

# 5

## Veḷu,dvāreyya Sutta

The Discourse to the People of Bamboo Gate | S 55.7

Theme: The 4 precepts, the golden rule, values, and streamwinning

### 1 The golden rule

**1.1 The Veḷu,dvāreyya Sutta** lays down a complete programme for lay training. After the preliminaries of polite greetings [§§1-3], the people of Veḷu,dvāra request a special teaching from the Buddha for them, who are busy worldly lay people [§4]. The Buddha teaches them “**a Dharma teaching for self-application**’ (*attūpanāyika dhamma,pariyāya*) [§5].

This teaching opens with the first 7 of the 10 courses of wholesome karma (namely, those of body and speech). This is effectively a training based on an elaboration of the 5 precepts, that is, a programme for **moral conduct** [§§6-12]. Then follows a short section on **mental cultivation**, given as the recollection on the 3 jewels [§§13-15], which, with the accomplishment in moral virtue [§16], leads to stream-winning [§17] in this life itself.

**1.2** The Sutta is also a Buddhist classic of the philosophy and practice of moral ethics based on the “**golden rule**” or the doctrine of reciprocity or reciprocity: negatively stated: *do not do to others what you do not wish others to do to you*, or, positively stated: *do unto others what you wish them to do unto you* [3]. **The Dhammapada** puts it in verse:

*Sabbe tasanti daṇḍassa  
sabbe bhāyanti maccuno  
attānaṃ upamaṃ katvā  
na haneyya na ghātaye*

All tremble at the rod [violence];  
all fear death;  
making oneself the example,<sup>1</sup>  
one should neither kill nor cause to kill. (Dh 129)

*Sabbe tasanti daṇḍassa  
sabbesaṃ jīvitāṃ piyaṃ  
attānaṃ upamaṃ katvā  
na haneyya na ghātaye*

All tremble at the rod [violence];  
all love life;  
making oneself the example,  
one should neither kill nor cause to kill. (Dh 130)

This moral ethic, however, is not an end in itself, but serves as a foundation for mental cultivation and the greater goal of spiritual liberation. This golden rule forms the basis for the social relationships of the six directions elaborated in **the Sigāl’ovāda Sutta** (D 31), where the individual, one party, having performed his duties is reciprocated with commensurate responses from the other.<sup>2</sup>

**1.3** The section on *the precepts* [§§6-12] exhorts that we should not only keep to the precepts ourselves but also encourage others to do so. For example, in the first precept, it is said: “[H]e himself abstains from harming life, exhorts others to abstain from harming life,” and so on. **The Atta,hita Sutta** (A 4.96/2:96 f) and the **the Sikkhā Sutta** (A 4.99/2:98 f) declare such a person as “one who lives both for his own good and for the good of others.”<sup>3</sup>

**1.4** The Veḷu,dvāreyya Sutta seems to assume that the audience already have some idea of the ten unwholesome courses of action (*akusala kamma,patha*) and of wholesome courses of actions (*kusala kamma,patha*). These courses of action are defined in **the Sāleyyaka Sutta** (M 41), with which this Sutta should be studied.<sup>4</sup> The Veḷu,dvāreyya Sutta also omits mention of the 3 mental actions, as the Buddha is here focusing on the precepts, namely, the moral virtue of body and speech, that is, the moral training.

**1.5** The mental training aspect is found in *the recollections of the 3 jewels and of moral virtue* [§§13-16]. The 4 qualities famously form the 4 “limbs of a streamwinning” (*sotāpatti-y-aṅga*), that is, accom-

<sup>1</sup> Ie putting oneself in another’s place.

<sup>2</sup> D 31,27-34/3:188-193, SD 4.1.

<sup>3</sup> On the 5 precepts, see **Sīlānussati**, SD 15.11 (2.2).

<sup>4</sup> M 41,7-14/1:286-288 @ SD 5.7. See eg §8 (M 41,8/1:286) for the negative precept & §12 (M 41,12/1:287) for its positive counterpart. However, the third factor of the golden rule is omitted here.

plishment in wise faith in the 3 jewels and in “moral virtue dear to the noble ones.”<sup>5</sup> In short, the underlying teaching of the Veḷudvāreyya Sutta is actually the attaining of **streamwinning**.<sup>6</sup> [1.1]

## 2 The 5 values

**2.1 SELF-ACCOUNTABILITY.** Buddhism neither subscribes to the notion that morals are relative or undiscoverable by humans, nor does it relegate moral accountability to a supreme being. While the former is basically man-centred, the latter is God-centred.

A man-centred moral ethics serves only humans, and as such can be exploitative of non-human beings and nature. Human life cannot exist in itself, but is possible on account of the vital yet fragile support of the ecosystem around us. A key principle of Buddhist ethics is respect for our natural environment.

A God-centred system tends to attribute good and evil, right and wrong, to an external power-figure, and since only a believer—one endowed with some kind of power (such as charisma)—defines what sort of being this is, this can be very arbitrary and induce us to be unaccountable for our actions. Very significantly, any theistic system cannot coexist with unconditional love, especially when that love must be directed only to that all-powerful entity.

**2.2 LIFE-CENTREDNESS.** “Unconditional love” means accepting ourselves just as we are, and extending that same openness to others and to nature. This is an open acceptance of the true reality around us. This most basic truth is that all beings love their lives, and these lives are only possible when they coexist with a sustainable environment. This is a life-centred system.

