to sustaining.\(^{881}\)

---

\(^{875}\) T.W. Rhys Davids renders as ‘of seemly conversation’, see DLB III: 102; Piya Tan as ‘skilled in the good’, see DISF: 120; and Maurice Walshe as ‘of fitting conversation’, see LDB: 421. The commentary to the Mahāniddesa explains kalyāna-paṭibhāno as ‘pleasing person with wisdom’ (sundarapañño); literally, a wise person. MnA I & II: 273. Cf. DT III: 97; CarA: 186. For sundarapañño, see MT (Mālapañño-ṭikā, Vammikasuttavaṇṇanā). See also Bhikkhu Bodhi’s (NDB: 515) rendering of paṭibhāna as ‘discernment’.

\(^{876}\) This is the first of the four kinds of person with regard to discernment explained in the Aṅguttara-nikāya. For the remaining three, see A II: 135. Bhikkhu Bodhi translates this sentence as: one whose discernment is incisive, but not free-flowing (NDB: 515; 1702 n830). F.L. Woodward renders the sentence as: he who replies to the point, not diffusely. GSB II: 138.

\(^{877}\) Elder Vaṅgīsa was a monk during the time of the Buddha. The Buddha is said to have declared him as the foremost among those preeminent in ready expression (extemporizer). See DPPN. See also S I: 185-196 (CDB I: 280-293): John D. Ireland (2011): 3-22.

\(^{878}\) As translated by Maurice Walshe, see LDB: 421. See also T.W. Rhys Davids’ and Piya Tan’s renderings as ‘valiant to go’ and ‘of good conduct’ in DLB III: 102 and DISF: 120 respectively.

\(^{879}\) The sub-commentary explains gamana-samatthāya as: for the ability to understand the unheard Dhamma (asutam dhammaṃ gametuṃ samatthāya). DT III: 98. For samatthāya, cf. NDB: 1722 n977.

\(^{880}\) Also ‘courageous’. For the renderings by Maurice Walshe, T.W. Rhys Davids and Piya Tan – ‘resolute,’ ‘to endure’ and ‘resolute’ respectively, see ibid.

\(^{881}\) See also DT III: 98.
Sensible\textsuperscript{882} (\textit{mutimā})\textsuperscript{883}: herein, sensible\textsuperscript{884} is a term for wisdom. Therefore, “wise” is the meaning. Hence, wisdom has been explained with these three statements. Therein, the effort to fulfil the duties of a monk has been explained below. Herein, the effort of grasping the words of the Buddha. Then, the wisdom of insight\textsuperscript{885} has been explained below. Herein, the wisdom of grasping the words of the Buddha.

And, one who is not greedy with regard to sensual pleasures\textsuperscript{886} (\textit{na ca kāmesu giddho}) means one who is not greedy with regard to object-based sensuality and pleasure in mental defilement.\textsuperscript{887}

Attentive and prudent (\textit{sato ca nipako care})\textsuperscript{888}: he conducts endowed with mindfulness and knowledge in the seven bases\textsuperscript{889} when when going forward and backward,\textsuperscript{890} etc. is the meaning. Prudence is wisdom. On account of that, the fact of endowed with prudence\textsuperscript{891} has been said. Here, the remaining also should be understood in accordance with the earlier manner.

\footnotesize
\begin{itemize}
\item \textsuperscript{882} As rendered by Maurice Walshe and Piya Tan, see ibid. T.W. Rhys Davids renders as ‘to think’, see ibid.
\item \textsuperscript{883} In CS, SHB (650), and Thai (127), \textit{matimā}. See also DṬ III: 98. In PTS, \textit{mutimā}.
\item \textsuperscript{884} In CS, SHB (650) and Thai (127), \textit{matī}. In PTS, \textit{matī}.
\item \textsuperscript{885} In CS, SHB (650) and Thai (127), \textit{vipassanā-, vipasanā-} in the PTS edition is incorrect.
\item \textsuperscript{886} Or ‘and, not greedy for sensual pleasures’. Maurice Walshe, T.W. Rhys Davids and Piya Tan render as ‘not hankering after sense-pleasures,’ ‘not greedy, besides, for worldly pleasures’ and ‘not greedy for sense-pleasures’ respectively. See LDB: 421; DLB III: 102; DISF: 120.
\item \textsuperscript{887} For a detailed commentarial explanation on ‘sensual pleasures’, see DṬ I: 150-151 (for English, see Bhikkhu Bodhi 2007: 116-118). See also BDN for \textit{vatthu-kāma} and \textit{kilesa-kāma}.
\item \textsuperscript{888} In CS and SHB (650), \textit{care} is omitted. See also D III: 107.
\item \textsuperscript{889} For the seven bases, see \textit{Sattathāna-sutta} in S III: 61-65.
\item \textsuperscript{890} In Thai (127), \textit{paṭikkanta} is omitted.
\item \textsuperscript{891} In CS, \textit{samannāgatattā nipakoti}.
\end{itemize}

179
4.12. The Exegetical Exposition on the Modes of Instructing

Through his own proper mental application\(^{892}\) (\textit{paccatam yo\textit{niso manasik\text{\r}ro}) means by his own right mental application.\(^{893}\)

Practicing as instructed (\textit{yath\textit{\~nusittham tath\textit{\~a patipajjam\text{\~a}) means in the manner instructed and instruction given by me, practicing in that manner.

\[894\] ‘For the examination of the three fetters’ (\textit{ti\textit{nna\textit{m samyojan\text{\~a}nam parikkh\text{\~a}) it is indeed the meaning as have been said. Here, the remaining should be understood in accordance with the earlier manner.

4.13. The Exegetical Exposition on the Knowledge of Liberation of Others

Concerning the knowledge of the liberation of others (\textit{para-puggala-vimutti-\text{\~a}ne): concerning the knowledge of the liberation from cankers of others who are stream entrants, etc. with that very path. Here, the remaining should be understood in accordance with the earlier manner.


\(^{893}\) Bhikkhu Bodhi renders \textit{up\text{\~a}ya-manasik\text{\r}ra} as ‘right means’. See CDB I: 413 n270.

\(^{894}\) Practicing (\textit{patipajjam\text{\~a}) means practicing the path of purity (\textit{visuddhapatipad\text{\~a}m patijjam\text{\~a})}. See DT III: 98.

\(^{895}\) The three are: personality view (sakk\text{\~a}ya-di\text{\~th}i), doubt (vicikicch\text{\~a}), attachment to rules and rites (\textit{sil\text{\~a}b\text{\~a}ta-par\text{\~a}m\text{\~a}sa). See BDN.

Such and such a name896 (amutrāsīṃ evaṃ nāmo): one proceeds remembering one’s former state of existence and exhausting the name and clan. One remembers the pure aggregates.897 One is indeed able and one is indeed unable. Therein, one who is able, not grasping because of that, [and] it has been grasped because of being unable. What does one who is unable do? Having proceeded to remembering the pure aggregates, having gone through to the extent of hundreds and thousands of many births, he descends exhausting the name and clan. Pointing out that, he said: “such name” (evaṃ nāmo), etc.

He said thus (so evam āha):898 he, one who is adhering to views, said thus. Therein, having said whatever is “eternal” (sassato), the words of the statement “and those sentient beings move about continuously” (te ca sattā samsaranti) is contradiction to what precedes and what follows. Indeed, the nature of adhering to views does not consider899 this. There is neither condition nor certainty for the one who is adhering to views. Having taken this, he gets rid of this; having gotten rid of this, he takes this. This explanation [is found] in the Brahmajāla[-suttavānṇanā].900

896 Cf. DLB III: 105.
897 For the list of the pure aggregates, see Yamaka I: 14-51.
898 See also DA I: 105: he, having been endowed with the realization of a jhāna, speaks thus adhering to views (so evam jhānānubhāva-sampanno hūtvā diṭṭhi-gatiko evaṃ vadati). Cf. Bhikkhu Bodhi (2007): 130.
899 In CS and Thai (128), sallakkhesi. In PTS and SHB (650), sallakkheti.
900 See DA I: 105ff.
This is the third eternalist doctrine (ayaṃ tatiyo sassata-vādo): the Elder said with regard to the threefold eternalist doctrines in terms of gain. Having considered the logical theory, four has been spoken about in the Brahmajāla[-sutta] by the Blessed One. The detailed explanation of these three doctrines should be understood according to the manner spoken in the Brahmajāla[-sutta]. Here, the remaining should be explained in detailed according to the previous manner.

4.15. The Exegetical Exposition on the Knowledge of the Recollection of Past Lives

Or by counting (gaṇanāya vā): by counting of the lump.

By calculating (saṅkhyaṇena): by mentally counting without fault. In both ways, he points out the counting of the lump. This is spoken: it is not possible to calculate the years in terms of hundred, in terms of thousand, in terms of hundred thousand, in terms of ten million, having made lump, or many hundred years or many ten millions of years. Indeed, because of fulfilling the own ten perfections, because of thorough understanding of the all-knowing knowledge, from which your knowledge of the obstacle-freed flows valiantly, from there, having put front the skilfulness of

---

901 In CS, SHB (651) and Thai (129), takkīvādam. In PTS, takkīka-vādam.
902 See D I: 13-16.
903 See D I: 15-16. For commentarial explanation, see DA I: 105-106.
904 Cf. DT III: 99.
905 In CS, SHB (651) and Thai (129), saṅkhānena. In PTS, saṅkhyānena.
906 Cf. DT III: 99.
907 In CS and SHB (651), acchiddaka. In Thai (129), acchindaka. In PTS, acchidda.
the knowledge of teaching, having ended\textsuperscript{908} by number of years, having cut off by number of \textit{kappa}-s, you exhibit this much, [895] he explains. Here, the meaning of the text is the manner as spoken. Here also, the remaining should be understood in accordance with the previous manner.

4.16. The Exegetical Exposition on the Knowledge of the Passing Away and Rebirth of Beings

Venerable Sir, this is unsurpassable with regard to the knowledge of passing away and rebirth of the sentient beings\textsuperscript{909} (\textit{etad ānuttariyāṃ bhante sattānaṃ cutūpapāta āṇe}): Venerable Sir, this which is the discourse about the knowledge of the passing away and relinking\textsuperscript{910} of the sentient beings, that [discourse] of yours is indeed unsurpassable. Indeed, the past Buddhas have pointed out\textsuperscript{911} thus, the future [Buddhas] also will discourse thus. You discoursed having compared with knowledge of those past and future Buddhas. He explains: “on account of this reason, Venerable Sir, I am pleased in the Blessed One.” Indeed, the meaning of the text is explained in detail here.

\textsuperscript{908} In CS and SHB (651), \textit{pariyantikam}; in Thai (128), \textit{sapariyānti}. In PTS, \textit{pariyantam}.


\textsuperscript{910} In CS, SHB (651) and Thai (129), \textit{cutipāṭisandhivasena āṇadesanā}. In PTS, \textit{cuti-pāṭisandhi-āṇa-desanā}.

\textsuperscript{911} In PTS, \textit{dassesu}. However, in CS, SHB (651) and Thai (130), \textit{desesu} – the past tense of \textit{deseti}, whose future tense form (\textit{desessanti}) is used in the next part of this sentence.
4.17. The Exegetical Exposition with regard to the Psychic Powers

With defilements [and] with attachment912 (sāsavā sa-upadhikā) means with hatred [and] with reproach913.

Is called ignoble914 (no ariyā ti vuccatī): is not called the psychic power of the noble [one/s].

Without cankers [and] without attachment (anāsavā anupadhikā) means undefiled [and] without reproach.

Is called noble (ariyā ti vuccatī): is called the psychic power of the noble [one/s].

He lives there being aware of non-repulsiveness (appatikkūla-saññī tattha viharati): how does he live being aware of non-repulsive?915 He pervades loving-kindness with regard the repulsive916 sentient being; he focuses on the perception of elements with regard to the conditionings. As it is said: “how does he live with regard to repulsive,

---

914 Literally ‘not noble’. Both T.W. Rhys Davids (2002: 106) and Piya Tan (2005: 124) render it as ‘ignoble’, but the latter also mentions ‘unarya’, which is also used by Maurice Walshe (1995: 423).
915 In CS, SHB (651) and Thai (130), appatikkūlasaññī. In PTS, appatikkūla-saññī (note the double k).
916 In CS, SHB (651) and Thai (130), paṭikkūle. In PTS, paṭikkūle. See also the next paṭikkūle.
being aware of non-repulsive? He pervades on account of loving-kindness with regard to the unpleasant object; or focuses on account of the element."

