

Dīgha Nikāya - The Long Discourses

The Delightful Discourse (Pasadika Sutta)

[117] 1. THUS HAVE I HEARD. Once the Lord was staying among the Sakyans, at the [School] building⁸⁹⁸ in the mango-grove belonging to the Vedhañña family.⁸⁹⁹ At that time the Nigantha Nātaputta had just died at Pāvā.⁹⁰⁰ And at his death the Niganthas were split into two parties, quarrelling and disputing, fighting and attacking each other with wordy warfare: ‘You don’t understand this doctrine and discipline — I do!’ ‘How could you understand this doctrine and discipline?’ ‘Your way is all wrong — mine is right!’ ‘I am consistent — you aren’t!’ ‘You said last what you should have said first, and you said first what you should have said last!’ ‘What you took so long to think up has been refuted!’ ‘Your argument has been overthrown, you’re defeated!’ ‘Go on, save your doctrine — get out of that if you can!’ You would have thought the Niganthas, Nataputta’s disciples, were bent on killing each other. Even the white-robed lay [118] followers were disgusted, displeased and repelled when they saw that their doctrine and discipline was so ill-proclaimed, so unedifyingly displayed, and so ineffectual in calming the passions, having been proclaimed by one not fully enlightened, and now with its support gone, without an arbiter.⁹⁰¹

2. Now the novice Cunda, who had spent the Rains at Pāvā, came to Sāmāgama to see the Venerable Ananda. Saluting him, he sat down to one side and said: ‘Sir, the Nigantha Nātaputta has just died at Pāvā.’ And he related what had happened. The Venerable Ananda said: ‘Cunda, that is something that ought to be reported to the Blessed Lord. Let us go and tell him.’ ‘Very good, sir’, said Cunda.

3. So they went to the Lord and told him. He said: ‘Cunda, here is a doctrine and discipline that is ill-proclaimed, [119] unedifyingly displayed and ineffectual in calming the passions because its proclaimer was not fully enlightened.

4. ‘Such being the case, Cunda, a disciple cannot live according to that doctrine and maintain proper conduct, nor live by it, but deviates from it. To him one might say: “Friend, this is what you have received,⁹⁰² and you have your opportunity. ⁹⁰³ Your teacher is not fully enlightened...You cannot

live according to that doctrine..., but deviate from it.” In this case, Cunda, the teacher is to blame, the doctrine is to blame, but the pupil is praiseworthy. And if anyone were to say to that pupil: “Come now, reverend sir, and practise according to the doctrine proclaimed and given out by your teacher” — then the one who urged this, the thing urged and the one who so practised would all gain much demerit.⁹⁰⁴ Why? Because the doctrine is ill-proclaimed ...

5. ‘But here, Cunda, is a teacher who is not fully enlightened ... and a disciple lives according to that doctrine, and conforms to it. One might say to him: “Friend, what you have received is no good,⁹⁰⁵ your opportunity is a poor one;⁹⁰⁶ your teacher is not fully [120] enlightened, his teaching is ill-proclaimed, ... but yet you continue to live according to it...” In this case the teacher, the doctrine and the disciple are all to blame. And if anyone were to say: “Well, reverend sir, by following that system you will be successful”, the one who so recommended it, that which was recommended, and the one who, on hearing such recommendation, should make still greater efforts, would all gain much demerit. Why? Because the doctrine is ill-proclaimed ...

6. ‘But here now is a teacher who is fully enlightened: his doctrine is well-proclaimed, edifyingly displayed, effectual in calming the passions because of that enlightened teacher, but the disciple does not live up to the doctrine..., but deviates from it. In that case one might say to him: “Friend, you have failed, you have missed your opportunity;⁹⁰⁷ your teacher is fully enlightened, his doctrine is well-proclaimed, ... but you do not follow it, you deviate from it.” In this case the teacher and the doctrine are praiseworthy, but the pupil is to blame. And if anyone were to say: “Well, reverend sir, you should follow the teaching proclaimed by your teacher”, then the one who urged this, that which was urged and the one who so practised would all gain much merit. Why? Because the doctrine is well-proclaimed... [121]

