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(Devatā) Samiddhi Sutta

The Discourse on Samiddhi (and the Devata) | S 1.20

Theme: The Dharma is right here and now

Translated by Piya Tan ©2007

1 Introduction

1.0 NON-PALI VERSIONS. The Chinese parallels to the Samiddhi Sutta are found in the Āgamas as SA 1078 (T2.281) and SA2 17 (T2.279). For Sanskrit parallels, see Bibliography under Fumio Enomoto and under Oskar von Hinüber.

1.1 THE LOVESICK DEVATA. The story of the monk Samiddhi and the devata appears at least twice in the suttas and once in the Commentaries:

Mahā Kaccāna Bhadd’eka,ratta Sutta	M 133/3:192 [1.2.4],
(Devatā) Samiddhi Sutta	S 1.20/1:8-12, and
Samiddhi Jātaka	J 167/2:56-58.

The **(Devatā) Samiddhi Sutta** (S 1.20) relates how a devata, seeing the young handsome monk Samiddhi drying himself after a bath in the dawn light, falls in love with him, and tries to seduce him with a clever wordplay (SA 1:39 f). Samiddhi not only successfully resists her temptation, but invites her to meet the Buddha, who then admonishes her.¹ The Sāmyutta Commentary says that this is a female devata or goddess (*deva, dhītā*), an earth-bound deity (*bhumma, devatā*), residing in the grove.

This story of Samiddhi, playing the same double role of a beautifully attractive Adonis and a morally upright Galahad,² along with the two verses [§§10b-11] appear as the prologue to **the Samiddhi Jātaka** (J 167), but with more literary details. In fact, this Jātaka is told by the Buddha as a story of the past in connection with the same devata, where she is said to be a “deva’s daughter, goddess” (*deva, dhītā*), that is, a young nymph. At that time, however, the ascetic that the devata tries to seduce is the Bodhisattva himself.³

1.2 SAMIDDHI & RELATED SUTTAS

1.2.1 Apadāna. In the distant past, it is said that Samiddhi met Siddhattha Buddha, to whom he offered some flowers with stalks, picked with the help of his bow and arrow. Fifty-one world cycles ago, he was a king named Jutindhara (ThaA 1:125 f). He is probably identical with Salala, māliya of **the Apadāna** (Ap 207/1:206).

1.2.2 Thera, gāthā Commentary. The young monk Samiddhi, although appearing naïve at times, is a good example of a true practitioner. He belongs to a householder’s family of Rājagaha. From the time of his birth, his family prospers, and he is himself very handsome, happy, and good (ThaA 1:125); hence, his name, *Samiddhi* (Skt *samṛddhi*), meaning “great prosperity or success, growth, increase, thriving, welfare, fortune, perfection, excellence.” The Commentaries say that the elder is called Samiddhi because of his excellent, superbly handsome and pleasing personality.⁴

According to the Thera, gāthā Commentary, Samiddhi is present at the meeting between the Buddha and rajah Bimbisāra.⁵ He is so inspired by seeing the Buddha’s majesty in the company of Bimbisāra (*Bimbisāra, samāgame Buddhānubhavaṃ disvā*) that faith arises in him and he joins the Order (ThaA 1:125). The Anguttara Commentary (AA 4:175) says that Samiddhi is a pupil (*saddhi, vihārika*) of the elder Sāriputta, and **the (Saṅkappa, vitakka) Samiddhi Sutta** (A 9.14) contains a record of a lesson given by Sāriputta to Samiddhi regarding “purposive thoughts” (*saṅkappa, vitakka*).⁶

1.2.3 The Mahā Kamma Vibhaṅga Sutta (M 136) is taught on account on Samiddhi. When he is only three rains in the order, the wanderer Potali,putta misquotes two statements on karma to him, but

¹ S 1.20/1:8-12 @ SD 21.4.

² J 167/2:56-58. See Tha:RD 51.

³ J 167/2:56-58. See Tha:RD 51.

⁴ *Therassa atta, bhāvo samiddho abhirūpo pāsādiko* (MA 5:5 = SA 1:39; 2:367; AA 4:175).

⁵ See Mv 1.22 = V 1:35-38.

⁶ A 9.14/4:385 f.

Samiddhi's reply only further confuses the issues. Potaliputta then sarcastically retorts that Samiddhi is only pretending to expound the Dhamma, being only three years in the Order. On Ānanda's advice, Samiddhi and Ānanda meet the Buddha. After questioning Samiddhi, the Buddha rebukes him to be a "misguided person" (*mogha, purisa*), and admonishes on how to answer questions of such nature. The Buddha then gives a detailed analysis of karma.⁷

1.2.4 The Mahā Kaccāna Bhadd'eka,ratta Sutta (M 133) opens in the same Hot Spring Park, in a similar way as the Samiddhi Sutta (S 1.20) (with Samiddhi drying himself after his bath). This time, the female devata (nymph) asks Samiddhi whether he remembers the summary and analysis of the *bhadd'eka,ratta*. When Samiddhi confesses ignorance, the devata asks him to learn it from the Buddha. After the Buddha has given him the teaching in brief, Mahā Kaccāna elaborates on it.

The term *bhadd'eka,ratta* is difficult to translate.⁸ Possible translations are "a single lucky [auspicious] night (*ratta*)," or "a night with one auspicious (*bhadda*)" or "one fortunate to have delighted (*ratta*) in being one," or one who has delighted or delights (*ratta*) in the auspicious oneness (*bhadda ekatta*)." We are not told if it is the same devata who approaches Samiddhi, but which is probable, as it is the same venue (for the Mahā Kaccāna Bhadd'eka,ratta Sutta), and from the Samiddhi Sutta (S 1.20), we know that the devata falls in love with Samiddhi. It is possible that the devata is using an old love allusion to entice Samiddhi. This may explain why *bhadd'eka,ratta* is such an obscure word despite having at least four major suttas to its name (M 131-134).⁹

1.2.5 Answers to Samiddhi's questions. A series of suttas are recorded as being taught, in answer to Samiddhi's queries, at the squirrels' feeding-ground in the Bamboo Grove, as follows:

(Māra) Samiddhi Sutta	on Māra and qualities of Māra (<i>māra, paññatti</i>)	(S 35.65/4:38 f);
(Satta) Samiddhi Sutta	on the definition of a "being" (<i>satta</i>)	(S 35.66/4:39);
(Dukkha) Samiddhi Sutta	on the definition of suffering (<i>dukkha</i>)	(S 35.67/4:39);
(Loka) Samiddhi Sutta	on the definition of the world (<i>loka</i>)	(S 35.68/4:39 f).

Each time the answer is given in terms of the 18 elements (*dhātu*), that is, the 6 internal sense-faculties, the 6 external sense-objects, and the 6 sense-consciousnesses.

