

**THE MADHYAMA ĀGAMA  
(MIDDLE-LENGTH DISCOURSES)  
VOLUME I**

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**BDK English Tripiṭaka Series**

**THE MADHYAMA ĀGAMA  
(MIDDLE-LENGTH DISCOURSES)  
VOLUME I**

**(Taishō Volume 1, Number 26)**

Marcus Bingenheimer, Editor in Chief  
Bhikkhu Anālayo and  
Roderick S. Bucknell, Co-Editors

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2013**

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## **A Message on the Publication of the English Tripiṭaka**

The Buddhist canon is said to contain eighty-four thousand different teachings. I believe that this is because the Buddha's basic approach was to prescribe a different treatment for every spiritual ailment, much as a doctor prescribes a different medicine for every medical ailment. Thus his teachings were always appropriate for the particular suffering individual and for the time at which the teaching was given, and over the ages not one of his prescriptions has failed to relieve the suffering to which it was addressed.

Ever since the Buddha's Great Demise over twenty-five hundred years ago, his message of wisdom and compassion has spread throughout the world. Yet no one has ever attempted to translate the entire Buddhist canon into English throughout the history of Japan. It is my greatest wish to see this done and to make the translations available to the many English-speaking people who have never had the opportunity to learn about the Buddha's teachings.

Of course, it would be impossible to translate all of the Buddha's eighty-four thousand teachings in a few years. I have, therefore, had one hundred thirty-nine of the scriptural texts in the prodigious Taishō edition of the Chinese Buddhist canon selected for inclusion in the First Series of this translation project.

It is in the nature of this undertaking that the results are bound to be criticized. Nonetheless, I am convinced that unless someone takes it upon himself or herself to initiate this project, it will never be done. At the same time, I hope that an improved, revised edition will appear in the future.

It is most gratifying that, thanks to the efforts of more than a hundred Buddhist scholars from the East and the West, this monumental project has finally gotten off the ground. May the rays of the Wisdom of the Compassionate One reach each and every person in the world.

NUMATA Yehan  
Founder of the English  
Tripiṭaka Project

August 7, 1991



## Editorial Foreword

In January 1982, Dr. NUMATA Yehan, the founder of Bukkyo Dendo Kyokai (Society for the Promotion of Buddhism), decided to begin the monumental task of translating the complete Taishō edition of the Chinese Tripiṭaka (Buddhist canon) into the English language. Under his leadership, a special preparatory committee was organized in April 1982. By July of the same year, the Translation Committee of the English Tripiṭaka was officially convened.

The initial Committee consisted of the following members: (late) HANAYAMA Shōyū (Chairperson), (late) BANDŌ Shōjun, ISHIGAMI Zennō, (late) KAMATA Shigeo, (late) KANAOKA Shūyū, MAYEDA Sengaku, NARA Yasuaki, (late) SAYEKI Shinkō, (late) SHIOIRI Ryōtatsu, TAMARU Noriyoshi, (late) TAMURA Kwansei, URYŪZU Ryūshin, and YUYAMA Akira. Assistant members of the Committee were as follows: KANAZAWA Atsushi, WATANABE Shōgo, Rolf Giebel of New Zealand, and Rudy Smet of Belgium.

After holding planning meetings on a monthly basis, the Committee selected one hundred thirty-nine texts for the First Series of translations, an estimated one hundred printed volumes in all. The texts selected are not necessarily limited to those originally written in India but also include works written or composed in China and Japan. While the publication of the First Series proceeds, the texts for the Second Series will be selected from among the remaining works; this process will continue until all the texts, in Japanese as well as in Chinese, have been published.

Frankly speaking, it will take perhaps one hundred years or more to accomplish the English translation of the complete Chinese and Japanese texts, for they consist of thousands of works. Nevertheless, as Dr. NUMATA wished, it is the sincere hope of the Committee that this project will continue unto completion, even after all its present members have passed away.

Dr. NUMATA passed away on May 5, 1994, at the age of ninety-seven, entrusting his son, Mr. NUMATA Toshihide, with the continuation and completion of the Translation Project. The Committee also lost its able and devoted Chairperson,

Professor HANAYAMA Shōyū, on June 16, 1995, at the age of sixty-three. After these severe blows, the Committee elected me, then Vice President of Musashino Women's College, to be the Chair in October 1995. The Committee has renewed its determination to carry out the noble intention of Dr. NUMATA, under the leadership of Mr. NUMATA Toshihide.

The present members of the Committee are MAYEDA Sengaku (Chairperson), ICHISHIMA Shōshin, ISHIGAMI Zennō, KATSURA Shōryū, NAMAI Chishō, NARA Yasuaki, SAITŌ Akira, SHIMODA Masahiro, Kenneth K. Tanaka, WATANABE Shōgo, and YONEZAWA Yoshiyasu.

The Numata Center for Buddhist Translation and Research was established in November 1984, in Berkeley, California, U.S.A., to assist in the publication of the BDK English Tripiṭaka First Series. The Publication Committee was organized at the Numata Center in December 1991. In 2010, the Numata Center's operations were merged into Bukkyo Dendo Kyokai America, Inc. (BDK America) and BDK America continues to oversee the English Tripiṭaka project in close cooperation with the Editorial Committee in Tokyo.

MAYEDA Sengaku  
Chairperson  
Editorial Committee of  
the BDK English Tripiṭaka

## **Publisher's Foreword**

On behalf of the members of the Publication Committee, I am happy to present this volume as the latest contribution to the BDK English Tripiṭaka Series. The Publication Committee members have worked to ensure that this volume, as all other volumes in the series, has gone through a rigorous process of editorial efforts.

The initial translation and editing of the Buddhist scriptures found in this and other BDK English Tripiṭaka volumes are performed under the direction of the Editorial Committee in Tokyo, Japan. Both the Editorial Committee in Tokyo and the Publication Committee, headquartered in Berkeley, California, are dedicated to the production of accurate and readable English translations of the Buddhist canon. In doing so, the members of both committees and associated staff work to honor the deep faith, spirit, and concern of the late Reverend Dr. Yehan Numata, who founded the BDK English Tripiṭaka Series in order to disseminate the Buddhist teachings throughout the world.

The long-term goal of our project is the translation and publication of the texts in the one hundred-volume Taishō edition of the Chinese Buddhist canon, along with a number of influential extracanonical Japanese Buddhist texts. The list of texts selected for the First Series of this translation project may be found at the end of each volume in the series.

As Chair of the Publication Committee, I am deeply honored to serve as the fifth person in a post previously held by leading figures in the field of Buddhist studies, most recently by my predecessor, John R. McRae.

In conclusion, I wish to thank the members of the Publication Committee for their dedicated and expert work undertaken in the course of preparing this volume for publication: Senior Editor Marianne Dresser, Dr. Hudaya Kandahjaya, Dr. Carl Bielefeldt, Dr. Robert Sharf, and Rev. Brian Kensho Nagata, President of BDK America.

A. Charles Muller  
Chairperson  
Publication Committee



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## Introduction

To translate is to explain.<sup>1</sup>

—Sengyou (445–518)

The *Zhong ahan jing* (Skt. *Madhyamāgama*, T. 26), which is translated here, is one of the four major canonical collections of early Buddhist sutras preserved in Chinese.<sup>2</sup> The sutras grouped in this collection were deemed to be of “middle length” (Ch. *zhong*, Skt. *madhyama*: “middle”). The Chinese Ahan (Skt. *Āgama*) collections correspond to the better-known Nikāyas of the Pāli canon. While the latter texts (the *Dīghanikāya*, *Majjhimanikāya*, *Samyuttanikāya*, and *Aṅguttaranikāya*) have long been available in English translation, none of the equally important Āgamas has so far been rendered into English, or indeed any Western language.<sup>3</sup> The Āgamas and Nikāyas constitute the *Sūtra-piṭaka*<sup>4</sup> for the northern and southern transmission<sup>5</sup> of Buddhism respectively, and they are the primary sources for what we know about early Buddhist doctrine. They remain of immense importance for the study and practice of Buddhism in both academic and religious contexts. With this translation we aim to make accessible another important witness, a view back onto the earliest period of the Buddhist tradition.

In the following I will outline the development of the text translated here, from its beginning in the oral tradition, through its Indian and Chinese “incarnations,” up to the present English translation. Our focus will be on the history of the text. For summaries and discussions of the content of individual sutras, the reader should refer to the works by Minh Chau and Bhikkhu Anālayo cited below.

### Āgamas and Nikāyas

It is not yet possible to give a comprehensive account of how exactly the Āgamas relate to the Nikāya corpus; the general outline, however, is clear. The four Āgamas, all of which are now preserved intact only in Chinese, represent portions of the *Sūtra-piṭakas* of various northern schools of Buddhism, which were transmitted in various Indian dialects and then made their way to the Buddhist

kingdoms of Central Asia and along the Silk Road into China. The Nikāyas contain the sutra texts of the southern tradition that were transmitted to Sri Lanka and preserved in the Pāli canon, whose formative period was from the first century B.C.E. to the fifth century C.E.

Regarding the relationship between the *Zhong ahan jing* and the *Majjhimanikāya*, Minh Chau's groundbreaking 1964 study, *The Chinese Madhyama Āgama and the Pāli Majjhima Nikāya* (Delhi: Motilal Banarsidass, 1991, reprint), describes a number of differences in doctrinal and narrative content.<sup>6</sup> Bhikkhu Anālayo's *A Comparative Study of the Majjhima-nikāya* (Taipei: Dharma Drum Publishing, 2011) discusses in great detail all Chinese parallels to the sutras of the *Majjhimanikāya*, many of which are represented in our translation. In the course of his research Bhikkhu Anālayo has also translated and discussed a large number of sutras from the *Zhong ahan jing*. In view of the extent of his contribution, the relevant citations are listed in an addendum to the bibliography.

As the translation work for this volume has shown again and again, comparison with the Pāli versions is often essential for an understanding of difficult passages. Although most Āgama sutras preserved in Chinese do have counterparts in the Pāli canon and vice versa, they are frequently found in different collections. According to Akanuma Chizen's catalogue, *Kanpa shibu shiagon goshōroku—The Comparative Catalogue of Chinese Āgamas and Pāli Nikāyas* (Nagoya: Hajinkakushobō, 1929), of the two hundred and twenty-two sutras of T. 26, only one hundred and three have their counterpart in the *Majjhimanikāya*; fourteen have their counterpart in the *Dīghanikāya*, seventeen in the *Samyuttanikāya*, and eighty-seven in the *Aṅguttaranikāya*.<sup>7</sup> Fourteen of the two hundred and twenty-two sutras of T. 26 have no known parallel in the Pāli corpus.

### ***Madhyamāgama(s)***

After the death of the founder, Buddhist texts were transmitted orally in Middle Indo-Aryan dialects (Prakrits). While the southern tradition eventually settled on one of these dialects, Pāli, as its canonical language, in India and Central Asia Buddhist texts were successively Sanskritized and/or translated into other languages such as Chinese, Tokharian, Khotanese, Sogdian, and Tibetan.<sup>8</sup> Also, new Buddhist texts in India, from at least the third century

onward, were directly composed in standard Sanskrit. Manuscripts from the northern tradition, especially those of Central Asian provenance, are therefore often in Prakrit (especially Gāndhārī)<sup>9</sup> or some nonstandard form of Sanskrit, sometimes called Buddhist Sanskrit, an intermediate stage between some Prakrit and standard Sanskrit.

Unfortunately, we do not have a complete *Madhyamāgama* in either Sanskrit or Prakrit. Only for the *Dīrghāgama* do we have a (largely) complete Indic manuscript;<sup>10</sup> for the other three collections there are only numerous manuscript fragments containing sometimes one or more sutras but more commonly only a few lines of text. These fragments stem from different periods and locations. As yet there is no combined edition of this material for any Āgama, nor is there general bibliographic overview. For the *Madhyamāgama*, however, Jin-il Chung and Takamichi Fukita have catalogued all available Sanskrit fragments in *A Survey of the Sanskrit Fragments Corresponding to the Chinese Madhyamāgama, Including References to Sanskrit Parallels, Citations, Numerical Categories of Doctrinal Concepts, and Stock Phrases* (Tokyo: Sankibo, 2011).<sup>11</sup>

As with most other long texts that have been transmitted orally, and since the first century B.C.E. with the support of writing, we have to assume that no two instances of a text were ever fully identical, even though the Indian oral tradition is known for preserving texts over long periods with very little variation.<sup>12</sup> If nothing else, the fact that the *Madhyamāgama* and the *Majjhimanikāya* share only about one hundred sutras out of two hundred and twenty-two (MĀ) and one hundred and fifty-two (MN), shows that the Āgamas/ Nikāyas as collections were still in flux for a considerable time. In their current form the collections can be attested to the fourth to fifth centuries. Only for the period since the translation into Chinese in the north (fourth century C.E.) and Buddhaghosa's commentaries in Sri Lanka (fifth century C.E.) can we be confident that the gestalt of the four major sutra collections has remained more or less unchanged. Generally, it is only after that time that it is possible to date further changes in either tradition.<sup>13</sup>

The Sanskritized texts circulating in Central Asia continued to evolve after the fifth century, as is evident from the differences between later Sanskrit remains and the Chinese versions, but owing to the fragmentary nature of the Sanskrit materials our knowledge about these changes is extremely limited.<sup>14</sup>

The picture that emerges when the Sanskrit fragments are compared with the Chinese and Pāli versions is that several versions of the texts collected in the Āgamas/Nikāyas did exist between the first century B.C.E. and the fourth century C.E. During this time, when the oral tradition began to be supported by writing in both the northern and southern traditions, each document instance would have differed slightly, reflecting school affiliation, local traditions, linguistic environment, nonstandardized scripts, or any combination of these factors. Moreover, the manuscript evidence shows that some sutras contained in the Āgamas/Nikāyas circulated independently as well, a fact that is also borne out by the many instances of individual translations of Āgama/Nikāya sutras available in Chinese.

To illustrate the situation with one example: the *Shansheng jing* (sutra 135 of T. 26) exists in a cluster with at least thirteen other instances of the text: the *Siṅgālovāda-sutta* of the *Dīghanikāya* (DN, no. 31), the *Shansheng jing* of the Chinese *Dīrghāgama* (T. 1, no.16), the various Sanskrit fragments of the *Śikhāḷaka-sūtra*, two other individual Chinese translations (T. 16 and T. 17), and a quotation in the *Mahākarma-vibhaṅga*.<sup>15</sup> There exist complex stemmatic relationships among these texts, which—as for most sutra clusters—have not yet been clarified and perhaps will never be.

We are therefore faced with the fact that the collection of sutras translated in this volume is but one witness that has survived and attained prominence, like a snapshot of the development of the text taken at a certain time at a certain place. The composition of the text is therefore to a degree arbitrary, in the sense that T. 26 would in all likelihood have looked rather different if the Chinese translation had been done earlier, or later, or from a version of another school. In this light, the statement “the *Majjhimanikāya* has one hundred and fifty-two sutras and the *Madhyamāgama* two hundred and twenty-two” loses some of its apodictic edge. It so happened that the *Majjhimanikāya* found closure with one hundred and fifty-two sutras, while incidentally the only surviving *Madhyamāgama* (preserved in Chinese as T. 26) found closure with two hundred and twenty-two sutras.

This angle is emphasized here because all too often doctrinal statements are made on the basis of a single passage in a single instance of a text. To remember that some randomness is part of tradition does not amount to relativism or to the belief that there is no message at all in these texts; it means,

rather, that there is no final authoritative foundation on which to build one's argument beyond the multiplicity and careful navigation of the text-clusters.

Before I turn to the translation of the *Madhyamāgama* into Chinese and the history of the Chinese text, a few remarks regarding the language of the source text for T. 26 are in order. P. V. Bapat ("Chinese Madhyamāgama and the Language of its Basic Text," in B. P. Sinha, ed., *Dr. Satkari Mookerji Felicitation Volume*, pp. 1–6 [Varanasi: Chowkhamba Publications, 1969]) compares certain passages of T. 26 with the Pāli and with a Sanskritized version of the verses of Upāli. He gives a number of examples showing that the source text for T. 26 was identical neither with the Pāli nor with the Sanskritized version. Regarding the original idiom, he concludes that it was "some form of Prakrit closer to Pāli, or some imperfect or corrupt form of a language using Sanskrit orthography but dominated by Prakrit grammar."

Oskar von Hinüber ("Upāli's Verses in the *Majjhimanikāya* and the *Madhyamāgama*," in L.A. Hercus, ed., *Indological and Buddhist Studies, Volume in Honour of Professor J. W. de Jong on his 60th Birthday*, pp. 250f [Canberra: Faculty of Asian Studies 1982]), while not citing Bapat, compares some of the same passages in their Pāli, Sanskrit, and Chinese versions. Independently, he too finds that the source text for T. 26 was in nonstandard Sanskrit. More precisely, he concludes that T. 26 was translated from a text that had passed through a Gāndhārī stage and was in the process of being Sanskritized.

On the basis of this and other research findings, Ernst Waldschmidt ("Central Asian Sūtra Fragments and their Relation to the Chinese Āgamas," in H. Bechert, ed., *The Language of the Earliest Buddhist Tradition* [Göttingen: Vandenhoeck & Ruprecht, 1980], p. 137) summarizes:

[T]he *Ch'ang-a-han-ching* (*Chang ahan jing*) as well as the *Tseng-i-a-han-ching* (*Zengyi ahan jing*) have been recognized as obviously not translated from the Sanskrit, but from some Middle Indic or mixed dialect of Prakrit with Sanskrit elements.

This conclusion has been corroborated by our own observations made during the process of translation into English. That the language of the original text was not standard Sanskrit is evident from many transcriptions of names. For instance, the name transcribed in T. 26 as A li tuo<sup>16</sup> (Pāli Aritṭha) cannot

have already been fully Sanskritized to Ariṣṭa, since the Chinese transcription includes no character representing a sibilant. This is in contrast to the transcription A li se tuo<sup>17</sup> used for the same name in the Chinese *Samyuktāgama* (T. 99).

### **From *Madhyamāgama* to *Zhong ahan jing***

The *Madhyamāgama* was translated into Chinese twice. The earliest information concerning the history of these translations is preserved in the *Chu sanzang jiji*, a collection of records concerning early Buddhist texts in China by Sengyou (445–518). The *Chu sanzang jiji* preserves a preface (or possibly a postscript) to T. 26 written by the monk Daoqi (fl. 398),<sup>18</sup> who himself participated in the second translation.

#### **The First Translation by Dharmanandin and Zhu Fonian**

From the preface to the *Ekottarikāgama* written by Dao'an (314–385), we learn that the monk Dharmanandin arrived in Chang'an in 384, having traveled along the Silk Road from Tocharistan (Bactria), which is located between the Pamir Mountains and the Hindu Kush. Most travelers who took the land route from India to China had to pass through Bactria and it therefore played an important role in the transmission of Buddhism.<sup>19</sup> Dharmanandin had memorized a *Madhyamāgama* and an *Ekottarikāgama*, two large collections that had never been translated. Chang'an was at that time both a center of political power and a stronghold of Buddhism. Supported by the ruler Fu Jian (337–385) and members of the gentry, for some years Buddhism found a safe haven there at a time when most of northern China was in constant upheaval.

The famous Dao'an, who organized many translation teams, and Zhu Fonian (fl. 365–410), who was one of the few fully bilingual Chinese monks in Buddhist translation history, were residing in Chang'an at the time Dharmanandin arrived. Soon Dharmanandin was asked to recite both of the Āgamas he had memorized, and Zhu Fonian translated them into Chinese. The Chinese monk Huisong served as scribe and recorded what Zhu Fonian dictated. In this role Huisong probably exercised considerable influence on the final wording of the text. This collaboration lasted from the summer of 384 to the



spring of 385 and the task was probably completed, since a number of catalogue records speak of a *Zhong ahan jing* in fifty-nine fascicles.<sup>20</sup> However, in the fall of 385, Fu Jian was killed in the aftermath of his defeat in the battle of Fei River and the Chang'an region descended into chaos. It became impossible for the monks to continue their work there. To make matters worse, Dao'an, the group's mentor, had died in the spring of 385. Shortly before his death he had written a preface to the newly translated *Zhong ahan jing*, which unfortunately has not survived.<sup>21</sup> After Dao'an's death and in view of the deteriorating situation in the Chang'an region, the group of translators dispersed. Dharmanandin returned to the "Western Regions" and we hear no more of him.

The translation produced by Dharmanandin, Zhu Fonian, and Huisong was eventually superseded by a new translation produced by Saṅghadeva and his team just thirteen years later. According to Kōgen Mizuno, twenty-four sutras of the first translation have survived and were preserved as individual texts, which were never recognized as one distinct group by the catalogue tradition.<sup>22</sup> Dated 515, Sengyou's *Chu sanzang jiji* lists twenty-three of these sutras under "translator unknown," and in 597 the *Lidai sanbao ji*, as it so often does, provides spurious attributions for some of them. The fact is that until Mizuno's research it was not noticed that the twenty-four sutras belonged together. With the help of computational stylistic analysis, it has recently been possible to corroborate Mizuno's assumption that the twenty-four sutras do indeed belong to one distinct group and were therefore translated by the same person(s).<sup>23</sup> The second part of Mizuno's argument, however, that the group of twenty-four is a remainder of the first translation by Dharmanandin and Zhu Fonian, remains a hypothesis.

As Mizuno has shown in "Kanyaku no Chūagonkyō to Zōichiagonkyō," *Bukkyōkenkyū*, vol. 18, pp. 7–9, at least one of the five *Madhyamāgama* quotations in the *Jinglǔ yixiang* (T. 2121, completed in 516) was taken from the group of twenty-four individual sutras. This and the other four quotations not only fail to accord with the corresponding passages in T. 26; the *juan* references given for the passages are also clearly not those of T. 26. This means that the *Zhong ahan jing* referenced in the *Jinglǔ yixiang* was not T. 26, and Mizuno assumes that the other four quotations from a *Zhong ahan jing*

stem from the now lost part of the first translation of which he believes the group of twenty-four to be remnants.

However, there are reasons to doubt this.<sup>24</sup> There remains the problem that Sengyou in 515 still lists both translations of T. 26 as extant,<sup>25</sup> while the individual sutras of the group of twenty-four are listed in the chapter on “miscellaneous sutras by unknown translators” (T.55.2145:21b17). Moreover, in the case of the one passage that can be shown to stem from a sutra of the group of twenty-four (T. 79), the reference does not simply say “*Zhong ahan jing*” but mentions the text, *Yingwu jing*, by name. This is similar to another *Madhyamāgama* reference in the *Jinglǔ yixiang*, where both a “*Zhong ahan*” and a single sutra are mentioned.<sup>26</sup> There the *Jinglǔ yixiang* quotes or excerpts from a sutra cited as *Pimoshi Mulianjing*. In the group of twenty-four this corresponds to the *Mo raoluan jing* (T. 66), and if Mizuno’s thesis is correct and the *Madhyamāgama* references in the *Jinglǔ yixiang* are based on the group of twenty-four, it seems that this passage in the *Jinglǔ yixiang* too should be based on T. 66. However, none of the key terms of the *Jinglǔ yixiang* passage appear in the considerably longer T. 66. Considering that the narratives of the *Yingwu jing* and the *Mo raoluan jing* were rather popular and are attested in several versions, it seems very possible that the *Jinglǔ yixiang* drew on individual translations (e.g., T. 79 from the group of twenty-four) as well as referencing the first translation of the *Madhyamāgama*. It does not necessarily follow, therefore, that the group of twenty-four is a remnant of the first translation.

In any case, the *Zhong ahan jing* translated by Dharmanandin and Zhu Fonian was still available to Sengyou in 515 and to Baochang, the main author of the *Jinglǔ yixiang*, in 516. The first catalogue in which it is recorded as lost is Yanzong’s *Zhongjing mulu* of 602.<sup>27</sup>

### **The Second Translation by Saṅghadeva and His Team**

After war and turmoil had dispersed the group of Buddhist translators working at Chang’an in 385, some of them regrouped in Nanjing. There they were sponsored by Wang Xun (350–401), the eminent calligrapher and Marquis of Dongting, who had established a *vihāra* for the study and translation of Buddhist texts. It was here that the *Madhyamāgama* was turned into the *Zhong ahan jing* that we know today as T. 26.

Both the account given in the *Gaoseng zhuan* and the high level of consistency in T. 26 indicate that on this occasion the translation was done from a manuscript. According to Daoci's preface, the project was again a team effort, with two Indian monks and three Chinese Buddhists working closely together. Saṅgharakṣa ascertained the Indian text from a manuscript and read it out; Saṅghadeva translated it orally into Chinese; Daoci set it down and probably decided on the final Chinese wording; and Li Bao and Tang Hua<sup>28</sup> made final copies and took care of the resulting manuscript.<sup>29</sup> The team worked on the task for only seven months, between December 15, 397 and July 24, 398, and the translation was nearly completed when their work was again interrupted by war. It was not until three years later, in 401, that a final version could be produced, containing the two hundred and twenty-two sutras in sixty fascicles. The swift pace of the translation work of these early masters puts us to shame; it has taken our team five years to complete only the first third of an English version of their translation, which was completed in less than a year's time.

Why was it decided to retranslate the text? Saṅghadeva and most other members of the *vihāra* at Nanjing would have known Dharmanandin and Zhu Fonian personally. Saṅghadeva and Dharmanandin had worked together in Chang'an as part of a translation team led by Saṅghabhūti in the same year that Dharmanandin and Zhu Fonian translated the *Madhyamāgama* for the first time (384).<sup>30</sup> It seems, however, that the translation by Dharmanandin and Zhu Fonian was not considered successful by the Nanjing team. According to Daoci, the first translation was "... not true to the original, losing its meaning. The names were not correctly realized, it was unclear and too lyrical, while the expressions lacked taste."<sup>31</sup> This was because "the Chinese of the translators was not yet good enough." This is surprising, considering the involvement of Zhu Fonian, who was widely praised as an able translator.<sup>32</sup>

### **School Attribution of the *Zhong ahan jing* (T. 26)**

Concerning the attribution of the *Zhong ahan jing* to one of the early Buddhist schools, there is a broad and long-standing consensus that the text is part of early Sarvāstivādin literature. The monk Hōdō (1740–1770) was the first commentator to analyze the Āgama citations found in the *Abhidharmakośa* and with their help attempt to attribute the Āgamas to the various

schools. In his commentary on the *Kośa* he writes: “The *Zhong ahan jing* and the *Za ahan jing* both belong to the Sarvāstivādin school.” (SAT/T.64.2252:440c). Hōdō was not always correct in his assessments,<sup>33</sup> but in this case later scholars have generally concurred with this statement. Evidence discussed by Shōkū Bando (“Kanyakuzōagon-gyōkō,” *Journal of Indian and Buddhist Studies* 30/2 [1982]: 856) and Fumio Enomoto (“On the Formation of the Original Texts of the Chinese Āgamas,” *Buddhist Studies Review* 3/1 [1986]: 21) indicates that the source text for T. 26 belonged to the Kashmiri Sarvāstivādin tradition. This conclusion is strengthened by the fact that Saṅgharakṣa, who provided the Indic text used for the second translation, was said to be from Kashmir.<sup>34</sup> Mizuno (“Kanyaku no Chūagonkyō to Zōichiagonkyō,” p. 6) also considers both Chinese *Madhyamāgama* translations to be Sarvāstivādin texts. In *A Survey of Sanskrit Fragments Corresponding to the Chinese Madhyamāgama*, Chung and Fukita discuss the attribution of T. 26 in great detail. They cautiously conclude that, however likely, the current consensus is not yet proven and in the absence of a clear understanding of the exact relationship between the various scriptures within the Sarvāstivādin corpus, much remains to be done.<sup>35</sup>

### Textual History of the *Zhong ahan jing* (T. 26)

After the first translation went missing in the sixth century, the second translation became the *Madhyamāgama* translation that was included in the Chinese canonical editions. The transmission history of this textus receptus is comparatively uncomplicated. Unlike the longer Chinese *Samyuktāgama* (T. 99), the original order of which became confused soon after its translation,<sup>36</sup> or the shorter Chinese *Samyuktāgama* (T. 100), of which two differently ordered versions exist (Roderick S. Bucknell, “The Two Versions of the Other Translation of Samyuktāgama,” *Chung-Hwa Journal of Buddhist Studies* 21 [2008]: 23–54), T. 26 retained its structure during the six hundred years of its transmission in manuscript form. The text is still in the form that Daoci describes in his foreword: sixty fascicles containing two hundred and twenty-two sutras grouped into eighteen divisions (Ch. *pin*, Pāli *vagga*), which again are grouped into five recitations.

At least since the eleventh century a character count was included in the colophon for each sutra.<sup>37</sup> Sampling the figures and comparing them with character counts done on the Taishō text shows that the average discrepancy

is less than 0.001 percent. This indicates that the text has changed only minimally through the last thousand years, as is to be expected given that the Taishō text is to a large degree identical with that of the second edition of the Tripiṭaka Koreana (carved 1236 to 1251).

For the *Zhong ahan jing*, the earliest manuscript witnesses are fragments preserved among the Dunhuang manuscripts stemming from the sixth to tenth centuries. These fragments, which are of varying length, rarely contain more than a few lines of text. The oldest complete witness of the *Zhong ahan jing* currently available is the Fangshan stone inscription.<sup>38</sup> Carved from 1153 to 1155, it is more than a hundred years earlier than the first complete printed versions preserved in the second edition of the Tripiṭaka Koreana and the Qisha Edition (1216–1322).<sup>39</sup> The Tripiṭaka Koreana became the basis for the Taishō edition (published 1924–1932), which added punctuation and a rudimentary apparatus that collates the text with later Chinese editions and, for some texts, with early manuscripts preserved in Japan.

The text translated here is the *Zhong ahan jing* of the Taishō edition, as presented in CBETA versions 2007 and 2009, where the *Zhong ahan jing* is shown with new punctuation provided by Yang Yuwen. The CBETA edition also transparently corrects printing mistakes in the Taishō and adds to the apparatus by referencing the form found in the second edition of the Tripiṭaka Koreana in cases where the Taishō editors have silently emended the text.

Like the fourth-century Chinese translation of the *Madhyamāgama*, this English translation was produced by a team. I have elsewhere explained in detail the process and rationale of this translation project (“Problems and Prospects of Collaborative Edition and Translation Projects in the Era of Digital Text,” in Konrad Meisig, ed., *Translating Buddhist Chinese: Problems and Prospects* [Wiesbaden: Harrassowitz, 2010], pp. 21–43). This is the first of three volumes projected for the translation of the entire text, and it contains the translation of divisions 1–6, sutras 1–71. The first draft translations were done by Bhikkhu Anālayo (division 1), Kin-Tung Yit (division 2), William Chu (division 3), Teng Weijen (division 4), Marcus Bingenheimer (division 5), Shi Chunyin (division 6, fascicles 11–13) and Kuan Tse-fu (division 6, fascicles 14–16).

All of the translations, including the footnotes, were thoroughly revised and edited by Bhikkhu Anālayo, Roderick Bucknell, and myself. The wording

of the draft translations was often changed substantially and I accept responsibility for any remaining mistakes.

In our translation we have tried, in general, to follow the terminology and idiom that Bhikkhu Bodhi established in his translations of the *Majjhima-nikāya*, *The Middle Length Discourses of the Buddha—A Translation of the Majjhima Nikaya* (Boston: Wisdom Publications, 1995) and the *Samyutta-nikāya*, *The Connected Discourses of the Buddha—A Translation of the Samyutta Nikāya* (Boston: Wisdom Publications, 2000). The final volume of our translation will include a comprehensive glossary that documents our choices. Conformity with a limited glossary of the most frequent terms was ensured by using the TransHelp program written by Jen-jou Hung.<sup>40</sup> This measure helped to achieve a degree of conformity at the level of terminology. There remain, however, differences in syntax and style, from division to division, a reminder of the collaborative nature of the project.

We follow Bhikkhu Bodhi in the belief that readers of the Āgamas will probably also be interested in the Nikāyas; we would like the texts to be easily comparable. For the same reason, we chose to give personal and place names in Pāli, not in Sanskrit. Considering that the Indian base text was written in a Prakrit, Sanskrit versions of these names too would have been somewhat different from the original. Most of the Indic terms included in the *Shorter Oxford English Dictionary* (e.g. Dharma, karma, or nirvana) have been used as English terms in the translation (without diacritics, in normal font, and taking the plural “s”).

Considering that this is the first translation of this text, we have faithfully reproduced all repetitions, i.e., no new elisions have been introduced. Elisions found in the *Zhong ahan jing* have, of course, been preserved as such.

We have omitted the character counts at the end of each sutra. These were added at some point before 1029 C.E., when the first Tripiṭaka Koreana was printed, to help preserve the Chinese text and it would have been meaningless and potentially confusing to include them in the English translation. Apart from the occasional double vocative, we have tried to translate every single term, even where words could—and perhaps for stylistic reasons should—have been omitted. In general we favored literalness over style, in the belief that the task of a first translation is to model the wording and syntactic structures of the original as closely as possible. Obviously, there is

plenty of room for stylistic improvement in future English versions of these sutras. Interpolations to the text made by the translators generally appear in brackets. In the interest of minimizing endnotes, we have often abstained from making additional relevant comments that scholars might have appreciated.

Work on this volume started in 2006, roughly sixteen hundred years after the translation of the *Madhyamāgama* into Chinese, and was completed in 2009. Work on Volume II (divisions 7–12) and Volume III (divisions 13–18) has begun and will continue until the successful completion of the project. Venerable Anālayo has kindly agreed to take over as general editor for the successive volumes, freeing myself for a number of other projects that need my attention.

I am grateful to all those who have helped to bring this project to this stage. Ken Tanaka, Brian Nagata, and Yoshiyasu Yonezawa from BDK kindly answered many questions, and Marianne Dresser took good care of the copy-editing and production. Venerable Huimin provided crucial support at several stages of the project. Jan Nattier and Jin-il Chung helped with bibliographic advice and made suggestions for the introduction. Yun-hee Oh provided me with information about the earliest print witness of the *Zhong ahan jing*. Jen-jou Hung wrote the TransHelp program that helped us ensure a degree of consistency. Hans-Ludwig Dürner read through parts of the final draft. I am especially grateful to my fellow editors and friends Venerable Anālayo and Roderick Bucknell; without them “what was to be done, could not have been done.”

On behalf of all the translators and editors, I express the hope that this translation may contribute to the continuation and growth of the Buddhist tradition and the happiness of all sentient beings.

## Abbreviations

- AN *Aṅguttaranikāya*. R. Morris, A. K. Warder, E. Hardy, eds., with M. Hunt and C. A. F. Rhys Davids (index), *The Aṅguttara Nikāya*, 6 vols. (London: Luzac, 1885–1910). Various reprints.
- Ch. Chinese
- DN *Dīghanikāya*. T. W. Rhys Davids and E. Carpenter, eds., *The Dīgha Nikāya*, 3 vols. (London: Pāli Text Society, 1890–1911). Various reprints.
- HDC *Hanyudacidian (Large Dictionary of Chinese)*, Luo Zhufeng, ed., 12 vols. (Shanghai: Hanyudacidianchubanshe, 1994).
- MN *Majjhimanikāya*. V. Trenckner, ed., with C. A. F. Rhys Davids (index), *The Majjhima Nikāya* (London: Luzac, 1888–1925). Various reprints.
- MW Monier Monier-Williams. *A Sanskrit-English Dictionary: Etymologically and Philologically Arranged with Special Reference to Cognate Indo-European Languages* (Oxford: Clarendon Press, 1899).
- PED *Pāli-English Dictionary*, T. W. Rhys Davids and William Stede, eds., 4 vols. (Oxford: Pāli Text Society, 1921–1925).
- Skt. Sanskrit
- Sn *Suttanipāṭa*. D. Andersen and H. Smith, eds., *Sutta-Nipāṭa* (London: Pali Text Society, 1913).
- SN *Saṃyuttanikāya*. L. Feer, ed., with C. A. F. Rhys Davids (index), *The Saṃyutta Nikāya* (London: Luzac, 1884–1904). Various reprints.
- T. Taishō Edition of the Chinese Canon and CBETA edition of the Taishō canon (CD Version 2009).



THE MADHYAMA ĀGAMA  
(MIDDLE-LENGTH DISCOURSES)  
VOLUME I



## On Sets of Seven

### 1. The Discourse on Wholesome Qualities<sup>41</sup>

Thus have I heard: At one time, the Buddha was staying at Sāvaththī, in Jeta's Grove, Anāthapiṇḍika's Park.

At that time the World-honored One addressed the monks:

If a monk achieves seven qualities, then he will attain joy and happiness in [the path of] the noble ones and will progress rightly toward the cessation of the taints.

What are the seven? They are: a monk knows the Dharma, knows the meaning, knows the proper time, knows restraint, knows himself, knows assemblies, and knows persons according to their superiority.

How does a monk know the Dharma? A monk knows the discourses, stanzas, expositions, verses, causes, inspired utterances, heroic tales, [what has been] “thus said,” birth stories, answers to questions, marvels, and explanations of meaning. This is a monk who knows the Dharma.

If a monk does not know the Dharma—that is to say, does not know the discourses, stanzas, expositions, verses, causes, inspired utterances, heroic tales, [what has been] “thus said,” birth stories, answers to questions, marvels, and explanations of meaning—then such a monk is one who does not know the Dharma.

If, [however,] a monk knows the Dharma well—that is to say, knows the discourses, stanzas, expositions, verses, causes, inspired utterances, heroic tales, [what has been] “thus said,” birth stories, answers to questions, marvels, and explanations of meaning—then such a monk is one who knows the Dharma well.

How does a monk know the meaning? A monk knows the meaning of various explanations: “The meaning is this, the meaning is that.”

This is a monk who knows the meaning.

If a monk does not know the meaning—that is to say, does not know the meaning of various explanations: “The meaning is this, the meaning is that”—then such a monk is one who does not know the meaning.

421b If, [however,] a monk knows the meaning well—that is to say, knows the meaning of various explanations: “The meaning is this, the meaning is that”—then such a monk is one who knows the meaning well.

How does a monk know the proper time? A monk knows: “This is the time to develop the characteristic of settling,” “This is the time to develop the characteristic of arousing,” “This is the time to develop the characteristic of equanimity.” This is a monk who knows the proper time.

If a monk does not know the proper time—that is to say, he does not know: “This is the time to develop the characteristic of settling,” “This is the time to develop the characteristic of arousing,” “This is the time to develop the characteristic of equanimity”—then such a monk is one who does not know the proper time.

If, [however,] a monk knows well the proper time—that is to say, he knows: “This is the time to develop the characteristic of settling,” “This is the time to develop the characteristic of arousing,” “This is the time to develop the characteristic of equanimity”—then such a monk knows well the proper time.

How does a monk know restraint? A monk knows restraint who, having discarded sloth and torpor, practices right attentiveness when drinking, eating, going, standing, sitting, lying down, speaking, keeping silent, defecating, or urinating. This is a monk who knows restraint.

If a monk does not know restraint—that is to say, he does not know [how] to discard sloth and torpor and practice right attentiveness when drinking, eating, going, standing, sitting, lying down, speaking, keeping silent, defecating, or urinating—then such a monk is one who does not know restraint.

If, [however,] a monk knows restraint well—that is to say, he knows [how] to discard drowsiness and practice right attentiveness

when drinking, eating, going, standing, sitting, lying down, speaking, keeping silent, defecating, or urinating—then such a monk is one who knows restraint well.

How does a monk know himself? A monk knows of himself: “I have such faith, such virtue, such learning, such generosity, such wisdom, such eloquence, such [knowledge of] the canonical texts, and such attainments.” This is a monk who knows himself.

If a monk does not know himself—that is to say, he does not know of himself: “I have such faith, such virtue, such learning, such generosity, such wisdom, such eloquence, such [knowledge of] the canonical texts, and such attainments”—then such a monk is one who does not know himself.

If, [however,] a monk knows himself well—that is to say, he knows of himself: “I have such faith, such virtue, such learning, such generosity, such wisdom, such eloquence, such [knowledge of] the canonical texts, and such attainments”—then such a monk is one who knows himself well.

How does a monk know assemblies? A monk knows: “This is an assembly of *khattiyas*,”<sup>42</sup> “This is an assembly of brahmins,” “This is an assembly of householders,” “This is an assembly of renunciants”; “In that [type of] assembly I ought to walk like this, stand like this, sit like this, speak like this, keep silent like this.” This is a monk who knows assemblies.

If a monk does not know assemblies—that is to say, he does not know: “This is an assembly of *khattiyas*,” “This is an assembly of brahmins,” “This is an assembly of householders,” “This is an assembly of renunciants”; “In that [type of] assembly I ought to walk like this, stand like this, sit like this, speak like this, keep silent like this”—then such a monk is one who does not know assemblies. If, [however,] a monk knows assemblies well—that is to say, he knows: “This is an assembly of *khattiyas*,” “This is an assembly of brahmins,” “This is an assembly of householders,” “This is an assembly of renunciants”; “In that [type of] assembly I ought to walk like this, stand like this, sit like this, speak like this, keep silent like this”—then such a monk is one who knows assemblies well.

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How does a monk know persons according to their superiority? A monk knows that there are two types of persons: those who have faith and those who do not have faith. Those who have faith are superior; those who do not have faith are inferior.

Of persons who have faith there are again two types: those who frequently go to see monks and those who do not frequently go to see monks.<sup>43</sup> Those who frequently go to see monks are superior; those who do not frequently go to see monks are inferior.

Of persons who frequently go to see monks there are again two types: those who pay their respects to monks and those who do not pay their respects to monks. Those who pay their respects to monks are superior; those who do not pay their respects to monks are inferior.

Of persons who pay their respects to monks there are again two types: those who ask about the discourses and those who do not ask about the discourses. Those who ask about the discourses are superior; those who do not ask about the discourses are inferior.

Of persons who ask about the discourses there are again two types: those who listen with concentration to a discourse and those who do not listen with concentration to a discourse. Those who listen with concentration to a discourse are superior; those who do not listen with concentration to a discourse are inferior.

Of persons who listen with concentration to a discourse there are again two types: those who retain the Dharma they have heard and those who do not retain the Dharma they have heard. Those who retain the Dharma they have heard are superior; those who do not retain the Dharma they have heard are inferior.

Of persons who retain the Dharma they have heard there are again two types: those who examine the meaning of the Dharma they have heard and those who do not examine the meaning of the Dharma they have heard. Those who examine the meaning of the Dharma they have heard are superior; those who do not examine the meaning of the Dharma they have heard are inferior.

Of persons who examine the meaning of the Dharma they have heard there are again two types: those who know the Dharma, know its meaning, progress in the Dharma, follow the Dharma, conform to

the Dharma, and practice in accordance with the Dharma; and those who do not know the Dharma, do not know its meaning, do not progress in the Dharma, do not follow the Dharma, do not conform to the Dharma, and do not practice in accordance with the Dharma. Those who know the Dharma, know its meaning, progress in the Dharma, follow the Dharma, conform to the Dharma, and practice in accordance with the Dharma are superior. Those who do not know the Dharma, do not know its meaning, do not progress in the Dharma, do not follow the Dharma, do not conform to the Dharma, and do not practice in accordance with the Dharma are inferior.

Of persons who know the Dharma, know its meaning, progress in the Dharma, follow the Dharma, conform to the Dharma, and practice in accordance with the Dharma, there are again two types: there are those who benefit themselves and benefit others, who benefit many people, who have compassion for the world, seek advantage and benefit for gods and human beings, and seek their peace and happiness; and there are those who do not benefit themselves and do not benefit others, who do not benefit many people, who do not have compassion for the world, do not seek advantage and benefit for gods and human beings, and do not seek their peace and happiness. Those who benefit themselves and benefit others, who benefit many people, who have compassion for the world, seek advantage and benefit for gods and human beings, and seek their peace and happiness—this [type of] person is supreme among the [types of] person [mentioned above], the greatest, the highest, the best, the superior one, the most excellent one, the most sublime.

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It is just as from a cow comes milk, from milk comes cream, from cream comes butter, from butter comes ghee, and from ghee comes cream of ghee; and among these cream of ghee is supreme, the greatest, the highest, the best, the superior one, the most excellent one, the most sublime.

In the same way, if persons benefit themselves and benefit others, benefit many people, have compassion for the world, seek advantage and benefit for gods and human beings, and seek their peace and happiness, then of the two [types of] person spoken of above, distinguished

above, and designated above, this one is supreme, the greatest, the highest, the best, the superior one, the most excellent, the most sublime. This is [how] a monk knows persons according to their superiority.

This is what the Buddha said. Having heard the Buddha's words, the monks were delighted and remembered them well.<sup>44</sup>

## 2. The Discourse on the Coral Tree<sup>45</sup>

Thus have I heard: At one time the Buddha was staying at Sāvattthī, in Jeta's Grove, Anāthapiṇḍika's Park.

At that time the World-honored One addressed the monks:

When the leaves of the coral tree of the thirty-three gods become withered, the thirty-three gods are happy and rejoice, [saying]: "The leaves of the coral tree will soon fall!" Again, when the leaves of the coral tree of the thirty-three gods have fallen, the thirty-three gods are happy and rejoice: "The [new] leaves of the coral tree will soon appear!" Again, when the [new] leaves of the coral tree of the thirty-three gods have appeared, the thirty-three gods are happy and rejoice: "The coral tree will soon grow buds!"<sup>46</sup> Again, when the coral tree of the thirty-three gods has grown buds, the thirty-three gods are happy and rejoice: "The [buds of the] coral tree will soon resemble a bird's beak!"

Again, when the [buds of the] coral tree of the thirty-three gods resemble a bird's beak, the thirty-three gods are happy and rejoice:  
422b "The [buds of the] coral tree will soon open up and resemble bowls!"

Again, [when the buds of] the coral tree of the thirty-three gods have opened up and resemble bowls, the thirty-three gods are happy and rejoice: "The coral tree will soon be in full bloom!"

When the coral tree is in full bloom, the radiance it emits, the color it reflects, and the fragrance it emits spread a hundred leagues around. Then, for the four months of the summer season the thirty-three gods amuse themselves equipped with the five types of divine sense pleasure. This is [how] the thirty-three gods assemble and amuse themselves beneath their coral tree.



It is just the same with the noble disciple. When thinking of leaving the household life, the noble disciple is reckoned as having withered leaves, like the withered leaves of the coral tree of the thirty-three gods.

Again, the noble disciple shaves off [his] hair and beard, dons the yellow robe, and, out of faith, leaves the household life, becomes homeless, and practices the path. At this time the noble disciple is reckoned as one whose leaves have fallen, like the falling of the leaves of the coral tree of the thirty-three gods.

Again, the noble disciple, separated from desires, separated from evil and unwholesome states, with initial and sustained application of the mind, with joy and happiness born of separation, dwells having attained the first absorption. At this time the noble disciple is reckoned as one whose new leaves have appeared, like the appearing of the new leaves on the coral tree of the thirty-three gods.

Again, the noble disciple, through the calming of initial and sustained application of the mind, with inward stillness and mental one-pointedness, without initial and sustained application of the mind, with joy and happiness born of concentration, dwells having attained the second absorption. At this time the noble disciple is reckoned to have grown buds, like the growing of the buds on the coral tree of the thirty-three gods.

Again, the noble disciple, separated from joy and desire, dwelling in equanimity and not seeking anything, with right mindfulness and right attentiveness, experiencing pleasure with the body, dwells having attained the third absorption, which the noble ones speak of as noble equanimity and mindfulness, a happy abode.<sup>47</sup> At this time the noble disciple is reckoned to have grown [buds] resembling a bird's beak, like the [buds] resembling a bird's beak on the coral tree of the thirty-three gods.

Again, the noble disciple, with the cessation of pleasure and pain, and with the earlier cessation of joy and displeasure, with neither-pain-nor-pleasure, equanimity, mindfulness, and purity, dwells having attained the fourth absorption. At this time the noble disciple is reckoned to have grown [buds] resembling bowls, like the [buds] resembling bowls on the coral tree of the thirty-three gods.

Again, the noble disciple destroys the taints, [attains] liberation of the mind, and liberation through wisdom, and in this very life, personally attains understanding and awakening, and dwells having personally realized. He knows as it really is: “Birth is ended, the holy life has been established, what was to be done has been done. There will not be another existence.”

At this time the noble disciple is reckoned to be in full bloom, like the full blooming of the coral tree of the thirty-three gods. This monk is one whose taints are destroyed, an arahant. The thirty-three gods assemble in the Hall of the True Dharma and, sighing in admiration, praise him:

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Venerable disciple So-and-so, from such-and-such a village or town, having shaved off [his] hair and beard, donned the yellow robe, and having left the household life out of faith to become a homeless one, having practiced the path, he has destroyed the taints.

He has [attained] liberation of the mind and liberation through wisdom, and in this very life [he has] personally attained understanding and awakening, and dwells having personally realized. He knows as it really is: “Birth is ended, the holy life has been established, what was to be done has been done. There will not be another existence.”

This is [how] an arahant, with taints destroyed, joins the community [of liberated ones], like the assembling of the thirty-three gods beneath their coral tree.

This is what the Buddha said. Having heard the Buddha’s words, the monks were delighted and remembered them well.

### **3. The Discourse with the Parable of the [Border] Town<sup>48</sup>**

Thus have I heard: At one time the Buddha was staying at Sāvattthī, in Jeta’s Grove, Anāthapiṇḍika’s Park.

At that time the World-honored One addressed the monks:

If a king's border town is equipped with seven things and obtains easily and without difficulty an abundance of four types of supplies, then this king's [border] town will not be wiped out by outside enemies but only by internal self-destruction.