7. ‘But now, Cunda, here is a teacher who is fully enlightened, his doctrine is well-proclaimed, ... and the disciple, having taken it up, follows it, practising it properly and keeping to it. Someone might say to him: “Friend, what you have received is good, here is your opportunity,⁹⁰⁸ ... and you are following the doctrine of your teacher.” In this case the teacher and the doctrine are praiseworthy,

and the pupil is also praiseworthy. And if anyone were to say to such a disciple: “Well reverend sir, by following that system you will be successful”, then the one who thus commended it, and that which was commended, and the one who, on hearing such commendation, should-make still greater efforts, would all gain much merit. Why? Because that is so when the doctrine and discipline are well-proclaimed, edifyingly displayed and effectual in calming the passions because of the fully-enlightened Teacher and supreme Buddha.

8. ‘But now, Cunda, suppose a Teacher has arisen in the world, an Arahant, fully-enlightened Buddha, and his doctrine is well-proclaimed, ... effectual in calming the passions because of that Teacher. But his disciples have not fully mastered that true Dhamma, the full purity of the holy life has not become clear and evident to them in the logic of its unfolding, 909 and has not been sufficiently grounded among them 910 [122] being still in course of being well-proclaimed among humans at the time of the Teacher’s passing from among them.911 That way, Cunda, the Teacher’s death would be a sad thing for his disciples. Why? They would think: “Our Teacher arose in the world for us, an Arahant, fully-enlightened Buddha, whose doctrine was well-proclaimed, ... but we did not fully master the true Dhamma... as long as it was well-proclaimed among humans, and now our Teacher has passed away from among us!” That way, the Teacher’s death would be a sad thing for his disciples.

9. ‘But suppose a Teacher has arisen in the world,... and his disciples have fully mastered the true Dhamma, the full purity of the holy life has become clear and evident to them in the logic of its unfolding, and has been sufficiently grounded among them while being thus well-proclaimed among humans by the time of the Teacher’s passing from them. That way, the Teacher’s death would not be a sad thing for his disciples. Why? They would think: “Our Teacher arose in the world for us ... and we have fully mastered the true Dhamma ... while it was thus proclaimed among humans, [123] and now our Teacher has passed away from among us.” That way, the Teacher’s s death would not be a sad thing for his disciples.

10. ‘But, Cunda, if the holy life⁹¹² is so circumstanced, and there is no teacher who is senior, of long standing, long-ordained, mature and advanced in seniority, then in such a case the holy life will be imperfect. But if such a teacher exists, then the holy life can be perfected in such a case.

11. ‘If in such a case there is such a senior teacher, but if there are no senior disciples among the monks, who are experienced, trained, skilled, who have attained peace from bondage,⁹¹³ who are able to proclaim the true Dhamma, able to refute any opposing doctrines that may arise by means of the true Dhamma, and, having done so, give a grounded exposition of Dhamma, then the holy life is not perfected.⁹¹⁴

12. ‘In such cases, if there are such senior teachers, and such senior disciples, but there are no monks of middle standing with these qualities, ... or [despite the presence of these] no junior monks with these qualities,... no senior disciples among the nun,...[124] no middle-ranking or junior nuns,...no white-robed lay followers, male or female, celibate or otherwise, ⁹¹⁵ or if the teaching does not prosper and flourish, is not widespread, widely known, proclaimed far and wide,...or [even if these conditions are fulfilled] has not gained the first place in public support, then the holy life is not perfected.

13. ‘If, however, all these conditions are fulfilled, then [125] the holy life is perfected.

14. ‘But, Cunda, I have now arisen in the world as an Arahant, fully-enlightened Buddha, the Dhamma is well-proclaimed, ... my disciples are proficient in the true Dhamma, ... the full purity of the holy life has become clear and evident to them in the logic of its unfolding ... But now I am an aged teacher of long standing, who went forth a long time ago, and my life is coming to its close.

