12 Phāsu,vihāra Sutta

The Discourse on Dwelling at Ease | **A 5.105**
Theme: Harmony in the sangha
Translated & annotated by Piya Tan ©2008, 2014

1 Social significance of the Sutta

1.1 WHY THE PHĀSU,VIHĀRA SUTTA? The Phasu,vihāra Sutta (A 5.105), as its name suggests, is a teaching on "dwelling or living at ease" (*phasu,vihāra*) of the sangha, that is, the monastic community. Obviously, if there is a need to make such a statement, it means that its antithesis or a contrary state exists or threatens the sangha. This Sutta must come from a time, or refer to a time, when the sangha has become more settled, grown bigger, well known and wealthier.

1.2 *DE FACTO* MONASTICS. It is well known that during the first period of the Buddha's ministry,[1] candidates are admitted into the noble community (*ariya,saṅgha*) on account of their spiritual attainment, usually that of arhathood. Upon the request of the awakened candidate, the Buddha would simply stretch forth his arm (probably in the giving gesture, or **varada,muddā,* Skt *varada,mudrā*), and pronounce "Come, O monk!" (*ehi bhikkhu*) or "Come, O nun!" (*ehi bhikkhuṇī*).[2] The awakened monastics live harmoniously and happily together, without even the need of any disciplinary code, such as the Pātimokkha.[3]

Even as early as the second year of the Buddha's ministry, during his Kapila,vatthu visit, the Buddha allows his own young son, the 7-year-old Rāhula,[4] to be ordained by Sāriputta using the 3-refuge formula.[5] Meantime, the Buddha continues to admit into the noble community others who have attained saint-hood by the "come" (*ehi*) formula.

1.3 "FRANCHISING" THE SANGHA. However, when the brahmin Rādha is ordained in the order,[6] the Buddha introduces the "ordination by an act of a motion with 3 proclamations" (*ñatti,catuttha,kammûpasampadā*).[7] With this, the Buddha abolishes the going-forth by going for the 3 refuges that he has instituted earlier. While the 3-refuge formula simply involves a senior monastic administering the refuge verses and the candidate repeating them before him, the new formal act must conducted and witnessed by a proper assembly of elders presided by a preceptor, and involves the recitation of formal act (*kamma,vācā*), very much like an act of parliament in our own time.

With this new mode of ordination, the sangha itself is empowered to admit monastics without the presence of the Buddha. In sociological terms, the Buddha has rationalized his charisma so that the sangha can now act on his behalf by way of admitting members into the order. This means that the Buddha has given the monastics a dispensation to admit candidates even when they are not yet even streamwinners.

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[1] On the two periods of the Buddha's ministry, see SD 40a.1 (1.3).

[2] See SD 45.16 (1).

[3] There is then only the "admonitory monastic code" (*ovāda,pātimokkha*), only a cautionary reminder: "Do good, avoid bad, purify the mind—this is the teachings of all the buddhas" (*sabba,pāpassa akaraṇaṁ | kusalass'upasampadā | sacitta,pariyodapanaṁ | etaṁ buddhāna sāsanaṁ*, Dh 183).

[4] Prince Siddhattha renounces the world at 29 (D 16,5.27/2:151), when Rāhula is just born. We are not sure how long the recluse Siddhattha then studies under the two teachers, Uddaka and Āḷāra [SD 1.11(4)]. However, from the same **Mahā,parinibbāna S** (D 16) verse quoted here, we know he wanders for 6 years until his awakening. **Satta,vassa S** (S 4.24) tells us that Māra follows him for 7 years (ie since the great renunciation). We can surmise here that either he spends a year between the 2 teachers, or that Māra continues to follow him well into the 1st year of the ministry. Hence, we can conclude that when he meets the 7-year-old Rāhula during the 2nd year (after the 1st rains retreat).

[5] V 1:82. See SD 45.16 (2.2.2).

[6] Note here that while saints are admitted by the Buddha as *de facto* members of the noble community (*ariya,saṅgha*), it is proper to say that the unawakened candidates are admitted *de jure* into the conventional order (*sammuti,saṅgha*) by a sangha-act.

[7] See SD 45.16 (3).

Legally speaking, by enfranchising the sangha, the Buddha makes it a "legal person," that is, it can make legally valid decisions that are binding on its members (on itself), and introducing, enforcing and preserving the monastic rules so that the teaching, too, is preserved for posterity. The purpose of all this, then, is to protect and propagate the Dharma in the world, so that it can bring us out of worldliness into spiritual awakening and liberation.