What are the seven things with which the king's [border] town is equipped? In the king's border town a watchtower has been constructed, built firmly in the earth, indestructible, to ensure peace within and to control outside enemies. This is the first thing with which the king's [border] town is equipped.

Again, for the king's border town a moat has been excavated, very deep and wide, well designed and reliable, to ensure peace within and to control outside enemies. This is the second thing with which the king's [border] town is equipped.

Again, the king's border town is surrounded by a road that is open and clear, level and wide, to ensure peace within and to control outside enemies. This is the third thing with which the king's [border] town is equipped.

Again, the king's border town has raised an army with the four divisions—elephant troops, cavalry, chariot troops, and infantry—to ensure peace within and to control outside enemies. This is the fourth thing with which the king's [border] town is equipped.

Again, the king's border town has been provided with weapons—bows and arrows, swords and spears—to ensure peace within and to control outside enemies. This is the fifth thing with which the king's [border] town is equipped.

Again, in the king's border town a general has been appointed as gatekeeper, one who is sharp-witted and wise in making decisions, brave and resolute, of excellent counsel, who allows entry to the good and keeps out the bad, to ensure peace within and to control outside enemies. This is the sixth thing with which the king's [border] town is equipped.

Again, for the king's border town a high rampart has been constructed, extremely solid, plastered with mud and painted with white-wash, to ensure peace within and to control outside enemies. This is the seventh thing with which the king's [border] town is equipped.

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What are the four kinds of supplies that the king's [border] town obtains in abundance, easily and without difficulty? The king's border town has been provided with plentiful quantities of water, grass, and firewood, to ensure peace within and to control outside enemies. This is the first kind of supplies that the king's [border] town obtains in abundance, easily and without difficulty.

Again, the king's border town has harvested plenty of rice and stored up plenty of wheat, to ensure peace within and to control outside enemies. This is the second kind of supplies that the king's [border] town obtains in abundance, easily and without difficulty.

Again, the king's border town has amassed plenty of grain and beans of various sorts, to ensure peace within and control outside enemies. This is the third kind of supplies that the king's [border] town obtains in abundance, easily and without difficulty.

Again, the king's border town has stored up ghee, honey, sugarcane, sugar, fish, salt, and dried meat, is equipped with all of these, to ensure peace within and to control outside enemies. This is the fourth kind of supplies that the king's [border] town obtains in abundance, easily and without difficulty.

Such a king's [border] town, equipped with [these] seven things and having obtained easily and without difficulty an abundance of [these] four kinds of supplies, will not be wiped out by outside enemies but only by internal self-destruction.

In the same way, if a noble disciple gains seven wholesome qualities and attains four higher states of mind easily and without difficulty, then for this reason the noble disciple will be beyond the reach of King Māra, will not be influenced by evil and unwholesome states, will not be defiled by defilements, and will not be born again.

How does a noble disciple gain seven wholesome qualities? A noble disciple gains firm faith that is deeply settled in the Tathāgata, faith with firm roots that cannot be influenced by non-Buddhist renunciants or brahmins, or by gods, Māras, Brahmās, or anyone else in the world. This is how the noble disciple gains the first wholesome quality.

Again, the noble disciple has at all times a sense of shame. What is shameful he knows as shameful, [namely,] evil and unwholesome

states, which pollute and defile, which have various evil consequences and create the root cause of birth and death. This is how the noble disciple gains the second wholesome quality.

Again, the noble disciple continuously fears wrongdoing. What is wrong he knows as wrong, [namely,] evil and unwholesome states, which pollute and defile, which will have various evil consequences and create the root cause of birth and death. This is how the noble disciple gains the third wholesome quality.

Again, the noble disciple continuously applies effort, cutting off what is evil and unwholesome and cultivating wholesome states. He constantly arouses his mind, is single-minded and steadfast regarding the roots of wholesomeness, without giving up his task. This is how the noble disciple gains the fourth wholesome quality.

Again, the noble disciple studies widely and learns much, retaining and not forgetting it, accumulating broad learning of what is called the Dharma, which is good in the beginning, good in the middle, and good in the end, which has [proper] meaning and expression, is endowed with purity, and reveals the holy life. In this way he studies widely and learns much regarding all the teachings, familiarizing himself with them even a thousand times, considering and contemplating them with knowledge, vision, and profound penetration. This is how the noble disciple gains the fifth wholesome quality.

Again, the noble disciple continuously practices mindfulness, achieves right mindfulness, always recalling and not forgetting what was done or heard long ago. This is how the noble disciple gains the sixth wholesome quality.

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Again, the noble disciple develops comprehension and wisdom, attains understanding concerning the rise and fall of phenomena, attains noble penetrative knowledge and discriminative understanding concerning the true cessation of suffering. This is how the noble disciple gains the seventh wholesome quality.

How does the noble disciple attain four higher states of mind, easily and without difficulty? Separated from desires, separated from evil and unwholesome states, with initial and sustained application of the mind, with joy and happiness born of separation, the noble disciple

dwells having attained the first absorption. This is how the noble disciple attains the first higher state of mind, easily and without difficulty.

Again, through the calming of initial and sustained application of the mind, with inward stillness and mental one-pointedness, without initial and sustained application of the mind, with joy and happiness born of concentration, the noble disciple dwells having attained the second absorption. This is how the noble disciple attains the second higher state of mind, easily and without difficulty.

Again, separated from joy and desire, dwelling in equanimity and not seeking anything, with right mindfulness and right attentiveness, experiencing pleasure with the body, the noble disciple dwells having attained the third absorption, which the noble ones speak of as noble equanimity and mindfulness, a happy abode.<sup>49</sup> This is how the noble disciple attains the third higher state of mind, easily and without difficulty.

Again, with the cessation of pleasure and pain, and with the earlier cessation of joy and displeasure, with neither-pain-nor-pleasure, equanimity, mindfulness, and purity, the noble disciple dwells having attained the fourth absorption. This is how the noble disciple attains the fourth higher state of mind, easily and without difficulty.

In this way the noble disciple, who has gained seven wholesome qualities and attained four higher states of mind, easily and without difficulty, is beyond the reach of King Māra, and will not be influenced by evil and unwholesome states, will not be defiled by defilements and will not be born again.

Just as a watchtower is constructed in the king's border town, built firmly in the earth, indestructible, to ensure peace within and to control outside enemies—in the same way, the noble disciple gains firm faith that is deeply settled in the Tathāgata, faith with firm roots that cannot be influenced by non-Buddhist renunciants or brahmins, or by gods, Māras, Brahmās, or anyone else in the world. This is how the noble disciple gains the “watchtower” of faith, which removes what is evil and unwholesome and develops wholesome states.

Just as a moat is excavated [around] the king's border town, very deep and wide, well designed and reliable, to ensure peace within and

to control outside enemies; in the same way, the noble disciple has at all times a sense of shame. What is shameful he knows as shameful, [namely] evil and unwholesome states, which pollute and defile, which have various evil consequences, and create the root cause of birth and death. This is how the noble disciple gains the “moat” of a sense of shame, which removes what is evil and unwholesome and develops wholesome states.

Just as a road surrounds the king’s border town, open and clear, level and wide, to ensure peace within and control outside enemies; in the same way, the noble disciple at all times fears wrongdoing. What is wrong he knows as wrong, [namely] evil and unwholesome states, which pollute and defile, which will have various evil consequences, which create the root cause of birth and death. This is how the noble disciple gains the “level road” of the fear of wrongdoing, which removes what is evil and unwholesome and develops wholesome states. 423c

Just as an army with four divisions is raised in the king’s border town, with elephant troops, cavalry, chariot troops, and infantry, to ensure peace within and to control outside enemies; in the same way, the noble disciple continuously applies effort, abandoning what is evil and unwholesome and cultivating wholesome states. He constantly arouses his mind, is single-minded and steadfast regarding the roots of wholesomeness, without giving up his task. This is how the noble disciple gains the “army” of effort, which removes what is evil and unwholesome and develops wholesome states.

Just as weapons are provided for the troops of the king’s border town—bows and arrows, swords and spears—to ensure peace within and control outside enemies; in the same way the noble disciple studies widely and learns much, retaining and not forgetting it, accumulating broad learning of what is called the Dharma, which is good in the beginning, good in the middle, and good in the end, which has [proper] meaning and expression, is endowed with purity, and reveals the holy life. In this way he studies widely and learns much regarding all the teachings, familiarizing himself with them even a thousand times, mentally considering and contemplating them with knowledge, vision, and profound penetration. This is how the noble disciple gains the “weapon”

of much learning, which removes what is evil and unwholesome and develops wholesome states.

Just as a general is appointed as gatekeeper to the king's border town, one who is sharp-witted and wise in making decisions, brave and resolute, of excellent counsel, who allows entry to the good and keeps out the bad, to ensure peace within and to control outside enemies; in the same way the noble disciple continuously practices mindfulness, achieves right mindfulness, always recalling and not forgetting what was done or heard long ago. This is how the noble disciple gains the "gatekeeping general" of mindfulness, which removes what is evil and unwholesome and develops wholesome states.

Just as a high rampart is constructed for the king's border town, extremely solid, plastered with mud and painted with whitewash, to ensure peace within and to control outside enemies; in the same way the noble disciple develops comprehension and wisdom, attains understanding concerning the rise and fall of phenomena, attains noble penetrative knowledge and discriminative understanding concerning the true cessation of suffering. This is how the noble disciple gains the "rampart" of wisdom, which removes what is evil and unwholesome and develops wholesome states.

Just as supplies of water, grass, and firewood are provided for the king's border town to ensure peace within and control outside enemies; in the same way the noble disciple, separated from desires, separated from evil and unwholesome states, with initial and sustained application of the mind, with joy and happiness born of seclusion, dwells having attained the first absorption. He abides in a happiness that lacks nothing, a peaceful happiness that leads naturally to nirvana.

Just as plenty of rice is harvested and plenty of wheat is stored up in the king's border town to ensure peace within and to control outside enemies; in the same way the noble disciple, through the calming of initial and sustained application of the mind, with inward stillness and mental one-pointedness, without initial and sustained application of the mind, with joy and happiness born of concentration, dwells having attained the second absorption. He abides in a happiness that lacks nothing, a peaceful happiness that leads naturally to nirvana.

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Just as large amounts of grain and beans of various sorts are amassed in the king's border town to ensure peace within and to control outside enemies; in the same way the noble disciple, separated from joy and desire, dwelling in equanimity and not seeking anything, with right mindfulness and right attentiveness, experiencing pleasure with the body, dwells having attained the third absorption, which the noble ones speak of as noble equanimity and mindfulness, a happy abode. He abides in a happiness that lacks nothing, a peaceful happiness that leads naturally to nirvana.

Just as ghee, honey, sugarcane, sugar, fish, salt, and dried meat are stored up in the king's border town, being equipped with all of these to ensure peace within and to control outside enemies; in the same way the noble disciple, with the cessation of pleasure and pain, and with the earlier cessation of joy and displeasure, with neither-pain-nor-pleasure, equanimity, mindfulness, and purity, dwells having attained the fourth absorption, abiding in a happiness that lacks nothing, a peaceful happiness that leads naturally to nirvana.

This is what the Buddha said. Having heard the Buddha's words, the monks were delighted and remembered them well.

#### **4. The Discourse with the Water Parable<sup>50</sup>**

Thus have I heard: At one time the Buddha was staying at Sāvaththī, in Jeta's Grove, Anāthapiṇḍika's Park.

At that time the World-honored One addressed the monks: "I shall teach you about seven persons in the water. Listen closely, listen closely and pay careful attention!"

The monks listened to receive instruction.

The Buddha said:

What are the seven?

Suppose there is a person who remains lying in the water [below the surface].

And suppose there is another person who surfaces but then sinks again.

And suppose there is another person who surfaces and remains standing [in the water].

And suppose there is another person who surfaces and remains standing; and, having remained standing, observes. And suppose there is another person who surfaces and remains standing, and having remained standing, observes; and, having observed, crosses over [toward the farther bank].

And suppose there is another person who surfaces and remains standing; and, having remained standing, observes; and, having observed, crosses over; and, having crossed over, reaches the farther bank.

And suppose there is another person who surfaces and remains standing; and, having remained standing, observes; and, having observed, crosses over; and, having crossed over, reaches the farther bank; and, having reached the farther bank, is called a “person dwelling on the [farther] bank.”

In the same way, I shall repeat to you the parable of seven persons in the water. Listen closely, listen closely and pay careful attention!

The monks listened to receive instruction.

The Buddha said:

What are the seven?

Suppose there is a person who remains lying [in the water].

And suppose there is another person who, having surfaced, sinks again.

And suppose there is another who, having surfaced, remains standing.

And suppose there is another who, having surfaced, remains standing, and having remained standing, observes. And suppose there is another who, having surfaced, remains standing; and, having remained standing, observes; and, having observed, crosses over.

And suppose there is another who, having surfaced, remains standing; having remained standing, observes; having observed, crosses over; and having crossed over, reaches the farther bank.

And suppose there is another person who, having surfaced, remains standing, having remained standing, observes; having observed, crosses

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over; having crossed over, reaches the farther bank; and having reached the farther bank, is called a “brahmin dwelling on the [farther] bank.”

I have taught in brief this parable of seven people in the water. As it has been set out and described above, do you know what its meaning is, how to explain it, and what its moral is?

The monks said to the World-honored One:

The World-honored One is the source of the Dharma, the World-honored One is the master of the Dharma, the Dharma comes from the World-honored One. May he explain it! Having heard, we will come to know its meaning fully.

The Buddha said: “[Then] Listen closely, listen closely and pay careful attention! I shall explain its meaning to you.”

Then the monks listened to receive instruction.

The Buddha said:

What is [the meaning of] the person that remains lying [in the water]? Here, a person is obstructed by unwholesome states, defiled by defilements, experiencing the consequences of evil states, which create the root cause for birth and death.

This is what is meant by the person that remains lying [in the water]. Like a person who, having sunk and drowned, remains lying in the water, just so, I say, is this [defiled] person. This is what is meant by the first person in the water parable. Such [people] are really to be found in the world.

What is the person who, having surfaced, sinks again? Here, a person has “surfaced” by gaining faith in the true Dharma, keeping the precepts, practicing generosity, learning much, and [developing] wisdom, [thereby] practicing the true Dharma.

At a later time, [however,] he loses faith, which [then] becomes unstable, gives up keeping the precepts, practicing generosity, learning much, and [developing] wisdom—[these practices] thus become unstable.

This is what is meant by the person who, having surfaced, sinks again. Like the person who, having [nearly] drowned in the water,

surfaces but then sinks again—just so, I say, is this [backsliding] person. This is what is meant by the second person in the water parable. Such people are really to be found in the world.

What is the person who, having surfaced, remains standing? Here, a person has “surfaced” by gaining faith in the true Dharma, keeping the precepts, practicing generosity, learning much, and [developing] wisdom, [thereby] practicing the true Dharma.

At a later time his faith [remains] firm and is not lost, and his keeping of the precepts, practice of generosity, learning much, and [developing] wisdom [remain] stable and firm and are not lost.

This is what is meant by the person who, having surfaced, remains standing. Like the person who, having [nearly] drowned in the water, surfaces and remains standing—just so, I say, is this [stable] person. This is what is meant by the third person in the water parable. Such people are really to be found in the world.

What is the person who, having surfaced, remains standing; and, having remained standing, observes? Here, a person has “surfaced” by gaining faith in the true Dharma, keeping the precepts, and practicing generosity, learning much, and [developing] wisdom, [thereby] practicing the true Dharma.

At a later time, his faith remains firm and is not lost, and his keeping of the precepts, practice of generosity, learning much, and [developing] wisdom [remain] stable and firm and are not lost. Being established in the true Dharma, he knows suffering as it really is, knows the arising of suffering, knows the cessation of suffering, and knows the path to the cessation of suffering as it really is. Through such knowing and seeing, three fetters are eliminated: namely, personality view, clinging to precepts, and doubt; and through the cessation of these three fetters, he attains stream-entry.<sup>51</sup> He is assured of progress toward full awakening within at most seven existences, without falling into evil states. Having passed through [at most] seven existences in heavenly or human realms, he will attain the ending of suffering.

This is what is meant by the person who having surfaced, remains standing, and having remained standing, observes. Like the person who, having [nearly] drowned in the water and having surfaced remains

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standing, and having remained standing observes—just so, I say, is this person [who attains stream-entry]. This is what is meant by the fourth person in the water parable. Such people are really to be found in the world.

What is the person who, having surfaced, remains standing; having remained standing, observes; and having observed, crosses over? Here, a person has “surfaced” by gaining faith in the true Dharma, keeping the precepts, practicing generosity, learning much, and [developing] wisdom, [thereby] practicing the true Dharma.

At a later time, his faith [remains] firm and is not lost, his keeping of the precepts, practice of generosity, learning much, and [developing] wisdom [remain] stable and firm and are not lost. Being established in the true Dharma, he knows suffering as it really is, knows the arising of suffering, knows the cessation of suffering, knows the path to the cessation of suffering, as it really is. Through such knowing and seeing, three fetters are eliminated: namely, personality view, clinging to precepts, and doubt; and, having eliminated these three fetters, he [also] reduces sensual desire, anger, and ignorance, and attains once-returning. Having passed through one existence in a heavenly or human realm, he will attain the ending of suffering.

This is what is meant by the person who, having surfaced, remains standing; having remained standing, observes; and having observed, crosses over. Like the person who, having [nearly] drowned in the water and having surfaced, remains standing; having remained standing, observes; and having observed, crosses over—just so, I say, is this person [who attains once-returning]. This is what is meant by the fifth person in the water parable. Such people are really to be found in the world.

What is the person who, having surfaced, remains standing; having remained standing, observes; having observed, crosses over; and having crossed over, reaches the farther bank? Here, a person has “surfaced” by gaining faith in the true Dharma, keeping the precepts, practicing generosity, learning much, and [developing] wisdom, [thereby] practicing the true Dharma.

At a later time his faith [remains] firm and is not lost, his keeping of the precepts, practice of generosity, learning much, and [developing]

wisdom [remain] stable and firm and are not lost. Being established in the true Dharma, he knows suffering as it really is, knows the arising of suffering, knows the cessation of suffering, knows the path to the cessation of suffering as it really is. Through such knowing and seeing, the five lower fetters are eliminated—namely, lustful desire, ill will, personality view, clinging to precepts, and doubt. With these five lower fetters eliminated, he will be born in another[, heavenly] realm and there attain final nirvana,<sup>52</sup> having attained the condition of non-returning, not coming back to this world.

This is what is meant by the person who, having surfaced, remains standing; having remained standing, observes; having observed, crosses over; and having crossed over, reaches the farther bank. Like the person who, having [nearly] drowned in the water and having surfaced, remains standing; having remained standing, observes; having observed, crosses over; and having crossed over, reaches the farther bank—just so, I say, is this person [who attains non-returning]. This is what is meant by the sixth person in the water parable. Such people are really to be found in the world.

What is the person who, having surfaced, remains standing; having remained standing, observes; having observed, crosses over; having crossed over, reaches the farther bank; and having reached the farther bank, is called a “brahmin dwelling on the [farther] bank”? Here, a person has “surfaced” by gaining faith in the true Dharma, keeping the precepts, practicing generosity, learning much, and [developing] wisdom, [thereby] practicing the true Dharma.

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At a later time, his faith [remains] firm and is not lost, his keeping of the precepts, practice of generosity, learning, and [developing] wisdom are stable and firm and are not lost. Being established in the true Dharma, he knows suffering as it really is, knows the arising of suffering, knows the cessation of suffering, and knows the path [leading] to the cessation of suffering as it really is. Through such knowing and seeing, he attains liberation of the mind from the taint of desire, from the taint of becoming, and from the taint of ignorance. Being liberated, he knows he is liberated; he knows as it really is: “Birth is ended, the

holy life has been established, what was to be done has been done. There will not be another existence.”

This is what is meant by the person who, having surfaced, remains standing; having remained standing, observes; having observed, crosses over; having crossed over, reaches the farther bank; and having reached the farther bank, is called a “brahmin dwelling on the [farther] bank.” Like the person who, having [nearly] drowned in the water and having surfaced, remains standing; having remained standing, observes; having observed, crosses over; having crossed over, reaches the farther bank; and having reached the farther bank, is called a “person standing on the [farther] bank”—just so, I say, is this person [who has attained liberation]. This is what is meant by the seventh person in the water parable. Such people are really to be found in the world.

When I said earlier, “I shall teach you about seven persons in the water,” it was on account of this that I said it.

This is what the Buddha said. Having heard the Buddha’s words, the monks were delighted and remembered them well.

## **5. The Discourse with the Parable of the Heap of Wood<sup>53</sup>**

Thus have I heard: At one time the Buddha, while dwelling among the people of Kosala, was traveling accompanied by a great gathering of monks.

At that time the World-honored One, while on the road, suddenly saw in a certain place a great heap of wood, all ablaze, intensely hot. On seeing it, the World-honored One went down from the side of the road, spread his sitting mat under a tree, and sat down cross-legged.

Having seated himself, the World-honored One addressed the monks: “Do you see that great heap of wood, all ablaze, intensely hot?”

The monks answered: “We see it, World-honored One.”

The World-honored One said to the monks:

What do you think? To embrace, or to sit or lie [beside] that great heap of wood, all ablaze, intensely hot; or to embrace, or to sit or lie [beside] a woman from the *khattiya*, brahmin, merchant, or worker [castes], a

woman who is in the full bloom of youth, who has bathed and perfumed herself, has put on bright, clean clothes, is wearing garlands, and has adorned her body with jeweled necklaces—which [of these two] would be the more pleasurable?

The monks answered:

World-honored One, to embrace, or to sit or lie [beside] that great heap of wood, all ablaze, intensely hot—that would be very painful. World-honored One, to embrace, or to sit or lie [beside] a woman from the *khattiya*, brahmin, merchant, or worker [castes], who is in the fullbloom of youth, who has bathed and perfumed herself, has put on bright clean clothes, is wearing flowers in her hair, and has adorned her body with jeweled necklaces—that, World-honored One, would be very pleasurable.

425b      The World-honored One said:

I tell you: while training as a renunciant, do not lose the path of the renunciant. If you wish to perfect the holy life, it would be better to embrace that great heap of wood, all ablaze, intensely hot, or to sit or lie [beside it]. Although one would, because of that, experience suffering or even death, yet, one would not, when the body breaks up and life ends, go to a bad realm and be born in hell.

If an ignorant person violates the precepts and is lax, giving rise to evil and unwholesome states, not practicing the holy life though professing to practice it,<sup>54</sup> not a renunciant though professing to be a renunciant, if he embraces or sits or lies [beside] a woman from the *khattiya*, brahmin, merchant, or worker [castes], who is in the full bloom of youth, who has bathed and perfumed herself, has put on bright clean clothes, is wearing garlands, and has adorned her body with jeweled necklaces—that ignorant person will, because of this unwholesome and unbeneficial [conduct], experience the fruits of his evil states for a long time. When the body breaks up and life ends, he will go to a bad realm of existence and be born in hell.

For this reason you should contemplate your own benefit, the benefit of others, and the benefit of both, reflecting thus:



My leaving the household life to train is not in vain, not empty. It has results and fruits that are very agreeable, leading to a long life and to rebirth in good realms of existence. I accept from people, as offerings made in faith, robes, food and drink, bed and bedding, and medicine. May all those donors obtain great merit, great reward, great splendor!

You should train like this.

The World-honored One further said to the monks:

What do you think? If a strong man were to take a stout rope or a cord made of hair and pull it around one's thighs so that it cut the skin, and having cut the skin it cut the flesh, and having cut the flesh it cut the tendons, and having cut the tendons it cut the bone, and having cut the bone it reached the marrow and remained there; or if one were to receive, as an offering made in faith by [someone from] the *khattiya*, brahmin, merchant, or worker [castes], a massage of one's body, limbs, hands, and feet, which [of these two] would be the more pleasurable?

The monks answered:

World-honored One, if a strong man were to take a stout rope or a cord made of hair and pull it around one's thighs so that it cut the skin, and having cut the skin it cut the flesh, and having cut the flesh it cut the tendons, and having cut the tendons it cut the bone, and having cut the bone it reached the marrow and remained there, that would be very painful. World-honored One, if one were to receive, as an offering made in faith by [someone from] the *khattiya*, brahmin, merchant, or worker [castes], a massage of one's body, limbs, hands, and feet, that, World-honored One, would be very pleasurable.

The World-honored One said:

I tell you, while training as a renunciant, do not lose the path of the renunciant. If you wish to perfect the holy life, it would be better to have a strong man take a stout rope or a cord made of hair and pull it around one's thighs so that it cut the skin, and having cut the skin it

cut the flesh, and having cut the flesh it cut the tendons, and having cut the tendons it cut the bone, and having cut the bone it reached the marrow and remained there. Although one would, because of that, experience suffering or even death, yet one would not, when the body breaks up and life ends, go to a bad realm of existence and be born in hell.

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If an ignorant person violates the precepts and is lax, giving rise to evil and unwholesome states, not practicing the holy life though professing to practice it, not a renunciant though professing to be a renunciant, if he receives, as an offering made in faith by [someone from] the *khattiya*, brahmin, merchant, or worker [castes], a massage of his body, limbs, hands, and feet, then that ignorant person will, because of this unwholesome and unbeneficial [conduct], experience the fruits of his evil states for a long time. When the body breaks up and life ends, he will go to a bad realm of existence and be born in hell.

For this reason you should contemplate your own benefit, the benefit of others, and the benefit of both, reflecting thus:

My leaving the household life to train is not in vain, not empty. It has results and fruits that are very agreeable, leading to a long life and to rebirth in good realms of existence. I accept from people, as offerings made in faith, robes, food and drink, bed and bedding, and medicine. May all those donors obtain great merit, great reward, great splendor!

You should train like this.

The World-honored One further said to the monks:

What do you think? If a strong man were to cut off one's leg with a knife that had been sharpened on a whetstone; or if one were to receive, as an offering made in faith by [someone from] the *khattiya*, brahmin, merchant, or worker [castes], homage, respect, and greetings—which [of these two] would be the more pleasurable?

The monks answered:

World-honored One, if a strong man were to cut off one's leg with a knife that had been sharpened on a whetstone, that would be very

painful. World-honored One, if one were to receive, as an offering made in faith by [someone from] the *khattiya*, brahmin, merchant, or worker [castes], homage, respect, and greetings, that, World-honored One, would be very pleasurable.

The World-honored One said:

I tell you, do not lose the path of the renunciant while training as a renunciant. If you wish to perfect the holy life, it would be better to have a strong man cut off one's leg with a knife that had been sharpened on a whetstone. Although one would, because of that, experience suffering or even death, yet one would not, when the body breaks up and life ends, go to a bad realm of existence and be born in hell.

If an ignorant person violates the precepts and is lax, giving rise to evil and unwholesome states, not practicing the holy life though professing to practice it, not a renunciant though professing to be a renunciant, if he receives, as an offering made in faith by [someone from] the *khattiya*, brahmin, merchant, or worker [castes], homage, respect, and greetings, then that ignorant person will, because of this unwholesome and unbeneficial [conduct], experience the fruits of his evil states for a long time. When the body breaks up and life ends, he will go to a bad realm of existence and be born in hell.

For this reason you should contemplate your own benefit, the benefit of others, and the benefit of both, reflecting thus:

My leaving the household life to train is not in vain, not empty. It has results and fruits that are very agreeable, leading to a long life and to rebirth in good realms of existence. I accept from people, as offerings made in faith, robes, food and drink, bed and bedding, and medicine. May all those donors obtain great merit, great reward, great splendor!

You should train like this.

The World-honored One further said to the monks:

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What do you think? If a strong man were to encase one's body in iron or copper plates that were all ablaze, intensely hot; or if one were to

receive robes, as an offering made in faith by [someone from] the *khattiya*, brahmin, merchant, or worker [castes]—which [of these two] would be the more pleasurable?

The monks answered:

World-honored One, if a strong man were to encase one's body in iron or copper plates that were all ablaze, intensely hot, that would be very painful. World-honored One, if one were to receive robes, as an offering made in faith by [someone from] the *khattiya*, brahmin, merchant, or worker [castes], that, World-honored One, would be very pleasurable.

The World-honored One said:

I tell you, do not lose the path of the renunciant while training as a renunciant. If you wish to perfect the holy life, it would be better to have a strong man encase one's body in iron or copper plates that are all ablaze, intensely hot. Although one would, because of that, experience suffering or even death, yet one would not, when the body breaks up and life ends, go to a bad realm of existence and be born in hell.

If an ignorant person violates the precepts and is lax, giving rise to evil and unwholesome states, not practicing the holy life though professing to practice it, not a renunciant though professing to be a renunciant, if he receives robes, as an offering made in faith by [someone from] the *khattiya*, brahmin, merchant, or worker [castes], then that ignorant person will, because of this unwholesome and unbeneficial [conduct], experience the fruits of his evil states for a long time. When the body breaks up and life ends, he will go to a bad realm of existence and be born in hell.

For this reason you should contemplate your own benefit, the benefit of others, and the benefit of both, reflecting thus:

My leaving the household life to train is not in vain, not empty. It has results and fruits that are very agreeable, leading to a long life and to rebirth in good realms of existence. I accept from people, as offerings made in faith, robes, food and drink, bed and bedding, and medicine. May all those donors obtain great merit, great reward, great splendor!

You should train like this.

The World-honored One further said to the monks:

What do you think? If a strong man were to open one's mouth with a pair of hot iron tongs and then were to place inside one's mouth an iron ball that was all ablaze, intensely hot; and that hot iron ball were to burn the lips; and having burned the lips, it were to burn the tongue; and having burned the tongue, it were to burn the gums; and having burned the gums, it were to burn the throat; and having burned the throat, it were to burn the heart; and having burned the heart, it were to burn the stomach and intestines; and having burned the stomach and intestines, it were to come out below; or if, [instead,] one were to receive, as an offering made in faith by [someone from] the *khattiya*, brahmin, merchant, or worker [castes], food with a countless variety of tastes—which [of these two] would be the more pleasurable?

The monks answered:

World-honored One, if a strong man were to open one's mouth with a pair of hot iron tongs, and then were to place inside one's mouth an iron ball that was all ablaze, intensely hot; and that hot iron ball were to burn the lips; and having burned the lips, it were to burn the tongue; and having burned the tongue, it were to burn the gums; and having burned the gums, it were to burn the throat; and having burned the throat, it were to burn the heart; and having burned the heart, it were to burn the stomach and intestines; and having burned the stomach and intestines, it were to come out below, that would be very painful. World-honored One, if one were to receive, as an offering made in faith by [someone from] the *khattiya*, brahmin, merchant, or worker [castes], food with a countless variety of tastes, that, World-honored One, would be very pleasurable.

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The World-honored One said:

I tell you, while training as a renunciant, do not lose the path of the renunciant. If you wish to perfect the holy life, it would be better if a strong man were to open one's mouth with a pair of hot iron tongs,

and then were to place inside one's mouth an iron ball that was all ablaze, intensely hot; and that hot iron ball were to burn the lips; and having burned the lips, it were to burn the tongue; and having burned the tongue, it were to burn the gums; and having burned the gums, it were to burn the throat; and having burned the throat, it were to burn the heart; and having burned the heart, it were to burn the stomach and intestines; and having burned the stomach and intestines, it were to come out below. Although one would, because of that, experience suffering or even death, yet one would not, when the body breaks up and life ends, go to a bad realm of existence and be born in hell.

If an ignorant person violates the precepts and is lax, giving rise to evil and unwholesome states, not practicing the holy life though professing to practice it, not a renunciant though professing to be a renunciant, if he receives, as an offering made in faith by [someone from] the *khattiya*, brahmin, merchant, or worker [castes], food with a countless variety of tastes, then that ignorant person will, because of this unwholesome and unbeneficial [conduct], experience the fruits of his evil states for a long time. When the body breaks up and life ends, he will go to a bad realm of existence and be born in hell. For this reason you should contemplate your own benefit, the benefit of others, and the benefit of both, reflecting thus:

My leaving the household life to train is not in vain, not empty. It has results and fruits that are very agreeable, leading to a long life and to rebirth in good realms of existence. I accept from people, as offerings made in faith, robes, food and drink, bed and bedding, and medicine. May all those donors obtain great merit, great reward, great splendor!

You should train like this.

The World-honored One further said to the monks:

What do you think? If a strong man were to take an iron or copper bed that was all ablaze, intensely hot, and then force and compel one to sit or lie on it; or if one were to receive bedding, as an offering made in

faith by [someone from] the *khattiya*, brahmin, merchant, or worker [castes]—which [of these two] would be the more pleasurable?

The monks answered:

World-honored One, if a strong man were to take an iron or copper bed that was all ablaze, intensely hot, and then force and compel one to sit or lie on it, that would be very painful. World-honored One, if one were to receive bedding, as an offering made in faith by [someone from] the *khattiya*, brahmin, merchant, or worker [castes], that, World-honored One, would be very pleasurable.

The World-honored One said:

I tell you, while training as a renunciant do not lose the path of the renunciant. If you wish to perfect the holy life, it would be better to have a strong man take an iron or copper bed that was all ablaze, intensely hot, and then force and compel one to sit or lie on it. Although one would, because of that, experience suffering or even death, yet one would not, when the body breaks up and life ends, go to a bad realm of existence and be born in hell. 426c

If an ignorant person violates the precepts and is lax, giving rise to evil and unwholesome states, not practicing the holy life though professing to practice it, not a renunciant though professing to be a renunciant, if he receives bedding, as an offering made in faith by [someone from] the *khattiya*, brahmin, merchant, or worker [castes], then that ignorant person will, because of this unwholesome and unbeneficial [conduct], experience the fruits of his evil states for a long time. When the body breaks up and life ends, he will go to a bad realm of existence and be born in hell.

For this reason you should contemplate your own benefit, the benefit of others, and the benefit of both, reflecting thus:

My leaving the household life to train is not in vain, not empty. It has results and fruits that are very agreeable, leading to a long life and to rebirth in good realms of existence. I accept from people, as offerings made in faith, robes, food and drink, bed and bedding,

and medicine. May all those donors obtain great merit, great reward, great splendor!

You should train like this.

The World-honored One further said to the monks:

What do you think? If a strong man were to take a great cauldron, of iron or copper, all ablaze, intensely hot, and having taken hold of and lifted up a person, were to turn him upside down and place him in that cauldron; or if one were to receive, as an offering made in faith by [someone from] the *khattiya*, brahmin, merchant, or worker [castes], a dwelling place, plastered with mud and painted with whitewash, with windows and doors, tight and secure, with a fireplace, warm and cozy<sup>55</sup>—which [of these two] would be the more pleasurable?

The monks answered:

World-honored One, if a strong man were to take a great cauldron, of iron or copper, all ablaze, intensely hot, and having taken hold of and lifted up a person, were to turn him upside down and place him in that cauldron, that would be very painful. World-honored One, if one were to receive, as an offering made in faith by [someone from] the *khattiya*, brahmin, merchant, or worker [castes], a dwelling place, plastered with mud and painted with whitewash, with windows and doors, tight and secure, with a fireplace, warm and cozy, that, World-honored One, would be very pleasurable.

The World-honored One said:

I tell you, while training as a renunciant do not lose the path of the renunciant. If you wish to perfect the holy life, it would be better if a strong man were to take a great cauldron, of iron or copper, all ablaze, intensely hot, and having taken hold of and lifted up a person, were to turn him upside down and place him in that cauldron. Although one would, because of that, experience suffering or even death, yet one would not, when the body breaks up and life ends, go to a bad realm of existence and be born in hell.



If an ignorant person violates the precepts and is lax, giving rise to evil and unwholesome states, not practicing the holy life though professing to practice it, not a renunciant though professing to be a renunciant, if he receives, as an offering made in faith by [someone from] the *khattiya*, brahmin, merchant, or worker [castes], a dwelling place, plastered with mud and painted with whitewash, with windows and doors, tight and secure, with a fireplace, warm and cozy, then that ignorant person will, because of this unwholesome and unbeneficial [conduct], experience the fruits of his evil states for a long time. When the body breaks up and life ends, he will go to a bad realm of existence and be born in hell.

For this reason you should contemplate your own benefit, the benefit of others and the benefit of both, reflecting thus:

My leaving the household life to train is not in vain, not empty. It has results and fruits that are very agreeable, leading to a long life and to rebirth in good realms of existence. I accept from people, as offerings made in faith, robes, food and drink, bed and bedding, and medicine. May all those donors obtain great merit, great reward, great splendor! 427a

You should train like this.

As this teaching was being given, sixty monks were liberated from the fetters through cessation of the taints, [while another] sixty monks gave up the precepts and returned to household life. Why is that? The World-honored One's teaching and admonishment was profound and very difficult, and training in the path is also profound and very difficult.

This is what the Buddha said. Having heard the Buddha's words, the monks were delighted and remembered them well.

## **6. The Discourse on the Destination of a Good Person<sup>56</sup>**

Thus have I heard: At one time the Buddha was staying at Sāvaththī, in Jeta's Grove, Anāthapiṇḍika's Park.

At that time the World-honored One addressed the monks:

I shall teach you about the seven destinations of good persons and about nirvana without remainder. Listen closely, listen closely and pay careful attention!

The monks listened to receive instruction.

The Buddha said:

What are the seven? A monk practices thus:

There is no self, nor is there anything belonging to a self; in the future there will be no self and nothing belonging to a self. What has already come to exist will be abandoned; when it has been abandoned, equanimity will be attained; [I shall be] neither defiled by delight in existence nor attached to contact [through the senses].

Such a practitioner sees the unsurpassable state of peace<sup>57</sup> through his wisdom, but has not yet attained [final] realization. Practicing thus, to which destination will such a monk go?

It is just like a burning wheat husk which, having caught fire, quickly exhausts itself. You should know that this monk is like that. Having cut off the five lower fetters, but with a remnant of conceit not yet extinguished, he attains final nirvana [immediately after entering] the intermediate state of existence. This is the first destination of good persons, who are indeed to be found in the world.

Again, a monk practices thus:

There is no self, nor is there anything belonging to a self; in the future there will be no self and nothing belonging to a self. What has already come to exist will be abandoned; and when it has been abandoned, equanimity will be attained. [I shall be] neither defiled by delight in existence nor attached to contact [through the senses].

Such a practitioner sees the unsurpassable state of peace through his wisdom, but has not yet attained [final] realization. Practicing thus, to which destination will such a monk go?

It is just as when [a slab of] iron that is all ablaze, intensely hot, is hit with a hammer, a burning splinter flies up into the air, but on moving upward, becomes extinguished immediately. You should know

that this monk is like that. Having cut off the five lower fetters, but with a remnant of conceit not yet extinguished, he attains final nirvana [after a short while spent in] the intermediate state of existence. This is the second destination of good persons, really to be found in the world.

Again, a monk practices thus:

There is no self, nor is there anything belonging to a self; in the future there will be no self and nothing belonging to a self. What has already come to exist will be abandoned; and when it has been abandoned, equanimity will be attained. [I shall be] neither defiled by delight in existence nor attached to contact [through the senses].

Such a practitioner sees the unsurpassable state of peace through his wisdom, but has not yet attained [final] realization. Practicing thus, to which destination will such a monk go?

It is just as when [a slab of] iron that is all ablaze, intensely hot, is hit with a hammer, a burning splinter flies up into the air, which, having moved upward comes back down, but becomes extinguished before hitting the ground. You should know that this monk is like that. Having cut off the five lower fetters, but with a remnant of conceit not yet extinguished, he attains final nirvana [after spending some time in] the intermediate state of existence. This is the third destination of good persons, really to be found in the world.

Again, a monk practices thus:

There is no self, nor is there anything belonging to a self; in the future there will be no self and nothing belonging to a self. What has already come to exist will be abandoned; and when it has been abandoned, equanimity will be attained. [I shall be] neither defiled by delight in existence nor attached to contact [through the senses].

Such a practitioner sees the unsurpassable state of peace through his wisdom, but has not yet attained [final] realization. Practicing thus, to which destination will such a monk go?

It is just as when [a slab of] iron that is all ablaze, intensely hot, is hit with a hammer, a burning splinter flies up into the air, and becomes

extinguished on hitting the ground. You should know that this monk is like that. Having cut off the five lower fetters, but with a remnant of conceit not yet extinguished, he attains final nirvana in his next existence. This is the fourth destination of good persons, really to be found in the world.

Again, a monk practices thus:

There is no self, nor is there anything belonging to a self; in the future there will be no self and nothing belonging to a self. What has already come to exist will be abandoned; and when it has been abandoned, equanimity will be attained. [I shall be] neither defiled by delight in existence nor attached to contact [through the senses].

Such a practitioner sees the unsurpassable state of peace through his wisdom, but has not yet attained [final] realization. Practicing thus, to which destination will such a monk go? It is just as when [a slab of] iron that is all ablaze, intensely hot, is hit with a hammer, a burning splinter flies up into the air and then falls on a small amount of sticks and grass, causing it to smoke and burn, and becomes extinguished after that has burned out. You should know that this monk is like that. Having cut off the five lower fetters, but with a remnant of conceit not yet extinguished, he attains final nirvana with effort. This is the fifth destination of good persons, really to be found in the world.

Again, a monk practices thus:

There is no self, nor is there anything belonging to a self; in the future there will be no self and nothing belonging to a self. What has already come to exist will be abandoned; and when it has been abandoned, equanimity will be attained. [I shall be] neither defiled by delight in existence nor attached to contact [through the senses].

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Such a practitioner sees the unsurpassable state of peace through his wisdom, but has not yet attained [final] realization. Practicing thus, to which destination will such a monk go? It is just as when [a slab of] iron that is all ablaze, intensely hot, is hit with a hammer, a burning splinter flies up into the air and then falls on a large amount of sticks and grass, causing it to smoke and burn, and becomes extinguished

after that has burned out. You should know that this monk is like that. Having cut off the five lower fetters, but with a remnant of conceit not yet extinguished, he attains final nirvana without effort. This is the sixth destination of good persons. Such people are really to be found in the world.

Again, a monk practices thus:

There is no self, nor is there anything belonging to a self; in the future there will be no self and nothing belonging to a self. What has already come to exist will be abandoned; and when it has been abandoned, equanimity will be attained. [I shall be] neither defiled by delight in existence nor attached to contact [through the senses].

Such a practitioner sees the unsurpassable state of peace through his wisdom, but has not yet attained [final] realization. Practicing thus, to which destination will such a monk go?

It is just as when [a slab of] iron that is all ablaze, intensely hot, is hit with a hammer, a burning splinter flies up into the air and falls on to a large amount of sticks and grass, causing it to smoke and burn; and after that has burned, the fire spreads to villages, towns, mountain forests, and wilderness; and having burned out the villages, towns, mountain forests, and wilderness, it reaches a road, or reaches water, or reaches level ground, and becomes extinguished. You should know that this monk is like that. Having cut off the five lower fetters, but with a remnant of conceit not yet extinguished, he [first] goes upstream [all the way] to the Akaniṭṭha realm where he attains final nirvana. This is the seventh destination of good persons, really to be found in the world.

What is nirvana without remainder? A monk practices thus:

There is no self, nor is there anything belonging to a self; in the future there will be no self and nothing belonging to a self. What has already come to exist will be abandoned; and when it has been abandoned, equanimity will be attained. [I shall be] neither defiled by delight in existence nor attached to contact [through the senses].

Such a practitioner sees the unsurpassable state of peace through his wisdom. Having attained [final] realization, I say, that monk will not

go to the east, nor to the west, nor to the south, nor to the north, nor to [any of] the four intermediate directions, nor above, nor below, but will attain the state of peace, final nirvana, right here and now. When I said earlier, “I shall teach you about the seven destinations of good persons and about nirvana without remainder,” it was on account of this that I said it.

This is what the Buddha said. Having heard the Buddha’s words, the monks were delighted and remembered them well.

### **7. The Discourse on [Sources of] Worldly Merit**

Thus have I heard: At one time the Buddha was staying at Kosambī, in Ghosita’s park.

At that time, in the late afternoon, Venerable Mahā Cunda rose from sitting in meditation and approached the Buddha. On arriving, he paid his respects and, sitting to one side, said: “World-honored One, is it possible to  
428a describe [the nature of] worldly merit?”

The World-honored One answered:

It is possible, Cunda. There are seven [sources of] worldly merit that lead to great merit, great reward, great reputation, and great benefit. What are the seven? Cunda, a faithful son or daughter of good family offers a dwelling place or an assembly hall to the community of monks. This, Cunda, is the first [source] of worldly merit that leads to great merit, great reward, great reputation, and great benefit. Again, Cunda, a faithful son or daughter of good family offers [to those] in that dwelling place beds, seats, woolen blankets, felt mattresses, or bedding. This, Cunda, is the second [source] of worldly merit that leads to great merit, great reward, great reputation, and great benefit. Again, Cunda, a faithful son or daughter of good family offers to all [those] in that dwelling-place new, clean robes of superior quality. This, Cunda, is the third [source] of worldly merit that leads to great merit, great reward, great reputation, and great benefit. Again, Cunda, a faithful son or daughter of good family constantly offers to the community in that dwelling place morning rice gruel and the midday meal . . . provides monastic park

attendants to serve them . . . personally approaches the monastic park to make still more offerings, regardless of wind or rain, cold or snow . . . [ensures that after] the monks have eaten, their robes do not get soaked<sup>58</sup> by wind or rain, cold or snow, [so that they can] enjoy meditation and quiet reflection by day and by night. This, Cunda, is the seventh [source] of worldly merit that leads to great merit, great reward, great reputation, and great benefit.

Cunda, a faithful son or daughter of good family who has attained these seven [sources] of worldly merit, whether going or coming, whether standing or sitting, whether sleeping or awake, whether by day or by night, their merit will continuously grow, increase, and become more extensive. Cunda, just as, from its emergence at its source to its entry into the great ocean, the river Ganges becomes increasingly deep and increasingly wide, in the same way, Cunda, the merit of a faithful son or daughter of good family who has attained these seven [sources] of worldly merit, whether going or coming, whether standing or sitting, whether sleeping or awake, whether by day or by night, will continuously grow, increase, and become more extensive.

Thereupon, Venerable Mahā Cunda rose from his seat and, having bared his right shoulder, knelt with his right knee on the ground and, placing his palms together [in respect], said: “World-honored One, is it possible to describe [the nature of] merit that transcends the world?”

The World-honored One answered:

It is possible, Cunda. There are also seven [sources of] merit transcending the world that lead to great merit, great reward, great reputation, and great benefit. What are the seven? Cunda, a faithful son or daughter of good family hears that the Tathāgata or a disciple of the Tathāgata is staying in a certain place. Having heard this, they are delighted and supremely inspired. This, Cunda, is the first [source] of merit transcending the world that leads to great merit, great reward, great reputation, and great benefit. Again, Cunda, a faithful son or daughter of good family hears that the Tathāgata or a disciple of the Tathāgata intends to come from there to here. Having heard this, they are delighted and supremely inspired. This, Cunda, is the second

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[source] of merit transcending the world that leads to great merit, great reward, great reputation, and great benefit. Again, Cunda, a faithful son or daughter of good family hears that the Tathāgata or a disciple of the Tathāgata has come from there to here. Having heard this, they are delighted and supremely inspired . . . they personally go to see them and pay their respects with a pure mind . . . they present offerings to them . . . having paid their respects and presented offerings, they perform the threefold taking of refuge in the Buddha, the Dharma, and the community of monks (Sangha) . . . they take the precepts. This, Cunda, is the seventh [source] of merit transcending the world that leads to great merit, great reward, great reputation, and great benefit. Cunda, if a faithful son or daughter of good family attains these seven [sources] of worldly merit and also these seven [sources] of merit transcending the world, their merit cannot be measured [in terms of] “so much merit,” “so much fruit of merit,” “so much result of merit”; it just cannot be encompassed, cannot be measured. This great merit cannot be calculated. Cunda, it is just as in [this land of] Jambudīpa there are five rivers, the Ganges being reckoned the first, the Yamunā the second, the Sarabhū the third, the Aciravatī the fourth, and the Mahī the fifth; and upon flowing into the great ocean, once within it, their water cannot be measured as “so many gallons”; it just cannot be encompassed, cannot be measured. This great water cannot be calculated. In the same way, Cunda, if a faithful son or daughter of good family attains these seven [sources of] worldly merit and again these seven [sources of] merit transcending the world, that merit cannot be measured as “so much merit,” “so much fruit of merit,” “so much result of merit”; it just cannot be encompassed, cannot be measured. This great merit cannot be calculated.

Then the World-honored One spoke these verses:

The river Ganges is pure and easily crossed,  
The ocean, with its many treasures, is king of all waters.  
Like the river’s water is the honor and respect of people in the world.  
[Just as] all rivers reach and enter the great ocean,  
So it is with people who offer robes, food and drink,



Beds, couches, bedding, and seats,  
 Measureless is the fruit of their merit, leading them to a  
 sublime realm,  
 Just like the rivers' water entering the great ocean.

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This is what the Buddha said. Venerable Mahā Cunda and the [other] monks heard the Buddha's words, were delighted, and remembered them well.

### 8. The Discourse on Seven Suns<sup>59</sup>

Thus have I heard: At one time the Buddha was staying at Vesālī, in Ambapālī's Grove.