15. ‘However, there are senior teachers among the monks, who are experienced, trained, skilled, who have attained peace from bondage, able to proclaim the true Dhamma, able to refute by means of the Dhamma any opposing doctrines that may arise and, having done so, give a grounded

exposition of Dhamma. And there are middle-ranking monks who are disciplined and experienced, there are novices who are disciples, there are senior, middle-ranking and novice nuns who are disciples, there are white-robed lay followers, male and female, celibate and [126] non-celibate, and the holy life I proclaim prospers and flourishes, is widespread, widely-known, proclaimed far and wide, well-proclaimed among humans.

16. ‘Among all the teachers now existing in the world, Cunda, I see none who has attained to such a position of fame and following as I have. Of all the orders and groups in the world, I see none as famous and well-followed as my Sangha of monks. If anyone were to refer to any holy way of life as being fully successful and perfect, with nothing lacking and nothing superfluous, well-proclaimed in the perfection of its purity, it is this holy life they would be describing. It was Uddaka Ramaputta⁹¹⁶ who used to say: “He sees, but does not see.” What is it that, seeing, one does not see? You can see the blade of a well-sharpened razor, but not its edge. That is what he meant by saying: “He sees, but does not see.” He spoke in reference to a low, vulgar, worldly ignoble thing of no spiritual significance,⁹¹⁷ a mere razor.

‘But if one were to use that expression properly: [127] “He sees, but does not see”, it would be like this. What he sees is a holy way of life which is fully successful and perfect, with nothing lacking and nothing superfluous, well-proclaimed in the perfection of its purity. If he were to deduct anything from it, thinking: “In this way it will be purer”, he does not see it. And if he were to add anything to it, thinking: “In this way it will be more complete”, then he does not see it.⁹¹⁸ That is the meaning of the saying: “He sees, but does not see.” Therefore, Cunda, if anyone were to refer to any holy way of life as being fully successful and perfect, ... it is this holy life that they would be describing.

17. ‘Therefore, Cunda, all you to whom I have taught these truths that I have realised by super-knowledge, should come together and recite them, setting meaning beside meaning and expression beside expression, without dissension, in order that this holy life may continue and be established for a long time for the profit and happiness of the many out of compassion for the world and for the

benefit, profit and happiness of devas and humans.⁹¹⁹ And what are the things that you should recite together? They are: the four foundations of mindfulness, the four right efforts, the four roads to power, the five spiritual faculties, the five mental powers, the seven [128] factors of enlightenment, the Noble Eightfold Path. These are the things you should recite together.

18. ‘And thus you must train yourselves, being assembled in harmony and without dissension. If a fellow in the holy life quotes Dhamma in the assembly, and if you think he has either misunderstood the sense or expressed it wrongly, you should neither applaud nor reject it, but should say to him: “Friend, if you mean such-and-such, you should put it either like this or like that: which is the more appropriate?” or: “If you say such-and-such, you mean either this or that: which is the more appropriate?” If he replies: “This meaning is better expressed like this than like that”, or: “The sense of this expression is this rather than that”, then his words should be neither rejected nor disparaged, but you should explain to him carefully the correct meaning and expression.

19. ‘Again, Cunda, if a fellow in the holy life quotes Dhamma in the assembly, and if you think he has misunderstood the sense though he has expressed it [129] correctly, you should neither applaud nor reject it, but should say to him: “Friend, these words can mean either this or that: which sense is the more appropriate?” And if he replies: “They mean this”, then his words should be neither rejected nor disparaged, but you should explain to him carefully the correct meaning.

20. ‘And similarly, if you think he has got the right meaning but expressed it wrongly,... you should explain to him carefully the correct meaning and expression.

21. ‘But, Cunda, if you think he has got the right meaning and expressed it correctly,... you should say: “Good!”⁹²⁰ and should applaud and congratulate him, saying: “We are lucky, we are most fortunate to find in you, friend, a companion in the holy life who is so well-versed in both the meaning and the expression!”