1.4 THE SANGHA ACT. It is difficult to say when exactly the sangha is permitted to carry out the formal act (*saṅgha,kamma*) of ordination by an act of a motion with 3 proclamations. We can, however, confidently say that by the second period of the ministry (beginning, earliest, after the first 10 years; latest, the 20th year), the use of this formal act is already in full swing.

With the sangha now empowered to admit candidates, the sangha is not only a community of saints, but also an order of ordained monastics—a veritable herd of sheep, goats and wolves. With the rapid rise in popularity of the Buddha's teachings, the monastic order, too, became mor esettled and urbanized, grew larger and spread over a wider area. Understandably, not all the unawakened candidates had noble intentions, not to mention working to awaken in this life itself even as streamwinners.

1.5 THE DHARMA-VINAYA

1.5.1 Vitality of the Vinaya. The wolves are baying, for example, in Kosambī, in the west of the central Gangetic plain where, according to **the Kosambiya Sutta** (M 48), the Vinaya monks and the Dharma monks fall into an acrimonious dispute over a minor disciplinary issue regarding toilete hygiene.[8] When the Buddha tries to intervene and console the two factions, he is roundly told not to get involved![9]

There are numerous cases of such strife, and even more incidents of personal indiscipline and aberration. More specific and stringent rules have to be introduced to prevent abuse of the system and of the laity.[10] Various rules are introduced as the cases arise, and amended as and when new situations arise.[11] The essence of all such rules is enshrined in the monastic code, the Pātimokkha.[12]

The Sāma,gāma Sutta (M 104) is an important discourse on monastic discipline and solidarity. It gives an instructive definition of the 6 roots of dispute,[13] the 4 kinds of litigation, the 6 kinds of settlement of litigation, and the 6 conditions for conciliation.[14] The last set is also found in the Kosambiya Sutta (M 48), a document that recounts internal strife within the sangha at Kosambī.[15]

1.5.2 Primacy of the Dharma. The vitality of harmony in the sangha regarding the Dharma, says **the Sāma,gāma Sutta** (M 104) is paramount. When Ānanda voices his concern that in the future, there might be dispute in the sangha over livelihood or the monastic code, the Buddha significantly replies:

> Ānanda, a dispute about livelihood or about the Pātimokkha would be trivial [insignificant]. But, Ānanda, should there arise in the Sangha a dispute about the path or the way, such a dispute would be to the detriment of the many, the unhappiness of the many, the loss, detriment and suffering of devas and humans! (M 104,5/2:245,19-24), SD 62.4

In **the Saddhamma Ṭhiti Sutta** (A 2.20), the Buddha says that when the word of the Dharma is bad stated and its meaning wrongly interpreted, it can bring about the disappearance of the true Dharma. When the word of the Dharma is properly stated and its meaning properly interpreted, it conduces to the perpetuation of the true Dharma.[16]

The Kin'ti Sutta (M 103) is an instructive discourse on dealing with disputes over differences in views on the Dharma, and how they should be amicably dealt with and settled. It stresses that, while it is

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[8] M 48/1:322 @ SD 64.1 See also SD 5.18 (1): the Kosambī incident.
[9] M 128,4/3:153 @ SD 5.18.
[10] On the dangers of dissension in the sangha, see **Saṅgha,bheda S** (It 18), SD 46.19.
[11] On the 10 reasons (*attha,vāsa*) for promulgating the Vinaya training-rules, see SD 24.6a (2.3.2).
[12] On the Pātimokkha, see SD 46.19 (3.2.3.2).
[13] Recurs on their own as **Vivāda,mūla S** (A 6.36), SD 47.14.
[14] M 103/2:243-251 @ SD 62.4.
[15] M 48,6/1:322 @ SD 64.1.
[16] A 2.2.10/1:59 [A:B 2.10] @ SD 104.6.

vital to ensure a correct understanding of the meaning of the true Dharma, any dispute of the wording is trivial. The meaning here is that the same truth, properly understood, may have variant readings in its textual form, which should not cause any dispute. The packaging may be different, but the content is the same.[17]

1.6 LIVING PRESENCE OF THE DHARMA. The Buddha arises in the world by the Dharma, as the Dharma, for the Dharma. It is "by the Dharma," on account of the Dharma, that the Buddha is the fully self-awakened one. He is the first to arise in this age, as the Buddha embodies the Dharma in such a way that no one else can, as one who has the wisdom of all the ages. He is the one and only Buddha who is fully awakened in a single universe at one time, like a captain of a ship. There is no need for a second one as long as we can remember his teaching and practises it.