He lives there being aware of repulsive (paṭikkūla-saññī tattha viharati) means he spreads unpleasant ideas among the repulsive sentient beings, he focuses on the perception of impermanence with regard to conditionings. Just as, he said: “how does he live with regard to the non-repulsive, being aware of repulsive? He pervades on account of unpleasantness with regard to pleasant object or focuses on account of impermanence. The meaning should be understood thus with regard to the remaining terms (/texts).

He lives there being equanimous (upekhako tattha viharati) means not finding pleasure in pleasure, not being offended in displeasure. Just as, [they] give rise to delusion by being looked up as unequal among others, he, not giving rise thus, lives being equanimous with the six-fold equanimity [and] with regard to the six sense-objects.

---

917 Cf. sāsavā sa-upadhikā in p. 174 of this thesis.
918 See also DṬ III: 100.
919 In CS, SHB (651) and Thai (130), paṭikūlasaññī. In PTS, paṭikkūla-saññī.
920 Or, “perception”.
921 In CS, SHB (651) and Thai (130), appaṭikūla. In PTS, appaṭikkūla.
922 See also DṬ III: 100.
923 See also Bhikkhu Bodhi in CDB II: 1762-1764. Cf. PtsA: 676.
924 In CS, SHB (651) and Thai (130) upekkhako. Cf. PtsA II & III: 676.
926 The six are: visible object, sound, odor, taste, body-impression, and mind-object. See BDN.
This is unsurpassable,\textsuperscript{927} Venerable Sir, with regard to the psychic powers (\textit{etad ānuttariyam bhante iddhi-vidhāsu}): Venerable Sir, this which is the discourse with regard to the two psychic powers\textsuperscript{928} that is unsurpassable.\textsuperscript{929}

The Blessed One that\textsuperscript{930} (\textit{tam bhagavā}): the Blessed One knows that discourse fully and entirely.

That to the Blessed One (\textit{tam bhagavato}): that discourse is fully and entirely known to the Blessed One.

There is nothing beyond which should be fully understood\textsuperscript{931} (\textit{uttarim abhiññeyyam na’ atthi}):\textsuperscript{932} there is nothing that should be well known further. With reference to this, there is not another Dhamma or another person, which the Blessed One doesn’t know. That which another recluse or brahmin fully knows\textsuperscript{933} (\textit{yad abhijānapa aśaño samaño vā brāhmaṇo vā}), is not fully known by you, a certain recluse [896] or brahmin full knowing that [means] there is someone who knows better the Blessed One, his wisdom may be superior.

\begin{flushright}
\textsuperscript{927} L.S. Cousins (1996: 146) renders ‘ānuttariya’ as ‘incomparable quality’.
\textsuperscript{928} See D III: 112-113.
\textsuperscript{930} Here ‘that’ (\textit{tam}) refers to each of the teachings on all the sixteen ānuttariya-s. See also Rhys Davids in D III: 113, n3.
\textsuperscript{931} [by the Blessed One].
\textsuperscript{932} This definition of \textit{uttarim abhiññeyyam na’ atthi} has been mentioned earlier within the \textit{Sampasādāniyavamnanā} (see p. 143 and n749 of this thesis). See also DA III: 885.
\textsuperscript{933} For the full statement, see D III: 113.
\end{flushright}
This which is with regard to the psychic powers (yad idam iddhi-vidhāsu): herein, “this which” (yad idam) is an indeclinable. With regard to the psychic powers, there is none higher than the Blessed One. Indeed, the past Buddhas also discoursed about these two psychic powers, the future ones also will discourse about these. Having compared with their knowledge, 934 you935 discoursed about these. Pointing out that the Blessed One is unsurpassable with regard to the psychic powers, he explains: “on account of this reason, Venerable Sir, I am pleased in the Blessed One.” To that extent, having sat at a place during the day, the General of the Dhamma936 knew thoroughly the sixteen ever-following Dhamma-s. Those have been pointed out by this.937 Here, pointing out the virtues of the Blessed One by another manner, he said ”whatever, Venerable Sir” (yan tam bhante), etc.

4.18. The Exegetical Exposition on the Qualities of the Teacher in Different Manners

Therein, by the son of the good family938 (kulaputta939): the faithful sons of the good family is a term [for] the bodhisatta-s of the past, future and present. Therefore,

934 In PTS, CS and Thai (131), ūnena. In SHB (652), ūnēhi.
935 Tumhehi as mentioned at the beginning of this sentence in the PTS is an error. The correct form should be tumhe as mentioned in the editions of CS, SHB (652) and Thai (131). See also the exegetical explanation of etad añattariyam bhante sattānaṁ cutūpapāta ūnē in DA III 895.
937 In CS, teva dassitā honti. In SHB (652) and Thai (131), sammasi teva dassitā honti. In PTS, te ‘nena dassitā honti.
938 Adapted from the rendering of Sanskrit ‘kula-putraḥ’ by K.L. Dhammajoti (2015: 21, 392).
whatever ‘should be attained’ (pattabham) by a all-knowing bodhisatta is spoken.

What should be attained by him? The nine supra-mundane Dhamma-s.940

“Begun with effort” (āraddha-viriyena),941 in such contexts, “effort, strength,” etc., all are synonyms of effort. Therein, “begun with effort” (āraddha-viriyena) means stretched forth with effort.942

With strength (thāmavatā): by succeeding with strength [and] by firm-effort.

With manly strength (purisa-thāmena):943 that which should be gained by that strength, is spoken as with manly strength. This is the meaning with regard to the immediate two words.

With manly endurance (purisa-dhorayhena): whatever responsibility should be carried out by the Buddhas who are unique and responsible, that responsibility is by the great person who is skill in carrying out. “That has been attained by the Blessed One” points out that all that should have been attained by the past Buddhas, indeed all

---

939 In CS, SHB (652) and Thai (132), saddhena kulaputtena. In PTS, kulaputta. Also, translated as ‘youth of a family’, ‘clansman’, ‘noble youth’. Cf. Piya Tan (2006): 61 n2. ‘Kula-putta’ has been used in the Pāli canon in various contexts giving different meanings, in most cases to mean persons who are on the path to liberation or already liberated ones. See Narendra Wagle (1995): 143. See also Akira Hirakawa (2005:189-191) for ‘kula-putra’ and ‘kula-duhit’ as the supporters of Mahāyāna Buddhism.

940 i.e., the four paths, the four fruits and nibbāna.

941 See also the explanation of āraddha-virīyo in p. 167 of this thesis. See n871 (or, DA III: 893). Cf. DA II: 530 (for English, see Yang-Gyu An (2005): 36); SA II: 235; AA III: 222 & 377; AA IV: 120; MnA I & II: 453.

942 See also DṬ III: 101-102.

943 See also MnA I & II: 196.
have been attained [by the Blessed One], there is not a single less virtue of the Blessed One.

Pursuing pleasure in sensual pleasures (kāmesu kāma-sukhallikānuyogā)\textsuperscript{944} means pursuing sensual pleasure in object-based sensual pleasures. Just as, other samaṇa-s and brāhmaṇa-s, the matted-hair ascetic Keṇiya,\textsuperscript{945} etc. [think] who knows the other world? Contacted with the tender body and with the arm covered with hair of this female wandering ascetic is pleasurable. Pursuing pleasure in sensuality, they are surrounded\textsuperscript{946} with the knotted haired\textsuperscript{947} female ascetics, while enjoying the appeared\textsuperscript{948} object such as visual object, etc. He points out that it is not pursued thus.

Inferior (hīnaṃ) means low.\textsuperscript{949}

Vulgar (gammaṃ) means the norm\textsuperscript{950} of the villagers.\textsuperscript{951}

\textsuperscript{944} See also DṬ III: 102. Cf. SA III: 297.
\textsuperscript{945} For a brief detail about this ascetic see DPPN.
\textsuperscript{946} In CS and Thai (132), paricārenti. In PTS and SHB (652), parivārenti.
\textsuperscript{947} In CS, SHB (652) and Thai (132), moliibandhāhi. In PTS, moli-baddhāhi.
\textsuperscript{948} Sampatta-sattam in PTS is rather difficult to fit the meaning in the context. The editions of CS, SHB (652) and Thai (133) mention sampattam sampattam, which fits more appropriately in the context; literally, pointing to the objects which have approached/appeared.
\textsuperscript{949} Dictionaries provide similar meanings for both hīna and lāmaka; such as inferior, low and sinful. Peter Masefield renders lāmaka as despicable. See Peter Masefield (1995): 570. According to DṬ, lāmakam is patikittīṭham (inferior), which has the same meaning as low. See DṬ III: 102. The VibhA also provides the same explanation for hīnaṃ, see VibhA: 9. The Udāna commentary explains sinful (pāpakā) as low (lāmakā). See UdA: 220. For hīnaṃ, see also AA III: 360.
\textsuperscript{950} For various connotations of the term ‘dhamma’, see John Ross Carter (1976): 329-337; BDN.
\textsuperscript{951} The Ānguttara-nikāya commentary also provides a similar explanation of gammaṃ (gammad ti gāmavāsikānaṃ dhassanan). AA III: 360.
Belonging to an ordinary person (pothujjanikā):⁹⁵² should be associated with ordinary persons.⁹⁵³

Ignoble (anariyā): not undefiled and⁹⁵⁴ should not be associated with the noble ones.⁹⁵⁵

Possessed of evil (anattha-samhitā):⁹⁵⁶ connected⁹⁵⁷ with evil.⁹⁵⁸

[897] The practice of fatigue of the soul⁹⁵⁹ (atta-kilamathānuyogaṃ): the practice of torture and affliction to oneself.⁹⁶⁰

Suffering (dukkham): associated with suffering or with difficulty.⁹⁶¹ Just as, some samaṇa-s and brāhmaṇa-s have shunned⁹⁶² the practice of sensual pleasures, they pursue fatigue of the body, freed⁹⁶³ from there, they pursue happiness in sensual

---

⁹⁵² Cf. SA III: 297; AA III: 360.
⁹⁵³ See also DṬ III: 102.
⁹⁵⁴ In CS and Thai (133), vā. In PTS and SHB (652), ca.
⁹⁵⁵ See also the Anguttara-nikāya commentary’s explanation of anariyā as pathujjanaparisā. AA II: 145. In another instance, it explains anariya as na ariyam na uttamaṃ na parisuddham. See AA III: 360.
⁹⁵⁶ In CS, SHB (653) and Thai (133), anattha-saṅhitam.
⁹⁵⁷ In CS and SHB (653), anatthasamuttam. In PTS and Thai (133), anattha-yuttam.
⁹⁵⁸ Anattha-samhitā (sometimes, anattha-saṃhitā) is explained in various ways in other commentaries. See VinA VII: 1360; DA III: 914; MA II: 332; SA III: 297; AA III: 27; AA III: 360.
⁹⁵⁹ This is popularly known as the practice of self-mortification in Buddhism.
⁹⁶⁰ The Samyutta-nikāya commentary also provides a similar explanation of atta-kilamathānuyoga: atta-kilamathānuyoga ti attano kilamathānuyoga: sarīra-dukkhan ti attho (pain to the body is self-mortification is the meaning). SA III: 108. See also SA III: 297; DṬ III: 102.
⁹⁶¹ For further commentarial explanations on dukkham, see SA I: 194; SA II: 213; AA IV: 192; SnA II: 586; TheraA III: 155.
⁹⁶² In CS, SHB (653) and Thai (133), parivajjessāma. In PTS, pariccajissāma.
⁹⁶³ In CS, SHB (653) and Thai (133), muñcissāma. In PTS, muccissāma.
pleasures, [but] the Blessed One is not thus. Having renounced these both extremes, the Blessed One [said]: “monks, there is this middle path which is fully realized by the Tathāgata is producing insight.” Proper practice is said to be thus, indeed following that, therefore, he said: “and, not the practice of self-mortification” (na ca attakilamathānuyogan), etc.

