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Patthāna Sutta 1

Paṭhama Paṭṭhāna Sutta The First Discourse on Yearning | A 5.135

Theme: The true purpose of renunciation

Translated by Piya Tan ©2017

1 Summary and highlights**1.1 SUMMARY**

1.1.1 This chapter deals with the 2 **Patthāna Suttas**, both comparing the hopes of a crown prince against those of a practising monastic. While **the Patthāna Sutta 1** (A 5.135) shows a crown prince who yearns to be the king in due course, in **the Patthāna Sutta 2** (A 5.136), he yearns to become only a viceroy.

1.1.2 The monks, in both cases, have the same goal—the destruction of the mental influxes,¹ that is, the attaining of *arhathood*. However, their respective qualities mostly differ, suggesting a difference in their practice. There are 2 sets of possibilities [see Table 1.2]:

- (1) **the Patthāna Sutta 1** monastic is a forest monk [1.2.1.2] and dhyana-attainer [1.2.1.3];
- (2) **the Patthāna Sutta 2** monastic is a community monk [1.2.1.4] and non-dhyana-attainer [1.2.1.5].

It is possible to reverse the typology—that **the Patthāna Sutta 1** monastic is the non-dhyana-attainer, and **the Patthāna Sutta 2** monastic is the dhyana-attainer. This means that we take *satipaṭṭhāna* practice only for the attaining of dhyanas—which is a narrow application of the practice. It fits the context better if we see *satipaṭṭhāna* practice as a universal practice (not necessarily only for the attainment of dhyana), as is the case today.

1.2 THE 2 PATTHĀNA SUTTAS1.2.1 Differences

1.2.1.1 First of all, let us examine the differences between the crown prince and the monk in the two Suttas. The differences are highlighted in *italics*. Look at the “crown prince” columns first, noting the majority of their sameness; then, look at “the monk” column at the majority of their differences. We will examine the probable reason for this momentarily. Here is a comparative table of the qualities of the two individuals in the two Suttas:

Patthāna Sutta 1 (A 5.135)		Paṭṭhāna Sutta 2 (A 5.136)	
<u>The crown prince</u>	<u>The monk</u>	<u>The crown prince</u>	<u>The monk</u>
<i>Hopes to be the king</i>	hopes to be an arhat	<i>hopes to be the viceroy</i>	hopes to be an arhat
(1) well-born	<i>faithful</i>	(1) well born	<i>morally virtuous</i>
(2) handsome	<i>healthy</i>	(2) handsome	<i>deeply learned</i>
(3) beloved of parents	<i>honest</i>	(3) beloved of parents	<i>the 4 satipatthanas</i>
(4) beloved of people	energetic	(4) beloved of people	energetic
(5) <i>martially skilled</i>	wise	(5) <i>learned</i>	wise

Table 1.2. The crown prince and the monk in the Patthāna Suttas

¹ The mental influxes (*āsava*) are those of (1) sense-desire (*kām’āsava*), (2) (desire for eternal) existence (*bhav’-āsava*), (3) ignorance (*avijjāsava*) (D 33,1.10(20)/3:216; M 1:55, 3:41; A 3.59, 67, 6.63). The better known but later set of 4 influxes incl wrong views (*diṭṭh’āsava*), as no. 3 (D 16.2.4, Pm 1.442, 561, Dhs §§1096-1100, Vbh §937).

1.2.1.2 The 2 Patthāna Suttas are closely related and almost identical. Both compare the hopes of a crown prince versus those of a renunciant monk. Of the crown prince’s 5 qualities only the 5th is different: in Patthāna Sutta 1, he is “martially skilled,” trained in the art of war, since he will be king; in the Patthāna Sutta 2, he is merely “learned,” since he will only be a “viceroys,” a governor of a region for his father, the king.