Since the Buddha embodies the Dharma—he is the living witness of awakening itself—he is able to give us the Dharma fully and effectively, and does so, so that we do not need to strive for the countless long periods, going through all kinds of vicissitudes and sacrifices, as he has done. This is like someone discovering fire. Once the Buddha has discovered the true Dharma, no one else need to "discover" it again, but to use it—to use the fire of Dharma—to burn away all mental fetters and defilements, so that we ourselves gain the same awakening and liberation as the Buddha does.

When we understand and accept these fundamental realities, we are empower ourselves to live *for* the Dharma. In other words, in our efforts to live the Dharma in accordance with the Dharma, we enjoy inner peace and joy, which conduces mental cultivation, which in turn brings about liberating wisdom. In doing so, we become examples and inspirations for others—that awakening in this life itself is possible, that is, at least attaining streamwinning in this life itself.

For these reasons, the Dharma is supreme, and we need to cultivate right view, so that we will be able to see the true Dharma and live it, as the Buddha has. Note how the fifth and last quality is worded:

> He dwells openly and privately sharing the very same view that is noble and liberating, acting on which leads one to the full destruction of suffering. [§2(5)]

2 Spiritual significance of the Sutta

2.1 HEART OF LOVINGKINDNESS

2.1.1 Benefits of lovingkindness in meditation

2.1.1.1 Lovingkindness is best cultivated as words or as a thought. Traditionally, we are taught to begin by simply saying words like, "May I be well." "May I be happy," "I accept myself just as I am," and so on. Further, deepen the lovingkindness by visualizing or recalling moments of great joy, even the happiest moments, in our lives, re-living them as if they are happening right here and now. However, we focus in the joyful feelings, and when these become strong, we gently let go of the images and memories to build up the feelings of lovingkindness.

2.1.1.2 Our heart of lovingkindness can be of such a strength that we do not need any words or actions to express our unconditional acceptance of others. The radiance in our faces and from our being simply embraces them in its warmth and light. Lovingkindness empowers us to hold our attention compassionately and generously at others, even when they do not deserve it, what more when they really need our succour or counsel.

2.1.1.3 The cultivation of lovingkindness helps a meditation retreat go smoothly, even under **the rule of silence**, as mentioned in **the (Anuruddha) Upakkilesa Sutta** (M 128) [2.2]. Indeed, on account of the silence, we need to be even more attentive to others, especially in a situation such as a meditation retreat. Lovingkindness gives us that unconditional mindfulness of others without being distracted by negative emotions or worldliness. Such an unconditional silence of lovingkindness conduces to the noble silence (*ariya,tuṇhī*) of the dhyanas.[18]

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[17] M 103/2:238-243 @ SD 85.14.

[18] On the noble silence (*ariya,tuṇhī*), see **Silence and the Buddha,** SD 44.1 (4).

2.1.2 Sincerity and acceptance

2.1.2.1 Both **the (Anuruddha) Upakkilesa Sutta** (M 128) and **the Dhamma,cetiya Sutta** (M 89) describe the early monastics living together in an aura of lovingkindness, unconditionally aware of one another and accepting one another. They are beautifully described as "living in concord, with mutual joy, without disputing, mixing like milk and water, seeing one other with kindly eyes."[19]

We can see in the simile of "mixing like milk and water" (*khīr'odakī,bhūtā*) as referring an unconditional acceptance of one another through lovingkindness, no matter what class one comes from, or what colour one is, or seniority, or race. The same imagery can also allude to the monastics being of common right view and keeping diligently to the Vinaya, so that they find no fault at all with one another.

2.1.2.2 The phrase "seeing one another with kindly eyes" (*aññaṁ aññaṁ piya,cakkhūhi sampassantā*) has even more profound significance. The verb *sampassantā* (third person plural, present continuous) comes from the verb, *sampassati,* "to see, to regard, to consider." The usual basic word for "he sees" is *passati,* but here it is preceded by the prefix *saṁ* (similar to English, or rather Latin, "com-" or "con-"), here implying oneness, nearness, togetherness and similar qualities.

