

18

(Anuruddhā) Upakkilesa Sutta

The Discourse on Mental Impurities (to Anuruddha and Others) | M 128/3:152-162

Theme: Spiritual friendship and mental development

Translated by Piya Tan ©2003

1 The Kosambī incident

The (Anuruddhā)¹ Upakkilesa Sutta is a remarkable discourse on the Buddha's humanity [§§2-10] and the spiritual friendship amongst the saints [§§11-14]. It is also an important document on the Bodhi-sattva's spiritual struggle before gaining awakening [§§15-30]. At the end of the sutta [§§31-32], it is clearly evident that Anuruddha attained mental dhyana (*jhāna*) and then won awakening.

The (Anuruddha) Upakkilesa Sutta is one of the texts recording the cycle of events and teachings connected with the Kosambī incident. These events occurred in the tenth year of the Buddha's ministry, when he spent his rains residence in the Pārileyya forest (BA 3). The Pali texts of the Kosambī cycle are as follows:

Mahā,vagga 10	(V 1:337-360);
Cūḷa Go,siṅga Sutta	(M 31/1:205-211); ²
Kosambīya Sutta	(M 48/1:320-325);
(Anuruddhā) Upakkilesa Sutta	(M 128/3:152-162); and
Pārileyya Sutta	(S 22.81/3:94-99).

The most comprehensive records of the Kosambī incident are found in **the Mahā,vagga 10** of the Vinaya (V 1:337-360). The Mahāvagga text gives the fullest account of quarrel at Kosambī and how such disorder should be dealt with (that is, the manner of communal reconciliation and the need for harmony). The Sutta texts, on the other hand, while echoing only selected episodes from the Mahāvagga account, give expositions of the Dharma not found in the Mahāvagga account.

All these early accounts characteristically present the Buddha as a human teacher of great compassion and wisdom dealing with human weaknesses and replacing them with spiritual strength and liberation. The overall story is like this: a group of monks in Kosambī are divided by an ugly quarrel over a small incident; the Buddha tries to reconcile them thrice but fails; the Buddha then goes on solitary rains residence so that the monks could sort the problem out themselves; the Kosambī laity, disapproving of the shameless monks, withheld their support, and the monks are brought back to their senses.

The Buddha, en route to the Pārileyya forest for his retreat, meets Bhagu, Anuruddha, Nandiya and Kimbila (see below for each) and instructs them. During the retreat itself, the Buddha is looked after by an elephant and a monkey. At the end of the retreat, Ānanda and 500 monks meet the Buddha in the Pārileyya forest (S 22.81).³ On his return to Kosambī, the monks have learned their lesson after a most uncomfortable rains residence, and are reconciled. The concordance table below shows how the various texts are related.

2 Sutta summary and significance

The (Anuruddhā) Upakkilesa Sutta opens with the quarrel amongst the monks of Kosambī [§§1-2]. The Buddha is informed of the strife and he admonishes the monks but fails to quell it [§§3-4]. The Buddha prepares to leave for a solitary retreat [§5] and utters some stanzas reflective of the occasion [§6]. He reaches Bālaka,loṇa,kāra,gāma and there admonishes Bhagu [§7]. Then he goes on to Pācīna,vaṃsa,dāya where he meets Anuruddha, Nandiya and Kimbila, and asks after their welfare [§§8-9]. They speak of their spiritual friendship [§§10-13]. Here, Anuruddha makes two remarkable statements: "It seems, bhante, that we are of different bodies but of one mind!" [§12.1] and another statement showing that they are

¹ On the use of *Anuruddhā* as pl, see §9n & also V 1:351.

² **Cūḷa Gosiṅga S** (M 31) is listed here because it contains very similar passages as those of Upakkilesa S. From the events of these suttas, it is clear that Upakkilesa S recounts the struggle of Anuruddha, Nandiya and Kimbila for spiritual awakening, while in Cūḷa Gosiṅga S, they are arhats. See (5) here.

³ See **Pārileyya S** (S 22.87/3:94-99) = SD 6.1.

observing the rule of “noble silence,” yet maintaining fellowship .14]. The discussion then goes on to the subject of meditation progress, on why Anuruddha is unable to maintain his perception of light and vision of form, and beyond [§15]. In answer, the Buddha speaks of how he himself has as a bodhisattva encountered various mental impurities [§§16-26], how he abandoned them [§27], then gained concentration [§§28-31] and finally liberation [§32].

The uniqueness of the Upakkilesa Sutta is its special treatment of “the divine eye” (*dibba, cakḅhu*) in terms of meditation and the quest of spiritual awakening [§§15-31]. Sections 8-14 of the Upakkilesa Sutta are identical to those in **the Vinaya** account (V 1:350-352). The initial half of **the Gosīṅga Sutta** (M 31)⁴ is almost identical to that of the Upakkilesa Sutta (M 128),⁵ except for the stanzas [§6].

It is, however, clear from the Upakkilesa Sutta, which records how the three monks together strive for liberation, that it is set *before* the Cūḷa Gosīṅga Sutta, where *all* these three monks have attained arhat-hood. As such, the Cūḷa Gosīṅga Sutta can be treated as a sequel to the Upakkilesa Sutta, together giving an account of how the three monks win final awakening. The identical earlier halves of the two suttas show their connection here.

3 Upakkilesa

The title term *upakkilesa* is usually translated as “mental impurity” or “mental imperfection” (the word “defilement,” being reserved for *kilesa*). The Upakkilesa Sutta lists 11 mental impurities [§§16-26]:⁶

- | | |
|--------------------------------|---|
| (1) spiritual doubt | (<i>vicikicchā</i>); |
| (2) inattention | (<i>amanisākara</i>); |
| (3) sloth-and-torpor | (<i>thīna, middha</i>); |
| (4) fear | (<i>chambhitatta</i>); |
| (5) excitement | (<i>ubbilla</i>); |
| (6) inertia or inaction | (<i>duṭṭhulla</i>); |
| (7) excessive effort | (<i>accāraddha, viriya</i>); |
| (8) weak effort | (<i>atīlīna, viriya</i>); |
| (9) longing | (<i>abhiḅappā</i>); |
| (10) perception of diversity | (<i>nānatta saññā</i>); |
| (11) excessive gazing at forms | (<i>atinijjhāyitattaṃ...rūpānaṃ</i>). |

Apparently, these 11 mental impurities are an early listing of **the 5 mental hindrances** (*pañca, nīvaraṇā*)⁷ and the 11 can be subsumed into the list of **the 5 hindrances** as follows:

- | | | |
|---------------------------------------|---|---|
| (1) Sensual lust | = | (5) excitement, ⁸ (9) longing, (11) excessive gazing at forms; |
| (2) Ill will | = | (6) inertia or inaction; |
| (3) Sloth-and-torpor | = | (2) inattention, (3) sloth-and-torpor; |
| (4) Restlessness & remorse | = | (4) fear, (5) excitement, (7) excessive effort, (8) weak effort; |
| (5) Doubt | = | (1) doubt, (10) perception of diversity. |

In the Commentaries, the term *upakkilesa* is usually glossed as “the five mental hindrances” (*pañca, nīvaraṇāni*) (eg DA 3:881; SA 3:201; AA 2:322).⁹

4 Bhagu

Bhagu Thera comes from a Sakya family and renounces the world along with Anuruddha and Kimbila, dwelling together near the village of Bālaka, loṅa, kāra, gāma. One day, as he is leaving his cell to

⁴ M 31.1-10/1:205-207.

⁵ M 128.1-5, 7-14/3:152-157.

⁶ For another ancient list, that of the 18 mental impurities (*upakkilesa*), see **Dhamma Dāyāda S** (M 3.8-15/1:15 f) & **SD 2.18 Intro (3)**, & **Vatthūpama S** (M 7.3/1:36 f) = SD 28.12.

⁷ The 5 mental hindrances, see **Listening beyond the ear** = SD 3.2.5 & **(Nīvaraṇa) Saṅgārava S** (S 46.55/5:121-126) = SD 3.12.

⁸ “Excitement” (*ubbilla*) probably overlaps both sensual lust, and restless and worry.

⁹ For other meanings of *upakkilesa*, see BDict: upakkilesa.

drive away his drowsiness, he falls on the terrace, and is then spurred on to gain liberation there and then. In due course, he wins arhathood.