At that time the World-honored One addressed the monks:

All formations are impermanent, of a nature not to last, quickly changing by nature, unreliable by nature.<sup>60</sup> Thus, one should not delight in or be attached to formations, one should loathe them as troublesome, one should seek to abandon them, one should seek to be free from them. Why is that? There will be a time when it will not rain. At that time when it does not rain, all the trees, the hundreds of grains, and all medicinal shrubs will wither entirely, come to destruction and extinction, unable to continue existing. This is why [I say that] all formations are impermanent, of a nature not to last, quickly changing by nature, unreliable by nature. Thus, one should not delight in or be attached to formations, one should loathe them as troublesome, one should seek to abandon them, one should seek to be free from them. Again, there will be a time when a second sun will appear in the world. When the second sun appears, the flow of all the streams and rivulets will become exhausted, unable to continue existing. This is why [I say that] all formations are impermanent, of a nature not to last, quickly changing by nature, unreliable by nature. Thus, one should not delight in or be attached to formations, one should loathe them as troublesome, one should seek to abandon them, one should seek to be free from them. Again, there will be a time when a third sun appears in the world. When the third sun appears, all the great rivers will become exhausted, unable to continue existing. This is why [I say that] all formations are impermanent, of a nature not to last, quickly changing by nature, unreliable

by nature. Thus, one should not delight in or be attached to formations, one should loathe them as troublesome, one should seek to abandon them, one should seek to be free from them.

Again, there will be a time when a fourth sun appears in the world. When the fourth sun appears, the great springs from which the five rivers of Jambudīpa emerge—the Ganges being the first, the Yamunā the second, the Sarabhū the third, the Aciravatī the fourth, and the Mahī the fifth—those great springs will all become exhausted, unable to continue existing.

429a This is why [I say that] all formations are impermanent, of a nature not to last, quickly changing by nature, unreliable by nature. Thus, one should not delight in or be attached to formations, one should loathe them as troublesome, one should seek to abandon them, one should seek to be free from them.

Again, there will be a time when a fifth sun appears in the world. When the fifth sun appears, the water of the great ocean will recede by one hundred leagues, and continue receding gradually until it is [only] seven hundred leagues [in extent]. When the fifth sun appears, and the remaining water in the ocean is [only] seven hundred leagues [in extent], it will continue receding gradually until it is [only] one hundred leagues [in extent]. When the fifth sun appears, the water of the great ocean will decrease [by the height of] one palm tree, and continue decreasing gradually until it has [a depth of only] seven palm trees. When the fifth sun appears and the remaining water in the ocean has [a depth of only] seven palm trees, it will continue decreasing gradually until it has [a depth of only] a single palm tree. When the fifth sun appears, the water of the great ocean will decrease [by the height of] a person, and continue decreasing gradually until it has [a depth of only] seven persons. When the fifth sun appears and the remaining water in the ocean has [a depth of only] seven persons, it will again decrease gradually until it has [a depth of only] one person. When the fifth sun appears, the water in the ocean will decrease to the level of a person's neck, to the level of the shoulders, of the waist, of the hips, of the knees, to the level of the ankles, and [eventually] there will be

a time when the water of the ocean will be completely exhausted, being not sufficient to submerge [even] one finger.

This is why [I say that] all formations are impermanent, of a nature not to last, quickly changing by nature, unreliable by nature. Thus, one should not delight in or be attached to formations; one should loathe them as troublesome, one should seek to abandon them, one should seek to be free from them.

Again, there will be a time when a sixth sun appears in the world. When the sixth sun appears, the whole great earth, together with Meru, king of mountains, will be totally submerged in smoke, a single mass of smoke. Just as a potter's kiln, at the time of being ignited, is totally submerged in smoke, a single mass of smoke—in the same way, when the sixth sun appears, the whole great earth, together with Meru, king of mountains, will be totally submerged in smoke, a single mass of smoke.

This is why [I say that] all formations are impermanent, of a nature not to last, quickly changing by nature, unreliable by nature. Thus, one should not delight in or be attached to formations, one should loathe them as troublesome, one should seek to abandon them, one should seek to be free from them.

Again, there will be a time when a seventh sun appears in the world. When the seventh sun appears, the whole great earth, together with Meru, king of mountains, will be all ablaze, intensely hot, a single mass of flame. In this way, when the seventh sun appears and the whole great earth, together with Meru, king of mountains, is all ablaze, intensely hot, a single mass of flame, [then] the wind will carry the flames even up to the Brahmā world. Then the gods of radiance, who have just been born as gods and have never experienced, seen, or known the world's [cyclic] creation and destruction, on seeing that great fire will all be terrified, with their hair standing on end, and will think: "The fire will not reach up to here, will it? The fire will not reach up to here, will it?" Those who were born as gods at an earlier time and have experienced, seen, and known the world's [cyclic] creation and destruction will, on seeing that great fire, calm the distress of those gods, telling them, "Don't be afraid! That fire is of such a nature that it will not reach up to here."

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When the seventh sun appears, Meru, king of mountains, will collapse, will be completely destroyed and cease to be, [decreasing in height by] one hundred leagues, two hundred leagues, three hundred leagues, and so on until [decreasing in height by] seven hundred leagues, it will be completely destroyed and cease to be.

When the seventh sun appears, Meru, king of mountains, together with this great earth, will be burned to destruction and extinction, with not even ash remaining.<sup>61</sup> Just as hot ghee or oil that is cooked or fried until it is completely exhausted and not even smoke or soot remains, in the same way, when the seventh sun appears, Meru, king of mountains, together with the great earth, will be [exhausted] with not even ash remaining.

This is why [I say that] all formations are impermanent, of a nature not to last, quickly changing by nature, unreliable by nature. Thus, one should not delight in or be attached to formations, one should loathe them as troublesome, one should seek to abandon them, one should seek to be free from them.

I have now told you that Meru, king of mountains, will collapse and be completely destroyed. Who can believe this? Only those who have seen the truth.

I have now told you that the water of the great ocean will be exhausted and eliminated. Who can believe this? Only those who have seen the truth.

I have now told you that the whole great earth will be burnt up and eliminated. Who can believe this? Only those who have seen the truth. Why is that?

Monks, in ancient times there was a great teacher called Sunetta. He was the teacher of a school of non-Buddhist seers. Abandoning sensual desire, he had attained the bases of supernormal powers. The great teacher Sunetta had countless hundreds of thousands of disciples. The great teacher Sunetta gave his disciples teachings about [the way to] the Brahmā world. When the great teacher Sunetta gave teachings about the [way to] the Brahmā world, some of his disciples did not adequately put his teaching into practice.

At the end of life, some of them were reborn among the four great kings, some were reborn among the thirty-three gods, some were reborn among the Yama gods, some were reborn among the Tusita gods, some were reborn among the gods who delight in creating, and some were reborn among the gods who delight in the creations of others. If, when the great teacher Sunetta gave teachings about the [way to] the Brahmā world, all the disciples had remembered them well, they would have practiced the four divine abodes and, overcoming sensual desire, would, at the end of life, have attained rebirth in the Brahmā world.

At that time the great teacher Sunetta had this thought, “In my next life I should not be reborn in the same place as my disciples. I would now rather develop and cultivate loving-kindness.” Having developed and cultivated loving-kindness, at the end of life he attained rebirth among the gods of radiance.

At that time, the great teacher Sunetta developed and cultivated loving-kindness, and, having developed and cultivated loving-kindness, at the end of life I attained rebirth among the gods of radiance. The practice of the path by the great teacher Sunetta and his disciples was not in vain; they obtained great reward.

Monks, what do you think? The great teacher in ancient times called Sunetta, who was the teacher of a school of non-Buddhist seers and who, overcoming sensual desire, attained the bases of supernatural powers, do you think this was someone else? Do not think that. Know that it was me.

At that time I was called Sunetta, a great teacher, the leader of a school of non-Buddhist seers. Overcoming sensual desire, I attained supernatural powers. I had countless hundreds of thousands of disciples. I gave my disciples teachings about [the way to] the Brahmā world. When I gave teachings about the [way to] the Brahmā world, not all of my disciples adequately put my teaching into practice. At the end of life, some were reborn among the four great kings, some were reborn among the thirty-three gods, some were reborn among the Yama gods, some were reborn among the Tusita gods, some were reborn among the gods who delight in creating, and some were reborn among the

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gods who delight in the creations of others. When I gave teachings about the [way to] the Brahmā world, if all of my disciples had put my teaching into practice, they would have developed the four divine abodes and, overcoming sensual desire, at the end of life they would have attained rebirth in the Brahmā world.

At that time I had this thought, “It is not proper for me to be reborn in the next world in the same realm as my disciples. I would now rather develop and cultivate loving-kindness.” Having developed and cultivated loving-kindness, at the end of life, I attained rebirth among the gods of radiance. Later, I developed and cultivated loving-kindness and, having developed and cultivated loving-kindness, at the end of life attained rebirth among the gods of radiance. The practice of the path by me and my disciples was not in vain; we obtained great reward.

At that time I personally practiced that path, which was of benefit to myself and of benefit to others, benefiting many people, out of compassion for the world, seeking the advantage and benefit of gods and human beings, seeking their peace and happiness. The teaching I gave at that time did not lead to the ultimate, was not the ultimate purity, not the ultimate holy life, not the ultimate completion of the holy life. At that time I was not able to abandon birth, old age, sickness, death, sorrow, and distress. I was not able to attain complete liberation from suffering.

But now, monks, I have appeared in the world as a Tathāgata, free from attachment,<sup>62</sup> fully awakened, endowed with knowledge and [good] conduct, well gone, a knower of the world, an unsurpassable being, incomparable leader of persons to be tamed,<sup>63</sup> teacher of gods and human beings, called Buddha, protector of the world. I now benefit myself and benefit others, benefit many people. Out of compassion for the world I seek the advantage and benefit of gods and human beings, seek [their] peace and happiness. The teaching I now give leads to the ultimate, is the ultimate purity, the ultimate completion of the holy life. I have now abandoned birth, old age, sickness, death, sorrow, and distress. I have now attained complete liberation from suffering.

This is what the Buddha said. Having heard the Buddha’s words, the monks were delighted and remembered them well.

## 9. The Discourse on Seven Chariots<sup>64</sup>

Thus have I heard: At one time the Buddha was staying at Rājagaha, in the Bamboo Grove, together with a great assembly of monks who were spending the rains retreat there. [At the same time] Venerable Puṇṇa Mantāṇiputta was spending the rains retreat in the [Buddha's] native region. 430a

Then, a number of monks who had concluded the rains retreat in the [Buddha's] native region, the three months being over, having mended their robes, they put on their robes, took their bowls, and left the [Buddha's] native region for Rājagaha. Traveling by stages, they reached Rājagaha, where they went to stay in the Bamboo Grove. Then those monks from the [Buddha's] native region approached the Buddha, paid their respects by bowing down their heads, and sat to one side.

The World-honored One asked them: “Monks, where have you come from, and in what place did you spend the rains retreat?”

The monks from the [Buddha's] native region replied: “World-honored One, we have come from the [World-honored One's] native region, having spent the rains retreat there.”

The World-honored One asked them:

Among the monks living in [my] native region, which monk is praised by the other monks [thus]: Having few wishes and being contented himself, he speaks [to others] in praise of having few wishes and being contented; living in seclusion himself, he speaks in praise of living in seclusion; being energetic himself, he speaks in praise of being energetic; having right mindfulness himself, he speaks in praise of right mindfulness; having mental one-pointedness himself, he speaks in praise of mental one-pointedness; having wisdom himself, he speaks in praise of wisdom; having himself destroyed the taints, he speaks in praise of destroying the taints; having himself exhorted, inspired, and fully delighted [others], he speaks in praise of exhorting, inspiring, and fully delighting [others].

The monks from the [Buddha's] native region replied:

World-honored One, the monks living in [the World-honored One's]

native region praise Venerable Puṇṇa Mantāniputta [thus]: Having few wishes and being contented himself, he speaks [to others] in praise of having few wishes and being contented; living in seclusion himself, he speaks in praise of living in seclusion; being energetic himself, he speaks in praise of being energetic; having right mindfulness himself, he speaks in praise of right mindfulness; having mental one-pointedness himself, he speaks in praise of mental one-pointedness; having wisdom himself, he speaks in praise of wisdom; having himself destroyed the taints, he speaks in praise of destroying the taints; having himself exhorted, inspired, and fully delighted [others], he speaks in praise of exhorting, inspiring, and fully delighting [others].

At that time, Venerable Sāriputta was seated among the assembly. Then Venerable Sāriputta thought:

The World-honored One has questioned those monks from [his] native region about this matter and the monks from [his] native region have given the greatest praise to Venerable Puṇṇa Mantāniputta [thus]: Having few wishes and being contented himself, he speaks [to others] in praise of having few wishes and being contented; living in seclusion himself, he speaks in praise of living in seclusion; being energetic himself, he speaks in praise of being energetic; having right mindfulness himself, he speaks in praise of right mindfulness; having mental one-pointedness himself, he speaks in praise of mental one-pointedness; having wisdom himself, he speaks in praise of wisdom; having himself destroyed the taints, he speaks in praise of destroying the taints; having himself exhorted, inspired, and fully delighted [others], he speaks in praise of exhorting, inspiring, and fully delighting [others].

Venerable Sāriputta thought further: “When I get to meet Venerable Puṇṇa Mantāniputta, I will ask him a few things. He would probably be competent in understanding [and replying to] my questions.”

430b At that time the World-honored One, who had concluded the rains retreat at Rājagaha, the three months being over, having mended his robes, put on his robes and took his bowl, left Rājagaha for Sāvattihī. Traveling by stages, he reached Sāvattihī, where he went to stay in Jeta’s Grove, Anāthapiṇḍika’s Park.



[Meanwhile,] after staying for a few days at Rājagaha, Venerable Sāriputta and the monks [who had come] from the [Buddha's] native region put on their robes, took their bowls, and left Rājagaha for Sāvattthī. Traveling by stages, they reached Sāvattthī, where they went to stay in Jeta's Grove, Anāthapiṇḍika's Park.

At that time Venerable Puṇṇa Mantāniputta, who had concluded the rains retreat in the [Buddha's] native region, the three months being over, having mended his robes, put on his robes, took his bowl, and left the [Buddha's] native region for Sāvattthī. Traveling by stages, he reached Sāvattthī, where he went to stay in Jeta's Grove, Anāthapiṇḍika's Park.

Venerable Puṇṇa Mantāniputta approached the Buddha and paid his respects by bowing down his head. Then he spread his sitting mat [at some distance] in front of the Buddha and sat down cross-legged.

Then Venerable Sāriputta asked some other monks: "Venerable friends, is that Venerable Puṇṇa Mantāniputta?"

The monks answered Venerable Sāriputta: "That is so. The venerable one who is seated in front of the Tathāgata, with fair skin and a prominent nose resembling a parrot's beak, that is he."

Then Venerable Sāriputta, having taken note of Puṇṇa Mantāniputta's facial appearance, retained a clear memory of it.

When the night was over, at dawn, Venerable Puṇṇa Mantāniputta put on his robes, took his bowl, and entered Sāvattthī to beg for food. After having taken his midday meal, he put away his robes and bowl, washed his hands and feet, put his sitting mat over his shoulder, and went to a place for walking meditation in the Blind Men's Grove. Venerable Sāriputta also, when the night was over, at dawn, put on his robes, took his bowl and entered Sāvattthī to beg for food. After having taken his midday meal, he put away his robes and bowl, washed his hands and feet, put his sitting mat over his shoulder, and went to a place for walking meditation in the Blind Men's Grove.

Then, when Venerable Puṇṇa Mantāniputta had reached Blind Men's Grove, he spread his sitting mat beneath a tree and sat down cross-legged. Venerable Sāriputta also, on reaching Blind Men's Grove, spread his sitting mat beneath a tree not far from Puṇṇa Mantāniputta, and sat down cross-legged.

In the late afternoon, after rising from sitting in meditation, Venerable Sāriputta approached Venerable Puṇṇa Mantāniputta, exchanged friendly greetings, and, sitting down to one side, asked Venerable Puṇṇa Mantāniputta: “Is the venerable one practicing the holy life under the renunciant Gotama?”<sup>65</sup>

[Puṇṇa Mantāniputta] replied: “That is so.”

[Sāriputta asked]: “How is it, venerable friend, are you practicing the holy life under the renunciant Gotama for the sake of purification of virtue?”

[Puṇṇa Mantāniputta] replied: “Not so.”

[Sāriputta asked further]:

430c Are you practicing the holy life under the renunciant Gotama for the sake of purification of mind. . . , for the sake of purification of view. . . , for the sake of purification [from] the hindrance of doubt. . . , for the sake of purification by knowledge and vision of [what is] the path and [what is] not the path. . . , for the sake of purification by knowledge and vision of the way. . . , for the sake of purification by knowledge of the way to abandoning?

[To each question Puṇṇa Mantāniputta] replied: “Not so.”

[Sāriputta] asked further:

Just before, I asked the venerable one if he is practicing the holy life under the renunciant Gotama, and he said that this is so. Now I have asked the venerable one if he is practicing the holy life under the renunciant Gotama for the sake of purification of virtue, and he has said “Not so.” [I have also asked the venerable one if] he is practicing the holy life under the renunciant Gotama for the sake of purification of mind. . . , for the sake of purification of view. . . , for the sake of purification [from] the hindrance of doubt. . . , for the sake of purification by knowledge and vision of [what is] the path and [what is] not the path. . . , for the sake of purification by knowledge and vision of the way. . . , for the sake of purification by knowledge of the way to abandoning; and [to each question] he has said, “Not so.” In that case, for the sake of what are you practicing the holy life under the renunciant Gotama?

[Puṇṇa Mantāniputta] replied: “Venerable friend, for the sake of nirvana without remainder.”

[Sāriputta] asked further: “How is it, then, venerable friend? Is it for the sake of purification of virtue that the renunciant Gotama designates nirvana without remainder?”

[Puṇṇa Mantāniputta] replied: “Not so.”

[Sāriputta asked further]:

Is it for the sake of purification of mind. . . , for the sake of purification of view. . . , for the sake of purification [from] the hindrance of doubt. . . , for the sake of purification by knowledge and vision of [what is] the path and [what is] not the path. . . , for the sake of purification by knowledge and vision of the way. . . , for the sake of purification by knowledge of the way to abandoning that the renunciant Gotama designates nirvana without remainder?

[And to each question Puṇṇa Mantāniputta] replied: “Not so.”

[Sāriputta] asked again:

Just now, I asked the venerable one if it is for the sake of purification of virtue that the renunciant Gotama designates nirvana without remainder, and he replied “Not so.” [And I asked] is it for the sake of purification of mind. . . , for the sake of purification of view. . . , for the sake of purification [from] the hindrance of doubt. . . , for the sake of purification by knowledge and vision of [what is] the path and [what is] not the path. . . , for the sake of purification by knowledge and vision of the way [of practice]. . . , for the sake of purification by knowledge of the way to abandoning, that the renunciant Gotama designates nirvana without remainder; and [to each question] the venerable one has replied “Not so.” What is the meaning of what the venerable one has said? How can one come to understand it?

[Puṇṇa Mantāniputta] replied:

Venerable friend, if the World-honored One, the renunciant Gotama, were to designate nirvana without remainder for the sake of purification of virtue, then that would be to praise what is with a remainder [of clinging] as being without a remainder [of clinging]. If the World-honored One, the renunciant Gotama, were to designate nirvana without

remainder for the sake of purification of mind. . . , for the sake of purification of view. . . , for the sake of purification [from] the hindrance of doubt. . . , for the sake of purification by knowledge and vision of [what is] the path and [what is] not the path. . . , for the sake of purification by knowledge and vision of the way. . . , for the sake of purification by knowledge of the way to abandoning, then that would be to praise what is with a remainder [of clinging] as being without a remainder [of clinging].

[On the other hand,] venerable friend, if the World-honored One were to designate nirvana without remainder apart from these things, then a worldling should also [be able to attain] nirvana without remainder, because a worldling is also apart from these things.

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Rather, venerable friend, [it is] through purification of virtue, [that] one attains purification of mind; through purification of mind, one attains purification of view; through purification of view, one attains purification [from] the hindrance of doubt; through purification [from] the hindrance of doubt, one attains purification by knowledge and vision of [what is] the path and [what is] not the path; through purification by knowledge and vision of [what is] the path and [what is] not the path, one attains purification by knowledge and vision of the way; through purification by knowledge and vision of the way, one attains purification by knowledge of the way to abandoning; through purification by knowledge of the way of abandoning, the World-honored One, the renunciant Gotama, designates nirvana without remainder.

Venerable friend, listen further. Once King Pasenadi of Kosala was in Sāvattthī and had some matter [to attend to] in Sāketa. He thought, “Using what expedient means can I reach Sāketa from Sāvattthī in a single day’s journey?” He further thought, “I shall now have seven chariots arranged [along the road] from Sāvattthī to Sāketa.” So, he had seven chariots arranged [along the road] from Sāvattthī to Sāketa. Having arranged the seven chariots, he set out from Sāvattthī in the first chariot. Riding in the first chariot, he reached the second chariot; leaving behind the first chariot and riding in the second<sup>66</sup> chariot, he reached the third chariot; leaving behind the second chariot and riding in the third chariot, he reached the fourth chariot; leaving behind the

third chariot and riding in the fourth chariot, he reached the fifth chariot; leaving behind the fourth chariot and riding in the fifth chariot, he reached the sixth chariot; leaving behind the fifth chariot and riding in the sixth chariot, he reached the seventh chariot; leaving behind the sixth chariot and riding in the seventh chariot, he reached Sāketa within a single day.

When the king had dealt with the matter in Sāketa, the great courtiers gathered and surrounded the king, who was seated in the main hall, and respectfully said: “Great King, did you come in a single day from Sāvathī to Sāketa?”

The king replied: “That is so.”

[The courtiers asked]: “Did the Great King come in a single day from Sāvathī to Sāketa by riding in the first chariot?”

The king replied: “Not so.”

[The courtiers asked further]: “Did you come from Sāvathī to Sāketa by riding in the second chariot. . . , by riding in the third chariot. . . , (and so on up to) by riding in the seventh chariot?” [And to each question] the king replied: “Not so.”

What do you say, venerable friend: in what way should King Pase-nadi of Kosala answer on being asked this by the gathering of courtiers?

[Sāriputta answered:]

The king [should] answer the gathering of courtiers: “I was in Sāvathī and I had some matter [to attend to] in Sāketa. Then I thought, ‘Using what expedient means can I reach Sāketa from Sāvathī in a single day’s journey?’ I further thought, ‘I shall now have seven chariots arranged [along the road] from Sāvathī to Sāketa.’ So, I had seven chariots arranged [along the road] from Sāvathī to Sāketa. Having arranged the seven chariots, I set out from Sāvathī in the first chariot. Riding in the first chariot, I reached the second chariot; leaving behind the first chariot and riding in the second chariot, I reached the third chariot; leaving behind the second chariot and riding in the third chariot, I reached the fourth chariot; leaving behind the third chariot and riding in the fourth chariot, I reached the fifth chariot; leaving behind the fourth chariot and riding in the fifth chariot, I reached the sixth chariot;

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leaving behind the fifth chariot and riding in the sixth chariot, I reached the seventh chariot; leaving behind the sixth chariot and riding in the seventh chariot, I reached Sāketa within a single day.”

Thus, venerable friend, [should] King Pasenadi of Kosala reply to the questions put in this way by the gathering of courtiers.

[Puṇṇa Mantāṇiputta said:]

In the same way, venerable friend, through purification of virtue, one attains purification of mind; through purification of mind, one attains purification of view; through purification of view, one attains purification [from] the hindrance of doubt; through purification [from] the hindrance of doubt, one attains purification by knowledge and vision of [what is] the path and [what is] not the path; through purification by knowledge and vision of [what is] the path and [what is] not the path, one attains purification by knowledge and vision of the way; through purification by knowledge and vision of the way, one attains purification by knowledge of the way to abandoning; through purification by knowledge of the way to abandoning, the World-honored One designates nirvana without remainder.

Then Venerable Sāriputta asked Venerable Puṇṇa Mantāṇiputta: “What is the venerable one’s name? How do his companions in the holy life call the venerable one?”

Venerable Puṇṇa Mantāṇiputta replied: “Venerable friend, I am called Puṇṇa and my mother’s name is Mantāṇī;<sup>67</sup> therefore, my companions in the holy life call me Puṇṇa Mantāṇiputta.”

Venerable Sāriputta expressed his praise:

Excellent, excellent, Venerable Puṇṇa Mantāṇiputta! As befits a disciple of the Tathāgata, [the venerable one] has explained wisely, with intelligence and determination, calm and without wavering, being an accomplished trainer who has achieved great eloquence, has attained the banner of the deathless, and dwells having himself realized the element of deathlessness—for the venerable one has been able, on being questioned, to respond fully on a profound issue. Venerable Puṇṇa Mantāṇiputta’s companions in the holy life will obtain great benefit if they

get to meet Venerable Puṇṇa Mantāṇiputta, to visit and pay homage to him on a suitable occasion. Now I too have obtained great benefit on visiting and paying homage to him on [this] suitable occasion. Great benefit would be obtained by his companions in the holy life if they were to roll up their robes and put them on their heads to carry Venerable Puṇṇa Mantāṇiputta [around on their heads]. Now I too have obtained great benefit on visiting and paying homage to him on [this] suitable occasion.

Venerable Puṇṇa Mantāṇiputta asked Venerable Sāriputta: “What is the venerable one’s name? How do his companions in the holy life call the venerable one?”

Venerable Sāriputta replied: “Venerable friend, my name is Upatissa and my mother’s name is Sārī; therefore my companions in the holy life call me Sāriputta.”

Venerable Puṇṇa Mantāṇiputta expressed his praise:

Today, unwittingly, I have discussed with a disciple of the World-honored One, unwittingly I have discussed with the second most respected one, unwittingly I have discussed with the general of the Dharma, unwittingly I have discussed with the disciple who keeps the wheel of Dharma turning. If I had known that this was Venerable Sāriputta, I would not have been able to answer with even one sentence, let alone discuss so deeply. Excellent, excellent, Venerable Sāriputta! As befits a disciple of the Tathāgata, [the venerable one] has explained wisely, with intelligence and determination, calm and without wavering, being an accomplished trainer who has achieved great eloquence, has attained the banner of the deathless, and dwells having himself realized the element of deathlessness—for the venerable one has posed very profound questions. Venerable Sāriputta’s companions in the holy life will obtain great benefit if they get to meet Venerable Sāriputta, to visit and pay homage to him on a suitable occasion. Now I too have obtained great benefit on visiting and paying homage to him on this suitable occasion. Great benefit would be obtained by his companions in the holy life if they were to roll up their robes and put them on their heads to carry Venerable Sāriputta [around on their heads]. Now I too have obtained

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great benefit on visiting and paying homage to him on [this] suitable occasion.

In this way these two venerable ones praised each other. Having commended each other, they were delighted and remembered [the exchange] well. Each rose from his seat and returned to his dwelling place.

### **10. The Discourse on the Cessation of the Taints<sup>68</sup>**

Thus have I heard: At one time the Buddha was staying among the Kurus, at a Kuru town called Kammāsadhamma.

At that time, the World-honored One addressed the monks:

Through knowing and seeing, one attains the cessation of the taints, not without knowing and seeing. How does one attain the cessation of the taints through knowing and seeing?

There is right attention and there is wrong attention. If one engages in wrong attention, then the not yet arisen taint of sensual desire will arise and the arisen [taint of sensual desire] will increase; the not yet arisen taints of existence and of ignorance will arise and the arisen [taints of existence and of ignorance] will increase. If, [however,] one engages in right attention, then the not yet arisen taint of sensual desire will not arise and the arisen [taint of sensual desire] will cease; the not yet arisen taints of existence and of ignorance will not arise and the arisen [taints of existence and of ignorance] will cease.

The foolish worldling, who has not got to hear the right Dharma, has not met genuine good friends, does not know the noble Dharma, has not been trained in the noble Dharma, and does not know the Dharma as it really is—[if such a person] engages in wrong attention, then the not yet arisen taint of sensual desire will arise, and the arisen [taint of sensual desire] will increase; the not yet arisen taints of existence and of ignorance will arise, and the arisen [taints of existence and of ignorance] will increase. [If, however, this person] engages in right attention, then the not yet arisen taint of sensual desire will not arise, and the arisen [taint of sensual desire] will cease; the not yet



arisen taints of existence and of ignorance will not arise, and the arisen [taints of existence and of ignorance] will cease.

Through not knowing the Dharma as it really is, [the foolish worldling] thinks thoughts that should not be thought, and does not think thoughts that should be thought. Through his thinking thoughts that should not be thought, and not thinking thoughts that should be thought, the not yet arisen taint of sensual desire will arise, and the arisen [taint of sensual desire] will increase; the not yet arisen taints of existence and of ignorance will arise, and the arisen [taints of existence and of ignorance] will increase. 432a

The learned noble disciple who has got to hear the right Dharma, has met genuine good friends, has been trained in the noble Dharma, and knows the Dharma as it really is—[if such a person nevertheless] engages in wrong attention, then the not yet arisen taint of sensual desire will arise, and the arisen [taint of sensual desire] will increase; the not yet arisen taints of existence and of ignorance will arise, and the arisen [taints of existence and of ignorance] will increase.

[If, however, such a person] engages in right attention, then the not yet arisen taint of sensual desire will not arise, and the arisen [taint of sensual desire] will cease; the not yet arisen taints of existence and of ignorance will not arise, and the arisen [taints of existence and of ignorance] will cease.

Through knowing the Dharma as it really is, [the learned noble disciple] does not think thoughts that should not be thought, and thinks thoughts that should be thought. Through his not thinking thoughts that should not be thought, and thinking thoughts that should be thought, the not yet arisen taint of sensual desire will not arise, and the arisen [taint of sensual desire] will cease; the not yet arisen taints of existence and of ignorance will not arise, and the arisen [taints of existence and of ignorance] will cease.

There are seven [ways] of abandoning the taints, which [cause] distress, vexation, dejection, and sorrow. What are the seven? There are taints that are to be abandoned through seeing, there are taints to be abandoned through guarding, there are taints to be abandoned through

avoiding, there are taints to be abandoned through using, there are taints to be abandoned through enduring, there are taints to be abandoned through removing, and there are taints to be abandoned through attending.

How are taints abandoned through seeing? The foolish worldling, who has not got to hear the right Dharma, has not met genuine good friends, does not know the noble Dharma, and has not been trained in the noble Dharma—he does not know the Dharma as it really is. [Such a person,] through not practicing right attention, has the following thoughts: “I was in the past! I was not in the past! From what cause was I in the past? How was I in the past? I will be in the future! I will not be in the future! From what cause will I be in the future? How will I be in the future?” He wonders about himself [in the present]: “What is this so-called self? How did it come to be? This present sentient being, from where has it come? Where will it go? Rooted in what cause does it exist? From what future cause will it exist?”

As he engages in wrong attention in this way, there arises [one or another of] six views. The view arises that there truly is a self; or the view arises that there truly is no self; or the view arises that the self perceives the self; or the view arises that the self perceives the not-self; or the view arises that the not-self perceives the self; or the view arises that this is the self, namely that which is able to talk, able to know, able to act and to teach, and which acts and teaches, which is born in this or that realm and experiences the fruits of good and evil [actions], which certainly has come from nowhere, certainly does not exist, and certainly will not exist.

This is called the deception of views, the agitation of views, the bondage of views, because of which the foolish worldling undergoes the suffering of birth, old age, disease, and death.

[On the other hand,] the learned noble disciple, who has got to hear the right Dharma, has met genuine good friends, and has been trained in the noble Dharma—he knows the Dharma as it really is, knows suffering as it really is, knows the arising of suffering, knows the cessation of suffering, and knows the path [leading] to the cessation of suffering as it really is. Through his having come to know this as it

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really is, three fetters cease: personality view, clinging to precepts, and doubt. Through the cessation of these three fetters, he attains stream-entry. He will not fall into evil conditions and is assured of progress towards right awakening within at most seven existences. Having gone through [at most] seven existences in the heavens or among human beings, he will attain the ending of suffering.

If one does not know and see, then distress, vexation, dejection, and sorrow will arise; but if one does know and see, then distress, vexation, dejection, and sorrow will not arise. This is called abandoning the taints through seeing.

How are taints abandoned through guarding? A monk, on seeing a form with the eye, guards the eye faculty and, with right attention, contemplates impurity. He is not guarding the eye faculty if, without right attention, he is contemplating purity. If one does not guard [the eye faculty], then distress, vexation, dejection, and sorrow will arise; but if one does guard it, distress, vexation, dejection, and sorrow will not arise. Similarly for the ear, nose, tongue, body. . . . On knowing a mind-object with the mind, [a monk] guards the mind faculty and, with right attention, contemplates impurity. He is not guarding the mind faculty if, without right attention, he is contemplating purity. If one does not guard [the mind faculty], distress, vexation, dejection, and sorrow will arise; but if one does guard it, distress, vexation, dejection, and sorrow will not arise. This is called abandoning taints through guarding.

How are taints abandoned through avoiding? A monk, on seeing a vicious elephant, should avoid it; . . . and similarly a vicious horse, a vicious ox, a vicious dog, a poisonous snake, a dangerous path, a ditch or pit, a cesspool, a river, a deep spring, a mountain precipice, a bad companion, a bad friend, an evil heretic, an evil neighbor, a bad abode, [or] anything that would cause doubt to arise in his [previously] undoubting companions in the holy life. A monk should completely avoid a bad companion, a bad friend, an evil heretic, an evil neighbor, a bad abode, [or] anything that would cause doubt to arise in his [previously] undoubting companions in the holy life.

If one does not avoid these, then distress, vexation, dejection, and sorrow will arise; but if one does avoid them, then distress, vexation,

dejection, and sorrow will not arise. This is called abandoning taints through avoiding.

How are taints abandoned through using? A monk does not use his robes for the sake of gain, nor out of pride, nor for the sake of adornment, but for [protection against] mosquitoes, gadflies, wind, rain, cold, and heat, and out of shame [to conceal the private parts].

He does not use food and drink for the sake of gain, nor out of pride, nor for the pleasure of growing stout, but to maintain the body and remove distress, vexation, dejection, and sorrow; for the sake of living the holy life, out of a wish to overcome former discomfort and prevent the arising of new discomfort; for the sake of living peacefully and without disease.

He does not use abodes and dwelling places, beds and bedding, for the sake of gain, nor out of pride, nor for the sake of adornment, but to allay fatigue and be able to meditate.

432c He does not use decoctions and medicines for the sake of gain, nor out of pride, nor for the pleasure of growing stout, but to remove sickness and vexation, to preserve the life faculty and [remain] safe from disease.

If one does not use [these requisites properly], then distress, vexation, dejection, and sorrow will arise; but if one does use [them properly], then distress, vexation, dejection, and sorrow will not arise. This is called abandoning taints through using.

How are taints abandoned through enduring? To energetically abandon evil and unwholesome [states] and develop wholesome states, a monk continuously arouses the mind to wholehearted diligent effort, [thinking]: “Even if the body, skin, flesh, tendons, bones, blood, and marrow should all dry up, I will not stop striving. Not until the goal has been attained will I stop striving.”

A monk should also endure hunger and thirst; cold and heat; mosquitoes, gadflies, flies, fleas, and lice; being assailed by wind and sun; being verbally abused and being beaten with sticks—he is able to endure it [all]. [Even if] the body suffers disease causing such extreme pain that his life seems to come to an end—whatever is unpleasant, he is able to endure it all.

If one does not endure [such things], then distress, vexation, dejection, and sorrow will arise; but if one does endure them, then distress, vexation, dejection, and sorrow will not arise. This is called abandoning taints through enduring.

How are taints abandoned through removing? When thoughts of sensual desire arise, a monk removes, discards, abandons, and gets rid of them.<sup>69</sup> When thoughts of ill will or harming arise, he removes, discards, abandons, and gets rid of them. If one does not remove [such thoughts], then distress, vexation, dejection, and sorrow will arise; but if one does remove them, then distress, vexation, dejection, and sorrow will not arise. This is called abandoning taints through removing.

How are taints abandoned through attending? A monk attends to mindfulness, the first factor of awakening, based on seclusion, dispassion, and cessation, and leading to emancipation. [He attends to investigation of] phenomena . . . energy . . . joy . . . tranquility . . . concentration. . . ; he attends to equanimity, the seventh factor of awakening, based on seclusion, dispassion, and cessation, and leading to emancipation. If one does not attend to [the factors of awakening], then distress, vexation, dejection, and sorrow will arise; but if one does attend to them, then distress, vexation, dejection, and sorrow will not arise. This is called abandoning taints through attending.

If a monk, through seeing, abandons the taints that are to be abandoned through seeing; through guarding, abandons the taints that are to be abandoned through guarding; through avoiding, abandons the taints that are to be abandoned through avoiding; through using, abandons the taints that are to be abandoned through using; through enduring, abandons the taints that are to be abandoned through enduring; through removing, abandons the taints that are to be abandoned through removing; through attending, abandons the taints that are to be abandoned through attending—then he is called a monk who has abandoned all taints and has been liberated from all bondage, who has, through right knowledge, been able to make an end of suffering.

This is what the Buddha said. Having heard the Buddha's words, the monks were delighted and remembered them well.



## On Karma

### 11. The Discourse with the Parable [of the Ounce] of Salt<sup>70</sup>

Thus have I heard: At one time, the Buddha was staying at Sāvaththī, in Jeta's Grove, Anāthapiṇḍika's Park.

At that time the World-honored One said to the monks:

[If one were to say]: “According to the actions a person does, he will experience the [exactly corresponding] result of those actions,” then in that case there could be no practice of the holy life and no attainment of the end of suffering. If [however,] one says: “According to the actions a person does, he will experience the result of those actions,”<sup>71</sup> then in that case there can be the practice of the holy life and attainment of the end of suffering.

Why so? Consider the case of a person who has done an unwholesome action and must experience suffering as its fruit by [being reborn in] hell as a result. Why must a person who has done an unwholesome action experience suffering as its fruit by [being reborn in] hell as a result?

This is the case when a person has not cultivated the body, has not cultivated virtue, has not cultivated the mind, has not cultivated wisdom, and his life span is very short. This is the case of a person who, having done unwholesome actions, must experience suffering as their fruit by [being reborn in] hell as a result.

It is just as if a person were to drop an ounce of salt into a small amount of water, intending to make the water salty and undrinkable. What do you think? Could this ounce of salt make that small amount of water salty and undrinkable?”

[The monks] replied:

Yes indeed, World-honored One. And why so? Because there is much salt but little water, therefore the salt can make the water salty and undrinkable.

[The Buddha continued:]

It is the same with a person who has done an unwholesome action and must experience suffering as its fruit by [being reborn in] hell as a result. Why must a person who has done an unwholesome action experience suffering as its fruit by [being reborn in] hell as a result?

This is the case when a person has not cultivated the body, has not cultivated virtue, has not cultivated the mind, has not cultivated wisdom, and his life span is very short. This is the case of a person who, having done an unwholesome action, must experience suffering as its fruit by [being reborn in] hell as a result.

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Again, there is a person who has done an unwholesome action and must experience suffering as its fruit by [experiencing] the result in this life. Why must a person who has done an unwholesome action experience suffering as its fruit by [experiencing] the result in this life? This is the case when a person has cultivated the body, has cultivated virtue, has cultivated the mind, has cultivated wisdom, and his life span is very long. This is the case of a person who, having done an unwholesome action, must experience suffering as its fruit by [experiencing] the result in this life.

Suppose a person were to drop an ounce of salt into the waters of the Ganges, intending to make the water salty and undrinkable. What do you think? Could this ounce of salt cause the water of the Ganges to become salty and undrinkable?

[The monks] replied:

No, World-honored One. And why not? Because, the water of the Ganges is much while an ounce of salt is little, therefore the salt cannot make the water salty and undrinkable.

[The Buddha continued:]

It is the same with a person who has done an unwholesome action and



must experience suffering as its fruit by [experiencing] the result in this life. Why must a person who has done an unwholesome action experience suffering as its fruit by [experiencing] the result in this life? This is the case when a person has cultivated the body, has cultivated virtue, has cultivated the mind, has cultivated wisdom, and his life span is very long; this is the case of a person who, having done an unwholesome action, must experience suffering as its fruit by [experiencing] the result in this life.

Again, there is a person who has done an unwholesome action and must experience suffering as its fruit by [being reborn in] hell as a result. Why must a person who has done an unwholesome action experience suffering as its fruit by [being reborn in] hell as a result? This is the case when a person has not cultivated the body, has not cultivated virtue, has not cultivated the mind, has not cultivated wisdom, and his life span is very short. This is the case of a person who, having done an unwholesome action, must experience suffering as its fruit by [being reborn in] hell as a result.

It is just as when a person takes a goat belonging to another person. What is the case of a person who has taken away another person's goat? The one who took the goat is perhaps a king or a king's minister, someone possessing much power. The owner of the goat is poor and powerless. Because of his lack of power, he can only hope against hope and, with his palms placed together, implore the other: "Sire! Please return the goat to me, or give me the price of the goat!" This is the case of a person who takes away another person's goat.

In the same way, when a person has done an unwholesome action, he must experience suffering as its fruit by [being reborn in] hell as a result. Why is it that a person who has done an unwholesome action must experience suffering as its fruit by [being reborn in] hell as a result? This is the case when a person has not cultivated the body, has not cultivated virtue, has not cultivated the mind, has not cultivated wisdom, and his life span is very short. This is the case of a person who, having done an unwholesome action, must experience suffering as its fruit by [being reborn in] hell as a result.

Again, there is a person who has done an unwholesome action

and must experience suffering as its fruit by [experiencing] the result in this life. Why must a person who has done an unwholesome action experience suffering as its fruit by [experiencing] the result in this life? This is the case when a person has cultivated the body, has cultivated virtue, has cultivated the mind, has cultivated wisdom, and his life span is very long. This is the case of a person who, having done an unwholesome action, must experience suffering as its fruit by [experiencing] the result in this life.

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It is just as when a person steals another's goat and the owner of the goat takes it back by force. What is the case of a person who has stolen another's goat, and the owner of the goat takes it back by force? [Here] the person who steals the goat is poor and powerless, while the owner of the goat is perhaps a king or a king's minister, someone possessing much power. Because of their power they can detain and arrest the thief, and take the goat back by force. This is the case of a person who has stolen another's goat, and the owner of the goat takes it back by force.

It is the same with a person who has done an unwholesome action and must experience suffering as its fruit by [experiencing] the result in this life. Why is it that a person who has done an unwholesome action must experience suffering as its fruit by [experiencing] the result in this life? This is the case when a person has cultivated the body, has cultivated virtue, has cultivated the mind, has cultivated wisdom, and his life span is very long. This is the case of a person who, having done an unwholesome deed, must experience suffering as its fruit by [experiencing] the result in this life.

Again, there is a person who has done an unwholesome action and must experience suffering as its fruit by [being reborn in] hell as a result. Why must a person who has done an unwholesome action experience suffering as its fruit by [being reborn in] hell as a result? This is the case when a person has not cultivated the body, has not cultivated virtue, has not cultivated the mind, has not cultivated wisdom, and his life span is very short. This is the case of a person who, having done an unwholesome action, must experience suffering as its fruit by [being reborn in] hell as a result.

It is just as when a person owes another person five coins and is arrested by the creditor, or is arrested by him even for owing just one coin. Why would a person who owes another person five coins be arrested by the creditor, or even be arrested by him for owing just one coin? This is the case when the debtor is poor and powerless. Because he is poor and powerless, when he owes another person five coins, he will be arrested by the creditor, or will even be arrested by him for owing just one coin. This is the case of a person who owes another person five coins and is arrested by the creditor, or even is arrested by him for owing just one coin.

It is the same with a person who has done an unwholesome action and must experience suffering as its fruit by [being reborn in] hell as a result. Why must a person who has done an unwholesome action experience suffering as its fruit by [being reborn in] hell as a result? This is the case when a person has not cultivated the body, has not cultivated virtue, has not cultivated the mind, has not cultivated wisdom, and his life span is very short. This is the case of a person who, having done an unwholesome action, must experience suffering as its fruit by [being reborn in] hell as a result

Again, there is a person who has done an unwholesome action and must experience suffering as its fruit by [experiencing] the result in this life. Why must a person who has done an unwholesome action experience suffering as its fruit by [experiencing] the result in this life? This is the case when a person has cultivated the body, has cultivated virtue, has cultivated the mind, has cultivated wisdom, and his life span is very long. This is the case of a person who, having done an unwholesome action, must experience suffering as its fruit by [experiencing] the result in this life.

It is just as when a person owes another person a hundred coins, yet is not arrested by the creditor, and would not be arrested by him even for owing a thousand or ten thousand coins. Why is it that a person who owes another person a hundred coins is not arrested by the creditor, and would not be arrested by him even for owing a thousand or ten thousand coins? This is the case when the debtor has property beyond measure and is extremely powerful, and because of that, despite owing

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another person a hundred coins, is not arrested by the creditor, and would not be arrested by him even for owing a thousand or ten thousand coins. This is the case of a person who owes another person a hundred coins, yet is not arrested by the creditor, and would not be arrested by him even for owing a thousand or ten thousand coins.

It is the same with a person who has done an unwholesome action, he must experience suffering as its fruit by [experiencing] the result in this life. Why is it that a person who has done an unwholesome action must experience suffering as its fruit by [experiencing] the result in this life? This is the case when a person has cultivated the body, has cultivated virtue, has cultivated the mind, has cultivated wisdom, and his life span is very long. This is the case of a person who, having done an unwholesome action, must experience suffering as its fruit by [experiencing] the result in this life. He experiences the result for wholesome and unwholesome actions in this life, and only to a moderate degree.

This is what the Buddha said. Having heard the Buddha's words, the monks were delighted and remembered them well.

## **12. The Discourse to Vappa<sup>72</sup>**

Thus have I heard: At one time, the Buddha was staying among the Sakyans at Kapilavatthu, in the Nigrodha Park.

At that time, after the midday meal, Venerable Mahā Moggallāna was sitting in the assembly hall together with a company of monks for some purpose. Then a Sakyan by the name of Vappa, a disciple of the Nigaṇṭhas, wandering around after noon, approached Venerable Mahā Moggallāna and, after exchanging greetings, sat down to one side.

Then Venerable Mahā Moggallāna asked [the visitor] about this matter:

What do you think, Vappa? If a monk is restrained in body, speech, and mind,<sup>73</sup> do you see any possible cause owing to which unwholesome taints might arise, leading to future existence?

Vappa replied:

Mahā Moggallāna, if a monk is restrained in body, speech, and mind, I do see a possible cause owing to which unwholesome taints might

arise, leading to future existence. Mahā Moggallāna, if someone has done unwholesome actions in a previous existence, then owing to that, unwholesome taints will arise, leading to future existence.

[Soon] after this the World-honored One, who was meditating in a solitary place, heard with the purified divine ear, which surpasses that of [ordinary] human beings, the conversation between Venerable Mahā Moggallāna and Vappa the Sakyan, a disciple of the Nigaṇṭhas. Hearing it, the World-honored One rose from his afternoon meditation, went toward the assembly hall, and sat down on a prepared seat in front of the assembly of monks.

Having sat down, the World-honored One asked:

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Moggallāna, what matter were you discussing with Vappa the Sakyan, a disciple of the Nigaṇṭhas? For what matter were you sitting together in the assembly hall?

Venerable Mahā Moggallāna replied:

World-honored One, today after the midday meal I was sitting in the assembly hall together with a company of monks for some purpose. Then Vappa the Sakyan, a disciple of the Nigaṇṭhas, wandering around after noon, approached me and, after exchanging greetings, sat down to one side. I asked him this: “What do you think, Vappa? If a monk is restrained in body, speech, and mind, do you see a possible cause owing to which unwholesome taints might arise, leading to future existence?” Then Vappa the Sakyan, a disciple of the Nigaṇṭhas, replied: “If a monk is restrained in body, speech, and mind, I do see a possible cause owing to which unwholesome taints might arise, leading to future existence. Mahā Moggallāna, if someone has done unwholesome actions in a previous existence, then, owing to that, unwholesome taints will arise, leading to future existence.”

World-honored One, that was the discussion I was having with Vappa the Sakyan, a disciple of the Nigaṇṭhas. Because of this matter, we were sitting together in the assembly hall.

Then the World-honored One said to Vappa the Sakyan, a disciple of the Nigaṇṭhas:

If you agree with what I say, you should say “yes”; if you disagree, you should say “no”; and if you have any uncertainty, you should ask me further thus: “Renunciant Gotama, how is this? What is the meaning of this?” If you can accept what I have just proposed, I could discuss this matter with you.

Vappa replied:

Renunciant Gotama, if I agree with what you say, I will say “yes”; if I disagree, I will say “no”; and if I have any uncertainty, I will ask you further thus: “Renunciant Gotama, how is this? What is the meaning of this?” As the renunciant Gotama has just proposed, I accept it. May the renunciant Gotama discuss this matter with me!

The World-honored One asked:

What do you think, Vappa? Suppose that a monk has [in the past] given rise to unwholesome bodily activities, [resulting in the arising of] taints, vexation, and worry, [but] that at a later time he ceases unwholesome bodily activities. Creating no new karma, and having abandoned old karma, he, in this very life, attains the goal and, free from vexation, remains permanently and unchangingly [in this condition], which is spoken of as “something to be seen by noble wisdom and to be known by noble wisdom.”

[In the past] he gave rise to unwholesome verbal activities. . . , unwholesome mental activities. . . , unwholesome activities based on ignorance, [but] that at a later time he ceases unwholesome activities based on ignorance. Creating no new karma, and having abandoned old karma, he in this very life attains the goal and, free from vexation, remains permanently and unchangingly [in this condition], which is spoken of as “something to be seen by noble wisdom and to be known by noble wisdom.”

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What do you think, Vappa? For a monk who is restrained in body, speech, and mind in this way, do you see a possible cause owing to which unwholesome taints might arise, leading to future existence?