Here, the seeing is free of defilements (its more negative form is *samanupassati*),[20] and implies open acceptance, selfless joy and Dharma camaraderie. The ability and willingness to look at one another in the eye also suggest that we have nothing to hide from others, as we have neither done any wrong nor harbour any negative or unwholesome thoughts towards others.

2.1.2.3 The contrary of this would be someone who avoids eye-contact (other than on account of shyness or modesty) or being shifty-eyed, betraying insincerity, dishonesty or ill-intent. Similar negative signs, even of apprehension or rejection, are when we do not properly introduce ourselves or refuse to identify ourselves when we should, out of respect for others.[21]

2.1.2.4 The suttas often reflect a keen sense of awareness of psychological openness or emotional distance, a lack of empathy or show of sympathy, towards others or to a situation. This well known stock observes how the audience assembly and sit down before the Buddha for a Dharma talk:

> Having approached the Blessed One, exchanged greetings with him. When this courteous and friendly exchange was concluded, he sat down at one side.
>
> Some of the brahmin houselords of Campā, too, exchanged greetings with him. When this courteous and friendly exchange was concluded, they sat down at one side.
>
> Some greeted him with their palms together, and then sat down at one side.
>
> Some announced their name and clan before the Blessed One, and then sat down at one side.
>
> Some kept silent and sat down at one side.[22]

Those in the congregation described above "kept silent" probably because they are compelled (thus, with some unwillingness) to tag along because the whole village has come, led by the village leader or

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[19] M 128,11/3:156 @ SD 5.19 & M 89,11/2:120 f @ SD 64.10.

[20] *Samanupassati* (*sam* + *anu* + *passati*), lit "looking intently at again and again," implies at least some defilement: D 1:73 (regarding mental hindrances); M 1:100 (unwholesome states), 135 f (self-views), 3:17 (self-views); S 3:3 (self-views). The verb *anupassati* (*anu* + *passati*), lit "see after, see in a sustained way," has only a good sense, meaning "to contemplate, observe," as in "contemplate the body in the body," etc (M 10,3/1:56), SD 13.3.

[21] This statement also applies to our communications online.

[22] *Appekacce tuṇhī,bhūtā ekam-antaṁ nisīdiṁsu.* Also at **Soṇa,daṇḍa S** (D 4,9/1:118), SD 30.5; **Kūṭa,danta S** (D 5,8.2/1:134), SD 22.8; **Pāyāsi S** (D 23,4/2:319), SD 39.4; **Āṭānāṭiya S** (D 32,1/3:194, 11/206×2), SD 101.1; **Cūḷa Saccaka S** (M 35,8/1:229), SD 26.5; **Sāleyyaka S** (M 41,3/1:285, 291), SD 5.7; **Apaṇṇaka S** (M 60,3/1:401), SD 35.5; **Raṭṭha,pāla S** (M 82,3/2:55), SD 92.5; **Brahm'āyu S** (M 91,25/2:141), SD 63.8; **Nagara,vindeyya S** (M 150,3/3:291), SD 96.6; **Veḷu,dvāreyya S** (S 55.7,3/5:353), SD 1.5;**Venāga,pura S** (A 3.63,2/1:181), SD 21.1; **Kesa,puttiya S** (A 3.65,1.5/1:188), SD 35.4a; Mv 1.22.3 @ **V** 1:36,7 (the Buddha's first meeting with Bimbisāra after the awakening). See also SD 38.41 (5.3.1.1).

local headman. Or, they simply do not have the same view as the Buddha or the Buddhists, or are there for some other agenda. This can be called the "silence of distance."[23]

2.2 ACTS OF LOVINGKINDNESS. The (Anuruddha) Upakkilesa Sutta (M 128) describes how the three monks—Anuruddha, Nandiya and Kimbila—live together as meditators, showing lovingkindness to one another, each saying thus:

> "Bhante, here I think thus: 'It is a gain for me! It is a great gain for me, that I am dwelling with such companions in the holy life.'
>
> [24]Bhante, I keep up acts of lovingkindness through *deed,* both openly and privately, towards these venerables.
>
> Bhante, I keep up acts of lovingkindness through *speech,* both openly and privately, towards these venerables.
>
> Bhante, I keep up acts of lovingkindness through *the mind,* both openly and privately, towards these venerables.
>
> Bhante, here I think thus: 'Why should I not set aside what I wish to do and instead do what these venerables wish to do?' Then, bhante, I set aside what I wish to do and instead do what these venerables wish to do."[25] (M 128,12/3:156), SD 5.18