1.2.6 The (Bhaya,bherava) Samiddhi Sutta (S 4.22) records Māra's unsuccessful attempts to frighten the monk Samiddhi. Once, while Samiddhi is staying in Sīla,vati in Sakya country (or, in the Tapodārāma, according to the Thera,gāthā Commentary), musing on his good fortune as a monk, Māra tries to terrify him with loud earthquake-like sounds. Samiddhi consults the Buddha about this, and is instructed to cultivate a still mind and confront Māra, exposing him.¹⁰ According to the Thera,gāthā Commentary, Samiddhi, as a result of keeping to the Buddha's instructions, in due course wins arhathood (ThaA 1:125). His declaration of direct knowledge (*aññā*) is recorded in **Thera,gāthā 46**.

1.3 TAPOD'ĀRĀMA

1.3.1 The Tapodā (meaning "warm water") is a large lake below a mountain called Vebhāra Rock (Skt: *vaibhāra parvata*), outside Rāja,gaha,¹¹ a city said to be surrounded by a great preta world.¹² The lake waters are cool, but the Tapodā stream (as it is called) flowing from it, is hot.¹³ The heat of the water is, it is said, from its being located between the two great copper-pot hells (*mahā,loha,kumbha,niraya*).¹⁴ SA 1:38). The lake, says the Commentary, is the playground of the nagas who dwell at the foot of Vebhāra Rock.

⁷ M 136/3:207-214 @ SD 4.16.

⁸ On this term, see **Bhadd'eka,ratta S** (M 131), SD 8.9 (1).

⁹ That is, **Bhadd'eka,ratta S** (M 131/3:187-189); **Ānanda Bhadd'eka,ratta S** (M 132/3:189-191); **Mahā Kaccāna Bhadd'eka,ratta S** (M 133/3:192-199); **Lomasak'aṅgiya Bhadd'eka,ratta S** (M 134/3:199-202).

¹⁰ S 4.22/1:119 f.

¹¹ V 3:108,14, 159; S 1:8; A 5:196; SA 1:38.

¹² *Rāja,gahaṃ kira parivāretvā mahā,petā,loko tiṭṭhati* (SA 1:38).

¹³ MA 5:5. See Tha:RD 45 n1, 364.

¹⁴ SA 1:38; UA 1:110 (the ref at A:W 5:135 n2 ("Ud.A 110") should be corrected to UA 72).

Apparently, it is a popular spot where monks and recluses would bathe or wash themselves, as Samiddhi has done. **The Kokanuda Sutta** (A 10.96) recounts a discussion between Ānanda and the wanderer Kokanuda on the shore of Tapodā, where they have gone to bathe.¹⁵

1.3.2 The Tapodārāma (*tapoda + ārāma*), “the hot water park,” is located around the Tapodā lake. There is a monastery in the park where the Buddha stays in on several occasions. **The Mahā,parinibbāna Sutta** (D 16) records that it is here, too, that the Buddha once hints to Ānanda that the Buddha is capable of remaining for a whole life-span (*kappa*), but Ānanda does not realize the significance of the Buddha’s words.¹⁶

1.3.3 The Vinaya speaks of the Tapodā Gorge (*tapodā,kandarā*), where there are monastic residences (*vihāra*), that is, cells in the forest. It is said that Dabba Malla,putta, would assign monks to these cells by guiding them in the dark of night with his “glowing finger” (sustained by his meditation powers).¹⁷

2 Verses of the Samiddhi Sutta

2.1 BHUÑJATI. The two opening stanzas (S 42-43) are dialogue verses: the devata’s invitation and Samiddhi’s answer. Both these verses are also found in **the Samiddhi Jātaka** (J 167) prologue, with more details, and where she is referred to as a “goddess” (*deva,dhītā*, literally, “deva’s daughter”). The two verses centre around a delightful punning on *bhuñjati*, which can mean either “he eats” or “he enjoys,” that is, to eat (which Samiddhi would be doing after his almsround) or to enjoy sense-pleasures (as hinted at by the devata), here:

Not having eaten, you seek alms, O bhikshu,
Not having eaten, seek not alms!
Having eaten, O bhikshu, then seek alms—
let not time slip by! S 42* = 44*

In the above verse, the devata is suggestively telling Samiddhi to consume the food of pleasure before going on his alms round or before embarking on his monkish duty. The Commentary says that the devata speaks of time (*kāla*) in reference Samiddhi’s youth (SA 1:40), that is, suggesting that they sow wild oats in the morning of their lives. Such puns are typical of love poems.¹⁸

Samiddhi, aware of the devata’s intentions, replies:

I know not indeed what time is:
time is hidden, it cannot be seen.
Therefore, not having eaten, I seek alms—
let not time slip by! S 43* = 45*

2.2 KĀLIKA. In lines ab, Samiddhi speaks of time as referring to the time of death (*marāṇa,kāla*): he does not know *when* he will die; for, time is “hidden”: he is unable to predict what will happen next. In line c he is simply referring to his duty as a monk: to collect alms to sustain himself. And in line d he

¹⁵ A 10.96/5:196-198.

¹⁶ D 16,3.42/2:116 @ SD 9.

¹⁷ Saṅgh’ādi,sesa 8.1.4 = V 3:159 f; Cv 4.4.4 = V 2:75 f.

¹⁸ For a more elaborate example, see **Subhā Jīvaka’amba,vanikā Thī** (Thī 366-399), SD 20.7, where a youth tries to seduce a beautiful young nun. In the ancient Mesopotamian epic poem, *Epic of Gilgamesh* (c2000 BCE), Siduri (an “alewife” or wise female divinity) attempts to dissuade the hero Gilgamesh in his quest for immortality, urging him to enjoy life as it is: “As for you, Gilgamesh, fill your belly with good things; day and night, night and day, dance and be merry, feast and rejoice. Let your clothes be fresh, bathe yourself in water, cherish the little child that holds your hand, and make your wife happy in your embrace; for this too is the lot of man.” Another famous mundane parallel would be the *carpe diem* (“seize the day”) notion: “Seize the day and place no trust in tomorrow” (*carpe diem quam minimum credula postero*) (Horace, *Odes* 1.11). The emphasis in such saying is on making the most of current opportunities because life is short and time flies. Cf the Bible passages Ecclesiastes 9.7-9 with Isaiah 22.13 & Corinthians 15.32. See also Shakespeare’s poem *Carpe Diem* (<http://www.bartleby.com/106/26.html>).

refers to the time for fulfilling the duties of a recluse (*samaṇa, dhamma, karaṇa, kāla*). For, when we are old, it is difficult to learn the Dharma, practise austerities, dwell in the forest, and cultivate meditative attainments.¹⁹

In the **Sambahula Sutta** (S 4.21), when Māra (in the form of a venerable brahmin) offers the same cryptic advice to a group of young monks (to enjoy their youth before the spiritual life), they reply in identical words as Samiddhi's,²⁰ thus:

I [We] have *not* abandoned what is visible right here, avuso, to run after *what takes time*. I [We] have abandoned what takes time, avuso, to run after what is visible right here.

For, avuso, the Blessed One has declared that sense-pleasures are time-consuming, full of suffering, full of despair, and great is the danger therein, while this Dharma is **visible right here, immediate, inviting us to come and see, accessible, to be personally known by the wise**. [§5]

Samiddhi's answer (marked in bold) here reiterates the stock verse on the recollection of the Dharma,²¹ omitting only the first quality (*guṇa*), "well taught" (*svākkhāto*), which would be superfluous here.