22. ‘Cunda, I do not teach you a Dhamma for restraining the corruptions that arise in the present life alone⁹²¹ [130] I do not teach a Dhamma merely for their destruction in future lives, but one for their restraining in this life as well as for their destruction in future lives. Accordingly, Cunda, let the robe I have allowed you be simply for warding off the cold, for warding off the heat, for warding off the touch of gadfly, mosquito, wind, sun and creeping things, just so as to protect your modesty.⁹²² Let the alms-food I have allowed you be just enough for the support and sustenance of the body, for keeping it unimpaired for the furtherance of the holy life, with the thought: “Thus I shall eliminate the former feeling⁹²³ without giving rise to a new one — in that way I shall live without fault and in comfort.” Let the lodging I have allowed you be simply for warding off the cold, for warding off the heat, for warding off the touch of gadfly, mosquito, wind, sun and creeping things, just for allaying the perils of the seasons and for the enjoyment of seclusion. Let the provision of medicines and necessities for the treatment of sickness that I have allowed you be just for warding off feelings of sickness that have arisen, and for the maintenance of health.⁹²⁴

23. ‘It may be, Cunda, that wanderers of other sects might say: “The ascetics who follow the Sakyan are addicted to a life of devotion to pleasure.”⁹²⁵ If so, they should be asked: “What kind of a life of devotion to pleasure, friend? For such a life can take many different forms.” There are, Cunda, four kinds of life devoted to pleasure which are low, vulgar, worldly, ignoble and not conducive to welfare,⁹²⁶ not leading to disenchantment, to dispassion, to cessation, to tranquillity, to realisation, to enlightenment, to Nibbana. What are they? Firstly, a foolish person⁹²⁷ takes pleasure and delight in killing living beings. Secondly, [131] someone takes pleasure and delight in taking that which is not given. Thirdly, someone takes pleasure and delight in telling lies. Fourthly, someone gives himself up to the indulgence in and enjoyment of the pleasures of the five senses. These are the four kinds of life devoted to pleasure which are low, vulgar,... not leading to disenchantment, ... to enlightenment, to Nibbāna.

24. ‘And it may be that those of other sects might say: “Are the followers of the Sakyan given to these four forms of pleasure-seeking?” They should be told: “No!” for they would not be speaking correctly about you, they would be slandering you with false and untrue statements.

‘There are, Cunda, these four kinds of life devoted to pleasure which are entirely conducive⁹²⁸ to disenchantment, to dispassion, to cessation, to tranquillity, to realisation, to enlightenment, to Nibbāna. What are they? Firstly, a monk, detached from all sense-desires ⁹²⁹ detached from unwholesome mental states, enters and remains in the first jhāna, which is with thinking and pondering, born of detachment, filled with delight and happiness. And with the subsiding of thinking and pondering, by gaining inner tranquillity and oneness of mind, he enters and remains in the second jhāna, which is without thinking and pondering, born of concentration, filled with delight and happiness. Again, with the fading of delight, remaining imperturbable, mindful and clearly aware, he experiences in himself that joy of which the Noble Ones say: “Happy is he who dwells with equanimity and mindfulness”, he enters and remains in the third jhāna. Again, having given up pleasure [132] and pain, and with the disappearance of former gladness and sadness, he enters and remains in the fourth jhāna, which is beyond pleasure and pain, and purified by equanimity and mindfulness.

‘These are the four kinds of life devoted to pleasure which are entirely conducive to disenchantment, to dispassion, to cessation, to tranquillity, to realisation, to enlightenment, to Nibbāna. So if wanderers from other sects should say that the followers of the Sakyan are addicted to these four forms of pleasure-seeking, they should be told: “Yes”, for they would be speaking correctly about you, they would not be slandering you with false or untrue statements.

25. ‘Then such wanderers might ask: “Well then, those who are given to these four forms of pleasure-seeking - how many fruits, how many benefits can they expect?” And you should reply: “They can expect four fruits, four benefits. What are they? The first is when a monk by the destruction of three fetters has become a Stream-Winner, no more subject to rebirth in lower worlds, firmly established, destined for full enlightenment; the second is when a monk by the complete destruction of three fetters and the reduction of greed, hatred and delusion, has become a Once-Returner, and having returned once more to this world, will put an end to suffering; the third is when a monk, by the complete destruction of the five lower fetters, has been spontaneously reborn, and

there will reach Nibbāna without returning from that world. The fourth is when a monk, by the destruction of the corruptions in this very life has, by his own knowledge and realisation, attained to Arahantship, to the deliverance of heart and through wisdom. Such are the four fruits and the four benefits that one given to these four forms of pleasure-seeking can expect.”

