

# Mahāmālun̄kyasutta (Majjhima Nikāya Sutta No. 64)

1. Introduction
2. The Greater Discourse to Mālun̄kyaputta
3. Greater Discourse to Mālun̄kyā (putta)
4. Pali Text of Sutta

*Victor Gunasekara*  
*Translated by Bhikkhu Bodhi*  
*Translated by I. B. Horner*  
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## 1. Introduction

by Victor Gunasekara

As with the shorter discourse to Mālun̄kyaputta this greater discourse also deals with some important doctrinal points. This time it is not metaphysical questions that are involved but questions which are vital to the bhikkhus practicing the Buddha's way. In the process some insights are offered to some important questions in the Dhamma.

The chief interlocutor of the Buddha in this discourse is not Mālun̄kyaputta after whom the sutta is named but Sāriputta. The question discussed has not been posed by a disciple of the Buddha, but it is the Buddha himself who proposes the topic by asking if anyone can remember his teaching on the five lower fetters. Mālun̄kyaputta intervenes and names the fetters correctly but the Buddha poses another question.<sup>1</sup> The Buddha then proceeds to answer the second question and in the process delivers an exposition of the five lower fetters<sup>2</sup>.

The five lower fetters are translated differently in the two translations. This table gives the two translations by Bhikkhu Bodhi and Horner, and proposes a different translation:

Pali Term	Bodhi's Translation	Horner's Translation	Suggested Translation
1. <i>sakkāyadiṭṭhi</i>	personality view	false view of own body	ego-view
2. <i>vicikicchā</i>	doubt	perplexity	scepticism
3. <i>sīlabbataparāmāsa</i>	rules and observances	rites and customs	rite-and-ritual
4. <i>kāmacchanda</i>	sensual desire	desire for sensual pleasure	sensuality
5. <i>byāpāda</i>	ill will	malevolence	malevolence

The translation of the first fetter as “personality view” does not convey its full import while “own body” is too literal. It is the view of the existence of an ego that is meant by this fetter. The second fetters means scepticism in relation to the path. In the third fetter it is “ritual” rather than observances or customs that is meant. There is less of a problem with the last two fetters but ‘sensuality’ and ‘malevolence’ will give one-word translations for these fetters.

In his answer to the second question the Buddha posed he goes into an exposition of the notion of ‘latent tendency’ (*anusaya*). This term has also been translated as ‘proclivities’ or ‘inclinations’ and must be seen as something that lies dormant within every individual. This is brought out in the example of a young infant who would of course not have developed any of the fetters but is still born with latent tendencies to acquire these fetters as it grows old, and there must be constant vigil against their arising. Even as an adult the predispositions still exist and may arise at a given moment to overwhelm him unless the individual exercises proper control and mindfulness. In modern terms we could relate this notion of latent tendency to genetic conditioning. Thus the ego-view could well be hard-wired into the very genes as was argued by Richard Dawkins in his *The Selfish Gene*.

In the classical exposition seven kinds of underlying tendencies are identified. These are: (1) sensuous greed (sensuality), (2) grudge, (3) speculative opinion, (4) sceptical doubt (scepticism), (5) conceit, (6) craving for continued

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1. Bhikkhu Bodhi suggests that the Buddha criticizes Mālun̄kyaputta's statement but there is no implication of criticism as M.'s reply is quite appropriate as far as the first question is concerned. The second question is different but it is not answered by M..

2. In all ten fetters are identified. The remaining five, called the higher fetters, are craving for fine-material existence, craving for immaterial existence, conceit, restlessness, and ignorance.

existence, and (7) ignorance. Two of these tendencies (sensuality and scepticism) occur as fetters in their own right, while the others lead to the other fetters mentioned.

The Buddha then goes on to explain the path that leads to the abandonment of the five lower fetters. The path he gives is not the full Eightfold Path but the accomplishment of the *jhānas*. The *jhānas* are described using the stereotyped phraseology which occurs in many other places in the Canon. This is because they are psychological states not capable of verbal description. The first *jhāna* is said to be “accompanied by applied and sustained thought, with rapture and pleasure born of seclusion”. The next three *jhānas* involve the giving up of the manifestations of the first *jhāna*. The second *jhāna* involves the giving up of thought, the third of rapture and the fourth of pleasure. Most laypersons can only only reach the first *jhāna* which is the only one that is essential for the path.

The last stage involves the full realization of impermanence and of non-ego. This is given as one way to accomplishment of the path. But it is not the only way. It is the way most suited to the recluse. At the very end of the Sutta Sāriputta raises the question of the existence of other ways, specifically mentioning that there are those who have gained deliverance by wisdom. The Buddha does not deny this possibility but asserts that the method of deliverance depends on the faculties of the individual concerned. However the other methods of gaining deliverance are not dealt with in this sutta.

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## 2. The Greater Discourse to Māluṅkyaputta

Translated by Bhikkhu Bodhi

1. **THUS HAVE I HEARD.** On one occasion the Blessed One was living at Sāvathī in Jeta’s Grove, Anāthapiṇḍika’s Park. There he addressed the bhikkhus thus: “Bhikkhus.” - “Venerable sir,” they replied. The Blessed One said this:

2. “Bhikkhus, do you remember the five lower fetters as taught by me?”

When this was said, the venerable Māluṅkyaputta replied: “Venerable sir, I remember the five lower fetters as taught by the Blessed One.”

“But, Māluṅkyaputta, in what way do you remember the five lower fetters as taught by me?”