Later the Buddha visits and praises him on his solitude.¹⁰ It is on this occasion that the Buddha, after his meal, discourses to Bhagu, continuing throughout the three watches of the night, that is, from dusk till dawn the next day.¹¹ The next morning, Bhagu accompanies the Buddha on his almsround, and then turns back when the Buddha proceeds to Pācīna,vaṃsa,dāya to see Anuruddha, Nandiya and Kimbila (SA 2:304). Bhagu is mentioned in a number of places.¹² He is probably the Jāti,pupphiya of **the Apadāna** (Ap 2:405 f).¹³

5 Anuruddha

5.1 Anuruddha, one of the most eminent early disciples, was the son of the Sākya, Amit'odana (a brother of Suddhōdana), and the brother of Mahā,nāma,¹⁴ and as such was the Buddha's first cousin. When the male members of other Sākya families had joined the order, Mahānāma was sad that none from his own had gone forth. As such, he proposed that either he himself or his brother Anuruddha should renounce the world. Anuruddha was reluctant at first, for he had lived a very delicate and luxurious life, staying in a different dwelling for each season, surrounded by dancers and performers.

However, on hearing from Mahānāma of the endless rounds of household cares, Anuruddha later agreed to go forth. His mother, however, only consented after his cousin Bhaddiya went with him. They went with Ānanda, Bhagu, Kimbila, Deva,datta, and their barber, Upāli, to see the Blessed One at the Anupiya mango grove,¹⁵ where they were ordained.¹⁶ Before the rains residence was over, Anuruddha had won the "divine eye" or clairvoyance (*dibba,cakkhu*), for which he was declared to be foremost amongst the monks (A 1:23).

5.2 The (Arahatta) Anuruddha Sutta (A 3.128) records Anuruddha's visiting Sāriputta and how the latter points out Anuruddha's conceit, arrogance and worry (and overcoming these defilements he finally becomes an arhat).¹⁷ In due course, Sāriputta gives Anuruddha his meditation object, the thoughts of a great man (*mahā,purisa.vitakka*).¹⁸ Anuruddha then heads for Pācīna,vaṃsa,dāya in the Ceṭī country, to practise this meditation.

After he has mastered the first seven of them, the Buddha visits him (in a holographic form, Tha 901) and teaches him the eighth. Thereupon Anuruddha develops insight and realizes arhathood in the highest grade. The eight thoughts of a great man are as follows:

- | | |
|--|------------------------------------|
| (1) This Dharma is for one with <u>few wishes</u> , | not for one with many wishes. |
| (2) This Dharma is for the <u>contented</u> , | not for the discontented. |
| (3) This Dharma is for one in <u>solitude</u> [for the reclusive], | not for one who loves socializing. |
| (4) This Dharma is for one who puts forth <u>effort</u> [the energetic], | not for the indolent [the lazy]. |
| (5) This Dharma is for one established in <u>mindfulness</u> , | not for one of confused mind. |
| (6) This Dharma is for one in <u>samadhi</u> [mental concentration], | not for one without samadhi. |
| (7) This Dharma is for the <u>wise</u> , | not for the unwise. |

¹⁰ Tha 271-274; ThaA 2:112; cf V 1:350, 2:182; M 3:155; DhA 1:56, 133; J 1:140, 3:489; Miln 107.

¹¹ SA 2:304. DPPN says that this discourse is referred to as **Kilesiya S** or **Saṅkilesiya S** (MA 2:153), and that it has not been traced. The Be text, however, reads this as **Upakkilesa Sutta** (M:Be 2:60).

¹² V 2:182, J 1:140, 3:489, Miln 107, DhA 1:56, 133.

¹³ The DPPN however says that he is probably not the Bhagu staying with Jāti,pupphiya at the Kukkuṭ'ārāma near Pāṭaliputta mentioned in **Mahā Vagga 8** (V 1:300). See *Thīna,middha* = SD 32.6 (3.3.3).

¹⁴ On Mahānāma, see **Cūḷa Dukkha-k,khandha S** (M 14/1:91-95), see SD 4.7, & (**Mahānāma**) **Roga S** (S 55.-54/4:408-410), see SD 4.10.

¹⁵ Located outside Anupiya (or Anupiyā), east of Kapila,vatthu in Malla country (DA 3:816; AA 1:191, 194; UA 161; cf AA 1:274; J 1:65, 140; DhA 1:133; BA 284; ApA 70; ThaA 1:43, 2:62, 3:52, 65).

¹⁶ V 2:180-183; AA 1:191; DhA 1:133, 4:127; Mvst 3:177-182.

¹⁷ A 3.128/1:281 f = SD 19.4.

¹⁸ (**Mahā,purisa,vitakka**) **Anuruddha S** (A 8.30/4:228-235; AA 1:191 f) = SD 19.5.

- (8) This Dharma is for one who rejoices in the non-proliferation of the mind, who delights in the non-proliferation of the mind,

not for one who rejoices in mental proliferation, who delights in mental proliferation.

(A 8.30.1-3/4:228 f = SD 19.5)

5.3 When the Buddha fails to reconcile the quarrelsome monks of Kosambī, he spends the rains residence all alone in **the Pāṛileyya forest**. On the way there, he stops at Pācīna,vaṁsa,dāya where Anuruddha, Nandiya and Kimbila dwell.

The (Anuruddha) Upakkilesa Sutta (M 128), on the joy of fellowship and the perfection of the divine eye, is given to Anuruddha, Nandiya and Kimbila. At the end of the sutta, however, we are told that Anuruddha is pleased to have heard it, but no mention is made of the other two.¹⁹

5.4 Again in **the Nalakapāna Sutta** (M 68),²⁰ although there are other eminent monks present, it is to Anuruddha that the Buddha addresses his questions and it is Anuruddha who answers on behalf of them all.

The Cūla Gosīṅga Sutta (M 31)²¹ records the fellowship and spiritual awakening of the three friends Anuruddha, Nandiya and Kimbila. **The Mahā Gosīṅga Sutta**²² also mentions Anuruddha along with other eminent monks discussing what kind of monk would illuminate the Gosīṅga forest, that is, what kind of monk is the ideal practitioner.

5.5 Anuruddha was present at **the Buddha's parinirvana** at Kusinārā. He was aware of the Buddha's final mental process and the exact moment of his passing. The verse he uttered on that occasion was thoughtful and calm, in contrast, for example, with Ananda's involved remarks (D 2:156 f). Anuruddha was foremost in consoling the monks there and admonishing them as to their future course of action.

It was Anuruddha again that the Mallas of Kusinārā consulted regarding the Buddha's last rites (D 2:160 f). Later, at the First Council, he was entrusted with the custody of **the Anguttara Nikāya** (DA 1:16).

5.6 Anuruddha appears in the Suttas as an affectionate and loyal comrade of his fellow monks, loving and respecting the Buddha, who returns his love. In the assembly of monks, he often stood near the Buddha (B 1.60).

Anuruddha's verses are found in **the Thera,gāthā** (Tha 892-919). In one of his verses (Tha 904), he says that for the last fifty-five years of his life, he did not lie down on a bed (*nesajjika*, that is, he used a sitting position for resting). For twenty-five years of that period, he was without torpor (Tha 904), which the Commentary explains as that he went without sleep (*niddā pariccattā*) during that period, and that during the last 30 years he slept only during the last watch of the night (ie from 2.00-4.00 am).²³

5.7 The Vinaya records Anuruddha as the occasion for the proclamation of **Pācittiya 6**, which forbids a monk from lying down in a sleeping-place with a woman. While on his journey to Sāvattihī, Anuruddha stops for the night in a rest-house run by a beautiful woman. When the room became crowded, the woman, who took to liking him, offered a couch in separate quarters. ‘

She confesses her liking for Anuruddha, who silently keeps his restraint. The woman, realizing that he is a morally virtuous monk, then apologizes. Anuruddha admonishes her with Dharma, and she goes for refuge.

¹⁹ M 128/3:152-162 = SD 5.18.

²⁰ M 68/1:462-468.

²¹ M 31/1:205-211.

²² M 32/1:212-219.

²³ ThaA 3:70. Dīgha Comy however gives it as “50 years” (*paññāsa vassāni*), and lists other monks who are similarly said not to have used a bed are Sāriputta (30 years), Mahā Moggallāna (30 years), Mahā Kassapa (20 years), Bhaddiya (30 years), Soṇa (80 years). Raṭṭha,pāla (20 years), Ānanda (50 years), Rāhula (20 years), Bākula (80 years) and Nālaka throughout his monastic life, ie until his parinirvana (DA 3:76).

On meeting the Buddha, Anuruddha informs the Buddha of this incident, but the more modest monks criticized him. This led the Buddha to promulgate the rule.²⁴ It is likely that this event occurred soon after his ordination but before his attaining of arhathood.²⁵

5.8 The Nikāyas mention an occasion when **Jālinī**, a Tāvatiṃsa deity, who had been his wife in a previous birth, seeing him aged and gray with meditation, offers him the joys of heaven, but he tells her he has no need of such things, having attained to freedom from rebirth.²⁶

He passes away in the shade of a bamboo thicket at Veluva, gāma in the Vajjī country (Tha 919). He is 150 at the time of his death (DA 2:413).