26. ‘Then such wanderers [133] might say: “The doctrines of the Sakyan’s followers are not well-founded.” They should be told: “Friend, the Lord who knows and sees has taught and proclaimed to his disciples principles which are not to be transgressed as long as life shall last. Just like a locking-post⁹³⁰ or an iron post which is deep-based, well-planted and unshakeable, immovable are these doctrines he has taught. And any monk who is an Arahant, whose corruptions are destroyed, who has lived the life, done what was to be done, laid down the burden, gained the true goal, who has completely destroyed the fetter of becoming, and is liberated by supreme insight, is incapable of doing nine things: (1) He is incapable of deliberately taking the life of a living being; (2) he is incapable of taking what is not given so as to constitute theft; (3) he is incapable of sexual intercourse; (4) he is incapable of telling a deliberate lie; (5) he is incapable of storing up goods for sensual indulgence as he did formerly in the household life; (6) he is incapable of acting wrongly through attachment; (7) he is incapable of acting wrongly through hatred; (8) he is incapable of acting wrongly through folly; (9) he is incapable of acting wrongly through fear. These are the nine things which an Arahant, whose corruptions are destroyed, cannot do...”[134]

27. ‘Or such wanderers might say: “As regards past times, the ascetic Gotama displays boundless knowledge and insight, but not about the future, as to what it will be and how it will be.” That would be to suppose that knowledge and insight about one thing are to be produced by knowledge and insight about something else, as fools imagine. As regards the past, the Tathāgata has knowledge of past lives. He can remember as far back as he wishes. As for the future, this knowledge, born of enlightenment, arises in him: “This is the last birth, there will be no more becoming.”

28. ‘If “the past” refers to what is not factual, to fables,⁹³¹ to what is not of advantage, the Tathāgata makes no reply. If it refers to what is factual, not fabulous, but which is not of advantage, the

Tathāgata makes no reply. But if “the past” refers to what is factual, not fabulous, and which is of advantage, then the Tathāgata knows the right time to reply. The same applies to the future and the present. [135] Therefore, Cunda, the Tathāgata is called the one who declares the time, the fact, the advantage, the Dhamma and the discipline. That is why he is called Tathāgata.⁹³²

29. ‘Cunda, whatever in this world with its devas and maras and Brahmās, with its ascetics and Brahmins, its princes and people, is seen by people, heard, sensed,⁹³³ cognised, whatever was ever achieved, sought after or mentally pondered upon — all that has been fully understood by the Tathāgata. That is why he is called Tathāgata. Between the night in which the Tathāgata gains supreme enlightenment, Cunda, and the night in which he attains the Nibbāna-element without remainder,⁹³⁴ whatever he proclaims, says or explains is so and not otherwise. That is why he is called Tathāgata. And of this world with its devas and māras and Brahmās, with its ascetics and Brahmins, its princes and people, the Tathāgata is the unvanquished conqueror, the seer and ruler of all. That is why he is called Tathāgata.

30. ‘Or such wanderers might say: “Does the Tathāgata exist after death?”⁹³⁵ “Is that true, and any other view foolish?” They should be told: “Friend, this has not been revealed by the [136] Lord.” ... “Does the Tathagata not exist after death?” ... “Does he both exist and not exist after death?” ... “Does he neither exist nor not exist after death?” They should be told: “Friend, this has not been revealed by the Lord.”

31. ‘Then they may say: “Why has the ascetic Gotama not revealed this?” They should be told: “Friend, this is not conducive to welfare or to the Dhamma, or to the higher holy life, or to disenchantment, dispassion, cessation, tranquillity, realisation, enlightenment, Nibbāna. That is why the Lord has not revealed it.”