“Venerable sir, I remember personality view as a lower fetter taught by the Blessed One. I remember doubt as a lower fetter taught by the Blessed One. I remember adherence to rules and observances as a lower fetter taught by the Blessed One. I remember sensual desire as a lower fetter taught by the Blessed One. I remember ill will as a lower fetter taught by the Blessed One. It is in this way, venerable sir, that I remember the five lower fetters as taught by the Blessed One.”

3. “Māluṅkyaputta, to whom do you remember my having taught these five lower fetters in that way?<sup>1</sup> Would not the wanderers of other sects confute you with the simile of the infant? For a young tender infant lying prone does not even have the notion ‘personality,’ [433] so how could personality view arise in him? Yet the underlying tendency to personality view lies within him.<sup>2</sup> A young tender infant lying prone does not even have the notion ‘teachings’, so how could doubt about teachings arise in him? Yet the underlying tendency to doubt lies within him. A young tender infant lying prone does not even have the notion ‘rules,’ so how could adherence to rules and observances arise in him? Yet the underlying tendency to adhere to rules and observances lies within him. A young tender infant lying prone does not even have the notion ‘sensual pleasures,’ so how could sensual desire arise in him? Yet the underlying tendency to sensual lust lies within him. A young tender infant lying prone does not even have the notion ‘beings,’ so how could ill will towards beings arise in him? Yet the underlying tendency to ill will lies within him. Would not the wanderers of other sects confute you with this simile of the infant?”

4. Thereupon, the venerable Ananda said: “It is the time, Blessed One, it is the time, Sublime One, for the Blessed One to teach the five lower fetters. Having heard it from the Blessed One, the bhikkhus will remember it.”

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1. M.A.: The question may raised: “When the Buddha had asked about the fetters and the Elder replied in terms of the fetters, why does the Buddha criticize his reply?” The reason is that Malunkyaputta held the view that a person is fettered by the defilements only at the time they assail him, while at other times he is not fettered by them. Buddha spoke as he did to show the error of this view.

2. *Anuseti tvev’assa sakkāyadiṭṭhānusayo*. On the *anusayas* or underlying tendencies, see n. 473. In the commentaries the defilements are distinguished as occurring at three levels: the *anusaya* level, where they remain as mere latent dispositons in the mind; the *pariyuṭṭāna* level, where they rise up to enslave and obsess the mind (referred to in #5 of this discourse; and the *vItikkama* level, where they motivate unwholesome bodily and verbal action. The point of the Buddha’s criticism is that the fetters, even when they do not come to active manifestation, continue to exist at the *anusaya* level so long as they have not been eradicated by the supermundane path.

“Then listen, Ananda, and attend closely to what I shall say.”

“Yes, venerable sir,” the venerable Ananda replied.

The Blessed One said this:

5. “Here, Ananda, an untaught ordinary person who has no regard for noble ones and is unskilled and undisciplined in their Dhamma, who has no regard for true men and is unskilled and undisciplined in their Dhamma, abides with a mind obsessed and enslaved by personality view, and he does not understand as it actually is the escape from the arisen personality view; and when that personality view has become habitual and is unradicated in him, it is a lower fetter. He abides with a mind obsessed and enslaved by doubt ... by adherence to rules and observances ... by sensual lust [434] ... by ill will, and he does not understand as it actually is the escape from arisen ill will; and when that ill will has become habitual and is unradicated in him, it is a lower fetter.

6. “A well-taught noble disciple who has regard for noble ones and is skilled and disciplined in their Dhamma, who has regard for true men and is skilled and disciplined in their Dhamma, does not abide with a mind obsessed and enslaved by personality view; he understands as it actually is the escape from the arisen personality view, and personality view together with the underlying tendency to it is abandoned in him. He does not abide with a mind obsessed and enslaved by doubt ... by adherence to rules and observances ... by sensual lust ... by ill will; he understands as it actually is the escape from the arisen ill will, and ill will together with the underlying tendency to it is abandoned in him.

7. “There is a path, Ananda, a way to the abandoning of the five lower fetters; that anyone, without coming to that path, to that way, shall know or see or abandon the five lower fetters this is not possible. Just as when there is a great tree standing possessed of heartwood, it is not possible that anyone shall cut out its heartwood without cutting through its bark and sapwood, so too, there is a path ... this is not possible.

“There is a path, Ananda, a way to the abandoning of the five lower fetters; that someone, by coming to that path, to that way, shall know and see and abandon the five lower fetters this is possible. Just as, when there is a great tree standing possessed of heartwood, it is possible that someone shall cut out its heartwood by cutting through its bark and sapwood, so too, there is a path ... this is possible.

8. “Suppose, Ananda, the river Ganges were full of water right up to the brim so that crows could drink from it, and then a feeble man came thinking: ‘By swimming across the stream with my arms, I shall get safely across to the further shore of this river Ganges’; yet he would not be able to get safely across. So too, when the Dhamma is being taught to someone for the cessation of personality, if his mind does not enter into it and acquire confidence, steadiness, and decision, then he can be regarded as like the feeble man.

“Suppose, Ananda, the river Ganges were full of water right up to the brim so that crows could drink from it, and then a strong man came thinking: ‘By swimming across the stream with my arms, I shall get safely across to the further shore of this river Ganges’; and he would be able to get safely across. So too, when the Dhamma is being taught to someone for the cessation of personality, if his mind enters into it and acquires confidence, steadiness, and decision, then he can be regarded as like the strong man.