Of the higher mental states (abhicetasikānam⁹⁶⁴): “of abiding, having overcome the sense-sphere consciousness, of the higher mental states” is the meaning.⁹⁶⁵

Of ones living happily having realized the final truth (diṭṭha-dhamma-sukha-vihārānam)⁹⁶⁶ means of ones living happily with regard to this very existence.⁹⁶⁷ In the Pūṭhapāda-sutta,⁹⁶⁸ the meditative attainment of fruit has been explained by one who has attained the second jhāna with joy. In the Pāśādika-sutta,⁹⁶⁹ the jhāna based on insight together with the path. In the Dasuttara-sutta,⁹⁷⁰ the meditative attainment of the fruit by one who has attained the fourth jhāna. The jhāna-s of the one living happily having realized the final truth have been spoken in this Sampsādanīya[-sutta].⁹⁷¹

⁹⁶⁴ In CS, SHB (653) and Thai (133), ābhicetasikānam; note the first long ā.
⁹⁶⁵ Cf. MA III: 31; SA II: 236; AA III: 29 & 304. See also DṬ III: 103.
⁹⁶⁷ Literally, personality. See also MA III: 30.
⁹⁶⁸ See D I: 178-203.
⁹⁶⁹ See D III: 131-132.
⁹⁷⁰ See D III: 290ff.
⁹⁷¹ See also DṬ III: 103.
Gained as desired (nikāma-lābhi) means gained just as desired.\textsuperscript{972}

One gained without trouble (akiccha-lābhi) means one gained without suffering.\textsuperscript{973}

One gained without pain (akasira-lābhi) means one gained abundantly.\textsuperscript{974}

4.19. The Exegetical Exposition on the Preparation for Giving

In one and the same world system\textsuperscript{975} (ekissā loka-dhātuyā)\textsuperscript{976} means the threefold world-realms (world-fields)\textsuperscript{977} in the ten thousand world systems:\textsuperscript{978} the realm of birth (jāti-khettaṃ), the realm of order (āṇā-khettaṃ) and the realm of objectivity (visaya-khettaṃ). There are ten thousand world systems by the name the realm of birth (jāti-khhettaṃ). They tremble during the time of the Tathāgata’s entering and departing\textsuperscript{979} into/out of the mother’s womb, during the time of perfect enlightenment, during the turning of the wheel of the Dhamma, during the release from the length of life and during parinibbāna. One billion-hundred-thousand of world-circles is called

\textsuperscript{972} See also MA III: 30; MA IV-V: 158; SA II: 236; AA II: 293; AA III: 29; UdA: 234; DT III: 103. Cf. AA III: 276.

\textsuperscript{973} See also MA III: 30; MA IV-V: 158; SA II: 236; AA II: 293; AA III: 29; UdA: 234; DT III: 103.

\textsuperscript{974} See also MA III: 30; MA IV-V: 158; SA II: 236; AA II: 293; AA III: 29-30; UdA: 234; DT III: 103-104.

\textsuperscript{975} As translated by T.W. Rhys Davids, Maurice Walshe and Piya Tan, see DLB III: 108; LDB: 425; DISF: 126 respectively.

\textsuperscript{976} Cf. AA II: 14; VibhA: 430-431; 436-437.

\textsuperscript{977} In CS, SHB (653) and Thai (134) only tīṇi hi khettāni. In PTS, tīṇi hi loka-khetāni.

\textsuperscript{978} See DT III: 104.

\textsuperscript{979} i.e., being born.
realm of order (āṇā-kkhettaṃ). Here, the order of the protective chanting (paritta) of Āṭānātiya, Mora, Dhajagga, Ratana, etc. operates. The realm of objectivity (visaya-kkhettaṃ) has no calculation. Indeed, to the extent it is known to the Buddhas, to that extent it should be understood; to the extent it should be understood, to that extent it should be known. There is no non-objectivity from the saying: “understanding is limited by knowledge, knowledge is limited by understanding.” “Having established this world-circle in these three fields, the Buddhas arises in another world-circle,” it is not in the sutta-s; “they do not arise” is there. The three baskets [are]: the basket of discipline, the basket of sutta-s and the basket of Abhidhamma. The three councils are: the council of Elder Mahākassapa, the council of Elder Yasa and the council of Elder Moggaliputta Tissa. In the threefold baskets of the Buddha’s words collected in these three councils, there is no discourse (sutta) [that says] “having released in this world-circle, the Buddhas arise somewhere else”; [but] there is the discourse (sutta) [that says] “do not arise”.

---

980 This and the proceeding sentence, which are given as one sentence in the PTS edition, appear as two sentences in CS and Thai (134). In SHB (653), they appear as one sentence in two parts.
981 See D III: 194-206; Jataka II: 33ff.
982 In CS and Thai (134), pavattati. In PTS and SHB (653), vattati.
983 The three elders presided over the first three Buddhist councils: Mahākassapa in the first council, Yasa in the second council and Moggaliputta Tissa in the third council. The three councils are also known as the council of Rājagaha, the council of Vesālī (see Vin II: vii, 284-308) and the council of Pātaliputta respectively. For detailed account of the three councils, see B.C. Law’s A Manual of Buddhist Historical Traditions (Saddhamma-saṅgaha) (1941).
984 From this passage onward until “sukathito bhante Nāgasena paṁho opammehi kāranehi ti” (in DA III: 903) are found in MA IV & V: 113-121; AA II: 9-14. The same passages, with slight differences, are also found in VibhA: 430-436. The Majjhima-nikāya, Aṅguttara-nikāya and Vibhaṅga commentaries also provide further exegetical explanations on ekissā lokadhatuyā. See MA IV & V: 121-122; AA II: 14; VibhA: 436.
Simultaneously (apubbaṃ acarimaṃ): they do not arise together neither before nor afterwards, [they] arise either before or later, is spoken. Therein, ‘before’ should not be understood as starting from the time of the sitting at the seat of enlightenment [thinking] “I will not arise having not attained enlightenment” as far as the conception in the mother’s womb. The taking hold of the field is made by the tremble of the ten thousands world-circle during the conception of the bodhisatta. [At that time], the arising of another Buddha is obstructed. Afterwards should not be understood as starting from the [time of the] complete nibbāna as far as the relics [of the Buddha] remain until the size of mustard seeds. When the relics are remaining, the Buddhas also remain. Therefore, in between this, the arising of another Buddha is obstructed. During the complete extinction of the relics, the arising of another Buddha is not obstructed.

4.20. The Talk on the Disappearance of the Tipiṭaka

[There are] three disappearances: the disappearance of learning the Dhamma, the disappearance of the penetrating the Dhamma and the disappearance of practicing the Dhamma. Therein, learning is the three baskets. Penetration is the penetration of truth. The practice is the path. Therefore, penetration [of the Dhamma] and the practice [of the Dhamma] is and also is not. At one time, monks who were penetrator

---

985 See the preceding note. The Anguttara-nikāya and Vibhaṅga commentaries also provide further exegetical explanations on this. See AA II: 14-15; VibhA: 436.
986 In CS and SHB (653), apattvā. In PTS and Thai (135), appatvā.
987 This passage is also found in AA II: 10.
[of the Dhamma] are (were) many. Having pointed the finger, he should be shown\(^989\) as “this monk is an ordinary person.” Indeed, in this island, once there is (was)\(^990\) no monk as ordinary person. Sometimes, practitioners are more, and sometimes less. Thus, the penetration and the practice is and is not. Penetrating the Dhamma is the authority (pamānam) for the lasting of the dispensation of the Buddha. The wise one, having heard the three baskets, attains only two. Just as, having attained the five psychic powers\(^991\) and the seven meditative attainments, near Āḷāra,\(^992\) our bodhisatta asked about the preparation for the meditative attainment of neither perception nor non-perception. He said: “I do not know.” From there, having gone near Uddaka,\(^993\) having compared the attainment especially, he asked about the preparation for the sphere of neither perception nor non-perception (nevasaññā-nāsaññāyatana). He replied: after the immediate saying of that, the great being (i.e., the bodhisatta) accomplished that [jhāna]\(^994\). Thus, a wise bhikkhu attains the two, having heard the wording\(^995\) of the Dhamma. Therefore, the dispensation of the Buddha exists on account of abiding in the learning of the Dhamma. When that disappears, then the Abhidhamma Piṭaka perishes first. Then, the Paṭṭhana disappears first of all. In due

\(^989\) Previously, in this work, dasseti has been translated as ‘points out’. However, here ‘shown’ is considered as pasāretvā has been rendered as ‘having pointed out’.

\(^990\) In CS, SHB (654) and Thai (136), hosī. In PTS, hoti.

\(^991\) Also translated as ‘five direct knowledge-s’. Cf. Henepola Gunaratana (1980): 143.

\(^992\) The five are: power of performing miracles, clairaudience, clairvoyance, knowing other’s thoughts and recollecting one’s previous births.

\(^993\) See DPPN, for a brief account of Āḷāra.

\(^994\) Also written as Uddaka, one of the two former teachers of the Buddha before his enlightenment. The other teacher is Āḷāra (full name: Āḷāra Kāḷāma) mentioned earlier. For a brief account of Uddaka, see Uddaka Rāmaputta in DPPN.

\(^995\) In CS, SHB (654) and Thai (136), tam jhānam sampādesti. PTS omits jhānam.

\(^996\) At the beginning of this paragraph, paryayatti has been translated as ‘learning the Dhamma’.

However, this rendering doesn’t fit in this context; hence, ‘wording of the Dhamma’, as also rendered by Nyanatiloka in BDN.
course, the Dhamma-saṅgha afterwards. [899] During that disappearance, the dispensation of the Buddha exists [based] on the other two baskets. Then, when the Sutta-piṭaka is disappearing, first the Aṅguttara Nikāya, starting from the eleventh up to the first Nipāta, disappears. Immediately after that, the Samyutta Nikāya, starting from the seven successions (Cakka-peyyāla) up to the Ogha-taranā, disappears. Immediately after that, the Majjhima Nikāya, starting from the Indriya-bhāvanā[-sutta] up to the Māla-pariyāya[-sutta] disappears. Immediately after that, the Dīghanikāya, starting from the Dasuttara-sutta up to the Brahmajāla[-sutta] disappears.

The question of the verses of one and two goes on for a long time. The dispensation of the Buddha is not able carry on like the questions of Sabhiya and Āḷavaka.996 Once, during the time of the Kassapa-Buddha, they were unable to carry on the dispensation of the Buddha midway. During the disappearance of the two baskets, the dispensation of the Buddha exists [based] on the Vinaya-piṭaka. During the disappearance of the Parivāra-kkhandha, it exists abiding on the both Vibhaṅga-s.997 During the disappearance of both Vibhaṅga-s, it exists based on the Mātika. During the disappearance of the Mātika, the dispensation of the Buddha exists [based] on the Pātimokka and the higher ordination.998 The sign goes on for a long time. The lineage of the white-robed ascetics was unable to carry on the dispensation of the Buddha starting from the time of Kassapa-Buddha. It existed for thousands of years with the attainments of the analytical knowledge, for thousands of years with the six

996 This description of the disappearance of the three baskets is also given by G.P. Malalasekera in DPPN citing the Vibha: 432. For Sabhiya’s questions, see S IV: 401-403. For Āḷavaka’s questions, see S I: 213-215.
997 i.e., the Bhikkhu-vibhaṅga (Vin III) and Bhikkhuni-vibhaṅga (Vin IV: 211-351).
998 In CS, SHB (655) and Thai (137), pātimokkhapabbajjāʿupasampadāsu ṭhitāsu utṭhati. In PTS, pātimokkha-pabbajjāʿupasampadāsu sāsanaṁ utṭhati.
higher knowledge-s, for thousands of years with the three higher knowledge-s, for thousands of years with the dry-insight practitioners,\textsuperscript{999} for thousands of years with the \textit{Pātimokkhā}. The dispensation of the Buddha is drawn back from the penetration of the truth to the lowest beginning from the breaching of morality (discipline) to the lowest. From there, the arising of another Buddha is not obstructed.


[There are] three complete extinctions (\textit{parinibbānāni}): the complete extinction of defilements, the complete extinction of the aggregates and the complete extinction of the relics. There,\textsuperscript{1000} the complete extinction of defilements occurred at the seat of enlightenment; the complete extinction of the [five] aggregates in Kusinārā; the complete extinction of the relics will be in the future. During the drawing back of the dispensation of the Buddha, after having assembled in this island of Thambapāṇī,\textsuperscript{1001} the relics will go to the great shrine.\textsuperscript{1002} From the great shrine to the shrine of Rājāyatana in Nāgadīpa.\textsuperscript{1003} From there, they will go the seat of the great enlightenment. Also, from the regions of the Nāgas, from the worlds of the gods, from the world of the Brahma-s, indeed the relics will go to the seat of the great

\textsuperscript{999} For a comprehensive study on \textit{sukkah-vipassaka}, see Tzungkuen Wen’s \textit{A Study of Sukkhavipassaka in Pāli Buddhism}, a thesis submitted to The University of Queensland (2009) for the degree of Doctor of Philosophy. See also BDN.