32. ‘Or they may say: “Well, friend, what has the ascetic Gotama revealed?” They should be told: ““This is suffering’ has been declared by the Lord; ‘This is the arising of suffering’... ‘This is the

cessation of suffering'...'This is the path leading to the cessation of suffering' has been declared by the Lord." [137]

33. 'Then they may say: "Why has this been declared by the ascetic Gotama?" They should be told: "Friend, this is conducive to welfare, to Dhamma, to the higher holy life, to perfect disenchantment,⁹³⁶ to dispassion, to cessation, to tranquillity, to realisation, to enlightenment, to Nibbāna. That is why the Lord has revealed it."

34. 'Cunda, those bases of speculation about the beginnings of things which I have explained to you as they should be explained, should I now explain to you as they should not be explained?⁹³⁷ And likewise about the future? What are the speculations about the past... ? There are ascetics and Brahmins who say and believe: "The self and the world are eternal. This is true and any other view is erroneous." "The self and the world are not eternal." ... "The self and the world are both eternal and not eternal." ... "The self and the world are neither eternal nor not eternal." ... "The self and the world are self-created." ... "They are created by another." ... "They are both self-created and created by another."...[138] "They are neither self-created nor created by another, but have arisen by chance." And similarly with regard to pleasure and pain.

35. — 36. 'Now, Cunda, I go to those ascetics and Brahmins who hold any of these views and if, being asked, they confirm that they do hold such views, I do not admit their claims. Why not? Because, Cunda, different beings hold different opinions on such matters. Nor do I consider such theories equal to my own, still less superior. I am their superior in regard to the higher exposition. [139] As for those bases of speculation about the beginning of things which I have explained to you as they should be explained, why should I now explain them to you as they should not be explained?

37. 'And what about those speculators about the future? There are some ascetics and Brahmins who say: "The self after death is material and healthy"; "...immaterial"; "...both"; "... neither"; [140] "The

self is conscious after death”; “ ... unconscious”; “... both”; “...neither”; “The self perishes, is destroyed, ceases to be after death. This is true and any other view is erroneous.”

38. — 39. ‘Now, Cunda, I go to those ascetics and Brahmins who hold any of these views and if, being asked, they confirm that they do hold such views, I do not admit their claims. Why not? Because, Cunda, different beings hold different opinions on such matters. Nor do I consider such theories equal to my own, still less superior. I am their superior in regard to the higher exposition. As for those bases of speculation about the future which I have explained to you as [141] they should be explained, why should I now explain them to you as they should not be explained?’

40. ‘And, Cunda, for the destruction of all such views about the past and the future, for transcending them, I have taught and laid down the four foundations of mindfulness. What are the four? Here, Cunda, a monk dwells contemplating body as body, ardent, clearly aware and mindful, having put aside hankering and fretting for the world. He dwells contemplating feelings as feelings,... mind as mind...; he dwells contemplating mind-objects as mind-objects, ardent, clearly aware and mindful, having put aside hankering and fretting for the world. That is how, Cunda, for the destruction of such views about the past and the future, and for transcending them, I have taught and laid down the four foundations of mindfulness.’

41. During this time the Venerable Upavāna⁹³⁸ was standing behind the Lord, fanning him. And he said: ‘It is wonderful, Lord, it is marvellous! Lord, this exposition of Dhamma is delightful — highly delightful! Lord, what is the name of this discourse?’ ‘Well, Upavāna, you can remember it as “The Delightful Discourse.”’

Thus the Lord spoke, and the Venerable Upavāna rejoiced and was delighted with his words.

⁹³⁸ Described by RD as a technical college. Crafts were taught there.

899 The name means ‘Archer’.

900 For the Nigantha Nātaputta see n.114. This raises a chronological problem, as the Jain leader is generally believed to have died after the Buddha, A.L. Basham (as n.66) thinks Makkhali Gosāla may be meant here.

901 Paṭisaraṇaṃ ‘a resort’.

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903 The words here are tassa te āvuso lābhā, tassa te suladdhaṃ ‘this, friend, is your gain (lābhā), this for you is well-gained (su-laddhaṃ)’, i.e. a good opportunity, glossed by DA as ‘human birth’.