Anuruddha, then tells the Buddha that they dwell diligently together, undistracted in their meditation, yet each performing their daily chores in total silence [2.1.1.3], but fully aware of one another in the process.[26]

2.3 WORDS OF LOVINGKINDNESS

2.3.1 The prime model for spiritual friendship[27] on equal terms is clearly that between Sāriputta and Moggallāna, the Buddha's two chief disciples in terms of the governance of the sangha.[28] Some of the warmest examples of cordial exchanges, effusing with lovingkindness, between spiritual friends are the dialogues between Sāriputta and Moggallāna.

The Ghaṭa Sutta (The Barrel Discourse, S 21.3) gives us a very good idea of the cordiality between Sāriputta and Moggallāna. When Sāriputta meets Moggallāna, who has just emerged from a meditation retreat, all radiant with bliss, Sāriputta warmly compliments him.

"Friend," Sāriputta confesses, "compared to the venerable Mahā Moggallāna, we are like a little piece of gravel compared to the Himalayas, the king of mountains. For the venerable Mahā Moggallāna is of such great spiritual power and might that if he so wishes he could live on for a world-cycle."

"Friend," replies Moggallāna, "compared to the venerable Sāriputta (in wisdom) we are like a little grain of salt compared to a barrel of salt. For the venerable Sāriputta has been extolled, lauded and praised in many ways by the Blessed One."[29]

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[23] See SD 44.1 (2.2).

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

[25] *So kho ahaṁ bhante sakaṁ cittaṁ nikkhipitvā imesaṁ y'eva āyasmantaṁ citassa vasena vattāmi.*

[26] M 128,14/3:157 @ SD 5.18.

[27] See **Spiritual friendship,** SD 34.1.

[28] See **Sacca Vibhaṅga S** (M 141,5/3:348), SD 11.11.

[29] S 21.3/2:275-277 @ SD 64.4.

3 Related suttas

3.1 RECURRENCES OF THE SUTTA TEACHINGS

3.1.1 The conditions for conciliation

3.1.1.1 The Phāsu,vihāra Sutta teaching of the 5 ways of dwelling at ease is found in **the Mahā,parinibbāna Sutta** (D 16), where they form 5 of the 6 conditions for non-decline (*aparihāniya dhamma*), also known as the conditions of conciliation (*sāraṇiya dhamma*).[30]

3.1.1.2 The same 5 ways of dwelling at ease recurs in the two **(Chakka) Sāraṇīya Dhamma Suttas** (A 6.11+12), where they again form 5 of the 6 conditions for non-decline (*sāraṇiya dhamma*) [3.1].

3.1.2 Pleasant dwellings. The Gihi Sutta (A 5.179) speaks of the 4 qualities of a layman (*gihi*) as comprising (1) keeping to the 5 precepts, (2-4) wise faith in the 3 jewels, and (5) moral virtue dear to the noble ones. While the last 4 qualities, in the Phāsu,vihāra Sutta, are called those of "dwelling at ease" (*phāsu,vihāra*), in the Gihi Sutta, they are called "the 4 pleasant dwellings here and now pertaining to the higher mind" (*catu abhicetasika diṭṭha,dhamma,sukha,vihāra*).[31]

In other words, while 5 precepts in the first quality refers to a personal practice of the 5 precepts for attaining streamwinning, or at least, a happy rebirth beyond the subhuman planes, the fifth quality refers to moral virtue as a springboard to the cultivation of the dhyanas, which are themselves the bases for the attaining of arhathood, if not for rebirth in the form worlds or the formless worlds.

3.1.3 Moral virtue dear to the noble ones. The 4th condition—common moral virtue that is dear to the noble ones—is the well known moral virtue pericope, which is also found, for example, in **the Cuṇḍī Rāja,kumārī Sutta** (A 5.32)[32] and also in **the Cakka.vatti,rāja Sutta** (A 55.1),[33] as the fourth in a set of 4 qualities, the first three being the 3 jewels—these are the 4 qualities that we should have wise faith in. While in the former, the 4 qualities are declared by the Buddha to be the foremost of spiritual things that bring the foremost spiritual benefits, in the latter, the same 4 prevent us from falling into the subhuman planes (hell, the animal realm, and the ghost world).