6 Nandiya

Six friends (excluding Nandiya), with Upāli the barber, are mentioned in **the Vinaya** (V 2:182). Nandiya and Kimbila were Anuruddha's friends and constant companions. The three are often mentioned together (such as in **the Cūḷa Go,siṅga Sutta**, M 31/1:205), which although set in the Gosiṅga Wood, is similar to the Mahāvagga passage (V 1:350-352). This Vinaya passage is a good example of spiritual friendship: there Anuruddha makes his famous statement to the Buddha,

What now, bhante, if I, having surrendered my own mind, were to live only according to the mind of these venerable ones? So I, bhante, having surrendered my own mind, am living only according to the mind of these venerable ones. Bhante, we have different bodies, but surely only one mind.
(V 1:351 = M 128.12a/3:156)

Nandiya belonged to a Sākya family of Kapilavatthu, and was so named because his birth brought great joy (*nanda*) to the family. He renounced the world together with Anuruddha, Kimbila and other Sākyas, and they soon attained arhathood. After that he dwelt with Anuruddha and Kimbila in Pācīna, -vaṃsa, dāya (V 1:350 f; M 3:155), where it is said that Māra appeared before him in a terrible form but he was able to rout him (ThaA 86). Later they moved on to Gosiṅga, sāla, vana (M 1:205). Nandiya's verse is found in the Thera, gātha (Tha 25).

7 Kimbila

Kimbila (also called Kimila or Kimmila) was a Sākya of Kapilavatthu who renounced the world with Bhaddiya, Ānanda, Bhagu, Kimbila, and Devadatta at Anupiya Mango Grove shortly after the Buddha's visit.²⁷ It is said that at Anupiya Mango Grove, the Buddha, in order to rouse a sense of urgency in Kimbila, projects the hologram of a beautiful woman in her prime who then rapidly passes through the phases of decay into old age. Kimbila keeps up his friendship with Anuruddha and Nandiya, and they dwell together as monks.

Once, at Veluvana, when the Buddha asks Kimbila about the benefits of the mindfulness of breathing, he is unable to answer even after being questioned thrice. Ānanda then intercedes and suggests that the Buddha should himself answer the question for the benefit of the monks (S 54.10/5:322 f). Kimbila's verses are found in the **Thera, gātha** (Tha 118, 155 f).

²⁴ Pāc 6 = V 4:17-20.

²⁵ Cf I B Horner's n at V:H 2:201 n2.

²⁶ S 1:200; Tha 908. On the deity Jālinī, see SA 1:293; ThaA 3:72.

²⁷ V 2:182; DhA 1:112 f.

The Kosambī Incident: A Concordance of Events Recorded in the Canon

Vinaya (Mahāvagga 10)

(V 1:337-360)

10.1.1-10 Origin of the Kosambī incident.

10.2.1 Dispute reported to the Buddha who admonishes.

10.2.2 Dispute continues; the Buddha admonishes again but fails to quell them.

10.2.3-20 Story of Dīghīti and Dīghāvu.

10.3 The Buddha's stanzas uttered while standing.

Leaves for a solitary retreat.

10.4.1 Bālaka,loṇa,kāra,gāma:

Bhagu

10.4.2-3 Pācīna,vamsa,dāya:

Anuruddha, Nandiya, and Kimbila.²⁸

10.4.4 "Different bodies, one mind" statement.

10.4.5 Dwelling together diligent.

10.4.6 Pārileyya

10.4.7 The elephant episode

10.5.1-2 Kosambī laity boycott the disputing monks.

10.5.3-9 The Buddha admonishes the great disciples.

10.5.4-14 The disputing monks are rehabilitated.

10.6.1-3 The Buddha admonishes Upāli; closes with Upāli's verses.

Kosambīya Sutta

(M 48/1:320-325)

[48.1-5] A certain monk informs the Buddha, who fails to quell them.

[48.6-7] The 6 principles of cordiality.

[48.7-15] The 7 factors for realizing stream-entry.

(Anuruddhā) Upakkilesa Sutta

(M 128/3:152-162)

[128.2-4] **Kosambī.** A certain monk informs the Buddha who fails to quell them.

[128.5] The Buddha's stanzas uttered while standing.

[128.6] Leaves for solitary retreat.

[128.7] Bālaka,loṇa,kāra,gāma.

[128.8-10] Pācīna,vamsa,dāya:

Anuruddha, Nandiya, and Kimbila.

[128.11-12] Principles of cordiality nos 1-3. "Different bodies, one mind" statement.

[128.13-14] Mental impurities.

[128.15-32] Solutions to mental impurities.

Pārileyya Sutta

(S 22.81/3:94-99)

[22.81.1-2] Leaves for solitary retreat.

[22.81.3-4] A certain monk asks Ānanda about the Buddha.

[22.81.5] Pārileyya.

[22.81.6-8] Ānanda & monks visit the Buddha at Pārileyya.

[22.81.9-30] The Buddha teaches them the 37 limbs of awakening & on the destruction of the mental influxes.

²⁸ A similar story of these 3 monks is found in **Cūḷa Gosiṅga S** (M 31), which probably comes after Upakkilesa S. See Intro (1) above.

The Aṅguttara Nikāya contains three suttas—the **Kimbila Suttas 1-3** (A 5.201, 6.40, 7.56)²⁹—recording conversations at Velu,vana or Nicelu,vana between Kimbila and the Buddha where Kimbila asks him the causes of the Dharma ending after the Buddha passes away. From the Commentaries, he is probably another Kimbila, said to be a seth’s son (*setthi,putta*)³⁰ of Kimbilā who joined the Order and won the power of recalling past lives. He recalled how he had been a monk at the time when Kassapa Buddha’s dispensation was declining. Seeing how the Dharma was neglected by its followers, he made a staircase up a cliff and lived there as a recluse. It was this past-life memory that prompted him to ask the question (AA 3:323).

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The Discourse on Mental Impurities (to Anuruddha and others)

M 128/3:152-162

1 Thus have I heard.

At one time the Blessed One was staying in Ghosita’s Park near Kosambī.

Kosambī: the disputing monks

2 Now, at that time, the monks at Kosambī had taken to quarrelling and arguing, drowned in dispute, attacking each other with the weapons of words.³¹

3 Then a certain monk went to the Blessed One, [153] saluted him and stood at one side. Standing thus at one side, he said this to the Blessed One:

“Bhante, the monks here at Kosambī have taken to quarrelling and arguing, drowned in dispute, attacking each other with the weapons of words. It would be good, bhante, if the Blessed One would go to those monks, out of compassion.”

The Blessed One consented with his silence.

4 Then the Blessed One went to those monks and said this to them:

“Enough, bhikshus, let there be no quarrel, no arguing, no strife, no dispute!”³²

When this was said, a certain monk³³ said this to the Blessed One:

“Let it be,³⁴ bhante! Let the Blessed One, the Lord of the Dharma, dwell at ease devoted to the pleasant abiding right here, bhante. We are the ones who will be responsible for this quarrel, arguing, strife and dispute.”

For the second time, the Blessed One said this:

“Enough, bhikshus, let there be no quarrel, no arguing, no strife, no dispute!”

For the second time *he answered in the same way.*

For the third time, the Blessed One said this:

²⁹ A 5.201/3:247, 6.40/3:339 f, 7.56/4:84. See “The Dharma-ending Age” (essay) in SD 1.10(5b).

³⁰ A *setthī*, sometimes tr as banker, guildmaster or treasurer, was a financial entrepreneur. The modern Indian word for it is “seth.”

³¹ The opening setting is identical to **Kosambiya S** (M 48.1-2/1:320). However, Kosambiya S (M 48.6) recounts the Buddha’s admonitions to the monks in greater detail giving the 6 principles of cordiality in full [12]. “Weapons of words,” *mukha,satthi*, lit “swords of the mouth.”

³² The Buddha’s admonition here includes the story of Dīghīti and Dīghāvu (Mahāvagga 10.2.3-10/V 1:342-349). See Intro: “The Kosambī Incident” concordance table.

³³ In **the Vinaya**, this monk is called “the speaker of what is not Dharma” (*adhamma,vādī*, V 1:341). See V:H 4:489 n1.

³⁴ “Let it be!” *āgametu*, 2nd sg (here suggesting ironic respect), usu tr as “Wait! Stay!” *Āgameti* = *tiṭṭha*, “Stop!” (MA 2:281; J 4:258). The whole sentence here is stock (V 1:341, 342, 349; M 3:153 3 refs; DhA 1:55).