1.2.1.2 The hopeful monks differ even more, with only 2 of their 5 qualities being identical—those of being “energetic” (the 4th quality) and being “wise” (the 5th quality). This is understandable because to awaken, or even attain streamwinning, some level of both *effort* and *wisdom* are necessary. The monk in **Patthāna Sutta 1** probably refers to an eremitical (solitary wandering) forest monk, since he is said to be “faithful” (1st quality), “healthy” (2nd quality) and “honest” (3rd quality). **The Patthāna Sutta 2** monk, on the other hand, said respectively to be “morally virtuous,” “deeply learned” and “established in the 4 satipatthanas,” is a coenobitical (settled) community monk. [1.2.1.5]

1.2.1.3 Clearly, a **forest monk** (Patthāna Sutta 1) needs faith and good health to live alone in a forest to practise by himself, probably along with a few or more of the ascetic practices (*dhutaṅga*). He has to be honest, too, as there will be no seniors or peers to watch his actions, and he is open to the world, so to speak. In other words, he should be well trained in the Vinaya, too. He is clearly a practitioner of dhyana meditation.² [1.2.1.5]

The community monk (Patthāna Sutta 2), like any good monk, needs to be morally virtuous. It is likely that he is not so well versed in meditation; hence, he is expected to at least master the Dharma-Vinaya, not merely in a scholarly sense or as a teacher, but as *the foundation for his meditation and mindfulness*. Although he may not be a dhyana-attainer, he is expected to “be established in the 4 focuses of mindfulness,” the most basic of meditation practices, especially the body-based meditation of breath mindfulness.³

1.2.1.4 Both the forest monk (Patthāna Sutta 1) and the community monk (Patthāna Sutta 2) are expected to be “energetic” (the identical 4th quality)—they should be diligent in their training. Finally, they are expected to be “wise” (the identical 5th quality), that is, attain arhathood, if not one of the learner paths,⁴ at least as a streamwinner.⁵ Traditionally, the suttas record that most of the forest monks attain arhathood, while the community monks—along with the regular congregations for teachings at the monasteries—usually attain streamwinning at least.

A “**learner**” (*sekha*) still needs to go through the 3 trainings of moral virtue, concentration and wisdom,⁶ that is, the streamwinner, the once-returned and the non-returned. Only the arhat is a “**non-learner**” (*asekha*): he has nothing more to learn of the 4 noble truths as practice since he has reached **arhathood** which is practically identical with buddhahood.⁷

² On dhyana meditation, see SD **Dhyana**, SD 8.4.

³ On the 4 satipatthanas, see **Satipaṭṭhāna S** (M 10), SD 13.

⁴ A “learner” (*sekha*) still needs the 3 trainings of moral virtue, concentration and wisdom, ie, the streamwinner, the once-returned and the non-returned. Only the arhat is a “non-learner”: he has nothing more to learn of the 4 noble truths as practice as he reached arhathood which is practically identical with buddhahood: see **Sambuddha S** (S 22.58), SD 49.10. On the 3 trainings (*sikkha-t, taya*), see **(Ti) Sikkhā S** (A 3.88) SD 24.10c; **Sīla samādhi paññā** SD 21.6; SD 1.11 (5).

⁵ See **Entering the stream**, SD 3.3.

⁶ On the 3 trainings (*sikkha-t, taya*), see **(Ti) Sikkhā S** (A 3.88) SD 24.10c; **Sīla samādhi paññā** SD 21.6; SD 1.11 (5).

⁷ See **Sambuddha S** (S 22.58), SD 49.10.

1.2.1.5 Considering that the king (*rāja*) is, as a rule, more powerful or authoritative than the viceroys (*uparāja*), we may distinguish between monastics who cultivate dhyana and who do not [1.2.1.3]. **The dhyana-attainers** (*jhāna, lābhī*) are those who are able to break all the 10 fetters (*dasā saṃyojana*) to become arhats (*arahata*),⁸ and those who break all the 5 lower fetters (*orāma, bhāgiya saṃyojana*) to become non-returners (*anāgāmi*).⁹

Those who are unable to attain dhyanas, or are not strong in their meditation (but keep up their mindfulness) may be able to break the 3 lower fetters¹⁰ and weaken the 3 unwholesome roots¹¹ to become once-returners (*sākadāgāmi*).¹² Those who break only *the 3 fetters* become streamwinners (*sotāpanna*).¹³

1.2.2 SAME GOALS

1.2.2.1 Both the monks—those of Patthāna Suttas 1 and 2—have the same goal: “the destruction of the influxes,” that is, to become arhats. However, their respective parallels—the two crown princes—show that while the 1st hopes to be king (the arhat), the 2nd only yearns to be viceroys (the path saints). Clearly, the parallelism here suggests that the first monk (the forest monk) [1.2.1.3] is likely to attain arhathood, while the second (the community monk) would more likely attain one of the learner-paths.