\textsuperscript{1000} Or, ‘among them’.

\textsuperscript{1001} i.e., present Sri Lanka.

\textsuperscript{1002} G.P. Malalasekera states this to be the Mahā Thūpa (also known as Ruwanwelisaya) build by King Duṭṭhagāminī in Anuradhapura. See DPPN.

\textsuperscript{1003} A small island in the present Jaffna peninsula of Sri Lanka.
enlightenment. The relics, [of] the size of mustard seeds, will not disappear midway. All the relics, having gathered together, like a golden bulk being a heap in the seat of the great enlightenment, will emit the six rays. They will pervade the ten thousand world-system. [900] From there, the gods of ten thousand world circle, having assembled, will perform great deeds of compassion from the day of the complete extinction of the one with the ten powers [thinking]: “today, the teacher attains complete extinction; today, the dispensation of the Buddha draws back; now, this is our last sight [of the teacher].” Part from the non-returners and the ones who have destroyed all the cankers, the remaining will be unable to bear with the intrinsic nature. Having given rise to the element of heat among the relics, they will go up to as far as the Brahma-world. When the relic becomes the size of a mustard seed, it will become one flame. During the disappearing of the relics, it (the dispensation) will be exhausted. Having pointed out such a great splendor during the disappearances of the relics, the dispensation of the Buddha becomes disappeared. As long as it does not disappear, so long it is the latest. Thus, “it would arise simultaneously, this condition is not found” (apubbam acarimam uppajjeyyum, netam thānaṃ vijjati).

---

1004 In CS and SHB (655), antarā nassissati. In Thai (138), antaradāyissati. In PTS, antārāvaṃ nassissati.
1005 In CS, sandhāretuṃ. In PTS, SHB (655), and Thai (138), saṃthānum.
1006 In CS, SHB (655) and Thai (138), sakabhasena. In PTS, sabhāvena.
1007 See E. M. Hare’s rendering of ‘ekājāla’ as ‘a single sheet of flame’ in BGS IV: 67.
1008 Anābhāvam in the PTS edition should be ānābhāvam (the first a is ā) as in the CS, SHB (655) and Thai (139), which is the correct one.
“Why would they not arise simultaneously?” Not a surprising fact. Indeed, the Buddhas are wonderful human beings. Just as, it is said: “a single person, monks, arises being born in the world is a wonderful human being. Which single person? The Tathāgata, the Worthy One, the Fully and Perfectly Awakened One.” And, if two or four or eight or sixteen would arise together, it would not be wonderful. The gain and honor of two shrines in one monastery is not great. Monks born with many are not wonderful; the Buddhas would also be thus. Therefore, they do not arise. And, because of the distinction of the discourse. One teaches the Dhamma which is the division of the foundation of mindfulness, etc., having given rise by another, he should also have taught; therefore, it would not have been wonderful. When discoursing the Dhamma once, the discourse is also wonderful. And, it is subject to dispute. And, it is like when many Buddhas have arisen, there are many disciples of many teachers; they would dispute: “our Buddha is one who is pleasing, our Buddha is one with a sweet voice, one who gained merits.” Therefore, they do not arise thus.

* From here onwards (kasmā pana apubham acariyamā . . . [DA III: 900]), until “The question has been well explained, Venerable Nāgasena, with similes and reasons (sukathito bhante Nāgasena pañho opammehi kāranehi. [DA III: 903])” is found in AA II: 10-14. See the next ⚫ in p. 196 of this thesis.
1009 Two Worthy Ones, Fully Perfectly Awakened Ones.
1011 The Buddha explains that along with the arising of the Tathāgata, various wonderful and marvelous factors also arise. See A II: 130-133.
In the Acchariya-abbhāta-dhamma-sutta, instructed by the Buddha, Venerable Ānanda explains several wonderful and marvelous factors the Tathāgata is endowed with. See M III: 118-124.
1012 Or ‘at one time’, see DT III: 105.
1013 Gain means the four necessities/supports for living (cattu-paccaya-lābhā). And, honor means the gains of these good deeds and of those well-done. See SA II: 206. See also S II: 239ff; CDB: 682.
1014 Ordained?
And, this reason has been explained by Elder Nagasena with the question of King Milinda. It has been spoken therein:

*Venerable Nāgasena, this has also been spoken by the Blessed One: ‘it is impossible, monks, [there is] no chance that two Worthy Ones, Fully and Perfectly Awakened Ones, would arise simultaneously in the same world system, this condition does not exist’ (atṭhānam etāṃ bhikkhave anavakāso yam ekissā loka-dhātuyā dve arahanto sammā-sambuddhā apubbaṃ acarimām uppaṭjeyyam, n’ etāṃ thānām vijjati). Or Venerable Nāgasena, when teaching, all the Tathāgata-s teach the thirty-seven factors of enlightenment; and while explaining they explain the four noble truths; and when training, they train in the three trainings; and when instructing, they instruct the practice of diligence. Venerable Nāgasena, if [the teaching] of all the Tathāgata-s is one exposition (recitation), one explanation, one training, and one admonition, for what reason do two Tathāgata-s...
arise at the same time? Indeed, this world is illumined with the arising of one Buddha already.\textsuperscript{1022} If there would be a second Buddha, this world would be illumined exceedingly by the radiance of the two [Buddhas]; and the two Tathāgata-s, while instructing, \textsuperscript{1023} would easily instruct; and while admonishing, would admonish easily.\textsuperscript{1024} Therefore, show me a reason, I would be doubt-less accordingly.

Great king, this ten thousand world system is the sustenance of one Buddha; it sustains the virtue of one Tathāgata only. If a second Buddha would arise, this ten thousand world system would not sustain [him], it would move, would tremble, would incline, would bow down, would bend down, would scatter, would be ruined, would be destroyed; [this] condition would not approach. Great king, just as a boat would bear a person;\textsuperscript{1025} when a person mounts, that boat would be balance with the water. However, if a second person would approach with such age, figure, strength, size, slimness and fat, all major and minor limbs; if he would mount that boat, great king, would that boat hold the two [persons]?

\textsuperscript{1020} In CS and SHB (656), ekāmusāsanī. In PTS and Miln (Miln: 237), anusatthi. In Thai (141), anusandhi.
\textsuperscript{1021} Or, ‘with what reason’.
\textsuperscript{1023} In CS, SHB (656) and Miln (Miln: 237), ovadamānā. In PTS and SHB (141), ovadantā.
\textsuperscript{1025} In CS and Thai (141), ekapurisasandhāraṇī. In PTS, Miln (Miln: 237) and SHB (656), ekapurisasamāraṇī.
Indeed not, venerable sir; it would move, would tremble, would incline, would bow down, would bend down, would scatter, would be ruined, would be destroyed; [this] condition would not approach; it would sink in the water.

Just so, great king, this ten thousand world system is the sustenance of one Buddha, it sustains the virtue of one Tathāgata only. If a second Buddha would arise, this ten thousand world system would not sustain [him], . . . also . . . [this] condition would not approach. Or, just as, great king, a person would eat food as much as he likes, while filling up [himself], having filled up to the neck; he, who has been nourished, who has been pleased, who is filled, who is compact, who is weary, who cannot bend and inflexible like a stick, if he would again eat food so much; great king, would that person be comfortable?

Indeed not, venerable sir, eaten once more, he would die.

Just so, great king, this ten thousand world system is [902] the sustenance of one Buddha, . . . also . . . [this] condition would not approach.

However, venerable Nāgasena, does the earth tremble due to the excessive weight of the Dhamma?
Here, great king, if two carts are to be filled with precious things up to the entrances;\footnote{1026} having taken the precious thing of one cart,\footnote{1027} if he strewed into another cart, would that cart, great king, hold the precious things of the two carts?

Indeed not, venerable sir, the nave of that [cart] would spilt, its spoke would break, the rim of the wheel of that [cart] would fall apart, and the axle of the wheel of that [cart] would break.

Great king, does the cart break due to the excessive weight of the precious things?

Yes, venerable sir.

Just so, great king, the earth trembles due to the excessive weight of the Dhamma.\footnote{1028} And also, great king, this reason is illustrated for the elucidation of the powers of the Buddha. Moreover, listen to another appropriate\footnote{1029} reason, due to which reason, two Fully Perfectly Awakened Ones do not arise at the same time. If two Fully Perfectly Awakened Ones would arise at the same time,

\footnote{1026} In CS and SHB (657), mukhasamā. In PTS, Miñ (Miñ: 238) and Thai (142), mukhasmā.
\footnote{1027} In CS, Miñ (Miñ: 238) and SHB (657), ekasmā sakāṭato. In PTS and Thai (142), ekassa sakāṭato.
\footnote{1028} See DṬ III: 108, for atidhamma-bhārena.
\footnote{1029} In CS and SHB (657), atīrūpaṃ. In Thai (143), paṭīrūpaṃ. In PTS and Miñ (Miñ: 238), abhirūpaṃ.
dispute would arise in [their]1030 assembly——your Buddha, our Buddha—two factions would be created. Just as, great king, dispute arises in the assembly of two powerful councilors: “your councilor, our councilor”; two factions are created. Just so, great king, if two Fully Perfectly Awakened Ones would arise at the same time, dispute would arise in the assembly1032: “your Buddha, our Buddha”; two factions would be created. This is the first reason you listen, due to which reason, two Fully Perfectly Awakened Ones do not arise at the same time.1033

Moreover, listen to a further reason, due to which reason, two Fully Perfectly Awakened Ones do not arise at the same time. If, great king, two Fully Perfectly Awakened Ones would arise at the same time, that statement1034 “the Buddha is the foremost” which would be false; the statement/s “the Buddha is the most senior,” “the Buddha is the excellent,” “the Buddha is the most superior,” “the Buddha is the highest,” “the Buddha is the best,” “the Buddha is unequal,” “the Buddha is unique,”1035 “the Buddha is incomparable,”1036 “the Buddha is one without a counterpart,” and “the Buddha is one without a rival”

1030 In CS, SHB (657) and Miln (Miln: 238), tesāṃ parisāya (in their assembly/ies)). However, the PTS and Thai (143) editions omit tesāṃ and employ only parisāya.
1031 The fourfold saṅgha?
1032 In CS, SHB (657) and Miln (Miln: 238), tesāṃ parisāya (in their assembly/ies)). However, the PTS and Thai (143) editions omit tesāṃ and employ only parisāya.
1033 The beginning part of this last sentence of this passage differs slightly in CS, Miln (Miln: 239) and SHB (657). Accordingly, the sentence begins as follows: idam tāva mahārāja ekam kāranaṃ yena kāraṇena … (great king, this is already one reason due to which reason …). The complete sentence in editions of PTS and Thai (143) is: idam paṭhamam kāranaṃ suṇohi yena kāraṇena dve sammāsambuddhā eka-kaṇe na uppajjanti.
1034 Literally, ‘word’.
1036 In CS, Miln (Miln: 239) and SHB (657), appaṭimo. In PTS and Thai (144), appaṭisamo.
which would be false. [903] Great king, you accept this\textsuperscript{1037} reason accordingly, due to which reason, two Fully Perfectly Awakened Ones do not arise at the same time.