9. “And what, Ananda, is the path, the way to the abandoning of the five lower fetters? Here, with seclusion from objects of attachment,<sup>3</sup> with the abandoning of unwholesome states, with the complete tranquillization of bodily inertia, quite secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters upon and abides in the first jhāna, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion.

“Whatever exists therein of material form, feeling, perception, formations, and consciousness, he sees those states as impermanent, as suffering, as a disease, as a tumour, as a barb, as a calamity, as an affliction, as alien, as disintegrating, as void, as not self.<sup>4</sup> He turns his mind away from those states and directs it towards the deathless element thus: ‘This is the peaceful, this is the sublime, that is, the stilling of all formations, the relinquishing of all attachments, the destruction of craving, dispassion, cessation, Nibbana.’<sup>5</sup> Standing upon that, he attains the destruction of the taints. But if he does not attain the destruction of the taints, then because of that desire for the Dhamma, that delight in the Dhamma<sup>6</sup>

3. *upādhivivekā*. MA glosses *upadhi* here as the five cords of sensual pleasure. Though the first three clauses of this statement seem to express the same ideas as the two more usual clauses that follow, MT indicates that they are intended to show the *means* for becoming “quite secluded from sensual pleasures, secluded from unwholesome states”.

4. This passage shows the development of insight (*vipassana*) upon a basis of serenity (*samatha*), using the jhāna on which the practice of insight is based as the object of insight contemplation. See MN 52.4 and n.552. Here two terms - impermanent and disintegrating - show the characteristic of impermanence; three terms - alien, void, and not self - show the characteristic of non-self; the remaining six terms show the characteristic of suffering.

5. MA: He “turns his mind away” from the five aggregates included within the jhāna, which he has seen to be stamped with the three characteristics. The “deathless element” (*amata dhatu*) is Nibbana. First “he directs his mind to iC with the insight consciousness, having heard it praised and described as “the peaceful and sublime,” etc. Then, with the supramundane path, “he directs his mind to iC by making it an object and penetrating it as the peaceful and sublime, etc.

6. See note 553.

with the destruction of the five lower fetters he becomes one due to reappear spontaneously [in the Pure Abodes] and there attain final Nibbāna without ever returning from that world. This is the path, the way to the abandoning of the five lower fetters.

**10-12.** “Again, with the stilling of applied and sustained thought, a bhikkhu enters upon and abides in the second jhāna ... Again, with the fading away as well of rapture, a bhikkhu ... enters upon and abides in the third jhāna ... Again, with the abandoning of pleasure and pain ... a bhikkhu enters upon and abides in the fourth jhāna, which has neither-pain-nor-pleasure and purity of mindfulness due to equanimity.

“Whatever exists therein of material form, feeling, perception, formations, and consciousness,<sup>7</sup> he sees those states as impermanent ... as not self. He turns his mind away from those states and: directs it towards the deathless element ... This is the path, the way to the abandoning of the five lower fetters.

**13.** “Again, with the complete surmounting of perceptions of form, with the disappearance of perceptions of sensory impact, with non-attention to perceptions of diversity, aware that ‘space is infinite,’ a bhikkhu enters upon and abides in the base of infinite space.

“Whatever exists therein of feeling, perception, formations, and consciousness,<sup>18</sup> he sees those states as impermanent ... as not self. He turns his mind away from those states and directs it towards the deathless element... This is the path, the way to the abandoning of the five lower fetters.

**14.** “Again, by completely surmounting the base of infinite space, aware that ‘consciousness is infinite,’ a bhikkhu enters upon and abides in the base of infinite consciousness.

“Whatever exists therein of feeling, perception, formations, and consciousness, he sees those states as impermanent ... as not self. He turns his mind away from those states and directs it towards the deathless element ... This is the path, the way to the abandoning of the five lower fetters.

**15.** “Again, by completely surmounting the base of infinite consciousness, aware that ‘there is nothing,’ a bhikkhu enters upon and abides in the base of nothingness.

“Whatever exists therein of feeling, perception, formations, and consciousness, he sees those states as impermanent, as suffering, as a disease, as a tumor, as a barb, as a calamity, as an affliction, as alien, as disintegrating, as void, as not self. He turns his mind away from those states and directs it towards the deathless element thus: ‘This is the peaceful, this is the sublime, that is, the stilling of all formations, the relinquishing of all attachments, the destruction of craving, dispassion, cessation, Nibbāna.’ Standing upon that, [437] he attains the destruction of the taints. But if he does not attain the destruction of the taints, then because of that desire for the Dhamma, that delight in the Dhamma, with the destruction of the five lower fetters he becomes one due to reappear spontaneously [in the Pure Abodes] and there attain final Nibbana without ever returning to that world. This is the path, the way to the abandoning of the five lower fetters.”

**16.** “Venerable sir, if this is the path, the way to the abandoning of the five lower fetters, then how is it that some bhikkhus here [are said to] gain deliverance of mind and some [are said] to gain deliverance by wisdom?”

The difference here, Ananda, is in their faculties, I say.”<sup>8</sup>

This is what the Blessed One said. The venerable Ananda was pleased and delighted in the Blessed One’s words.