1.2.2.2 In terms of **the Āsaṃsa Bhikkhu Sutta** (A 3.13), the monks in both the Patthāna Suttas are considered as “hopeful monks” (*āsaṃsa bhikkhu*), that is, monastics who are capable of awakening in this life itself, or at least attaining the learner-paths [1.2.1.4]. Monastics who do not strive for awakening in this life itself are said to be “hopeless” (*nirāsa*), which means that they are likely to be reborn in the subhuman planes, especially when they do not keep to the Vinaya rules. The arhats are said to be “hope-free” (*vigat’āsa*) since they have attained the highest goal, equal to Buddhahood [1.2.1.4].¹⁴

1.3 THE CONTEXTUAL SENSE OF PATTHĀNA

1.3.1 The **keyword** of the 2 Patthāna Suttas is the same one: **patthānā** (fem), which comes from *pa* (outward or forward) + √ARTH, “to aim (for), supplicate,” as in the Sanskrit verb, *prārthayati*, and nouns: *prārthana* (neut) and *prārthanā* (fem), “aiming at, wish, desire, request, aspiration, prayer.”¹⁵

1.3.2 From the contexts of the two **Patthāna Suttas** (A 5.136 and 136) [2], *patthāna* is clearly synonymous with *āsā*, “hope,” and has been translated accordingly. Otherwise, *patthāna*—as already noted [1.3.1]—has the sense of “wishing” or “prayer,” as found in **the (Pañcaka) Iṭṭha Sutta** (A 5.43).¹⁶

⁸ On the 10 fetters (*dasā saṃyojana*), see SD 10.16 (1.6.6-1.6.8); **Kīṭa, giri S** (M 70), SD 11.1 (5.1.4); **(Sekha) Uddesa S** (A 4.85) SD 3.3 (2). On the fetters and sainthood, see SD 40a.1 (15.4.4) n; SD 49.14 Table 2.

⁹ On the 5 lower fetters (*orāma, bhāgiya saṃyojana*), see **Orāma, bhāgiya S** (S 45.179) + SD 50.11 (2); SD 10.16 (1.6.7).

¹⁰ The 3 lower fetters (or simply “the 3 fetters”) are: (1) self-identity view (*sakkāya, diṭṭhi*), (2) doubt (*vicikicchā*) and (3) attachment to rituals and vows (*śīla-b, bata, parāmāsa*).

¹¹ The 3 unwholesome roots (*akusala mūla*) are greed (*lobha*), hate (*dosa*) and delusion (*moha*): **Mūla S** (A 3.69) SD 18.2; SD 4.14 (1.5); SD 50.20 (3.1.3).

¹² On the once-returner (*sākadāgāmi*), see SD 10.16 (12).

¹³ On the streamwinner (*sotāpanna*), see SD 3.3 (5); **Abhabba Tayo, dhamma S** (A 10.76,6) SD 2.4; **Emotional in-dependence**, SD 40a.8. On the 3 lower fetters, see above.

¹⁴ See **Āsaṃsa Bhikkhu S** (A 3.13), SD 51.18.

¹⁵ S 2:99, 154; A 1:224, 3:47, 5:212; Nm 316, 337 (~ *vuccati taṇhā*); Nc 112; Nett 18, 27; Dh 1059; Miln 3; SnA 47, 50; DhA 2:36; PvA 47. Eg *patthanam karoti to make a wish* (J 1.68; DhA 1.48); ~ *m̐ ṭhapeti* (id; DhA 1.47, 2:83, 4:200).