Vappa replied:

Gotama, if a monk is restrained in body, speech, and mind in this way, I see no possible cause owing to which unwholesome taints might arise, leading to future existence.

The World-honored One praised him, saying:

Very good, Vappa! Why is that, Vappa? If in a monk ignorance has been extinguished and knowledge has arisen, then with ignorance extinguished and knowledge arisen, when there arises the feeling of the body nearing its end, he knows that there has arisen the feeling of the body nearing its end. When there arises the feeling of life nearing its end, he knows that there has arisen the feeling of life nearing its end. And when the body breaks up and life ends, the life span having expired, then all that is felt in this life will be exhausted and come to an end. It should be understood that it will end and become cold.

Vappa, it is just like a shadow that exists in dependence on a tree. Suppose that someone comes with a sharp axe and chops down the tree at its root, cuts it into pieces; then breaks [each piece] into ten or a hundred fragments, burns them in a fire so that they become ash, which is then blown away by a strong wind, or carried away by water. What do you think, Vappa? That shadow existed in dependence on the tree, so once the cause of the shadow has been cut off, will the shadow disappear and not arise again?

Vappa replied: “Indeed, Gotama.”

[The Buddha continued:]

Vappa, it should be understood in the same way in the case of a monk in whom ignorance has been extinguished and knowledge has arisen. With ignorance extinguished and knowledge arisen, when there arises the feeling of the body nearing its end, he knows that there has arisen the feeling of the body nearing its end. When there arises the feeling of life nearing its end, he knows that there has arisen the feeling of life nearing its end. And when the body breaks up and life ends, the life span having expired, then all that is felt in this life will be exhausted and come to an end. It should be understood that it will end and become cold.

Vappa, a monk whose mind has been rightly liberated like this attains six wholesome abodes. What are the six?

Vappa, on seeing a form with the eye, [such] a monk is neither pleased nor displeased; he remains equanimous and unaffected, with right mindfulness and right attentiveness. Vappa, a monk whose mind has been rightly liberated like this attains the first wholesome abode.

Similarly, [on hearing a sound with] the ear . . . [on smelling an odor with] the nose . . . [on tasting a flavor with] the tongue . . . [on experiencing a touch with] the body . . . on cognizing a mental phenomenon with the mind, he is neither pleased nor displeased; he remains equanimous and unaffected, with right mindfulness and right attentiveness.

Vappa, a monk whose mind has been rightly liberated like this attains the sixth wholesome abode. Vappa, a monk whose mind has been rightly liberated like this attains these six wholesome abodes.

Vappa replied:

Indeed, Gotama. A learned noble disciple whose mind has been rightly liberated like this attains six wholesome abodes. What are the six?

Gotama, a learned noble disciple, on seeing a form with the eye, is neither pleased nor displeased; he remains equanimous and unaffected, with right mindfulness and right attentiveness.

Gotama, this is the first wholesome abode for a noble disciple who has learned much and whose mind has been rightly liberated.

Similarly, [on hearing a sound with] the ear . . . [on smelling an odor with] the nose . . . [on tasting a flavor with] the tongue . . . [on experiencing a touch with] the body . . . on cognizing a mental phenomenon with the mind, he is neither pleased nor displeased; he remains equanimous and unaffected, with right mindfulness and right attentiveness.

Indeed, Gotama, a learned noble disciple whose mind has been rightly liberated like this attains the sixth wholesome abode. Indeed, Gotama, a learned noble disciple whose mind has been rightly liberated like this attains these six wholesome abodes.

Thereupon, Vappa [continued and] said to the World-honored One:

Gotama, I have known it! Well-gone One, I have understood it! Gotama,

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it is just as when someone with clear vision uncovers what was covered, exposes what was covered, or shows the way to one who was lost, or offers a light in the darkness, so that those with eyes can see forms. In the same way, the renunciant Gotama has taught me the Dharma using countless skillful means to reveal its meaning in various ways.

World-honored One, I now go for refuge to the Buddha, the Dharma, and the community of monks (Sangha). May the World-honored One accept me as a lay follower! From this day forth until life ends I go [to him] for refuge.

World-honored One, just as a person who raises a bad horse, expecting to get benefit from it, only tires himself and gets no benefit—World-honored One, I was like this. Those foolish Nigaṇṭhas lack right knowledge; they are unable to understand and know. Not recognizing the fertile field [of the Buddha's teaching], and not examining for myself, [I] revered them for a long time, made offerings, and paid them homage, expecting to get benefit from it; but I only suffered in vain. World-honored One, for a second time I now go for refuge to the Buddha, the Dharma, and the community of monks. May the World-honored One accept me as a lay follower! From this day forth until life ends I go [to him] for refuge.

World-honored One, formerly I was ignorant. Whatever faith and respect I had for those foolish Nigaṇṭhas has today been cut off. Why? Because I was deceived. World-honored One, for a third time, I now go for refuge to the Buddha, the Dharma, and the community of monks. May the World-honored One accept me as a lay follower! From this day forth until life ends I go [to him] for refuge.

This is what the Buddha said. Having heard the Buddha's words, the Sakyan Vappa and the monks were delighted and remembered them well.

### **13. The Discourse on [Tenets to Be] Transcended<sup>74</sup>**

Thus have I heard: At one time, the Buddha was staying at Sāvattthī, in Jeta's Grove, Anāthapiṇḍika's Park.

At that time, the World-honored One said to the monks:

There are three tenets to be transcended, [tenets held by those] of different affiliation, different appellation, different school, and different doctrine that, despite being well accepted, firmly held, and declared to others by so-called wise men, are not beneficial. What are these three?

435b There are renunciants and brahmins who hold this view and declare: “All that a person does is caused by what was done in previous lives.” Again, there are renunciants and brahmins who hold this view and declare: “All that a person does is caused and created by a supreme divine being.” Again, there are renunciants and brahmins who hold this view and declare: “All that a person does is without any cause or condition.”

Herein, if there are renunciants and brahmins who hold this view and declare: “All that a person does is caused by what was done in previous lives,” then I approach them and, having approached them, I ask:

Venerable friends, is it true that you hold this view and declare: “All that a person does is caused by what was done in previous lives?”

They reply: “Yes.” Then I say to them:

If that is so, venerable friends, then you all endorse<sup>75</sup> killing living beings. Why is that? Because all is caused by what was done in previous lives[, therefore people cannot have moral responsibility for their actions]. In the same way, venerable friends, you endorse taking what is not given, sexual misconduct, false speech . . . (and so on up to) wrong views. Why is that? Because all of that is caused by what was done in previous lives. Venerable friends, if the view that all is caused by what was done in previous lives were true, then it would follow logically<sup>76</sup> that all that one does or does not, takes place without desire, without effort. Venerable friends, if in doing a deed or not doing it, a person lacks true understanding, then he has lost right mindfulness and lacks right attentiveness, and hence is unteachable.

If renunciants [and brahmins] proclaim such a teaching, then those renunciants and brahmins can be refuted by such reasoning.

Herein, if there are renunciants and brahmins who hold this view and declare: “All that a person does is caused and created by a supreme divine being,” then I approach them and, having approached, I ask:

Venerable friends, is it true that you hold this view and declare: “All that a person does is caused and created by a supreme divine being?”

They reply: “Yes.” Then I say to them:

If that is so, venerable friends, then you all endorse killing living beings. Why is that? Because all is caused and created by a supreme divine being. In the same way, venerable friends, you endorse taking what is not given, sexual misconduct, false speech . . . (and so on up to) wrong views. Why? Because all of that is caused and created by a supreme divine being. Venerable friends, if the view that all is caused and created by a supreme divine being were true, then it would follow logically that all that one does or does not, takes place without desire, without effort. Venerable friends, if in doing a deed or not doing it, a person lacks true understanding, then he has lost right mindfulness and lacks right attentiveness, and hence is unteachable.

If renunciants [and brahmins] proclaim this teaching, then those renunciants and brahmins can be refuted by such reasoning.

Herein, if there are renunciants and brahmins who hold this view and declare: “All that a person does is without any cause or condition,” then I approach them and, having approached, I ask:

Venerable friends, is it true that you hold this view and declare: “All that a person does is without any cause or condition?” 435c

They reply: “Yes.” Then I say to them:

If that is so, venerable friends, then you all endorse killing living beings. Why is that? Because all is without any cause or condition. In the same way, venerable friends, you endorse taking what is not given, sexual misconduct, false speech . . . (and so on up to) wrong views. Why? Because all of that is without any cause or

condition. Venerable friends, if the view that all is without any cause or condition were true, then it would follow logically that all that one does or does not, takes place without desire, without effort. Venerable friends, if in doing a deed or not doing it, a person lacks true understanding, then he has lost right mindfulness and lacks right attentiveness, and hence is unteachable.

If renunciants [and brahmins] proclaim such a teaching, then those renunciants and brahmins can be refuted by such reasoning.

The Dharma I teach to you, which I have known and realized by myself, cannot be refuted, cannot be defiled, and cannot be prevailed over by any renunciant, brahmin, gods, Māras, Brahmās, or anyone else in the world. Why can the Dharma I teach to you, which I have known and realized by myself, not be refuted, defiled, or prevailed over by any renunciant, brahmin, gods, Māras, Brahmās, or anyone else in the world?

There is the teaching on the six sense bases, which, having known and realized it by myself, I have taught to you; it cannot be refuted, cannot be defiled, and cannot be prevailed over by any renunciant, brahmin, gods, Māras, Brahmās, or anyone else in the world. Again, there is the teaching on the six elements, which, having known and realized it by myself, I have taught to you; it cannot be refuted, cannot be defiled, and cannot be prevailed over by any renunciant, brahmin, gods, Māras, Brahmās, or anyone else in the world.

What is the teaching on the six sense bases, which, having known and realized it by myself, I have taught to you? [The six] are the eye sense base, the ear . . . nose . . . tongue . . . body . . . [and] the mind sense base. This is the teaching on the six sense bases which, having known and realized it by myself, I have taught to you. What is the teaching on the six elements which, having known and realized it by myself, I have taught to you? [The six] are the elements of earth . . . water . . . fire . . . air . . . space . . . and the element of consciousness. This is the teaching on the six elements which, having known and realized it by myself, I have taught to you.

Because of the combination of the six elements, there is rebirth from a mother's womb; because of the six elements, there are the six sense bases; because of the six sense bases, there is contact; and because

of contact there is feeling. Monks, one who has feeling will [be able to] know suffering as it really is, know the arising of suffering, know the cessation of suffering, and know the path to the cessation of the suffering as it really is.

What is knowing suffering as it really is? It is this: birth is suffering, old age is suffering, disease is suffering, death is suffering, association with what is disliked is suffering, dissociation from what is liked is suffering, not getting what one wants is suffering; in brief, the five aggregates of clinging are suffering—this is called knowing suffering as it really is.

What is knowing the arising of suffering as it really is? It is craving for and clinging to future existence, with delight and desire, seeking after this and that [state of] existence—this is called knowing the arising of suffering as it really is.

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What is knowing the cessation of suffering as it really is? It is the cutting off without remainder, abandoning, disgorging, fading away, cessation, stopping, and disappearance of this craving for and clinging to future existence, with delight and desire, seeking after this and that [state of] existence—this is called knowing the cessation of suffering as it really is.

What is knowing the path to the cessation of suffering as it really is? It is the noble eightfold path: right view . . . (and so on up to) right concentration, these eight—this is called knowing the path to the cessation of suffering as it really is.

Monks, you should know suffering as it really is, you should cut off the arising of suffering, you should realize the cessation of suffering, and you should cultivate the path to the cessation of suffering. If a monk knows suffering as it really is, cuts off the arising of suffering, realizes the cessation of suffering, and cultivates the path to the cessation of suffering, then that monk, having abandoning all taints, having loosened all fetters, is able through right attentiveness to attain the end of suffering.

This is what the Buddha said. Having heard the Buddha's words, the monks were delighted and remembered them well.

## 14. The Discourse to Rāhula<sup>77</sup>

Thus have I heard: At one time, the Buddha was staying at Rājagaha, in the Bamboo Grove, the Squirrels' Sanctuary.

At that time, Venerable Rāhula was also staying at Rājagaha, in the Hot Spring Grove. Then the World-honored One, when the night was over, at dawn, having put on his robes and taken his almsbowl, went into Rājagaha to beg for food. Having finished begging for food, he went to the Hot Spring Grove, the place where the venerable Rāhula was staying. When Venerable Rāhula saw the Buddha coming in the distance, he forthwith went to greet him, took the Buddha's [outer] robe and bowl, made a seat ready, and set out water for washing feet. The Buddha, having washed his feet, sat down on the seat prepared by Rāhula.

Then the World-honored One took the water vessel and, having poured out the water until only a little was left, asked: "Rāhula, did you see me taking this water vessel and pouring out the water until only a little was left?"

Rāhula replied: "Yes, I saw it, World-honored One."

The Buddha told Rāhula:

In the same way, the practice of those who knowingly speak falsehood without embarrassment or regret, without shame or scruple, is of little [worth], I say. Rāhula, there is no evil they would not do. Therefore, Rāhula, you should train yourself like this: "Even in jest I shall not speak falsehood."

The World-honored One again took the water vessel containing a little water and, having completely discarded the water, asked: "Rāhula, now again, did you see me take this water vessel containing a little water, and completely discard the water?"

Rāhula replied: "Yes, I saw it, World-honored One."

The Buddha told Rāhula:

In the same way, the practice of those who knowingly speak falsehood without embarrassment or regret, without shame or scruple, is completely discarded, I say. Rāhula, there is no evil they would not do. Therefore, Rāhula, you should train yourself like this: "Even in jest I shall not speak falsehood."

The World-honored One again took the empty water vessel, tipped it over on the ground, and asked: “Rāhula, now again, did you see me take the empty water vessel, and tip it over on the ground?”

Rāhula replied: “Yes, I saw it, World-honored One.”

The Buddha told Rāhula:

In the same way, the practice of those who knowingly speak falsehood without embarrassment or regret, without shame or scruple, is tipped over, I say. Rāhula, there is no evil they would not do. Therefore, Rāhula, you should train yourself like this: “Even in jest I shall not speak falsehood.”

The World-honored One again took the tipped water vessel and, having turned it bottom up, asked: “Rāhula, did you see me again take the toppled water vessel and turn it bottom up?”

Rāhula replied: “Yes, I saw it, World-honored One.”

The Buddha told Rāhula:

In the same way, the practice of those who knowingly speak falsehood without embarrassment or regret, without shame or scruple, is turned bottom up, I say. Rāhula, there is no evil they would not do. Therefore, Rāhula, you should train yourself like this: “Even in jest I shall not speak falsehood.”

Rāhula, it is just as if a king had a great elephant who, when going into battle, uses his forefeet, his hindfeet, his tail, shoulders, back, flanks, neck, head, ears, and tusks—everything except his trunk, which he keeps protected. Seeing this, the elephant trainer would think in this way:

The king’s great elephant still cherishes his life. Why so? Because when going into battle, the king’s great elephant uses his forefeet, his hindfeet, his tail, shoulders, back, flanks, neck, head, ears, and tusks—everything except his trunk, which he keeps protected.

Rāhula, if when going into battle, the king’s great elephant uses his forefeet, his hindfeet, his tail, shoulders, back, flanks, neck, head, ears, tusks, and also his trunk—if he uses everything—then on seeing this the elephant trainer would think in this way:

The king's elephant no longer cherishes his life. Why so? Because when going into battle, the king's great elephant uses his forefeet, his hindfeet, his tail, shoulders, back, flanks, neck, head, ears, tusks, and also his trunk; he uses everything.

Rāhula, if the king's great elephant, when going into battle, uses his forefeet, his hindfeet, his tail, shoulders, back, flanks, neck, head, ears, tusks, and also his trunk—if he uses everything—then Rāhula, I say that when going into battle, there is no evil that the king's great elephant would not do. So too, Rāhula, those who knowingly speak falsehood without embarrassment or regret, without shame or scruple, Rāhula, I say that there is no evil they would not do. Therefore, Rāhula, you should train yourself like this: “Even in jest I shall not speak falsehood.”

Then, the World-honored One uttered the following verses:

He who transgresses this one law  
Against speaking falsehood:  
Not fearing the next world,  
There is no evil he would not do.

436c Better to swallow an iron ball,  
Burning hot like fire,  
Than to transgress the precepts  
While accepting the offerings of the faithful.

If you fear suffering,  
Not even wishing to think of it,  
Whether secretly or openly,  
Perform no evil deed.

An unwholesome deed,  
Already done or being done,  
Can never be escaped;  
One cannot hide from [its result].

Having uttered these verses, the Buddha asked Rāhula further: “What do you think, Rāhula? For what purpose do people use a mirror?”



Venerable Rāhula replied: “World-honored One, they wish to examine their face, to see if it is clean or not.”

[The Buddha continued:]

Similarly, Rāhula, if you are about to perform a bodily action, then examine that bodily action: “I am about to perform a bodily action. Is this bodily action pure or impure? Am I doing it for myself or for another?”

Rāhula, if on examining it you know: “I am about to perform a bodily action, and that bodily action is impure, either for myself or for another;<sup>78</sup> it is unwholesome, has suffering as its fruit, and will result in the experience of suffering”—then, Rāhula, you should abandon that bodily action that you are about to perform. [But,] Rāhula, if on examining it you know: “I am about to perform a bodily action, and that bodily action is pure, either for myself or for another;<sup>79</sup> it is wholesome, has happiness as its fruit, and will result in the experience of happiness”—then, Rāhula, you should approve of that bodily action that you are about to perform.

Rāhula, if you are performing a bodily action, then examine that bodily action: “I am performing a bodily action. Is this bodily action pure or impure? Am I doing it for myself or for another?”

Rāhula, if on examining it you know: “I am performing a bodily action, and this bodily action is impure, either for myself or for another; it is unwholesome, has suffering as its fruit, and will result in the experience of suffering”—then, Rāhula, you should abandon that bodily action that you are performing. [But,] Rāhula, if on examining it you know: “I am performing a bodily action, and this bodily action is pure, either for myself or for another; it is wholesome, has happiness as its fruit, and will result in the experience of happiness”—then, Rāhula, you should approve of [and remember] that bodily action that you are performing.

Rāhula, if you have performed a bodily action, then examine that bodily action: “I have performed a bodily action. That bodily action, which is already past, having ceased completely or changed, was it pure or impure? Did I do it for myself or for another?”

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Rāhula, if on examining it you know: “I have performed a bodily action, which is already past, having ceased completely or changed. That bodily action was impure, either for myself or for another; it was unwholesome, has suffering as its fruit, and will result in the experience of suffering”—then, Rāhula, you should approach a good friend, a companion in the holy life, and wholeheartedly reveal that bodily action that you have done. You should confess and declare it, being careful not to hide it, and you should exercise greater restraint [in the future]. [But,] Rāhula, if on examining it you know: “I have performed a bodily action, which is already past, having ceased completely or changed. That bodily action was pure, either for myself or for another; it was wholesome, has happiness as its fruit, and will result in the experience of happiness”—then, Rāhula, you should dwell happily day and night, with right mindfulness and right attentiveness.

(It is the same for verbal actions.)

Rāhula, if with a past deed as its condition a mental action arises, then examine that mental action: “With a past deed as its condition, a mental action arose. Was that mental action pure or impure? Did I do it for myself or for another?”

Rāhula, if on examining it you know: “With a past deed as its condition, a mental action arose. That mental action, which is already past, having ceased completely or changed, was impure, either for myself or for another; it was unwholesome, has suffering as its fruit, and will result in the experience of suffering”—then, Rāhula, you should abandon that past mental action. [But,] Rāhula, if on examining it you know: “With a past deed as its condition, a mental action arose. That mental action, which is already past, having ceased completely or changed, was pure, either for myself or for another; it was wholesome, has happiness as its fruit, and will result in the experience of happiness”—then, Rāhula, you should approve of that past mental action.

Rāhula, if with a future deed as its condition a mental action will arise, then examine that mental action: “With a future deed as its condition, a mental action will arise. Will that mental action be pure or impure? Will I do it for myself or for another?” Rāhula, if on examining it you know: “With a future deed as its condition, a mental action will

arise. That mental action will be impure, either for myself or for another; it will be unwholesome, will have suffering as its fruit, and will result in the experience of suffering”—then, Rāhula, you should abandon that future mental action. [But,] Rāhula, if on examining it you know: “With a future deed as its condition a mental action will arise. That mental action will be pure, either for myself or for another; it will be wholesome, will have happiness as its fruit, and will result in the experience of happiness”—then, Rāhula, you should approve of that future mental action.

Rāhula, if with a present deed as its condition a mental action arises, then examine that mental action: “With a present deed as its condition, a mental action is arising. Is this mental action pure or impure? Am I doing it for myself or for another?”

Rāhula, if on examining it you know: “With a present deed as its condition, a mental action is arising. This mental action is impure, either for myself or for another; it is unwholesome, has suffering as its fruit, and will result in the experience of suffering”—then, Rāhula, you should abandon that present mental action. [But,] Rāhula, if on examining it you know: “With a present deed as its condition a mental action is arising. This mental action is pure, either for myself or for another; it is wholesome, has happiness as its fruit, and will result in the experience of happiness”—then, Rāhula, you should approve that present mental action.

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Rāhula, whatever renunciants and brahmins in the past have repeatedly examined and repeatedly purified their bodily, verbal, and mental actions, all of them have repeatedly examined and repeatedly purified their bodily, verbal, and mental actions in this very way.

Rāhula, whatever renunciants and brahmins in the future will repeatedly examine and repeatedly purify their bodily, verbal, and mental actions, all of them will repeatedly examine and repeatedly purify their bodily, verbal, and mental actions in this very way.

Whatever renunciants and brahmins in the present repeatedly examine and repeatedly purify their bodily, verbal, and mental actions, all of them repeatedly examine and repeatedly purify their bodily, verbal, and mental actions in this very way. Rāhula, you should train yourself

like this: “I too repeatedly examine and repeatedly purify my bodily, verbal, and mental actions in this very way.”

Then the World-honored One uttered further verses, saying:

Bodily action, verbal action,  
And mental action, Rāhula,  
Whether wholesome or unwholesome by nature,  
You should constantly examine them.

Knowingly to speak falsehood,  
Do not do it, Rāhula.  
Shaven-headed, you live off others,

How could you speak falsehood?  
Overturning the law of renunciants,  
Empty, without truthfulness,  
Such is speaking falsehood,  
With an unrestrained mouth.

Therefore, not to speak falsehood,  
O son of the rightly Awakened One,  
This is the law of renunciants,  
[Thus] you should train, O Rāhula.

Prosperity and happiness all around,  
Safety and fearlessness,  
Rāhula, to attain that,  
Do not harm others.

This is what the Buddha said. Having heard the Buddha’s words, Venerable Rāhula and the [other] monks were delighted and remembered them well.

## **15. The Discourse on Intention<sup>80</sup>**

Thus have I heard: At one time, the Buddha was staying at Sāvattthī, in Jeta’s Grove, Anāthapiṇḍika’s Park.

At that time, the World-honored One told the monks:

If a person does an action intentionally, then he will have to experience its result, either in this life or in the next life, I say. If a person does an action unintentionally, then he will not have to experience the result, I say. In this connection, there are three intentionally done bodily actions that are unwholesome, have suffering as their fruit, and result in the experience of suffering. There are four [intentionally done] verbal actions and three [intentionally done] mental actions that are unwholesome, have suffering as their fruit, and result in the experience of suffering. 437c

What are the three intentionally done bodily actions that are unwholesome, have suffering as their fruit, and result in the experience of suffering? The first is killing living beings: someone is extremely evil and bloodthirsty, has the desire to harm, and has no compassion toward [any kind of] living being, including insects.

The second is taking what is not given: someone has attachment to another's property and, with thieving intent, takes it.

The third is sexual misconduct: someone has sexual relations with a woman who is under the protection of her father, or under the protection of her mother, or under the protection of both father and mother, or under the protection of her sisters, or under the protection of her brothers, or under the protection of her parents-in-law, or under the protection of her relatives, or under the protection of her clan; or with a woman who is married to another man, [in spite of] the fear of being punished, or with [a woman] who has been garlanded as a sign of betrothal.

These are the three intentionally done bodily actions that are unwholesome, have suffering as their fruit, and result in the experience of suffering. What are the four intentionally done verbal actions that are unwholesome, have suffering as their fruit, and result in the experience of suffering?

The first is false speech: someone, perhaps in an assembly, or among one's retainers, or in the king's palace, on being told "Say what you know!", claims to know what he does not know, or claims not to know what he does know; claims to have seen what he has not seen,

or claims not to have seen what he did see; be it for his own sake, or for the sake of others, or for the sake of profit, he knowingly speaks falsehood.

The second is divisive speech: someone wishes to divide others; hearing something from this person he tells it to that person, in order to harm this person; hearing something from that person he tells it to this person, in order to harm that person. He desires to divide those who are united, and to further split those who are already divided; he creates factions, delights in factions, and praises factions.

The third is harsh speech: someone utters speech that is rough and rude in tone, offensive words that grate on the ear, that people neither enjoy nor desire; he utters such speech as causes others suffering and vexation, that is not conducive to concentration.

The fourth is frivolous speech: someone makes talk that is untimely, untrue talk, meaningless talk, talk that is contrary to the Dharma, that is not calming; furthermore he praises what is not conducive to calming, and teaches and admonishes others in an untimely and unwholesome way.

These are the four intentionally done verbal actions that are unwholesome, have suffering as their fruit, and result in the experience of suffering.

What are the three intentionally done mental actions that are unwholesome, have suffering as their fruit, and result in the experience of suffering?

The first is covetousness: someone views another's wealth and lifestyle, constantly longing for them and wishing: "If only I could get that!"

The second is ill will: someone's mind is filled with ill will and he thinks: "Those beings should be killed, bound, arrested, removed, or banished." His wish is for them to experience immeasurable suffering.

The third is wrong view: someone holds distorted views. Views such as these, tenets such as these:

There is no offering, no sacrifice, there are no incantations; no wholesome or unwholesome actions, no results of wholesome or unwholesome actions; there is neither this world nor another world,

there are no father and mother; there are no True Persons in the world who are headed for a supreme attainment, who are well gone and well directed, who have known and realized for themselves this world and the other world, and who dwell having personally realized. 438a

These are the three intentionally done mental actions that are unwholesome, have suffering as their fruit, and result in the experience of suffering.

A learned noble disciple abandons unwholesome bodily actions and practices wholesome bodily actions; he abandons unwholesome verbal and mental actions and practices wholesome verbal and mental actions. That learned noble disciple, endowed with diligence and virtue in this way, achieves pure bodily actions, pure verbal actions, and pure mental actions. He abandons ill will and quarrel, discards sloth and torpor, is without restlessness and conceit, he cuts off doubt; he transcends arrogance, has right mindfulness and right attentiveness, and is without confusion.

With a mind imbued with loving-kindness, he dwells pervading one direction, likewise the second, the third, and the fourth direction, and also the four intermediate directions, above, and below, all around, everywhere. With a mind imbued with loving-kindness, free from fetters or resentment, without ill will or quarrel, he dwells pervading the entire world [with a mind] that is boundless, exalted, immeasurable and well cultivated. He thinks: “Formerly my mind was narrow and not well cultivated; now my mind is immeasurable and well cultivated.”

If the learned noble disciple, whose mind is [now] thus immeasurable and well cultivated, had earlier neglected his practice because of bad friends and done unwholesome actions, then he will no longer be led along by them. They cannot corrupt him and will not accompany him further.

Suppose there were a young boy or a young girl who, since birth, had been able to practice liberation of the mind through loving-kindness. Would he or she later perform unwholesome bodily, verbal, or mental actions?

The monks replied: “No, World-honored One. And why not? Since he or she has never done an evil deed, how could evil deeds arise?”

[The Buddha continued:]

Therefore, a man or woman, whether layperson or renunciant, should always diligently practice liberation of the mind through loving-kindness. If that man or woman, whether layperson or renunciant, practices liberation of the mind through loving-kindness, [since] when going toward the other world [he or she] will not take this body along, [he or she] will proceed [just] in accordance with [the developed quality of his or her] mind.

Monks, you should think like this: “Formerly, I was negligent, and did unwholesome deeds. Let all their results be experienced now, not in the next life!”

One who practices liberation of the mind through loving-kindness in this way, immeasurable and well cultivated, will definitely attain the fruit of non-returning, or else attain that which is still higher.

[It is the same] with compassion, with empathic joy, and with equanimity. Free from fetters or resentment, without ill will or quarrel, he dwells pervading the entire world [with a mind] boundless, exalted, immeasurable and well cultivated.

He thinks: “Formerly, my mind was narrow and not well cultivated; now my mind is immeasurable and well cultivated.”

438b If the learned noble disciple, whose mind is [now] thus immeasurable and well cultivated, had earlier neglected his practice because of bad friends and done unwholesome actions, then he will no longer be led along by them. They cannot corrupt him and will not accompany him further.

Suppose there were a young boy or a young girl who, since birth, had been able to practice liberation of the mind through equanimity. Would he or she later perform unwholesome bodily, verbal, or mental actions?

The monks replied: “No, World-honored One. And why not? Since he or she has never done an evil deed, how could evil deeds arise?”

[The Buddha continued:]

Therefore, a man or woman, whether layperson or renunciant, should always diligently practice liberation of the mind through equanimity.



If that man or woman, whether layperson or renunciant, practices liberation of the mind through equanimity, [since] when going toward the other world [he or she] will not take this body along, [he or she] will proceed [just] in accordance with [the developed quality of their] mind. Monks, you should think like this: “Formerly, I was negligent and did unwholesome deeds. Let all their results be experienced now, not in the next life!” One who practices liberation of the mind through equanimity in this way, immeasurable and well cultivated, will definitely attain the fruit of non-returning, or else attain that which is still higher.

This is what the Buddha said. Having heard the Buddha’s words, the monks were delighted and remembered them well.

## **16. The Discourse to the Kālāmas<sup>81</sup>**

Thus have I heard: At one time the Buddha, who was wandering in the territory of the Kālāmas together with a great company of monks, having arrived at Kesaputta, was staying in a rosewood grove north of Kesaputta.

At that time, the Kālāmas of Kesaputta heard that the renunciant Gotama, a son of the Sakyans, who had gone forth from the Sakya clan to train in the path, was wandering in the territory of the Kālāmas together with a great company of monks and, having arrived at Kesaputta, was staying in a rosewood grove north of Kesaputta.

[They also heard that] the renunciant Gotama had a great reputation, which had spread in all the ten directions:

The renunciant Gotama is a Tathāgata, free from attachment, fully awakened, accomplished in knowledge and conduct, a Well-gone One, a knower of the world, an unsurpassed one, a trainer of those to be tamed, a teacher of gods and human beings, and known as the Buddha, the Fortunate One.

In this world, with its gods, Māras, Brahmās, renunciants, and brahmins, from human beings to gods, he has [attained] understanding and awakening by himself, and dwells having personally realized it. The Dharma he teaches is good in the beginning, good in the middle, and

good in the end, with the right meaning and phrasing, revealing a holy life endowed with purity.

If one visits such a Tathāgata, who is free from attachment and fully awakened, [if one] pays homage to him respectfully and serves him, then one will quickly get good rewards.

[They thought:] “We should go together to see the renunciant Gotama and pay homage to him.”

438c Having learned [of the Buddha], the Kālāmas of Kesaputta left Kesaputta, relatives walking in groups together. They went north toward the rosewood grove to visit the World-honored One and pay homage to him. Having approached the Buddha, some of the Kālāmas paid respect with their heads at the Buddha’s feet and sat to one side; some exchanged courteous greetings with the Buddha and sat to one side; some saluted the Buddha with their palms placed together and sat to one side; and some, having seen the Buddha from a distance, sat down silently.

When each of the Kālāmas was seated and settled, the Buddha taught them Dharma, exhorting, encouraging, and delighting them. Having, by countless skillful means, taught them Dharma, having exhorted, encouraged, and delighted them, he remained silent.

Then the Kālāmas, having been taught Dharma by the Buddha, having been exhorted, encouraged and delighted, rose from their seats, arranged their clothes so as to bare one shoulder, saluted the Buddha by placing their palms together, and said to the World-honored One:

Gotama, some renunciant or brahmin approaches [us] Kālāmas and just praises what he himself has come to know and see, while denouncing and disparaging what others have come to know and see. And then, Gotama, another renunciant or brahmin approaches [us] Kālāmas and also praises what he himself has come to know and see, while denouncing and disparaging what others have come to know and see. Gotama, having heard these, we have come to doubt: Which of these renunciants or brahmins is right, and which is wrong?

The World-honored One told them:

Kālāmas, do not doubt! Why? When there is doubt, hesitation arises. Kālāmas, you yourselves do not have clear knowledge about whether there is a next life or whether there is no next life. Kālāmas, you yourselves also do not have clear knowledge about what action is an offense and what action is not an offense. Kālāmas, you should know that all actions have three causes, sources, roots, causal conditions. What are the three?

Kālāmas, desire is a cause, a source, a root, a causal condition of actions. Kālāmas, hatred and ignorance are causes, sources, roots, causal conditions of actions.

Kālāmas, someone who has desire becomes overwhelmed by desire; their mind is never satisfied. Such a one may kill living beings, or take what is not given, or engage in sexual misconduct, or knowingly speak falsehood, or drink intoxicating liquor.

Kālāmas, someone who has hatred becomes overwhelmed by hatred; their mind is never satisfied. Such a one may kill living beings, or take what is not given, or engage in sexual misconduct, or knowingly speak falsehood, or drink intoxicating liquor.

Kālāmas, someone who is ignorant becomes overwhelmed by ignorance; their mind is never satisfied. Such a one may kill living beings, or take what is not given, or engage in sexual misconduct, or knowingly speak falsehood, or drink intoxicating liquor.

Kālāmas, a learned noble disciple abstains from killing, gives up killing, discards blade and cudgel. He has shame and scruple, and a mind [full of] loving-kindness and compassion, [wishing to] benefit all [beings], including insects. He purifies his mind with regard to killing living beings.

Kālāmas, a learned noble disciple abstains from taking what is not given, gives up taking what is not given. He takes [only] what was given and delights in taking [only] what was given. He is always fond of generosity, rejoicing in it, without stinginess, and not expecting a reward. He purifies his mind with regard to taking what is not given.

Kālāmas, a learned noble disciple abstains from sexual activity, has given up sexual activity. He diligently practices celibacy, is energetic in

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this good conduct, pure, without blemish, having abandoned sensual desires, having given up sexual desires. He purifies his mind of sexual activity.

Kālāmas, a learned noble disciple abstains from false speech, has given up false speech. He speaks the truth, delights in the truth, is unshakably established in the truth, is completely trustworthy, and would not deceive [anyone in] the world. He purifies his mind with regard to false speech.

Kālāmas, a learned noble disciple abstains from divisive speech and abandons divisive speech. He does not engage in divisive speech and does not harm [the relationships of] others. Hearing something from this person he does not tell it to that person, in order to harm this person; hearing something from that person he does not tell it to this person, in order to harm that person. He has the wish to unite those that are divided, delighting in unity. He does not belong to any faction and does not delight in or praise factions. He has purified his mind with regard to divisive speech.

Kālāmas, a learned noble disciple abstains from harsh speech, has given up harsh speech. He has given up the type of speech that consists of words that are rough and rude in tone, offensive words that grate on the ear, that people neither enjoy nor desire, that cause others suffering and vexation, and that are not conducive to concentration. He speaks the type of speech that consists of words that are pure, peaceful, gentle, and beneficial, that are pleasant to the ear and enter the mind, that are enjoyable and desirable, that give others happiness, words endowed with meaning, that do not make others afraid and that help others to attain concentration. He purifies his mind with regard to harsh speech.

Kālāmas, a learned noble disciple abstains from frivolous speech and abandons frivolous speech. He speaks at the [proper] time, speaking what is true, what is Dharma, what is meaningful, what is calming, delighting in speaking what is calming. [In regard to any] matter he teaches well and admonishes well, in accordance with the [proper] time and in a proper way. He purifies his mind with regard to frivolous speech.

Kālāmas, a learned noble disciple abstains from covetousness and abandons covetousness; his mind is not full of envy on seeing another's wealth and lifestyle, he does not long for them, wishing: "If only I could get that!" He purifies his mind with regard to covetousness.

Kālāmas, a learned noble disciple abstains from hatred and abandons hatred; he has shame and scruple; his mind is full of loving-kindness and compassion for the welfare of all beings, including insects. He purifies his mind with regard to hatred.

Kālāmas, a learned noble disciple abstains from wrong view and abandons wrong view. He holds right view, view that is not distorted. He has these views and makes these declarations:

There is offering, there is sacrifice, there are incantations; there are wholesome and unwholesome deeds, there are results of wholesome or unwholesome deeds; there is this world and the other world, there are father and mother; there are True Persons in the world who are headed for a supreme attainment, who are well gone and well directed, who in this world and another world have [attained] understanding and awakening by themselves, and dwell having personally realized it.

He purifies his mind with regard to wrong view.

In this manner, Kālāmas, a learned noble disciple achieves purity of bodily actions, achieves purity of verbal and mental actions. He abandons ill will and quarrel, discards sloth and torpor, is without restlessness or conceit, and cuts off doubt; he transcends arrogance, has right mindfulness and right attentiveness, and is without confusion.

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With a mind imbued with loving-kindness, he dwells pervading one direction, likewise the second, the third, and the fourth direction, and also the four intermediate directions, above, and below, all around, everywhere. With a mind imbued with loving-kindness, free from fetters and resentment, without ill will or quarrel, he dwells pervading the entire world [with a mind] boundless, exalted, immeasurable and well cultivated.

It is the same with compassion, empathic joy, and equanimity; free from fetters and resentment, without ill will or quarrel, he dwells

pervading the entire world [with a mind] boundless, exalted, immeasurable and well cultivated.

In this way, Kālāmas, the mind of a learned noble disciple is free from fetters and resentment, without ill will or quarrel, and he obtains four assurances. What are the four?

[He thinks:]

[If] there is this world and another world, [if] there are results of wholesome and unwholesome actions, then upholding and being endowed with this right view and action in conformity with it, at the breaking up of the body, after my death, I will certainly go to a good realm of existence, be reborn in a heavenly realm.

Thus, Kālāmas, this is the first assurance obtained by a learned noble disciple whose mind is free from fetters and resentment, without ill will or quarrel. Again, Kālāmas, [he thinks:]

[If] there is neither this world nor another world, [if] there are no results of wholesome and unwholesome actions, then in this case, in this lifetime I am not censured by others for this belief, but am praised for having right attentiveness, as one who is diligent and one who is said to have right view.

Thus, Kālāmas, this is the second assurance obtained by a learned noble disciple whose mind is free from fetters and resentment, without ill will or quarrel. Again, Kālāmas, [he thinks:]

Whatever I have done, I have certainly done no evil, and I recollect no evil. Why? Since I have done no evil, whence could suffering arise?

Thus, Kālāmas, this is the third assurance obtained by a learned noble disciple whose mind is free from fetters and resentment, without ill will or quarrel. Again, Kālāmas, [he thinks:]

Whatever I may have done, I have certainly done no evil, and I have not violated the [customs of the] world, either out of fear or without fear; I have always had compassion and empathy for the

entire world. My mind has been free of contention with beings, untainted, and delighted.

Thus, Kālāmas, this is the fourth assurance obtained by a learned noble disciple whose mind is free from fetters and resentment, without ill will or quarrel. These, Kālāmas, are the four assurances obtained by a learned noble disciple whose mind is free from fetters and resentment, without ill will or quarrel.

The Kālāmas[, repeating the teaching,] said to the World-honored One:

Indeed, Gotama, the mind of a learned noble disciple whose mind is free from fetters and resentment, without ill will or quarrel obtains four assurances. What are the four?

[If] there is this world and another world, [if] there are results of wholesome and unwholesome actions, then upholding and being endowed with this right view and with action in conformity with it, at the breaking up of the body, after my death, I will certainly go to a good realm of existence, and be reborn in a heavenly realm. 439c

Thus, Gotama, this is the first assurance obtained by a learned noble disciple whose mind is free from fetters and resentment, without ill will or quarrel. Again, Gotama,

[If] there is neither this world nor another world, [if] there are no results of wholesome and unwholesome actions, then in this case, in this lifetime, I am not censured by others for this belief, but am praised for having right attentiveness, as one who is diligent and is said to have right view.

Thus, Gotama, this is the second assurance obtained by a learned noble disciple whose mind is free from fetters and resentment, without ill will or quarrel. Again, Gotama,

Whatever I may have done, I have certainly done no evil, and I recollect no evil. Why? Since I have done no evil, whence could suffering arise?

Thus, Gotama, this is the third assurance obtained by a learned noble disciple whose mind is free from fetters and resentment, without ill will or quarrel. Again, Gotama,

Whatever I may have done, I have certainly done no evil, and I have not violated the [customs of the] world, either out of fear or without fear. I have always had compassion and empathy for the entire world. My mind has been free of contention with beings, untainted, and delighted.

Thus, Gotama, this is the fourth assurance obtained by a learned noble disciple whose mind is free from fetters and resentment, without ill will or quarrel. These, Gotama, are the four assurances obtained by a learned noble disciple whose mind is free from fetters and resentment, without ill will or quarrel.

Gotama, we have come to know it! Well-gone One, we have understood it! World-honored One, we go for lifelong refuge to the Buddha, the Dharma, and the community of monks. May the World-honored One accept us as lay followers! From this day forth until life ends we go [to him] for refuge.

This is what the Buddha said. Having heard the Buddha's words, all the people of Kālāma and the monks were delighted and remembered them well.

## 17. The Discourse to Gāmaṇi<sup>82</sup>

Thus have I heard: At one time, the Buddha was staying at Nālandā, in Pāvārika's mango grove.

At that time, [the seer] Asita Devala had a son named Gāmaṇi, who was of majestic complexion and build, radiant and bright. Just before dawn [Gāmaṇi] approached the place where the Buddha was, paid homage at the Buddha's feet, and stood to one side.

Gāmaṇi, the son of Asita Devala, said:

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World-honored One, brahmins arrogantly claim that they serve various gods, and that they can, at will, cause beings to reach a good realm of existence after death, to be reborn in a heavenly realm. The World-honored



One is the King of Dharma. May the World-honored One cause people to reach a good realm of existence after death, to be reborn in a heavenly realm!

The World-honored One said:

Now, Gāmaṇi, I shall ask you something. Answer according to your understanding. What do you think, Gāmaṇi? If in a village there are men and women who are lazy and indolent and who behave in evil ways, undertaking the ten unwholesome courses of action—killing living beings, taking what is not given, sexual misconduct, false speech, . . . (and so on up to) wrong view—and at the time of their death crowds of people come, placing their palms together, praising and imploring, saying:

You men and women, who have been lazy and indolent and have behaved in evil ways, undertaking the ten unwholesome courses of action—killing living beings, taking what is not given, sexual misconduct, false speech . . . (and so on up to) wrong view—because of this, conditioned by this, after the breaking up of the body, at death, you shall<sup>83</sup> reach a good realm of existence, and be reborn in a heavenly realm.

Gāmaṇi, those men and women, who have been lazy and indolent and have behaved in evil ways, undertaking the ten unwholesome courses of action—killing living beings, taking what is not given, sexual misconduct, false speech . . . (and so on up to) wrong view—on being urged [when near death] by those crowds of people who come, placing their palms together, praising and imploring them, will they because of this, conditioned by this, after the breaking up of the body, at death, reach a good realm of existence, and be reborn in a heavenly realm?

Gāmaṇi replied: “No, World-honored One.”

The World-honored One praised him saying:

Very good, Gāmaṇi! Why so? That those men and women who have been lazy and indolent and who behaved in evil ways, undertaking the ten unwholesome courses of action—killing living beings, taking what

is not given, sexual misconduct, false speech, . . . (and so on up to) wrong view—on being approached [when near death] by crowds of people, placing their palms together, praising and imploring them; that because of this, conditioned by this, after the breaking up of the body, at death, they should reach a good realm of existence, and be reborn in a heavenly realm, this is not possible.

Suppose, Gāmaṇi, there was a deep lake full of water located not far from a village, and a man was to throw a large heavy rock into it. If a crowd of people came along and, placing their palms together, praising and imploring, said: “Rock! May you float up and come out!”—what do you think, Gāmaṇi? On being urged by that crowd of people who have come, placing their palms together, praising and imploring, because of this, conditioned by this, would that large heavy rock come out?

Gāmaṇi replied: “No, World-honored One.”

[The Buddha continued:]

So it is, Gāmaṇi. Those men and women who have been lazy and indolent and have behaved in evil ways, having undertaken the ten unwholesome courses of action—killing living beings, taking what is not given, sexual misconduct, false speech, . . . (and so on up to) wrong view—on being approached [when near death] by crowds of people, placing their palms together, praising and imploring them; that because of this, conditioned by this, after the breaking up of the body, at death, they should reach a good realm of existence, and be reborn in a heavenly realm, this is not possible.

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And why not? These ten unwholesome courses of action are black and have black results; by nature they incline downward, certainly leading to a bad realm of existence.

What do you think, Gāmaṇi? If in a village there are men and women who are diligent and energetic and practice the sublime Dharma, undertaking the ten wholesome courses of action—they refrain from killing and have abandoned killing, . . . taking what is not given, . . . sexual misconduct, . . . false speech, . . . (and so on up to) they abstain from wrong view and have abandoned wrong view, they have acquired

right view—and at the time of their death crowds of people come, placing their palms together, praising and imploring them, saying:

You men and women have been diligent and energetic and have practiced the sublime Dharma, undertaking the ten wholesome courses of action—you refrained from killing and had abandoned killing, . . . taking what is not given, . . . sexual misconduct, . . . false speech, . . . (and so on up to) you abstained from wrong view and had abandoned wrong view, had acquired right view—and because of this, conditioned by this, after the breaking up of the body, at death, you shall reach a bad realm of existence, be reborn in hell.

What do you think, Gāmaṇi? Those men and women who have been diligent and energetic and have practiced the sublime Dharma, undertaking the ten wholesome courses of action—[who] refrained from killing and had abandoned killing, . . . taking what is not given, . . . sexual misconduct, . . . false speech, . . . (and so on up to) [who] abstained from wrong view and had abandoned wrong view, had acquired right view—on being urged by the crowds of people who come, placing their palms together, praising and imploring, will they because of this, conditioned by this, after the breaking up of the body, at death, reach a bad realm of existence, and be reborn in hell?

Gāmaṇi replied: “No, World-honored One.”

The World-honored One praised him saying:

Very good, Gāmaṇi. Why? Gāmaṇi, those men and women who have been diligent and energetic and practiced the sublime Dharma, undertaking the ten wholesome courses of action—they refrained from killing and had abandoned killing, . . . taking what is not given, . . . sexual misconduct, . . . false speech, . . . (and so on up to) they abstained from wrong view and abandoned wrong view, had acquired right view—on being urged by crowds of people, placing their palms together, praising and imploring; that because of this, conditioned by this, after the breaking up of the body, at death, they should reach a bad realm of existence, and be reborn in hell; this is not possible.

Why so? Gāmaṇi, these ten wholesome courses of action are white and have white results, by nature they ascend, certainly reaching a good realm of existence.

Gāmaṇi, suppose there were a deep lake full of water located not far from a village, and a man were to throw into the water a jar full of ghee and oil and then break it, so that fragments of the jar sank downward, while the ghee and oil floated upward.

Gāmaṇi, it is the same with those men and women who have been diligent and energetic and have practiced the sublime Dharma, undertaking the ten wholesome courses of action— they refrained from killing and had abandoned killing, . . . taking what is not given, . . . sexual misconduct, . . . false speech, . . . (and so on up to) they abstained from wrong view and abandoned wrong view, had acquired right view—

440c At the time of their death, the body, which is gross matter, composed of the four elements, was born of father and mother, nourished and raised in dependence on food, and [in old age] endured being sat down or laid down to be massaged and bathed, is of a nature to break up, of a nature to cease, of a nature to be dispersed. After death, it will be pecked at by ravens, or eaten by tigers and wolves, or burned, or buried, and finally become ashes and dust. [However,] their mind, their mental faculty, their consciousness, having been constantly pervaded by faith, diligence, much learning, generosity, and wisdom, because of this, conditioned by this, by nature they will ascend, to be reborn in a good realm of existence.

Gāmaṇi, those who kill living beings, if they refrain from killing and abandon killing, then they are on the path of uplift, the path of ascent and progress, the path to a good realm of existence. Gāmaṇi, those who take what is not given . . . [who engage in] sexual misconduct . . . false speech . . . (and so on up to) those who have wrong view, if they abstain from wrong view and acquire right view, then they are on the path of uplift, the path of ascent and progress, the path to a good realm of existence.

Moreover, Gāmaṇi, there is another path of uplift, [another] path of ascent and progress, [another] path to a good realm of existence. What, Gāmaṇi, is this other path of uplift, the path of ascent and

progress, the path to a good realm of existence? It is the eightfold noble path: right view . . . (and so on up to) right concentration—these eight. Gāmaṇi, this too is a path of uplift, a path of ascent and progress, a path to a good realm of existence.

This is what the Buddha said. Having heard the Buddha's words, Gāmaṇi and the monks were delighted and remembered them well.

### 18. The Discourse to Sīha<sup>84</sup>

Thus have I heard: At one time, the Buddha was staying at Vesālī, in the Gabled Hall near the Monkey Lake.

At that time, many Licchavis from Vesālī had come together in the assembly hall, frequently speaking in praise of the Buddha, the Dharma, and the community of monks. At that time, Senior Minister Sīha, a disciple of the Nigaṇṭhas, was also in the assembly.