3.1.4 A common right view

3.1.4.1 We have various accounts where monks who hold on to their previous wrong views, or dispute with the Buddha over what he has himself taught. Discourses such as the Phasu,vihāra Sutta highlights the need for a consensus on right view, or at least the respectful space for agreeing to disagree, for the sake of harmony and solidarity of the sangha.[34]

Two well known cases of serious wrong views concern the nature of sexuality and the of the self. **The Alagaddûpama Sutta** (M 22) recounts the Buddha reprimanding the monk Ariṭṭha for his wrong view that, since streamwinners can enjoy sensual pleasures (within the restraint of the 5 precepts), it is all right for monastics, too, to enjoy sexual pleasures.[35] **The Mahā Taṇhā,saṅkhaya Sutta** (M 38) records the Buddha correcting Sāti's wrong view that it is "the same" consciousness that is reborn when we die (but the reality is this is all conditioned).[36]

3.1.4.2 **The Mahā Sīha,nādā Sutta** (M 12) opens with the occasion when Sunakkhatta has left the order because of a disagreement with the Buddha. He insists that the Buddha prove his superpowers by displaying them openly. When the Buddha refuses, he charges that the Buddha does not have them, and leaves the order, going around defaming him.[37] Sunakkhatta is the antithesis of one who holds right view in common with others in the sangha.

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[30] D 16,1.11/2:80 @ SD 9.
[31] A 5.179/3:211-214 @ SD 70.10.
[32] A 5.32/3:36,8 @ SD 66.4.
[33] S 55.1/5:343,16 @ SD 66.16.
[34] Monastics who hold wrong views and refuse to investigate or correct them, are said to be "thieves" in the teaching: see SD 45.18 (2.3.3).
[35] M 22 @ SD 3.13.
[36] M 38 @ SD 7.10.
[37] M 12,1-4/1:68 f @ SD 49.1.

3.1.4.3 However, we do have occasions when disagreement over some truth or teaching actually bringing about positive results. **The Brahma,jāla Sutta** (D 1), an overview of the 62 bases for wrong views, is given in reference to the wanderer Brahma,datta, who speaks in praise of the 3 jewels, in response to his teacher Suppiya's criticisms of them.

When the Buddha learns of this, he responds by saying that the monks should neither be dismayed by criticisms from others or elated by praises from them. The world tends to praise only "minor and trivial points of mere moral virtue, but the real issues are those of wrong views and right view. They Buddha then elaborates on how wrong views and philosophies can arise on account of 62 bases.[38] Here again we see the primacy of right view in the Buddha's teaching.

3.1.4.4 The most famous case where disagreement over a teaching can have a positive result is the account of the debate between two good young friends, the brahmin students Vāseṭṭha and Bhāra,dvāja. Unable to agree over what is the path and what is not the path to salvation, they decided to consult a "neutral party" in the Buddha. The teachings the Buddha gives to them is recorded in **the Te,vijja Sutta** (D 13).[39] The two young brahmins join the order and in due course become arhats.

3.2 THE 6 CONDITIONS FOR CONCILIATION

3.2.1 Both **the (Chakka) Sāraṇīya Dhamma Sutta 1** (A 6.11)[40] and **the (Chakka) Sāraṇīya Dhamma Sutta 2** (A 6.12)[41] list the same 6 conditions for conciliation (*cha saraṇīya,dhamma*), that is:

(1) lovingkindness through the body openly and privately,
(2) lovingkindness through speech openly and privately,
(3) lovingkindness through the mind openly and privately,
(4) unstinting generosity, always having a share in giving,
(5) moral virtue dear to the noble ones, and
(6) a common view, that is noble and liberating.

The two Suttas are identical except for the key phrase, *dhammā sārāṇīyā.* While the first Sutta simply calls it "the conditions for conciliation" (*dhammā sārāṇīyā*), the second Sutta uses a more descriptive phrase, that is, "these 6 states [conditions] that bring about affection, respect, welfare, non-dispute, concord, unity" (*cha-y-ime...dhammā sārāṇīyā piya,karaṇā garu,karaṇā saṅgahāya avivādāya sāmaggiyā ekī,bhāvāya saṁvattanti*).