The Buddhist moral system is best described as being life-centred. The very first fact we cannot deny is that *we are alive*, and no one, in his right mind, would want to die (Dh 129 f). We *value life*, meaning that it is good in itself, but it also has a moral purpose. Understandably, Buddhist ethics begins the value of life, expressed through our *being*. This is the value underpinning **the first precept**, which is against killing.

**2.3 HAPPINESS.** However, if we were to stop here then we would be no better than a wild brute or an oblivious fish. We all have to work for a living, or we are supported by others who work for a living. Through industry and honesty, we earn our life supports. We are able to feel happiness expressed through owning things, and through our ideas and feelings—this is the “value of happiness.”

When such property or ideas are disrespected or violated, we are deprived of the sources of source of our happiness. If someone were to take our happiness away, it would bring us suffering. When we steal from someone, we are effectively and wrongfully taking away his happiness. This is the value underpinning **the second precept**, which is against taking the not-given.

**2.4 FREEDOM.** If our happiness is in having things, it is incomplete or meaningless if we are unable to actually *enjoy* them. This means that they benefit both our bodies and minds. One of the key ways that we enjoy what we have is through our healthy bodies. Through our bodies, too, we express our acceptance and love for others. This is a complicated process because we have to be sure that both parties know what they are doing and are willing to share responsibility.

If others violate our bodies, especially when we say *no* to a relationship, then we are being deprived of our freedom. We have lost control of our bodies, as it were. We should be free to accept or reject any relationship. Hence, **the third precept** is against sexual misconduct, which is underpinned by the “value of freedom,” expressed through our actions or non-action, as dictated by our conscience and wisdom.

**2.5 TRUTH.** For all these statements to be meaningful and applicable, they have to be *true*—this is the “value of truth.” This is actually a shorthand for “right speech,” which is free from falsehood, from inciting disharmony, from harshness, and from frivolity. This is again something natural: if there is no truth, then it is no use of my writing about all this. You would have wasted your time reading this! Truth is the very basis of wholesome human communication. This is the value underpinning **the fourth precept**, which is against communicating falsehood.

<sup>5</sup> See **Dhamma,dinna S** (S 55.53,5), SD 46.4.

<sup>6</sup> On the significance of this, see **Dhamma,dinna S** (S 55.53) @ SD 46.4 (2.2).

**2.6 THE MIND.** The first three precepts regulate and purify our body, while the fourth keeps our speech wholesome. The fifth precept—refraining from taking intoxicants and addictives—regulates body and speech. For, if we are drunk or high with drugs, we are likely to break all the other four precepts, and face various other social, legal and health problems, too.

The purpose of the fifth precept is to prevent our minds from being clouded up or to lose self-control. The fifth precept is like a door leading to mental cultivation or meditation. If our mind is clear, then it is easier to cultivate it. Then we have a healthy mind in a healthy body; we are both well and wise. This is the value—that of the mind, or better, mental health—so that it is the basis of true wisdom. Hence, this value underpins **the fifth precept**, which is against mental confusion and addictiveness.<sup>7</sup>

**2.7 VALUES, INSTRUMENTAL & INTRINSIC.** What we can *have*—family, friends, wealth, things, status, or power—are all means to higher ends: they are of instrumental or extrinsic value. In other words, they are *not* ends in themselves, but are the means to higher ends. They are “extrinsic” in the sense that they are not really an essential part of us—we do not *have* them (yet), they are *outside* of us, as it were—and even if we do have them, we need not in themselves bring us happiness or satisfaction.

Those higher wholesome ends are said to be of intrinsic value: they are good in themselves. Life, happiness, freedom, truth and mental health are of intrinsic because they are good in themselves. At least, in a daily, worldly sense. Intrinsic also refers to what we *are*, our natural and wholesome being, that is, something good or useful to us that we need to cultivate from *within* us.

On a spiritual level, even these wonderful qualities that we see as intrinsic to our worldly lives, are in themselves instrument to an even higher goal, that of spiritual freedom or awakening. Our lives then have a higher purpose. Our happiness is even more refined and blissful. Our freedom frees us from the limitations of our bodies. The truth we realize sees more directly into true reality. And our mind becomes a vision of true awakening. We have not only reached the heights of our human lives, but we can also enjoy the divine emotions of lovingkindness, compassion, gladness and equanimity [2.9].

**2.8 RELATED QUALITIES.** By way of summary, we can show the correlations of these precepts, their values and expression, along with their wholesome counterparts, thus:<sup>8</sup>

<u>Precept</u>	<u>Value</u>	<u>Expression</u>	<u>Wholesome quality</u>
(1) against killing	life	being	compassion
(2) against stealing	happiness	having	charity
(3) against sexual misconduct	freedom	doing	contentment
(4) against false speech	truth	speech	wholesome communication
(5) against intoxication	wisdom	mind	mental calm and clarity

**2.9 THE PRECEPTS AND THE DIVINE ABODES.** We have already stated that by keeping the precepts, we celebrate our humanity<sup>9</sup> and enjoy the divine abodes of lovingkindness, compassion, gladness and equanimity [2.7]. Of these four abodes, lovingkindness is the most fundamental and the other three abode are successively more refined forms of lovingkindness. As such, we must always begin with loving-kindness in this practice, and gradually refine it.