Then Senior Minister Sīha had the wish to visit the Buddha and pay homage to him. Senior Minister Sīha went first to the place of the Nigaṇṭhas, and told the Nigaṇṭhas: “Venerable sirs, I wish to go and visit the renunciant Gotama.”

Then, the Nigaṇṭhas reprimanded Sīha, saying:

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You should not wish to visit the renunciant Gotama! Why? The renunciant Gotama's doctrine is based on inaction, and he proclaims to people a teaching of inaction. Sīha, to visit [someone who asserts] a doctrine of inaction is inauspicious, and it is also inauspicious to pay homage [to him].

Those many Licchavis from Vesālī came together again in the assembly hall a second and a third time, frequently speaking in praise of the Buddha, the Dharma, and the community of monks; and a second and a third time Senior Minister Sīha, a disciple of the Nigaṇṭhas, was in the assembly. Then, a second and a third time, Senior Minister Sīha had the wish to visit the Buddha and pay homage to him.

[On the third occasion] Senior Minister Sīha, without asking leave of the Nigaṇṭhas, approached the Buddha. Having exchanged greetings, he sat down to one side and said:

I have heard thus: “The renunciant Gotama’s doctrine is based on inaction, and he proclaims to people a teaching of inaction.” Gotama, if someone speaks thus: “The renunciant Gotama’s doctrine is based on inaction, and he proclaims to people a teaching of inaction,” is that person not misrepresenting the renunciant Gotama? Does he speak what is true? Does he speak what is Dharma? Does he speak the Dharma according to the Dharma? Does he not fall into error and incur censure according to the Dharma?

The World-honored One replied:

Sīha, if someone speaks thus: “The renunciant Gotama’s doctrine is based on inaction, and he proclaims to people a teaching of inaction,” he does not misrepresent the renunciant Gotama, he speaks what is true, he speaks what is Dharma, he speaks the Dharma according to the Dharma, and he does not fall into error or incur censure according to the Dharma.

Why is that? Sīha, there is a way in which, according to the true Dharma, one would not misrepresent [me in saying]: “The renunciant Gotama’s doctrine is based on inaction, and he proclaims to people a teaching of inaction.”

Again, Sīha, there is another way in which, according to the true Dharma, one would not misrepresent [me in saying]: “The renunciant Gotama’s doctrine is based on action, and he proclaims to people a doctrine of action.”

Again, Sīha, there is another way in which, according to the true Dharma, one would not misrepresent [me in saying]: “The renunciant Gotama’s doctrine is based on annihilation, and he proclaims to people a teaching of annihilation.”

Again, Sīha, there is another way in which, according to the true Dharma, one would not misrepresent [me in saying]: “The renunciant Gotama’s doctrine is based on abhorrence, and he proclaims to people a teaching of abhorrence.”

Again, Sīha, there is another way in which, according to the true Dharma, one would not misrepresent [me in saying]: “The renunciant Gotama’s doctrine is based on Dharma and Vinaya, and he proclaims to people a teaching of Dharma and Vinaya.”

Again, Sīha, there is another way in which, according to the true Dharma, one would not misrepresent [me in saying] “The renunciant Gotama’s doctrine is based on asceticism, and he proclaims to people a teaching of asceticism.” 441b

Again, Sīha, there is another way in which, according to the true Dharma, one would not misrepresent [me in saying] “The renunciant Gotama’s doctrine is based on not entering a womb [to be reborn], and he proclaims to people a teaching of not entering a womb.”

Again, Sīha, there is another way in which, according to the true Dharma, one would not misrepresent [me in saying]: “The renunciant Gotama’s doctrine is based on attaining peace, and he proclaims to people a teaching of attaining peace.”

Sīha, what is the way in which, according to the true Dharma, one would not misrepresent [me in saying]: “The renunciant Gotama’s doctrine is based on inaction, and he proclaims to people a teaching of inaction”? Sīha, I proclaim that evil bodily actions are not to be done, that evil verbal and mental actions are not to be done.

Sīha, the countless unwholesome and defiled states of this kind, which are the basis of future existence, which result in suffering and vexation and are the cause of birth, old age, sickness, and death—I proclaim that all of these are not to be done. This, Sīha, is the way in which, according to the true Dharma, one would not misrepresent [me in saying]: “The renunciant Gotama’s doctrine is based on inaction, and he proclaims to people a teaching of inaction.”

Sīha, what is the way in which, according to the true Dharma, one would not misrepresent [me in saying]: “The renunciant Gotama’s doctrine is based on action, and he proclaims to people a teaching of action”? Sīha, I proclaim that good bodily actions are to be done, that good verbal and mental actions are to be done. Sīha, the countless wholesome states of this kind, whose results are experienced as happiness, as rebirth in a good realm of existence, endowed with a long life span—I proclaim that all of these are to be done. This, Sīha, is the way in which, according to the true Dharma, one would not misrepresent [me in saying]: “The renunciant Gotama’s doctrine is based on action, and he proclaims to people a teaching of action.”

Sīha, what is the way in which, according to the true Dharma, one would not misrepresent [me in saying]: “The renunciant Gotama’s doctrine is based on annihilation, and he proclaims to people a teaching of annihilation”? Sīha, I proclaim that evil bodily actions are to be annihilated, that evil verbal and mental actions are to be annihilated. Sīha, the countless unwholesome and defiled states of this kind, which are the basis of future existence, which result in suffering and vexation and are the cause of birth, old age, sickness, and death—I proclaim that all of these are to be annihilated. This, Sīha, is the way in which, according to the true Dharma, one would not misrepresent [me in saying] “The renunciant Gotama’s doctrine is based on annihilation, and he proclaims to people a teaching of annihilation.”

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Sīha, what is the way in which, according to the true Dharma, one would not misrepresent [me in saying]: “The renunciant Gotama’s doctrine is based on abhorrence, and he proclaims to people a teaching of abhorrence”? Sīha, I proclaim that evil bodily actions are to be loathed and abhorred, that evil verbal and mental actions are to be loathed and abhorred. Sīha, the countless unwholesome and defiled states of this kind, which are the basis of future existence, which result in suffering and vexation and are the cause of birth, old age, sickness, and death—I proclaim that all of these are to be loathed and abhorred. This, Sīha, is the way in which, according to the true Dharma, one would not misrepresent [me in saying]: “The renunciant Gotama’s doctrine is based on abhorrence, and he proclaims to people a teaching of abhorrence.”

Sīha, what is the way in which, according to the true Dharma, one would not misrepresent [me in saying]: “The renunciant Gotama’s doctrine is based on Dharma and Vinaya, and he proclaims to people a teaching of Dharma and Vinaya”? Sīha, I teach the Dharma and Vinaya for the sake of abandoning sensual desire, I declare the Dharma and Vinaya for the sake of abandoning hatred and ignorance. Sīha, the countless unwholesome and defiled states of this kind, which are the basis of future existence, which result in suffering and vexation and are the cause of birth, old age, sickness, and death—I teach the Dharma and Vinaya for the sake of abandoning these. This, Sīha, is the way in



which, according to the true Dharma, one would not misrepresent [me in saying]: “The renunciant Gotama’s doctrine is based on Dharma and Vinaya, and he proclaims to people a teaching of Dharma and Vinaya.”

Sīha, what is the way in which, according to the true Dharma, one would not misrepresent [me in saying]: “The renunciant Gotama’s doctrine is based on asceticism, and he proclaims to people a teaching of asceticism”?

Sīha, there are renunciants and brahmins, who go naked and unclothed, who use their hands as clothes [to cover their private parts], or use leaves as clothes, or use beads as clothes; who will not use a pot to get water, or will not use a ladle to get water; who will not eat food [obtained by others] by robbery with blade and cudgel; who will not eat food obtained by deception, or by personally approaching [a donor], or by sending a faithful follower [to get it], or [when called thus:] “Come, venerable sir!”, or “Very well, venerable sir!”, or “Stay, venerable sir!”

Or [there are those] who, when two are eating together, will not eat with them; or who will not eat food from a house where there is a pregnant woman, or from a house where there is a pet dog; or who will not take food from a house where flies are buzzing around excrement; or who do not eat fish, do not eat meat, do not drink alcohol, do not drink water [considered as] evil, or do not drink at all but train in the practice of not drinking; or who eat one mouthful and are content with one mouthful, or eat two mouthfuls, or three, four . . . or at most seven mouthfuls and are content with seven mouthfuls.

Or [there are those] who eat [only the alms] they obtain at a single [house] and are content with what they obtain at a single [house], or at two [houses], or three, four . . . or at most seven [houses] and are content with what they obtain at seven [houses]; or who have one meal a day and are content with one meal, or one meal in two days, or in three, four, five, six, or in seven days, or in a fortnight, or who have one meal in a month and are content with one meal [in a month].

Or [there are those] who eat edible roots, or wild rice, or millet, or rice bran, or rice scum, or coarse food; who go to secluded places

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and live off [what they find] in seclusion, or eat roots or eat fruits, or eat fallen fruits.

Or [there are those] who clothe themselves in patchwork robes, or in robes made of hair, or in robes made of coarse fabric, or in robes made of hair and coarse fabric; or who wear complete hides, or wear pierced hides, or wear complete pierced hides; who keep their hair disheveled, or keep their hair in braids, or keep their hair disheveled and in braids, or shave their hair, or shave their beard, or shave their hair and beard, or tear out their hair, or tear out their beard, or tear out their hair and beard.

Or [there are those] who stand continuously, abstaining from sitting; or move about in a squatting position; or lie down on thorns, using a bed of thorns; or lie down on fruits, using a bed of fruits; or who worship water day and night, pouring it out with their hands; or who worship fire, keeping it burning continuously.

Or [there are those] who worship the sun and moon, revering them as spirits of great might, and saluting them with palms together. In these ways they experience untold suffering in the practice of self-mortification. Sīha, there is such asceticism; I do not deny it.

But, Sīha, such asceticism is lowly action, leading to suffering, leading to distress, a practice of worldlings; it is not the noble path. [On the other hand,] Sīha, if there are renunciants and brahmins whose method of “asceticism” consists in knowing [defilements], abandoning them, [causing them] to cease completely, rooting them out and cutting them off, so that they will never arise again, then I proclaim this “asceticism.”

Sīha, for the Tathāgata, free from attachment and fully awakened, the method of “asceticism” consisted in knowing [defilements], abandoning them, [causing them] to cease completely, rooting them out and cutting them off, so that they would never arise again. For this reason I practiced “asceticism.” Sīha, this is the way in which, according to the true Dharma, one would not misrepresent [me in saying]: “The renunciant Gotama’s doctrine is based on asceticism, and he proclaims to people a teaching of asceticism.”

Again, Sīha, what is the way in which, according to the true Dharma, one would not misrepresent [me in saying]: “The renunciant

Gotama's doctrine is based on not entering a womb [to be reborn], and he proclaims to people a teaching of not entering a womb"?

Sīha, if there are renunciants and brahmins who [through] higher knowledge abandon future rebirth in a womb, [causing future rebirth] to cease completely, rooting it out and cutting it off, so that it will not arise again, I proclaim that they will [indeed] not enter a womb.

Sīha, the Tathāgata, free from attachment and fully awakened, [through] higher knowledge abandoned future rebirth in a womb, [caused future rebirth] to cease completely, rooted it out, and cut it off, so that it will not arise again. For this reason, I will not again enter a womb.

Sīha, this is a way in which, according to the true Dharma, one would not misrepresent [me in saying]: "The renunciant Gotama's doctrine is based on not entering a womb [to be reborn], and he proclaims to people a teaching of not entering a womb."

Again, Sīha, what is the way in which, according to the true Dharma, one would not misrepresent [me in saying]: "The renunciant Gotama's doctrine is based on attaining peace, and he proclaims to people a teaching of attaining peace"?

Sīha, [I] attained fully the summit of the holy life, for the sake of which a clansman<sup>85</sup> shaves off hair and beard, dons the yellow robe, leaves home out of faith, and goes forth to practice the path. 442b

In this very life I have personally attained understanding and awakening, and I dwell having personally realized. I know as it really is: "Birth is ended, the holy life has been established, what was to be done has been done. There will not be another existence."

Having attained peace myself, I bring peace to other monks, nuns, laymen, and laywomen. Having brought peace to them, I bring liberation from birth to other living beings who are subject to birth, . . . subject to old age . . . subject to disease . . . subject to death . . . I bring liberation from sorrow, sadness, and defilements to other beings who are subject to sorrow, sadness, and defilements.

Sīha, this is the way in which, according to the True Dharma, one would not misrepresent [me in saying]: "The renunciant Gotama's doctrine is based on attaining peace, and he proclaims to people a teaching of peace."

Senior Minister Sīha said to the World-honored One:

Gotama, I have known it! Well-gone One, I have understood it! Gotama, it is as when someone with clear vision uncovers what was covered, exposes what was covered, or shows the way to one who was lost, or offers a light in the darkness, so that those with eyes can see forms. In the same way, the renunciant Gotama has taught me the Dharma using countless skillful means to reveal its meaning in various ways.

World-honored One, I now go for refuge to the Buddha, the Dharma, and the community of monks. May the World-honored One accept me as a lay follower! From this day forth until life ends I go [to him] for refuge.

World-honored One, just as a person who raises a bad horse, expecting to get benefit from it, only tires himself and gets no benefit—World-honored One, I was like this. Those foolish Nigaṇṭhas lack right knowledge; they do not know for themselves. Not recognizing the fertile field [of the Buddha's teaching], and not examining for myself, [I] long revered them, made offerings, and paid them homage, expecting to get benefit from it; but I only suffered in vain.

World-honored One, for a second time I now go for refuge to the Buddha, the Dharma, and the community of monks. May the World-honored One accept me as a lay follower! From this day forth until life ends I go [to him] for refuge.

World-honored One, I was formerly ignorant. Whatever faith and respect I had for those foolish Nigaṇṭhas has today been cut off. Why? Because I was deceived. World-honored One, for a third time, I now go for refuge to the Buddha, the Dharma, and the community of monks. May the World-honored One accept me as a lay follower! From this day forth until life ends I go [to him] for refuge.

This is what the Buddha said. Having heard the Buddha's words, Senior Minister Sīha and the monks were delighted and remembered them well.

## 19. The Discourse to the Nigaṇṭhas<sup>86</sup>

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Thus have I heard: At one time, the Buddha was staying among the Sakyans, in Devadaha.

There the World-honored One told the monks:

The Nigaṇṭhas hold this view and declare:

Whatever one experiences is caused by what was done in the past. If past karma is eradicated through asceticism, and no new [karma] is created, then all karma comes to cease; all karma having ceased, the cessation of suffering is attained; the cessation of suffering being attained, the end of suffering is attained.

I therefore approached them, and on arriving, I asked:

Nigaṇṭhas, do you hold this view and declare: “Whatever one experiences is caused by what was done in the past. If past karma is eradicated through asceticism, and no new [karma] is created, then all karma comes to cease; all karma having ceased, the cessation of suffering is attained; the cessation of suffering being attained, the end of suffering is attained”?

They replied: “That is so, Gotama.” I also asked those Nigaṇṭhas:

Do you personally have clear knowledge that “I existed in the past,” or “I did not exist in the past”; “I did evil in the past,” or “I did not do evil in the past”; “This much of the suffering that I created has already been exhausted,” or “This much of the suffering that I created has not yet been exhausted,” or “When this has been exhausted, when its exhaustion is attained, then, by practicing, I will realize in this lifetime the eradication of all unwholesome states and the attainment of manifold wholesome states”?

They replied: “No, Gotama.” I also said to those Nigaṇṭhas:

[You have affirmed that] you do not personally have clear knowledge that “I existed in the past,” or “I did not exist in the past”; “I did evil in the past,” or “I did not do evil in the past”; “This much of the suffering that I created has already been exhausted,” or “This much of the suffering that I created has not been exhausted,” or “When this has been exhausted, when its exhaustion is attained, then, by practicing, I will realize in this lifetime the eradication

of all unwholesome states and the attainment of manifold wholesome states.” How, then, can you claim: “Whatever one experiences is caused by what was done in the past. If past karma is eradicated through asceticism, and no new [karma] is created, then all karma comes to cease; all karma having ceased, the cessation of suffering is attained; the cessation of suffering being attained, the end of suffering is attained”?

Nigaṇṭhas, if you personally had clear knowledge that: “I existed in the past,” or “I did not exist in the past”; “I did evil in the past,” or “I did not do evil in the past”; “This much of the suffering that I created has already been exhausted,” or “This much of the suffering that I created has not been exhausted”; or “When this has been exhausted, when its exhaustion is attained, then, by practicing, I will realize in this lifetime the eradication of all unwholesome states and the attainment of manifold wholesome states,” then, Nigaṇṭhas, you could claim: “Whatever one experiences is caused by what was done in the past. If past karma is eradicated through asceticism, and no new [karma] is created, all karma comes to cease; all karma having ceased, the cessation of suffering is attained; the cessation of suffering being attained, the end of suffering is attained.”

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Nigaṇṭhas, suppose that a man’s body has been wounded by a poisoned arrow and, because of being wounded by this poisoned arrow, extreme pain arises. Then, out of sympathy and concern about the wound, his kinsmen and relatives call a surgeon to pull out the arrow, for his benefit and well-being. The surgeon comes, and with a sharp knife cuts the wound open; and while the wound is being cut open, extreme pain arises again. Having cut the wound open, the surgeon probes for the metal arrowhead; and while he is probing for the arrowhead, extreme pain arises again. Having probed and found the arrowhead, he pulls it out; and while he is pulling it out, extreme pain arises again. Having pulled out the arrowhead, he dresses and bandages the wound; and while he is bandaging it, extreme pain arises again. After the arrowhead has been pulled out,

that man regains his vigor and feels well. Without any damage to his faculties, he recovers and is just as he was before.

Nigaṇṭhas, that man, personally having clear knowledge, thinks: “Formerly I was wounded by a poisoned arrow, and because of that extreme pain arose. Then, out of sympathy and concern about the wound, my kinsmen and relatives called a surgeon to pull out the arrow, for the sake of my benefit and well-being. The surgeon came, and with a sharp knife cut the wound open; and while the wound was being cut open, extreme pain arose again. Having cut the wound open, the surgeon probed for the metal arrowhead; and while he was probing for the arrowhead, extreme pain arose again. Having probed and found the arrowhead, he pulled it out; and while he was pulling it out, extreme pain arose again. Having pulled out the arrowhead, he dressed and bandaged the wound; and while he was bandaging it, extreme pain arose again. After the arrowhead had been pulled out, I regained my vigor and felt well. Without any damage to my faculties, I recovered and was just as I had been before.”

In the same way, Nigaṇṭhas, if you personally had clear knowledge that “I existed in the past,” or “I did not exist in the past”; “I did evil in the past,” or “I did not do evil in the past”; “This much of the suffering that I created has already been exhausted,” or “This much of the suffering that I created has not been exhausted”; or “When this has been exhausted, when its exhaustion is attained, then, by practicing, I will realize in this lifetime the eradication of all unwholesome states and the attainment of manifold wholesome states,” then, Nigaṇṭhas, you could claim: “Whatever one experiences is caused by what was done in the past. If past karma is eradicated through asceticism, and no new [karma] is created, all karma comes to cease; all karma having ceased, the cessation of suffering is attained; the cessation of suffering being attained, the end of suffering is attained.” I asked them in this way, but I did not see any of the Nigaṇṭhas able to answer me, saying: “Gotama, it is so,” or “It is not so.”

Again, I asked the Nigaṇṭhas: “If the Nigaṇṭhas [engage in] strong striving and strong asceticism, will at that time strong pain arise in the Nigaṇṭhas?”

They replied: “Yes, Gotama.”

[The Buddha said:] “If the Nigaṇṭhas [engage in] middling striving and middling asceticism, will at that time middling pain arise in the Nigaṇṭhas?”

They replied: “Yes, Gotama.”

[The Buddha said:] “If the Nigaṇṭhas [engage in] weak striving and weak asceticism, will at that time weak pain arise in the Nigaṇṭhas?”

They replied: “Yes, Gotama.”

[The Buddha said:]

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That is to say, [when] the Nigaṇṭhas [engage in] strong striving and strong asceticism, at that time strong pain arises in the Nigaṇṭhas; [when] they [engage in] middling striving and middling asceticism, at that time middling pain arises in the Nigaṇṭhas; [when] they [engage in] weak striving and weak asceticism, at that time weak pain arises in the Nigaṇṭhas.

When the Nigaṇṭhas [engage in] strong striving and strong asceticism, at that time strong pain is calmed by the Nigaṇṭhas; [when] they [engage in] middling striving and middling asceticism, at that time middling pain is calmed by the Nigaṇṭhas; [when] they [engage in] weak striving and weak asceticism, at that time weak pain is calmed by the Nigaṇṭhas.

Whether they act like this or do not act like this to calm that extreme pain, that great and heavy pain, it should be known that the Nigaṇṭhas are [simply] producing [their own] pain in the present life.

But the Nigaṇṭhas are enveloped by ignorance, possessed by ignorance, saying: “Whatever one experiences is caused by what was done in the past. If past karma is eradicated through asceticism, and no new [karma] is created, all karma comes to cease; all karma having ceased, the cessation of suffering is attained; the cessation of suffering being attained, the end of suffering is attained.”



I asked them in this way, but I did not find any Nigaṇṭha able to answer me, saying: “Gotama, it is so,” or “It is not so.”

I also asked the Nigaṇṭhas: “Nigaṇṭhas, if there is an action whose result is to be experienced as happiness, can that action, through striving and through asceticism, be turned into having suffering as its result?”

They replied: “No, Gotama.”

[I asked them further] “Nigaṇṭhas, if there is an action whose result is to be experienced as suffering, can that action, through striving and through asceticism, be turned into having happiness as its result?”

They replied: “No, Gotama.”

“Nigaṇṭhas, if there is an action whose result is to be experienced in this lifetime, can that action, through striving and through asceticism, be turned into having its result in a later life?”

They replied: “No, Gotama.”

“Nigaṇṭhas, if there is an action whose result is to be experienced in a later life, can that action, through striving and through asceticism, be turned into having its result in this lifetime?”

They replied: “No, Gotama.”

“Nigaṇṭhas, if there is an action whose result has not yet matured, can that action, through striving and through asceticism, be turned into having its result matured?”

They replied: “No, Gotama.”

“Nigaṇṭhas, if there is an action whose result has matured, can that action, through striving and through asceticism, be made otherwise?”

They replied: “No, Gotama.”

[The Buddha said:]

That is to say, Nigaṇṭhas, an action whose result is to be experienced as happiness, that action cannot, through striving and through asceticism, be turned into having suffering as its result.

Nigaṇṭhas, an action whose result is to be experienced as suffering, that action cannot, through striving and through asceticism, be turned into having happiness as its result.

Nigaṇṭhas, an action whose result is to be experienced in this lifetime, that action cannot, through striving and through asceticism, be turned into having its result in a later life.

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Nigaṇṭhas, an action whose result is to be experienced in a later life, that action cannot, through striving and through asceticism, be turned into having its result in this lifetime.

Nigaṇṭhas, an action whose result has not yet matured, that action cannot, through striving and through asceticism, be turned into having its result matured.

Nigaṇṭhas, an action whose result has matured, that action cannot, through striving and through asceticism, be made otherwise.

Therefore, Nigaṇṭhas, your effort is in vain, your striving is empty and futile.

Then those Nigaṇṭhas told me: “Gotama, we have a venerable teacher, named Nigaṇṭha Nātaputta, who proclaims thus:”

Nigaṇṭhas, if you created evil karma in the past, then that karma can be completely extinguished by means of this asceticism. [And] if you now restrain your body, speech, and mind, then through this [restraint] you will not create any further evil karma.

Again, I asked those Nigaṇṭhas: “Do you believe in [your] venerable teacher, the Nigaṇṭha Nātaputta, without having any doubts?”

They replied: “Gotama, we believe in [our] venerable teacher, the Nigaṇṭha Nātaputta, without having any doubts.”

Again, I said to those Nigaṇṭhas:

There are five things, which may have a twofold result in the present life. They are: belief, liking, oral tradition, memory, and well-considered view. Nigaṇṭhas, a person who himself says what is untrue, could [he regard that untrue statement] as believable, as likable, as traditional, as memorable, as a well-considered view?

They replied: “Yes, Gotama.”

Then I said further to those Nigaṇṭhas:

[But given that] it is an untrue statement, how could it be believable, how could it be likable, how could it be traditional, how could it be memorable, how could it be well contemplated? [Yet] the person who himself says what is untrue has belief [in it], has liking [for

it], has heard [it as tradition], has memory [of it], has considered [it] well.

[Monks,] if the Nigaṇṭhas speak thus, then they incur a fivefold censure according to the Dharma and can be reproached.<sup>87</sup> What are the five?

If all the pleasure and pain that these beings now experience is caused by actions done [in the past, then the Nigaṇṭhas [must] have done evil in the past. Why? Because that would be the reason why the Nigaṇṭhas now experience extreme pain. This is the first [ground] on which the Nigaṇṭhas can be reproached.

Again, if all the pleasure and pain that beings experience is caused by the company they kept, then the Nigaṇṭhas [must] have kept evil company in the past. Why? Because that would be why the Nigaṇṭhas now experience extreme pain. This is the second [ground] on which the Nigaṇṭhas can be reproached.

Again, if all the pleasure and pain that beings experience is caused by destiny, then the Nigaṇṭhas [must] have had an evil destiny in the past. Why? Because that would be why the Nigaṇṭhas now experience extreme pain. This is the third [ground] on which the Nigaṇṭhas can be reproached.

Again, if all the pleasure and pain that beings experience is caused by views, then the Nigaṇṭhas [must] have held evil views in the past. Why? Because that would be why the Nigaṇṭhas now experience extreme pain. This is the fourth [ground] on which the Nigaṇṭhas can be reproached.

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Again, if all the pleasure and pain that beings experience is caused and created by a supreme god, then in the past the Nigaṇṭhas [must] have been created by an evil supreme god. Why? Because that would be why the Nigaṇṭhas now experience extreme pain. This is the fifth [ground] on which the Nigaṇṭhas can be reproached.

If in the past the Nigaṇṭhas did evil, . . . kept evil company, . . . had an evil destiny, . . . held evil views, [if there was] an evil supreme god and they were created by this evil supreme god; and if because of this the Nigaṇṭhas now experience extreme pain—then for these reasons, on these grounds, the Nigaṇṭhas can be reproached.

The Dharma, which I came to know by myself and realized by myself, and which I have proclaimed to you, cannot be refuted, cannot be defiled, cannot be prevailed over by any renunciant, brahmin, god, Māra, Brahmā or anyone else in the world. Why is it that the Dharma, which I came to know by myself and realized by myself, and which I have proclaimed to you, cannot be refuted, cannot be defiled, cannot be prevailed over by any renunciant, brahmin, god, Māra, Brahmā or anyone else in the world?

If a monk abandons unwholesome bodily actions and practices wholesome bodily actions, [if he] abandons unwholesome verbal and mental actions and practices wholesome verbal and mental actions, then in regard to future suffering [due to present unwholesome actions] he personally knows: “there will be no [such] future suffering for me.” In accordance with the Dharma he attains happiness and will not discard it.

Aspiring to eliminate a [particular] cause of suffering, he may practice with [that] aspiration; or, aspiring to eliminate a [particular] cause of suffering, he may practice equanimity [in regard to that] aspiration.

If, aspiring to eliminate a [particular] cause of suffering, he practices with [that] aspiration; and if he then develops his practice with [that] aspiration and eliminates that [particular cause of suffering], then the [corresponding] suffering comes to be extinguished.

If, aspiring to eliminate a [particular] cause of suffering, he practices equanimity [in regard to that] aspiration; and if he then develops his practice with equanimity and eliminates that [particular cause of suffering], then the [corresponding] suffering comes to be extinguished.

Then, the monk has this thought:

According to one’s behavior, according to one’s deeds, unwholesome states arise and wholesome states cease. If I eliminate my suffering for myself,<sup>88</sup> then unwholesome states will cease and wholesome states will arise. Now, I would better eliminate my suffering for myself.

Then he eliminates the suffering and, once the suffering has been eliminated, unwholesome states cease and wholesome states arise, and he

no longer needs to eliminate suffering. Why? Because, monks, his original purpose has been achieved, it is not the case that he might need to eliminate suffering again.

Monks, it is just as a fletcher may use a template to straighten an arrow, but once the arrow has been straightened, he has no further use for the template. Why? Because that person's original purpose has been achieved, it is not the case that he might need to use the template again.

In the same way, a monk has this thought:

According to one's behavior, according to one's deeds unwholesome states arise and wholesome states cease. If I eliminate my suffering for myself, then unwholesome states will cease and wholesome states will arise. Now, I would better eliminate my suffering for myself.

Then he eliminates the suffering and, once the suffering has been eliminated, unwholesome states cease and wholesome states arise, and he no longer needs to eliminate the suffering. Why? Because his original purpose has been achieved, it is not the case that he might need to eliminate this suffering again. 444b

Monks, suppose that a [certain] man loves a woman, is attached to her, and has high regard for her; but the woman instead gets talking with someone else, exchanges greetings with him, and they go off and spend the night together. Would, because of this, physical and mental suffering, vexation, and extreme grief and sorrow arise in that man?

The monks replied:

Yes indeed, World-honored One. And why? That man loves the woman, is attached to her and has high regard for her; but then that woman instead gets talking with someone else, exchanges greetings with him, and they go off to spend the night together. How could, because of this, physical and mental suffering, vexation, and extreme grief and sorrow not arise in that man?<sup>89</sup>

[The Buddha:]

Monks, suppose that man thinks like this:

I love that woman, and have high regard for her; but that woman instead got talking with another man, exchanged greetings with him, and they went off to spend the night together. Because of my suffering and sadness, shouldn't I now rather cut off my love and attachment for that woman?

Then that man, because of his own suffering and sadness, cuts off his love and attachment for that woman. If that woman, as before, gets talking with someone else, exchanges greetings with him, and they go off to spend the night together, would again, because of that, physical and mental suffering, vexation, and extreme grief and sorrow arise in him?

The monks replied:

No, World-honored One. And why not? Because that man no longer has a feeling of love and attachment for that woman. If that woman, as before, gets talking with someone else, exchanges greetings with him, and they go off to spend the night together, it is not the case that, because of that, physical and mental suffering, vexation, and extreme grief and sorrow will arise in him.

[The Buddha:]

In the same way, a monk has this thought:

According to one's actions, according to one's deeds, unwholesome states arise and wholesome states cease. If I eliminate the suffering, then the unwholesome states will cease and wholesome states will arise. Now, I would better eliminate my suffering.

Then he eliminates the suffering and, once the suffering has been eliminated, unwholesome states cease and wholesome states arise, and he no longer needs to eliminate the suffering. Why? Because his original purpose has been achieved, he need not again eliminate the suffering.

Then he has this further thought:

Whatever the cause of [this] suffering that was to be eliminated, I have eliminated it; yet with regard to desire [itself] it is as before—it is not eliminated. Now, I would better seek to eliminate desire!

So he seeks to eliminate desire [itself]. In order to eliminate that desire, he dwells alone, in seclusion, resorting to a secluded place—to the base of a tree, to an empty and quiet place, a mountain top, a cave, [a place] in the open air, a heap of straw; or he goes into a forest, or to a cemetery.

Having resorted to a secluded place—to the base of a tree, to an empty and quiet place—he spreads his sitting mat, sits down cross-legged, with upright body and upright intention, and sets up mindfulness before him. 444c

He abandons covetousness, his mind is free from envy. Seeing another's wealth and lifestyle, he does not give rise to thoughts of covetousness: "If only I could get that!"

He purifies his mind of covetousness; and similarly of hatred, sloth and torpor, restlessness and worry.

He abandons doubt and overcomes confusion; without hesitation in regard to wholesome states, he purifies his mind of doubt and confusion.

Having abandoned these five hindrances, which are imperfections of the mind that weaken wisdom, having abandoned desire, abandoned evil and unwholesome states, . . . (and so on up to) he dwells having attained the fourth absorption. When he has attained concentration in this way, his mind being purified, without blemish, free of vexations, malleable, well established, having attained imperturbability, he directs his mind to the realization of the higher knowledge of the destruction of the taints.

He knows as it really is: "this is suffering"; he knows: "this is the origin of suffering"; he knows: "this is the cessation of suffering"; he knows as it really is: "this is the path to the cessation of suffering." Again, he knows as it really is: "these are the taints"; he knows: "this is the origin of the taints"; he knows: "this is the cessation of the taints"; he knows as it really is: "this is the path to the cessation of the taints."

Knowing thus, seeing thus, his mind is liberated from the taint of sensual desire, from the taint of existence, and from the taint of ignorance. Being liberated, he knows he is liberated. He understands as it really is: "Birth is ended, the holy life has been established, what was to be done has been done; there will not be another existence."

The Tathāgata who has, in this way, rightly liberated the mind, gains five kinds of praise, [praise that is] according to the Dharma, undisputed, desirable, and highly regarded. What are the five?

If all the pleasure and pain that beings now experience is caused by deeds in the past, then the Tathāgata [must] have done sublime actions in the past; and because of that, the Tathāgata now experiences a noble happiness that is free of taints. Quiescent and calm, he has attained happiness and awakening. This is the first praise gained by the Tathāgata.

Again, if all the pleasure and pain that beings experience is caused by the company they have kept, then the Tathāgata [must have] kept good company in the past; and because of that, the Tathāgata now experiences a noble happiness free of taints. Quiescent and calm, he has attained happiness and awakening. This is the second praise gained by the Tathāgata.

Again, if all the pleasure and pain that beings experience is caused by destiny, then the Tathāgata [must have] had a good destiny in the past; and because of that, the Tathāgata now experiences a noble happiness free of taints. Quiescent and calm, he has attained happiness and awakening. This is the third praise gained by the Tathāgata.

Again, if all the pleasure and pain that beings experience is caused by holding views, then the Tathāgata [must have] held good views in the past; and because of that, the Tathāgata now experiences a noble happiness free of taints. Quiescent and calm, he has attained happiness and awakening. This is the fourth praise gained by the Tathāgata.

445a Again, if all the pleasure and pain that beings experience is caused and created by a supreme god, then the Tathāgata [must have been created by] a good supreme god in the past; and because of that, the Tathāgata now experiences a noble happiness free of taints. Quiescent and calm, he has attained happiness and awakening. This is the fifth praise gained by the Tathāgata.

Thus, because of the Tathāgata's former good actions, good company, good destiny, good view, and the existence of a good supreme god, the good supreme god by which the Tathāgata was created—because of these the Tathāgata now experiences a noble happiness free



from taints, is quiescent and calm, having attained happiness and awakening. For these reasons, the Tathāgata now gains five kinds of praise.

There are five causes and conditions owing to which sorrow and suffering arise in the mind. What are the five?

[The first is] entanglement in sexual desire; because of entanglement in sexual desire, sorrow and suffering arise in the mind. Similarly entanglement in hatred, . . . sloth and torpor, . . . restlessness and worry, entanglement in doubt; because of entanglement in doubt, sorrow and suffering arise in the mind. These are the five causes and conditions owing to which sorrow and suffering arise in the mind.

There are five causes and conditions owing to which sorrow and suffering disappear from the mind. What are the five? If one is entangled in sexual desire, and because of entanglement in sexual desire, sorrow and suffering have arisen in the mind, then on abandoning entanglement in sexual desire, the sorrow and suffering will cease. Owing to entanglement in sexual desire, sorrow and suffering have arisen in the mind; but on attaining the goal in this lifetime, there is freedom from vexation and affliction, constantly present and unchanging, as is known to the noble ones and seen by the noble ones.

In the same way, if one is entangled in hatred . . . sloth and torpor . . . restlessness and worry . . . if one is entangled in doubt, and because of entanglement in doubt, sorrow and suffering have arisen in the mind, then on abandoning entanglement in doubt, the sorrow and suffering will cease. Owing to entanglement in doubt, sorrow and suffering have arisen in the mind; but on attaining the goal in this lifetime, there is freedom from vexation and affliction, constantly present and unchanging, as is known to the noble ones and seen by the noble ones. These are the five causes and conditions owing to which sorrow and suffering disappear from the mind.

Again, there is another attaining of the goal in this lifetime, which is free from vexation and affliction, constantly present and unchanging, as is known to the noble ones and seen by the noble ones. What is that other attaining of the goal in this lifetime, which is free from vexation and affliction, constantly present and unchanging, as is known to the noble ones and seen by the noble ones? It is the noble eightfold path:

right view . . . (and so on up to) right concentration—these eight. This is another attaining of the goal in this lifetime, which is free from vexation and affliction, constantly present and unchanging, as is known to the noble ones and seen by the noble ones.

This is what the Buddha said. Having heard the Buddha's words, the monks were delighted and remembered them well.

## 20. The Discourse to Pāṭaliya<sup>90</sup>

Thus have I heard: At one time, the Buddha, who was wandering among the Koliyans together with a great company of monks, arrived at the village of Uttara and stayed in a rosewood grove north of Uttara.

445b At that time Pāṭaliya, the village headman, heard that the renunciant Gotama, a son of the Sākya clan, who had abandoned his clan and family, and had gone forth to train in the path, was wandering among the Koliyans together with a great company of monks, and that he had arrived at the village of Uttara and was staying in a rosewood grove north of Uttara. [He also heard that] the renunciant Gotama had a great reputation, which had spread in all the ten directions:

The renunciant Gotama is a Tathāgata, free from attachment, fully awakened, accomplished in knowledge and conduct, a Well-gone One, a knower of the world, an unsurpassed one, a trainer of those to be tamed, a teacher of gods and human beings, known as the Buddha, the Fortunate One.

In this world, with its gods, Māras, Brahmās, renunciants, and brahmins, from human beings to gods, he has [attained] understanding and awakening by himself, and dwells having personally realized it. The Dharma he teaches is good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing, revealing a holy life endowed with purity.

If one visits such a Tathāgata, who is free from attachment and fully awakened, [if one] pays homage to him respectfully and serves him, then one will quickly get good rewards.

[Pāṭaliya] thought: “I should go to visit the renunciant Gotama and pay homage to him.”

Having learned this, Pāṭaliya the village headman left Uttara and went north toward the rosewood grove, wishing to visit the World-honored One and pay homage to him. From afar Pāṭaliya the village headman saw the World-honored One among the trees of the grove, dignified and beautiful, like the moon amidst the stars, with radiant aura, shining like a golden mountain, endowed with handsome appearance and majestic dignity, with sense faculties calm, free of obstruction, accomplished and disciplined, with his mind calm and quiet.

Having seen the Buddha from afar, Pāṭaliya the village headman approached the Buddha, exchanged greetings, sat down to one side, and said to the World-honored One:

I have heard this: “The renunciant Gotama knows magic, he is a magician.”

Gotama, those who say: “The renunciant Gotama knows magic, he is a magician,” are they not misrepresenting the renunciant Gotama? Do they speak what is true? Do they speak what is Dharma? Do they speak the Dharma according to the Dharma? Do they not fall into error and incur censure according to the Dharma?

The World-honored One replied:

Headman, those who say: “The renunciant Gotama knows magic, he is a magician,”<sup>91</sup> they are not misrepresenting the renunciant Gotama. They speak what is true. They speak what is Dharma. They speak the Dharma according to the Dharma. They do not fall into error or incur censure according to the Dharma. Why? Because, headman, I know the magic of others, though I myself am not a magician.

Pāṭaliya said:

Although what those renunciants and brahmins were saying is true, yet I did not believe them when they said: “The renunciant Gotama knows magic, he is a magician.”

The World-honored One said: “Headman, if one knows magic, does one thereby become a magician?”

Pāṭaliya replied: “Indeed, World-honored One. Indeed, Well-gone One.”

The World-honored One said:

445c Headman, do not make a mistake and misrepresent me. If you misrepresent me, then you harm yourself, you will be criticized, you commit an offense, and you will be condemned by the noble ones for having perpetrated a major fault. Why? Because the truth is not in accordance with what you say. Headman, have you heard that the Koliyans have soldiers?

[Pāṭaliya] replied: “Yes, I have heard that.”

[The Buddha:] “What do you think, headman? Why do the Koliyans employ soldiers?”

[Pāṭaliya] replied: “To kill bandits, Gotama. For this reason the Koliyans employ soldiers.”

[The Buddha:] “What do you think, headman? Are the Koliyan soldiers virtuous or without virtue?”

[Pāṭaliya] replied:

Gotama, if in the world there are those who lack virtue, the Koliyan soldiers are certainly among them. Why? The Koliyan soldiers break all the precepts and behave in evil ways.

[The Buddha] asked further:

Headman, you see it thus and know it thus, and I do not question it. [But] suppose that someone else were to ask you: “Headman Pāṭaliya, you know that the Koliyan soldiers break all the precepts and do only evil; therefore, headman Pāṭaliya, you too break all the precepts and do only evil.” If someone were to speak like this, would he be speaking the truth?

[Pāṭaliya] replied:

No, Gotama. And why? The views of the Koliyan soldiers are different [from mine], their desires are different, their aspirations are different.

The Koliyan soldiers break all the precepts and do only evil, but I keep all the precepts and do no evil.

[The Buddha] asked further:

Headman, you know that the Koliyan soldiers break all the precepts and do only evil, but you do not for this reason become one who breaks the precepts and does only evil.

Why, then, should it not be the case that the Tathāgata knows magic but is not himself a magician? How is that? I know magic, I know magicians, I know the results of doing magic, and I know the elimination of magic.

Headman, I also know killing of living beings, I know killers of living beings, I know the results of killing living beings, and I know the elimination of killing living beings. Headman, I know taking what is not given, I know those who take what is not given, I know the results of taking what is not given, and I know the elimination of taking what is not given. Headman, I know speaking falsehood, I know those who speak falsehood, I know the results of speaking falsehood, and I know the elimination of speaking falsehood.

Headman, I know this and see this. If someone says, “The renunciant Gotama knows magic, he is a magician,” and if he does not give up saying that but makes known that state of mind, that desire, that aspiration, that report, that memory, and that reflection, then, when his life ends he shall, as quickly as one might bend or stretch out one’s arm, be reborn in hell.

On hearing this, Pāṭaliya the village headman was greatly afraid, trembling, with his body hair standing on end. He immediately got up from his seat, paid homage at the [Buddha’s] feet with his head and, kneeling down with his palms placed together [in respect], said to the World-honored One:

I repent, Gotama. I confess, Well-gone One. I was like a fool, like an ignorant person, like an unstable person, like an unwholesome person. And why? I was wrong in saying that the renunciant Gotama is a magician. May Gotama accept my repentance! I have seen my fault and disclosed it. Having repented, I shall exercise restraint and not do it again.

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The World-honored One told him:

So it is, headman. You truly were like a fool, ignorant, unstable and unwholesome. And why? You were wrong in saying that the Tathāgata, who is free from attachment and fully awakened, is a magician. However, you have been able to repent. You have seen your fault and disclosed it. Exercising restraint, you will not do it again.

In this way, headman, those who are able to repent, who see their faults and disclose them, and who exercise restraint so as not to do it again, will grow in the noble Dharma and be free from fault.

Thereupon Pāṭaliya the village headman, his palms placed together [in respect] toward the Buddha, said to the World-honored One:

Gotama, there is one [type of] renunciants and brahmins who hold this view and declare: “If someone kills living beings, they will get the entire result in this lifetime; and because of that, sorrow and suffering will arise. If someone takes what is not given, or speaks falsehood, they will get the entire result in this lifetime; and because of that, sorrow and suffering will arise.” Renunciant Gotama, what do you think [of this]?

The World-honored One said:

Headman, I shall now ask you something; answer according to your understanding. What do you think, headman? In a village there may be a man who has garlands on his head and various perfumes applied to his body; singing, music, and dancing are performed for his entertainment; and he is presented with courtesans to enjoy himself like a king.

Then someone asks: “What has this man done, that he now has garlands on his head and various perfumes applied to his body; that singing, music, and dancing are performed for his entertainment; and that he is presented with courtesans to enjoy himself like a king?”

Someone replies: “This man killed an enemy of the king, and the king, being delighted, bestowed rewards on him. For this reason this man has garlands on his head and various perfumes applied to his body; singing, music, and dancing are performed for his entertainment; and he is presented with courtesans to enjoy himself like a king.”

Headman, have you ever seen something like this, or heard of something like this?

[Pāṭaliya] replied: “Yes, Gotama, I have seen it, I have heard of it, and I [expect I] will hear of it [again].”

[The Buddha continued:]

Headman, one may also see that a criminal is arrested by the king, his hands are bound behind him and, with a drum being beaten and the [sentence] proclaimed, he is taken out through the southern gate of the town, seated beneath a tall signpost, beheaded, and his head is put on display.

Then someone asks: “What crime has this man committed that he is executed by the king?” Someone replies: “This man wrongly killed an innocent person from the king’s household. For this reason the king ordered this punishment.” Headman, have you ever seen something like this, or heard of something like this?

[Pāṭaliya] replied: “Yes, Gotama, I have seen it, I have heard of it, and I [expect I] will hear of it [again].”

[The Buddha said:]

Headman, if a renunciant or brahmin holds this view and makes this proclamation: “If someone kills living beings, they will get the entire result in this lifetime; and because of that, sorrow and suffering will arise,” are they saying what is true or are they saying what is false?

[Pāṭaliya] replied: “It is falsely said, Gotama.”

[The Buddha:] “If they say what is false, would you have faith in them?”

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[Pāṭaliya] replied: “No, I would not have faith, Gotama.”

The World-honored One praised him, saying: “Very good, headman! Very good!”

[The Buddha] asked further:

What do you think, headman? In a village there may be a man who has garlands on his head and various perfumes applied to his body; singing, music, and dancing are performed for his entertainment; and he is presented with courtesans to enjoy himself like a king.

Then someone asks: “What has this man done, that he now has garlands on his head and various perfumes applied to his body; that singing, music, and dancing are performed for his entertainment; and that he is presented with courtesans to enjoy himself like a king?”

Someone replies: “In another country this man took what was not given [and the king, being pleased with him, bestowed rewards on him.] For this reason this man has garlands on his head and various perfumes applied to his body; singing, music, and dancing are performed for his entertainment; and he is presented with courtesans to enjoy himself like a king.”

Headman, have you ever seen something like this, or heard of something like this?

[Pāṭaliya] replied: “Yes, Gotama, I have seen it, I have heard of it, and I [expect I] will hear of it [again].”

[The Buddha continued:]

Again, headman, one may also see that a criminal is arrested by the king, his hands are bound behind him and, with a drum being beaten and [the sentence] proclaimed, he is taken out through the southern gate of the town, seated beneath a tall signpost, beheaded, and his head is put on display.

Then someone asks: “What crime has this man committed that he is executed by the king?” Someone replies: “Within the king’s country this man took what was not given. For this reason the king ordered this punishment.” Headman, have you ever seen something like this, or heard of something like this?

[Pāṭaliya] replied: “Yes, Gotama, I have seen it, I have heard of it, and I [expect I] will hear of it [again].”

[The Buddha:]

Headman, if a renunciant or brahmin holds this view and makes this proclamation: “If someone takes what is not given, they will get the entire result in this lifetime; and because of that, sorrow and suffering will arise,” are they saying what is true or are they saying what is false?

[Pāṭaliya] replied: “It is falsely said, Gotama.”



[The Buddha:] “If they say what is false, would you have faith in them?”

[Pāṭaliya] replied: “No, I would not have faith, Gotama.”

The World-honored One praised him saying:

Very good, headman! Very good! What do you think, headman? In a village there may be a man who has garlands on his head and various perfumes applied to his body; singing, music, and dancing are performed for his entertainment; and he is presented with courtesans to enjoy himself like a king.

Then someone asks: “What has this man done, that he now has garlands on his head and various perfumes applied to his body; that singing, music, and dancing are performed for his entertainment; and that he is presented with courtesans to enjoy himself like a king?”

Someone replies: “This man is a singer,<sup>92</sup> able to entertain and amuse. He delighted the king with false speech and the king, being delighted, bestowed rewards on him. For this reason this man has garlands on his head and various perfumes applied to his body; singing, music, and dancing are performed for his entertainment; and he is presented with courtesans to enjoy himself like a king.”

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Headman, have you ever seen something like this, or heard of something like this?

[Pāṭaliya] replied: “Yes, Gotama, I have seen it, I have heard of it, and I [expect I] will hear of it [again].”

[The Buddha:]

Again, headman, one may also see that a criminal is arrested by the king, his hands are bound behind him and, with a drum being beaten and [the sentence] proclaimed, he is taken out through the southern gate of the town, seated beneath a tall signpost, beheaded, and his head is put on display. Then someone asks: “What crime has this man committed that he is executed by the king?” Someone replies: “This man lied in testimony before the king. With lies he tried to deceive the king. For this reason the king ordered this punishment.”

Headman, have you ever seen something like this, or heard of something like this?

He replied: “Yes, Gotama, I have seen it, I have heard of it, and I [expect I] will hear of it [again].”

[The Buddha:]

Headman, what do you think—if a renunciant or brahmin holds this view and makes this proclamation: “If someone kills living beings, they will get the entire result in this lifetime; and because of that, sorrow and suffering will arise,” are they saying what is true or are they saying what is false?

He replied: “It is falsely said, Gotama.”

“If they say what is false, would you have faith in them?”

He replied: “No, I would not have faith, Gotama.”

The World-honored One praised him, saying: “Very good, headman! Very good!”

Then Pāṭaliya, the village headman, rose from his seat, arranged his clothes so as to bare one shoulder and, placing his palms together [in respect] towards the Buddha, said to the World-honored One:

Marvelous! What Gotama has said is wonderful, with good analogies and good proof. Gotama, I built a high-roofed hall in the village of Uttara, provided it with seats and beds, and set up water pots and big bright lamps. If diligent renunciants or brahmins come to stay in this high-roofed hall, I provide what they need in accordance with my ability.