### 3. Greater Discourse to Māluṅkya (Putta)

Translated by I. B. Horner (PTS)

**1.** Thus have I heard: At one time the Lord was staying near Sāvattṭhī in the Jeta Grove in Anāthapṇḍika’s monastery. Then the Lord addressed the monks, saying: “ Monks.” “ Revered one,” these monks answered the Lord in assent. The Lord spoke thus:

**2.** “ Do you, monks, remember that I taught you about the five fetters binding to the lower (shore)?” When this had been said, the venerable Māluṅkyāputta spoke thus to the Lord: “ Yes, I, revered sir, remember that the Lord taught

7. It should be noted that, when the immaterial attainments are made the basis for insight contemplation, the aggregate of material form is not included among the objects of insight. Thus only the four immaterial aggregates are mentioned here.

8. Among those who proceed by way of serenity, one bhikkhu emphasises unification of mind - he is said to gain deliverance of mind; another emphasises wisdom he is said to gain deliverance by wisdom. Among those who proceed by way of insight, one emphasises wisdom - he is said to gain deliverance by wisdom; another emphasises unification of mind - he is said to gain deliverance of mind. The two chief disciples attained arahantship by emphasising both serenity and insight, but Ven. Sariputta became one who gained deliverance by wisdom and Ven. Maha Moggallana became one who gained deliverance of mind. Thus the reason (for the different designations) is the difference in their faculties, i.e., between the predominance of the concentration faculty and of the wisdom faculty.

that there are five fetters binding to the lower (shore).”

“But do you, Māluṅkyāputta, remember it as it was spoken by me when I taught you about the five fetters binding to the lower (shore)?”

“I, revered sir, remember that the Lord taught that false view of own body<sup>1</sup> is a fetter binding to the lower (shore). I, revered sir, remember that perplexity ... clinging to rites and customs ... desire for sense-pleasures . . . malevolence is a fetter binding to the lower (shore). It is thus that I, revered sir, remember the five fetters binding to the lower (shore) as taught by the Lord.”

3. “And about whom do you, Māluṅkyāputta, remember that I thus taught the five fetters binding to the lower (shore)? Would not wanderers belonging to other sects chide<sup>2</sup> you with the simile of the baby<sup>3</sup>. For, Māluṅkyāputta, if there were not ‘own body’ for an innocent baby boy lying on his back, [433] whence could there arise for him the view of ‘own body’? A leaning to the view of ‘own body’ indeed lies latent in him. Māluṅkyāputta, if there were not ‘things’<sup>4</sup> for an innocent baby boy lying on his back, whence could there arise for him perplexity about things? A leaning to perplexity indeed lies latent in him. Māluṅkyāputta, if there were not ‘habits (*sīlā*)’ for an innocent baby boy lying on his back, whence could there arise for him clinging to rites and customs? A leaning to clinging to rites and customs indeed lies latent in him. Māluṅkyāputta, if there were not ‘sense-pleasures’ for an innocent baby boy lying on his back, whence could there arise for him desire for sense-pleasures among the sense-pleasures? A leaning to attachment to sense-pleasures indeed lies latent in him. Māluṅkyāputta, if there were not ‘beings’ for an innocent baby boy lying on his back, whence could there arise for him malevolence towards beings? A leaning to malevolence indeed lies latent in him. Now, Māluṅkyāputta, would not wanderers belonging to other sects chide you with this simile of the baby?”

4. When this had been said, the venerable Ananda spoke thus to the Lord: “Lord, this is the time, Well-farer, this is the time that the Lord might teach (us) about the five fetters binding to the lower (shore). When the monks have heard the Lord they will remember.”

“Well then, Ananda, listen, attend carefully, and I will speak.”

“Yea, revered sir,” the venerable Ananda answered the Lord in assent. The Lord spoke thus:

5. “Herein, Ananda, an uninstructed ordinary person, taking no count of the pure ones, unskilled in the *dhamma* of the pure ones, untrained in the *dhamma* of the pure ones; taking no count of the true men, unskilled in the *dhamma* of the true men, untrained in the *dhamma* of the true men, lives with his mind obsessed by false view as to ‘own body,’ overcome by false view as to ‘own body,’ and he does not comprehend the escape,<sup>5</sup> as it really is, from the false view of ‘own body’ that has arisen. That false view of his of ‘own body,’ resistant, not dispelled, is a fetter binding to the lower (shore). He lives with his mind obsessed by perplexity ... He lives with his mind obsessed by clinging to rites and customs ... He lives with his mind obsessed by attachment to sense-pleasures ... [434] ... He lives with his mind obsessed by malevolence, overcome by malevolence, and he does not comprehend the escape, as it really is, from the malevolence that has arisen. That malevolence of his, resistant, not dispelled, is a fetter binding to the lower (shore).

6. But, Ananda, an instructed disciple of the pure ones, taking count of the pure ones, skilled in the *dhamma* of the pure ones, trained in the *dhamma* of the pure ones; taking count of the true men, skilled in the *dhamma* of the true men, trained in *dhamma* of the true men, does not live with his mind obsessed ‘by false view as to ‘own body,’ overcome by false view as to ‘own body,’ and he comprehends the escape, as it really is, from the false view of ‘own body’ that has arisen. That false view of his of ‘own body’ is got rid of with the leaning<sup>6</sup> towards it. He does not live with his mind obsessed by perplexity ... He does not live with his mind obsessed by clinging to rites and customs ... He does not live with his mind obsessed by attachment to sense-pleasures ... He does not live with his mind obsessed by malevolence, overcome by malevolence, and he comprehends the escape as it really is from the malevolence that has arisen. That malevolence of his is got rid of with the leaning towards it.