904 Apuññaṃ.

905 ,

906 As at 902 — 3 but alābhā ‘non-gain’ and dulladdhaṃ ‘ill-gained’.

907 Here the words are alābhā, dulladdhaṃ as in nn.905 — 6, but a different translation seemed appropriate. It seemed impossible to preserve the parallelism.

908 Lābhā, suladdhaṃ: as at nn.902 — 3.

909 Āvikataṃ (not in PED).

910 Sappaṭihīrakata: ‘well-founded’ (PED, where RD’s curious rendering ‘made a thing of saving grace’ is quoted without comment).

911 Antaradhānam: ‘disappearance’, perhaps a deliberately neutral term to cover both the parinibbāna of a Tathagata and the death of an ordinary teacher.

912 Brahmācariyā (n.20).

913 Yoga-kkhemā: ‘Arahantship’. Note that yoga in early Buddhist terminology generally has the negative meaning of ‘bondage’, specifically as a synonym for the āsavas . Its positive religious connotations developed gradually, both within and without Buddhism. See DN 33.1.11 (32).

914 RD has accidentally translated ‘made perfect’ here, instead of the opposite!

915 Kāma-bhogino: ‘enjoying sense-pleasures’. RD translates ‘who are wealthy’ and quotes DA as saying ‘wealthy converts’. DA actually has gihi-sotāpannā which means ‘householder-Stream-Winners’ - i.e. not necessarily wealthy, but much more than mere ‘converts’.

916 The second of Gotama’s early teachers before he went off on his own to seek enlightenment. See MN 26, 36, etc.

917 Anattha-samhitam: as at DN 9.28, where I have rendered it ‘not conducive to the purpose.’

918 Some modern writers who have attempted to read their own ideas into Buddhism should take note!

919 This invitation to ‘recite’ may have inspired Suttas 33, 34! The groups which follow as at n.858.

920 Sādhū: which in some cases approximates in meaning to ‘Amen’.

921 RD has here: ‘A new doctrine, Cunda, do I teach...’ But there is nothing new in what follows, which is merely the standard statement concerning the requisites, explained in relation to this life and the next. The correct reading is not *Navam* ‘new’ but *na vo* ‘not to you’: confusion arose because the negative was not understood (another wrong reading is *namo*, which is also derived from *na vo*). The solution is found in the parallel with the second sentence: in both cases we have *na ... yeva* ‘not merely’, which makes perfect sense. DA, indeed, has *na vo*.

922 *Hiri-kopīna-paticchādanattham*: a regular part of the formula accidentally omitted by RD. Nāṇamoli has at MN 2.12 for *hiri-kopīna* ‘that which disturbs conscience.’

923 Of hunger (DA).

924 For further details see VM 1.85ff.

925 This recalls the accusation made against Gotama by his five companions when he abandoned self-mortification.

926 This is yet another rendering of *anatta-saṃhita*: cf. n.917.

927 *Bālo*. This word is not used in connection with the other three categories, no doubt to show that ‘taking pleasure in killing’ is particularly foolish and reprehensible.

928 Ekanta-nibbidāya ... The intensifier ekanta, added to the usual formula, makes it more emphatic.

929 As DN 17.2.3, etc.

930 Inda-khīlo: explained by Ñāṇamoli, Minor Readings and Illustrator (PTS 1960), p. 203 (commentary to Khuddaka-Pāṭha): ‘the post made of heart-wood hammered in after digging out the earth to [a depth of] eight or ten hands in the middle of the threshold [of a city gateway], its purpose being to hold fast the [double] gates of a city.’

931 Atacchaṃ (= a-tath-yaṃ): ‘not true’.

932 The various meanings of Tathāgata are quoted in translation from DA by BB (see n.11).

933 Mutāṃ: ‘sensed’ is used for the three senses of smelling, tasting and touching.

934 Cf. n.405.

935 See DN 1.2.27ff.

936 As n.928.

937 These are some of the speculations dealt with in DN 1.

938 Cf. DN 16.504..

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