Here, it is helpful to know that the cultivation of lovingkindness greatly helps us to keep to the 5 precepts.<sup>10</sup> If we are lovingkind, it is easier not to kill, not to steal, not to commit sexual misconduct, not to lie, and not to become drunk or drugged. And when we are morally virtuous, it is easier for us to go deeper into our meditation, especially the mindfulness of the breath.<sup>11</sup> Furthermore, as we are dealing

<sup>7</sup> Further on “truth and value,” see SD 44.1 (3.4).

<sup>8</sup> See further **Notion of *dīṭṭhi***, SD 40a.1 (13.1). On intrinsic and extrinsic values, see also SD 44.1 (3.4).

<sup>9</sup> See Piya Tan, “Becoming human: It’s easier than you think,” R95, 2009 = *Revisioning Buddhism*, Singapore: The Minding Centre, 2009 ch 2.

<sup>10</sup> The 5 precepts (*pañca, sīla*) as we commonly know them today are found in D 33,2.1(9)/3:235; **Sārajja S** (A 5.171/3:203), SD 84.13, (**Pañca, sīla**) **Bhikkhu S** (A 5.286/3:275), SD 84.16; Vbh 285.

<sup>11</sup> On the 4 divine abodes, see **Brahma, vihāra**, SD 38.5.

with the precepts and karma, it should be noted that lovingkindness is efficacious in limiting the effects of our bad karma.<sup>12</sup>

### 3 The threefold purity

**3.1** We have already mentioned that the “golden rule” or the doctrine of reciprocity or reciprocity can be stated negatively as: *do not do to others what you do not wish others to do to you* (such as in Confucianism), or, positively: *do unto others what you wish them to do unto you* (such as in Christianity) [1]. But these are very brief statements. The fullest statement on the golden rule is found in the Buddha’s teaching of the “threefold purity” (*ti,koṭi parisuddha*) and admonitions on moral virtue given in such discourses as the Veḷudvāreyya Sutta (S 55.7).

This full formulation of the “threefold purity” is found in the “moral conduct” (training of body and speech) section of the Veḷudvāreyya Sutta [§§6-12], that is to say,

- we should keep the precepts ourselves,
- we should encourage others to do the same, and
- we should “speak in praise” of the precepts.

In short, moral virtue is not a private ethic: it is *a social reality*, without which society cannot exist.

**3.2** The threefold purity is viewed from another angle in **the Dhammika Sutta** (Sn 2.14), thus:

<i>Pāṇaṃ na hane, na ca ghātayeyya na cāmujaññā hanatāṃ paresaṃ sabbesu bhūtesu nidhāya daṇḍaṃ ye thāvarā ye ca tasanti loke</i>	Let one not destroy life, nor cause to kill, nor approve of killing by others, Laying aside the rod [violence] toward all beings, both the still and the moving in the world. (Sn 394)
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This stanza gives the essence of the five precepts (Sn 393-99). The key term here is “the three-pointed utter purity” or simply “the threefold purity” (*ti,koṭi,parisuddha*) which comprises of

- (1) not breaking the precept oneself,
- (2) not causing another to do so, and
- (3) not approving of any breach of the precept.<sup>13</sup>

**3.3** The Sutta Nipāta Commentary on the Dhammika Sutta says that, in the case of the first precept (against taking life), the three points form the “first half” (*purim’addhena*), that is, the negative or omission aspect, of the precepts, while the “latter half” (*pacchim’addhena*), that is, the positive or commission aspect, is formed by beneficent conduct (*hita,paṭipatti*) towards living beings (SnA 376). This is the pattern of practice that is given by the Buddha in such discourses as **the Sevittabbāsevitabba Sutta** (M 114).<sup>14</sup>

**3.4 The Vinaya definition** of *tikoṭi,parisuddha* is different from that given in the suttas. For Theravāda monastic members, meat and fish are “pure” (that is, usable) if the following 3 conditions are fulfilled: if one has not seen, heard or suspected that the being has been killed for one (V 3:171; VA 604); the allowable meat is known as “available meat” (*pavatta,mamsa*, V 1:217, 3:172).

**3.5 A psychological ethic**, given in **the Amba,laṭṭhika Rāhul’ovāda Sutta** (M 61), speaks of the purity of “the 3 doors of action”—of body, speech and mind—by way of “the examination of one’s conscience” or self-review (*paccavekkhana*) (M 61,18). In the case of wrong acts of body or of speech, they should be confessed to virtuous elders (M 61,9-14); in the case of wrong mental acts (ie thoughts) one should reject them with disgust (M 61,15-17). The idea here is to purify our intention (or conscience) so that wholesome conduct follows.

The Amba,laṭṭhika Rāhul’ovāda Sutta further gives a set of criteria—another “**threefold purity**”—whereby one determines one’s actions. If an action would harm oneself, or harm others, or harm both, such an action should not be done. Here “both” is not redundant, but also refers to “society” at large, or in

<sup>12</sup> See (**Karaja,kāya**) **Brahma,vihāra S** (A 10.208,1.3/5:299 passim) & SD 2.10 (2).

<sup>13</sup> Cf SnA 376 f; S 5:354 f.

<sup>14</sup> **Sevittabbāsevitabba S** (M 114/3:45-61), SD 39.8.

today's lingo, "the environment." In other words, whatever one does, *it should not in any way harm one-self, others or the environment.*<sup>15</sup>

**3.6** "Harm," in other words, describes *an act contrary to nature*. If we accept this as a moral truth, then not harming others (or stealing, etc) are natural morality (ie not a relative set of morals). In that case, if A consents to B killing A (as in euthanasia), for example, the deed would still be wrong (with or without consent): B would have committed murder.