7. Whatever, Ananda, is the way, whatever the course for getting rid of the five fetters binding to the lower (shore)-that one could know or see or get rid of the five fetters binding to the lower (shore) irrespective of that way, that course-this situation does not occur. Just as this situation does not occur, Ananda, that without having cut off the bark of a great, stable and pithy tree, without having cut out the softwood, there can be no cutting out of the pith<sup>7</sup>, even so, Ananda, whatever is the way, whatever the course for getting rid of the five fetters binding to the lower (shore)-that one could know or see or get rid of the five fetters binding to the lower (shore) irrespective of this way, this course-this situation

1. *sakkāya*. Cf. *M. i. 300*.

2. *iminā taruṅṅupamena upārambhena upārambhikkissanti* (the last word so corrected at *M. i. 574* from *upārambhissati* of the text, and so reading at *M. i. 433*).

3. Cf. *M. L 459*.

4. *dhammā*, things, phenomena, mental states, objects or contents of thought or consciousness.

5. *MA. iii. 144* says that the escape from false view is *nibbāna*.

6. *sānusayā* *MA. iii. 144* says, in effect, that the fetter and the “leaning” are the same.

7. *MA. iii. 145* says cutting off the bark is like attaining, **cutting out the** softwood is like insight, cutting out the pith is like the Way.

does not occur.

But, Ananda, whatever is the way, whatever the course for getting rid of the five fetters binding to the lower (shore) – that one could know or see or get rid of the five fetters binding to the lower (shore) because of that way, that course – this situation occurs. Just as this situation occurs, Ananda, that having cut off the bark of a great, stable and pithy tree, having cut out the softwood, there can be a cutting out of the pith, even so, Ananda, whatever is the way, whatever the course for getting rid of the five fetters binding to the lower (shore) – that one could know or see or get rid of the five fetters binding to the lower (shore) because of this way, this course – this situation occurs.

8. It is as if, Ananda, the river Ganges were full of water, overflowing, so that a crow could drink from it, and a feeble man should come along, thinking: ‘Having cut across the stream of the river Ganges, using my arms, I am going safely beyond,’ yet he would not be able, having cut across the stream of the river Ganges and using his arms, to go safely beyond. Even so, Ananda, whoever while *dhamma* is being taught to him for the stopping of ‘own body’ does not rejoice, is not pleased and composed, he is not freed<sup>8</sup>, even as this is to be understood of that feeble man. But, Ananda, if the river Ganges were full of water, overflowing, so that a crow could drink from it, and a strong man should come along, thinking: ‘Having cut across the stream of the river Ganges, using my arms, I am going safely beyond,’ he would be able, having cut across the stream of the river Ganges and using his arms, to go safely beyond. Even so, Ananda, whoever while *dhamma* is being taught to him for the stopping of ‘own body’ rejoices, is pleased and composed, he is freed, even as this is to be understood of that strong man.

9. And what, Ananda, is the way, what the course for getting rid of these five fetters binding to the lower (shore)? Here, Ananda, a monk, by aloofness from ‘clinging’<sup>9</sup>, by getting rid of unskilled states of mind, by allaying every bodily impropriety, aloof from pleasures of the senses, aloof from unskilled states of mind, enters and abides in the first meditation which is accompanied by initial thought and discursive thought, is born of aloofness and is rapturous and joyful. Whatever is there of material shape, feeling, perception, the habitual tendencies, consciousness – he beholds these things as impermanent, suffering, as a disease, an imposthume, a dart, a misfortune, an affliction, as other, as decay, empty, not-self.<sup>10</sup> He turns his mind from these things;<sup>11</sup> and when he has turned his mind from these things [436] he focuses his mind on the deathless element, thinking: ‘This is the real,<sup>12</sup> this the excellent,<sup>13</sup> that is to say the tranquillising of all the activities, the casting out of all clinging, the destruction of craving, dispassion, stopping, nibbāna.’<sup>14</sup> If he is steadfast therein, he achieves destruction of the cankers; if he does not achieve destruction of the cankers, then through his attachment to *dhamma*, his delight in *dhamma*, through his utter destruction of the five fetters binding to the lower (shore), he is of spontaneous uprising, one who attains nibbāna there, not liable to return from that world. This, Ananda, is the way, this the course for getting rid of the five fetters binding to the lower (shore).

10. And again, Ananda, a monk, by allaying initial and discursive thought, with the mind subjectively tranquillised and fixed on one point, enters and abides in the second meditation which is devoid of initial and discursive thought, is born of concentration and is rapturous and joyful ... the third meditation ... enters and abides in the fourth meditation. Whatever is there of material shape, feeling, perception, the habitual tendencies, consciousness ... (“above”) ... not liable to return from that world. This, Ananda, is the way, this the course for getting rid of the five fetters binding to the lower (shore).

11. And again, Ananda, a monk, by wholly transcending perceptions of material shapes, by the going down of perceptions due to sensory impressions, by not reflecting on perceptions of variety, thinking, ‘Ether is unending,’ enters and abides in the plane of infinite ether. Whatever is there of feeling, perception, the habitual tendencies, consciousness. . . (as above) ... not liable to return from that world.