[Once] four teachers, holding different and opposing views were gathered in the high-roofed hall. Among them was one teacher who held this view and made this proclamation:

There is no offering, no sacrifice,<sup>93</sup> there are no incantations; no wholesome or unwholesome actions, no results of wholesome or unwholesome actions; there is neither this world nor another world, there are no father and mother; there are no True Persons in the world who are headed for a supreme attainment, who are well gone and well directed, who have themselves known and realized this world and the other world, who have themselves directly realized and accomplished it and dwell therein.

The second teacher had right view. Opposing the view and knowledge of the first teacher, he held this view and made this proclamation:

There is offering, there is sacrifice, and there are incantations; there are wholesome and unwholesome actions, and results of wholesome and unwholesome actions; there is this world and the other world, there are father and mother; there are True Persons in the world who are headed for a supreme attainment, who are well gone and well directed, who have themselves known and realized this world and the other world, who have themselves directly realized and accomplished it and dwell therein.

The third teacher held this view and made this proclamation:

One who acts or instructs another to act; one who destroys or instructs another to destroy; one who tortures or instructs another to torture, [causing] distress, vexation, sadness, beating of breasts, despair, weeping, and bewilderment; one who kills living beings, takes what is not given, engages in sexual misconduct, speaks falsehood, drinks intoxicating liquor, breaks through walls to open storehouses, intrudes into others' territory, destroys villages and towns, wipes out cities and countries—one who acts in these ways is not doing any evil.

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Again, if by using an iron wheel as sharp as a razor, one were, in a single day, to cut into parts and kill all the living beings on this earth, slicing them into pieces and turning them all into a single heap of flesh; this does not amount to “evil actions,” and the evil actions will not have results. If one were to go along the southern bank of the Ganges killing, destroying, and torturing, and to come back along the northern bank of the Ganges making offerings, undertaking sacrifices, and chanting incantations; then there is no offense and no merit because of this, there are no results of offense or merit because of this.

Making offerings, taming [oneself], guarding [oneself], restraining [oneself], by esteeming, benefiting, generosity, speaking pleasantly, doing good, and sharing profit, one does not [earn] merit because of this, there is no result of merit because of this.

The fourth teacher had right view. Opposing the understanding and view of the third teacher, he held this view and made this proclamation:

One who acts or instructs another to act; one who destroys or instructs another to destroy; one who tortures or instructs another to torture, [causing] distress, vexation, and sadness, beating of breasts, despair, weeping, and bewilderment; one who kills living beings, takes what is not given, engages in sexual misconduct, speaks falsehood, drinks intoxicating liquor, breaks through walls to open storehouses, intrudes into others' territory, destroys villages and towns, wipes out cities and countries—one who acts in these ways is doing evil.

Again, if by using an iron wheel as sharp as a razor, one were, in a single day, to cut into parts and kill all the living beings on this earth, slicing them into pieces and turning them all into a single heap of flesh, this does amount to “evil actions,” and these evil actions will have results. If one were to go along the southern bank of the Ganges killing, destroying, and torturing, and to come back along the northern bank of the Ganges making offerings, undertaking sacrifices, and chanting incantations; then there is offense or merit because of this, there are results of offense or merit because of this.

Making offerings, taming [oneself], guarding [oneself], restraining [oneself], by esteeming, benefiting, generosity, speaking pleasantly, doing good and sharing profit, there is merit because of this, there is result of merit because of this.

Gotama, having heard this, I have come to doubt. Of these renunciants and brahmins, who is speaking the truth, and who is speaking falsehood?

The World-honored One told him:

Headman, do not let doubt arise in you. Why not? Owing to doubt, hesitation arises. Headman, you yourself do not have pure knowledge about whether there is a next life or no next life. Also, headman, you do not have pure knowledge regarding which way of acting is evil and which way of acting is wholesome. Headman, there is a Dharma meditation

called abandoning. Through this meditation you may attain right mindfulness, you may attain one-pointedness of mind. In this way you may cut off your doubt in this lifetime and achieve progress.

Thereupon, Pāṭaliya the village headman rose again from his seat, arranged his clothes so as to bare one shoulder and, placing his palms together [in respect] towards the Buddha, said to the World-honored One:

Gotama, what is the Dharma meditation called abandoning, through which I may attain right mindfulness and may attain one-pointedness of mind, and in that way may cut off my doubt in this lifetime and achieve progress? 447b

The World-honored One told him:

Headman, a learned noble disciple refrains from killing and abandons killing, abandons taking what is not given . . . sexual misconduct . . . false speech . . . (and so on up to) abandons wrong view and attains right view. During the daytime he instructs people to farm and cultivate the fields, and when evening comes, he rests from this and goes indoors to meditate. When the night is over, at dawn, he thinks:

I have refrained from killing and have abandoned killing, I have abandoned taking what is not given . . . sexual misconduct . . . false speech . . . (and so on up to) abandoned wrong view and attained right view.

Then he examines himself: “I have abandoned the ten unwholesome courses of action, and have been mindful of the ten wholesome courses of action.” When he sees these ten unwholesome courses of action abandoned within himself and is mindful of the ten wholesome courses of action, joy arises in him; joy having arisen, rapture arises; rapture having arisen, the body becomes calm; the body having become calm, he experiences happiness with the body; the body having experienced happiness, he attains one-pointedness of mind.

Headman, a learned noble disciple who has attained one-pointedness of mind, imbues his mind with loving-kindness and dwells [mentally] pervading one direction, likewise the second, the third, and the

fourth direction, also the four intermediate directions, above, and below, all around, everywhere. With a mind imbued with loving-kindness, free from fetters and resentment, without ill will or quarrel, he dwells pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well cultivated.

Then he reflects thus: “There are renunciants and brahmins who hold this view and make this proclamation:”

There is no offering, no sacrifice, there are no incantations; no wholesome or unwholesome actions, no results of wholesome or unwholesome actions; there is neither this world nor another world, there are no father and mother; there are no True Persons in the world who are headed for a supreme attainment, who are well gone and well directed, who have known and realized for themselves this world and the other world, who have themselves directly realized and accomplished it and dwell therein.

If those renunciants and brahmins are speaking the truth, then I have offended against neither the fearful nor the fearless in the world. I have always had compassion and empathy for the entire world. Toward [all] beings my mind has been free of contention, untainted, and delighted.

Now I have attained the Dharma of the unsurpassable person (i.e., the Buddha),<sup>94</sup> attained progress and a happy abiding; this is called the Dharma meditation of abandoning. What these renunciants and brahmins say may be correct or incorrect; but [whether] it is correct or incorrect, I have attained inner tranquility of mind.

Headman, this is the Dharma meditation called abandoning. Through this meditation you may attain right mindfulness, you may attain one-pointedness of mind. In this way you may cut off your doubt in this lifetime and achieve progress.

Again, headman, a learned noble disciple refrains from killing and abandons killing, abandons taking what is not given . . . sexual misconduct . . . false speech . . . (and so on up to) abandons wrong view and attains right view. During the daytime he instructs people to farm and cultivate the fields, and when evening comes, he rests from this

and goes indoors to meditate. When the night is over, at dawn, he 447c  
thinks:

I have refrained from killing and have abandoned killing, I have  
abandoned taking what is not given . . . sexual misconduct . . .  
false speech . . . (and so on up to) abandoned wrong view and  
attained right view.

Then he examines himself: "I have abandoned the ten unwholesome  
courses of action and have been mindful of the ten wholesome courses  
of action." When he sees these ten unwholesome courses of action  
abandoned within himself and is mindful of the ten wholesome courses  
of action, joy arises in him; joy having arisen, rapture arises; rapture  
having arisen, the body becomes calm; the body having become calm,  
he experiences happiness with the body; the body having experienced  
happiness, he attains one-pointedness of mind.

Headman, a learned noble disciple who has attained one-pointed-  
ness of mind imbues his mind with compassion, and dwells [mentally]  
pervading one direction, likewise the second, the third, and the fourth  
direction, and also the four intermediate directions, above, and below,  
all around, everywhere. With a mind imbued with compassion, free  
from fetters and resentment, without ill will or quarrel, he dwells per-  
vading the entire world [with a mind] boundless, exalted, immeasurable  
and well cultivated.

Then he reflects thus:

There are renunciants and brahmins who hold this view and make  
this proclamation: There is offering, there is sacrifice, there are  
incantations; there are wholesome or unwholesome actions, and  
results of wholesome or unwholesome actions; there is both this  
world and the other world, there are father and mother; there are  
True Persons in the world who are headed for a supreme attainment,  
who are well gone and well directed, who have known and realized  
for themselves this world and the other world, who have themselves  
directly realized and accomplished it and dwell therein.

If those renunciants and brahmins are speaking the truth, then  
I have offended against neither the fearful nor the fearless in the

world. I have always had compassion and empathy for the entire world. Toward [all] beings my mind has been free of contention, untainted, and delighted. Now I have attained the Dharma of the unsurpassable person, attained progress and a happy abiding; this is called the Dharma meditation of abandoning. What these renunciants and brahmins say may be correct or incorrect; but [whether] it is correct or incorrect, I have attained inner tranquility of mind.

Headman, this is the Dharma meditation called abandoning. Through this meditation you may attain right mindfulness, you may attain one-pointedness of mind. In this way you may cut off your doubt in this lifetime and achieve progress.

Again, headman, a learned noble disciple refrains from killing and abandons killing, abandons taking what is not given . . . sexual misconduct . . . false speech . . . (and so on up to) abandons wrong view and attains right view. During the daytime he instructs people to farm and cultivate the fields and, when evening comes, he rests from this and goes indoors to meditate. When the night is over, at dawn, he thinks:

I refrained from killing and have abandoned killing, I have abandoned taking what is not given . . . sexual misconduct . . . false speech . . . (and so on up to) abandoned wrong view and attained right view.

Then he examines himself: “I have abandoned the ten unwholesome courses of action, and have been mindful of the ten wholesome courses of action.” When he sees these ten unwholesome courses of action abandoned within himself and is mindful of the ten wholesome courses of action, joy arises in him; joy having arisen, rapture arises; rapture having arisen, the body becomes calm; the body having become calm, he experiences happiness with the body; the body having experienced happiness, he attains one-pointedness of mind.

Headman, a learned noble disciple who has attained one-pointedness of mind, imbues his mind with empathic joy and dwells [mentally] pervading one direction, likewise the second, the third, and the fourth direction, also the four intermediate directions, above, and below, all

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around, everywhere. With a mind imbued with empathic joy, free from fetters and resentment, without ill will or quarrel, he dwells pervading the entire world [with a mind that is] boundless, exalted, immeasurable and well cultivated.

Then he reflects thus:

There are renunciants and brahmins who hold this view and make this proclamation: One who acts or instructs another to act; one who destroys or instructs another to destroy; one who tortures or instructs another to torture, [causing] distress, vexation, sadness, beating of breasts, despair, weeping, and bewilderment; one who kills living beings, takes what is not given, engages in sexual misconduct, speaks falsehood, drinks intoxicating liquor, breaks through walls to open storehouses, intrudes into others' territory, destroys villages and towns, wipes out cities and countries—one who acts in these ways is not doing any evil.

Again, if by using an iron wheel as sharp as a razor, one were, in a single day, to cut into parts and kill all the living beings on this earth, slicing them into pieces and turning them all into a single heap of flesh; there is no evil karma because of this, there is no result of evil karma because of this. If one were to go along the southern bank of the Ganges killing, destroying, and torturing, and to come back along the northern bank of the Ganges making offerings, undertaking sacrifices, and chanting incantations; then there is no offense and no merit because of this, there are no results of offense or merit because of this. Making offerings, taming [one-self], guarding [oneself], restraining [oneself], by esteeming, benefiting, generosity, speaking pleasantly, doing good, and sharing profit, there is no merit because of this, there is no result of merit because of this.

If those renunciants and brahmins are speaking the truth, then I have offended against neither the fearful nor the fearless in the world. I have always had compassion and empathy for the entire world. Toward [all] beings my mind has been free of contention, untainted, and delighted. Now I have attained the Dharma of the

unsurpassable person, attained progress and a happy abiding; this is called the Dharma meditation of abandoning. What these renunciants and brahmins say may be correct or incorrect; but [whether] it is correct or incorrect, I have attained inner tranquility of mind.

Headman, this is the Dharma meditation called abandoning. Through this meditation you may attain right mindfulness, you may attain one-pointedness of mind. In this way you may cut off your doubt in this lifetime and achieve progress.

Again, headman, a learned noble disciple refrains from killing and abandons killing, abandons taking what is not given . . . sexual misconduct . . . false speech . . . (and so on up to) abandons wrong view and attains right view. During the daytime he instructs people to farm and cultivate the fields, and when evening comes, he rests from this and goes indoors to meditate. When the night is over, at dawn, he thinks:

I have refrained from killing and have abandoned killing, I have abandoned taking what is not given . . . sexual misconduct . . . false speech . . . (and so on up to) abandoned wrong view and attained right view.

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Then he examines himself: “I have abandoned the ten unwholesome courses of action, and have been mindful of the ten wholesome courses of action.” When he sees these ten unwholesome courses of action abandoned within himself, and is mindful of the ten wholesome courses of action, joy arises in him; joy having arisen, rapture arises; rapture having arisen, the body becomes calm; the body having become calm, he experiences happiness with the body; the body having experienced happiness, he attains one-pointedness of mind.

Headman, a learned noble disciple who has attained one-pointedness of mind, imbues his mind with equanimity and dwells [mentally] pervading one direction, likewise the second, the third, and the fourth direction, also the four intermediate directions, above, and below, all around, everywhere. With a mind imbued with equanimity, free from fetters and resentment, without ill will or quarrel, he dwells pervading

the entire world [with a mind that is] boundless, exalted, immeasurable and well cultivated.

Then he reflects thus:

There are renunciants and brahmins who hold this view and make this proclamation: One who acts or instructs another to act; one who destroys or instructs another to destroy; one who tortures or instructs another to torture, [causing] distress, vexation, and sadness, beating of breasts, despair, weeping, and bewilderment; one who kills living beings, takes what is not given, engages in sexual misconduct, speaks falsehood, drinks intoxicating liquor, breaks through walls to open storehouses, intrudes into others' territory, destroys villages and towns, wipes out cities and countries—one who acts in these ways is doing evil.

Again, if by using an iron wheel as sharp as a razor, one were, in a single day, to cut into parts and kill all the living beings on this earth, slicing them into pieces and turning them all into a single heap of flesh, there is evil karma because of this, there is result of evil karma because of this. If one were to go along the southern bank of the Ganges killing, destroying, and torturing, and to come back along the northern bank of the Ganges making offerings, undertaking sacrifices, and chanting incantations; then there is offense or merit because of this, there are results of offense or merit because of this. Making offerings, taming [oneself], guarding [oneself], restraining [oneself], by esteeming, benefiting, generosity, speaking pleasantly, doing good, and sharing profit, there is merit because of this, there is result of merit because of this.

If those renunciants and brahmins are speaking the truth, then I have offended against neither the fearful nor the fearless in the world. I have always had compassion and empathy for the entire world. Toward [all] beings my mind has been free of contention, untainted, and delighted. Now I have attained the Dharma of the unsurpassable person, attained progress and a happy abiding; this is called the Dharma meditation of abandoning. What these renunciants and brahmins say may be correct or incorrect; but

[whether] it is correct or incorrect, I have attained inner tranquility of mind.

Headman, this is the Dharma meditation called abandoning. Through this meditation you may attain right mindfulness, you may attain one-pointedness of mind. In this way you may cut off your doubt in this lifetime and achieve progress.

448c As this Dharma was being taught, the spotless and immaculate Dharma-eye in regard to all phenomena arose in Pāṭaliya the village headman. Pāṭaliya the village headman saw the Dharma, attained the Dharma, realized the bright and pure Dharma; he cut off doubt and went beyond perplexity; he became independent of other teachers; he would never again follow others; and he became free of hesitation. Having been established in the attainment of the fruit, he had attained fearlessness in the Dharma taught by the World-honored One. He rose from his seat, paid homage with his head at the feet of the Buddha, and said:

World-honored one, I now go for refuge to the Buddha, the Dharma, and the community of monks. May the World-honored One accept me as a lay follower! From this day forth until life ends I go [to him] for refuge.

This is what the Buddha said. Having heard the Buddha's words, the village headman Pāṭaliya and the monks were delighted and remembered them well.

### Division 3

## Sāriputta

### 21. The Discourse on an Even Mind<sup>95</sup>

Thus have I heard: At one time the Buddha was staying at Sāvattthī, in Jeta's Grove, Anāthapiṇḍika's Park.

At that time, Venerable Sāriputta had gathered, one night, with an assembly of monks at the assembly hall, and was explaining to them the distinction between internal fetters and external fetters:

Venerable friends, there truly are two categories of people to be found in the world. Which two?

There are those non-returners who have [only] internal fetters and who will not be reborn into this [human] realm; and there are those who are not [yet] non-returners, who have external fetters, and who will be reborn into this [human] realm.

What, venerable friends, are the non-returners, who have [only] internal fetters, and who will not be reborn into this [human] realm? Suppose there is someone who observes the training in the precepts without transgression or compromise, without blemish or defect. He practices in this way abundantly, overcomes impediments, and is praised by the worthy ones for being well cultivated and well endowed [in the training].

Through having observed the training in the precepts without transgression or compromise, without blemish or defect, having practiced in this way abundantly, having overcome impediments, and having been praised by the worthy ones for being well cultivated and well endowed [in the training], he further trains in disenchantment regarding sensual desires, in dispassion, and in abandoning sensual desires.

Through having trained in disenchantment regarding sensual desires, in dispassion, and in abandoning sensual desires, he attains a peaceful liberation of the mind.

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Having attained it, he delights in it and enjoys it constantly, [but] does not attain final knowledge in that lifetime. With the breaking up of the body at death, he passes beyond the gods that feed on gross food and is reborn among the mind-made gods.

Once reborn there, he thinks:

Formerly, when I was a human being, I observed the training in the precepts without transgression or compromise, without blemish or defect. I practiced in this way abundantly and overcame impediments, and I was praised by the worthy ones for being well cultivated and well endowed [in the training].

Through having observed the training in the precepts without transgression or compromise, without blemish or defect, having practiced in this way abundantly and overcome impediments, and having been praised by the worthy ones for being well cultivated and well endowed [in the training], I further trained in disenchantment regarding sensual desires, in dispassion, and in abandoning sensual desires. Through having trained in disenchantment regarding sensual desires, in dispassion, and in abandoning sensual desires, I attained a peaceful liberation of the mind. Having attained it, I delighted in it and enjoyed it constantly, [but] did not attain final knowledge in that same lifetime. With the breaking up of the body at death, I passed beyond the gods that feed on gross food and was reborn here among the mind-made gods.

Venerable friends, [suppose] there is another person who observes the training in the precepts without transgression or compromise, without blemish or defect. He practices in this way abundantly and overcomes impediments, and is praised by the worthy ones for being well cultivated and well endowed [in the training].

Through having observed the training in the precepts without transgression or compromise, without blemish or defect, having practiced in this way abundantly and overcome impediments, and having been praised by the worthy ones for being well cultivated and well endowed [in the training], he further trains in the realm of form, abandoning desire, abandoning activities. He trains in giving up and casting aside sensual desire.

Through having trained in the realm of form, abandoning desire, abandoning activities, having trained in giving up and casting aside sensual desire, he attains a peaceful liberation of the mind. Having attained it, he delights in it and enjoys it constantly, [but] does not attain final knowledge in that lifetime. With the breaking up of the body at death, he passes beyond the gods that feed on gross food and is reborn among the mind-made gods.

Once reborn there, he thinks:

Formerly, when I was a human being, I observed the training in the precepts without transgression or compromise, without blemish or defect. I practiced in this way abundantly and overcame impediments, and was praised by the worthy ones for being well cultivated and well endowed [in the training]. Through having observed the training in the precepts without transgression or compromise, without blemish or defect, having practiced in this way abundantly and overcome impediments, and having been praised by the worthy ones for being well cultivated and well endowed [in the training], I further trained in the realm of form, abandoning desire, abandoning activities. I trained in giving up and casting aside sensual desire.

Through having trained in the realm of form, abandoning desire, abandoning activities, having trained in giving up and casting aside sensual desire, I attained a peaceful liberation of the mind. Having attained it, I delighted in it and enjoyed it constantly, [but] did not attain final knowledge in that same lifetime. With the breaking up of the body at death, I passed beyond the gods feeding on gross food and was reborn here among the mind-made gods.

Such a person, venerable friends, is called a non-returner who has [only] internal fetters and who will not be reborn into this [human] realm.

What, venerable friends, is meant by those who are not [yet] non-returners, who have external fetters, and who will be reborn into this [human] realm? Suppose a person observes the training in the precepts, guards [against breaking] the code of rules, and skillfully controls his

449b      comportment in accordance with proper conduct. He trains in the precepts in this way, seeing great danger in even the slightest transgression and being apprehensive of it. Such a person, venerable friends, is called one who is not [yet] a non-returner, who has external fetters, and who will still be reborn into this [human] realm.

Thereupon, numerous gods of even mind,<sup>96</sup> of resplendent and majestic form, visited the Buddha just before dawn. After paying their respects to the Buddha, they stood to one side and addressed him:

World-honored One, this past night Venerable Sāriputta has gathered with an assembly of monks at the assembly hall. He has explained to those monks the distinction between internal fetters and external fetters, telling them: “Venerable friends, there truly are two categories of people to be found in the world: those who have [only] internal fetters and those who have [also] external fetters.” World-honored One, the assembly is delighted [by his explanation]. May the World-honored One, out of compassion, go to the assembly hall!

Then the World-honored One acceded to the request of the gods of even mind by remaining silent. The gods of even mind understood that the World-honored One had consented by remaining silent, paid homage at his feet, and, after circumambulating him three times, vanished from the spot.

Not long after the gods of even mind had gone, the World-honored One arrived before the gathering of monks at the assembly hall and sat on a prepared seat.

Once seated, the World-honored One spoke in praise:

Very good! Very good, Sāriputta! You are most excellent! Why? This past night you have gathered with an assembly of monks at this assembly hall, and you have explained to the monks the distinction between internal fetters and external fetters, [saying]: “Venerable friends, there truly are two categories of people to be found in the world: those who have [only] internal fetters and those who have [also] external fetters.”

Sāriputta, numerous gods of even mind visited me this past night just before dawn. After paying homage, they stood to one side and addressed me: “World-honored One, this past night Venerable Sāriputta



has assembled with a gathering of monks at the assembly hall. He has explained to the monks the distinction between internal fetters and external fetters, [saying]: ‘Venerable friends, there truly are two categories of people to be found in the world: those who have [only] internal fetters and those who have [also] external fetters.’ World-honored One, we are delighted [by his explanation]. May the World-honored One, out of compassion, join us in the assembly hall!” I acceded to the request of the gods of even mind by remaining silent. The gods of even mind understood that I had consented by [remaining] silent, paid homage at my feet and, after circumambulating me three times, vanished from the spot.

Sāriputta, those gods of even mind are able to stand together on the tip of an awl—ten, twenty, thirty, forty, fifty, or sixty of them—without obstructing one another.

Sāriputta, it was not after being born into their heavenly realm that those gods of even mind cultivated a good mind, extensively and greatly, and thereby acquired the ability to stand together on the tip of an awl—ten, twenty, thirty, forty, fifty, or sixty of them—without obstructing one another.

Sāriputta, it was while still in the human realm [in a former life] that those gods of even mind cultivated a good mind, extensively and greatly, and thereby acquired the ability to stand together on the tip of an awl—ten, twenty, thirty, forty, fifty, or sixty of them—without obstructing one another. 449c

Therefore, Sāriputta, one should cultivate tranquility—tranquility of the sense faculties, tranquility of the mind, and tranquility in one’s physical, verbal, and mental actions—all in accordance with [the teachings of] the World-honored One and with [one’s] wise companions in the holy life.

Sāriputta, the erroneous adherents of other sects [will come to] long-lasting downfall and loss. Why? Because they do not get to hear such sublime teachings.

This is what the Buddha said. Having heard the Buddha’s words, the monks were delighted and remembered them well.

## 22. The Discourse on Perfecting the Precepts<sup>97</sup>

Thus have I heard: At one time the Buddha was staying at Sāvathī, in Jeta's Grove, Anāthapiṇḍika's Park.

At that time, Venerable Sāriputta addressed the monks:

If a monk is accomplished in virtue, concentration, and wisdom, then it is certainly possible that he may, in this life, enter and emerge from the concentration of the cessation of perception and feeling. If he does not attain final knowledge within this life, then with the breaking up of the body at death, he will pass beyond the gods that feed on gross food and be reborn among the mind-made gods. Once he has been reborn there, it is certainly possible that he may enter and emerge from the concentration of the cessation of perception and feeling.

At that time, Venerable Udāyin was also present in the assembly. Venerable Udāyin responded:

Venerable Sāriputta, if a monk is reborn among the mind-made gods, it is certainly not possible that he may enter and emerge from the concentration of the cessation of perception and feeling.

A second and a third time Venerable Sāriputta told the monks:

If a monk is accomplished in virtue, concentration, and wisdom, then it is certainly possible that he may, in this life, enter and emerge from the concentration of the cessation of perception and feeling. If he does not attain final knowledge within this life, then with the breaking up of the body at death, he will pass beyond the gods that feed on gross food and be reborn among the mind-made gods. Once he is reborn there, it is certainly possible that he may enter and emerge from the concentration of the cessation of perception and feeling.

And a second and a third time Venerable Udāyin countered:

Venerable Sāriputta, if a monk is reborn among the mind-made gods, then it is certainly not possible that he may enter and emerge from the concentration of the cessation of perception and feeling.

Thereupon, Venerable Sāriputta thought: “This monk has contradicted what I said three times now, and not a single monk [in this assembly] has commended what I said. Perhaps I ought to approach the World-honored One.”

Then Venerable Sāriputta approached the Buddha. After paying homage, he sat down to one side. Not long after Venerable Sāriputta had left [the assembly that he had been teaching], Venerable Udāyin and the other monks also approached the Buddha. After paying homage, they sat down to one side.

In that situation, Venerable Sāriputta again addressed the monks:

If a monk is accomplished in virtue, concentration, and wisdom, then it is certainly possible that he may, in this life, enter and emerge from the concentration of the cessation of perception and feeling. If he does not attain final knowledge within this life, then with the breaking up of the body at death, he will pass beyond the gods that feed on gross food and be reborn among the mind-made gods. Once he is reborn there, it is certainly possible that he may enter and emerge from the concentration of the cessation of perception and feeling. 450a

[And just as before,] Venerable Udāyin countered:

Venerable Sāriputta, if a monk is reborn among the mind-made gods, then it is certainly not possible that he may enter and emerge from the concentration of the cessation of perception and feeling.

A second and a third time Venerable Sāriputta told the monks:

If a monk is accomplished in virtue, concentration, and wisdom, then it is certainly possible that he may, in this life, enter and emerge from the concentration of the cessation of perception and feeling. If he does not attain final knowledge within this life, then with the breaking up of the body at death, he will pass beyond the gods that feed on gross food and be reborn among the mind-made gods. Once he is reborn there, it is certainly possible that he may enter and emerge from the concentration of the cessation of perception and feeling.

And a second and a third time Venerable Udāyin countered:

Venerable Sāriputta, if a monk is reborn among the mind-made gods,

then it is certainly not possible that he may enter and emerge from the concentration of the cessation of perception and feeling.

Then Venerable Sāriputta thought: “[Even] in front of the World-honored One this monk has contradicted what I said three times now, and not a single monk [in this assembly] has commended what I said. I had better remain silent.”

Thereupon, the World-honored One asked: “Udāyin, would you say that the mind-made gods have form?”

Venerable Udāyin replied: “Yes, World-honored One.”

The World-honored One directly rebuked Udāyin: “You are a fool, blind, without vision. On what grounds do you comment on this advanced topic in the Dharma?”

Thereupon, Venerable Udāyin, having been directly rebuked by the Buddha, was sad and distressed. He lowered his head in silence, unable to reply, and seemed immersed in thought.

After having directly rebuked Venerable Udāyin, the World-honored One addressed Venerable Ānanda:

A most highly regarded and virtuous elder monk has been [improperly] contradicted. For what reason did you show disrespect by not intervening? You too are a fool, with no loving-kindness, to turn your back on a most highly regarded and virtuous elder.

After having directly rebuked Venerable Udāyin and Venerable Ānanda, the World-honored One addressed the monks:

If a monk is accomplished in virtue, concentration, and wisdom, then it is certainly possible that he may, in this life, enter and emerge from the concentration of the cessation of perception and feeling. If he does not attain final knowledge within this life, then with the breaking up of the body at death, he will pass beyond the gods that feed on gross food and be reborn among the mind-made gods. Once he is reborn there, it is certainly possible that he may enter and emerge from the concentration of the cessation of perception and feeling.

Having said this, the Buddha entered his meditation hut to meditate in

silence. At that time, Venerable Baijing<sup>98</sup> was in the assembly. Venerable 450b  
 Ānanda spoke to Venerable Baijing:

I have been rebuked for something that another person did. Venerable Baijing, the World-honored One will certainly emerge from his meditation hut in the late afternoon. He will sit on a prepared seat in front of the assembly of monks and discuss this matter. May Venerable Baijing respond regarding this matter! I am much [too] embarrassed and ashamed in front of the World-honored One and our companions in the holy life.

Then, in the late afternoon the World-honored One emerged from his meditation hut. He sat on a prepared seat in front of the assembly of monks. He asked: “Baijing, for possessing how many qualities is a senior monk esteemed and revered by his companions in the holy life?”

Venerable Baijing replied:

World-honored One, a senior monk is esteemed and revered by his companions in the holy life if he possesses five qualities.

What are the five? World-honored One, a senior monk observes the training in the precepts, guards [against breaking] the code of rules, and skillfully controls his comportment in accordance with proper conduct. He trains in the precepts in this way, seeing great danger in even the slightest transgression and being apprehensive of it. World-honored One, such a morally restrained, elder and highly regarded monk is esteemed and revered by his companions in the holy life.

Again, World-honored One, a senior monk studies widely and learns much, retaining it and not forgetting it, accumulating wide learning of what is called the Dharma, which is good in the beginning, good in the middle, and good in the end, which has [proper] meaning and expression, is endowed with purity, and reveals the holy life.

In this way he studies widely and learns much regarding all the teachings, familiarizing himself with them even a thousand times, mentally considering and contemplating them with knowledge, vision, and profound penetration. World-honored One, such a learned, elder and highly regarded monk is esteemed and revered by his companions in the holy life.

Again, World-honored One, a senior monk attains the four higher states of mind, happy abidings in the present lifetime; he attains them with ease, without difficulty. World-honored One, such a meditative senior monk is esteemed and revered by his companions in the holy life.

Again, World-honored One, a senior monk develops comprehension and wisdom, attains understanding concerning the rise and fall of phenomena, attains noble penetrative knowledge and discriminative understanding concerning the true cessation of suffering.

World-honored One, such a wise senior monk is esteemed and revered by his companions in the holy life.

Again, World-honored One, a senior monk has destroyed all taints, is freed from all fetters, [has attained] liberation of the mind and liberation through wisdom, in that very life, personally attained understanding and awakening, and dwells having personally realized. He knows as it really is: “Birth is ended, the holy life has been established, what was to be done has been done. There will not be another existence.”

World-honored One, such a taint-free senior monk is esteemed and revered by his companions in the holy life. World-honored One, if a senior monk is accomplished in these five qualities, he is esteemed and revered by his companions in the holy life.

450c      The World-honored One asked:

Baijing, if a senior monk does not possess these five qualities, for what [other] reason should he be esteemed and revered by his companions in the holy life?

Venerable Baijing replied:

World-honored One, if a senior monk does not possess these five qualities, there is no other reason that he should be esteemed and revered by his companions in the holy life. Only for his advanced age, hoary hair, lost teeth, deteriorating health, hunched body, unsteady step, overweight body, shortness of breath, reliance on a walking cane, shrinking flesh, sagging skin, wrinkles like pockmarks, failing sense faculties, and unsightly complexion might his companions in the holy life still esteem and revere him.

The World-honored One said:

Indeed so! If a senior monk does not possess these five qualities, there is no other reason that he should be esteemed and revered by his companions in the holy life. Only for his advanced age, hoary hair, lost teeth, deteriorating health, hunched back, unsteady step, overweight body, shortness of breath, reliance on a walking cane, shrinking flesh, sagging skin, wrinkles like pockmarks, failing sense faculties, and unsightly complexion might his companions in the holy life still esteem and revere him.

Baijing, the monk Sāriputta has attained these five qualities, so all of you should esteem and revere him.

Why? Baijing, the monk Sāriputta observes the training in the precepts, guards [against breaking] the code of rules, and skillfully controls his comportment in accordance with proper conduct. He trains in the precepts in this way, seeing great danger in even the slightest transgression and being apprehensive of it.

Furthermore, Baijing, the monk Sāriputta has studied widely and learned much, retaining it and not forgetting it, accumulating wide learning of what is called the Dharma, which is good in the beginning, good in the middle, and good in the end, which has [proper] meaning and expression, is endowed with purity, and reveals the holy life.

In this way he has studied widely and learned much regarding all the teachings, familiarizing himself with them even a thousand times, mentally considering and contemplating them with knowledge, vision, and profound penetration.

Furthermore, Baijing, the monk Sāriputta has attained the four higher states of mind, happy abidings in his present lifetime, he attains them with ease, without difficulty.

Furthermore, Baijing, the monk Sāriputta has developed comprehension and wisdom, has attained understanding concerning the rise and fall of phenomena, has attained noble penetrative knowledge and discriminative understanding concerning the true cessation of suffering.

Furthermore, Baijing, the monk Sāriputta has destroyed all taints. Freed from all fetters, [he has attained] liberation of the mind and liberation through wisdom, in this very life, he has personally attained

understanding and awakening, and dwells having personally realized. He knows as it really is: “Birth is ended, the holy life has been established, what was to be done has been done. There will not be another existence.”

Baijing, the monk Sāriputta has attained these five qualities, so all of you should esteem and revere him.

This is what the Buddha said. Having heard the Buddha’s words, Venerable Baijing and the other monks were delighted and remembered them well.

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### **23. The Discourse on Wisdom<sup>99</sup>**

Thus have I heard: At one time the Buddha was staying at Sāvattthī, in Jeta’s Grove, Anāthapiṇḍika’s Park.

At that time, the monk Moliyaphagguna had given up the precepts and stopped practicing the path.

When the monk Kaḷārakhattiya heard that the monk Moliyaphagguna had given up the precepts and stopped practicing the path, he approached Venerable Sāriputta. After paying homage at [Sāriputta’s] feet, [Kaḷārakhattiya] sat down to one side. Having seated himself, he said: “Venerable Sāriputta, know that the monk Moliyaphagguna has given up the precepts and stopped practicing the path.”

Venerable Sāriputta asked: “Was the monk Moliyaphagguna happy in the teaching?”

The monk Kaḷārakhattiya asked in return: “Is Venerable Sāriputta happy in the teaching?”

Venerable Sāriputta replied: “Kaḷārakhattiya, I harbor no doubts about the teaching.”

The monk Kaḷārakhattiya further asked: “Venerable Sāriputta, how is it in regard to things yet to come?”

Venerable Sāriputta replied: “Kaḷārakhattiya, I am also without perplexity in regard to things yet to come.”

On hearing this, Kaḷārakhattiya rose from his seat and approached the Buddha. Having paid homage, he sat down to one side and addressed the Buddha:



World-honored One, Venerable Sāriputta has just now proclaimed that he has attained [final] knowledge, that he knows as it really is: “Birth is ended, the holy life has been established, what was to be done has been done. There will not be another existence.”

On hearing this, the World-honored One said to one of the monks: “Go to Sāriputta and tell him, ‘The World-honored One summons you.’”

Having been so instructed, that monk rose from his seat, saluted the Buddha, went to Venerable Sāriputta, and said: “The World-honored One summons Venerable Sāriputta.”

Hearing this, Venerable Sāriputta approached the Buddha, and, having paid homage, sat down to one side.

The World-honored One asked:

Sāriputta, is it true that you declared having attained final knowledge, knowing as it really is: “Birth is ended, the holy life has been established, what was to be done has been done. There will not be another existence”?

Venerable Sāriputta replied: “World-honored One, I did express that meaning, but not in those words, not in those phrases.”

The World-honored One said: “Sāriputta, a clansman declares things in his own way. If he has attained final knowledge, then let him declare final knowledge.”

Venerable Sāriputta replied: “World-honored One, as I have just said, I did express that meaning, but not in those words, not in those phrases.”

The World-honored One asked:

Sāriputta, if companions in the holy life come and ask you, “Venerable Sāriputta, knowing what and seeing what, do you declare having attained knowledge, declare knowing as it really is: ‘Birth is ended, the holy life has been established, what was to be done has been done. There will not be another existence’?”—Sāriputta, on hearing this, how would you answer?

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Venerable Sāriputta replied:

World-honored One, if my companions in the holy life come and ask me, “Venerable Sāriputta, knowing what and seeing what, do you

declare having attained knowledge, declare knowing as it really is: ‘Birth is ended, the holy life has been established, what was to be done has been done. There will not be another existence?’” World-honored One, on hearing this, I will answer in the following manner: “Venerable friends, birth has a cause. This cause for birth has been brought to an end. Knowing that the cause for birth has been brought to an end, I declare having attained final knowledge, knowing as it really is: ‘Birth is ended, the holy life has been established, what was to be done has been done. There will not be another existence.’” World-honored One, if companions in the holy life come and ask me this, I will answer in this manner.

The World-honored One spoke in praise:

Very good! Very good, Sāriputta! If companions in the holy life come and ask you this, you should answer in this manner. Why? Because if you speak in this manner, they will know what you mean.

The World-honored One [further] asked:

Sāriputta, if companions in the holy life come and ask you, “Venerable Sāriputta, what are the causes and conditions for birth? From what does birth arise? What is its basis?”—on hearing this question, how will you respond?

Venerable Sāriputta replied:

World-honored One, if companions in the holy life come and ask me: “Venerable Sāriputta, what are the causes and conditions for birth? From what does birth arise? What is its basis?”—on hearing this question, World-honored One, I will answer in the following manner: “Venerable friends, birth is caused by the process of existence, conditioned by the process of existence, it arises from the process of existence, has the process of existence as its basis.” World-honored One, if companions in the holy life come and ask me this, I will answer in this manner.

The World-honored One spoke in praise:

Very good! Very good, Sāriputta! If companions in the holy life and

ask you this, you should answer in this manner. Why? Because if you speak in this manner, they will know what you mean.

The World-honored One [further] asked:

Sāriputta, if companions in the holy life come and ask you, “Venerable Sāriputta, what are the causes and conditions for the process of existence? From what does it arise? What is its basis?”—on hearing this question, how would you answer?

Venerable Sāriputta replied:

World-honored One, if companions in the holy life come and ask me, “Venerable Sāriputta, what are the causes and conditions for the process of existence? From what does it arise? What is its basis?”—on hearing this question, World-honored One, I will answer in the following manner: “Venerable friends, the process of existence is caused by clinging, conditioned by clinging, it arises from clinging, has clinging as its basis.” World-honored One, if companions in the holy life come and ask me this, I will answer in this manner.

The World-honored One spoke in praise:

Very good! Very good, Sāriputta! If companions in the holy life come and ask you this, you should answer in this manner. Why? Because if you speak in this manner, they will know what you mean. 451c

The World-honored One [further] asked:

Sāriputta, if companions in the holy life come and ask you, “Venerable Sāriputta, what are the causes and conditions for clinging? From what does clinging arise? What is its basis?”—on hearing this question, how would you answer?

Venerable Sāriputta replied:

World-honored One, if companions in the holy life come and ask me: “Venerable Sāriputta, what are the causes and conditions for clinging? From what does it arise? What is its basis?”—on hearing this question, World-honored One, I will answer in the following manner: “Venerable

friends, clinging is caused by craving, conditioned by craving; it arises from craving, has craving as its basis.” World-honored One, if companions in the holy life come and ask me this, I will answer in this manner.

The World-honored One spoke in praise:

Very good! Very good, Sāriputta! If companions in the holy life come and ask you this, you should answer in this manner. Why? Because if you speak in this manner, they will know what you mean.

The World-honored One [further] asked:

Sāriputta, if companions in the holy life come and ask you: “Venerable Sāriputta, and what about craving?”—on hearing this question, how would you answer?

Venerable Sāriputta replied:

World-honored One, if companions in the holy life come and ask me, “Venerable Sāriputta, and what about craving?”—on hearing this question, World-honored One, I will answer in the following manner: “Venerable friends, there are three kinds of feeling—pleasant feeling, unpleasant feeling, and neither-unpleasant-nor-pleasant-feeling. Delighting in, desiring, and grasping at these feelings is what is called craving.” World-honored One, if companions in the holy life come and ask me this, I will answer in this manner.

The World-honored One spoke in praise:

Very good! Very good, Sāriputta! If companions in the holy life come and ask you this, you should answer in this manner. Why? Because if you speak in this manner, they will know what you mean.

The World-honored One [further] asked:

Sāriputta, if companions in the holy life come and ask you, “Venerable Sāriputta, by knowing what and by seeing what is there no delighting in these three kinds of feeling, no desire for them or grasping at them?”—on hearing this question, how would you answer?

Venerable Sāriputta replied:

World-honored One, if companions in the holy life come and ask me, “Venerable Sāriputta, by knowing what and by seeing what is there no delighting in these three kinds of feeling, no desire for them or grasping at them?”—on hearing this question, World-honored One, I will answer in this manner: “Venerable friends, these three kinds of feelings are impermanent by nature, unsatisfactory by nature, of a nature to disintegrate. What is impermanent by nature is unsatisfactory. Seeing this unsatisfactoriness, there is no more delighting in these three kinds of feeling, no desire for them or grasping at them.” World-honored One, if companions in the holy life come and ask me this, I will answer in this manner.

The World-honored One spoke in praise:

Very good! Very good, Sāriputta! If companions in the holy life come and ask you this, you should answer in this manner. Why? Because if 452a you speak in this manner, they will know what you mean.

At that time, the World-honored One said:

Sāriputta, one could also give a brief summary of what you have just said. And what, Sāriputta, is this brief summary of what you have just said? It is this: “Whatever is felt and acted upon is all unsatisfactory”—Sāriputta, this is a brief summary of what you have just said.

The World-honored One [further] asked:

Sāriputta, if companions in the holy life come and ask you: “Venerable Sāriputta, how is it that by turning away [from grasping at feeling] you declare having attained final knowledge, declare knowing as it really is: ‘Birth is ended, the holy life has been established, what was to be done has been done. There will not be another existence’?”

Venerable Sāriputta replied:

World-honored One, if companions in the holy life come and ask me, “Venerable Sāriputta, how is it that by turning away [from grasping at

feeling] you declare having attained final knowledge, declare knowing as it really is: ‘Birth is ended, the holy life has been established, what was to be done has been done. There will not be another existence’?”—World-honored One, on hearing this question, I would answer in the following manner: “Venerable friends, through my inwardly turning away [from grasping at feeling], all craving has come to an end, there is no apprehension, no fear, no doubt, no perplexity. I live protected in this way. Through my living protected in this way, unwholesome taints do not arise.” World-honored One, if companions in the holy life come and ask me this, I will answer in this manner.

The World-honored One spoke in praise:

Very good! Very good, Sāriputta! If companions in the holy life come and ask you this, you should answer in this manner. Why? Because if you speak in this manner, they will know what you mean.

The World-honored One said:

Sāriputta, one could also give a brief summary of what you have just said: “Whatever fetters have been spoken of by the Renunciant (i.e., the Buddha), those fetters do not exist in me. I live protected in this way. Through my living protected in this manner, unwholesome taints do not arise”—Sāriputta, this is the brief summary of what you have just said.

After saying this, the World-honored One rose from his seat and returned to his hut to sit in meditation. Soon after the World-honored One had returned to his hut, Venerable Sāriputta told the monks [in the assembly]:

Venerable friends, earlier I had not considered [these matters]; thus, when the World-honored One suddenly asked those questions, I thought: “I’m afraid I won’t be able to answer.” [But,] venerable friends, my first answer was approved and praised by the World-honored One, and I then thought: “If the World-honored One were to question me on this matter for a whole day and night, posing his questions in different words and phrases, I would be able to answer in [correspondingly] different words and phrases. If the World-honored One were to question me on this matter for two, three, four, even up to seven days and nights,

posing his questions in different words and phrases, I would be able to answer the World-honored One in [correspondingly] different words and phrases.”

On hearing Venerable Sāriputta speak in this way, the monk Kaḷārakhattiya rose from his seat and right away approached the Buddha. He said to the World-honored One: 452b

Soon after the World-honored One returned to his hut, Venerable Sāriputta made a weighty proclamation, roared a lion’s roar, saying: “Venerable friends, earlier I had not considered [these matters]; thus, when the World-honored One suddenly asked those questions, I thought: ‘I’m afraid I won’t be able to answer.’ [But,] venerable friends, my first answer was approved and praised by the World-honored One, and I then thought: ‘If the World-honored One were to question me on this matter for a whole day and night, posing his questions in different words and phrases, I would be able to answer the World-honored One in [correspondingly] different words and phrases for a whole day and night. Venerable friends, if the World-honored One were to question me on this matter for two, three, four, even up to seven days and nights, posing his questions in different words and phrases, I would be able to answer in [correspondingly] different words and phrases.’”

The World-honored One said:

Indeed so, Kaḷārakhattiya! If I were to question the monk Sāriputta on this matter for a whole day and night, posing questions in different words and phrases, he would be able to reply with [correspondingly] different words and phrases. Kaḷārakhattiya, if I were to question the monk Sāriputta on this matter for two, three, four, even up to seven days and nights, posing questions in different words and phrases, he would be able to reply with [correspondingly] different words and phrases. Why? Because, Kaḷārakhattiya, the monk Sāriputta has deeply comprehended the realm of thought.

This is what the Buddha said. Having heard the Buddha’s words, Venerable Sāriputta and the other monks were delighted and remembered them well.

## 24. The Discourse on the “Lion’s Roar” of Sāriputta<sup>100</sup>

Thus have I heard: At one time the Buddha was staying at Sāvattthī, in Jeta’s Grove, Anāthapiṇḍika’s Park.

At that time, the World-honored One was accompanied by a great assembly of monks, who were observing the rains retreat at Sāvattthī. Venerable Sāriputta was also observing the rains retreat at Sāvattthī. At the end of the three-months’ rains retreat at Sāvattthī, Venerable Sāriputta, having mended his robes, took his robes and bowl and approached the Buddha. Having paid homage at [the Buddha’s] feet, he sat down to one side and addressed him: “World-honored One, I have completed the rains retreat at Sāvattthī, and now I wish to journey among the people.”

452c      The World-honored One replied:

Sāriputta, go as you please, so that you may deliver those who have not yet won deliverance, liberate those who have not yet attained liberation, and [lead to] final nirvana those who have not yet achieved final nirvana. Sāriputta, go as you please.

Thereupon, Venerable Sāriputta, having heard what the Buddha said, received and remembered it well, rose from his seat, paid homage at the Buddha’s feet, circumambulated him three times, and returned to his quarters. Having stored away his bedding and seat, he put on his robe and took his bowl and set out to journey among the people.

Not long after the venerable Sāriputta had left, a certain companion in the holy life [alleged], before the Buddha, a breach of the precepts, a contravention of the Dharma, saying to the World-honored One: “Venerable Sāriputta slighted me today, just before he set out to journey among the people.”

Hearing this, the World-honored One told one of the monks:

Go to Sāriputta and tell him: “The World-honored One calls you. Not long after you set out, a certain companion in the holy life [alleged], before me, a breach of the precepts, a contravention of the Dharma, saying: ‘World-honored One, Venerable Sāriputta slighted me today, just before he set out to journey among the people.’”



Having received this order, that monk rose from his seat, paid homage to the Buddha, and set out.

At that time, Venerable Ānanda was standing behind the World-honored One, fanning him. Not long after that monk had set out, Venerable Ānanda went, with keys in hand, to all of the [monks'] quarters. He told all the monks he encountered:

It would be good, venerable sirs, if you would come to the assembly hall right away. Venerable Sāriputta will soon roar a lion's roar before the Buddha. It may be that Venerable Sāriputta will make a profound proclamation about that which is most peaceful and sublime. If he makes such a proclamation, you, venerable sirs, and I, having heard it, should later recite and memorize it well.

Then, on hearing what Venerable Ānanda said, all the monks went to the assembly hall. At that time, the monk [sent by the Buddha] approached Venerable Sāriputta and said:

The World-honored One calls you. Not long after you set out, a certain companion in the holy life [alleged], before the Buddha, a breach of the precepts, a contravention of the Dharma, saying: "World-honored One, Venerable Sāriputta slighted me today, just before he set out to journey among the people."

On hearing this, Venerable Sāriputta rose from his seat and returned to where the Buddha was. Having paid homage at his feet, Sāriputta sat down to one side.

The Buddha said:

Sāriputta, not long after you set out, a certain companion in the holy life [alleged], before me, a breach of the precepts, a contravention of the Dharma, saying: "World-honored One, the venerable Sāriputta slighted me today just before he set out to journey among the people." Sāriputta, did you really slight a companion in the holy life just before you set out to journey among the people?

Venerable Sāriputta said:

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World-honored One, someone who lacks mindfulness of the body in

regard to the body, might well slight a companion in the holy life just before setting out to journey among the people. I, however, World-honored One, am well equipped with mindfulness of the body in regard to the body. How could I slight a companion in the holy life just before setting out to journey among the people?