And also, great king, this is the intrinsic nature of the Buddhas\textsuperscript{1038} for which only one Buddha arises in the world at one time. Why?\textsuperscript{1039} Because of the greatness of the virtues of the All-knowing Buddhas. That which is the greatest, great king, is only one.\textsuperscript{1040} The earth, great king, is the greatest, that is indeed only one; the ocean is the greatest, that is indeed only one; Sineru, the king of mountains, is the greatest,\textsuperscript{1041} the space is the greatest; it is indeed only one; Sakka is the greatest, he is indeed only one;\textsuperscript{1042} the Brahmā\textsuperscript{1043} is the greatest, he is indeed only one; the Tathāgata, the Worthy One, the Fully Perfectly Awakened One is the greatest, he is indeed only one. Wherever they arise, there

\textsuperscript{1037} In Miln: 239, \textit{idam}. In PTS, CS, SHB (657) and Thai (144), \textit{imam}.
\textsuperscript{1038} In CS, Miln (Miln: 239) and SHB (657), \textit{buddhānam bhagavantānam}. In PTS and Thai (144), \textit{buddhānam}.
\textsuperscript{1039} \textit{Kamsā} in PTS edition is an error, the correct form should be \textit{kasmā} as in CS, Miln (Miln: 239), SHB (657) and Thai (144).
Moreover, in the other editions (CS, Miln (Miln: 239), SHB (657) and Thai (144)), it is \textit{kasmā kāraṇā}. In PTS, however, \textit{kāraṇā} is attached to the proceeding sentence (the answer to \textit{kasmā}).
\textsuperscript{1040} This sentence appears differently in different editions:
In CS: \textit{yaṃ aṭṭhapī, mahārāja, mahantam hoti, taṃ ekānyeva hoti}.
In Miln (Miln: 239): \textit{aṭṭhapī mahārāja yaṃ loke mahantam hoti taṃ ekāṃ yeva hoti}.
In PTS and SHB (657): \textit{yaṃ hi mahārāja mahantam hoti, ekāṃ yeva hoti}. In PTS, however, \textit{yāṃ} (not the long ā), which is also a typo.
In Thai (144): \textit{yaṃ aṭṭhampī mahārāja mahantam hoti varam taṃ ekāṃ yeva hoti}.
\textsuperscript{1041} In PTS, SHB (658) and Thai (144), this part of the sentence is: \textit{sineru giri-rājā setṭho mahanto so eko yeva}. In CS and Miln (Miln: 239), \textit{setṭho} is omitted.
\textsuperscript{1042} In CS and Miln: 239, after this part of the sentence is ‘mahāro mahanto, so eko yeva’ (the evil one is the greatest, he is indeed only one).
\textsuperscript{1043} In CS, instead of \textit{brahmā}, \textit{māro} is mentioned.
is no place for others. Therefore, the Tathāgata, the Worthy One, the Fully Perfectly Awakened One indeed arises alone in the world.\textsuperscript{1044}

\textbullet\textbullet The question has been well-explained, Venerable Nāgasena, with similes and reasons.

And in conformity with the law of the Dhamma (\textit{dhammassa ca anudhammaṃ}): the path of the previous fraction in conformity with the law of the nine-fold supra-mundane Dhamma-s.\textsuperscript{1045}

A fellow-follower\textsuperscript{1046} (\textit{saha-dhammiko}):\textsuperscript{1047} one with the [same] cause.\textsuperscript{1048}

Rebuke and criticism\textsuperscript{1049} (\textit{vādānuvādo}): the very argument.\textsuperscript{1050}

\textbullet Up to this point is found in AA II: 10-14. See the previous \textbullet in p. 189 of this thesis.
\textbullet Up to this point found in Miln: 236-239. See the previous \textbullet in p. 190 of this thesis.
\textsuperscript{1044} In CS, \textit{lokasmim} is omitted.
\textsuperscript{1045} The four paths, the four fruits and \textit{nibbāna}. See BDN.
\textsuperscript{1046} Here, Maurice Walshe’s translation (LDB: 425) of \textit{saha-dhammiko} is adopted, as among the three other translators of the \textit{Sampasādanīya-sutta}, his is very literal and clear in accordance with the original text. Literary, a follower of the same religion. See also Bhikkhu Bodhi in CDB I: 747 n72.
\textsuperscript{1047} \textit{Cf.} DA I: 263; DA III: 707; MA IV & V: 4, 32; SA II: 358; SA III: 100; AA II: 257, 268; \textit{Sāraṭṭhadāpanī-ṭikā} (\textit{Sāṅghādīsesakaṇḍaṃ, Sāṅcarittasikkhāpadavaṇṇanā}); \textit{Vimativinodani-ṭikā} (\textit{Sāṅghādīsesakaṇḍo, Sāṅcarittasikkhāpadavaṇṇanā}); \textit{Viniyavinicchaya-ṭikā} (\textit{Samuṭṭhānasīsakathāvāṇṇanā, Pathaparājīkasamuṭṭhānavāṇṇanā}). See also the following note.
\textsuperscript{1048} See PED: 210. The same exegetical explanation is also found in SA II: 358; SA III: 100; AA II: 268.
\textsuperscript{1049} See also Bhikkhu Bodhi (2000): 747 n72.
\textsuperscript{1050} See DT III: 109.
4.22. The Exegetical Exposition on the Marvelous and Wonderful

Venerable Udāyī (āyasmā udāyī): there are three Elders by the name Udāyī: “Lāḷudāyī, Kāḷudāyī and Māhā-Udāyī.” Here, Mahā-Udāyī is meant. The five-fold delight of hearing this discourse, from the beginning as far as the conclusion, having arisen within, goes from the bottom of the feet up to the top of the head; from the top of the head it comes down to the bottom of the feet; beginning from both, it descends to the waist; beginning from the waist it goes to both. Having been continuously over-flown with delight, explaining the virtue of the one with ten powers with strength and joy, he said “wonderful, Venerable Sir” (acchariyaṃ bhante), etc.

Less wishes (appicchatā) means free from craving.

Contentment (santuṭṭhitā) means contented with three ways with regard to the four conditions.

---

1051 G.P. Malalasekere, in his DPPN, mentions of three persons (/monks) by the name Udāyī. The Udāyī, mentioned in the Sampasādaniya-sutta, is the first of the three. Although the text (commentary: DA III: 903) mentions that there were three monks by the name Udāyī, and confirms Mahā-Udāyī to be the one present during the expounding of this discourse, Malalasekera mentions Lāḷudāyī and Mahā-Udāyī to be the same. However, this is contradictory to the statement given in the former, as it does not state that Lāḷudāyī to be Mahā-Udāyī. The sub-commentary (DṬ III: 109) also confirms that Mahā-Udāyī, with a great body, is the one mentioned in this discourse, and goes on to state that because of him, a boundary of the seat in the Vinaya was allowed. For more detail about the three, see DPPN.

1052 CS, SHB (658) and Thai (145) editions omit hutvā.

1053 Or ‘less desires’.

1054 In another instance, appicchatā is explained as ‘one who is not greedy’ (alobho). AA I: 75. See also DṬ III: 109.

1055 The three are: contentment with what we gain (yathā-lābha), contentment with strength (yathā-bala) and contentment with what is appropriate (yathā-sāruppappa). DṬ III: 109; AA I: 78.

1056 The four are: clothing, food, shelter and medicine. Cf. M I: 24-32.
Austerity\textsuperscript{1057} (sallekhatā): the cutting off of all the defilements.

Of such name (yatā hi nāma) means whoever.

He will not reveal\textsuperscript{1058} his own (na attānam pātukarissati) means he will not reveal his own virtues.

They would carry out a banner\textsuperscript{1059} (paṭākam parihareyyum): saying “who is there like us?” having raised a banner, they would wander in Nālandā.

\textbf{[904]} Udāyi, you observe the Tathāgata with less wishes (passa kho tvam udāyi tathāgatassa appicchatā): acknowledging\textsuperscript{1060} the words of the Elder, he said: “Udāyi, observe whatever ‘less wishes of the Tathāgata’” (tathāgatassa apicchatā). Does not the Tathāgata reveal as well as talk about his own virtue? [It is not that] he does not talk. He does not talk for robes, etc.,\textsuperscript{1061} [which] should be spoken by one with sinful wishes, etc.\textsuperscript{1062} Therefore, he said: “Udāyi, you observe the Tathāgata with less wishes” (passa kho tvam udāyi tathāgatassa appicchatā), etc. He speaks on account of disciplining the prudent sentient being. Accordingly, he said:

\begin{quote}

\textsuperscript{1057} Literally, it means aspiring for higher life in the spiritual sense. T.W. Rhys Davids, Maurice Walshe and Piya Tan have differed in their translation of ‘sallekhatā’: serene and resigned (DLB III: 109), restrained (LDB: 425) and austerity (DISF: 127) respectively. Maurice Walshe (1995: 607 n897), as an alternative rendering, also translates as ‘austerity’ as rendered by Piya Tan. Cf. Charles R. Lanman (1913): 168.

\textsuperscript{1058} Or, ‘display’.

\textsuperscript{1059} i.e., they would proclaim such and such a quality by displaying a banner.

\textsuperscript{1060} In CS, SHB (658) and Thai (146), sampaticchanto. In PTS, paticchanto.

\textsuperscript{1061} In CS and SHB (658), civaradhihetu. In TPS and Thai (146), cīvar’ ādi-hetu.

\textsuperscript{1062} In CS, SHB (658) and Thai (146), appicchatădihi. In PTS, păpicchat’ ādihi.
\end{quote}
Neither have I a teacher, nor there is one like me,
In the world, including of the gods, there is none equal to me.\textsuperscript{1063}

Thus, the discourses should also be explained in detail with many verses\textsuperscript{1064} depicting the virtue of the Tathāgata.

You should often speak (\textit{abhikkhanam bhāseyyāsi}) means you should speak again and again. You do not speak [saying]: [it] has been spoken by me in the forenoon,\textsuperscript{1065} and not during the mid-day\textsuperscript{1066} and so on. You do not speak [saying]: [it] has been spoken by me today, and not on the following day and so on — This is the meaning.

He proclaimed (\textit{pavedesi}) means he told.

Of this analysis (\textit{imassa veyyākaraṇassa}): it is said analysis as this discourse is without verse.\textsuperscript{1067}

\textsuperscript{1063} This verse is also found in the \textit{Mahāvaggapāli} of the \textit{Vinaya} (Vin I: 8); M I: 171; \textit{Kathavatthu} (Kv I: 289); SA I: 204; AA III: 26; TherīA: 220. \textit{Cf.} I.B. Horner (1971): 11 (= BD IV) & (1954): 215 (= MLS I); Bhikkhu Ēnagāmo \& Bhikkhu Bodhi (1995): 263 (= MLDB); Shwe Zan Aung \& CF Rhys Davids (1915): 169 (= Points of Controversy). See also VinA V: 964.

\textsuperscript{1064} In CS, SHB (658) and Thai (146), \textit{... bahū gāthāpi suttantāpi vitthāretabā ...}. In PTS, \textit{... bahu-gāthāhi suttantā pi ...}. Note gāthāhi in ablative case and suttantā in nominative case in the PTS edition, both of which appear in nominative case in the other three editions.

\textsuperscript{1065} In CS and SHB (658), \textit{pubbanhasamaye}. The PTS and Thai (146) editions omit \textit{samaye}.

\textsuperscript{1066} In CS and SHB (658), \textit{majjhāhika}. In PTS and Thai (146), \textit{majjhāntika}.

\textsuperscript{1067} \textit{Cf. imasmiṇa veyyakaraṇasmin} in DA I: 130. Bhikkhu Bodhi, \textit{in his translation of the Brahmajālasutta-vāghanā}, skipped translating the commentarial explanation of this.
Designation (adhivacanam) means a name. Here, the word beginning with ‘indeed this’ (iti h’ idam) is placed by the participants of the council.

All of the remaining is indeed spoken.\textsuperscript{1068}

The exegetical exposition of the Sampasādanīya-sutta is concluded.\textsuperscript{1069}

\textsuperscript{1068} In CS, SHB (658) and Thai (146), uttānatthamevāti. In PTS, uttānam eva.

\textsuperscript{1069} Before this concluding statement, CS includes sumaṅgalavilāsiniyā dīghanikāyatthakathāya (in/of the Sumaṅgalavilāsini, the commentary on the Dīgha Nikāya).
XXVIII.

SAMPASĀDAŅIYA-SUTTA-VĀṆṆĀ."  1071

Evam me sutaṃ.


Nālandāyaṃ ti Nālandā ti evam-nāmake nagare. Taṃ nagaraṃ gocara-gāmaṃ katvā.


¹ Sić MSS. ² B anussarati.
lassa guṇe anussaranto: Buddha-guṇā anantā aparimānā ti, saddahati.¹


Vuttaṃ pi c’ etam:——

Buddho pi Buddhassa bhāneyya vaṃsaṃ
Kappam pi ce aṁsām abhāsamāno,
Khīyetha kappo cira digham antare
Vaṃsena khīyetha Tathāgattassā ti.


¹ SS saddahi.
² SS omit; B adhīthā.

Tattha evam pasanno ti evam uppanna-saddho, evam saḍdhamí ti aththo.

Bhiyoyo ‘bhiṅñatari ti bhiyayatrap abhiṅñato, bhiyyataro ‘bhiṅño và uttar’ itara-ñāṇo ti aththo.


Asæbhí ti usabhassa vācā-sadist acala asampavedi.

Ek’ anṣo gahito ti anussavena và ācariya-paramparáya và.