12-15. And again, Ananda, a monk, by wholly transcending the plane of infinite ether, thinking, ‘Consciousness is unending,’ enters and abides in the plane of infinite consciousness . . . by wholly transcending the plane of infinite consciousness, thinking, ‘There is no thing,’ enters and abides in the plane of no-thing. Whatever is there of feeling,

8. Cf. M. i. 186, where the *na vimuccati* of above reads *adhimuccati*, is set on, intent on, and which Trenckner says (M. i. 566) he should have adopted here. But I think *na vimuccati* (and *vimuccati* a little lower) are certainly right here, for to cross over is to be freed. Moreover at M. i. 186 *adhimuccati* in part of the sequence of verbs all referring to the same subject, whereas above *na vimuccati* is not. Thus the compilers were right to vary the last of the four verbs in these two contexts however much the first three are identical.

9. *upadhi* is the basis, attachment or bond tying one to birth and continued existence.

10. As at M. i. 500; A. iv. 422-423; cf. A. ii. 128, and for notes on this paragraph see G.S. iv. 284, 285. It is said at MA. iii. 146 that the suffering-mark is sixfold, the impermanence-mark twofold (with ‘decay,’ *palokata*) and the not-self-mark threefold: other, empty, not-self.

11. MA. iii. 146, from the five *khandhas* all of which have the threefold **mark**.

12. *santa* is both ‘real’ and ‘Peace.’

13. As at M. ii. 235, 263; A. iv. 423, v. 8, 110, 320, 322, 354

14. As at M. i. 136.

perception, the habitual tendencies, consciousness -he beholds these things as impermanent, suffering, as a disease, an imposthume, a dart, a misfortune, an affliction, as other, as decay, empty, not-self. He turns his mind from these things; and when he has turned his mind from these things, he focuses his mind on the deathless element, thinking, ‘ This is the real, this the excellent, that is to say the tranquillising of all the activities, the casting out of all clinging, the destruction of craving, dispassion, stopping, nibbāna.’ If he is steadfast therein, [437] he achieves destruction of the cankers; if he does not achieve destruction of the cankers, then through his attachment to *dhamma*, his delight in *dhamma*, through his utter destruction of the five fetters binding to the lower (shore), he is of spontaneous uprising, one who attains nibbāna there, not liable to return from that world. This, Ananda, is the way, this the course for getting rid of the five fetters binding to the lower (shore).”

16. “If this, revered sir, is the way, this the course for getting rid of the five fetters binding to the lower (shore), then how is it that some monks here are those who have freedom of mind while others are those who have freedom through intuitive wisdom.<sup>15</sup>

“As to this, I, Ananda, say that there is a difference in their faculties.”<sup>16</sup>

Thus spoke the Lord. Delighted, the venerable Ananda rejoiced in what the Lord had said.

## 4. Pali Text of Sutta

### Mahāmālukyasuttaṃ

1. Evaṃ me suttaṃ– ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi– “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca–

2. “dhāretha no tumhe, bhikkhave, mayā desitāni pañcorambhāgiyāni saṃyojanānī”ti?

Evaṃ vutte, āyasmā mālukyaputto bhagavantaṃ etadavoca– “ahaṃ kho, bhante, dhāremi bhagavatā desitāni pañcorambhāgiyāni saṃyojanānī”ti. “Yathā kathaṃ pana tvaṃ, mālukyaputta, dhāresi mayā desitāni pañcorambhāgiyāni saṃyojanānī”ti? “Sakkāyaditṭhiṃ kho ahaṃ, bhante, bhagavatā orambhāgiyaṃ (2.0096) saṃyojanaṃ desitaṃ dhāremi; vicikicchaṃ kho ahaṃ, bhante, bhagavatā orambhāgiyaṃ saṃyojanaṃ desitaṃ dhāremi; sīlabbataparāmāsaṃ kho ahaṃ, bhante, bhagavatā orambhāgiyaṃ saṃyojanaṃ desitaṃ dhāremi; kāmaccandaṃ kho ahaṃ, bhante, bhagavatā orambhāgiyaṃ saṃyojanaṃ desitaṃ dhāremi; byāpādaṃ kho ahaṃ, bhante, bhagavatā orambhāgiyaṃ saṃyojanaṃ desitaṃ dhāremi. Evaṃ kho ahaṃ, bhante, dhāremi bhagavatā desitāni pañcorambhāgiyāni saṃyojanānī”ti.

3. “Kassa kho nāma tvaṃ, mālukyaputta, imāni evaṃ pañcorambhāgiyāni saṃyojanāni desitāni dhāresi? Nanu, mālukyaputta, aññatitthiyā paribbājakā iminā taruṇūpamena upārambhena upārambhissanti? Daharassa hi, mālukyaputta, kumārassa mandassa uttānaseyyakassa sakkāyotipi na hoti, kuto panassa uppajjissati sakkāyaditṭhi? Anusetvevassa, sakkāyaditṭhānusayo. Daharassa hi, mālukyaputta, kumārassa mandassa uttānaseyyakassa dhammātipi na hoti, kuto panassa uppajjissati dhammesu vicikicchā? Anusetvevassa vicikicchānusayo. Daharassa hi, mālukyaputta, kumārassa mandassa uttānaseyyakassa sīlātipi na hoti, kuto panassa uppajjissati sīlesu sīlabbataparāmāso? Anusetvevassa sīlabbataparāmāsānusayo. Daharassa hi, mālukyaputta, kumārassa mandassa uttānaseyyakassa kāmātipi na hoti, kuto panassa uppajjissati kāmesu kāmaccando? Anusetvevassa kāmāgānusayo. Daharassa hi, mālukyaputta, kumārassa mandassa uttānaseyyakassa sattātipi na hoti, kuto panassa uppajjissati sattesu byāpādo? Anusetvevassa byāpādānusayo. Nanu, mālukyaputta, aññatitthiyā paribbājakā iminā taruṇūpamena upārambhena upārambhissanti”ti?