World-honored One, it is just as a de-horned ox that is patient and docile, being thoroughly tamed, causes no harm wherever it goes, whether from village to village or from street to street. I, World-honored One, am like this, having a mind like a de-horned ox. Free from fetters or resentment, without ill will or quarrel, I dwell pervading the entire world [with a mind] boundless, exalted, immeasurable and well cultivated.

World-honored One, someone who lacks mindfulness of the body in regard to the body, might well slight a companion in the holy life just before setting out to journey among the people. I, however, World-honored One, am well equipped with mindfulness of the body in regard to the body. How could I slight a companion in the holy life just before setting out to journey among the people?

World-honored One, it is just as a son of an outcaste whose two hands have been cut off, being utterly humbled, causes no harm wherever he goes, whether from village to village or from town to town. I, World-honored One, am like this; my mind is like the son of an outcaste whose two hands have been cut off. Free from fetters or resentment, without ill will or quarrel, I dwell pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well cultivated.

World-honored One, someone who lacks mindfulness of the body in regard to the body might well slight a companion in the holy life just before setting out to journey among the people. I, however, World-honored One, am well equipped with mindfulness of the body in regard to the body. How could I slight a companion in the holy life just before setting out to journey among the people?

World-honored One, it is just as the earth receives what is pure and what is impure, excrement, urine, snot, and spittle, without for this reason hating it or liking it, without feeling embarrassed, ashamed, or humiliated. I, World-honored One, am like this; my mind is like the

earth. Free from fetters or resentment, without ill will or quarrel, I dwell pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well cultivated.

World-honored One, someone who lacks mindfulness of the body in regard to the body might well slight a companion in the holy life just before setting out to journey among the people. I, however, World-honored One, am well equipped with mindfulness of the body in regard to the body. How could I slight a companion in the holy life just before setting out to journey among the people?

World-honored One, it is just as water washes away what is pure and what is impure, excrement, urine, snot, and spittle, without for this reason hating it or liking it, without feeling embarrassed, ashamed, or humiliated. I, World-honored One, am like this; my mind is like that water. Free from fetters or resentment, without ill will or quarrel, I dwell pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well cultivated.

World-honored One, someone who lacks mindfulness of the body in regard to the body might well slight a companion in the holy life just before setting out to journey among the people. I, however, World-honored One, am well equipped with mindfulness of the body in regard to the body. How could I slight a companion in the holy life just before setting out to journey among the people? 453b

World-honored One, it is just as fire burns up what is pure and what is impure, excrement, urine, snot, and spittle, without for this reason hating it or liking it, without feeling embarrassed, ashamed, or humiliated. I, World-honored One, am like this; my mind is like that fire. Free from fetters or resentment, without ill will or quarrel, I dwell pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well cultivated.

World-honored One, someone who lacks mindfulness of the body in regard to the body might well slight a companion in the holy life just before setting out to journey among the people. I, however, World-honored One, am well equipped with mindfulness of the body in regard to the body. How could I slight a companion in the holy life just before setting out to journey among the people?

World-honored One, it is just as the wind blows away what is pure and what is impure, excrement, urine, snot, and spittle, without for this reason hating it or liking it, without feeling embarrassed, ashamed, or humiliated. I, World-honored One, am like this; my mind is like the wind. Free from fetters or resentment, without ill will or quarrel, I dwell pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well cultivated.

World-honored One, someone who lacks mindfulness of the body in regard to the body might well slight a companion in the holy life just before setting out to journey among the people. I, however, World-honored One, am well equipped with mindfulness of the body in regard to the body. How could I slight a companion in the holy life just before setting out to journey among the people?

World-honored One, it is just as a broom sweeps away what is pure and what is impure, excrement, urine, snot, and spittle, without for this reason hating it or liking it, without feeling embarrassed, ashamed, or humiliated. World-honored One, I am like this; my mind is like a broom. Free from fetters or resentment, without ill will or quarrel, I dwell pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well cultivated.

World-honored One, someone who lacks mindfulness of the body in regard to the body might well slight a companion in the holy life just before setting out to journey among the people. I, however, World-honored One, am well equipped with mindfulness of the body in regard to the body. How could I slight a companion in the holy life just before setting out to journey among the people?

World-honored One, it is just as a cleaning rag wipes away what is pure and what is impure, excrement, urine, snot, and spittle, without for this reason hating it or liking it, without feeling ashamed, or humiliated. World-honored One, I am like this; my mind is like a cleaning rag. Free from fetters or resentment, without ill will or quarrel, I dwell pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well cultivated.

World-honored One, someone who lacks mindfulness of the body in regard to the body might well slight a companion in the holy life

just before setting out to journey among the people. I, however, World-honored One, am well equipped with mindfulness of the body in regard to the body. How could I slight a companion in the holy life just before setting out to journey among the people? 453c

World-honored One, it is just as, when a jug with many cracks has been filled to the brim with grease and placed in the sun, the grease leaks and oozes out everywhere. If a man with [good] eyesight comes and stands beside it, he sees this jug of grease with many cracks, which has been filled to the brim and placed in the sun; and he sees the grease leaking and oozing out everywhere. World-honored One, I too, am like this. I constantly contemplate the impurity of this body with its nine orifices leaking and oozing out everywhere.

World-honored One, someone who lacks mindfulness of the body in regard to the body might well slight a companion in the holy life just before setting out to journey among the people. I, however, World-honored One, am well equipped with mindfulness of the body in regard to the body. How could I slight a companion in the holy life just before setting out to journey among the people?

World-honored One, it is just as a joyful youth might bathe and perfume himself with fragrances, put on white, clean clothes, and adorn himself with jewels; and having shaved his beard and arranged his hair, might place flowers on his head. Suppose that three kinds of corpse are then garlanded around his neck—a dead snake, a dead dog, and a dead human being, discolored, bloated, foul-smelling, rotten, and oozing putrid fluids. That youth would feel embarrassed and ashamed and filled with utter disgust. World-honored One, I am like this. As I constantly contemplate the foul and impure parts of this body, my mind is embarrassed and ashamed and filled with utter disgust.

World-honored One, someone who lacks mindfulness of the body in regard to the body might well slight a companion in the holy life just before setting out to journey among the people. I, however, World-honored One, am well equipped with mindfulness of the body in regard to the body. How could I slight a companion in the holy life just before setting out to journey among the people?

Thereupon, that monk [who had accused Sāriputta] rose from his seat, paid homage at the Buddha's feet, and said to him:

I repent my transgression, World-honored One; I confess, Well-gone One, [to acting] like a fool, like an idiot, like [one who is] confused, like [one who is] unwholesome. Why so? Because I falsely slandered the monk Sāriputta, my pure companion in the holy life. World-honored One, I now repent, hoping that this will be accepted. Having seen [my transgression] and acknowledged it, I will not repeat it.

The World-honored One said:

So it is, monk. You have indeed [acted] like a fool, like an idiot, like [one who is] confused, like [one who is] unwholesome. Why so? Because you falsely slandered the monk Sāriputta, your pure companion in the holy life. Yet you have been able to repent your transgression, and, having seen and acknowledged it, you will not repeat it. Those who are able to repent their transgression, having seen it and acknowledged it, and will not repeat it, come, in this way, to growth in the noble teaching and discipline, and will not regress.

Then the Buddha told Venerable Sāriputta: "Accept that foolish man's expression of remorse quickly, lest the head of this monk split into seven parts right away in front of you."

Venerable Sāriputta, out of compassion, accepted that monk's expression of remorse.

454a This is what the Buddha said. Having heard the Buddha's words, Venerable Sāriputta and the [other] monks, were delighted and remembered them well.

## **25. The Discourse with Parables [Relating to] Water<sup>100</sup>**

Thus have I heard: At one time the Buddha was staying at Sāvattthī, in Jeta's Grove, Anāthapiṇḍika's Park.

At that time, Venerable Sāriputta addressed the monks: "Venerable friends, I shall explain to you five methods for overcoming resentment.<sup>102</sup> Listen carefully, and give close attention."

Those monks listened to receive instruction.

Venerable Sāriputta said:

What are the five methods? Venerable friends, suppose there is someone whose bodily actions are not pure, but whose verbal actions are pure. A wise person who, on seeing him, is aroused to resentment ought to rid himself [of that resentment].

Again, venerable friends, suppose there is someone whose verbal actions are impure, but whose bodily actions are pure. A wise person who, on seeing him, is aroused to resentment ought to rid himself of it.

Again, venerable friends, suppose there is someone whose bodily and verbal actions are impure, but whose mind is pure to a small extent. A wise person who, on seeing him, is aroused to resentment ought to rid himself of it.

Again, venerable friends, suppose there is someone whose bodily, verbal, and mental actions are all impure. A wise person who, on seeing him, is aroused to resentment ought to rid himself of it.

Again, venerable friends, suppose there is someone whose bodily, verbal, and mental actions are all pure. A wise person who, on seeing him, is aroused to resentment ought to rid himself of it.

Venerable friends, if there is someone whose bodily actions are impure, but whose verbal actions are pure, how should a wise person who, on seeing him, is aroused to resentment rid himself [of that resentment]?

Venerable friends, suppose there is a forest-dwelling monk, a wearer of rag robes, who sees a discarded piece of cloth in a cesspool, stained by excrement, urine, snot, spittle, and other impurities; and on seeing it, he holds it with his left hand, and spreads it out with his right hand; and wherever he sees portions that are not stained by excrement, urine, snot, spittle, or other impurities, and that are without holes, he tears them off and takes them [to make a rag robe]. Similarly, venerable friends, if there is someone whose bodily actions are not pure, but whose verbal actions are pure, one should not pay attention to his impure bodily actions, but pay attention only to his pure verbal actions. This is how a wise person who, on seeing [such an individual], is aroused to resentment ought to rid himself of [that resentment].

Venerable friends, if there is someone whose verbal actions are impure, but whose bodily actions are pure, how should a wise person who, on seeing him, is aroused to resentment rid himself of it?

454b

Venerable friends, suppose that, not far from a village, there is a deep pool [whose surface is] covered with water plants; and suppose that a man comes along who is oppressed by extreme heat, hunger, thirst, and exhaustion, caused by a hot wind. On arriving at the pool, he takes off his clothes, puts them on the bank, and enters the pool, pushing aside the water plants with both hands. He enjoys a pleasant bath, and rids himself of the oppression by heat, hunger, thirst, and exhaustion. Similarly, venerable friends, if there is someone whose verbal actions are not pure, but whose bodily actions are pure, one should not pay attention to his impure verbal actions, but should pay attention only to his pure bodily actions. This is how a wise person who, on seeing [such an individual], is aroused to resentment ought to rid himself of [that resentment].

Venerable friends, if there is someone whose bodily and verbal actions are both impure, but whose mind is pure to a small extent, how should a wise person who, on seeing him, is aroused to resentment rid himself of it?

Venerable friends, suppose that, at a crossroads, there is a puddle of water in the depression made by the hoof of an ox; and suppose that a man comes along who is oppressed by extreme heat, hunger, thirst, and exhaustion, caused by a hot wind. He thinks to himself: “This ox’s hoof print at the crossroads contains a little water. If I were to scoop it up with my hand or with a leaf, the water would become muddied, and I would not be able to rid myself of the oppression by heat, hunger, thirst, and exhaustion. Let me kneel down, with hands and knees on the ground, and suck up the water directly with my mouth.” He then kneels down, with hands and knees on the ground, and sucks up the water directly with his mouth, and so is able to rid himself of the oppression by heat, hunger, thirst, and exhaustion.

Similarly, venerable friends, if there is someone whose bodily and verbal actions are impure, but whose mind is pure to a small extent, one should not pay attention to his impure bodily and verbal actions,



but should pay attention only to his mind, which is pure to a small extent. Venerable friends, this is how a wise person who, on seeing [such an individual], is aroused to resentment ought to rid himself of [that resentment].

Venerable friends, if there is someone whose bodily, verbal, and mental actions are all impure, how should a wise person who, on seeing him, is aroused to resentment rid himself of it? Venerable friends, suppose a person is on a long journey and, having become ill on the way, is suffering greatly and exhausted. He is alone, without companion; the village behind him is far away and the village ahead has not yet been reached. Suppose [also] that a second person comes along and, standing to one side, looks at this first person, who is on a long journey and, having become ill on the way, is suffering greatly and exhausted—alone, without companion, the village behind him far away and the village ahead not yet reached. And suppose that he helps [that sick traveler] to get through the wilderness and reach the [next] village, and there gives him excellent medicine and good, sustaining food, caring for him well. In that case, that person's illness would most certainly subside. That is to say, the second person is extremely compassionate toward the sick person, having a heart full of loving-kindness.

Similarly, venerable friends, if there is a person whose bodily, verbal, and mental actions are all impure, then a wise person, on seeing him, thinks: "This person's bodily, verbal, and mental actions are all impure; [but] let him not, on the breaking up of the body at death, go to a bad realm of existence and be reborn in hell, as a consequence of his impure bodily, verbal, and mental actions. If this [impure] person encounters a good friend, [he may] give up his impure bodily, verbal, and mental actions, and cultivate pure bodily, verbal, and mental actions." In that case, through cultivating pure bodily, verbal, and mental actions, this [reformed] person will, on the breaking up of the body at death, go to a good realm of existence, be reborn in a heavenly realm. That is to say, this [wise] person is extremely compassionate toward that [impure] person, having a heart full of loving-kindness. This is how a wise person who, on seeing [such an individual], is aroused to resentment ought to rid himself of [that resentment]. Venerable friends,

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if there is a person whose bodily actions, verbal actions, and mental actions are all pure, how should a wise person who, on seeing him, is aroused to resentment rid himself of it?

Venerable friends, suppose that, not far from a village, there is a pool, full to the brim with clear, beautiful water, its banks covered with verdant grass, and surrounded by flowering trees; and suppose that a man comes along who is oppressed by extreme heat, hunger, thirst, and exhaustion, caused by a hot wind. On arriving at the pool, he takes off his clothes, puts them on the bank, and enters the water. He enjoys a pleasant bath, and rids himself of the oppression by heat, hunger, thirst, and exhaustion.

Similarly, venerable friends, if there is someone whose bodily, verbal, and mental actions are all pure, then one should constantly pay attention to his pure bodily, verbal, and mental actions. This is how a wise person who, on seeing [such an individual], is aroused to resentment ought to rid himself of [that resentment]. Hereby, venerable friends, I have explained the said five methods of overcoming resentment.

This is what Venerable Sāriputta said. Having heard it, the monks were delighted and remembered it well.

## 26. The Discourse to Gulissāni<sup>103</sup>

Thus have I heard: At one time the Buddha was staying at Rājagaha, in the Bamboo Grove, the Squirrels' Sanctuary.

At that time, the monk Gulissāni was also staying at Rājagaha. Living in a forest dwelling,<sup>104</sup> Gulissāni [was given to] joking frivolously and bragging about himself. Acting in a restless and agitated manner, he was lacking in mindfulness, and his mind was like a monkey. For some small matter, the monk Gulissāni had gone to Rājagaha.

455a At that time, at midday after having taken their meal, Venerable Sāriputta and an assembly of monks had congregated in the assembly hall over some small matter. Having settled what he had to do at Rājagaha, the monk Gulissāni also went toward the assembly hall.

Seeing Gulissāni approaching in the distance, Venerable Sāriputta spoke to the [assembled] monks in relation to Gulissāni:

Venerable friends, a forest-dwelling monk, when practicing forest dwelling, should train in being respectful and compliant. Venerable friends, if a forest-dwelling monk, though practicing forest dwelling, is often disrespectful and not compliant, he will incur other monks' disapproval and criticism: "As for this venerable forest-dweller, for the sake of what does he practice forest dwelling? Why [do we say] this? This venerable forest-dweller, though practicing forest dwelling, is often disrespectful and not compliant." When he comes to stay among the monastic community, he will incur [such] disapproval and criticism from the other monks. Therefore, venerable friends, a forest-dwelling monk, when practicing forest dwelling, should train in being respectful and compliant.

Venerable friends, a forest-dwelling monk, when practicing forest dwelling, should train in refraining from making frivolous jokes and from behaving in a restless and agitated manner. Venerable friends, if a forest-dwelling monk, though practicing forest dwelling, often makes frivolous jokes and behaves in a restless and agitated manner, he will incur other monks' disapproval and criticism: "As for this venerable forest-dweller, for the sake of what does he practice forest dwelling? Why [do we say] this? This venerable forest-dweller, though practicing forest-dwelling, often makes frivolous jokes and behaves in a restless and agitated manner." When he comes to stay amid the monastic community, he will incur [such] disapproval and criticism from the other monks. Therefore, venerable friends, a forest-dwelling monk, when practicing forest dwelling, should train in refraining from making frivolous jokes and from behaving in a restless and agitated manner.

Venerable friends, a forest-dwelling monk, when practicing forest dwelling, should train in refraining from irrelevant talk. Venerable friends, if a forest-dwelling monk, though practicing forest dwelling, often engages in irrelevant talk, he will incur other monks' disapproval and criticism: "As for this venerable forest-dweller, for the sake of what does he practice forest dwelling? Why [do we say] this? This venerable forest-dweller, though practicing forest dwelling, often engages in irrelevant talk." When he comes to stay among the monastic community, he will incur [such] disapproval and criticism from the

other monks. Therefore, venerable friends, a forest-dwelling monk, when practicing forest dwelling, should train in refraining from irrelevant talk.

Venerable friends, a forest-dwelling monk, when practicing forest dwelling, should train in not bragging about himself and not being chatty. Venerable friends, if a forest-dwelling monk, though practicing forest dwelling, often brags about himself and often is chatty, he will incur other monks' disapproval and criticism: "As for this venerable forest-dweller, for the sake of what does he practice forest dwelling? Why [do we say] this? This venerable forest-dweller, though practicing forest dwelling, often brags about himself and often is chatty." When he comes to stay among the monastic community, he will incur [such] disapproval and criticism from the other monks. Therefore, venerable friends, a forest-dwelling monk, when practicing forest dwelling, should train in not bragging about himself and not being chatty.

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Venerable friends, a forest-dwelling monk, when practicing forest dwelling, should train in guarding the sense faculties. Venerable friends, if a forest-dwelling monk, though practicing forest dwelling, is often with unguarded sense faculties, he will incur other monks' disapproval and criticism: "As for this venerable forest-dweller, for the sake of what does he practice forest dwelling? Why [do we say] this? This venerable forest-dweller, though practicing forest dwelling, is often with unguarded sense faculties." When he comes to stay among the monastic community, he will incur [such] disapproval and criticism from the other monks. Therefore, venerable friends, a forest-dwelling monk, when practicing forest dwelling, should train in guarding the sense faculties.

Venerable friends, a forest-dwelling monk, when practicing forest dwelling, should train in moderation in eating. Venerable friends, if a forest-dwelling monk, though practicing forest-dwelling, is greedy in eating and does not know moderation, he will incur other monks' disapproval and criticism: "As for this venerable forest-dweller, for the sake of what does he practice forest dwelling? Why [do we say] this? This venerable forest-dweller, though practicing forest dwelling, is greedy in eating and does not know moderation." When he comes to

stay among the monastic community, he will incur [such] disapproval and criticism from the other monks. Therefore, venerable friends, a forest-dwelling monk, when practicing forest dwelling, should train in moderation in eating.

Venerable friends, a forest-dwelling monk, when practicing forest dwelling, should train in being energetic and free from laziness. Venerable friends, if a forest-dwelling monk, though practicing forest dwelling, is often slack and lazy, he will incur other monks' disapproval and criticism: "As for this venerable forest-dweller, for the sake of what does he practice forest dwelling? Why [do we say] this? This venerable forest-dweller, though practicing forest dwelling, is often slack and lazy." When he comes to stay among the monastic community, he will incur [such] disapproval and criticism from the other monks. Therefore, venerable friends, a forest-dwelling monk, when practicing forest dwelling, should train in being energetic and free from laziness.

Venerable friends, a forest-dwelling monk, when practicing forest dwelling, should train in right mindfulness and right attentiveness. Venerable friends, if a forest-dwelling monk, though practicing forest dwelling, often lacks right mindfulness and right attentiveness, he will incur other monks' disapproval and criticism: "As for this venerable forest-dweller, for the sake of what does he practice forest dwelling? Why [do we say] this? This venerable forest-dweller, though practicing forest dwelling, often lacks right mindfulness and right attentiveness." When he comes to stay among the monastic community, he will incur [such] disapproval and criticism from the other monks. Therefore, venerable friends, a forest-dwelling monk, when practicing forest dwelling, should train in right mindfulness and right attentiveness.

Venerable friends, a forest-dwelling monk, when practicing forest dwelling, should train in knowing the [proper] time and being skillful in regard to time, [for example,] not going into the village to beg for food too early nor returning too late. Venerable friends, if a forest-dwelling monk, though practicing forest dwelling, goes into the village to beg for food too early or returns too late, he will incur other monks' disapproval and criticism: "As for this venerable forest-dweller, for the sake of what does he practice forest dwelling? Why [do we say]

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this? This venerable forest-dweller, though practicing forest dwelling, goes into the village to beg for food too early or returns too late.” When he comes to stay among the monastic community, he will incur [such] disapproval and criticism from the other monks. Therefore, venerable friends, a forest-dwelling monk, when practicing forest dwelling, should train in knowing the [proper] time and being skillful in regard to time.

Venerable friends, a forest-dwelling monk, when practicing forest dwelling, should train in knowing [proper] seats and being skillful in choosing a seat, not taking the seat of a senior monk, or scolding junior monks [for taking the seat he wants]. Venerable friends, if a forest-dwelling monk, though practicing forest dwelling, takes the seat of a senior monk or scolds junior monks [for taking the seat he wants], he will incur other monks’ disapproval and criticism: “As for this venerable forest-dweller, for the sake of what does he practice forest dwelling? Why [do we say] this? This venerable forest-dweller, though practicing forest dwelling, takes the seat of a senior monk or scolds junior monks [for taking the seat he wants].” When he comes to stay among the monastic community, he will incur [such] disapproval and criticism from the other monks. Therefore, venerable friends, a forest-dwelling monk, when practicing forest dwelling, should train in knowing [proper] seats and being skillful in choosing a seat.

Venerable friends, a forest-dwelling monk, when practicing forest dwelling, should train in explaining and discussing the code of discipline and the advanced teachings. Why? Venerable friends, a forest-dwelling monk, when practicing forest dwelling, may encounter people who come with questions regarding the code of discipline and the advanced teachings. Venerable friends, if a forest-dwelling monk, though practicing forest dwelling, is unable to answer [questions regarding] the code of discipline and the advanced teachings, he will incur other monks’ disapproval and criticism: “As for this venerable forest-dweller, for the sake of what does he practice forest dwelling? Why [do we say] this? This venerable forest-dweller, though practicing forest dwelling, is unable to answer [questions regarding] the code of discipline and the advanced teachings.” When he comes to stay among the monastic community, he will incur [such] disapproval and criticism from the other

monks. Therefore, venerable friends, a forest-dwelling monk, when practicing forest dwelling, should train in explaining and discussing the code of discipline and the advanced teachings.

Venerable friends, a forest-dwelling monk, when practicing forest dwelling, should train in explaining and discussing the peaceful liberations, the attaining of those formless concentrations that transcend form. Why? Venerable friends, a forest-dwelling monk, when practicing forest dwelling, may encounter people who come with questions regarding the peaceful liberations, the attaining of those formless concentrations that transcend form. Venerable friends, if a forest-dwelling monk, though practicing forest dwelling, is unable to answer [questions regarding] the peaceful liberations, the attaining of those formless concentrations that transcend form, he will incur other monks' disapproval and criticism: "As for this venerable forest-dweller, for the sake of what does he practice forest dwelling? Why [do we say] this? This venerable forest-dweller, though practicing forest dwelling, is unable to answer [questions regarding] the peaceful liberations, the attaining of those formless concentrations that transcend form." When he comes to stay among the monastic community, he will incur [such] disapproval and criticism from the other monks. Therefore, venerable friends, a forest-dwelling monk, when practicing forest dwelling, should train in explaining and discussing the peaceful liberations, the attaining of those formless concentrations that transcend form.

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Venerable friends, a forest-dwelling monk, when practicing forest dwelling, should train in explaining and discussing the higher knowledge of the destruction of the taints. Why? Venerable friends, a forest-dwelling monk, when practicing forest dwelling, may encounter people who come with questions regarding the higher knowledge of the destruction of the taints. Venerable friends, if a forest-dwelling monk, though practicing forest-dwelling, is unable to answer [questions regarding] the higher knowledge of the destruction of the taints, he will incur other monks' disapproval and criticism: "As for this venerable forest-dweller, for the sake of what does he practice forest dwelling? Why [do we say] this? This venerable forest-dweller, though practicing forest dwelling, is unable to answer [questions regarding]

the higher knowledge of the destruction of the taints.” When he comes to stay among the monastic community, he will incur [such] disapproval and criticism from the other monks. Therefore, venerable friends, a forest-dwelling monk, when practicing forest dwelling, should train in explaining and discussing the higher knowledge of the destruction of the taints.

At that time, Venerable Mahā Moggallāna was also present in the assembly. Venerable Mahā Moggallāna said:

Venerable Sāriputta, should only forest-dwelling monks, when practicing forest dwelling, train in these things, and not monks [who] stay among people?

Venerable Sāriputta replied:

Venerable Mahā Moggallāna, forest-dwelling monks, when practicing forest dwelling, should train in these things. How much more so monks who stay among people!

In this way, the two venerable ones exchanged ideas and praised each other’s words. Having heard what was said, [the monks in the assembly] rose from their seats and left.

Be respectful, refrain from frivolous jokes,  
Do not engage in irrelevant talk and bragging,  
Guard the sense faculties, be moderate in eating,  
Be energetic and have right mindfulness and attentiveness,  
Know the time and [know] proper seating,  
Discuss the code of discipline and the advanced teachings,  
Explain the peaceful liberations,  
And the higher knowledge of the destruction of the taints.

## **27. The Discourse to Dhānañjāni<sup>105</sup>**

Thus have I heard: At one time the Buddha was staying at Rājagaha, in the Bamboo Grove, the Squirrels’ Sanctuary, where he was observing the rains



retreat together with a great assembly of monks. At that time, Venerable Sāriputta was in Sāvattthī, also observing the rains retreat.

At that time a certain monk who, after having completed the three-month rains retreat at Rājagaha, and having mended his robes, put on his robe and took his bowl, and left Rājagaha for Sāvattthī, to stay in Jeta's Grove, Anāthapiṇḍika's Park. That monk approached Venerable Sāriputta and, having paid homage at his feet, sat down to one side. 456b

Venerable Sāriputta asked: "Where have you come from, venerable friend? Where did you observe the rains retreat?"

The monk replied: "Venerable Sāriputta, I have come from Rājagaha. I observed the rains retreat at Rājagaha."

[Sāriputta] asked further:

Venerable friend, as for the World-honored One, who has been observing the rains retreat at Rājagaha, is he healthy and strong? Is he comfortable and free from ailments? Is he dwelling at ease, and is his vigor as usual?

The monk replied:

Yes, Venerable Sāriputta. The World-honored One, who has been observing the rains retreat at Rājagaha, is healthy and strong, he is comfortable and free from ailments, he is dwelling at ease and his vigor is as usual.

[Sāriputta] asked further:

Venerable friend, as for the monks and nuns who have been observing the rains retreat at Rājagaha, are they healthy and strong? Are they comfortable and free from ailments? Are they dwelling at ease, and is their vigor as usual? Do they wish to see the Buddha often and do they delight in hearing the Dharma?

[That monk] replied:

Yes, Venerable Sāriputta. The monks and nuns who have been observing the rains retreat at Rājagaha are healthy and strong, they are comfortable and free from ailments, they are dwelling at ease and their vigor is as

usual. They wish to see the Buddha often, and they delight in hearing the Dharma.

[Sāriputta] asked further:

Venerable friend, as for the male and female lay followers who live in Rājagaha, are they healthy and strong? Are they comfortable and free from ailments? Are they dwelling at ease and is their vigor as usual? Do they wish to see the Buddha often and do they delight in hearing the Dharma?

[That monk] replied:

Yes, Venerable Sāriputta. The male and female lay followers who live in Rājagaha are healthy and strong, they are comfortable and free from ailments, they are also dwelling at ease and their vigor is as usual. They wish to see the Buddha often, and they delight in hearing the Dharma.

[Sāriputta] asked further:

Venerable friend, as for the various non-Buddhist renunciants and brahmins who have been observing the rains retreat at Rājagaha, are they healthy and strong? Are they comfortable and free from ailments? Are they dwelling at ease and is their vigor as usual? Do they wish to see the Buddha often and do they delight in hearing the Dharma?

[That monk] replied:

Yes, Venerable Sāriputta. The various non-Buddhist renunciants and brahmins who have been observing the rains retreat at Rājagaha are healthy and strong, they are comfortable and free from ailments, they are dwelling at ease, and their vigor is as usual. They wish to see the Buddha often and they delight in hearing the Dharma.

[Sāriputta] asked further: “Venerable friend, there is at Rājagaha a brahmin named Dhānañjāni. He was a friend of mine before I went forth as a monk. Do you know him?”

[That monk] replied: “I do know him.”

[Sāriputta] asked further:

Venerable friend, as for this brahmin Dhānañjāni from Rājagaha, is he healthy and strong? Is he comfortable and free from ailments? Is he dwelling at ease and is his vigor as usual? Does he wish to see the Buddha often and does he delight in hearing the Dharma?

[That monk] replied:

Venerable Sāriputta, the brahmin Dhānañjāni from Rājagaha is healthy and strong, he is comfortable and free from ailments, he is dwelling at ease, and his vigor is as usual. [However,] he does not wish to see the Buddha, nor does he delight in hearing the Dharma. 456c

Why is that? Venerable Sāriputta, the brahmin Dhānañjāni has not been making efforts and has been transgressing against the moral precepts. Relying on his standing with the king, he defrauds the brahmins and householders; and relying on his standing with the brahmins and householders, he defrauds the king.

Hearing this, Venerable Sāriputta, having completed the three-month rains retreat at Sāvattthī and having mended his robes, put on his robe and took his bowl and left Sāvattthī for Rājagaha, where he stayed in the Bamboo Grove, the Squirrels' Sanctuary.

Then in the morning, after spending the night there, Venerable Sāriputta put on his robes, took his bowl, and went into Rājagaha to beg for food, going from door to door. Having begged for food, he went to the house of the brahmin Dhānañjāni. At that time, the brahmin Dhānañjāni had come out of his house, and was by the side of a spring, harshly punishing some local residents.

Seeing Venerable Sāriputta approaching in the distance, the brahmin Dhānañjāni rose from his seat, bared his [right] shoulder, placing his palms together [in respect] toward Venerable Sāriputta, and expressed his joy: "Welcome, Sāriputta! It has been a long time since you came here, Sāriputta." Then, respectfully taking Venerable Sāriputta by the arm, the brahmin Dhānañjāni led him into his house. He prepared a fine seat and invited Sāriputta to sit down. Venerable Sāriputta then sat on that seat. When the brahmin Dhānañjāni saw that Venerable Sāriputta was seated, he brought him a golden bowl<sup>106</sup> to wash [his hands] and invited him to take a meal.

Venerable Sāriputta said: "Enough, enough, Dhānañjāni, put your mind at ease."

A second and a third time the brahmin Dhānañjāni repeated his invitation, and a second and a third time Venerable Sāriputta declined, saying: “Enough, enough, Dhānañjāni, put your mind at ease.”

Then the brahmin Dhānañjāni asked: “Sāriputta, why enter the house like this and then refuse to eat?”

Venerable Sāriputta replied:

Dhānañjāni, [I hear that] you have not been making efforts and have been transgressing against the moral precepts. Relying on your standing with the king, you defraud the brahmins and householders, and relying on your standing with the brahmins and householders, you defraud the king.

The brahmin Dhānañjāni replied:

Sāriputta, know that, being at present a householder, I have to manage my household affairs. I have to see to my own comfort and well-being, support my parents, look after my wife and children, provide for my male and female servants,<sup>107</sup> pay taxes to the king, perform rituals for the deities, make offerings to my departed ancestors, and give to renunciants and brahmins—in order to live long and later be reborn in heaven and obtain pleasant karmic fruits. Sāriputta, all these affairs cannot be neglected,<sup>108</sup> being dictated by [customary] law.

Then Venerable Sāriputta said:

457a Dhānañjāni, let me ask you a question. Answer as best you can. What do you think, Dhānañjāni? Suppose that someone does evil for the sake of his parents. Having done evil, he goes, at the breaking up of the body at death, to a bad realm of existence, being reborn in hell. Once reborn in hell, he is dragged off by the wardens of hell to undergo harsh punishment. He pleads with the wardens of hell: “Wardens of hell, let me tell you! Don’t punish me! Why? Because I did evil only for the sake of my parents.” What do you think, Dhānañjāni, will that person be able to escape punishment by the wardens of hell [by pleading so]?

[Dhānañjāni] replied: “No.”

Venerable Sāriputta asked further:

What do you think, Dhānañjāni? Suppose, again, that someone does evil for the sake of his wife and children. Having done evil, he goes, at the breaking up of the body at death, to a bad realm of existence, being reborn in hell. Once reborn in hell, he is dragged off by the wardens of hell to undergo harsh punishment. He pleads with the wardens of hell: “Wardens of hell, let me tell you! Don’t punish me! Why? Because I did evil only for the sake of my wife and children.” What do you think, Dhānañjāni, will that person be able to escape punishment by the wardens of hell [by pleading so]?

Dhānañjāni replied: “No.”

[Sāriputta] asked further:

What do you think, Dhānañjāni? Suppose, again, that someone does evil for the sake of his servants. Having done evil, he goes, at the breaking up of the body at death, to a bad realm of existence, being reborn in hell. Once reborn in hell, he is dragged off by the wardens of hell to undergo harsh punishment. He pleads with the wardens of hell: “Wardens of hell, let me tell you! Don’t punish me! Why? Because I did evil only for the sake of my male and female servants.” What do you think, Dhānañjāni, will that person be able to escape punishment by the wardens of hell [by pleading so]?

Dhānañjāni replied: “No.”

[Sāriputta] asked further:

What do you think, Dhānañjāni? Suppose, again, that someone does evil for the sake of the king, deities, departed ancestors, and renunciants and brahmins. Having done evil, he goes, at the breaking up of the body at death, to a bad realm of existence, being reborn in hell. Once reborn in hell, he is dragged off by the wardens of hell to undergo harsh punishment. He pleads with the wardens of hell: “Wardens of hell, let me tell you! Don’t punish me! Why? Because I did evil only for the sake of the king, deities, departed ancestors, and renunciants and brahmins.” What do you think, Dhānañjāni, will that person be able to escape punishment by the wardens of hell [by pleading so]?

Dhānañjāni replied: “No.”

[Sāriputta said:]

457b Dhānañjāni, a clansman can gain wealth by means that are in accordance with the Dharma, in accordance with [creating good] karma, and in accordance with virtue, in order to honor, respect, and support his parents, thus performing meritorious acts and abstaining from unwholesome acts. Dhānañjāni, if a clansman gains wealth by means that are in accordance with the Dharma, in accordance with [creating good] karma, and in accordance with virtue, in order to honor, respect, and support his parents, thus performing meritorious acts and abstaining from unwholesome acts—he is thought of fondly by his parents, who say: “May you have good health and long life! Why [do we say this]? Because thanks to you, we have peace and happiness.” Dhānañjāni, for one who is thus thought of fondly by his parents, merits increase daily and do not decline.

Dhānañjāni, a clansman can gain wealth by means that are in accordance with the Dharma, in accordance with [creating good] karma, and in accordance with virtue, in order to lovingly take care of his wife and children and look after their well-being, thus performing meritorious acts and abstaining from unwholesome acts. Dhānañjāni, if a clansman gains wealth by means that are in accordance with the Dharma, in accordance with [good] karma, and in accordance with virtue, in order to lovingly take care of his wife and children and look after their well-being, thus performing meritorious acts and abstaining from unwholesome acts—then he is honored and respected by his wife and children, who say: “Your honor, may you have good health and long life! Why [do I say this]? Because thanks to you, I have well-being and happiness.” Dhānañjāni, for one who is thus honored and respected by his wife and children, merits increase daily and do not decline.

Dhānañjāni, a clansman can gain wealth by means that are in accordance with the Dharma, in accordance with [good] karma, and in accordance with virtue, in order to lovingly take care of his male and female servants and look after their well-being, thus performing meritorious acts and abstaining from unwholesome acts. Dhānañjāni, if a clansman gains wealth by means that are in accordance with the

Dharma, in accordance with [good] karma, and in accordance with virtue, in order to compassionately provide for his servants and look after their well-being, thus performing meritorious acts and abstaining from unwholesome acts—then he is honored and respected by his servants, who say: “Master, may you have good health and long life! Why [do we say this]? Because thanks to you, we have well-being.” Dhānañjāni, for one who is thus honored and respected by his servants, merits increase daily and do not decline.

Dhānañjāni, a clansman can gain wealth by means that are in accordance with the Dharma, in accordance with [good] karma, and in accordance with virtue, in order to honor and support renunciants and brahmins, thus performing meritorious acts and abstaining from unwholesome acts. Dhānañjāni, if a clansman gains wealth by means that are in accordance with the Dharma, in accordance with [good] karma, and in accordance with virtue, in order to honor and support renunciants and brahmins, thus performing meritorious acts and abstaining from unwholesome acts—then he is thought of fondly by renunciants and brahmins, who say: “Donor, may you have good health and long life! Why [do we say this]? Because thanks to you, we have well-being and happiness.” Dhānañjāni, for one who is thus thought of fondly by renunciants and brahmins, merits increase daily and do not decline.

Thereupon, the brahmin Dhānañjāni rose from his seat, bared his right shoulder, placed his palms together [in respect] toward Venerable Sāriputta, and said:

Sāriputta, I have a wife named Beautiful, whom I dote on. Through having been deluded by her, I have become negligent and undertaken many evil deeds. Sāriputta, from today onward, I will detach myself from my wife Beautiful and [instead] take refuge in you, Venerable Sāriputta.

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Venerable Sāriputta replied: “Dhānañjāni, do not take refuge in me. You should take refuge in the Buddha, in whom I myself take refuge.”

The brahmin Dhānañjāni proclaimed:

Venerable Sāriputta, from this day on, I take refuge in the Buddha, the Dharma, and the community of monks. May Venerable Sāriputta

accept me as a lay follower of the Buddha, having taken refuge for life, until death.

Then Venerable Sāriputta taught the Dharma to the brahmin Dhānañjāni. Exhorting, encouraging, and delighting him, Sāriputta employed countless skillful means to teach the Dharma. Having exhorted, encouraged, and delighted [Dhānañjāni], [Sāriputta] rose from his seat and left for Rājagaha. After staying there several days, [Sāriputta] put on his robe and took his bowl and left Rājagaha for the Southern Mountains. He stayed in a rosewood grove, [located] north of a village in the Southern Mountains.

At that time, a certain monk who was staying at Rājagaha, after having stayed there for several days, put on his robe and took his bowl and [also] left Rājagaha for the Southern Mountains. He [too] stayed in the rosewood grove, [located] north of a village in the Southern Mountains.

Then that monk approached Venerable Sāriputta and, having paid homage at his feet, sat down to one side.

Venerable Sāriputta asked: “Venerable friend, where have you come from? Where have you been staying?”

That monk replied: “Venerable Sāriputta, I have come from Rājagaha. I was staying at Rājagaha.”

[Sāriputta] asked further: “Venerable friend, in Rājagaha there is a brahmin named Dhānañjāni, a friend of mine from before I went forth as a monk. Do you know him?”

The monk replied: “I know him.”

[Sāriputta] asked further:

Venerable friend, as for this brahmin Dhānañjāni who lives in Rājagaha, is he healthy and strong? Is he comfortable and free from ailments? Is he dwelling at ease and is his vigor as usual? Does he wish to see the Buddha often and does he delight in hearing the Dharma?

The monk replied:

Venerable Sāriputta, the brahmin Dhānañjāni wishes to see the Buddha often and he wishes to hear the Dharma often. However, he is not well and his vigor is diminishing. Why is that?



Venerable Sāriputta, the brahmin Dhānañjāni is currently afflicted with an ailment. He is seriously ill and in a critical condition and therefore could die [soon].

Having heard this, Venerable Sāriputta put on his robe and took his bowl, and left the Southern Mountains for Rājagaha, [where] he stayed in the Bamboo Grove, the Squirrels' Sanctuary.

Having passed the night there, at dawn Venerable Sāriputta, putting on his robe and taking his bowl, headed for the house of the brahmin Dhānañjāni. Seeing Venerable Sāriputta approaching in the distance, the brahmin Dhānañjāni struggled to get up from his bed. Seeing the brahmin Dhānañjāni struggling to get up from his bed, Venerable Sāriputta stopped him, saying: "Lie still, Dhānañjāni! Don't get up! There is another bed here. I shall sit on it."

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Then, having seated himself on the other bed, Venerable Sāriputta asked: "Dhānañjāni, how is your ailment now? How much are you eating and drinking? Is your illness subsiding, not increasing?"

Dhānañjāni replied:

My ailment is becoming critical. I cannot eat or drink. My illness is increasing, not subsiding.

Venerable Sāriputta, I now have a headache so severe that it is as if a strong man were cutting my head open with a knife, causing extreme pain. Venerable Sāriputta, I now have a headache so severe that it is as if a strong man were constantly tightening a rope around my head, causing extreme pain. Venerable Sāriputta, I now have stomach pains so severe that it is as if a butcher were cutting it open, like the stomach of a live cow, with a sharp knife, causing extreme pain. Venerable Sāriputta, my entire body is in such pain that it is as if two strong men had seized a weak man and were roasting him over a fire, causing extreme pain. Such are the painful feelings I am experiencing; and they are increasing, not subsiding.

Venerable Sāriputta said:

Dhānañjāni, let me ask you a question. Answer as best you can. What do you think, brahmin Dhānañjāni? Which is the better, hell or the animal [realm]?

Dhānañjāni answered: “The animal [realm] is the better.”

[Sāriputta] asked further: “Dhānañjāni, which is the better, the animal [realm] or the [realm] of hungry ghosts?”

Dhānañjāni answered: “The [realm] of hungry ghosts is the better.”

[Sāriputta] asked further: “Dhānañjāni, which is the better, the [realm] of hungry ghosts or the [realm] of human beings?”

Dhānañjāni answered: “The [realm] of human beings is the better.”

[Sāriputta] asked further: “Dhānañjāni, which is the better, the [realm] of human beings or the heaven of the four kings?”

Dhānañjāni answered: “The heaven of the four kings is the better.”

[Sāriputta] asked further: “Dhānañjāni, which is the better, the heaven of the four kings or the heaven of the thirty-three?”

Dhānañjāni answered: “The heaven of the thirty-three is the better.”

[Sāriputta] asked further: “Dhānañjāni, which is the better, the heaven of the thirty-three or the Yama heaven?”

Dhānañjāni answered: “The Yama heaven is the better.”

[Sāriputta] asked further: “Dhānañjāni, which is the better, the Yama heaven or the Tusita heaven?”

Dhānañjāni answered: “The Tusita heaven is the better.”

[Sāriputta] asked further: “Dhānañjāni, which is the better, the Tusita heaven or [the heaven] of the gods who delight in creating?”

Dhānañjāni answered: “The heaven of the gods who delight in creating is the better.”

[Sāriputta] asked further: “Dhānañjāni, which is the better, the heaven of the gods who delight in creating or the [heaven] of the gods who wield power over others’ creations?”

Dhānañjāni answered: “The heaven of the gods who wield power over others’ creations is the better.”

[Sāriputta] asked further: “Dhānañjāni, which is the better, the heaven of the gods who wield power over others’ creations or the Brahmā world?”

Dhānañjāni answered: “The Brahmā world is supreme! The Brahmā world is supreme!”

Venerable Sāriputta said:

Dhānañjāni, the World-honored One, who is endowed with knowledge and vision, the Tathāgata, without attachment and fully awakened, has

taught four divine abidings. By practicing them again and again, a male or female lay follower can cut off sensual desire, relinquish thoughts related to sensual desire, and, with the breaking up of the body at death, will be reborn in the Brahmā world. What are the four? 458b

Dhānañjāni, here a learned noble disciple with his mind imbued with loving-kindness, dwells [mentally] pervading one direction, likewise the second, the third, and the fourth direction, and also the four intermediate directions and also above and below, all around, everywhere. With a mind imbued with loving-kindness, free from fetters or resentment, without ill will or quarrel, he dwells pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well cultivated.

Similarly, he imbues his mind with compassion, with empathic joy, with equanimity, and, free from fetters or resentment, without ill will or quarrel, he dwells pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well cultivated.

This, Dhānañjāni, is the teaching of the four divine abidings that has been taught by the World-honored One, who is endowed with knowledge and vision, the Tathāgata, without attachment and fully awakened. By practicing [these four divine abidings] again and again, a male or female lay follower can eradicate sensual desire and relinquish thoughts related to sensual desire and, with the breaking up of the body at death, will be reborn in the Brahmā world.

Having taught Dhānañjāni the teachings relating to the Brahmā world, Venerable Sāriputta rose from his seat and left.

After Venerable Sāriputta had left Rājagaha and before he had reached the Bamboo Grove, the Squirrels' Sanctuary, while he was still in between [these two places], the brahmin Dhānañjāni, who had practiced the four divine abidings and had abandoned sensual desire and relinquished thoughts relating to sensual desire, with the breaking up of the body at death, was reborn in the Brahmā world.

At that time, the World-honored One was giving teachings, surrounded by an immense following. Seeing Venerable Sāriputta approaching in the distance, the World-honored One told the monks [in the assembly]:

The monk Sāriputta is endowed with bright wisdom, quick wisdom, lively wisdom, keen wisdom, extensive wisdom, profound wisdom, wisdom that brings release, penetrative wisdom, eloquent wisdom. The monk Sāriputta has achieved genuine wisdom. This monk Sāriputta has just taught the brahmin Dhānañjāni a teaching on the Brahmā world. If he had taught him further, [Dhānañjāni] would have quickly realized the Dharma in accordance with the Dharma.

Then, Venerable Sāriputta approached the Buddha and, having paid homage at his feet, sat down to one side.

The World-honored One said:

Sāriputta, why did you not teach the brahmin Dhānañjāni the teaching on going beyond the Brahmā world? If you had taught him further, he would have quickly realized the Dharma in accordance with the Dharma.

Venerable Sāriputta replied:

World-honored One, those brahmins have for a long time been attached to the Brahmā world, they delight in the Brahmā world, [take] the Brahmā world to be supreme, esteem the Brahmā world, [take] the Brahmā world to be [ultimately] real, and consider the Brahmā world as being for them. For these reasons, World-honored One, I acted according to [Dhānañjāni's] wishes.

This is what the Buddha said. Having heard the Buddha's words, Venerable Sāriputta and the assembly of countless hundreds of thousands of people were delighted and remembered them well.

## **28. The Discourse on Teaching the Ill [Anāthapiṇḍika]<sup>109</sup>**

458c Thus have I heard: At one time the Buddha was staying at Sāvattthī, in Jeta's Grove, Anāthapiṇḍika's Park.

At that time, the householder Anāthapiṇḍika was gravely ill. Then the householder Anāthapiṇḍika spoke to a certain messenger:

Go to the Buddha and, on my behalf, pay homage at his feet. Inquire about his well-being, asking: "World-honored One, are you healthy

and strong? Are you comfortable and free from ailments? Are you dwelling at ease, and is your vigor as usual?” Then inform him: “The householder Anāthapiṇḍika pays homage at the World-honored One’s feet. He inquires about your well-being [with the words]: ‘World-honored One, are you healthy and strong? Are you comfortable and free from ailments? Are you dwelling at ease, and is your vigor as usual?’”

After you have, on my behalf, made these inquiries of the Buddha, go to Venerable Sāriputta. Pay homage at his feet on my behalf, and inquire about his well-being by asking: “Venerable one, are you healthy and strong? Are you comfortable and free from ailments? Are you dwelling at ease, and is your vigor as usual?” Then inform him: “The householder Anāthapiṇḍika pays homage at the feet of Venerable Sāriputta. He inquires about the venerable one’s well-being [with the words]: ‘Are you healthy and strong? Are you comfortable and free from ailments? Are you dwelling at ease, and is your vigor as usual?’” [Then also tell him:] “Venerable Sāriputta, the householder Anāthapiṇḍika is gravely ill and in a critical condition. The householder Anāthapiṇḍika deeply wishes to see Venerable Sāriputta. But in his deteriorating physical condition, he is too weak to come and visit Venerable Sāriputta. It would be good if Venerable Sāriputta, out of compassion, were to visit the householder Anāthapiṇḍika at his house.”

Then, having received the householder Anāthapiṇḍika’s order, the messenger approached the Buddha. Having paid homage at his feet, he sat down to one side and said:

World-honored One, the householder Anāthapiṇḍika pays homage at your feet. He inquires about your well-being: “World-honored One, are you healthy and strong? Are you comfortable and free from ailments? Are you dwelling at ease, and is your vigor as usual?”

Then the World-honored One said to the messenger:

May the householder Anāthapiṇḍika find well-being and happiness. May all gods, human beings, *asuras*, celestial musicians, demons, and all other forms of life find well-being and happiness!