Buddhaghosa interprets the Dharma virtue of being "immediate" or "timeless" (*akālika*), in terms of the Abhidhamma teaching that the fruit (*phala*) arises immediately following the path (*magga*) (SA 1:43), but remarks **Bhikkhu Bodhi**, "this idea certainly seems too narrow for the present context, where the contrast is simply between the immediately beneficial Dhamma and 'time-consuming' sensual pleasures."²²

We do, sadly, have an example where *akālika* is interpreted in the unwholesome sense. **The Kiṭṭagiri Sutta** recounts how, after the Buddha's admonition that the monks abstain from eating at night, but

When this was said, the monks Assaji and Punabbasu said this to the monks:

"Avuso, we eat in the evening, in the morning, in the day, outside the proper time. By so doing, we are free from illness and affliction, and we enjoy health and strength, and abide in comfort.

Why should we abandon what is visible right here, and run after what is time-bound? [Why should we give up an immediate benefit for one that has not yet come?]²³

We shall eat in the evening, in the morning, in the day, outside the proper time."

(M 70,4.2/1:474), SD 11.1

The Buddha then goes on to expound on the nature of feelings and the various types of saints.²⁴

2.3 SANDIṬṬHIKA AND AKĀLIKA

2.3.1 After this initial dialogue and answer by Samiddhi, the determined devata reminds Samiddhi that he has renounced the world while still very young [§4], and suggested that he

Enjoy human pleasures, bhikshu!

Do not abandon what is visible right here (*sandiṭṭhika*) to run after what takes time (*kālika*).

¹⁹ See SA 1:40 f.

²⁰ S 4.21/1:117 f.

²¹ See **Dhammānussati**, SD 15.9.

²² S:B 353 n33; see further SB 754 n103 on *akālika*; also SD 15.9(2.3).

²³ *Te mayam kiṃ sandiṭṭhikaṃ hitvā kālikaṃ anudhāvissāma. Kālika* (mfn) has the foll meanings: dependent on time; related to or limited to a particular time (now or in the future, ie temporary or delayed); what is dependent on time; what belongs to the future (V 1:252; M 1:474 & MA 3:187; S 1:9 & SA 1:42, 9; J 3:394). Comy explains *kālika* as *anāgate kāle pattabbam ānisaṃsam*, "benefits to be obtained at a future time" (MA 3:187). However, we can also take *kālika* here as "limited by time," since the rule limits eating only after dawn and before noon. *Sandiṭṭhika* and *kālika* are here clearly antonyms: see **Dhammānussati**, SD 15.9 (2)3 [NOTE].

²⁴ The dangers of sense-pleasures are often reiterated by the Buddha: see eg **Mahā Dukka-k,khandha S** (M 13,7-17/1:85-88), **Potaliya S** (M 54,15-21/1:364-367), and **Māgandiya S** (M 75,12-18/1:506-508).

2.3.2 Brahmavamso, in his article on “*Paṭicca-samuppāda*: Dependent arising” (2003), gives another interesting angle on *akālika*, quoting a passage from **the Samiddhi Sutta** (S 1.10), which also appears in **the Sambahula Sutta** (S 4.21) and **the Kīṭāgiri Sutta** (M 70):

Sandiṭṭhika and *kālika* (the opposite of *akālika*) are used together in a revealing phrase which occurs three times in the suttas [S 1.10, 4.21; M 70].²⁵ The phrase, with minor variations in each sutta is as follows:

<i>Nāham sandiṭṭhikaṃ hitvā, </i>	Having abandoned what is <i>sandiṭṭhika</i> ,
<i>kālikaṃ anudhāvāmi. </i>	I run not after what is <i>kālika</i> .
<i>Kālikaṃ hitvā, </i>	Having abandoned what is <i>kālika</i> ,
<i>sandiṭṭhikaṃ anudhāvāmi. </i>	I run after what is <i>sandiṭṭhika</i> .

In these three contexts, *sandiṭṭhika* and *kālika* are clearly direct opposites, antonyms again. Thus it is reasonable to assume that the opposite of *kālika*, *akālika*, must be synonymous with *sandiṭṭhika*. That is, *sandiṭṭhika* and *akālika* have essentially the same meaning. They both refer to that which is “visible in this life.”

For example, the Buddha encouraged such practices as *maraṇa,sati*, the meditation on death, and many monks, nuns and lay Buddhists practise this method with liberating results. *Maraṇa,-sati* is certainly a part of Dhamma that is *sandiṭṭhika* and *akālika*. So, if these two words really did mean “here and now” and “immediate,” *maraṇa,sati* would be next to impossible—one would need to be dead to be able to contemplate death in the “here and now,” “immediately”! Obviously, *sandiṭṭhika* and *akālika* do not have such a meaning. They both refer to something visible in this life, as opposed to what may only be known after one has died.

(*Dhamma Journal* 4,2 July 2003:59 f)

2.3.3 The Sāmañña,phala Sutta (D 2) records how rajah Ajāta,sattu questioning the six sectarian teachers on whether the religious life can yield fruit that is “visible here and now” (*sandiṭṭhika*), just as the fruits of mundane livelihood are seen here and now. He finds the answers of the six teachers totally off the mark—it is like asking for a mango but getting a breadfruit, and asking for a breadfruit but getting a mango—that is, until he questions the Buddha, who answers him in a comprehensive and fully satisfying manner.²⁶

2.3.4 Both the Dharma qualities of *sandiṭṭhika* and *akālika* remind us of the true nature of right view and spiritual realization. First of all it should be noted that when we speak of ignorance (*avijjā*) in the context of spiritual development, we are not talking about a simple lack of knowledge; for, not all knowledge are useful or liberating. Spiritual ignorance, which is a better term here, refers to the knowledge that binds us to suffering. It lack of the kind of know-ledge or wisdom that motivate us to act in a wholesome manner and to gain spiritual liberation. This liberating knowledge is called wisdom (*paññā*). This liberating wisdom is immediate knowing or direct experience of reality.²⁷

2.3 OPANAYIKA. The deceptively simple term *opanayika* (“accessible”), famously found in the recollection of the Dharma, is referred to by Samiddhi in his reply to the devata:

For, avuso, the Blessed One has declared that sense-pleasures are time-consuming, full of suffering, full of despair, and great is the danger therein, while this Dharma is **visible right here, immediate, inviting us to come and see, accessible, to be personally known by the wise.** [§5]

The BHS cognate of the Pali *opanayika* is *aupanayika*, which **the Buddhist Hybrid Sanskrit Dictionary** defines as “conducive (to the desired religious end)” (quoting Mvst 3:200.10). **The Critical Pali Dictionary** says that “the context in which [*opanayika*] occurs shows clearly that it cannot have the active

²⁵ S 1.10,5/1:9 @ SD 21.4; S 4.21.3/1:117; M 70,4/1:474 @ SD 11.1, respectively.

²⁶ D 2/1:47-86 @ SD 8.10.