1 MSS. add “ ti.”
Iti kirā ti vā piṭaka-sampadānena vā ākāra-parivitakkena vā
dīti-thi-nijjhāna-khantiyā vā takka-hetu vā naya-hetu vā aka-
thetvā paccakkhato nāṇena paṭivijjhītvā viya ek' aniso gahito,
samniṭṭhāna-kathā vā kathitā ti attho.

Śīha-nādo ti seṭṭha-nādo. N' eva dandhāyantena na gagg-
arāyanena sīhena viya uttama-nādo nadito ti attho.

Kim nu Sāriputta ti imaṃ desaṇaṃ kasmā ārabhi? Anu-
yoga-dāpan' atthaṃ. Ekaśco hi śīha-nādaṃ naditvā attano
śīha-nāde anuyogaṃ dātuṃ na sakkoti, nighamsanaṃ na
khamaṭi, lepe patita-makkato viya hoti. Yathā dhamamā-
naṃ aparī-suddhā-loham jhāyitvā anāgāro hoti, evaṃ jhām' anāgāro viya hoti. Eko śīha-nāde anuyogaṃ dāpyamāno
dātuṃ sakkoti, nighamsanaṃ khamaṭi, dhamamānaṃ nī-
dosā-jātarūpaṃ viya adhikataram sobhati. Tādiśo therō.
Tena naṃ Bhagavā: Anuyoga-kkhamo ayan ti, ānāvav śīha-
nāde anuyoga-dāpan' atthaṃ imaṃ desaṇaṃ ārabhi.

Tattha sabbe te ti sabbe te tayā. Evaṃ-sīlā ti ādisu lokiy-
lok' uttarā-vasena sīl' ādīnī puccatī. Tesaṃ vīthāra-kathā
Mahāpadāne kathitā va.

Kim pana Sāriputta ye te bhavisanta ti atitā ca tāva nirud-
dhā apaṅṇatika-bhāvaṃ-gatā dipa-sīkha viya nibbutā, evaṃ
niruddhe apaṅṇatika-bhāvaṃ-gate tvaṃ kathaṃ jānissasi
anāgata-Buddhānaṃ pana guṇā kim ti tayā attano cittena
paricchidintvā viditā ti puccanto evam āha.

Kim pana Sāriputta ahaṃ te etarahī ti: Anāgata pi Buddhā
ajāta anibbattā anuppannā, te pi kathām tvam jānissasi?
Tesaṃ hi jānanaṃ apade ākāse pada-dassanaṃ viya hoti.
Idāni mayā saddhiṃ eka-vihāre vasasi, ekato bhikkhāya ca-
rasi, dhamma-desaṇā-kāle dakkhiṇa-passe nissāsī.
Kīma pana mayhāṃ guṇā attano cetassā paricchidintvā viditā tayā ti,
anuyuddanto evam āha. Therō pana pucchite pucchite No
h' etam bhante ti paṭikkhiṇati. Therassa ca viditam pi atthi
aviditam pi. Kīma so attano viditaṭṭhāne paṭikkhepaṃ
karoṭi aviditaṭṭhāne ti? Viditaṭṭhāne na karoti, aviditaṭṭhāne
yeva karoti ti.

Thero kira anuyoge āraddhe yeva aṇīsāsi: "Āyaṃ anuyogo
sāvaka-pārāmi-nāne, sabbaññutta-nāne ayaṃ anuyogo" ti,
attano sāvaka-pārāmi-nāne paṭikkhepaṃ akatvā aviditaṭ-
ṯāne sabbāṇuṭa-ṇāṇe paṭikkhepaṃ karoti. Tena idam pi dīpeti: "Bhagavā mayhaṃ atītānāgata-paccuppanānaṃ Bud-
dhānaṃ sila-samādhi-paññā-vimutti-kāraṇa-jānana-samat-
tham sabbāṇuṭa-ṇāṇam n' atthi" ti.

Etha ti etesu atit' ādi-bhedesu Buddhāsu.

Atha kiś ca evaṃ ādi-bhedesu Buddhāśu: "Kasmā evam nāṇe asati tayā evam kathita?" ti vadati.

2. Dhamm' ānayo ti dhammassa paccakkhato ānānassa anuvargaṃ anugantvā uppannaṃ anumāna-ṇaṃ naya-
ggāho vidito. "Sāvaka-pārami-ṇāṇe ṭhatvā va sabbāṇuṭa-
ṇaṃ iminā ākārena jānami Bhagavā" ti vadati. Therassa hi nayaggāho appamāṇo apariyanto. Yathā sabbāṇuṭa-
ṇassassu pamānaṃ vā pariyanto vā n' atthi, evam Dhamma-
SENAPATINO nayaggāhassa. Tena so iminā evam-vidho iminā
anuttaro sati jānati. Therassa hi nayaggāho sabbāṇuṭa-
ṇa-gatikō eva. Idāni taṃ nayaggāhāṃ pākaṭaṃ kātuṃ
upamaṃ dassento seyyathā ti bhante ti ādim āha.

Tattha yasmā Majjhima-padeso uddāp' ādīni thirāni
vā hontu dubbalāni vā, sabbaso vā pana mā hontu corā
suṅkā na hoti, tasma taṃ agahetvā paccantimam nagaṇar
ati āha.

Dāṭh' uddāpun ti thira-pākāra-pādaṃ.
Dāṭha-pākāra-torāṇan ti thira-pākāraṇ c' eva thira-piṭṭhi-
saṅghāṭaṃ ca.

Eka-dvāran ti kasmā āha? Bahu-dvāre nagare bahūhi
paṇḍita-dvārikehi bhavitabbaṃ. Eka-dvāre eko vatṭati.
Therassa ca paññāya sadiso aṇño n’ atthi. Tasma
attano paṇḍitaḥbhāvassa opamm' atthaṃ ekaṃ yeva dovāri-
kaṃ dassetum eka-dvāran ti āha.

Paṇḍito ti paṇḍicceca samannāgato.
Vyattō ti vyattiyena samannāgato visada-ṇāṇo.
Medhāvī ti thān' uppatika-paññā-saṅkhātāya medhāya
samannāgato.

Anupariyāya-pathan ti anupariyāya-nāmaṃ pākāra-
maggaṃ.

Pākāra-sandhin ti dvinnam itṭhakānam apagata-ṭṭhānaṃ.
Pākāra-viṣeṣan ti pākāra-ḥinna-ṭṭhānaṃ.
Cetāso upakkilese ti paṅcika-nivaraṇa-cittam upakkilisati ti
kiliṭṭham karonti upatāpenti viheṭhenti.\(^1\) Tasmā cetaso upakkilesā tī vuccantī.

Paññāya dubbarā-karaṇe ti nīvaraṇā uppajjamānā anuppannāya paññāya uppajjituṁ na denti,\(^2\) uppannāya paññāya vaḍḍhitum na denti,\(^2\) tasmā paññāya dubbarā-karaṇā tī vuccantī.

Supatīṭhita-cittā ti catūsu satipaṭṭhānesu suṭṭhu-thapitā-cittā hūtvā.

Satta bojjhaṅge yathā-bhūlan ti satta-bojjhaṅge yathā sa-bhāvena bhāvetvā.


Idhāham bhante yena Bhagavā ti imaṃ desanaṃ kasmā

---

\(^1\) B vibādhenti.

\(^2\) SS omit.
ārabbī ḫ Sāvaka-pārami-ṇāṇasa nipphatti-dassan’ atthaṁ.


Tadā yeva sāvaka-pārami-ṇāṇaṁ paṭilabbhi ti. Taṁ divasam hi therō tāla-vaṭṭaṁ gahetvā Bhagavantaṁ vijamāno ḫito taṁ desanam sutvā tatthā eva sāvaka-pārami-ṇāṇaṁ hatthagataṁ akāsī.

Uttar’ uttaram paṁita-paṁītaṁ ti uttar’ uttarīṁ c’ eva paṁita paṁitaṁ ca katvā desesi.

*Kaṇha-sukka-sappatiṁbhāgan* ti kaṇhaṁ c’ eva sukkaṁ ca, taṁ ca kho sappatiṁbhāgan savipakkham katvā: Kaṇhaṁ paṭiṁbhāhitvā sukkaṁ, sukkaṁ paṭiṁbhāhitvā kaṇhaṁ ti, evaṁ sappatiṁbhāgam katvā kaṇhaṁ sukkaṁ desesi. Kaṇhaṁ desento pi sā-ussāhaṁ savipākaṁ desesi. Sukkaṁ desento pi sā-ussāhaṁ savipākaṁ desesi.


---

1 B Kāḷavalla-vāsi.
D. XXVIII. 3.1 SAMPASĀDANIYA-SUTTA-VANṆANĀ

221

thane dhammesu ti Buddha-gupesu niṭṭhamgato. Lok' ut-
tara-vāsī Cūla-Sivatthero pana sabbaṃ tath' eva vatvā: Imas-
miṃ pana thane dharmesu ti arahatte niṭṭhamgato ti āha.
Dighabhāṣaka-Tipitaka-Mahāśvatthero pana tath' eva pu-
rima-vaḍām vatvā imasmīṃ pana thane dharmesu ti sāvaka-
pārami-āṇe niṭṭham gato ti vatvā Buddh-gūṇa pana nayato
āgata ti āha.

Sattharī paśiṇi ti evaṃ sāvaka-parami-āṇa-dhammesu
niṭṭhamgantvā bhīyyoso-mattāya Sammā-Sambuddho vata
Bhagavā ti Satthari pasiṇi.

So' ākkhāto Bhagavatā dhammo ti suṭṭhu akkhāto sukathito
niyyāniko maggo phal' attāya niyyāti rāga-dosa-moha-nimad-
dana-samatho.

Suppaṭipanno saṅgho ti Buddhassa Bhagavato sāvaka-saṅgho
pi vanak' ādi-dosa-virahitaṃ sammā-pañipadaṃ paṭipannattā
suppaṭipanno ti: Pasanno 'smi Bhagavati ti, dasseti.

3. Idāni divāṭṭhāne nisīditva samāpajjite sōsasa aparāpa-
riya-dhamme dassetuṃ Apram pana bhante etad anuttariyān
ti desanāṃ ārabhī.

Tattha anuttariyān ti anuttarābhāvo.

Yathā Bhagavā dhammaṃ deseti ti yathā yen' ākarena yāya
desanāya Bhagavā dhammaṃ deseti, sa tumhākaṃ desanā
anuttarā ti vadati.

Kusala-dhammesu ti tāya desanāya desitesu kusala-dham-
mesu pi Bhagavā va anuttaro ti dipeti. Yā va sa desanā,
tassā bhūmiṃ dassento pi kusalesu dhammesu ti āha.

Tatr' ime kusala dhammā ti tatra kusalesu dhammesu ti
vutta-pade ime kusale dhammaṃ nāmā ti veditabbā.

Tattha: Ārogya' aṭṭhena anavajj' aṭṭhena kosala-sambhūtā'
aro gāti niddaratha' aṭṭhena sukha-vipāk' aṭṭhena ti, pañ-
cadhā kusalaṃ veditabbaṃ. Tesu Jātaka-pariyayaṃ patvā
drati aṭṭhena kusalaṃ vaṭḍhati. Suttanta-pariyayaṃ
patvā anavajj' aṭṭhena. Abhidhamma-pariyayaṃ patvā ko-
sala-sambhūtā-niddaratha-sukha-vipāk' aṭṭhena. Imasmiṃ
pana thane bāhiya-suttanta-pariyayaṃ anavajj' aṭṭhena kusa-
laṃ daṭṭha bbaṃ.

Cattāro satipaṭṭhānā ti cuddasa-vidhena kāyānupassanā-
satipaṭṭhānāṃ, nava-vidhena vedanānupassanā-satipaṭṭhā-


Paṁcā ināriyāni ti adhipateyya' aṭṭhena eka-lakkhaṇāni adhimokkhā ādi-sabhāva-vasena nānā-sabhāvāni samatha-vipassanā magga-vasena lokiyalok' uttara-missakāni saddhādhi paṁcā indriyāni desitāni.

Paṁcā balāni ti upatthambhan' aṭṭhena akampiy' aṭṭhena vā eka-saṅgahāni salakkhāṇaṁ nānā-sabhāvāni samatha-vipassanā magga-vasen' eva lokiyalok' uttara-missakāni saddhādhi paṁcā balāni desitāni.

Satta bojjhāṅgā ti niyyān' aṭṭhena eka-saṅgahā upat-ṭhān' ādinā salakkhāṇena nānā-sabhāvā samatha-vipassanā magga-vasen' eva lokiyalok' uttara-missakā satta bojjhāṅgā desitā.