**3.7** The first two of the threefold purity of moral action is applied to the 4 accomplishments of a lay follower in **the (Upāsaka) Mahānāma Sutta** (A 8.25).<sup>16</sup> The four accomplishments of a lay follower are as follows:

- (1) a lay follower is one who takes the three refuges;
- (2) he keeps himself morally by keeping to the five precepts;
- (3) he lives for his own welfare; and
- (4) he lives for the welfare of others. (M 61/1:414-420), SD 3.10

**3.8** In **the Saleyyaka Sutta** (M 41), we will examine the 5 precepts more broadly and in greater detail as the ten unwholesome courses of conduct (*akusala kamma, patha*).<sup>17</sup>

## 4 The world-protectors

**4.1** The roots (or motivating factors) behind moral virtue—that is, why we should behave in a civil manner—is graphically explained in **the Hiri Ottappa Sutta** (A 2.9), a short discourse, here given in full:

Bhikshus, there are the two bright states<sup>18</sup> that protect the world. What are the two?

Moral shame (*hiri*) and moral fear (*ottappa*).

Bhikshus, if these two bright states were not to protect the world, then there would be no mothers nor mothers' sisters nor uncles' wives nor teachers' wives nor guru's wives. Instead, the world would come to confusion such as there is amongst goats and sheep and fowl and pigs and dogs and jackals.

But, bhikshus, since these two bright states do protect the world, therefore there are seen mothers, mothers' sisters, uncles' wives, teachers' wives and gurus' wives. (A 2.9/1:50), SD 2.5c

**4.2 Moral shame** (*hiri*) is the civil regard for others and is twofold: (a) the understanding that one's actions (bodily and verbal) affect others, and (b) that we could be judged and shamed by others. This "other-regarding" aspect of moral conduct cannot function alone without a spiritual dimension—for, a society or social relationship founded merely on *shame* would be dominated by a "shame culture" centering around "saving one's face."<sup>19</sup> In Buddhism, moral virtue is itself of *instrumental value* which cannot function alone.

**4.3** Its spiritual blood is supplied by **moral fear** (*ottappa*), the understanding and acceptance that our actions have consequences for ourselves—that is *the law of karma*. While moral shame entails the understanding that our actions have an effect upon others, moral fear arises from the notion that we are responsible for our action—that we will face the consequences of our deliberate acts (*karma*). On the other hand, if God were the ultimate will behind man, then man cannot be responsible for his actions.<sup>20</sup> However, when we accept self-responsibility, we are likely to be more judicious regarding our actions.

<sup>15</sup> **Amba, laṭṭhika Rāhul'ovāda S** (M 61/1:414-420), SD 3.10.

<sup>16</sup> **(Upāsaka) Mahānāma S** (A 8.25/4:220-222), SD 6.3.

<sup>17</sup> M 41/1:285-290 = SD 5.7.

<sup>18</sup> "Bright states," *sukka dhamma*, that is, wholesome conditions.

<sup>19</sup> On the Chinese notion of "face," see eg Michael Harris Bond (ed), *The Psychology of the Chinese People*, Oxford: Oxford Univ Press, 1986:225 f, 243-249, 280 f, 286 f. See also **Pindolya S** (A 3.40), SD 28.9a (3.4).

<sup>20</sup> See for example **Titth'āyatana S** (A 3.61.3/1:174) and **Bhūridatta J** (J 543/6:208).

# The Discourse to the People of Bamboo Gate

S 55.7

1 Thus have I heard.

At one time, the Blessed One was wandering [peregrinating] by stages<sup>21</sup> in Kosala country with a large community of monks and, in due course, arrived at the brahmin village of Veḷu,dvāra [Bamboo Gate].

## A. PREAMBLE

### The Buddha visits Veḷu,dvāra

2 The brahmin householders<sup>22</sup> of Veḷu,dvāra heard that:

“It is said, sirs, that the recluse Gotama, a Sakya son who went forth from the Sakya clan, has been wandering [peregrinating] in Kosala with a large community of monks and has come to Veḷu,dvāra.

Concerning this Blessed One, this fair report has been spread about:<sup>23</sup>

‘So, too, is he the Blessed One:<sup>24</sup> for, he is<sup>25</sup>

arhat,  
fully self-awakened one,  
accomplished in wisdom and conduct,  
well-farer,  
knower of worlds,  
peerless guide of persons to be tamed,<sup>26</sup>  
teacher of gods and humans,  
awakened,  
blessed.

Having realized, by his own direct knowledge, this world with its gods, its Māras and its Brahmās, this generation with its recluses and brahmins, its rulers and people, he makes it known to others. He teaches the Dharma, good in the beginning, good in the middle, good in the end, both in the spirit and in the letter. He proclaims the holy life that is entirely complete and pure.’

<sup>21</sup> “Wandering...by stages,” *cārikaṃ caramāno*, lit “walking the walk,” ie, wandering about teaching the Dharma and ministering the people. See n ad loc in **Tevijja S** (D 13,1/1:235), SD 1.8.

<sup>22</sup> *Brāhmaṇa,gahapatikā*, also spelt as *brāhmaṇa,gahapati*, which is invariably a collective term, never an individual, ie, the landed community of of the brahmin villages (*brāhmaṇa,gāma*) or fiefs (*brahma,deya*) as a whole. This classification is based on land-ownership (ie their economic function), who nonetheless still identified with the larger priestly class. As such, individually, theu (such as Kūṭa,danta, Caṅkī, etc) are still referred to simply as *brāhmaṇa*. See Chakravarti 1987:72 f.