²⁷ For a related discussion, see Paul Fuller 2005: 73.

sense ‘leading to’ or ‘conducive to,’ but must rather be interpreted in a passive sense (ger[undive]) in accordance with the the C[ommentaries]” (CPD 2:736). **Bhikkhu Bodhi**, in his translation of **the Samiddhi Sutta** (S 1.20/1:9), adds

To be sure, Vism 217,10-12 [Vism:Ñ 7.84] does allow for an active sense with its alternative derivation: *nibbānaṃ upaneti ti ariyamaggo upaneyyo...opanayiko*, “it leads to Nibbāna, thus the noble path is onward-leading...so it is leading onwards”; this derivation, however, is almost surely proposed with “edifying” intent.

Earlier in the same passage the word is glossed by the gerundive *upanetabba*, “to be brought near, to be applied,” so I follow the derivation at Vism 217,3-9 [Vism:Ñ 7.83] which is probably correct etymologically: *bhavanāvasena attano cite upanayanam arahatī ti opanayiko...asaṅkhatto pana attano cittena upanayanam arahatī ti opanayiko; sacchikiriyāvasena allīyanam arahatī ti attho*; “The Dhamma (as noble path) is applicable because it deserves application within one’s own mind by way of meditative development... But the unconditioned Dhamma (ie Nibbāna) is applicable because it deserves application with one’s mind; that is, it deserves being resorted to by way of realization.”

While the word *opanayika* does not occur in any other context it allows us to draw inferences about its meaning, the cognate expression *att’ūpanāyiko* [S 55.7/5:353,21,26 & V 3:91,33-34] clearly means “applicable to oneself.” On the other hand, to indicate that the Dhamma conduces to Nibbāna the texts use another expression, *niyyānika upasama,saṁvattanika* [see eg S 55.25/-5:380,11 & M 1:67,13], which would not fit the contexts where the above formula appears.

(S:B 353 n33; citations normalized)

I think there is a very close English translation for the pregnant Pali word *opanayika*, that is, “accessible,” which fully reflects the context (which occurs rarely in translation work). Both the senses of *attūpanāyika* (“applicable to oneself”) and *niyyānika upasama,saṁvattanika* (“conducive to the bringing about of stillness”), which are vital characteristics and functions of the Dharma.

3 The Buddha’s answer

3.1 VERSE 46. In the Samiddhi Sutta, the Buddha admonishes the devata in two profound verses, and when the devata pleads difficulty in understanding, he gives three other verses (S 48-50), as is by way of paraphrase of the first two. The first verse runs thus:

<i>Akkheyya,saññino sattā</i>	Beings who perceive the expressible [what can be expressed]	
<i>akkheyyasmim patiṭṭhitā,</i>	Are established in the expressible.	
<i>akkheyye aparīññāya</i>	Not fully understanding the expressible,	
<i>yogam āyanti maccuno.</i>	They go under the yoke of death.	46

“The expressible” (*akkheyya*) here, according to the Commentary (SA 1:44 f), are the 5 aggregates,²⁸ that is, the mental objects of linguistic reference, not the vocal or symbolic terms of expression themselves. By “beings who perceive the expressible” (*akkheyya,saññino sattā*) is meant that when ordinary beings perceive (or recognize)—using words like “deva, human, householder, renunciant, being, person, Tissa, Phussa [names of people]—assuming that these verbal references actually exist in themselves.

In other words, our “normal” perceptions are often affected by the ideas of permanence, pleasure, self, and attractiveness [purity]. In reality, all such experiences are characterized by impermanence, suffering, not-self, and unattractiveness [impurity]. In short, our perceptions, thoughts and views are often distorted (*vipallāsa*).²⁹ Thus, we become established (*patiṭṭhitā*) in these expressions (*akkheyyasmim*), that is, they become fixed ideas and mental realities. If we are wise, we know that we tend to regard what is in our minds to be more real than what is outside!

²⁸ See SD 17ab for a series of studies.

²⁹ See **Vipallāsa S** (A 4.49/2:52), SD 16.11.

Perceiving, thinking and falling into the rut of views in this distorted manner, we cultivate and proliferate the mental defilements in eight ways (*aṭṭha-h-ākāra*), that is, by way of lust, hate, delusion, views, latent tendencies, conceit, doubt, and restlessness (SA 1:44). These eight ways are, of course, not distinct attitudes or emotions, but are all interconnected, referring whether we find them attractive (or pleasurable), or unattractive, or confusing, or worth considering, or stuck in our minds, or induce us to measure others, or to feel at a loss, or be mentally ill at ease. They are all rooted in a basic ignorance (*avijjā*) of true reality, and is perpetuated by craving (*taṇhā*). Consciousness is thus said to “become established” (*patitīṭṭhaṭṭi*), that is, stuck to a concept, mostly because we are driven by craving and any of the defilements mentioned.³⁰ The arhat, however, is said to be one whose consciousness is “unestablished” (*appatiṭṭhithena viññāṇena...parinibbuto*).³¹

The verse S 46 is also found in **the Addhā Sutta** (It 3.2.4), where the Iti,vuttaka Commentary on it says that “beings who perceive the expressible” (*akkheyya,saññino sattā*) are those who perceive the five aggregates by way of a percept occurring in the modes of “I, me, mine, deva, human, woman, man, etc,” that is, they perceive the five aggregates as a being or person, etc (ItA 2:31 f). In other words, both the Sāmyutta and the Iti,vuttaka refer to the same teaching.

Buddhaghosa says that the purpose of this verse is to show that sense-pleasures are “time-consuming” (*kālika*) (SA 1:44). The Porāṇa Ṭīkā adds that “sense-pleasures” (*kāmā*) here refers to the natural state of all the three planes (that is, the sense world, the form world and the formless world) because they are all pleasurable (*kamanīyā*) (SAT:VRI 1:87). That sense-pleasures are time-consuming (that is, takes up our time, bringing us nearer death without spiritual cultivation) is reflected in line d: those who do not know what the five aggregates really are, “go under the yoke of death,” and are reborn again and again, caught in samsara.

3.2 VERSE 47. Verse S 47 is perhaps the most important (and difficult) one in the Sutta:

<i>Akkheyyaṅ ca pariññāya akkhātāraṃ na maññati taṅ hi tassa na hotī ti yena naṃ vajiā [na tassa atthi]</i>	But <u>having fully understood the expressible</u> , One does not conceive of “an expresser” (<i>akkhātāra</i>). For, there is nothing about him [the arhat] with which there is to speak of.	47
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“Having fully understood what can be expressed” (*akkheyyaṅ ca pariññāya*), explains the Commentary, is by way of the three kinds of full understanding,³² that is,

- (1) By “full understanding of the known” (*ñāta,pariññā*), one understands the five aggregates, “This is the form aggregate, etc,” in terms of their individual characteristics, etc.
- (2) By “full understanding by scrutiny” (*tīraṇa,pariññā*), one scrutinizes [examines] them in forty-two modes, as impermanent, suffering, as disease, etc.
- (3) By “full understanding as abandonment” (*pahāna,pariññā*), one abandons lustful desire for the aggregates by means of the foremost path. (SA 1:45)³³

The suttas make a clearer distinction between *abhijānāti* and *parijānāti* than the Commentaries do. In the suttas, *abhijānāti* and its various forms (such as *abhiññā*) indicate direct knowledge of phenomena in terms of the four noble truths. This knowledge is common to both the learner (*sekha*) and the adept (*asekha*), that is, the arhat. *Parijānāti* and its various forms (such as *pariññā*), however, are usually used only for the arhat, signifying the consummation of the knowledge, that is, full self-knowledge, initiated by *abhijānāti*.