Ariyo atthāṅgiko maggo ti het' aṭṭhena eka-saṅgeho dassan' ādinā salakkhāṇena nānā-sabhāvo samatha-vipassanā magga-vasen' eva lokiyalok' uttara-missako ariyo atthāṅgiko maggo desito ti atttho.


Etagā añuttariyaṁ bhante kusalesu dhhammesu ti bhante yā ayaṁ kusalesu dhhammesu ti evaṁ desanā, etad añuttariyaṁ.
Taṃ Bhagavā ti taṃ desanaṃ Bhagavā asesaṃ sakalaṃ abhijānāti.

Taṃ Bhagavato ti taṃ desanaṃ Bhagavato asesaṃ abhijānāto.

Uttariṃ abhiññeyyam n’ atthi ti uttarīṃ abhiñniṭabbaṃ n’ attthi. Ayaṃ nāma ito añño dhammo vā puggalo vā yaṃ Bhagavā na jānāti ti idaṃ n’ attthi. Yad abhiñānaṃ añño samaṇo vā ti yaṃ tumhehi anabhiññātaṃ, taṃ añño samaṇo vā brāhmaṇo vā abhiṣānaṃ Bhagavatā bhiyyo ’bhiññatara assa adhiṣṭata-pañño bhaveyya.

Yad idaṃ kusalesu dhamesu ti ettha yad idān ti nipātamattaṃ. Kusalesu dhamesu Bhagavatā uttar’ itaro n’ attthi ti ayaṃ ettha atttho. Itī Bhagavā va kusalesu dhammesu anuttaro ti dasseto iminā pi kāraṇena evam pasanno aham bhante Bhagavatī ti dipeti.

4. Ito paresu oparaṃ pana ti ādisu viṣesamattam eva vaṃṣayissāma. Purima-vāra-sadisaṃ pana vutta-nayan’ eva veditabbam.


5. Gabbhāvakkānāsū ti gabbha’ okkamasu. Tā gabbhāvakākkantiyo dasseto catasso imā bhante ti ādima āha.

Tattha asampajāno ti ajānanto sammulho huttvā. Mātu-kucchin okkamatī ti paṭissandhi-vasena pavisati.

Thātī ti vasati.

Nikkhamati ti nikkhanto ti asampajāno sammulho va nikkhamati.

Ayaṃ pathama ti ayaṃ pakati-lokiya-manussānaṃ paṭhamā gabbhāvakkanti.

Sampajāno hi kho ti okkamanto sampajāno asammulho huttvā okkamati.

* Vism 562 sq.
SAMPASĀDANIYA-SUTTA-VĀṆṆANĀ [D. XXVIII. 6.]

Ayam dutiyā ti ayaṁ aṣīṭi-mahā-therānaṁ dutiyā gabbhāvakkanti. Te hi pavisantā pājānanti, vasantā ca nikkhamantā ca na jānanti.


Nimittena ādisatā ti āgata-nimittena gati-nimittena ñhiti-nimittena vā idānā nāma bhavissati ti katheti.


Amanussānan ti yakkha-pisāc' ādīnaṁ.
Devatāṇan ti cātūmmahārājik’ ādīmaḥ.
Saddaṁ sutvā ti aūnassā cittaṁ ānīvā kathentānaṁ sutvā.
Vitakka-vipphāra-saddan ti vitakka-vipphāra-vasena uppānaṁ vippalapantānaṁ sutta-ppamatt’ ādīmaḥ saddaṁ.
Sutvā ti taṁ sutvā. Vitakkyato tassa so saddo uppanno. Tassa vasena evam pi te mano ti ādisati.
Mano-sānkhārā paṇihi{(ā) ti cittra-sānkhārā sutṭhāpitā.
7. Ātappam anvāyā ti ādi Brahmajāle vīthāritaṁ, āyāṁ

* DA I. 104.

1 B oloketvā. 2 SS paṭhama. 3 SS vatti.
pan’ ettha saṅkhepo. Āṭappan ti viriyām. Tad eva pada-hitabbato padhānap. Anuyuñjītabbato anuyogo.

Appamādan ti sati-avippavāsam.

Sammā-manasikārān ti anicce aniccan ti ādi-vasena pava-tam upāya1 manasikāraṃ.

Ceto-samādhīn ti, paṭhama-jhāna-samādhiṃ.


Atikkamma cā ti atikkamitvā ca.

Chavi-maṃsa-lohitan ti chaviī ca maṃsaṇa ca lohitān ca.


Viṇṇāsa-sotan ti viṇṇānaṃ eva.

Ubhayato abbhācchinnan ti dvīhi pi bhāgehi acchinnaṃ.


1 SS upamāya.  2 B Kāḷavatta-vāsi.  3 SS bhāvaṃ.


Phutṭhan tam sacchikaroti ti kāya-sakkhi. Yo kāye jhānakhassam paṭhamamaṃ phusati, pacchā nirodhām nibbanām sacchikaroti, so sot’ aṭṭapi-phalaṭṭhaṃ ādīṃ katvā yāva ara-

---

* See DA II.


* Vism 698 sq.
Na ca vebhūtiyān ti bhassa-samācāre ṭhito pi bheda-kāraka-
vācaṁ na bhāsati.
Na pesuniyan ti tassā yev' etam vevacanaṁ. Vebhūtiyā-
vācā hi piya-bhāvassa suñña-kāraṇato pesuniyan ti vuccati.
Nāmaṁ ev' assā etan ti Mahā-Sivatthero avoca.
Na ca sārambhajan ti sārambhajā ca yā vācā, taṁ ca na bhāsati. Tvam dussilo ti vutte, tvam dussilo tav' ācariyo
dussilo ti vā, tuyeṁ āpatti atthi ti vutte, ahām pindāya
caritvā Pātaliputtam gato ti ādānā nayena bahiddhā vikkhepa-
kathā pavattam vā kāraṇ' uttaraṁ vācaṁ na bhāsati.
Jayāpekko ti jaya-purekkhāro. Yathā Hatthako Sakya-
putto titthiyā nāma dhammena pi adhammena pi jetabbā ti
saccālikam yaṁ kiñci bhāsati, evam jayāpekko jayapurek-
khāro hutvā na bhāsati ti attho.
Mantāmantā ca vācaṁ bhāsati ti ettha mantā vuccati paññaṁ.
Mantāya paññāya. Funa mantā ti upaparikkhivā. Idaṁ
vuttaṁ hoti: bhassa-samācāre ṭhito divasa-bhāgam pi ka-
thento paññāya upaparikkhivā yutta-katham eva katheti.
Nīdhānavatīn ti hadaye ṭhapatabba-yuttaṁ.
Kālenā ti yutta-kālena. Evam bhāsita hi vaca amusā c'
eva hoti apisunā ca apharunā ca asathā ca asamphappalāpā ca.
Evarūpā ca ayaṁ vacā catu-sacca-nissitā ti pi sikkhattaya-
nissitā ti pi terasa-dhutaṅga-nissitā ti pi dasa-kathavatthu-
nissitā ti pi sattatiṁsa-bodhi-pakkhiya-dhamma-nissitā ti pi
magga-nissitā ti pi ti vuccati. Ten' āha etad ānuttariyam bhante
bhassa-samācāre ti. Taṁ purima-nayen' eva yojetabbaṁ.

12. Saccō c' asa saddho ca ti sil' ācāre ṭhito bhikkhu sacco ca
bhaveyya sacca-katho saddho ca saddhā-sampanno. Nanu ca
heṭṭha saccaṁ kathitam eva ? Idha kasmā puna vuttan ti ?
Heṭṭhā vacā saccaṁ kathitaṁ, sil' ācāre ṭhito pana bhikkhu
antamaso bhassa-kathāya dava-kathāya pi musā-vādaṁ na
karoti ti dassetum idha vuttaṁ. Idānī so dhammena samena
jivikaṁ kappeti ti dassan' atthaṁ na ca kuhako ti ādi vuttaṁ.

Tattha kuhako ti ādīni Brahmajāle* vittelāritāni.
Indriyesu gutta-dvāro bhojane maṭṭaṁ ni ti chasu indriyesu
gutta-dvāro bhojane pi pamaṇaṁni.

* See DA I. 91 sq.
Sama-kāri ti sama-cāri. Kāyena vācāya manasa ca kāyavaṅk' ādini pahāya samaṃ caraṭi ti atttho.
Jāgariyānyogam anuyutto ti rattiṃ divasā cha koṭṭhāse katvā divisam caṅkamena nissajjāyā ti vutta-nayena jāgariyānyogam yutta-payutto viharati.
Atandito ti nittandiya-kāyālasiya-virahito.
Jhāyī ti ārammaṇa-lakkhaṇa-upaṇijjhāna-vasena jhāyī.
Satmā ti cira-kat' ādiṃ anussaraṇa-samathṭhāya satiyā samannāgato.
Gatimā ti gamana-samathṭhāya paṇīṇaya samannāgato.
Dhitimā ti dhāraṇa-samathṭhāya paṇīṇaya samannāgato.
13. Paccaṭṭhā yoniso manasikāro ti attano upāya-manasikārenā.
Yathāanuṣīṭhaṃ tathā paṭipajjamāno ti yathā mayā anuṣīṭham anuṣāsanī dinā, tathā paṭipajjamāno.
Tīṇṇaṁ samyojananāṁ parikkhāyā ti ādi vutt' attham eva.
Sesam idhāpi purima-nayen' eva yojetabbam.

14. Para-puggala-vimuttī-ñāne ti sot' āpamā ādinaṁ para-
puggalānaṁ tena tena maggena kilesa-vimuttī-ñāne. Sesam
idhāpi purima-nayen' eva yojetabbam.

15. Amudāśin evam nāmo ti eko pubbe-nivāsaṁ anussa-
rantō nāma-gottaṁ pariyādiyamāno gacchati. Eko suddha-
khandhe yeva anussaratī. Eko hi sakkoti, eko na sakkoti.
Tattha yo sakkoti tassa vasena agahetvā asakkontassa vasena
gahitaṁ. Asakkonto pana kim karoti? Suddha-khandhe
yeva anussaranto gantvā aneka-jāti sata-sahassa-matthake
thatvā nāma-gottaṁ pariyā-diyyamāno otarati. Taṁ dassento
evam nāmo ti ādim āha.

So evam ādhā ti so diṭṭhi-gatiko evam āha. Tattha kiṁcāpi
sassato ti vatvā te ca sattā saṁsaranā ti vavatassassa vacanaṁ
pubbāpara-viruddhaṁ hoti. Diṭṭhi-gatikattā pan' esa etam
na sallakkheti. Diṭṭhi-gatikassa hi thānaṁ vā niyamo vā n'
atthi. Imaṁ gahetvā imaṁ vissajjeti, imaṁ vissajjivetvā imaṁ
gānahāti. Brahmajāle* vitthāritam ev' etam.

1 Ayaṁ tatiyo sassata-vādo ti. Therō lābhiss' eva vasena
ṭayo sassata-vāde āha. Bhagavatā pana takkika2-vādam pī
gahetvā Brahmajāle cattāro vuttā. Ėtesam pana tinṇaṁ
vādānaṁ vitthāra-kathā Brahmajāle vutta-nayen' eva vedi-
tabbā. Sesam idhāpi purima-nayen' eva vitthāretabbam.


Saṁkhyānena ti, acahidda2 vasena mano-gaṇanāya. Ubha-
yathā pī piṇḍa-gaṇanam eva dassetī. Idam vuttaṁ hoti.
Vassānaṁ sata-vasena sahassa-vasena sata-sahassa-vasena
koṭi-vasena piṇḍaṁ katvā ettakāni vassa-satānīti vā ettakā
vassa-koṭiyo ti vā evam saṁkhātum na sakkā. Tumhe pana
attano dasanam pāramināṁ puritattā sabbaṁruṇā-ñāṇassa
suppāṇividdhātā yaṃmā vo anāvaraṇa-ñāṇaṁ sūrāṁ vahati,
tasmā desana-ñāṇa-kuśalataṁ purakkhatvā vassa-gaṇanāya
pariyantam katvā kappa-gaṇanāya pi paricchinditvā ettakan

* DA I. 105.

B takkī. 2 B acahinda2.


Anāsavā anupadhiṅkā ti niddosā anupārambhā. Arīyā ti vucaṭi ti ariy’ iddhi ti vucaṭi.