<sup>23</sup> For details on this **Buddhānussati**, see SD 15.7b.

<sup>24</sup> Alt tr: “For the following reasons, too, he is the Blessed One [the Lord]...” On the meaning of *iti pi so*, see CPD: **iti**: ...*kitti-saddo abbhuggato*: “~**pi so bhagavā**: *arahaṃ sammā-sambuddho*...” (“for the following reasons, too, he is a *bhagavā*: because he is *arahaṃ*...”), V 3:1,13 = D 1:49,27 = M 2:133,22 = S 1:219,31 = A 3:312,8, qu Vism 198,4 and Mahvṛ 26,11 (VA 112,4 = DA 146,5 ≠ Vism 198,8: *so bhagavā ~ pi arahaṃ ~ pi sammāsambuddho*, ...*iminā ca iminā ca kāraṇenā ti vuttaṃ hoti*). Translating *iti pi so* this way explains the double occurrence of *Bhagavā*. See L S Cousins, “Review of *Middle Length Discourses of the Buddha*,” in *Journal of Buddhist Ethics* 4, 1997: 165.

<sup>25</sup> The Skt parallel to this opening reads: *Iti hi sa bhagavāṃ tathāgato*, but *tathāgato* here is missing from the Pali version. See **Dhajagga S** (S 11.3), SD 15.5 Intro (2) & n. On this tr, see **Buddhānussati**, SD 15.7 (2.2) & n.

<sup>26</sup> **Purisa,damma sārathī**. Here *-damma* (adj) is grd, meaning “to be tamed or restrained,” often spoken of a young bullock (M 1:225, *bala,gāvā damma,gāvā*, “the strong cattle and cattle to be tamed,” ie bulls and young steers); also of other animals: *assa,damma,sārathī*, a horse trainer (A 2:112); It 80. In *purisa,damma sārathī*, fig (“the trainer of the human steer”) of unconverted persons, likened to a refractory bullocks; D 1:62 (wr *-dhamma*) = 2:93 = 3:5; M 2:38; A 2:112; Vv 17.13; cf VvA 86.

It is good to see such arhats.”<sup>27</sup> [353]

3 Then the brahmin householders of Veḷudvāra went up to the Blessed One.

Some greeted the Blessed One, and sat down at one side; some exchanged greetings with the Blessed One, and then sat down at one side; some having saluted the Blessed One with lotus palms, sat down at one side; some announced their name and clan before the Blessed One, and then sat down at one side.<sup>28</sup> Some kept silent and sat down at one side.<sup>29</sup>

### A Dharma teaching for self-application

4 Sitting thus at one side, the brahmin householders of Veḷudvāra said to the Blessed One:

“Master Gotama, we have such desires, such wishes, such hopes:

‘May we dwell in a home crowded with children!

May we enjoy Kāsī sandalwood!

May we wear garlands, scents and make-up!

May we enjoy gold and silver [using jewelry and money]!<sup>30</sup>

When the body breaks up, after death, may we be reborn in a good destination, in a heavenly world.”<sup>31</sup>

As we have such desires, such wishes, such hopes, may master Gotama teach us the Dharma in such a way

that we might dwell in a home crowded with children,

that we might enjoy Kāsī sandalwood,

we might wear garlands, scents and make-up,

that we might enjoy gold and silver [using jewelry and money],

that when the body breaks up, after death, may we be reborn in good destination, in a heavenly world.”

5 “I will teach you, householders, **a Dharma teaching for self-application**.<sup>32</sup> Listen, pay close attention. I will speak.”

“Yes, bhante,” the brahmin householders of Veḷudvāra replied in assent to the Blessed One. The Blessed One said this:

“What, householders, is the Dharma teaching for self-application?”

<sup>27</sup> *Sādhu kho pana tathā,rūpānaṃ arahataṃ dassanaṃ hotī ti:* V 3:1,21; D 1:88,2; Sn p103,16. Here *arahataṃ* is pl gen.

<sup>28</sup> The desire to have one’s name announced to a holy person appears to have been a part of pre-Buddhist devotional practice of seeing (*dassana*; Skt *darśana*) a holy person. In **Mahā,parinibbāna S** (D 16), eg, we have the Mallas being announced to the Buddhas, thus: “Bhante, the Malla named so-and-so with his children, with his wife, with his servants, with his companions, pay homage with their heads at the Blessed One’s feet” (D 16.22a/ 2:148 ). It is customary that those well-disposed to the Buddha would announce their names when visiting him. This passage here and others in the Pali Canon indicate that it was quickly adopted by the Indian Buddhists. It continued in the Buddhist custom of having the donor’s name inscribed in bas-reliefs near or on a stupa, even in locations where the name would not be directly visible to human eyes.