¹⁶ A 5.43,3/3:47 (SD 47.2).

2 The Patthāna Sutta 2 (A 5.136)

The Patthāna Sutta 2 (A 5.136) compares a renunciant monastic to a crown prince hoping or yearning to become a viceroy, that is, a governor of the king. In **the Patthāna Sutta 1** (A 5.135) [below], the monastic is compared to a crown prince who hopes or yearns to become king himself in due course. This difference in imagery suggests that the former points to the attaining of the learner paths (streamwinner, once-returned and non-returned), while the latter, that of arhathood [1.2.1.4].

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SD 51.22(2)

Patthāna Sutta 2

Dutiya Patthāna Sutta The Second Discourse on Yearning • A 5.136/3:154-156

Traditional: A 5.3.4.6, Aṅguttara Nikāya 5, Pañcaka Nipāta 3, Tatiya Paṇṇāsaka 6, Rāja Vagga 6

Theme: The true purpose of renunciation

(Originating in Sāvattihī.)

The crown prince

1 Bhikshus, endowed with 5 factors, **the eldest son** of a head-anointed kshatriya rajah hopes [yearns]¹⁷ for **viceroyalty** [to be the viceroy].¹⁸ What are the five?

2 Here, bhikshus, the eldest son of the head-anointed kshatriya rajah:

(1) is **well born** on both the mother's and the father's sides for seven generations, with neither reproach nor defect in terms of birth";¹⁹

(2) he is **handsome**, good-looking, pleasing, endowed with the most excellent complexion;²⁰

(3) to his parents, he is **beloved** and charming;²¹

(4) to the whole army, he is **beloved** and charming;²²

(5) he is **learned**, competent, wise and able to consider matters of the past, the future and the present.²³

The crown prince's hope for viceroyalty

3 It occurs thus to him:

(1) "I am well born on both my mother's and my father's sides for seven generations, with neither reproach nor defect in terms of birth";

¹⁷ On "hopes," see **Asaṃsa Bhikkhu S** (A 3.13) + SD 51.8, esp (2.4).

¹⁸ Be+Comy Ce *oparajjan* throughout; Ee Se *uparajjan*. On Mahā Sudassana's 84,000-year viceroyalty, see **Mahā Sudassana S** (D 17,2.13.4), SD 36.12. See *Cambridge History of India*, Cambridge, 1922, 1:488-494.

¹⁹ See below A 5.135,2(1) n ad loc.

²⁰ For nn, see below A 5.135,2(2).

²¹ See below A 5.135,2(2) n.

²² *Bala, kāyassa piyo hoti manāpo*. This quality is only mentioned here (a hapax legomenon). This statement suggests that he enjoys the loyalty and benefit of the army, which means his power is certain.

²³ *Paṇḍito hoti vyatto medhāvī paṭibalo atītānāgata, paccuppanne atthe cinteturū*. Be Ce *vyatto*; Ee *vyatto*; Se *byatto*. This line recurs only in **Yassaṃ Dissaṃ S** (A 5.134), as one of the 5 qualities of a "head-anointed kshatriya rajah" who is victorious ("at home in his land") wherever he is (SD 103.4).

—why should I not hope for [aspire to] viceroyalty?”²⁴

(2) “I am *handsome, good-looking, pleasing, endowed with the most excellent complexion*”;

—why should I not hope for [aspire to] viceroyalty?”

(3) “I am, to my parents, *beloved and charming*”; [155]

—why should I not hope for [aspire to] viceroyalty?”

(4) “I am, to the whole army, *beloved and charming*”;

—why should I not hope for [aspire to] viceroyalty?”

(5) “I am *learned, competent, wise and able to consider matters of the past, the future and the present*.”

—why should I not hope for [aspire to] viceroyalty?”

4 Bhikshus, endowed with these 5 factors, the eldest son of a head-anointed kshatriya rajah hopes²⁵ for **viceroyalty** [to be the viceroy]

The renunciant

5 Even so, bhikshus, endowed with 5 factors, a **monk** hopes [yearns] for the destruction of mental influxes.²⁶

With what five?