“Enough, bhikshus, let there be no quarrel, no arguing, no strife, no dispute!”
For the third time *he answered in the same way.*

The Buddha leaves for solitary retreat

5 Then in the morning, the Blessed One, having dressed himself and taking his robe and bowl, entered Kosambī for alms. Then the Blessed One, having gone for his almsround and finished his meal of almsfood, set his lodging in order, took his bowl and robe and, while standing, uttered these stanzas:³⁵

[154]

- 6.1 When many voices are shouting at once
no one considers himself a fool.
Although the sangha is being split,
no one thinks he is at fault.
- 6.2 They have utterly forgotten wise speech,
speakers of words trapped by words.
They mouth away speaking as they wish,
no one knowing what is leading them on. (U 5.9)
- 6.3 ‘He abused me, he struck me!
He defeated me, he robbed me!’—
In those who harbour such thoughts,
their hatred will never be quelled. (Dh 3 = J 3:212)
- 6.4 ‘He abused me, he struck me!
He defeated me, he robbed me!’—
In those who harbour not such thoughts,
their hatred will be quelled. (Dh 4 = J 3:212)
- 6.5 For never is hate by hate
quelled in this world.
By non-hate is it quelled—
this is the timeless truth. (Dh 5 = J 3:212)
- 6.6 And the others (the foolish) do not recognize
that we have strife here;
yet others (the wise) who recognize this,
for them, the quarrels are quelled. (Dh 6 = J 3:212 = Tha 275)
- 6.7 Breakers of bones, takers of life,
those who steal cattle, horses and wealth,
those pillaging the whole country—

³⁵ **The Vinaya** account mentions that the Buddha uttered these stanzas “in the midst of the Sangha” (*saṅgha, majjhe*, V 1:349, 350). However, from **Pārīleyya S** (S 22.81) we are told that the Buddha leaves for solitary retreat unnoticed (S 22.81.2-4/3:94 f). Moreover, the Buddha utters these stanzas while standing [5, 7a]: when admonishing the monks, the Buddha would usually be seated. Apparently, these verses are a soliloquy. On the other hand, it is possible that these verses (not mentioned in the Pārīleyya S) are uttered *saṅgha, majjhe* before the Buddha leaves unnoticed. At this point, the narrative takes different turns: (1) the immediate events that occur in the monastery are related in **Pārīleyya S** (S 22.81/3:94-99); (2) the account of the Buddha’s journey is given here in Upakkileśa S [5 ff], which is preceded by a brief account of the Buddha’s failed efforts to quell the discord [1-4]. All the stanzas that follow occur at V 1:349 f = M 3:154 = J 3:488.

even they can work together,
why can you not do so, too?

6.8 ³⁶If one finds a sensible companion,
a fellow farer, who abides well and wise,
then, overcoming all dangers, one should
wander with him in joy and mindfulness.

6.9 If one cannot find a sensible companion,
a fellow farer, who abides well and wise,
then, like a king abandoning a conquered kingdom,³⁷
one should wander alone like an elephant in the Mātaṅga forest.³⁸

Bālaka,loṇa,kāra,gāma: Bhagu

7.1 Then the Blessed One, having uttered these verses while standing, went to Bālaka,loṇa,kāra,gāma [Bālaka salt-makers' village].³⁹

7.2 ⁴⁰Now at that time, [155] the venerable Bhagu⁴¹ was residing in Bālaka,loṇa,kāra,gāma. The venerable Bhagu, on seeing the Blessed One coming in the distance, prepared a seat and water for washing the feet. Then the Blessed One sat down on the prepared seat, and while seated, washed his feet.

Then the venerable Bhagu having saluted the Blessed One, sat down at one side. When the venerable Bhagu was seated thus at one side, the Blessed One said this to him:

“I hope you find it bearable, bhikshu. I hope you can keep going, I hope you have no trouble with almsfood.”

“It is bearable, Blessed One; I can keep going, Blessed One; I have no trouble with almsfood, bhante.”

7.3 Then the Blessed One having instructed, inspired, roused and gladdened the venerable Bhagu with a Dharma talk,⁴² rose from his seat and left, heading towards Pācīna,vaṁsa(mīga)dāya [the Eastern Bamboo (Deer) Park].⁴³

³⁶ The foll 2 stanzas are at V 1:350; M 3:154; Dh 328 f; J 3:488; DhA 1:52. In **Khagga,visāṇa S** (Sn 45 f), the refrain *eko care Mātaṅ'araññe va nāgo* (“one should wander alone like an elephant in the Mataṅga forest”) is replaced by *eko care khagga,visāṇa.kappo*, “one should wander alone like a rhinoceros.” It is likely that the elephant simile is older than the rhinoceros simile. On the tr of *Mataṅ'araññe*, see Dh:CP 349 (n on Dh 329).

³⁷ Comy (M 4:206) & **Jātaka** (J 3:489) allude to Mahā Janaka, the king of Mithilā (J 539) and to Arindama, the king of Benares (J 1:41).

³⁸ **Mātaṅga** is the name of a bull elephant (MA 4:206). His story is mentioned in Comy on Dh 329-330 (DhA 4:29 f); see DhA 23.7/4:26-31. It is possible that this elephant is Pārileyya himself since they both share the same story of leaving their herd (V 1:352 f = U 4.5; VA 1152; DhA 1.5b/1:59-65, 4:29 f; UA 250). Cf A 4:435.

³⁹ Bālaka,loṇa,kāra,gāma. See **Pārileyya S** (S 22.81/3:94-99) = SD 6.1 Intro (2).

⁴⁰ From here on [7-14], as at **Cūḷa Gosīṅga S** (M 31.1-10/1:205-207). However, the events of Upakkilesa S probably precede the Cūḷa Gosīṅga S. See Intro (1) above.

⁴¹ Bhagu. See Intro (4) above & also **Pārileyya S** (S 22.81/3:94-99) Intro (2).

⁴² *Dhammiyā kathāya sandassetvā samādhapetvā samuttejetvā sampahaṁsetvā*, “...**having instructed** (*sandassetvā*), **inspired** (*samādhapetvā*), **roused** (*samuttejetvā*) and **gladdened** (*sampahaṁsetvā*)...with a Dharma talk.” This action sequence reflects the basic structure of the Buddha’s teaching method: (1) the Dharma is shown; (2) the listener/s are filled with enthusiasm; (3) they are fired with commitment; and (4) filled with joy. Comys (eg DA 1:293; UA 242; cf VA 1:65; MA 2:35) explain that by **instructing**, the Buddha dispels the listener’s delusion; by **inspiring** him, heedlessness is dispelled; by **rousing** him, indolence is dispelled; and by **gladdening**, brings the practice to a conclusion. In short, when we teach Dharma to benefit others, we should do our best to bring instruction, inspiration, motivation and joy to the listener. These 4 qualities are, in fact, the sixth or last of the ideal skills of a Dharma speaker. See SD 11.4 Intro (4) & also L S Cousins, in his review of *The Middle Length Discourses of the*

Pācīna,vaṁsa,dāya: Anuruddha, Nandiya and Kimbila⁴⁴

8 Now at that time, the venerable Anuruddha,⁴⁵ the venerable Nandiya and the venerable Kimbila were staying in Pācīna,vaṁsa,dāya [the eastern bamboo grove].⁴⁶

The park-keeper saw the Blessed One coming from afar. Seeing him, he said this to the Blessed One: “Recluse, do not enter this park. There are three sons of family dwelling here wishing for their own good.⁴⁷ Do not disturb them.”⁴⁸

9 The venerable Anuruddha heard the park-keeper speaking to the Blessed One. Hearing this, he said this to the park-keeper:

“Friend park-keeper, do not obstruct the Blessed One. He is our teacher, the Blessed One, who has come.”

10.1 Then the venerable Anuruddha approached the venerable Nandiya and the venerable Kimbila. Having approached them, he said this to the venerable Nandiya and the venerable Kimbila:

“Come out, bhante! Come out, bhante! Our teacher, the Blessed One, has come!”

Then the venerable Anuruddha, the venerable Nandiya and the venerable Kimbila went out to meet the Blessed One. One took the Blessed One’s bowl and robe, one prepared a seat, one set up water for washing the feet.

10.2 The Blessed One sat down on the prepared seat. Having sat down, he washed his feet. Then the three venerables saluted the Blessed One and sat down at one side.

Sitting thus at one side the Blessed One said this to the venerable Anuruddha:

“I hope you (three) find it bearable, Anuruddhā.⁴⁹ I hope you can keep going, I hope you have no trouble with almsfood.” [156]

“It is bearable, Blessed One. We can keep going, Blessed One. We have no trouble with almsfood, bhante.”