³⁰ See **Cetanā S 1** (S 12.38.4/2:65 f), **Cetanā S 2** (S 12.39.6/2:66), **Cetanā S 3** (S 12.40.6/2:67), **Atthi,rāga S** (S 12.64.24/2:103), **Upāya S** (S 22.53.11/3:53), **Bija S** (S 22.54.18/3:55).

³¹ See **Godhika S** (S 4.23.19/1:122).

³² Briefly mentioned at Nm 53 & Vism 606.

³³ These terms are more fully discussed as Vism 30.3 f/606 f & 20.18 f/611-613, based on Pm 2:238-242, where, however, only 40 modes are listed under 2. The 42 modes, however, are mentioned at Vism 21.59/655 in connection with “discerning formations as void.”

The Mūla,pariyāya Sutta (M 1), for example, stresses that the learner “has directly known” (*abhiññāya*) all the 24 bases of conceiving, but he still needs to continue his training to fully understand them (*pariñeeyam tassa*).³⁴ Only the Buddha or the arhat “has fully understood them” (*pariññātam tassa*).³⁵

The Saṃyutta Commentary explains line b, “One does not conceive of ‘an expresser’” (*akkhātāram na maññati*) as meaning that, on account of the three kinds of full understanding, the arhat does not regard the speaker as an individual (*puggala*) (SA 1:45), that is, as an abiding entity, nor as regard himself in terms of “mine, I, or my self.”

As for line c, “**For there is nothing about him**” (*tam hi tassa na hoti ti*), some Pali manuscripts omit the words *na tassa atthi* (“there is not for him”) as in interpolation, which is probably a redundancy or reduplication, as the phrase *tassa na hoti* (which is practically identical) is already found in line c. As Bodhi further points out, the Sanskrit version of this verse is found in **Yogācāra, bhūmi Śarīrārtha, gāthā 2.2** (ed Enomoto 1989), which reads *tad vai na vidyate tasya, vadeyur yena tam pare*, “indeed there is nothing of him | by which others might speak of him.”³⁶

The phrase “**with which there is to speak of**” (*yena nam vajiā*) means that there is no ground or reason (*kāraṇa*) for us to speak of the arhat in terms of greed, hate or delusion, or even in terms of their opposite (in terms of non-greed, non-hate, non-delusion).

The arhat (like the Buddha), in other words, is *beyond linguistic definition*. **Bhikkhu Bodhi** in fact suggests that we read the second couplet (lines cd) as follows:

It would be more fitting, perhaps, to see this second couplet as referring to the arahant after his parinibbāna, when by casting off the five aggregates (“what can be expressed”) [or, “the expressible”] he goes beyond the range of verbal expression (see Sn 1076). (S:B 355 n36)

In fact, the Commentary states that this S 45 alludes to the “directly visible” (*sandiṭṭhika*) ninefold supramundane states, that is, the four paths, their fruits, and nirvana (SA 1:45). It should be noted, adds Bodhi, that thematically these two verses (S 46-47) closely correspond to **the Mūla,pariyāya Sutta** (M 1).³⁷

What does it mean to say that the arhat (like the Buddha) is *beyond linguistic definition*. Language functions either in a representational manner (referring to something, like a finger pointing at something) or a constructional manner (we create certain words, ideas or views and superimpose them onto our experiences), but *the name is not the thing named*. Ultimately, reality cannot be defined in any way; it can only be directly experienced by each of us for ourself. We can see the reason for this in a similar verse in the Iti,vuttaka.

Lines ab of S 47 are found in **the Addhā Sutta** (It 3.2.4):

<i>Akkheyyaṅ ca pariññāya</i>	But <u>having fully understood the expressible</u> ,	
<i>akkhātāram na maññati</i>	One does not conceive of “an expresser.”	47ab = It 3.2.4
<i>phuṭṭho vimokkho manasā</i>	The liberated mind has touched	
<i>santi, padam anuttaram</i>	the unexcelled state of peace.	47

Based on this verse (especially lines cd), I agree with Bodhi on his remark that the parallel verse (S 45) refers to the arhat, whose “liberated mind has touched the unexcelled state of peace.”

3.3 VERSE 48. When the devata (called “yakshi” or female spirit by the Buddha) admits to not understanding the two verses, the Buddha goes on to utter verse **S 48**, which centres around the “three discriminations” (*tayo vidhā*), that is, the three conceits (*māna*), that is,

the conceit, “I am better”	(<i>seyyo ’ham asmi, māna</i>),
the conceit, “I am equal”	(<i>sadiso ’ham asmi, māna</i>), and
the conceit, “I am worse”	(<i>hīno ’ham asmi, māna</i>).

³⁴ M 1,27-50/1:4 @ SD 11.8.

³⁵ M 1,51-170/1:4-6 @ SD 11.8.

³⁶ See Fumio ENOMOTO, 1994:23.

³⁷ M 1/1:1-6 @ SD 11.8.

The threefold conceits are the theme of such discourses as

Soṇa Sutta	(S 22.49/3:48 f)	how they arise and are abandoned;
(Tisso) Vidhā Sutta	(S 45.162/5:56)	given up through the noble eightfold path; and
(Pahīna) Vidha Sutta	(S 46.41/5:98)	given up through cultivating the 7 awakening-factors.

“Being unshaken by the three discriminations” (*tīsu vidhāsu avikampamāno*) refers to the arhat, who alone has abandoned the fetter of conceit.³⁸ Buddhaghosa says that while the first couplet (S 48ab) shows the three discriminations, the second (S 48cd) refers to the “directly visible” supramundane states (SA 1:46). The first couplet can also allude to the fact that sense-pleasures are “time-consuming” (*kālika*), while the spiritual cultivation brings us to see true reality as being “directly visible” (*sandiṭṭhika*).