(1) Here, bhikshus, a monk is **morally virtuous**, who dwells restrained in keeping to the Pātimokkha,

is accomplished in conduct and resort,

sees dangers in the slightest fault,

trains in the precepts he has undertaken.²⁷

(2) He is **deeply learned**,

remembers what he has heard [learned],

a store of learning.

The teachings that are beautiful in the beginning, in the middle, in the end,

along with their meanings and phrasings,

which declare the holy life, wholly complete, utterly pure—

these are what he is deeply learned in,

which he remembers, masters verbally,

examines in his mind,

penetrates rightly by view.²⁸

²⁴ *Kasmā’haṃ uparajjaṃ na pattheyyaṇ’ti?* Cf below **Patthāna S 1** (A 5.135,1), where he hopes to become king himself. On *uparajja*: DA 134,30; J 4:176,21; *pitarā ~e ṭhapito*, CA 35,33, 52,2; *abhayaṃ ~amhi ... samabhisecayi*, Mahv 9.12, 5.33.

²⁵ On “hopes,” see **Asaṃsa Bhikkhu S** (A 3.13) + SD 51.8, esp (2.4).

²⁶ The mental influxes (*āsava*): see (1.1.2) n.

²⁷ *Silavā hoti, pātimokkha saṃvara saṃvuto viharati, ācāra,gocara,sampanno, aṇumattesu vajjesu bhaya,dassāvī, samādāya sikkhati sikkhā,padesu*. Recurs mutatis mutandis in **Sekha S** (M 53), where it is the first quality of a noble disciple (M 53.7/1:355), SD 21.14; **(Ti) Sikkhā S** (A 3.88/1:235), SD 24.10c; **Yassa Disaṃ S** (A 5.134,2), SD 103.4. See **(Sekha) Uddesa S** (A 3.85/1:231 f), SD 3.3(2) for a fuller def of the 3 higher trainings (*ti adhi,sikkhā*), in terms of the 4 types of saints. On an ancient list of ethical rules, see **Sāmañña,phala S** (D 2,43-62/1:63-69), SD 8.10.

²⁸ *Bahu-s,suto hoti suta,dhara suta,sannicayo ye te dhammā ādi,kalyāṇā majjhe kalyāṇā pariyosāna,kalyāṇā sāt-thā sa,vyañjanā keval,paripuṇṇā parisuddhaṃ brahma,cariyaṃ abhivadanti. Tathā,rūpāssa dhammā bahu-s,sutā honti dhatā vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā*. Recurs in **(Pañcaka) Sila,vanta S** (A 5.87,2-(2)), SD 47.15(4).

(3) His mind is well established in **the 4 focuses of mindfulness**.²⁹

(4) He dwells **energetic** in abandoning unwholesome states, in promoting wholesome states, steadfast, resolute in his effort and not shirking from the task of cultivating wholesome states.³⁰

(5) He is **wise**: he possesses wisdom regarding the arising and falling away (of things) that is noble and penetrative, and that leads to the complete destruction of suffering.³¹

The renunciant's hope

6 It occurs thus to him:

(1) "I am **morally virtuous**,

*I dwell restrained in keeping to the Pātimokkha,
am accomplished in conduct and resort,
see dangers in the slightest fault,
train in the precepts I have undertaken."*

—why should I not hope for the destruction of influxes?

(2) "I am **deeply learned**,

*remember what I have heard [learned],
a store of learning.*

*The teachings that are beautiful in the beginning, in the middle, in the end,
along with their meanings and phrasings,
which declare the holy life, wholly complete, utterly pure—*

these are what I am deeply learned in,

*I remember, have mastered verbally,
examined in my mind,
penetrated rightly by view."*

—why should I not hope for the destruction of influxes?

(3) "My mind is well established in **the 4 focuses of mindfulness**."

—why should I not hope for the destruction of influxes?

(4) "I dwell **energetic** in abandoning unwholesome states, in promoting wholesome states, steadfast, resolute in my effort and not shirking from the task of cultivating wholesome states."