4. Evaṃ vutte, āyasmā ānando bhagavantaṃ etadavoca– “etassa, bhagavā, kālo, etassa, sugata, kālo yaṃ bhagavā pañcorambhāgiyāni saṃyojanāni deseyya. Bhagavato sutvā bhikkhū dhāressanti”ti. “Tena hānanda, suṇāhi, sādhukaṃ manasi karohi; bhāsissāmi”ti. “Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi. Bhagavā etadavoca–

5. “Idhānanda (2.0097), assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto sakkāyaditṭhipariyutṭhitena

15. *M.A.* iii. 147-8. If a monk goes after calm, one-pointedness of mind is to the forefront – such a monk is called freed in mind; but if wisdom is to the forefront – such a monk is called freed through wisdom. When one goes after insight, if wisdom is to the forefront, such a monk is called freed through wisdom; if one-pointedness of mind is to the forefront, he is called freed in mind. The two chief disciples attained arahantship with calm and insight to the forefront; Sariputta was freed through wisdom, Moggallāna was freed in mind.

16. *indriya*. On the various groups see PED. The Comy. Herer does not explain. Cf *M.* I. 453.

cetasā viharati sakkāyadit̥thiparetena; uppannāya ca sakkāyadit̥thiyā nissaraṇaṃ yathābhūtaṃ nappajānāti. Tassa sā sakkāyadit̥thi thāmagatā appaṭivinīṭā orambhāgiyaṃ saṃyojanaṃ. Vicikicchāpariyuṭṭhitena cetasā viharati vicikicchāparetena; uppannāya ca vicikicchāya nissaraṇaṃ yathābhūtaṃ nappajānāti. Tassa sā vicikicchā thāmagatā appaṭivinīṭā orambhāgiyaṃ saṃyojanaṃ. Sīlabbataparāmāsapariyuṭṭhitena cetasā viharati sīlabbataparāmāsaparetena; uppannassa ca sīlabbataparāmāsassa nissaraṇaṃ yathābhūtaṃ nappajānāti. Tassa so sīlabbataparāmāso thāmagato appaṭivinīṭo orambhāgiyaṃ saṃyojanaṃ. Kāmarāgapariyuṭṭhitena cetasā viharati kāmarāgaparetena; uppannassa ca kāmarāgassa nissaraṇaṃ yathābhūtaṃ nappajānāti. Tassa so kāmarāgo thāmagato appaṭivinīṭo orambhāgiyaṃ saṃyojanaṃ. Byāpādapariyuṭṭhitena cetasā viharati byāpādaparetena; uppannassa ca byāpādassa nissaraṇaṃ yathābhūtaṃ nappajānāti. Tassa so byāpādo thāmagato appaṭivinīṭo orambhāgiyaṃ saṃyojanaṃ.

6. “Sutavā ca kho, ānanda, ariyasāvako ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto, sappurisānaṃ dassāvī sappurisadhammassa kovido sappurisadhamme suvinīto na sakkāyadit̥thipariyuṭṭhitena cetasā viharati na sakkāyadit̥thiparetena; uppannāya ca sakkāyadit̥thiyā nissaraṇaṃ yathābhūtaṃ pajānāti. Tassa sā sakkāyadit̥thi sānusaṃyā pahīyati. Na vicikicchāpariyuṭṭhitena cetasā viharati na vicikicchāparetena; uppannāya ca vicikicchāya nissaraṇaṃ yathābhūtaṃ pajānāti. Tassa sā vicikicchā sānusaṃyā pahīyati. Na sīlabbataparāmāsapariyuṭṭhitena cetasā viharati na sīlabbataparāmāsaparetena; uppannassa ca sīlabbataparāmāsassa nissaraṇaṃ yathābhūtaṃ pajānāti. Tassa so sīlabbataparāmāso sānusaṃyā pahīyati. Na kāmarāgapariyuṭṭhitena cetasā viharati na kāmarāgaparetena; uppannassa ca kāmarāgassa nissaraṇaṃ yathābhūtaṃ pajānāti. Tassa so kāmarāgo sānusaṃyā pahīyati (2.0098). Na byāpādapariyuṭṭhitena cetasā viharati na byāpādaparetena; uppannassa ca byāpādassa nissaraṇaṃ yathābhūtaṃ pajānāti. Tassa so byāpādo sānusaṃyā pahīyati.

7. “Yo, ānanda, maggo yā paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya taṃ maggaṃ taṃ paṭipadaṃ anāgamma pañcorambhāgiyāni saṃyojanāni ñassati vā dakkhati vā pajahissati vāti— netaṃ ṭhānaṃ vijjati. Seyyathāpi, ānanda, mahato rukkhassa tiṭṭhato sāravato tacamaṃ acchetvā phegguṃ acchetvā sāraccchedo bhavissatīti— netaṃ ṭhānaṃ vijjati; evameva kho, ānanda, yo maggo yā paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya taṃ maggaṃ taṃ paṭipadaṃ anāgamma pañcorambhāgiyāni saṃyojanāni ñassati vā dakkhati vā pajahissati vāti— netaṃ ṭhānaṃ vijjati.