3.4 VERSE 49

3.4.1 Alternate readings. For the second time, the devata admits not understanding the teaching, and the Buddha patiently utters another stanza, that is, **S 49**, which may be rephrased as follows:

He has abandoned reckoning, not taken up with conceit;
 he has here cut off craving for name-and-form.
 The devas and humans seeking for him
 whose knots are cut off, trouble-free, desire-free,
 find him neither here nor beyond,
 neither in the heavens nor in all the abodes.³⁹ **49**⁴⁰

For the first line (**S 49a**), “He has abandoned reckoning, not taken with conceit,” I have followed the most common Pali reading: *pahāsi saṅkham na vimānam ajjhagā*.⁴¹ However, **Bodhi** makes this interesting note:

The verse may have originally read *na ca mānaṃ* and this reading may have already been corrupted before the age of the commentaries, *c/v* [p/j]⁴² confusion being not uncommon in Sinhala-script texts. The corruption would then have been preserved and perpetuated by the commentators. Despite the dominance of *na vimānam*, the reading *na ca mānaṃ* is found in **v 105** of Ce, in the lemma to **v 49** in four Sinhala mss of SA (referred to in the notes to SA (Ce)), and in Thai eds of S and SA. The Skt counterpart (quoted at **Yogācāra, bhūmi Śārīrārtha, gāthā 2.4**; Enomoto 1994:23) has *prahāya mānaṃ ca na saṅgam eti*, which corresponds more closely to the alternative reading of the Pāli. The original finite verb may have been the rare reduplicative perfect *ājā* (as in Ce mss)⁴³ or *āgā* (as in Ee 1998 and Thai eds). See von Hinüber, “On the Perfect in Pāli,” *Selected Papers*, 1994:174-176. (S:B 356 n38; refs normalized)

³⁸ For a discussion on **conceit** (*māna*), see SD 19.2a.

³⁹ The verse recurs in S 1.20 (SD 21.4). The “abodes” (*nivesana*), lit “house,” thus, alluding to rebirth. Technically, this can refer to 7 abodes (*nava vihāra*) or ground for consciousness” (*viññāṇa-ṭṭhiti*): **Mahā, nidāna S** (D 15.33-2:69), SD 5.17, Table 1; **Saṅgīti S** (D 33.2.3(10/3:253)); **Satta Viññāṇa-ṭṭhiti S** (A 7.41/4:39 f = A:B 7.44), SD 96.5.

⁴⁰ The first 4 lines recur in **Na Santi S** (S 1.34,8), SD 42.6.

⁴¹ Found in Be Ce Ee Se We, & the lemma (Be Ce) in Comy to S 49 (SA 1:46). The line also appears at S 105, in **Na Santi S** (S 1.34/1:23), SD 42.6. As noted by Bodhi (S:B 356 n38), it is clear that Buddhaghosa, from his comments, had a text with the reading *vimāna*, which he explains as being equivalent to *vividhamāna*: “he does not assume the threefold conceit with its nine kinds” (*nava, bhedaṃ ti, vidha, mānaṃ na upagato*) (SA 1:46). Cf *vimāna, -dassī* (Sn 887b), meaning “contemptuous,” but Bodhi notes “this meaning of *vimāna* may be too narrow for the present context” (id).

⁴² See eg <http://www.omniglot.com/writing/sinhala.htm>.

⁴³ Referred to in Ee (PTS).

Bodhi has more to say about the Sanskrit parallel reading, *prahāya mānaṃ ca na saṅgam eti*, which corresponds more closely to the alternative reading of the Pāli of *na ca mānaṃ*, “and not (taken up with) conceit.” He notes that the Sanskrit reading *saṅga* [“bond”]

may actually make better sense in this context [of S 49]. It seems that this phrase refers back to v 47 and *na vimānaṃ ajjhagā* back to v 48. It is possible, too, that the lines describe the arahant after his parinibbāna, when he can no longer be reckoned by way of the five aggregates.⁴⁴ Pādas cf [“seeking for them, they find him not” and “in the heavens, or in all the abodes”] seem to be describing the arahant after his parinibbāna, though elsewhere he is also said to be unfindable here and now.⁴⁵ (S:B 356 f n38)

3.4.2 Sutta Nipāta parallel. The Commentary explains *pahāsi saṅkhaṃ* to mean that the arhat cannot be described or defined in such concepts (*paññatti*) as “lustful, hating, or deluded” (*ratto duṭṭho mūḷho*) (SA 1:46). At the same time, it also alludes to **the Kalaha, vivāda Sutta** (Sn 4.11) of the ancient Aṭṭhaka, vagga (in the Sutta Nipāta) on *the nature of the awakened saint*, the full verse of which runs thus:

<i>Na sañña, saññī na visañña, saññī no pi asaññī na vibhūta, saññī evaṃ, sametassa vibhoti rūpaṃ saññā, nidānā hi papañca, saṅkhā</i>	He perceives not perception, nor misperceives it, Nor is he a non-perceiver, nor one without perception: For one who has won such a state, form ceases to be: For proliferative notions have perception as their source. (Sn 874)
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Line a means that the arhat is neither of “ordinary perception” (*sañña, saññī*) nor is he of “distorted perception” (*visañña, saññī*), as (says the Commentary) in the case of madness (*ummattaka*) or when mentally unhinged (*khitta, citta*) (SnA 553).

Line b means that he is not a “non-perceiver” (*asaññī*), as in the realm of the non-conscious beings (*asañña, sattā*), or in the state of cessation of perception and feeling (*saññā, vedayita, nirodha*) (SnA 553). The term, “one without perception” (*na vibhūta, saññī*),⁴⁶ refers to one with perception suppressed, as in the formless attainments (*āruppa*) (SnA 553).

Line c means that for such a person or saint, form or matter, that is, *sense-experience in general*, does not have the kind of psychological impact on him as it does on the unawakened. In other words, the conception of “form” does not arise, a teaching which is analyzed in detail, for example, in **the Mūla, pariya-ya Sutta** (M 1),⁴⁷ or very briefly stated in **the Madhu, piṇḍika Sutta** (M 18).⁴⁸

Line d clinches the whole verse by stating how perception can control and distort the way we think by proliferating our thoughts so that we are caught up and pushed on by mental constructions and emotional reactions. In a word, the unawakened is controlled by *papañca* (“mental proliferation”).

3.5 VERSE 50. The devata declares that she understands what the Buddha has taught on listening to S 49. Verse **S 50** is clearly the simplest of the verses, as if by way of summarizing the whole teaching, aptly bringing the sutta to a close. In an important sense, this closing verse is for us reading this passage today, that is, for the unawakened, for the purpose of inspiring spiritual practice.

No evil should one do by word, by thought,
or by deed, whatever, in all the world.
Having abandoned sense-pleasures, mindful, fully aware,
let one not pursue the painful, the profitless.

50

⁴⁴ See **Khemā S** (S 44.1/4:374-380).

⁴⁵ See **Anurādha S** (S 22.86/3:118,35-36).

⁴⁶ Lit “not one whose perception has disappeared (*vi + bhavati*).

⁴⁷ See esp M 1.51-146/1:4 f @ SD 11.8. Norman’s remarks that such a person is “in the fourth jhāna... about to enter the sphere of unbounded space” (Sn:N 1992:329 n874) is academically imaginative but contradicts the context of Sn 874.

⁴⁸ M 18,16/1:111 f @ SD 6.14.

Lines ab admonish that all evil—that is, as manifested through the body, speech and the mind—should be avoided by the practice of the ten courses of wholesome karma (*kusala kamma, patha*).⁴⁹

In **line c**, “having abandoned sense-pleasures” refers to the avoidance of the extreme of indulging in sensual pleasures; and “let one not pursue the painful” in **line d** refers to avoiding the extreme of self-mortification. Both of them, as declared in **the Dhamma.cakka-p,pavattana Sutta** (S 56.11), are painful and profitless.⁵⁰

Understandably, the Commentary says that this verse points to the middle way that avoids the two extremes of self-indulgence and self-mortification (SA 1:47). In fact, the verse is a restatement of the noble eightfold path, thus:

- doing no evil by body and speech right speech, right action, and right livelihood;
- “mindful” right effort, right mindfulness, and right concentration;
- “fully aware” right view and right intention.