—why should I not hope for the destruction of influxes?

(5) "I am **wise**: I possess wisdom regarding the arising and falling away (of things) that is noble and penetrative, and that leads to the complete destruction of suffering"

—why should I not hope for the destruction of influxes?

7 Bhikshus, endowed with these 5 factors, a monk hopes for **the destruction of the mental influxes**.

— evaṃ —

²⁹ *Catūsu satipaṭṭhānesu supatiṭṭhita, citto hoti.* Cf the Kajaṅgalā nun's answer in **Mahā Pañhā S 2** (A 10.28) on the "great question" regarding "four": "In the 4 focuses of mindfulness. When a monk's mind is rightly well cultivated in these 4 things, rightly sees their purviews, and rightly breaks through into their meanings, he, here and now, makes an end of suffering" (*Catūsu satipaṭṭhānesu. Imesu kho āvuso catūsu dhammesu bhikkhu sammā subhāvita, citto sammā pariyanta, dassāvī samm'atthābhisaṃmecca diṭṭh'eva dhamme dukkhass'anta, karo hoti.*) (A 10.28/5:56,23), SD 85.16.

³⁰ Recurs in **Patthāna S 1** (A 5.135,7(4)), where see n below.

³¹ Recurs in **Patthāna S 1** (A 5.135,7(5)), where see n below.

Patthāna Sutta 1

The First Discourse on Yearning

A 5.135

The crown prince

1 Bhikshus, endowed with 5 factors, the eldest son of a head-anointed kshatriya rajah hopes [yearns]³² for **kingship**. What are the five?

2 Here, bhikshus, the eldest son of the head-anointed kshatriya rajah:

(1) is **well born** on both my mother's and my father's sides for seven generations, with neither reproach nor defect in terms of birth";³³

(2) he is **handsome**, good-looking, pleasing, endowed with the most excellent complexion;³⁴

(3) to his parents, he is **beloved** and charming;³⁵

(4) to the town and country folks, he is **beloved** and charming;³⁶

(5) in matters of **the skills** of the head-anointed kshatriya rajah—the elephant, the horse, the chariot, the bow and the sword³⁷—in these, he is fully trained.³⁸ [153]

The crown prince's hope for kingship

3 It occurs thus to him:

(1) "I am well born on both the mother's and the father's sides for seven generations, with neither reproach nor defect in terms of birth";

(2) "I am handsome, good-looking, pleasing, endowed with the most excellent complexion";

(3) "I am, to my parents, he is beloved and charming";

(4) "I am, to the town and country folks, beloved and charming";

³² On "hopes," see SD 51.18 (2.3+2.4).

³³ *Ubhato sujāto hoti mātito ca pitito ca saṃsuddha, gahaṇiko yāva sattamā pitā.maha,yugā, akkhitto anupakuṭṭho jāti,vādena*: this is stock: V 4:160; **Soṇa,daṇḍa S** (D 4/1:113 (×2), 120 (×2), 121, 123), SD 30.5; **Kūṭa,danta S** (D 5/1:130 (×2), 131 (×2), 137, 138, 139 (×2), 140, 141), SD 22.8; **Caṅkī S** (M 95/2:165 (×2), 166 (×2)), SD 21.15; **Vāseṭṭha S** (M 98/2:196 = Sn p115), SD 37.1; **Ti,kaṇṇa S** (A 3.58/1:163), SD 94.5; **Jāṇussoṇi S** (A 3.59/1:166), SD 2.6a; **Yassaṃ Disaṃ S** (A 5.134/3:151), SD 103.4; **Patthanā S 1** (A 5.135/3:152 f), SD 51.22; **Patthanā S 2** (A 5.136/3:154); **Doṇa Brāhmaṇa S** (A 5.192/3:223 (×2), 224, 225, 227, 228 (×2)), and reflects the traditional brahmin view.

³⁴ *Abhirūpo hoti dassanīyo pāsādiko, paramāya vaṇṇa,pokkharatāya samannāgato*. "Good-looking," *dassanīya*, "worthy of being gazed." On the Indian custom of gazing at a respected, virtuous or religious person, see **Mahā,parinibbāna S** (D 16), SD 9 (7.5).