“Yo ca kho, ānanda, maggo yā paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya taṃ maggaṃ taṃ paṭipadaṃ āgamma pañcorambhāgiyāni saṃyojanāni ñassati vā dakkhati vā pajahissati vāti— ṭhānametaṃ vijjati. Seyyathāpi, ānanda, mahato rukkhassa tiṭṭhato sāravato tacamaṃ chetvā phegguṃ chetvā sāraccchedo bhavissatīti— ṭhānametaṃ vijjati; evameva kho, ānanda, yo maggo yā paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya taṃ maggaṃ taṃ paṭipadaṃ āgamma pañcorambhāgiyāni saṃyojanāni ñassati vā dakkhati vā pajahissati vāti— ṭhānametaṃ vijjati.

8. Seyyathāpi, ānanda, gaṅgā nadī pūrā udakassa samatittikā kākapeyyā. Atha dubbalako puriso āgaccheyya— ‘ahaṃ imissā gaṅgāya nadiyā tiriyaṃ bāhāya sotaṃ chetvā sotthinā pāraṃ gacchissāmī’ti ; so na sakkuṇeyya gaṅgāya nadiyā tiriyaṃ bāhāya sotaṃ chetvā sotthinā pāraṃ gantuṃ. Evameva kho, ānanda, yesaṃ kesañci , sakkāyanirodhāya dhamme desiyamāne cittaṃ na pakkhandati nappasīdati na santiṭṭhati na vimuccati; seyyathāpi so dubbalako puriso evamete daṭṭhabbā.

Seyyathāpi, ānanda, gaṅgā nadī pūrā udakassa samatittikā kākapeyyā. Atha balavā puriso āgaccheyya— ‘ahaṃ imissā gaṅgāya nadiyā tiriyaṃ bāhāya (2.0099) sotaṃ chetvā sotthinā pāraṃ gacchissāmī’ti; so sakkuṇeyya gaṅgāya nadiyā tiriyaṃ bāhāya sotaṃ chetvā sotthinā pāraṃ gantuṃ. Evameva kho, ānanda, yesaṃ kesañci sakkāyanirodhāya dhamme desiyamāne cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati; seyyathāpi so balavā puriso evamete daṭṭhabbā.

9. “Katamo cānanda, maggo, katamā paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya? Idhānanda, bhikkhu upadhivivekā akusalānaṃ dhammānaṃ pahānā sabbaso kāyaduṭṭhullānaṃ paṭippassaddhiyā vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. So yadeva tattha hoti rūpagataṃ vedanāgataṃ saññāgataṃ sañkhāragataṃ viññāṇagataṃ te dhamme aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato samanupassati. So tehi dhammehi cittaṃ paṭivāpeti . So tehi dhammehi cittaṃ paṭivāpetvā amatāya dhātuyā cittaṃ upasaṃharati— ‘etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ sabbasañkhārasamatho sabbūpadhipaṭinissaggo taṃhākkhaya virāgo nirodho nibbāna’ti. So tattha ṭhito āsavānaṃ khayamaṃ pāpuṇāti; no ce āsavānaṃ khayamaṃ pāpuṇāti teneva dhammarāgena tāya dhammanandiyā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhaya opapātiko hoti, tattha parinibbāyī, anāvattidhammo tasmā lokā. Ayampi kho, ānanda, maggo ayaṃ paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya.

10. “Puna caparaṃ, ānanda, bhikkhu vitakkavicāraṇaṃ vūpasamā ...pe... dutiyaṃ jhānaṃ upasampajja viharati... tatiyaṃ jhānaṃ... catutthaṃ jhānaṃ upasampajja viharati. So yadeva tattha hoti rūpagataṃ vedanāgataṃ saññāgataṃ sañkhāragataṃ viññāṇagataṃ... anāvattidhammo tasmā lokā. Ayampi kho, ānanda, maggo ayaṃ paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya.

11. “Puna caparaṃ, ānanda, bhikkhu sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā

nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāsañācāyatanāṃ upasampajja viharati. So yadeva tattha hoti vedanāgataṃ (2.0100) saññāgataṃ saṅkhāragataṃ viññāgataṃ ...pe... anāvattidhammo tasmā lokā. Ayampi kho, ānanda, maggo ayaṃ paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya.

**12.** “Puna caparaṃ, ānanda, bhikkhu sabbaso ākāsañācāyatanāṃ samatikkamma ‘anantaṃ viññāṇaṃ’ti viññāṇācāyatanāṃ upasampajja viharati. So yadeva tattha hoti vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāgataṃ ...pe... anāvattidhammo tasmā lokā. Ayampi kho, ānanda, maggo ayaṃ paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya.

**13-15.** “Puna caparaṃ, ānanda, bhikkhu sabbaso viññāṇācāyatanāṃ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanāṃ upasampajja viharati. So yadeva tattha hoti vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāgataṃ ...pe... anāvattidhammo tasmā lokā. Ayampi kho, ānanda, maggo ayaṃ paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya”ti.

**16.** “Eso ce, bhante, maggo esā paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya, atha kiñcaraḥi idhekacce bhikkhū cetovimuttino ekacce bhikkhū paññāvimuttino”ti? “Ettha kho panesāhaṃ, ānanda, indriyavemattataṃ vadāmi”ti.

Idamavoca bhagavā. Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

Mahāmālukyāsuttaṃ niṭṭhitaṃ catutthaṃ.