The Commentary says that this teaching has been given by the Buddha as “a great Dharma teaching” (*mahatī dhamma, desanā*) on the noble eightfold path. At the end of the discourse, the devata wins the fruit of streamwinning (SA 1:47).

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The Discourse on Samiddhi (and the Devata)

S 1.20

1 Thus have I heard.

A devata approaches Samiddhi

At one time the Blessed One was staying in Tapod’ārāma [the hot spring park],⁵¹ near Rāja,gaha.

2 Then, the venerable Samiddhi, having risen early in the morning, went to the hot springs and bathed his limbs [his body]⁵² there.

Having bathed in the hot springs, he emerged from it, and stood, wearing a single robe, drying his limbs.

3 Then, when the night was far spent, a certain female devata [deity] of exceeding beauty,⁵³ illuminating the whole of the Tapod’ārāma, approached the venerable Samiddhi.

Having approached the venerable Samiddhi, she stood in the air, and addressed the venerable Samiddhi in verse.⁵⁴

*Abhutvā bhikkhasi bhikkhu
na hi bhutvāna bhikkhasi,
bhutvāna bhikkhu bhikkhassu
mā taṃ kālo upaccagā ti*

Not having feasted,⁵⁵ you look for food, O bhikshu,
Having feasted, you look not for food!
Having feasted, O bhikshu, then look for food—
let not time slip by! [9]

42

[Samiddhi:]

⁴⁹ See eg **Sammā Ditṭhi S** (M 9,6-7/1:47,12-17), **Sāleyyaka S** (M 41,12-14/1:287 f).

⁵⁰ S 56.11.3/5:421 @ SD 1.1.

⁵¹ *Tapod’ārāma*: see Intro (1.3).

⁵² *Gattāni*.

⁵³ See Intro (1.1).

⁵⁴ Both verses as in **Samiddhi J** (J 167/2:56-58) as its prologue, with more details. In the Sutta, the devata is a “deva’s daughter, goddess” (*deva, dhīā*). See Intro (1.1).

⁵⁵ There is a wordplay on “having feasted” (*bhutva*) or “eaten, consumed, enjoyed” which can refer to food or, as intended here, to sense-pleasures.

*Kālam vo 'haṃ na jānāmi
channo kālo na dissati,
Tasmā abhuttvā bhikkhāmi
mā maṃ kālo upaccagā ti*

I know not indeed⁵⁶ what time is:
time is hidden, it cannot be seen.
Therefore, not having eaten, I seek alms—
let not time slip by!⁵⁷

43

4 Then the devata alighted on the earth, and said this to the venerable Samiddhi:

“You have gone forth while still young, a black-haired young man endowed with the blessing of youth, in the prime of life, though your mother and father wished otherwise and wept with tearful faces, you shaved off your hair and beard, put on the saffron robe, and went forth from the household life into the homeless life,⁵⁸ *without having fully enjoyed sense-pleasures.*⁵⁹

Enjoy human pleasures, bhikshu!

Do not abandon what is visible right here (*sandiṭṭhika*) to run after what takes time (*kālika*).⁶⁰

5 “I have *not* abandoned what is visible right here, avuso, to run after what takes time. I have abandoned what takes time, avuso, to run after what is visible right here.

5.2 For, avuso, the Blessed One has declared that **sense-pleasures are time-consuming, full of suffering, full of despair, and great is the danger therein**,⁶¹ while this Dharma is visible right here, immediate, inviting us to come and see, accessible, to be personally known by the wise.⁶²

6 “But how, bhikshu, has the Blessed One declared that **sense-pleasures are time-consuming, full of suffering, full of despair, and great is the danger therein**, while this Dharma is visible right here, immediate, inviting us to come and see, accessible, to be personally known by the wise?”

7 “I am but newly ordained,⁶³ avuso, not long gone forth, only recently come to this Teaching [Dharma] and Discipline [Vinaya]. I am unable to explain it in detail.

But there is the Blessed One, the arhat, the fully self-awakened one, who is staying in the Hot Spring Park. Approach the Blessed One and ask him regarding this matter. Just as he answers you, so you should remember it.”

8 “But, bhikshu, it is difficult for us to approach the Blessed One. He is surrounded by other devatas of great influence.⁶⁴

If you would approach him, bhikshu, and ask him regarding this matter, we, too, will come along to listen to the Dharma.”

⁵⁶ *Vo*, which Comy says is merely an indeclinable (*nipāta,matta*) (SA 1:40).

⁵⁷ See Intro (2) for explanation of keyterms.

⁵⁸ Without the closing phrase, this is well known stock where the Buddha speaks of himself: **D** 4.6/1:115 = 5.6/1:129 = **M** 26.14/1:163 = 36.13/1:240 = 85.11/1:93.

⁵⁹ *Ce anikīlītāvī kāmesu; Be anikīlītāvī ~; Ee anikīlītāvī ~; Se anikkīlītāvī ~.*

⁶⁰ *Mā sandiṭṭhikam hītvā, kālikam anudhāvī ti*, lit “Do not, having abandoned what is seen right here, run after what takes time.” See Intro (2.1).

⁶¹ *Kālikā hi āvuso kāmā vuttā bhagavatā bahu,dukkhā bah'upāyasā ādīnavo ettha bhīyo.*

⁶² In **Sambhula S** (S 4.21), when Māra (in the form of a venerable brahmin) offers the same cryptic advice to a group of young monks (to enjoy their youth before the spiritual life), they reply in identical words as Samiddhi’s (S 4.21/1:117 f). See Intro (2.1).

⁶³ “Newly ordained,” *nava*. Monks of less than 5 rains (years of rains retreat properly observed) are referred to as “newly ordained” (*nava* or *navaka*) (V 1:47; S 1:9, 2:218; Sn p93; DhA 1:92); monks between 5 and 10 rains are called “middling” (*majjhimaka*) (D 1:78; A 4:22); those of 10 rains are called “elder” (*thera*) (V 1:159, 290, 2:16, 212); and those of 20 rains and above, “great elder” (*mahā,thera*) (J 5:456). The last-named, however, may apply to any monk with great wisdom (A 2:22). Comys often speak of the “80” (*asīti mahā,thera*) (ThaA 3:205; DhA 1:14, 19; cf *mahā,sāvaka*, Vism 98). Distinguished monks are often referred to as “community elder” (*saṅgha,thera*) (V 2:212, 303). See V:H 4:xi.

⁶⁴ Comy: “Each of the deva-rajahs has a retinue of 10,000,000,000 (a hundred *koṭi*) or of 100,000,000,000 (a thousand *koṭi*) devas, and taking up grand positions, they see the Tathagata. How can lesser female devatas like us find a chance to see him?” (SA 1:44). A *koṭi* = 10,000,000.