<sup>29</sup> *App’ekacce tuṅhī,bhūtā ekam antaṃ niṣīdiṃsu.* No counterpart in Chin Āgamas, but cf Skt fragment 3v2: *apy ekatyā bhagavataḥ saṃntike svakasvakāni mātā,pitrkāni nāma,gotrāṇi anuśrāvayitvā ekatamaṃte niṣīdiṃsu* (Hartmann 2002:4, parallel to M 95), as in Divyāvadāna 33: *apy ekatyā bhagavataḥ purataḥ svakasvakāni mātā,pitrkāni nāma,gotrāṇi anuśrāvyaikānte niṣannāḥ* (Divy Cowell 1886:619,2) & in Mahāvastu: *apy ekatyā bhagavato svakasvakāni mātā,pitrkāni nāma,gotrāṇi anuśrāvayitvā ekamante niṣīdensuḥ* (Senart 1897 3.443,20 or in Basak 1968:266); cf Skilling, *Mahāsūtras* 1, 1994:128 n9. See also Analayo 2011:452 (on M 81). On “kept silent” as social or emotional distance, see SD 44.1 (2.2); also see **Love**, SD 38.4 (6.3).

<sup>30</sup> The 5 wishes above form a well known stock (in a single passage): see **Dhamma,dinna S** (S 55.53,4), SD 46.4.

<sup>31</sup> Cf **Dīgha,jānu S** (A 8.54.1/4:281) for a parallel passage.

<sup>32</sup> *Attūpanāyikam dhamma,pariyāyam.* A teaching that one, having applied to oneself, should apply to others (S Porāṇa Tīkā). This teaching comprises the first 7 of the 10 courses of wholesome action, each practised in 3 ways: *by observing them oneself, by exhorting others to observe them, and by praising such actions* (S:B 2000:1955 n328). This “personal teaching” evidently refers to a spiritual lifestyle conducive to the attainment of streamwinning.

## B. TRAINING OF BODY AND SPEECH

### (1) Training against destroying life

6 “Here, houselords, a noble disciple reflects thus:

‘I am one who wishes to live, who does not wish to die; who desires happiness, who dislikes suffering.

Since I am one who wishes to live and does not wish to die, who desires happiness and dislikes suffering, if someone were to take my life, that would not be pleasing nor agreeable to me.<sup>33</sup>

Now, if I were to take the life of another—of one who wishes to live, who does not wish to die, who desires happiness, who dislikes suffering—that would not be desirable nor agreeable to him, too.

What is undesirable and disagreeable to me [354] is undesirable and disagreeable to others, too. How can I inflict upon another what is undesirable and disagreeable to me?’

THREEFOLD PURITY OF BODILY CONDUCT. Having reflected thus,

he himself abstains	from destroying life,
he exhorts others to abstain	from destroying life, and
he speaks in praise of abstaining	from destroying life. <sup>34</sup>

Thus, his bodily conduct is purified in three respects.<sup>35</sup>

### (2) Training against taking the not-given

7 Furthermore, houselords, a noble disciple reflects thus:

‘If someone were to take from me what I have not given, that is, to steal<sup>36</sup> from me, that would not be desirable nor agreeable to me. Now, if I were to take from another what he has not given, that is, to steal from him, that would not be desirable nor agreeable to him, too.

What is undesirable and disagreeable to me is undesirable and disagreeable to others, too. How can I inflict upon another what is undesirable and disagreeable to me?’

THREEFOLD PURITY OF BODILY CONDUCT. Having reflected thus,

he himself abstains	from taking the not-given,
he exhorts others to abstain	from taking the not-given, and
he speaks in praise of abstaining	from taking the not-given.

Thus, his bodily conduct is purified in three respects.

### (3) Training against sexual misconduct

8 Furthermore, houselords, a noble disciple reflects thus:

‘If someone were to have sexual intercourse with my wives,<sup>37</sup> that would not be desirable nor agreeable to me. Now, if I were to have sexual intercourse with the wives of another, that would not be desirable nor agreeable to him, too.

What is undesirable and disagreeable to me is undesirable and disagreeable to others, too. How can I inflict upon another what is undesirable and disagreeable to me?’

THREEFOLD PURITY OF BODILY CONDUCT. Having reflected thus,

he himself abstains	from sexual misconduct,
he exhorts others to abstain	from sexual misconduct, and
he speaks in praise of abstaining	from sexual misconduct.

<sup>33</sup> This is the locus classicus for the “golden rule”: see Intro (1).

<sup>34</sup> “[H]e himself abstains from harming life, exhorts others to abstain from harming life,” that is, one keeps the precepts oneself and encourages others to do the same: this is “one who lives both for his own good and for the good of others” (*Atta,hita S*, A 4.96/2:96 f; *Sikkhā S*, A 4.99/2:98 f). “[He] speaks in praise of abstaining from harming life” refers to spiritual friendship and the practice of altruistic joy (*muditā*).

<sup>35</sup> See prec note.

<sup>36</sup> For def, see *Sāleyyaka S* (M 41.8/1:286 & 41.12/1:287), SD 5.7.

<sup>37</sup> *me dāresu*, lit. “with my womenfolk.” For def, see *Sāleyyaka S* (M 41.8/1:286 & 41.12/1:287 f), SD 5.7.

Thus, his bodily conduct is purified in three respects.

#### (4) Training against false speech

**9** Furthermore, houselords, a noble disciple reflects thus:

‘If someone were to damage my welfare with false speech,<sup>38</sup> that would not be desirable nor agreeable to me. Now, if I were to damage the welfare of someone else with false speech, [355] that would not be desirable nor agreeable to him, too.

What is undesirable and disagreeable to me is undesirable and disagreeable to others, too. How can I inflict upon another what is undesirable and disagreeable to me?’

THREEFOLD PURITY OF VERBAL CONDUCT. Having reflected thus,

he himself abstains from false speech,  
he exhorts others to abstain from false speech, and  
he speaks in praise of abstaining from false speech.