³⁵ *Mātā,pitūnaṃ piyo hoti manāpo*. This suggests that he is sure of inheriting the throne and family legacy. This quality is only mentioned here (a hapax legomenon).

³⁶ *Negama,jānapadassa piyo hoti manāpo*. Be:Ph(ayre) *negama,jana-*; Be:T *nigama,jana-*; Be Ce Ee Se *negama,jāna-*. This quality is only mentioned here (a hapax legomenon).

³⁷ Comy lists 16 "great skills" (*mahā,sippa*), adding: writing, scales, arithmetic, etc. (*hatthi,assa,ratha,tharu,dhanu,lekha,muddā,gaṇan'ādāni*, AA 3:286)

³⁸ *Yāni tāni raññaṃ khattiyānaṃ muddhā,vasittānaṃ sippa-ṭṭhānāni hatthismim vā assasmim vā rathasmim vā dhanusmim vā tharusmim vā* tattha sikkhito hoti anavayo*. Be:Ph Se *sippu-* and *sippa-*; Ce Ee *sippa-*. *Vā omitted by Be:Ph, Se.

(5) “I am, in matters of the skills of the head-anointed kshatriya rajah—the elephant, the horse, the chariot, the bow and the sword—in these, fully trained.

4 —why should I not hope for [aspire to] kingship?”³⁹

5 Bhikshus, endowed with these 5 factors, the eldest son of a head-anointed kshatriya rajah hopes for **kingship**.

The renunciant

6 Even so, bhikshus, endowed with 5 factors, a **monk** hopes [yearns] for the destruction of mental influxes.

With what five?

7 Here, bhikshus, a monk⁴⁰

(1) has (wise) **faith**.⁴¹ He has faith in the Buddha’s awakening, thus:

“So too, is he the Blessed One:⁴² for, he is an arhat, the fully self-awakened one, accomplished in wisdom and conduct, well-farer, knower of worlds, peerless guide of tamable persons, teacher of gods and humans, awakened, blessed”;

(2) he is **free from illness**, free from pain. He has good digestion. His body is neither too cold nor too warm but moderate, suitable for striving;⁴³

(3) he is **honest and sincere**,⁴⁴ and shows himself as he really is to teachers or to wise companions in the holy life;⁴⁵

(4) he dwells **energetic** in abandoning unwholesome states, in promoting wholesome states, steadfast, resolute in his effort and not shirking from the task of cultivating wholesome states.⁴⁶

³⁹ *Kasmā’haṃ rajjam na pattheyyan’ti?* As the crown prince, he does *not* have to “aspire” to kingship, as, from his qualities, it is clearly suggested that he is hopeful (*asaṃsa*) of becoming king. The idea here—if this imagery is to highlight the renunciant’s “hope” (*āsā*)—is that of being aware of his special qualities that ensures *kingship*—awakening in the renunciant’s case. The only difference is that, in the renunciant’s case, he must diligently progress beyond his current qualities (unlike the crown prince). On the imagery of “hope” in the spiritual life, see **Āsaṃsa Bhikku S** (A 3.13), SD 51.18.

⁴⁰ The 5 qualities recur in **(Pañcaka) Padhāna S** (A 5.53,2) + SD 51.14 (1.2.2).

⁴¹ *Saddhā*, ie, *ākāra,vati saddhā*, faith founded on seeing; synonymous with *avecca,pasāda*, ie, faith through understanding. There are 2 kinds of faith: (1) “rootless faith (*amūlaka,saddhā*), baseless or irrational faith, blind faith (M 2:170); (2) “faith with a good cause” (*ākāravati,saddhā*), faith founded on seeing (M 1:320,8, 401,23). See also Se: AA 3/227; DhA 1/72 5/81; UA 369. *Amūlaka* = “not seen, not heard, not suspected” (V 2:243 3:163 & Comy).