9 “Very well, avuso,” the venerable Samiddhi replied to the devata, and approached the Blessed One. Having approached the Blessed One and saluted him, [10] he sat down at one side. Seated thus at one side, the venerable Samiddhi said this to the Blessed One:

Samiddhi’s account

10 “Bhante, having risen early in the morning, I went to the hot springs and bathed my limbs [my body] there.

Having bathed in the hot springs, I emerged from it, and stood, wearing a single robe, drying my limbs.

10.2 Then, bhante, when the night was far spent, a certain devata of exceeding beauty, illuminating the whole of the Hot Spring Park, approached me.

Having approached me, bhante, she stood in the air, and addressed me in verse:

Not having feasted, you look for food, O bhikshu,
 Having feasted, you look not for food!
 Having feasted, O bhikshu, then look for food—
 let not time slip by! S 44

11 When she had said thus, bhante, I addressed the devata in verse, thus:

I know not indeed what time is:
 time is hidden, it cannot be seen. S 45ab = It 3.2.4/54
 Therefore, not having eaten, I seek alms—
 let not time slip by! S 45

12 Then, bhante, the devata alighted on the earth, and said this to me:

‘You have gone forth while still young, a black-haired young man endowed with the blessing of youth, in the prime of life, though your mother and father wished otherwise and wept with tearful faces, you shaved off your hair and beard, put on the saffron robe, and went forth from the household life into the homeless life, *without having fully enjoyed sense-pleasures*.

Enjoy human pleasures, bhikshu!

Do not abandon what is visible right here (*sandiṭṭhika*) to run after what takes time (*kālika*).’

13 When this was said, bhante, I said this to the devata:

‘I have *not* abandoned what is visible right here, avuso, to run after what takes time. I have abandoned what takes time, avuso, to run after what is visible right here.

For, avuso, the Blessed One has declared that sense-pleasures are time-consuming, full of suffering, full of despair, and great is the danger therein, while this Dharma is visible right here, immediate, inviting us to come and see, accessible, to be personally known by the wise.’

14 When this was said, bhante, the devata said this to me:

‘But how, bhikshu, has the Blessed One declared that sense-pleasures are time-consuming, full of suffering, full of despair, and great is the danger therein, [11] while this Dharma is visible right here, immediate, inviting us to come and see, accessible, to be personally known by the wise?’

15 When this was said, bhante, I said this to the devata:

‘I am but newly ordained, avuso, not long gone forth, only recently come to this Teaching [Dharma] and Discipline [Vinaya]. I am unable to explain it in detail.

But there is the Blessed One, the arhat, the fully self-awakened one, is staying in the Hot Spring Park. Approach the Blessed One and ask him regarding this matter. Just as he answers you, so you should remember it.’

16 When this was said, bhante, the devata said this to me:

‘But, bhikshu, it is difficult for us to approach the Blessed One. He is surrounded by other devatas of great influence.

If you would approach him, bhikshu, and ask him regarding this matter, we, too, will come along to listen to the Dharma.’

Bhante, if the devata’s word is true, she would indeed not be far away.”

17 When this was said, the devata said to the venerable Samiddhi:

“Ask, bhikshu! Ask, bhikshu! Here I am [I’ve arrived]!”

The Buddha admonishes the devata

18 Then the Blessed One addressed the devata in verse:

<i>Akkheyya,saññino sattā akkheyyasmim patit̃hitā, akkheyye apariññāya yogam āyanti maccuno</i>	Beings who perceive the expressible [what can be expressed] Are established in the expressible. Not fully understanding the expressible, They go under the yoke of death.	S 46 = It 3.2.4 ⁶⁵
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<i>Akkheyyaṅ ca pariññāya akkhātāram na maññati taṅ hi tassa na hotī ti yena naṃ vajiā na tassa atthi</i>	But <u>having fully understood the expressible</u> , one does not conceive of “an expresser.” For, there is nothing about him with which there is to speak of.	S 47ab = It 3.2.4 ⁶⁶ S 47
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Say if you understand, yakshi [she-spirit]!”⁶⁷

19 “But, bhante, this teaching of the Blessed One spoken in brief, I do not understand its meaning in detail. It would be good if the Blessed One speaks it in such a way that I might understand the meaning in detail of what he has spoken in brief.” [12]

[The Blessed One:]

20 <i>Samo vivesī athavā nihīno yo maññati so vivadetha tena, tīsu vidhāsu avikampamāno samo vivesīti na tassa hotī</i> ⁶⁸	“I am equal; I am better; or I am worse,” who so conceives would, as such, fall into dispute. Being unshaken by the three discriminations, He thinks not, “I am equal; I am better; I am worse.” S 48
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Say if you understand, yakshi [she-spirit]!”

21 “But, bhante, this teaching of the Blessed One spoken in brief, I do not understand its meaning in detail. It would be good if the Blessed One speaks it in such a way that I might understand the meaning in detail of what he has spoken in brief.”

[The Blessed One:]⁶⁹

<i>Pahāsi saṅkham na ca mānam accagā⁷⁰ acchecchi⁷¹ taṅham idha nāma rūpe taṅ chinna,ganham anīgham nirāsam pariyesamānā nājthagamum devā manussā idha vā huram vā saggesu vā sabba,nivesanesu</i>	Abandoned is reckoning, overcome is conceit, cut off here is craving for name-and-form. Whose knot is cut, untroubled, longing-free, seeking for them, they find him not— devas or humans here or beyond, in the heavens, or in any abode. ⁷²	S 49
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Say if you understand, yakshi [she-spirit]!”

⁶⁵ The verse as at It 3.2.4/54. See Intro (3.1).

⁶⁶ S 47ab as at It 3.2.4/54. See Intro (3.2).

⁶⁷ *Sace vijānāsi vadehi yakkhī ti.*

⁶⁸ See Intro (3.3).

⁶⁹ See Intro (3.4).

⁷⁰ So *Ce na ca mānam ajjhagā*; *Be Ee na vimānam ajjhagā*; *Se na vimānam āgā*. As at **Na Santi S** (S 1.34,105*-106ab*/1:23) SD 42.6. *Ajjhagā* (aor of *adhigacchati*, “attains, understands, realizes”) is better read as *accagā* (aor of *atigacchati*, “overcomes, conquers”): see A 3:401,26*; Sn 1040d, 1042d; It 69,13*; Tha 663b & Tha:N 221 n663.

⁷¹ *Ce Ee*; *Be Se acchejji*.

⁷² This verse recurs in **Na Santi S** (S 1:34), SD 42.6. See Intro (3.4).

23 “Now, bhante, I *do* understand the meaning in detail of what has been thus given in brief by the Blessed One.”

[The Blessed One:]⁷³

*Pāpaṃ na kayirā vacasā manasā
kāyena vā kiñcana sabba,loke,
kāme pahāya satimā sampajāno
dukkhaṃ na sevetha anatta,samhitam*

No evil should one do by word, by thought,
or by deed, whatever, in all the world.
Having abandoned sense-pleasures, mindful, fully aware,
let one not pursue the painful, the profitless. **S 50**

— evaṃ —

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⁷³ See Intro (3.5).