Blending like milk and water

11 “Anuruddhā, I hope that you are all dwelling in concord, in mutual joy, without disputing, mixing like milk and water, looking at each other with kindly eyes.”⁵⁰

“Certainly, bhante, we are all dwelling in concord, in mutual joy, without disputing, mixing like milk and water, looking at each other with kindly eyes.”

“But how, Anuruddhā, are you all dwelling in concord, in mutual joy, without disputing, mixing like milk and water, looking at each other with kindly eyes?”

12.1 ANURUDDHA’S PRACTICE. “Bhante, here I think thus: ‘It is a gain for me! It is a great gain for me, that I am dwelling with such companions in the holy life.’”

Buddha (tr. Ñānamoli) in JBE 4 1997:272, where gives a slightly different listing of the above. See also Kalupahana, *A History of Buddhist Philosophy*, 1992:65-67.

⁴³ Pācīna,vaṁsa(mīga)dāya. See **Pārileyya S** (S 22.81/3:94-99) Intro (2).

⁴⁴ §§8-14 as at V 1:350-352. There are interesting identical and parallel passages with **Cūḷa Gosīṅga S** (M 31.2-19/1:206-209): §§8-15 are almost identical to M 31.3-10. It is clear from the **Upakkilesa S**, which records how the 3 monks strive for liberation, that it is set before the **Cūḷa Gosīṅga S**, where all 3 monks have attained arhathood.

⁴⁵ Anuruddha. See Intro (6) above & also **Pārileyya S** (S 22.81/3:94-99) = SD 6.1 (2).

⁴⁶ On its origin, see AA 4:117; mentioned at M 3:153; A 4:228; Tha 155; DhA 1:56; ThaA 86.

⁴⁷ “Wishing for their own good,” *atta,kāma,rūpā*, ie seeking their own spiritual wellbeing. At M 1:205 = 3:155 = V 1:350 = VvA 11; as *atta,kāma* at A 1:231, 2:236, S 1:75 = 140 = A 2:21 = 4:91, Vv 951

⁴⁸ Clearly here either the park-keeper does not know it is the Buddha, or does not recognize him. On the significance of this, see **Lakkhaṇa S** (D 30) = SD 36.9.

⁴⁹ *Anuruddhā*, 3 voc pl, lit “Anuruddhas” (as in M:H), ie Anuruddha, Nandiya and Kimbila. This is Pali idiom for addressing a group by its leader. I have used the original Pali. Also at **Nalaka,pāna S** (M 68.4a/1:463) = SD 37.4.

⁵⁰ King Pasenadi makes a similar remark to the Buddha in **Dhamma,cetiya S** (M 89.11/2:120 f). This is stock: M 1:206, 398, 3:156; A 1:70, 3:67, 104; S 4:225. The **Parisā S** (A 3.93) uses the rain simile to show how spiritual friendship (defined in the words here) [11] builds up positive qualities in one (A 3.93.5/1:243) = SD 6.12 Intro (3).

⁵¹Bhante, I keep up acts of lovingkindness through deed, both openly and in private, towards these venerables.

Bhante, I keep up acts of lovingkindness through speech, both openly and in private, towards these venerables.

Bhante, I keep up acts of lovingkindness through the mind, both openly and in private, towards these venerables.

Bhante, here I think thus: ‘Why should I not set aside what I wish to do and instead do what these venerables wish to do?’ Then, bhante, I set aside what I wish to do and instead do what these venerables wish to do.⁵²

It seems, bhante, that we are of different bodies but of one mind!”⁵³

12.2 NANDIYA’S PRACTICE. Then the venerable **Nandiya**, too, said this to the Blessed One:

“Bhante, here we, too, think thus: ‘It is a gain for me! It is a great gain for me, that I am dwelling with such companions in the holy life.’

Bhante, we keep up acts of lovingkindness through *deed*, both openly and in private towards these venerables.

Bhante, we keep up acts of lovingkindness through *speech*, both openly and in private towards these venerables.

Bhante, we keep up acts of lovingkindness through *the mind*, both openly and in private towards these venerables.

Here, bhante, we think thus: ‘Why should I not set aside what I wish to do and instead do what these venerables wish to do?’ Then, bhante, we set aside what we wish to do and instead do what these venerables wish to do.

It seems, bhante, that *we are of different bodies but of one mind!*

Bhante, this is how we all dwell in concord, in mutual joy, without disputing, mixing like milk and water, looking at each other with kindly eyes.”

12.3 KIMBILA’S PRACTICE. Then the venerable **Kimbila**, too, said this to the Blessed One:

“Bhante, here we, too, think thus: ‘It is a gain for me! It is a great gain for me, that I am dwelling with such companions in the holy life.’

Bhante, we keep up acts of lovingkindness through *deed*, both openly and in private towards these venerables.

Bhante, we keep up acts of lovingkindness through *speech*, both openly and in private towards these venerables.

Bhante, we keep up acts of lovingkindness through *the mind*, both openly and in private towards these venerables.

Here, bhante, we think thus: ‘Why should I not set aside what I wish to do and instead do what these venerables wish to do?’ Then, bhante, we set aside what we wish to do and instead do what these venerables wish to do.

It seems, bhante, that *we are of different bodies but of one mind!*

Bhante, this is how we all dwell in concord, in mutual joy, without disputing, mixing like milk and water, looking at each other with kindly eyes.

13.1 “Sadhu [Excellent]! Sadhu [Excellent]! Anuruddha! I hope you all dwell diligent, ardent and resolute.” [157]

“Certainly, bhante, we dwell diligent, ardent and resolute.”⁵⁴

⁵¹ The foll 3 verses contain the first 3 of the 6 “principles of cordiality” (*cha dhammā sārāṇīyā*) given in **Kosambiya S** (M 48). The remaining 3 are: (4) sharing of gains with virtuous companions in the holy life; (5) compatible high moral virtues; (6) compatible right view and practice (M 48.6/1:322 f, 2:250; D 3:245; A 3:288 f, 5:89; DhA 294; J 5:382. Cf *sārāṇīyam dhamma, katham suṇāti*, DhA 4:168 & BHS *saṃrañjaṇīyam dharmam samādāya*, Divy 404).

⁵² *So kho aham bhante sakam cittam nikkhipivā imesam y’eva āyasmantaṃ citassa vasena vattāmi.*

⁵³ *Nānā hi kho so bhante kāyā, ekañ ca pana maññe cittan ti.*

Dwelling together diligent

13.2 “But, how, Anuruddhā, do you all **dwelling diligent, ardent and resolute?**”⁵⁵

14.1 “Here, bhante, whichever of us returns first from the almsround in the village, he prepares the seats, sets up water for drinking and for washing, and sets up the refuse bin.

Whichever of us returns last from the almsround in the village, if he wishes, he eats the leftovers.

Or, if he wishes, he would throw them away where there is no greenery or pour them away into water where there is no life. He puts away the seats and the water for drinking and for washing. After washing the refuse bin, he puts it away, and sweeps the refectory.

Whoever notices that the vessels of water for drinking or for washing or for the toilet are low or empty, he sets them up.

14.2 If he is unable to manage them, he would signal another with his hand, and by joining hands, they set them up.

14.3 As such, bhante, *there is no cause for us to break into speech.*⁵⁶

14.4 On every fifth day (of the week),⁵⁷ bhante, we sit together all night⁵⁸ discussing the Dharma.

14.5 This is how, bhante, we dwell diligent, ardent and resolute.”⁵⁹

Light and vision of forms

15 “Sadhu! Sadhu! Anuruddhā! But, Anuruddhā, while you were dwelling thus diligent, ardent and resolute, have you attained **the superhuman state**,⁶⁰ dwelling in the comfort that is the excellence in knowledge and vision worthy of the noble ones?”⁶¹

⁵⁴ From here on, **Cūḷa Gosiṅga S** (M 31.10/1:208) takes a different turn. On spiritual friendship, see S 5:2-30; A 1:14-18; It 10. See **Meghiya S** (A 9.3/4:354-358 ≈ U 4.1/34-37) = SD 34.2 (2.1); also see Piya Tan, *The Buddha and His Disciples*, 2004 ch 5 (on Sāriputta & Moggallāna).

⁵⁵ The following passage is an abridgement of V 1:157 f (**Mahāvagga** 4.1-7) where it is stated that the monks were on good terms with one another but they “neither addressed one another nor conversed” (V 1:157). The Buddha speaks against such unwholesome silence and admonishes the monks to communicate with one another. See **Arāṇa, vibhaṅga S** (M 139) = SD 7.8 Intro (2) (2005).