⁴² Alt tr: “For the following reasons, too, he is the Blessed One [the Lord] ...” On the meaning of *iti pi so*, see **Buddhānussati**, SD 15.7 (2.2) & n.

⁴³ *Appābādho ahoṣi appātaṅko samavepākiniyā gahaṇiyā samannāgato nātisītāya nāccuṇhāya majjhimāya padhāna-k,khamāya*: Only Be:Ph(ayre) *na ācc-* throughout. *Majjhimāya* etc omitted by Be:Ph. This line occurs at **D 17,1.20/2:177** (of a wheel-turner), **30,2.8.2/3:166** (×2) (of a wheel-turner); **M 82,31/2:67** (of Raṭṭha,pāla), **85,57-/2:95** (in a parable); the rest, all concerning meditators: **A 5.53,2/3:65**, **5.54,9/3:66**, **5.78,3/3:103**, **5.135,3/3:153** f (×2), **10.11,2/5:15**. The above line with “surpassing any other human” (*ativiya aññehi manussehi*), ie the whole stock: M 3:176 (of a wheel-turner).

⁴⁴ *Asaṭho hoti amāyāvī*, “not fraudulent, not deceitful” (A 3:65, 153; S 4:298; cf 299).

⁴⁵ *Asaṭho hoti amāyāvī yathā,bhūtaṃ attānaṃ āvikattā satthari vā viññūsu vā sa,brahma,cārīsu*. Be:Ph *asato*; Se *asaco* throughout; Ce Ee Se *asaṭho*. On this line, see **Sallekha S** (M 8,12) + SD 51.8 (3.2.1.5); **(Pañcaka) Padhāna S** (A 5.53,2(3)) + SD 51.14 (4). On *asaṭho amāyāvī*, “not fraudulent, not deceitful,” see A 3:65, 153; S 4:298, cf 299.

(5) he is **wise**: he possesses wisdom regarding the arising and falling away (of things) that is noble and penetrative, and that leads to the complete destruction of suffering.⁴⁷

The renunciant's hope

8 It occurs thus to him:

(1) "I have (wise) **faith**. I have *faith in the Buddha's awakening, thus:*

"So too, is he the Blessed One:⁴⁸ for, he is an arhat, the fully self-awakened one, accomplished in wisdom and conduct, well-farer, knower of worlds, peerless guide of tamable persons, teacher of gods and humans, awakened, blessed";

(2) I am **free from illness**, free from pain. I have good digestion. My body is neither too cold nor too warm but moderate, suitable for striving;

(3) I am **honest and sincere**,⁴⁹ and show myself as I really am to teachers or to wise companions in the holy life;

(4) I dwell **energetic** in abandoning unwholesome states, in promoting wholesome states, steadfast, resolute in my effort and not shirking from the task of cultivating wholesome states.

(5) I am **wise**: I possess wisdom regarding the arising and falling away (of things) that is noble and penetrative, and that leads to the complete destruction of suffering;

9 —why should I [154] not hope for the destruction of mental influxes?⁵⁰

10 Bhikshus, endowed with these 5 qualities, a monk hopes for the destruction of the mental influxes.

— evaṃ —

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⁴⁶ *Āraddha, viriyo viharati akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ upasampadāya thāmaṃ daḷha, parakkamo anikkhitta, dhuro kusalesu dhammesu.* See **(Pañcaka) Padhāna S** (A 5.53,2(4)) + SD 51.14 (5).

⁴⁷ *Paññavā hoti, uday'attha, gāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā, dukkha-k, khaya, gāminiyā.* See **(Pañcaka) Padhāna S** (A 5.53,2(5)) + SD 51.14 (6).

⁴⁸ Alt tr: "For the following reasons, too, he is the Blessed One [the Lord] ..." On the meaning of **iti pi so**, see **Buddhānussati**, SD 15.7 (2.2) & n.

⁴⁹ *Asaḥo amāyāvī*, "not fraudulent, not deceitful" (A 3:65, 153; S 4:298; cf 299).

⁵⁰ *Kasmā'haṃ āsavānaṃ khayam na pattheyyan'ti?*