Thus, his verbal conduct is purified in three respects.

#### (5) Training against divisive speech

**10** Furthermore, houselords, a noble disciple reflects thus:

‘If someone were to divide me from my friends by divisive speech,<sup>39</sup> that would not be desirable nor agreeable to me. Now, if I were to divide someone else from his friends by divisive speech, that would not be desirable nor agreeable to him, too.

What is undesirable and disagreeable to me is undesirable and disagreeable to others, too. How can I inflict upon another what is undesirable and disagreeable to me?’

THREEFOLD PURITY OF VERBAL CONDUCT. Having reflected thus,

he himself abstains from divisive speech,  
he exhorts others to abstain from divisive speech, and  
he speaks in praise of abstaining from divisive speech.

Thus, his verbal conduct is purified in three respects.

#### (6) Training against harsh speech

**11** Furthermore, houselords, a noble disciple reflects thus:

‘If someone were to address me with harsh speech,<sup>40</sup> that would not be desirable nor agreeable to me. Now, if I were to address someone else with harsh speech, that would not be desirable nor agreeable to him, too.

What is undesirable and disagreeable to me is undesirable and disagreeable to others, too. How can I inflict upon another what is undesirable and disagreeable to me?’

THREEFOLD PURITY OF VERBAL CONDUCT. Having reflected thus,

he himself abstains from harsh speech,  
he exhorts others to abstain from harsh speech, and  
he speaks in praise of abstaining from harsh speech.

Thus, his verbal conduct is purified in three respects.

#### (7) Training against frivolous talk

**12** Furthermore, houselords, a noble disciple reflects thus:

‘If someone were to address me with frivolous talk and idle chatter,<sup>41</sup> that would not be desirable nor agreeable to me. Now, if I were to address someone else with frivolous talk and idle chatter, that would not be desirable nor agreeable to him, too.

<sup>38</sup> For def, see **Sāleyyaka S** (M 41.9/1:286 & 41.13/1:288), SD 5.7.

<sup>39</sup> For def, see **Sāleyyaka S** (M 41.9/1: 286 & 41.13/1:288), SD 5.7.

<sup>40</sup> For def, see **Sāleyyaka S** (M 41.9/1: 286 & 41.13/1:288), SD 5.7.

What is undesirable and disagreeable to me is undesirable and disagreeable to others, too. How can I inflict upon another what is undesirable and disagreeable to me?

THREEFOLD PURITY OF VERBAL CONDUCT. Having reflected thus,  
 he himself abstains from frivolous talk and idle chatter,  
 he exhorts others to abstain from frivolous talk and idle chatter, and  
 he speaks in praise of abstaining from frivolous talk and idle chatter.  
 Thus, his verbal conduct is purified in three respects.

### C. THE LIMBS OF A STREAMWINNER<sup>42</sup>

#### (1) Faith in the Buddha.

**13** He has wise faith<sup>43</sup> in the Buddha thus:  
 ‘So too, is he the Blessed One: for, he is<sup>44</sup>  
 arhat,  
 fully self-awakened one,  
 accomplished in wisdom and conduct,  
 well-farer,  
 knower of worlds,  
 peerless guide of persons to be tamed,  
 teacher of gods and humans,  
 awakened,  
 blessed.’ [356]

#### (2) Faith in the Dharma

**14** He has wise faith in the Dharma [the True Teaching] thus:  
 ‘Well-taught is the Blessed One’s Dharma,  
 visible here and now,  
 having nothing to do with time,  
 inviting one to come and see,  
 accessible,  
 to be personally known by the wise.’<sup>45</sup>

<sup>41</sup> For def, see **Sāleyyaka S** (M 41,9+13), SD 5.7.

<sup>42</sup> *Sotāpānassa āṅga*: see **Pañca Vera Bhaya S** (S 12.41/2:68-70), SD 3.3. The limbs for streamwinning (*sotāpatti-y-āṅga*) (ie factors conducive to becoming a streamwinner) are: association with true persons, hearing the True Teaching, wise attention and practice of the Dharma in accordance with the Dharma: see (**Sotāpatti**) **Phala S** (S 55.55/5:410 f; A 5.246/2:245).

<sup>43</sup> *Avecca.pasāda*, that is, faith through understanding; synonymous with *ākāra,vati saddhā*, faith founded on seeing. There are 2 kinds of faith: (1) “rootless faith (*amūlika,saddhā*), baseless or irrational faith, blind faith. (M 2:170,21); (2) “faith with a good cause” (*ākāravati,saddhā*), faith founded on seeing (M 1:320,<sup>8</sup> 401,<sup>23</sup>). M 1:401 AA 3/227 DhA 1/72 5/81 UA 369 (all Se). *Amūlaka* = “not seen, not heard, not suspected” (V 2:243 3:163 & Comy).

<sup>44</sup> The Skt parallel to this opening reads: *Iti hi sa bhagavām tathāgato*, but *tathāgato* here is missing from the Pali version. See **Dhajagga S** (S 11.3), SD 15.5 Intro (2). On this tr, see **Buddhānussati**, SD 15.7 (2.2) & n.