Upekkhako tattha viharati ti iṭthe arajjanto aniṭṭhe adussanto. Yathā aññe asama-pekkhanena moham uppādentī evam anuppādento chasū ārammaneṣu chajang’ upekkhāya upekkhako viharati.

Etad ānuttariyaṃ bhante iddhi-vidhāsū ti bhante āyaṃ dvīṣu iddhiśu evam desanā, etad ānuttariyaṃ.

Taṃ Bhagavaṃ ti taṃ desanaṃ Bhagavaṃ asesaṃ sakalaṃ abhijānati.

Taṃ Bhagavato ti taṃ desanaṃ Bhagavato asesaṃ abhi-

jānato.

Uttarīṃ abhiśīneyyaṃ n’ attthī ti uttarīṃ abhijānitabbaṃ n’ attthī, āyaṃ nāma āto añño dhanno vā puggalo vā yam Bhagavā na jānati, idam n’ attthī yaḥ abhiśīnaṃ añño samāno vā brāhmaṇo vā ti yaṃ tumhehi abhīśīnaṭtaṃ añño samāno
vā brāhmaṇo va ābhijānanto Bhagavatā bhīyyo 'bhīṇaṭa-ra
assa, adhikatara-pañña bhavyeyya.


Āraddha-viṣeyena ti ādisu viṣeyāṃ thāmo ti ādūni saṃbān’ eva viṣeyā-vevacanāti. Tattha āraddha-viṣeyena ti paggahita-viṣeyena.

Thāmaṃ-viṣeyata ti thāma-sampaṇnena thīra-viṣeyena.


Hīnaṃ ti āmakam.

Gaṃman ti gāma-vāsanaṃ dhammaṃ.

Pothuṣñikan ti puthuṣñjanehi sevitateṃ.

Anariyaṃ ti na niddosam, na ca ariyhehi sevitateṃ.

Anaththa-sañhitaṃ ti anaththa-yuttaṃ.
Attha-kilamathanuyogam ti attano atapana-paritapananuyogam.


Abhisetasikānān ti abhisetasikānaṃ kāmavacara-cittāni atikkamitvā thitānan ti atttho.


Nikāma-lābhi ti yathā-kāma-lābhi.

Aciicca-lābhi ti adukkha-lābhi.

Akkasira-lābhi ti vipula-lābhi.


¹ See MSS.


Api c’ etam kāranāṃ Milinda-raṇīṇa puṭṭhēna Naganettherena vittāhāritam eva. Vuttaṃ hi tattha*:

Bhante Nāgasena, bhāsitam p’ etam Bhagavatā: Atthānaṃ etam bhikkhave annakūsā yaṃ ekissā loka-dhātuyā deve arahanto samma-sambuddhā apubbaṃ acarimaṃ uppa janmāno, n’ etam thānaṃ vijjati ti: “Desentā va bhante Nāgasena

* Miln 236.

1 Miln pi.
sabbe pi Tathāgata satta-timsa bodhi-pakkhiye dhamme de-
senti, kathayamanā ca cattāri ariya-saccāni kathenti, sikkhā-
pentā ca tīsu sikkhāsu sikkhāpenti, anusāsanāna ca appamā-
da-paṭipattīṃ anusāsanti. Yadi bhante Nāgasena sabbesam
pi Tathāgatānaṃ ek’ uddeso¹ eka-kathā eka-sikkhāpadaṃ
ekānussatthi, kena kāraṇa ca Tathāgata eka-kkhaṇe na
uppajjanti? Ekena pi tāva Buddh’ uppādena ayaṃ loko
obhāsa-jāto. Yadi dutiyo Buddho bhaveyya dvinnam pa-
bhāya ayaṃ loko blīyyoso-mattāya obhāsa-jāto bhaveyya,
ovoṇḍati ca dve Tathāgata sukhaṃ ovādeyyuṃ, anusāsa-
māna ca sukhaṃ anusāseyuṃ. Tattha me kāraṇaṃ desahi,
yathā ‘haṃ nissaṃsayo bhaveyyan’” ti.

“Ayaṃ Mahārāja dasa-sahassī loka-dhātu eka-Buddha-
dhāraṇī, ekass’ eva Tathāgatassa gunaṃ dhāreti. Yadi
dutiyo Buddho upajjeyya nāyaṃ dasa-sahassī loka-dhātu
dhāreyya, caleyya kampeyya nāmeyya onameyya vinameyya
vikireyya vidhameyya viddhamseyya, naṭṭhānaṃ upagac-
cheyya. Yathā Mahārāja nāvā ekapurisa-santāraṇī bhaveyya,
eka-purisa abhirūhe samupādikā bhaveyya; atha dutiyo
puriso āgaccheyya tādiso āyūna vaṇṇena vayena pamāṇena
kis-thulena sabb’ aṅga-paccaṅgena, so taṃ nāvaṃ abhirū-
heyya, api nu sā Mahārāja nāvā dvinnam pi dhāreyya?” ti.

“Na hi bhante, caleyya kampeyya nameyya onameyya
vinameyya vikireyya vidhameyya viddhamseyya, naṭṭhānaṃ
upagaccheyya, osdeyya udake” ti.

“Evam eva kho Mahārāja ayaṃ dasa-sahassī loka-dhātu
eka-Buddha-dhāraṇī, ekass’ eva Tathāgatassa gunaṃ dhāreti.
Yadi dutiyo Buddho upajjeyya, nāyaṃ dasa-sahassī lo-
ka-dhātu dhāreyya . . . pe . . . naṭṭhānaṃ upagaccheyya.
Yathā va paṇa Mahārāja puriso yayad-atthaṃ bhojanam
bhuṇjeyya, chādentam yāva kaṇṭham abhipūrayitvā, so
dhāto pūnito paripuṇṇo nirantarā搞得ikato anonami-daṇḍa-
jāto punad eva tattakam bhojanaṃ bhuṇjeyya, api nu kho
so Mahārāja puriso sukho bhaveyyā?” ti.

“Na hi bhante, sakim bhutto va mayeyyā” ti.

“Evam eva kho Mahārāja ayaṃ dasa-sahassī loka-dhātu

¹ Milu ekā desanā.
eka - Buddha - dhāraṇī ... pe ... naṭṭhānam upagaccheyya’’ ti.

“Kin nu kho bhante Nāgasena atidhamma-bhārena pātha-vi calati’’ ti.

“Idha Mahārāja dve sakaṭā ratana-paripūrītā bhaveyyaṃ, yāva mukhasmā,1 ekassa2 sakaṭato ratanaṃ gahetvā ekasmīṃ sakaṭe ākireyyaṃ, api nu tam Mahārāja sakaṭaṃ dvinnam pi sakaṭānam ratanaṃ dhāreyya’’ ti.

“Na hi bhante, nābhi pi tassa phaleyya, arā pi tassa bhijjeyya’’ ti.

“Kin nu kho Mahārāja atiratana-bhārena sakaṭaṃ bhijjati’’ ti.

“Ama bhante’’ ti.


1 Sic Miln; MSS. mukhasama.
2 Miln eka sama.
puggalo Buddhō' ti, yāṃ vacanaṃ taṃ micchā bhāveyya. 
Imānaḥ pi tvam Mahārāja kāraṇaṃ attatho sampāṭiccha yena 
kāraṇena dve Sammā-Śambuddhā ekā-ṛkhaṇe na uppaṭijanti.

Api ca kho Mahārāja Buddhānaṃ saabhāva-pakati esā yaṃ 
ekō yevō Buddhōlo loke uppaṭijati. Kamsā ? Kāraṇa-mahanta-
tāya saṃśaṅū-Buddha-guṇānam. Yāṃ hi Mahārāja ma-
hantaṃ hoti, ekaṃ yevō hoti. Paṭṭhap Mahārāja mahantā, 
sā ekā yevō: sāgara mahantō, so eko yevō: Sineru giri-rājā 
settō mahantō so eko yevō: akāśo mahantō so eko yevō: Sakko 
mahantō so eko yevō: Brahmā mahantō so eko yevō: Tathā-
gato arahāṃ Sammā-Śambuddho mahantō, so eko yevō. 
Yathā te uppaṭijanti, tattha aṁśaṃ okāśo na hoti. Tasmā 
Tathāgato arahāṃ Sammā-Śambuddho eko yevō loke 
uppaṭijati' ti.

"Sukathito bhante Nāgasena pañho opammehi kāraṇeḥ" ti.

Dhammassa ca anuddhammaṇi ti navavidhassa lok’ uttarassa 
dhammassa anuddhammaṇaṃ pubbabhāga-pañjapādaṃ.

Sahadhammiko ti sakāraṇo.
Vādnvudā ti vado yevō.

21. Āyasmaḥ Udāyī ti tayo therā Udāyi nāma: Lāḷudāyi 
Kāḷudāyi Mahā-Udāyi ti. Idha Mahā-Udāyi adhipeto. 
Tassa kira imaṃ suttaṃ ēdito paṭṭhāya yāva pariyoṣāna 
śrāntassa abhantare pāṇca-vāṃśa piti uppaṭijitvā pāda-piṭṭhito 
āśa-maṭṭhakam gacchati āśa-maṭṭhakato pāda-piṭṭhīṃ āga-
chati ubhato paṭṭhāya majjham ṭarati majjhato paṭṭhāya 
ubhato gacchati. So nirantarāṃ pūṭāṣa-sarīro hūtvā 
balavā-somanassena Dasaballa-guṇāṇa kathento Acchāriyaṇī 
bhante ti ādīna āha.

| Āpadeccatā ti nittanhatā. |
| Sattatthitā ti catṣusu paccayesu tih’ ākārei santoso. |
| Sallekhatā ti sabba-kilesānaṃ sallikkhitabhāvo. |
| Yatra hi nāma ti yo nāma. |
| Na attānaṃ pāṭukarissati ti attano guṇe na āvikariissati. |

Paṭākaṃ pariharessu ti: "Ko amhehi sadiso atti’ ti’ ?

vadanta paṭākaṃ ukkhipitvā Nājandaṃ vicareyyuṃ.

---

1 Milā idam.  
2 Milā adds Bhagavanāṇaṃ.  
3 Sic Milā; MSS. omit.  
4 Milā Mahā-brahmā.

Na me ācariyo atthi, sadiso me na vijjati
Sadevakasmiṁ lokasmiṁ n’ atthi me paṭipuggalo ti.

Evaṁ Tathāgata-guṇa-dīpikā bahu-gāthāhi suttantā pi vit-thāretabbā.

22. Abhikkhanaṁ bhāseyyāti ti punapunam bhāseyyāsī. Pubbanhe me kathitaṁ ti mā majjhantik’ ādisu na kathayittha, ajja vā me kathitaṁ ti mā paraṇīvas’ ādisu na kathayittha ti atttho.

Pavedēti ti kathesi.

Imassa veyyākaranassā ti niggāthakattā imaṁ suttaṁ veyyā-karanan ti vuttaṁ.

Adhivaṇan ti nāmaṁ. Idam pana āti ᵇ’ idan ti paṭṭhāya padaṁ saṅgiti-kārehi ṭhapitaṁ.

Sesaṁ sabbattha uttānam eva.

Sampasādaniya-sutta-vaṭṭanā niṭṭhitā.
Bibliography

Primary Sources

Pāli Texts


English Translation of Pāli and Sanskrit Texts


Win, U Lu Pe. *Apadana Commentary (Atthakatha)*.


**Sinhala Translation of Pāli Texts**


**Secondary Sources**

**Books**


Chatterjee, Satishchandra and Dherendramohan Datta. 1948. *An Introduction to Indian Philosophy*. Calcutta: University of Calcutta.


——— 1907. *Outlines of Indian Philosophy*. Berlin: Karl Curtius.

Endo, Toshiichi. 2013. *Studies in Pāli Commentarial Literature: Sources, Controversies and Insight*. Hong Kong: Centre of Buddhist Studies, the University of Hong Kong.


Jacob, Father T.R. 1975. *Concept of Self in Indian Thought,* a thesis submitted to the Faculty of Graduate School, Marquette University in partial fulfillment of the requirement for the degree of Master of Arts.


Karunadasa, Y. 2017. *Early Buddhist Teachings: The Middle Position in Theory and Practice*. Hong Kong: Centre of Buddhist Studies, the University of Hong Kong.


**Articles, Book Chapters and Entries in Journals, Books and Encyclopaedias**


262


264


**Dictionaries and Grammar Books**


*Introduction to Pali* by A.K. Warder (2010). Bristol: PTS.