3.2.2 This set of 6 conditions for conciliation recurs in **the Mahā,parinibbāna Sutta** (D 16).[42] The Dīgha Commentary on D 16 (DA 2:531) gives us more commentarial details than does the Aṅguttara Commentary on A 6.11 and A 6.12.

3.2.3 The 5 ways of "dwelling at ease" (*phāsu,vihāra*) overlap with these 6 conditions, lacking only the 4th condition concerning giving. This fourth factor of the 6 conditions for conciliation clearly refers to the qualities that the laity should cultivate. They are teachings for the laity, while the remaining 5 conditions for conciliation when applied to the monastics are called "the conditions for dwelling at ease," since they "bring about affection, respect, welfare, non-dispute, concord, unity" [3.2.1].

3.3 THE THAPATI SUTTA (S 55.6) gives a unique set of the 4 qualities of a streamwinner, as follows:

(1) Wise faith in the Buddha,	*buddhe avecca-p.pasāda*
(2) Wise faith in the Dharma,	*dhamme avecca-p.pasāda*
(3) Wise faith in the Sangha, and	*saṅghe avecca-p.pasāda*
(4) Delighting in having a share in charity.	*dāna,visambhāga,rata*

(S 55.6,23 f) + SD 42.7 (1.1.4)

The Buddha then declares that these qualities are all found in the chamberlains Isi,datta and Purāṇa themselves, effectively endorsing them as streamwinners (S 55.6,25). The Buddha also declares them to

[38] D 1/1:1-46 @ SD 25.
[39] D 13/1:235-252 @ SD 1.8.
[40] A 6.11/3:288 f @ SD 55.15.
[41] A 6.12/3:289 f @ SD 55.16.
[42] D 16,1.11/2:80 f @ SD 9.

be the foremost amongst those in Kosala who partake of a share in giving, that is, those who never fail to participate in a communal giving, and rejoicing in it (S 55.6,26.1 & Intro 3.2).

Interestingly, where we would usually see the fourth quality as that of "moral virtue dear to the noble one," we have that of being "accomplished in charity." This is also the fourth quality in the set of 4 qualities of "dwelling at ease" (*phāsu,vihāra*), of which the other three are those of lovingkindness of the 3 doors [§2].

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The Discourse on Dwelling At Ease

A 5.105

1 Bhikshus, there are these 5 ways of dwelling at ease. What are the five?
2 Here, bhikshus,
(1) ever present in a monk is lovingkindness through deliberate deeds of the body
towards his fellow brahmacharis both openly and privately.[43]
(2) Ever present in a monk is lovingkindness through deliberate deeds of speech.
towards his fellow brahmacharis both openly and privately.
(3) Ever present in a monk is lovingkindness through deliberate deeds of mind.
towards his fellow brahmacharis both openly and privately.
(4) He dwells openly or privately in a holy life
that is accomplished in moral virtues,
such virtues that are dear to the noble ones,[44]
unbroken, untorn, unmixed, spotless,
liberating, praised by the wise, untarnished, giving rise to samadhi [stillness],[45]
(5) He dwells openly and privately sharing the very same view that is noble and liberating,
acting on which leads one to the full destruction of suffering.[46]
3 These, bhikshus, are the 5 ways of dwelling at ease.

— evaṁ —

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[43] All 3 lines: *Idha bhikkhave bhikkhuno mettaṁ kāya,kammaṁ paccupaṭṭhitaṁ hoti sa,brahma.cārīsu āvi c'eva raho ca.*

[44] "Virtues dear to the noble ones," *ariya,kantāni sīlāni.* The noble one's moral virtue is explained at Vism 7.101-106/221 f. SA says that the noble ones do not violate the 5 precepts; hence, this virtue is dear to them (SA 2:74).

[45] The above 3 lines: "Unbroken,…giving rise to samadhi," *Yāni tāni sīlāni akhaṇḍāni acchiddāni asabalāni akammāsāni bhujissāni viññu-p,pasatthāni aparāmaṭṭhāni samādhi,saṁvattanikāni*. See **(Sotāpanna) Nandiya S** (S 55.40,26), SD 47.1.

[46] *Yâyaṁ diṭṭhi ariyā niyyānikā niyyāti tak,karassa sammā dukkha-k,khayāya, tathā,rūpāya diṭṭhiyā diṭṭhi,sāmañ-ñagato viharati sa,brahma,cārīhi āvi c'eva raho ca.*