⁵⁶ Evidently, they dwell together observing the rule of silence, as the Buddha admonishes in **Ariya, riyesanā S** (M 26): “When you gather together, bhikshus, you should either discuss the Dharma or keep noble silence” (M 26.4/1:161). The 2nd jhāna is known as “the noble silence” (*ariya, tuṅhī, bhāva*), explains the **Kolita S** (S 2:273), because within it initial thought and sustained application (thinking and pondering) (*vitakka, vicāra*) cease, and with their cessation, speech cannot occur. In **Kāmabhū S 2** (S 4:293) *vitakka* and *vicāra* are called verbal formation (*vacī, saṅkhāra*), the mental factors responsible for speech. Comy on Ariyapariyesana S says that those who cannot attain *jhāna* are advised to maintain “noble silence” by attending to their basic meditation subject (MA 2:169). See prev n.

⁵⁷ “Every fifth day (of the week),” *pañcāhikam*, ie in addition to the 8th and 14th/15th days, which are the usual days for listening to the Dharma, Nandiya and Kimbila would go to Anuruddha’s residence for Dharma discussion (MA 2:242; KhA 147). In modern terms, this is clearly a Friday (ie once a week). On the full moon and new moon days, the monks recite the Pāṭimokkha (code of monastic rule) and the laity visit the monasteries to listen to the Dharma and to meditate. On the *uposatha* day of the fortnight —ie the 8th (*aṭṭhamī*), the 14th (*cātuddasī*) or 15th (*pañnarāsī*) days, and sometimes incl the 5th day (*pañcamī*)—the laity observe the 8 *uposatha* precepts (V 1:87, 102; M 1:39, 2:74; A 4:248; Sn 401; Vv 37.11; Thī 31; J 4:1, 5:173, 194, 6:232; Cp 1:10:4; Vism 227 f). On *pañcamī, aṭṭhamī, cātuddasī, pañnarāsīnam uposatha, divasā*, see Ujl 192,28. The *pāṭihāriya, pakkha* (“extraordinary half”) is an ancient extra holy day now not observed (AA 2:234; SnA 378; Ujl 2:55; Thī:N 67 f n31). The “eight days” of observance mentioned here probably includes the “extra holy day,” observed during the commentarial times, ie 4 days of observance for each of the 2 fortnights of the moon. See **Mahā Parinibbāna S** (D 16) = SD 9 Intro 7b n on “the monthly 8 observances.”

⁵⁸ “All night” (*sabba, rattim*) could mean right through all the three watches: 1st watch (6-10 pm), the middle watch (10-2 am) and last watch (2-6 am), or they could sleep from 2-4 am. As at V 1:352. This practice is qu as an example of “timely listening Dharma” (*kālena dhamma-s, savanam*) in **Maṅgala S** (KhP 5.9/3* = Sn 265) at KhPA 147 f & SnA 300.

⁵⁹ From here on, V 1:352 takes a different turn. See §7a above.

“Here, bhante, while we were dwelling diligent, ardent and resolute, we perceived both light⁶² and vision of forms.⁶³ But not long afterwards *both* the light and the vision of forms *disappeared*.

And we did not penetrate the sign.”

16.1 “But, Anuruddhā, *you should penetrate that sign*.”⁶⁴

Anuruddhā, before I awakened to the supreme awakening, when I was still a bodhisattva, I too perceived both light and vision of forms. But [158] not long afterwards *both* the light and the vision of forms *disappeared*.

The 11 mental impurities⁶⁵

16.2 (1) Then, Anuruddhā, it occurred to me:

‘What now is the cause, what is the reason, that *the light and the vision of forms* disappeared?’

Then it occurred to me:

‘**Doubt** arose in me, and because of the doubt my concentration fell away.

When my concentration fell away, the light and the vision of forms disappeared.

Now let me act so that doubt would not arise in me again.’

17 Anuruddhā, as I was dwelling diligent, ardent and resolute, I perceived light and vision of forms. But again not long afterwards *both* the light and the vision of forms *disappeared*.

(2) Then, Anuruddhā, it occurred to me:

‘What now is the cause, what is the reason, that the light and the vision of forms disappeared?’

Then it occurred to me:

‘**Inattention** arose in me, and because of inattention my concentration fell away.

When my concentration fell away, the light and the vision of forms disappeared.

Now let me act so that doubt and inattention would not arise in me again.’

18 Anuruddhā, as I was dwelling diligent, ardent and resolute, I perceived light and vision of forms. But again not long afterwards *both* the light and the vision of forms *disappeared*.

(3) Then, Anuruddhā, it occurred to me:

‘What now is the cause, what is the reason, that the light and the vision of forms disappeared?’

Then it occurred to me:

‘**Sloth-and-torpor** arose in me, and because of sloth-and-torpor my concentration fell away.

⁶⁰ “The superhuman state,” *uttari,manussa,dhamma*, While the highest of ordinary human virtues are the 5 precepts, the 10 precepts, the 10 wholesome courses of actions (*kusala.kamma,patha*) (**Sammā Ditṭhi S**, M 9.6/1:47; **Sāleyyaka S**, M 41.12-14/ 1:288), **the virtues of the saints**, called “the superhuman states,” include the dhyanas (*jhāna*), the superknowledges (*abhiññā*), and the paths (*magga*) and fruits (*phala*) (DA 2:388, 3:817; MA 2:21; AA 1:3:412). **The Vinaya** includes the dhyanas in its definition of *uttari,manussa,dhamma* (V 3:92, 4:24).

⁶¹ “The excellence...of the noble ones” (*alam-ariya,nāṇa,dassana,visesa*) is often used in the suttas to refer to the higher degrees of spiritual knowledge characteristic of the saints. In **Mahā Sīhanāda S** (M 12.2/1:68), Comy ad loc says that it means specifically the supramundane path that Sunakkhatta is denying the Buddha (MA 2:21 f).

⁶² Light here refers to the sign (*nimitta*) preceding the arising of dhyana. See foll n.

⁶³ “We perceive both... forms,” *obhāsaṃ c’eva sañjānāma dassanañ ca rūpānaṃ*. Light is perceived before and during dhyana, while vision of forms arises through the divine eye. From here on, the Sutta proceeds differently from **Cūḷa Gosīṅga S** (M 31.10/1:207). Comy glosses “light” (*obhāsa*) as the preliminary light (*parikamm’obhāsa*) [which MT glosses as the light produced by the access into meditation dhyana, adding that one who gains the fourth dhyana develops the light kasiṇā as the preliminary to attaining the divine eye]. The “visions of form” (*dassanaṃ rūpānaṃ*) is the seeing of forms with the divine eye (MA 4:207). Anuruddha was later declared by the Buddha as the foremost of the monks who have the divine eye (A 1:23).

⁶⁴ “**You should penetrate the sign**,” *nimittaṃ paṭivijjhitabbaṃ*. M:ÑB has “You should discover the cause for that...” Here “penetrate” means “acquire,” ie, “you should acquire the sign” in order to overcome various mental obstructions: see Analayo, *Satipaṭṭhāna: The direct path to realization*, 2003:237 n21.

⁶⁵ These 11 mental impurities (*cittassa upakkilesa*) are taught to advanced disciples and meditators, whereas the 16 mental impurities given in **Vatthūpama S** (M 7.3-4/1:36 f) are addressed to the Sangha at large. This explains why they are totally different sets. See Intro (3) above.

When my concentration fell away, the light and the vision of forms disappeared.

Now let me act so that *doubt, inattention and sloth-and-torpor* would not arise in me again.’

19.1 Anuruddhā, as I was dwelling diligent, ardent and resolute, I perceived light and vision of forms. But again not long afterwards *both* the light and the vision of forms *disappeared*.

(4) Then, Anuruddhā, it occurred to me:

‘What now is the cause, what is the reason, that the light and the vision of forms disappeared?’

Then it occurred to me:

‘**Fear**⁶⁶ arose in me, and because of fear my concentration fell away.

When my concentration fell away, the light and the vision of forms disappeared.’

19.2 PARABLE OF THE MURDEROUS JOURNEY. Suppose, Anuruddhā, a person were to set out on a journey and murderers were to leap out from both sides of him—fear [alarm] would then arise in him on that account.⁶⁷

So too *fear* arose in me, and because of fear, my concentration fell away.

When my concentration fell away, the light and the vision of forms disappeared.

‘Now let me [**159**] act so that *doubt, inattention, sloth-and-torpor and fear* would not arise in me again.’

20.1 Anuruddhā, as I was dwelling diligent, ardent and resolute, I perceived light and vision of forms. But again not long afterwards *both* the light and the vision of forms *disappeared*.