<sup>45</sup> *Svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehi,passiko opanayiko paccattam veditabbo viññūhi ti* (M 7.6/1:37; A 6.10.3/3:285). The Dharma is something that can be seen for oneself (*sandiṭṭhika*); that can be known immediately (*akālika*); that it entails personal verification (*ehi,passika*); that it is accessible (*opāyika*); that it is to be personally realized by the wise (*paccattam veditabbo viññūhi*). “The terms all highlight, not the intrinsic nature of the Dhamma, but its relation to human knowledge and understanding. They are all epistemological in import, not ontological; they are concerned with how the Dhamma is known, not with the temporal status of the known.” (Bodhi, 1998 §27/p31 digital ed). Bodhi also notes that “the common rendering of [*opāyiko*] as ‘leading onward’ seems difficult to justify either on etymological grounds or by reference to the texts. The Commentaries take it as an

### (3) Faith in the Sangha

15 He has wise faith in the Sangha thus:<sup>46</sup>

‘The Blessed One’s community of disciples keeps to	the good way;
the Blessed One’s community of disciples keeps to	the straight way;
the Blessed One’s community of disciples keeps to	the right way;
the Blessed One’s community of disciples keeps to	the proper way. <sup>47</sup>

These four pairs of persons, the eight individuals, are this Blessed One’s community of disciples:

worthy of offerings,<sup>48</sup>  
 worthy of hospitality,  
 worthy of gifts,<sup>49</sup>  
 worthy of salutation with the lotus-palms,  
 a supreme field of merit for the world.’

### (4) Accomplishment in moral virtue

16 He has the virtues dear to the noble ones—unbroken, untorn, unblemished, untarnished, liberating, praised by the wise, untarnished,<sup>50</sup> leading to mental concentration.<sup>51</sup>

## D. THE BENEFITS

### Streamwinning

17 When, householders, the noble disciple has these seven virtuous qualities and these four desirable states, if he wishes he could by himself declare of himself:

‘Destroyed is hell for me! Destroyed is the animal birth! Destroyed is the realm of the departed! Destroyed is the plane of misery, the bad bourn [destination], the lower realm! A streamwinner am I, not bound for the lower world,<sup>52</sup> sure of liberation, bound for awakening!’<sup>53</sup>

implicit gerundive, *upanetabba*, “to be brought near, to be drawn close to.’ Hence ‘accessible’ may be the English word that best captures the intended sense. (See Vism 7.83 f.)” (Bodhi op cit n44). On the tr of this passage, see Brahmavamso, 2003b:59-62.

<sup>46</sup> M 7.7/1:37; A 6.10.4/3:286.

<sup>47</sup> These seems to be an abrupt break here, with the mention of “These four pairs of persons...” which seems to refer back to some missing passage, which evidently is found in the Skt version: see Intro 3: Saṅghānusmṛti & **Aṭṭha,puṅgala S 1** (A 4:292 = D 33.3.1(3)/3:255), SD 15.10a(1).

<sup>48</sup> *Āhuneyyo*. That is, worthy of receiving sacrifices or offerings. The Skt cognate *āhavanīya* refers to that which was offered as an oblation as in *āhuneyy’aggī*, one of the 3 brahminical sacrificial fires (the one in the east).

<sup>49</sup> *Dakkhiṇeyyo*. Specifically refers to offerings made for the benefit of the departed by way of dedication of merits to them.

<sup>50</sup> *Aparāmaṭṭhehi*, “untarnished,” ie unsmirched by craving and wrong view (DA 537); alt tr, “unattached to” on account of craving or wrong view.

<sup>51</sup> Found in almost all of the preceding 6 suttas in the Veḷudvāra chapter and also in the Mahānāma S (A 3:286). Explained at Vism 7.101-106/221 f. The noble ones do not break any of the 5 precepts even when they are reborn into a new existence; hence, these virtues are dear to them. See also **Virtue ethics**, SD 18.11(2.2).

<sup>52</sup> *Avinīpāta*, alt tr “not fated for birth in a suffering state”; opp of *vinīpāta*, “the world of suffering,” another name for the 4 woeful courses (*duggati*) or the 4 lower worlds (*apāya*) (Vism 13.92 f). Sometimes 5 destinies or courses (*pañca,gatī*) (D 3:234=33.2.1, A 11.68) are mentioned: the hells (*niraya*), the animal kingdom (*tirachāna,yoni*), the ghost realm (*pitti,visaya*), the human world (*manussa*) and the heavenly world (*deva*). Of these, the first 3 are woeful, with the asura-demons (*asura,kāya*) as the fourth woeful course. The remaining two are “happy courses” (*sugati*). For a discussion, see Nyanaponika & Bodhi (tr), *Numerical Discourses of the Buddha*, 1999:14-19.

<sup>53</sup> *Khīṇa,niraya’mhi khīṇa,tiracchāna,yoni khīṇ,petti,visayo khīṇ’āpāya,duggati,vinipāto, sotāpanno’ham-asmī avinīpāta,dhammo niyato sambodhi,parāyaṇō ti*. D 2:93 f; S 2:68, 70, 71, 5:356, 357-360, 387, 389; A 3:211, 213, 4:405, 407 f, 182, 184.

### The houselords take refuge

18 When this was said, the brahmin houselords of Veḷu,dvāra said:

“Excellent, master Gotama! Excellent, master Gotama! Just as if one  
were to place upright what had been overturned,  
were to reveal what was hidden,  
were to show the way to one who was lost, or  
were to hold up a lamp in the dark so that those with eyes could see forms,

in the same way, in numerous ways, has the Dharma been made known by master Gotama.

We go to master Gotama for refuge, to the Dharma, and to the community of monks. May master Gotama remember us as lay followers who have gone for refuge, from this day forth, for life.”

— evaṃ —

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