(5) Then, Anuruddhā, it occurred to me:

‘What now is the cause, what is the reason, that the light and the vision of forms disappeared?’

Then it occurred to me:

‘**Excitement**⁶⁸ arose in me, and because of excitement my concentration fell away.

When my concentration fell away, the light and the vision of forms disappeared.’

20.2 PARABLE OF THE HIDDEN TREASURE. Suppose, Anuruddhā, a person seeking the access to hidden treasure, were to find the five accesses all at once:⁶⁹ excitement would arise in him on that account.

So too *excitement* arose in me, and because of excitement, my concentration fell away.

When my concentration fell away, the light and the vision of forms disappeared.

‘Now let me act so that *doubt, inattention, sloth-and-torpor, fear and excitement* would not arise in me again.’

21 Anuruddhā, as I was dwelling diligent, ardent and resolute, I perceived light and vision of forms. But again not long afterwards *both* the light and the vision of forms *disappeared*.

(6) Then, Anuruddhā, it occurred to me:

‘What now is the cause, what is the reason, that the light and the vision of forms disappeared?’

Then it occurred to me: ‘**Inertia** [inaction]⁷⁰ arose in me, and because of inertia my concentration fell away.

⁶⁶ *Chambhitatta*, “trembling, consternation, stupefaction” (DPL); but cf: “**Chambhitatta** is a state of bodily stiffness in the form of paralysis of the thighs” (*Chambhitattan ti ūru-t, thambhaka, sarīrassa chambhīta, bhāvaṃ*). UA 66

⁶⁷ PTS ed has *ubhato, nidānaṃ*, probably thinking of the two murderers. Here the vl *tato nidānaṃ* reads better.

⁶⁸ *Ubbilla*, “elation, excitement, joy” (CPD); “pleasurable excitement” (M:H 3:204 n1). Be *uppīla* which CPD says is wr for *ubbīla*; see also CPD: *ubbilla*. See DP: *uppilāpana*. This a hapax legomenon, appearing only here although *ubbillāvitatta* (vl *uppillāvitatta*) occurs at D 1:3 = M 1:140 = Miln 183; D 1:37; M 1:140. Cf the commentarial *ubbīla* (“perhaps an extracted from *ubbilla* on the analogy of *ussuka: ussukka*,” CPD).

⁶⁹ See **Aṭṭhaka, nāgara S** (M 52; **Dasama S**, A 11.17), where “eleven doors to the Deathless” are found (M 52.15-1/1:353 f; A 11.17/5:346 f). These are the 4 dhyanas, the 4 divine abodes (*brahma, vihāra*), and the first 3 formless attainments used as bases for the development of insight and attainment of arhathood. Cf MA 4:208.

⁷⁰ “Inertia” (*duṭṭhulla*), ie bodily inertia (*kāya, duṭṭhulla*). Comys gloss it as “a state of bodily inaction” (*kāyālasīya, bhāvo*) (MA 4:202) or “bodily unwieldiness due to food” (*bhattam nissāya kāyassa akammaññatā*) (VbhA 479). See M 1:435, 3:151.

When my concentration fell away, the light and the vision of forms disappeared. Now let me act so that *doubt, inattention, sloth-and-torpor, fear, excitement and inertia* would not arise in me again.’

22.1 Anuruddhā, as I was dwelling diligent, ardent and resolute, I perceived light and vision of forms. But again not long afterwards *both* the light and the vision of forms *disappeared*.

(7) Then, Anuruddhā, it occurred to me:

‘What now is the cause, what is the reason, that the light and the vision of forms disappeared?’

Then it occurred to me: ‘**Excessive effort**⁷¹ arose in me, and because of excessive effort my concentration fell away.

When my concentration fell away, the light and the vision of forms disappeared.’

22.2 THE QUAIL PARABLE (1). Suppose, Anuruddhā, a person were to hold a quail tightly with both his hands, it would die then and there.

So too *excessive effort* arose in me, and because of excessive effort, my concentration fell away.

When my concentration fell away, the light and the vision of forms disappeared.

‘Now let me act so that *doubt, inattention, sloth-and-torpor, fear, excitement, inertia and excessive effort* would not arise in me again.’

23.1 Anuruddhā, as I was dwelling diligent, ardent and resolute, I perceived light and vision of forms. But again not long afterwards *both* the light and the vision of forms *disappeared*.

(8) Then, Anuruddhā, it occurred to me:

‘What now is the cause, what is the reason, that the light and the vision of forms disappeared?’

Then it occurred to me:

‘**Weak effort**⁷² arose in me, [160] and because of weak effort my concentration fell away.

When my concentration fell away, the light and the vision of forms disappeared.’

23.2 THE QUAIL PARABLE (2). Suppose, Anuruddhā, a person were to hold a quail loosely with both his hands, it would then fly away.

So too *weak effort* arose in me, and because of effort, my concentration fell away.

When my concentration fell away, the light and the vision of forms disappeared.

‘Now let me act so that *doubt, inattention, sloth-and-torpor, fear, excitement, inertia, excessive effort and weak effort* would not arise in me again.’

24 Anuruddhā, as I was dwelling diligent, ardent and resolute, I perceived light and vision of forms. But again not long afterwards *both* the light and the vision of forms *disappeared*.

(9) Then, Anuruddhā, it occurred to me:

‘What now is the cause, what is the reason, that the light and the vision of forms disappeared?’

Then it occurred to me:

‘**Longing**⁷³ arose in me, and because of longing my concentration fell away.

When my concentration fell away, the light and the vision of forms disappeared.

Now let me act so that *doubt, inattention, sloth-and-torpor, fear, excitement, inertia, excessive effort, weak effort and longing* would not arise in me again.’

25 Anuruddhā, as I was dwelling diligent, ardent and resolute, I perceived light and vision of forms. But again not long afterwards *both* the light and the vision of forms *disappeared*.

(10) Then, Anuruddhā, it occurred to me:

‘What now is the cause, what is the reason, that the light and the vision of forms disappeared?’

Then it occurred to me:

‘**Perception of diversity**⁷⁴ arose in me, and because of perception of diversity my concentration fell away.

⁷¹ *Acc’āraddha, viriya* = *ati* + *āraddha* + *viriya*, “putting in too much effort.” On the “middle way” in terms of effort, see the parable of the lute (V 1:182; A 3:375).

⁷² *Ati, līna, viriya*.

⁷³ *Abhijappā*, “aspiration, desire” (CPD). Comy glosses it as “craving” (*taṇhā*), arising when one has made the light (*obhāsa*) pervades as far as the deva-world and has seen a host of devas (MA 4:209). The word also occurs at Dhs 1050, Vbh 361.

When my concentration fell away, the light and the vision of forms disappeared.

Now let me act so that *doubt, inattention, sloth-and-torpor, fear, excitement, inertia, excessive effort, weak effort, longing and perception of diversity* would not arise in me again.’

26 Anuruddhā, as I was dwelling diligent, ardent and resolute, I perceived light and vision of forms.

But again not long afterwards *both* the light and the vision of forms *disappeared*.

(11) Then, Anuruddhā, it occurred to me: ‘What now is the cause, what is the reason that the light and the vision of forms disappeared?’

Then it occurred to me:

‘**Excessive gazing at forms**⁷⁵ arose in me, and because of excessive gazing at forms my concentration fell away.

When my concentration fell away, the light and the vision of forms disappeared.

Now let me act so that *doubt, inattention, sloth-and-torpor, fear, excitement, inertia, excessive effort, weak effort, longing, perception of diversity, and excessive gazing at forms* would not arise in me again.’

Abandoning the impurities of the mind

27 Now, Anuruddhā, having understood that doubt is an impurity of the mind,⁷⁶

I abandoned *doubt* that is an impurity of the mind.

Now, Anuruddhā, having understood that inattention is an impurity of the mind,

I abandoned *inattention* that is an impurity of the mind.

Now, Anuruddhā, having understood that that sloth-and-torpor is an impurity of the mind,

I abandoned *sloth-and-torpor* that is an impurity of the mind.

Now, Anuruddhā, having understood that that fear is an impurity of the mind,

I abandoned *fear* that is an impurity of the mind.

Now, Anuruddhā, having understood that that excitement is an impurity of the mind,

I abandoned *excitement* that is an impurity of the mind.

Now, Anuruddhā, having understood that that inertia is an impurity of the mind,

I abandoned *inertia* that is an impurity of the mind.

Now, Anuruddhā, having understood that that excessive effort is an impurity of the mind,

I abandoned *excessive effort* that is an impurity of the mind.

Now, Anuruddhā, having understood that that weak effort is an impurity of the mind,

I abandoned *weak effort* that is an impurity of the mind.

Now, Anuruddhā, having understood that that longing is an impurity of the mind,

I abandoned *longing* that is an impurity of the mind.

Now, Anuruddhā, having understood that that perception of diversity is an impurity of the mind,

I abandoned *perception of diversity* that is an impurity of the mind.

Now, Anuruddhā, having understood that excessive gazing at forms [161] is an impurity of the mind,

I abandoned *excessive gazing at forms* that is an impurity of the mind.

28.1 Now, Anuruddhā, as I was dwelling diligent, ardent and resolute, I perceived light but did *not* see forms.

Then I saw *forms* but I did not perceive light, even for a whole night or a whole day or a whole day and night.

28.2 Then, Anuruddhā, it occurred to me:

⁷⁴ *Nānatta,saññā* .

⁷⁵ *Atinijjhāyitattam...rūpānam*. Comy: “When perception of diversity arose, I thought I would attend to one type of form, whether desirable or undesirable. As I did so, excessive gazing upon forms occurred to me.” (MA 4:208)

⁷⁶ “Impurity of the mind,” *cittassa upakkilesa*. The term is also used in **Vatthūpama S** (M 7.3/1:36 f), where it generally refers to various mental defilements. In *Upakkilesa S*, *upakkilesa* refers specifically to the cultivation of concentration. See M:ÑB 1179 n87.

‘What now is the cause, what is the reason, that I perceived light but did not see forms; then I saw forms but I did not perceive light, even for a whole night or a whole day or a whole day and night?’

28.3 Then it occurred to me:

‘Whenever I did *not* attend to *the form-sign*⁷⁷ but attended to the light-sign,⁷⁸ I perceive light but do not see forms.

Whenever I did *not* attend to *the light-sign* but attended to the form-sign, I see forms but did not perceive light, even for a whole night or a whole day or a whole day and night.’

29.1 Now, Anuruddhā, as I dwelling diligent, ardent and resolute, I perceived *limited light*⁷⁹ and saw *limited forms*.

And perceived *immeasurable light* and saw *immeasurable forms*, even for a whole night, or a whole day, or a whole day and night.

29.2 Then, Anuruddhā, this occurred to me:

‘What now is the cause, what is the reason, that I perceived limited light and saw limited forms; and I perceived immeasurable light and saw immeasurable forms, even for a whole night or a whole day or a whole day and night?’

29.3 Then, Anuruddhā, this occurred to me:

‘Whenever concentration is *limited*, my eye [vision] is *limited*, and with a limited eye I perceived limited light and saw limited forms.

Whenever my concentration is *boundless*, then my eye is *boundless*.

And with the *boundless eye* I perceived boundless light and saw *boundless forms*, even for a whole night or a whole day or a whole day and night.’

30.1 When [162] Anuruddhā, I understood that doubt is an impurity of the mind,

I abandoned the *doubt* that is an impurity of the mind.

When Anuruddhā, I understood that inattention is an impurity of the mind,

I abandoned the *inattention* that is an impurity of the mind.

When Anuruddhā, I understood that sloth-and-torpor is an impurity of the mind,

I abandoned the *sloth-and-torpor* that is an impurity of the mind.

When Anuruddhā, I understood that the fear that is an impurity of the mind,

I abandoned *fear*, an impurity of the mind.

When Anuruddhā, I understood that excitement is an impurity of the mind,

I abandoned the *excitement* that is an impurity of the mind.

When Anuruddhā, I understood that inertia is an impurity of the mind,

I abandoned the *inertia* that is an impurity of the mind.

When Anuruddhā, I understood that excessive effort is an impurity of the mind,

I abandoned the *excessive effort* that is an impurity of the mind.

When Anuruddhā, I understood that weak effort is an impurity of the mind,

I abandoned the *weak effort* that is an impurity of the mind.

When Anuruddhā, I understood that longing is an impurity of the mind,

I abandoned the *longing* that is an impurity of the mind.

When Anuruddhā, I understood that perception of diversity is an impurity of the mind,

I abandoned the *perception of diversity* that is an impurity of the mind.

Now, Anuruddhā, when I understood that excessive gazing at forms is an impurity of the mind,

I abandoned the *excessive gazing at forms* that is an impurity of the mind.

⁷⁷ *Rūpa, nimitta*. One pays attention to the forms arising within the range of one’s divine eye (*dibba, cakkhu*) (MA 4:209).

⁷⁸ *Obhāsa, nimitta*. One pays attention to the preliminary reflex of the light (*parikamm’obhāsa*) (MA 4:209).

⁷⁹ *Paritta obhāsa*. Comy explains as *paritta, kammaññhāne obhāsanī*, the light limited to an object of meditation (MA 4:209).

30.2 Anuruddhā, with this, it occurred to me:

‘I have abandoned these impurities of the mind. Let me now cultivate **concentration in three ways**.’⁸⁰

31 ⁸¹Then, Anuruddhā,

I cultivated concentration

with initial application and sustained application.

I cultivated concentration

without initial application but with sustained application only.

I cultivated concentration

without initial application and without sustained application.

I cultivated concentration

with zest.

I cultivated concentration

without zest.

I cultivated concentration

accompanied with pleasure.⁸²

I cultivated concentration

accompanied by equanimity.⁸³**32** When, Anuruddhā,

I had cultivated concentration

with initial application and sustained application;

I had cultivated concentration

without initial application but with sustained application only;

I had cultivated concentration

without initial application and without sustained application;

I had cultivated concentration

with zest.

I had cultivated concentration

without zest.

I had cultivated concentration

accompanied with pleasure.

I had cultivated concentration

accompanied by equanimity—

the knowledge and vision arose in me:

‘Unshakable is my liberation! This is my last birth! There is no more rebirth here (for me).’⁸⁴

33 The Blessed One said this. The venerable Anuruddha joyfully approved⁸⁵ of the Blessed One’s word.

— evaṃ —

⁸⁰ Bodhi: “**The ‘three ways’** seem to be the first three types of concentration mentioned in the next paragraph, also spoken of as a triad at [D 33.1.10(50)/3:219]. Of these, the first is the first jhāna and the third covers the three higher jhānas of the usual fourfold scheme. The second type of concentration has no place in the fourfold scheme, but appears as the second jhāna in the fivefold division of jhānas expounded in the Abhidhamma Piṭaka. This second jhāna of the fivefold scheme is attained by those who cannot overcome initial application and sustained application simultaneously but must eliminate them successively.” (M:NB 1340 n1195). See also M:H 3:208 n3. In other words, the “three ways” refer to the 4 form dhyanas in their various forms. See A 1:91, 4:300 f, Vism 85. The canonical list of **dhyana factors** (*jhān’āṅga*) are as follows:

¹st **dhyana**: initial thought (*vitakka*), sustained application (*vicāra*), zest (*pīti*), joy (*sukha*), one-pointedness of mind (*ekaggatā*)

²nd **dhyana**: zest, joy, one-pointedness of mind.

³rd **dhyana**: joy, one-pointedness of mind.

⁴th **dhyana**: equanimity (*upekkhā*), one-pointedness of mind. (M 1:40)

⁸¹ In this section, Comy explains that “the concentration with zest” (*sappīṭiko pi samādhi*) is the two lower dhyanas; “the concentration without zest” (*nippīṭiko pi samādhi*), the two higher dhyanas; “the concentration accompanied by pleasure (*sāta*), the three lower dhyana; “the concentration accompanied by equanimity,” the 4th dhyana (MA 4:209; AA 2:153). PTS omits *sāta, saḥagato pi samādhi bhāvito ahoṣi* found in other eds.

⁸² “With pleasure,” *sāta, saḥagato*. Here said in reference to “joy” (*sukha*). MA 4:209 says that this “pleasure” belongs to the 3rd and 4th dhyanas; but AA 2:153 says that *sāta, sukha* is the happiness of the first 3 dhyanas, while *upekkhā, sukha* is the happiness of the 4th dhyana. At Vism 85 *sāta* is replaced by *sukha*. This Pali sentence here omitted in PTS ed.

⁸³ “Equanimity,” *upekkhā*. Comy says that this belongs to the 4th dhyana in the fourfold system, and to the fifth in the fivefold system” (MA 4:209).

⁸⁴ Comy: The Buddha cultivated the 3 types of mental concentrations [30] in the last watch of the night of which awakening under the Bodhi tree (MA 4:209). The preceding passage and this one clearly attest to the fact that the Buddha attained mental dhyana (*jhāna*) and then won awakening.

⁸⁵ “Joyfully approved,” *attamanā... abhinandunī*.

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