The messenger heard what the Buddha said, and remembered it well. Then, having paid homage at the Buddha's feet and circumambulated him three times, he approached Venerable Sāriputta. Having paid homage at his feet, he sat down to one side and said:

459a Venerable Sāriputta, the householder Anāthapiṇḍika pays homage at Venerable Sāriputta's feet. He inquires about your well-being: "Venerable one, are you healthy and strong? Are you comfortable and free from ailments? Are you dwelling at ease, and is your vigor as usual?" [Also] "Venerable Sāriputta, the householder Anāthapiṇḍika is gravely ill and is in a critical condition. The householder Anāthapiṇḍika deeply wishes to see Venerable Sāriputta. But in his poor physical condition, he is too weak to visit Venerable Sāriputta. It would be good if Venerable Sāriputta, out of compassion, were to visit the householder Anāthapiṇḍika at his house."

Venerable Sāriputta consented by remaining silent. Then, understanding that Venerable Sāriputta had consented by remaining silent, the messenger rose from his seat, paid homage at [Sāriputta's] feet, circumambulated him three times, and departed.

When the night was over, at dawn, Venerable Sāriputta put on his robe, took his bowl, and approached the householder Anāthapiṇḍika's house. Seeing Venerable Sāriputta approaching in the distance, the householder Anāthapiṇḍika struggled to raise himself from his bed.

Seeing the householder Anāthapiṇḍika struggling to raise himself from the bed, Venerable Sāriputta stopped him, saying: "Lie still, householder! Don't get up! There is another bed here. I shall sit on it."

Then, having seated himself on the other bed, Venerable Sāriputta asked: "How is your ailment now, householder? How much are you eating and drinking? Are your painful feelings subsiding, not increasing?"

The householder replied: "My ailment is becoming critical. I cannot eat or drink. My painful feelings are increasing, not subsiding."

Venerable Sāriputta said:

Don't be afraid, householder. Don't be afraid. Why not? In the case of ignorant, ordinary worldlings who are lacking in faith, with the breaking up of the body at death they go to a bad realm of existence, being reborn

in hell. But you, householder, are not lacking in faith nowadays; rather, you are of superior faith. And by [recalling your] superior faith, householder, you may be able to extinguish your pain and give rise to happiness. By [recalling your] superior faith, householder, you may attain the fruit of once-returning or [even] the fruit of non-returning, as you have already attained stream-entry.

Don't be afraid, householder. Don't be afraid, householder. Why not? In the case of ignorant, ordinary worldlings who lack virtue, with the breaking up of the body at death they go to a bad realm of existence, being reborn in hell. But you, householder, do not lack virtue; rather, you are strong in virtue. And by [recalling your] strong virtue, householder, you may be able to extinguish your pain and give rise to happiness. By [recalling your] strong virtue, householder, you may attain the fruit of once-returning or [even] the fruit of non-returning, as you have already attained stream-entry.

Don't be afraid, householder. Don't be afraid, householder. Why not? In the case of ignorant, ordinary worldlings who have not learned much [about the Dharma], with the breaking up of the body at death they go to a bad realm of existence, being reborn in hell. But you, householder, are not one who has not learned much [about the Dharma]; rather, you are learned [regarding the Dharma]. And by [recalling your] great learning [in the Dharma], householder, you may be able to extinguish your pain and give rise to happiness. By [recalling your] great learning, householder, you may attain the fruit of once-returning or [even] the fruit of non-returning, as you have already attained stream-entry.

Don't be afraid, householder. Don't be afraid, householder. Why not? In the case of ignorant, ordinary worldlings who are miserly and covetous, with the breaking up of the body at death they go to a bad realm of existence, being reborn in hell. But you, householder, are not miserly or covetous; rather, you are a generous donor. And by [recalling your] generosity as a donor, householder, you may be able to extinguish your pain and give rise to happiness. By [recalling your] generosity as a donor, householder, you may attain the fruit of once-returning or [even] the fruit of non-returning, as you have already attained stream-entry.

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Don't be afraid, householder. Don't be afraid, householder. Why not? In the case of ignorant, ordinary worldlings who have faulty wisdom, with the breaking up of the body at death they go to a bad realm of existence, being reborn in hell. But you, householder, do not have faulty wisdom; rather, you are endowed with wholesome wisdom. And by [recalling your] wholesome wisdom, householder, you may be able to extinguish your pain and give rise to happiness. By [recalling your] wholesome wisdom, householder, you may attain the fruit of once-returning or [even] the fruit of non-returning, as you have already attained stream-entry.

Don't be afraid, householder. Don't be afraid, householder. Why not? In the case of ignorant, ordinary worldlings who have wrong view, with the breaking up of the body at death they go to a bad realm of existence, being reborn in hell. But you, householder, do not have wrong view; rather, you have right view. And by [recalling your] right view, householder, you may be able to extinguish your pain and give rise to happiness. By [recalling your] right view, householder, you may attain the fruit of once-returning or [even] the fruit of non-returning, as you have already attained stream-entry.

Don't be afraid, householder. Don't be afraid, householder. Why not? In the case of ignorant, ordinary worldlings who have wrong intention, with the breaking up of the body at death they go to a bad realm of existence, being reborn in hell. But you, householder, do not have wrong intention; rather, you have right intention. And by [recalling your] right intention, householder, you may be able to extinguish your pain and give rise to happiness. By [recalling your] right intention, householder, you may attain the fruit of once-returning or [even] the fruit of non-returning, as you have already attained stream-entry.

Don't be afraid, householder. Don't be afraid, householder. Why not? In the case of ignorant, ordinary worldlings who have wrong understanding, with the breaking up of the body at death they go to a bad realm of existence, being reborn in hell. But you, householder, do not have wrong understanding; rather, you have right understanding. And by [recalling your] right understanding, householder, you may be able to extinguish your pain and give rise to happiness. By [recalling



your] right understanding, householder, you may attain the fruit of once-returning or [even] the fruit of non-returning, as you have already attained stream-entry.

Don't be afraid, householder. Don't be afraid, householder. Why not? In the case of ignorant, ordinary worldlings who have the wrong [kind of] liberation, with the breaking up of the body at death they go to a bad realm of existence, being reborn in hell. But you, householder, do not have the wrong [kind of] liberation; rather, you have [the first stage of] the right [kind of] liberation. And by [recalling your] right liberation, householder, you may be able to extinguish your pain and give rise to happiness. By [recalling your] right liberation, householder, you may attain the fruit of once-returning or [even] the fruit of non-returning, as you have already attained stream-entry.

Don't be afraid, householder. Don't be afraid, householder. Why not? In the case of ignorant, ordinary worldlings who have wrong attentiveness, with the breaking up of the body at death they go to a bad realm of existence, being reborn in hell. But you, householder, do not have wrong attentiveness; rather, you have right attentiveness. And by [recalling your] right attentiveness, householder, you may be able to extinguish your pain and give rise to happiness. By [recalling your] right attentiveness, householder, you may attain the fruit of once-returning or [even] the fruit of non-returning, as you have already attained stream-entry. 459c

Thereupon, the householder's illness vanished and his condition returned to normal. He raised himself into a sitting position on the bed, and praised Venerable Sāriputta:

Very good! Very good! Your teaching of the Dharma to this sick man was marvelous, very special! Venerable Sāriputta, on hearing your Dharma teaching for a sick man, my pain has been extinguished and happiness has been aroused. Venerable Sāriputta, my illness has now vanished and my condition has returned to normal.

Venerable Sāriputta, once, in the past, being in Rājagaha for some business or other, I stayed in the home of a householder there. At that time that householder was preparing to provide a meal for the Buddha

and the community of monks on the following day. When the night was far-gone and dawn was approaching, the householder called his children, grandchildren, servants, and retainers, saying: “Get up! Quick! We must all prepare the meal.” Each received his or her instructions and together they set up the kitchen and began preparing all sorts of nourishing and delicious food and drinks. The householder personally set up a raised seat [for the Buddha], decorating it with countless adornments.

Venerable Sāriputta, on seeing this, I thought: “Is the householder preparing for a wedding? Is it to be a reception for a new daughter-in-law? Or has the king been invited? Or some senior minister? Or is it for a great ritual offering of food?”

Venerable Sāriputta, having pondered in this way, I asked the householder, “Are you preparing for a wedding? Is it to be a reception for a new daughter-in-law? Or has the king been invited? Or some senior minister? Or is it for a great ritual offering of food?”

The householder replied: “We are not preparing for a wedding. It is not to be a reception for a new daughter-in-law. Neither has the king been invited, nor some senior minister. But it is indeed for a great ritual offering of food. We are providing a meal for the Buddha and the community of monks this coming day.”

Venerable Sāriputta, until then I had not heard the word “Buddha.” When I heard it, my bodily hair stood on end. So I inquired: “Householder, you spoke of ‘the Buddha.’ Who is it that is called ‘the Buddha’?”

Then the householder replied: “Have you not heard? There is a son of the Sakya clan who has relinquished his Sakyan family ties. He shaved off his hair and beard, donned yellow robe and, out of faith, gave up the household life and became a homeless one, to train in the path. He attained perfect, supreme awakening; hence he is called ‘Buddha’ [Awakened One].”

I asked him further: “You also mentioned ‘the community.’ What is this community?”

The householder again replied: “Members of various families and clans have [also] shaved off their hair and beards, donned the yellow robe and, out of faith, given up the household life and become

homeless ones, to train in the Buddha's path. These [monks] constitute his community. It is this Buddha and his community that we have invited." 460a

Venerable Sāriputta, I again asked the householder: "Where is the World-honored One dwelling now? I desire to go and visit him."

The householder replied: "The World-honored One is presently dwelling at Rājagaha, in the Bamboo Grove, the Squirrels' Sanctuary. You can go there if you wish."

Venerable Sāriputta, I thought: "It will soon be daybreak. Let me quickly go and see the Buddha." Venerable Sāriputta, my desire to go and see the Buddha being so pressing, although it was still night I suddenly had a perception of daytime brightness. So I set out from the householder's home and went to the town gate. At that time, the town gate was guarded by two watchmen. One of the watchmen stood guard during the first half of the night, permitting people to enter without hindrance. The other stood guard during the second half of the night, permitting people to leave without hindrance.

Venerable Sāriputta, I thought: "The night is not yet over. Why? [Because] the town gate is [still being] guarded by [one of the] two watchmen. One of the watchmen stands guard during the first half of the night, permitting people to enter without hindrance. The other stands guard during the second half of the night, permitting people to leave without hindrance."

Venerable Sāriputta, not long after I had passed out through the town gate, the [perception of daytime] brightness suddenly vanished and everything was dark again. Venerable Sāriputta, at that time I became afraid and my bodily hair stood on end. [I thought]: "May no man or invisible being harm me!"

At that moment, a divine being at the city gate radiated forth a great radiance reaching from Rājagaha up to the Bamboo Grove, the Squirrels' Sanctuary. [That divine being] came and addressed me:

Don't be afraid, householder! Don't be afraid, householder! Why not? In a previous life I was a friend of yours, named Honey Vessel.<sup>110</sup> We were very dear and close to each other in our youth.

Householder, in the past I had visited Venerable Mahā Moggallāna. Having paid homage at his feet, I sat to one side. Venerable Mahā Moggallāna gave me a teaching. He exhorted, encouraged, and delighted me, and by countless skillful means explained the Dharma to me. Having exhorted, encouraged, and delighted me, he let me take the three refuges and the five precepts. Householder, for having taken the three refuges and kept the five precepts, with the breaking up of the body at death I was reborn in the heaven of the four great kings, and now reside at this town gate. Go quickly, householder! Go quickly, householder! It is better to go than to stay here.

To urge me onward, that divine being uttered the following verses:

Acquisition of a hundred horses, ministers, and women,  
And of a hundred carts filled with gems  
Is not equal to one-sixteenth [of the worth]  
Of one step toward visiting the Buddha.

Even a hundred excellent white elephants,  
With gold and silver saddles,  
Are not equal to one-sixteenth [of the worth]  
Of one step toward visiting the Buddha.

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A hundred beautiful women,  
Their bodies adorned with jewels and flowers,  
Are not equal to one-sixteenth [of the worth]  
Of one step toward visiting the Buddha.

The supremely precious woman treasure,  
Adored by the wheel-turning monarch,  
Is not equal to one-sixteenth [of the worth]  
Of one step toward visiting the Buddha.

Having uttered these verses, the divine being urged me further, saying:  
“Go quickly, householder! Go quickly, householder! It is better to go than to stay here.”

Venerable Sāriputta, I thought: “The Buddha is worthy of veneration, and the Dharma and the community of monks are worthy of veneration. Why? Even a divine being wishes me to go and visit them.”

Venerable Sāriputta, aided by the [divine being’s] radiance, I reached the Bamboo Grove, the Squirrels’ Sanctuary. At that time, the night being over, toward dawn, the World-honored One had emerged from his meditation hut and was practicing walking meditation in the open, waiting for me. Venerable Sāriputta, in the distance I saw the Buddha’s fine appearance, outstandingly radiant like a resplendent moon amidst the stars, dazzling like a golden mountain, endowed with the features [of a Great Person], majestic and imposing. His senses were tranquil and without obstruction, skillfully tamed and restrained, his mind tranquil and still.

Seeing the Buddha, I was overjoyed and approached him. Having paid homage at his feet, I followed the Buddha in walking meditation. In accordance with the custom of householders, I greeted him with this verse:

Has the World-honored One slept peacefully,  
Having fallen asleep quickly?

[He replied:]

Like a [true] “brahmin,” I have attained deliverance,  
Untainted by desires,  
Having relinquished all yearning,  
I have attained peace,  
With all fevers of the mind removed.  
[Consequently] I have slept well and happily.

Then, the World-honored One, having reached the end of the walking path, sat cross-legged on a prepared sitting mat. Venerable Sāriputta, I [again] paid homage at his feet, and sat to one side. [Then] the World-honored One taught me the Dharma, exhorting, encouraging, and delighting me, employing countless skillful means to explain it. He exhorted, inspired, and delighted me as he delivered the teaching of all the buddhas.

First he taught the beautiful Dharma that uplifts those who hear it, speaking on generosity, on virtue, on ways to rebirth in heavenly realms, on repudiating desire as dangerous, and on the round of rebirth as repugnant. He praised desirelessness as a factor of the sublime path, and as purity. After expounding these teachings to me, the World-honored One knew that my mind was joyous, that it had become contented, pliant, patient, uplifted, concentrated, free from doubt, free from hindrances, possessing the ability and strength to receive the true Dharma—that is to say, the cardinal principles of the teachings of all the Buddhas.

460c The World-honored One taught me about suffering, its arising, its cessation, and the path [leading to its cessation]. As I sat there, Venerable Sāriputta, I saw the four noble truths: suffering, its arising, its cessation, and the path. Just as a white cloth easily absorbs dye, so did I [absorb the teaching]. As I sat there, I saw the four noble truths: suffering, its arising, its cessation, and the path.

Venerable Sāriputta, [in this way] I saw the Dharma, attained the Dharma, awakened to the pure Dharma. Doubt was eradicated; confusion [concerning the Dharma] was transcended. I would venerate no other [teachers], never again follow others. I was without uncertainty, being established in realization of the fruit [of stream-entry]. In regard to the teachings of the World-honored One I attained freedom from vacillation.

Then I rose from my seat, paid homage to the Buddha, [and said]:

World-honored One, henceforth I take refuge in the Buddha, the Dharma, and the community of monks. May the World-honored One accept me as a lay follower. From today onward I take refuge for my whole life, until I die.

Then, Venerable Sāriputta, I placed my palms together and said: “World-honored One, allow me to invite you and an assembly of monks to spend the rains retreat at Sāvattḥī.”

Then the Buddha asked me: “What is your name? How do the people of Sāvattḥī address you?”

I replied: “My name is Sudatta; but because I regularly assist and give to the needy and the orphaned, the people of Sāvattḥī call me Anāthapiṇḍika [Giver to the Needy and the Orphaned].”

Then, the World-honored One asked me further: “Are there dwellings [for monks] at Sāvattthī?”

I replied: “There are [at present] no dwellings [for monks] at Sāvattthī.”

Then the World-honored One said: “Know, householder, that if there were dwellings [for them], monks would be able to visit and stay at [Sāvattthī].”

I then responded: “Indeed, World-honored One. I will have dwellings erected, so that monks can visit and stay at Sāvattthī. May the World-honored One appoint someone to assist me!” And the World-honored One appointed and sent [you], Venerable Sāriputta, to assist me.

Then, having heard what the Buddha said and kept it well in mind, I rose from my seat, paid homage to the Buddha, and, having circumambulated him three times, departed. Having completed what I had to do at Rājagaha, I set out for Sāvattthī, together with Venerable Sāriputta. Without entering [the town of] Sāvattthī or returning to my home, we proceeded right away [to examine] the lands outside the city, [looking for] a location that had good access; that was not noisy in the daytime and was peaceful at night; that was without mosquitoes, gadflies, flies, and fleas; and that was neither too cold nor too hot; [where] one could erect dwellings for the Buddha and his community.

Venerable Sāriputta, at that time we saw that Prince Jeta’s Grove was the only [location] that had good access; that was not noisy in the daytime and was peaceful at night; that was without mosquitoes, gadflies, flies, and fleas; and that was neither too cold nor too hot. Having seen this, I thought: “This is just the place where dwellings for the Buddha and his community can be erected.”

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Then, Venerable Sāriputta, I entered Sāvattthī. Still without returning home, I first approached Prince Jeta, saying: “Prince, will you sell me this grove?” The prince replied: “Know this, elder!<sup>111</sup> I will not sell the grove.” A second and a third time I repeated my request: “Prince, will you sell me this grove?” And a second and a third time the prince replied: “I will not sell the grove, not even if you pay me millions and millions [of gold pieces, enough] to cover the entire surface [of the grove].”

I replied: “Prince, you have just set the price! I shall go and bring the gold.” Then, Venerable Sāriputta, the prince and I argued about whether or not he had set the price, and finally we approached the chief magistrate in Sāvattthī to settle the matter. The chief magistrate in Sāvattthī said to Prince Jeta: “Prince, you have set the price. Now accept the gold!”

Then, Venerable Sāriputta, I returned to my home in Sāvattthī to fetch the cash. Elephants, horses, and carts were employed to transport it. Then the millions and millions of gold pieces were taken out [and used] to cover the ground [of the grove]. But a small portion of the ground was not covered.

Venerable Sāriputta, I thought: “From which of my other treasures, one that is neither too large nor too small, should I take, so that the remaining portion can be covered?”

Then Prince Jeta said to me: “Elder, if you have regrets, you can take back the payment and I shall keep the grove.”

I said to the prince: “I certainly have no regrets. I was merely thinking: From which of my other treasures, one that is neither too large nor too small, should I take so that the remaining portion can be covered?”

Then Prince Jeta thought: “The Buddha must be most worthy of veneration, and the Dharma and the community of monks must also be most worthy of veneration. Why? [Because they] have moved this elder to make such a great offering, to spend his wealth in such a way. I would now rather construct an enclosure with a gate on this [remaining piece of] ground and offer it to the Buddha and his community.”

Then Prince Jeta said to me: “Enough, elder! Don’t bring any more gold to cover this [remaining] piece of ground. I shall construct an enclosure with a gate here and offer it to the Buddha and his community.”

Venerable Sāriputta, out of compassion I gave this piece of ground to Prince Jeta. Venerable Sāriputta, in that very summer, I constructed [in the grove] sixteen large dwelling places and sixty storerooms. Venerable Sāriputta assisted me during that time.

[As for the present,] the Dharma talk that Venerable Sāriputta gave for this sick man was marvelous, very special. Having heard this



Dharma talk delivered for a sick man, I am cured of that severe illness, and am happy. Venerable Sāriputta, I have now recovered from my illness, and found peace and comfort. Venerable Sāriputta, accept a meal [from me]!

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Venerable Sāriputta consented by remaining silent. The householder [Anāthapiṇḍika], having understood that Venerable Sāriputta had consented by remaining silent, rose from his seat, personally [brought] water for washing [his hands], and offered various kinds of fine dishes, delicious, plentiful, and easy to digest. After the meal, he again brought the water container, and then seated himself on a small seat to one side to listen to the Dharma. Once Anāthapiṇḍika was seated, Venerable Sāriputta expounded the Dharma to him, exhorting, encouraging, and delighting him, using countless skillful means to explain the Dharma. Having exhorted, inspired, and delighted [Anāthapiṇḍika], [Sāriputta] rose from his seat and departed.

At that time, the World-honored One was giving teachings, surrounded by an immense following. Seeing Venerable Sāriputta approaching in the distance, the World-honored One told the monks [in the assembly]:

The monk Sāriputta is endowed with bright wisdom, quick wisdom, lively wisdom, keen wisdom, extensive wisdom, profound wisdom, wisdom that brings release, penetrative wisdom, eloquent wisdom. The monk Sāriputta has achieved genuine wisdom. Why [do I say this]? Regarding the four limbs of stream-entry taught in brief by me, the monk Sāriputta has elaborated on them with ten different explanations for the householder Anāthapiṇḍika.

This is what the Buddha said. Having heard the Buddha's words, the monks were delighted and remembered them well.

## **29. The Discourse by Mahā Koṭṭhita<sup>112</sup>**

Thus have I heard: At one time the Buddha was staying at Rājagaha, in the Bamboo Grove, the Squirrels' Sanctuary. At that time, in the late afternoon, Venerable Sāriputta rose from sitting in meditation and approached Venerable Mahā Koṭṭhita. Having exchanged courteous greetings, he sat down to one side.

Venerable Sāriputta said to Venerable Mahā Koṭṭhita: “I would like to ask you some questions. Would you care to hear them?”

461c Venerable Mahā Koṭṭhita replied: “Venerable Sāriputta, ask whatever you wish. Having heard [your questions], I will [carefully] consider them.”  
Venerable Sāriputta then asked:

Venerable friend Mahā Koṭṭhita, is there a condition owing to which a monk accomplishes view, acquires right view and, having attained unwavering pure [confidence] in the Dharma, arrives at the true Dharma?

[Venerable Mahā Koṭṭhita] replied:

There is, Venerable Sāriputta. It is this: a monk knows the unwholesome and knows the roots of the unwholesome. What is knowledge of the unwholesome? It is this: evil bodily actions are unwholesome, evil verbal actions and evil mental actions are unwholesome. This is reckoned to be knowledge of the unwholesome. What is knowledge of the roots of the unwholesome? It is this: greed is a root of the unwholesome; hatred and ignorance are roots of the unwholesome. This is reckoned to be knowledge of the roots of the unwholesome. Venerable Sāriputta, if there is a monk who, in this manner, knows the unwholesome and the roots of the unwholesome, then he is said to be a monk who has accomplished view, acquired right view, and, having attained unwavering pure [confidence] in the Dharma, has arrived at the true Dharma.

On hearing this, Venerable Sāriputta spoke in praise: “Very good! Very good, friend Mahā Koṭṭhita!” Having done so, Venerable Sāriputta was delighted and remembered it well.

Venerable Sāriputta then asked further:

Friend Mahā Koṭṭhita, is there another condition owing to which a monk accomplishes view, acquires right view, and, having attained unwavering pure [confidence] in the Dharma, arrives at the true Dharma?

[Mahā Koṭṭhita] replied:

There is, Venerable Sāriputta. It is this: a monk knows the wholesome and knows the roots of the wholesome.

What is knowledge of the wholesome? It is this: good bodily actions are wholesome, good verbal actions and good mental actions are wholesome. This is reckoned to be knowledge of the wholesome.

What is knowledge of the roots of the wholesome? It is this: absence of lust is a root of the wholesome; absence of aversion and absence of ignorance are roots of the wholesome.

Venerable Sāriputta, if there is a monk who, in this manner, knows the wholesome and knows their roots, then he is said to be a monk who has accomplished view, acquired right view, and, having attained unwavering pure [confidence] in the Dharma, has arrived at the true Dharma.

On hearing this, Venerable Sāriputta spoke in praise: “Very good! Very good, friend Mahā Koṭṭhita!” Having done so, Venerable Sāriputta was delighted and remembered it well.

Venerable Sāriputta then asked:

Friend Mahā Koṭṭhita, is there yet another condition owing to which a monk accomplishes view, acquires right view, and, having attained unwavering pure [confidence] in the Dharma, arrives at the true Dharma?

[Mahā Koṭṭhita] replied:

There is, Venerable Sāriputta. It is this: a monk knows nutriment as it really is, knows the arising of nutriment, knows the cessation of nutriment, and knows the path [leading to] the cessation of nutriment as it really is.

What is knowledge of nutriment as it really is? It is this: there are four nutriments: the first nutriment is physical food, coarse or fine; the second nutriment is contact; the third nutriment is intention; and the fourth nutriment is consciousness. This is reckoned to be knowledge of nutriment as it really is.

What is knowledge of the arising of nutriment as it really is? It is this: in dependence on craving, nutriment comes to be. This is reckoned to be knowledge of the arising of nutriment as it really is.

What is knowledge of the cessation of nutriment as it really is? It is this: with the cessation of craving, nutriment also ceases. This is reckoned to be knowledge of the cessation of nutriment as it really is.

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What is knowledge of the path [leading to] the cessation of nutriment as it really is? It is this: the noble eightfold path, from right view to right concentration—eight [factors]. This is reckoned to be knowledge of the path [leading to] the cessation of nutriment as it really is.

Venerable Sāriputta, if there is a monk who, in this manner, knows nutriment as it really is, knows the arising of nutriment, knows the cessation of nutriment, and knows the path [leading to] the cessation of nutriment as it really is, then he is said to be a monk who has accomplished view, acquired right view and, having attained unwavering pure [confidence] in the Dharma, has arrived at the true Dharma.

On hearing this, Venerable Sāriputta spoke in praise: “Very good! Very good, friend Mahā Koṭṭhita!” Having done so, Venerable Sāriputta was delighted and remembered it well.

Venerable Sāriputta then asked further:

Friend Mahā Koṭṭhita, is there yet another condition owing to which a monk accomplishes view, acquires right view, and, having attained unwavering pure [confidence] in the Dharma, arrives at the true Dharma?

[Mahā Koṭṭhita] replied:

There is, Venerable Sāriputta. It is this: a monk knows the taints as they really are, knows the arising of the taints, knows the cessation of the taints, and knows the path [leading to] the cessation of the taints as it really is.

What is knowledge of the taints as they really are? There are said to be three taints: the taint of sensual desires, the taint of the process of existence, and the taint of ignorance. This is reckoned to be knowledge of the taints as they really are.

What is knowledge of the arising of the taints as it really is? It is this: in dependence on ignorance, the taints come to be. This is reckoned to be knowledge of the arising of taints as it really is.

What is knowledge of the cessation of the taints as it really is? It is this: with the cessation of ignorance, the taints also cease. This is reckoned to be knowledge of the cessation of taints as it really is.

What is knowledge of the path [leading to] the cessation of the taints as it really is? It is this: the noble eightfold path, from right view to right concentration—eight [factors]. This is reckoned to be knowledge of the path [leading to] the cessation of the taints as it really is.

Venerable Sāriputta, if there is a monk who, in this manner, knows the taints as they really are, knows the arising of the taints, knows the cessation of the taints, and knows the path [leading to] the cessation of the taints as it really is, then he is said to be a monk who has accomplished view, acquired right view, and, having attained unwavering pure [confidence] in the Dharma, has arrived at the true Dharma.

On hearing this, Venerable Sāriputta spoke in praise: “Very good! Very good, friend Mahā Koṭṭhita!” Having done so, Venerable Sāriputta was delighted and remembered it well.

Venerable Sāriputta then asked further:

Friend Mahā Koṭṭhita, is there yet another condition owing to which a monk accomplishes view, acquires right view, and, having attained unwavering pure [confidence] in the Dharma, arrives at the true Dharma?

[Mahā Koṭṭhita] replied:

There is, Venerable Sāriputta. It is this: a monk knows suffering as it really is, knows the arising of suffering, knows the cessation of suffering, and knows the path [leading to] the cessation of suffering as it really is.

What is knowledge of suffering as it really is? It is this: birth is suffering, old age is suffering, disease is suffering, death is suffering, association with what is disliked is suffering, separation from what is loved is suffering, being unable to get what one wishes is suffering, in short, the five aggregates affected by clinging are suffering. This is reckoned to be knowledge of suffering as it really is.

What is knowledge of the arising of suffering as it really is? It is this: dependent on old age and death, suffering comes to be. This is reckoned to be knowledge of the arising of suffering as it really is.

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What is knowledge of the cessation of suffering as it really is? It is this: with the cessation of old age and death, suffering also ceases. This is reckoned to be knowledge of the cessation of suffering as it really is.

What is knowledge of the path [leading to] the cessation of suffering as it really is? It is this: the noble eightfold path, from right view to right concentration—eight [factors]. This is reckoned to be knowledge of the path [leading to] the cessation of suffering as it really is.

Venerable Sāriputta, if there is a monk who, in this manner, knows suffering as it really is, knows the arising of suffering, knows the cessation of suffering, and knows the path [leading to] the cessation of suffering as it really is, then he is said to be a monk who has accomplished view, acquired right view, and, having attained unwavering pure [confidence] in the Dharma, has arrived at the true Dharma.”

On hearing this, Venerable Sāriputta spoke in praise: “Very good! Very good, friend Mahā Koṭṭhita!” Having done so, Venerable Sāriputta was delighted and remembered it well.

Venerable Sāriputta then asked further:

Friend Mahā Koṭṭhita, is there yet another condition owing to which a monk accomplishes view, acquires right view, and, having attained unwavering pure [confidence] in the Dharma, arrives at the true Dharma?

[Mahā Koṭṭhita] replied:

There is, Venerable Sāriputta. It is this: a monk knows old age and death as they really are, knows the arising of old age and death, knows the cessation of old age and death, and knows the path [leading to] the cessation of old age and death as it really is.

What is knowledge of old age as it really is? It is this: old age brings hoary hair, lost teeth, deteriorating health, hunched body, unsteady step, overweight body, shortness of breath, reliance on a walking cane, shrinking flesh, sagging skin, wrinkles like pockmarks, failing sense faculties, and unsightly complexion. This is reckoned to be old age.

What is knowledge of death? It is this: all living beings, in their

various forms, are subject to the ending of life, the impermanence, death, dissolution, extinction and breaking up of their life, the stopping of their vital force. This is reckoned to be death. This is the explanation of death and it, along with the explanation of old age that I gave just before, is what is meant by old age and death. This is reckoned to be knowledge of old age and death as they really are.

What is knowledge of the arising of old age and death as it really is? It is this: dependent on birth, old age and death come into being. This is reckoned to be knowledge of the arising of old age and death as it really is.

What is knowledge of the cessation of old age and death as it really is? It is this: with the cessation of birth, old age and death also cease. This is reckoned to be knowledge of the cessation of old age and death as it really is.

What is knowledge of the path [leading to] the cessation of old age and death as it really is? It is this: the noble eightfold path, from right view to right concentration—eight [factors]. This is reckoned to be knowledge of the path [leading to] the cessation of old age and death as it really is.

Venerable Sāriputta, if there is a monk who, in this manner, knows old age and death as they really are, knows the arising of old age and death, knows the cessation of old age and death, and knows the path [leading to] the cessation of old age and death as it really is, then he is said to be a monk who has accomplished view, acquired right view, and, having attained unwavering pure [confidence] in the Dharma, has arrived at the true Dharma.

On hearing this, Venerable Sāriputta spoke in praise: “Very good! Very good, friend Mahā Koṭṭhita!” Having done so, Venerable Sāriputta was delighted and remembered it well.

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Venerable Sāriputta then asked further:

Friend Mahā Koṭṭhita, is there yet another condition owing to which a monk accomplishes view, acquires right view and, having attained unwavering pure [confidence] in the Dharma, arrives at the true Dharma?

[Mahā Koṭṭhita] replied:

There is, Venerable Sāriputta. It is this: a monk knows birth as it really is, knows the arising of birth, knows the cessation of birth, and knows the path [leading to] the cessation of birth as it really is.

What is knowledge of birth as it really is? It is this: all living beings, in their various forms, experience birth when they are born, when they arise, when they are formed, when the five aggregates come into being, and when the vital faculties are developed. This is reckoned to be knowledge of birth as it really is.

What is knowledge of the arising of birth as it really is? It is this: dependent on the process of existence, birth comes to be. This is reckoned to be knowledge of the arising of birth as it really is.

What is knowledge of the cessation of birth as it really is? It is this: with the cessation of the process of existence, birth also ceases. This is reckoned to be knowledge of the cessation of birth as it really is.

What is knowledge of the path [leading to] the cessation of birth as it really is? It is this: the noble eightfold path, from right view to right concentration—eight [factors]. This is reckoned to be knowledge of the path [leading to] the cessation of birth as it really is.

Venerable Sāriputta, if there is a monk who, in this manner, knows birth as it really is, knows the arising of birth, knows the cessation of birth, and knows the path [leading to] the cessation of birth as it really is, then he is said to be a monk who has accomplished view, acquired right view and, having attained unwavering pure [confidence] in the Dharma, has arrived at the true Dharma.

On hearing this, Venerable Sāriputta spoke in praise: “Very good! Very good, friend Mahā Koṭṭhita!” Having done so, Venerable Sāriputta was delighted and remembered it well.

Venerable Sāriputta then asked further:

Friend Mahā Koṭṭhita, is there yet another condition owing to which a monk accomplishes view, acquires right view and, having attained unwavering pure [confidence] in the Dharma, arrives at the true Dharma?



[Mahā Koṭṭhita] replied:

There is, Venerable Sāriputta. It is this: a monk knows the process of existence as it really is, knows the arising of the process of existence, knows the cessation of the process of existence, and knows the path [leading to] the cessation of the process of existence as it really is.

What is knowledge of the process of existence as it really is? It is this: there are three kinds of process of existence: the process of existence in the sensual [realm], the process of existence in the form [realm], and the process of existence in the formless [realm]. This is reckoned to be knowledge of the process of existence as it really is.

What is knowledge of the arising of the process of existence as it really is? It is this: dependent on clinging, the process of existence comes to be. This is reckoned to be knowledge of the arising of the process of existence as it really is.

What is knowledge of the cessation of the process of existence as it really is? It is this: with the cessation of clinging, the process of existence also ceases. This is reckoned to be knowledge of the cessation of the process of existence as it really is.

What is knowledge of the path [leading to] the cessation of the process of existence as it really is? It is this: the noble eightfold path, from right view to right concentration—eight [factors]. This is reckoned to be knowledge of the path [leading to] the cessation of the process of existence as it really is.

Venerable Sāriputta, if there is a monk who, in this manner, knows the process of existence as it really is, knows the arising of the process of existence, knows the cessation of the process of existence, and knows the path [leading to] the cessation of the process of existence as it really is, then he is said to be a monk who has accomplished view, acquired right view and, having attained unwavering pure [confidence] in the Dharma, has arrived at the true Dharma.

On hearing this, Venerable Sāriputta spoke in praise: “Very good! Very good, friend Mahā Koṭṭhita!” Having done so, Venerable Sāriputta was delighted and remembered it well. 463a

Venerable Sāriputta then asked further:

Friend Mahā Koṭṭhita, is there yet another condition owing to which a monk accomplishes view, acquires right view and, having attained unwavering pure [confidence] in the Dharma, arrives at the true Dharma?

[Mahā Koṭṭhita] replied:

There is, Venerable Sāriputta. It is this: a monk knows clinging as it really is, knows the arising of clinging, knows the cessation of clinging, and knows the path [leading to] the cessation of clinging as it really is.

What is knowledge of clinging as it really is? It is this: there are four kinds of clinging: clinging to sensual desires, clinging to precepts, clinging to views, and clinging to a self. This is reckoned to be knowledge of clinging as it really is.

What is knowledge of the arising of clinging as it really is? It is this: dependent on craving, clinging comes to be. This is reckoned to be knowledge of the arising of clinging as it really is.

What is knowledge of the cessation of clinging as it really is? It is this: with the cessation of craving, clinging also ceases. This is reckoned to be knowledge of the cessation of clinging as it really is.

What is knowledge of the path [leading to] the cessation of clinging as it really is? It is this: the noble eightfold path, from right view to right concentration—eight [factors]. This is reckoned to be knowledge of the path [leading to] the cessation of clinging as it really is.

Venerable Sāriputta, if there is a monk who, in this manner, knows clinging as it really is, knows the arising of clinging, knows the cessation of clinging, and knows the path [leading to] the cessation of clinging as it really is, then he is said to be a monk who has accomplished view, acquired right view and, having attained unwavering pure [confidence] in the Dharma, has arrived at the true Dharma.

On hearing this, Venerable Sāriputta spoke in praise: “Very good! Very good, friend Mahā Koṭṭhita!” Having done so, Venerable Sāriputta was delighted and remembered it well.

Venerable Sāriputta then asked further:

Friend Mahā Koṭṭhita, is there yet another condition owing to which a monk accomplishes view, acquires right view and, having attained unwavering pure [confidence] in the Dharma, arrives at the true Dharma?

[Mahā Koṭṭhita] replied:

There is, Venerable Sāriputta. It is this: a monk knows craving as it really is, knows the arising of craving, knows the cessation of craving, and knows the path [leading to] the cessation of craving as it really is.

What is knowledge of craving as it really is? It is this: there are three kinds of craving: craving [related to] the sensual [realm], craving [related to] the form [realm], and craving [related to] the formless [realm]. This is reckoned to be knowledge of craving as it really is.

What is knowledge of the arising of craving as it really is? It is this: dependent on feeling, craving comes to be. This is reckoned to be knowledge of the arising of craving as it really is.

What is knowledge of the cessation of craving as it really is? It is this: with the cessation of feeling, craving also ceases. This is reckoned to be knowledge of the cessation of craving as it really is.

What is knowledge of the path [leading to] the cessation of craving as it really is? It is this: the noble eightfold path, from right view to right concentration—eight [factors]. This is reckoned to be knowledge of the path [leading to] the cessation of craving as it really is.

Venerable Sāriputta, if there is a monk who, in this manner, knows craving as it really is, knows the arising of craving, knows the cessation of craving, and knows the path [leading to] the cessation of craving as it really is, then he is said to be a monk who has accomplished view, acquired right view and, having attained unwavering pure [confidence] in the Dharma, has arrived at the true Dharma.

On hearing this, Venerable Sāriputta spoke in praise: “Very good! Very good, friend Mahā Koṭṭhita!” Having done so, Venerable Sāriputta was delighted and remembered it well. 463b

Venerable Sāriputta then asked further:

Friend Mahā Koṭṭhita, is there yet another condition owing to which a monk accomplishes view, acquires right view and, having attained unwavering pure [confidence] in the Dharma, arrives at the true Dharma?

[Mahā Koṭṭhita] replied:

There is, Venerable Sāriputta. It is this: a monk knows feeling as it really is, knows the arising of feeling, knows the cessation of feeling, and knows the path [leading to] the cessation of feeling as it really is.

What is knowledge of feeling as it really is? It is this: there are three kinds of feeling: pleasant feelings, unpleasant feelings, and neither-unpleasant-nor-pleasant feelings. This is reckoned to be knowledge of feeling as it really is.

What is knowledge of the arising of feeling as it really is? It is this: dependent on contact, feelings come to be. This is reckoned to be knowledge of the arising of feeling as it really is.

What is knowledge of the cessation of feeling as it really is? It is this: with the cessation of contact, feelings also cease. This is reckoned to be knowledge of the cessation of feeling as it really is.

What is knowledge of the path [leading to] the cessation of feeling as it really is? It is this: the noble eightfold path, from right view to right concentration—eight [factors]. This is reckoned to be knowledge of the path [leading to] the cessation of feeling as it really is.

Venerable Sāriputta, if there is a monk who, in this manner, knows feeling as it really is, knows the arising of feeling, knows the cessation of feeling, and knows the path [leading to] the cessation of feeling as it really is, then he is said to be a monk who has accomplished view, acquired right view and, having attained unwavering pure [confidence] in the Dharma, has arrived at the true Dharma.

On hearing this, Venerable Sāriputta spoke in praise: “Very good! Very good, friend Mahā Koṭṭhita!” Having done so, Venerable Sāriputta was delighted and remembered it well.

Venerable Sāriputta then asked further:

Friend Mahā Koṭṭhita, is there yet another condition owing to which a monk accomplishes view, acquires right view and, having attained unwavering pure [confidence] in the Dharma, arrives at the true Dharma?

[Mahā Koṭṭhita] replied:

There is, Venerable Sāriputta. It is this: a monk knows contact as it really is, knows the arising of contact, knows the cessation of contact, and knows the path [leading to] the cessation of contact as it really is.

What is knowledge of contact as it really is? It is this: there are three kinds of contact: pleasant contact, unpleasant contact, and neither-unpleasant-nor-pleasant contact. This is reckoned to be knowledge of contact as it really is.

What is knowledge of the arising of contact as it really is? It is this: dependent on the six sense bases, contact comes to be. This is reckoned to be knowledge of the arising of contact as it really is.

What is knowledge of the cessation of contact as it really is? It is this: with the cessation of the six sense bases, contact also ceases. This is reckoned to be knowledge of the cessation of contact as it really is.

What is knowledge of the path [leading to] the cessation of contact as it really is? It is this: the noble eightfold path, from right view to right concentration—eight [factors]. This is reckoned to be knowledge of the path [leading to] the cessation of contact as it really is.

Venerable Sāriputta, if there is a monk who, in this manner, knows contact as it really is, knows the arising of contact, knows the cessation of contact, and knows the path [leading to] the cessation of contact as it really is, then he is said to be a monk who has accomplished view, acquired right view, and, having arrived at the true Dharma, has attained unwavering pure [confidence] in the Dharma. 463c

On hearing this, Venerable Sāriputta spoke in praise: “Very good! Very good, friend Mahā Koṭṭhita!” Having done so, Venerable Sāriputta was delighted and remembered it well.

Venerable Sāriputta then asked further:

Friend Mahā Koṭṭhita, is there yet another condition owing to which a monk accomplishes view, acquires right view and, having attained unwavering pure [confidence] in the Dharma, arrives at the true Dharma?

[Mahā Koṭṭhita] replied:

There is, Venerable Sāriputta. It is this: a monk knows the six sense bases as they really are, knows the arising of the six sense bases, knows the cessation of the six sense bases, and knows the path [leading to] the cessation of the six sense bases as it really is.

What is knowledge of the six sense bases as they really are? It is this: [there is] the sense base of the eye, of the ear, of the nose, of the tongue, of the body, and the sense base of the mind. This is reckoned to be knowledge of the six sense bases as they really are.

What is knowledge of the arising of the six sense bases as it really is? It is this: dependent on name-and-form, the six sense bases come to be. This is reckoned to be knowledge of the arising of the six sense bases as it really is.

What is knowledge of the cessation of the six sense bases as it really is? It is this: with the cessation of name-and-form, the six sense bases also cease. This is reckoned to be knowledge of the cessation of the six sense bases as it really is.

What is knowledge of the path [leading to] the cessation of the six sense bases as it really is? It is this: the noble eightfold path, from right view to right concentration—[eight factors]. This is reckoned to be knowledge of the path [leading to] the cessation of the six sense bases as it really is.

Venerable Sāriputta, if there is a monk who, in this manner, knows the six sense bases as they really are, knows the arising of the six sense bases, knows the cessation of the six sense bases, and knows the path [leading to] the cessation of the six sense bases as it really is, then he is said to be a monk who has accomplished view, acquired right view, and, having attained unwavering pure [confidence] in the Dharma, has arrived at the true Dharma.

On hearing this, Venerable Sāriputta spoke in praise: “Very good! Very good, friend Mahā Koṭṭhita!” Having done so, Venerable Sāriputta was delighted and remembered it well.

Venerable Sāriputta then asked further:

Friend Mahā Koṭṭhita, is there yet another condition owing to which a monk accomplishes view, acquires right view, and, having attained unwavering pure [confidence] in the Dharma, arrives at the true Dharma?

[Mahā Koṭṭhita] replied:

There is, Venerable Sāriputta. It is this: a monk knows name-and-form as it really is, knows the arising of name-and-form, knows the cessation of name-and-form, and knows the path [leading to] the cessation of name-and-form as it really is.

What is knowledge of name? It is this: name consists of the four incorporeal aggregates [among the five aggregates].

What is knowledge of form? It is this: form consists of the four great elements and of what is derived from the four great elements. This is the explanation of form, and it along with the explanation of name that I gave just before, is [what is meant by] name-and-form. This is reckoned to be knowledge of name-and-form as it really is.

What is knowledge of the arising of name-and-form as it really is? It is this: dependent on consciousness, name-and-form comes to be. This is reckoned to be knowledge of the arising of name-and-form as it really is.

What is knowledge of the cessation of name-and-form as it really is? It is this: with the cessation of consciousness, name-and-form also ceases. This is reckoned to be knowledge of the cessation of name-and-form as it really is.

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What is knowledge of the path [leading to] the cessation of name-and-form as it really is? It is this: the noble eightfold path, from right view to right concentration—eight [factors]. This is reckoned to be knowledge of the path [leading to] the cessation of name-and-form as it really is.

Venerable Sāriputta, if there is a monk who, in this manner, knows name-and-form as it really is, knows the arising of name-and-form, knows the cessation of name-and-form, and knows the path [leading to] the cessation of name-and-form as it really is, then he is said to be a monk who has accomplished view, acquired right view, and, having attained unwavering pure [confidence] in the Dharma, has arrived at the true Dharma.

On hearing this, Venerable Sāriputta spoke in praise: “Very good! Very good, friend Mahā Koṭṭhita!” Having done so, Venerable Sāriputta was delighted and remembered it well.

Venerable Sāriputta then asked further:

Friend Mahā Koṭṭhita, is there yet another condition owing to which a monk accomplishes view, acquires right view, and, having attained unwavering pure [confidence] in the Dharma, arrives at the true Dharma?

[Mahā Koṭṭhita] replied:

There is, venerable Sāriputta. It is this: a monk knows consciousness as it really is, knows the arising of consciousness, knows the cessation of consciousness, and knows the path [leading to] the cessation of consciousness as it really is.

What is knowledge of consciousness as it really is? It is this: there are six types of consciousness: eye consciousness, ear [consciousness], nose [consciousness], tongue [consciousness], body [consciousness], and mind consciousness. This is reckoned to be knowledge of consciousness as it really is.

What is knowledge of the arising of consciousness as it really is? It is this: dependent on formations, consciousness comes to be. This is reckoned to be knowledge of the arising of consciousness as it really is.

What is knowledge of the cessation of consciousness as it really is? It is this: with the cessation of formations, consciousness also ceases. This is reckoned to be knowledge of the cessation of consciousness as it really is.



What is knowledge of the path [leading to] the cessation of consciousness as it really is? It is this: the noble eightfold path, from right view to right concentration—eight [factors]. This is reckoned to be knowledge of the path [leading to] the cessation of consciousness as it really is.

Venerable Sāriputta, if there is a monk who, in this manner, knows consciousness as it really is, knows the arising of consciousness, knows the cessation of consciousness, and knows the path [leading to] the cessation of consciousness as it really is, then he is said to be a monk who has accomplished view, acquired right view, and, having attained unwavering pure [confidence] in the Dharma, has arrived at the true Dharma.

On hearing this, Venerable Sāriputta spoke in praise: “Very good! Very good, friend Mahā Koṭṭhita!” Having done so, Venerable Sāriputta was delighted and remembered it well.

Venerable Sāriputta then asked further:

Friend Mahā Koṭṭhita, is there yet another condition owing to which a monk accomplishes view, acquires right view, and, having attained unwavering pure [confidence] in the Dharma, arrives at the true Dharma?

[Mahā Koṭṭhita] replied:

There is, Venerable Sāriputta. It is this: a monk knows formations as they really are, knows the arising of formations, knows the cessation of formations, and knows the path [leading to] the cessation of formations as it really is.

What is knowledge of formations as they really are? It is this: there are three kinds of formations: bodily formations, verbal formations, and mental formations. This is reckoned to be knowledge of formations as they really are.

What is knowledge of the arising of formations as they really are? It is this: dependent on ignorance, formations come to be. This is reckoned to be knowledge of the arising of formations as it really is.

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What is knowledge of the cessation of formations as it really is? It is this: with the cessation of ignorance, formations also cease. This is reckoned to be knowledge of the cessation of formations as it really is.

What is knowledge of the path [leading to] the cessation of formations as it really is? It is this: the noble eightfold path, from right view to right concentration—eight [factors]. This is reckoned to be knowledge of the path [leading to] the cessation of formations as it really is.

Venerable Sāriputta, if there is a monk who, in this manner, knows formations as they really are, knows the arising of formations, knows the cessation of formations, and knows the path [leading to] the cessation of formations as it really is, then he is said to be a monk who has accomplished view, acquired right view, and, having attained unwavering pure [confidence] in the Dharma, has arrived at the true Dharma.

On hearing this, Venerable Sāriputta spoke in praise: “Very good! Very good, friend Mahā Koṭṭhita!” Having done so, Venerable Sāriputta was delighted and remembered it well.

Venerable Sāriputta then asked further: “Friend Mahā Koṭṭhita, when a monk has caused ignorance to cease and knowledge to arise, what further does he need to do?”

Venerable Mahā Koṭṭhita replied: “Venerable Sāriputta, when a monk has caused ignorance to cease and knowledge to arise, there is nothing further that he needs to do.”

On hearing this, Venerable Sāriputta spoke in praise: “Very good! Very good, friend Mahā Koṭṭhita!”

Having discussed the meaning [of the Dharma] in this manner, those two venerable ones were both delighted and [would] remember [this exchange] well; they rose from their seats and departed.

### **30. The Discourse with the Parable of the Elephant’s Footprint<sup>113</sup>**

Thus have I heard: At one time the Buddha was staying at Sāvattthī, in Jeta’s Grove, Anāthapiṇḍika’s Park.

At that time, Venerable Sāriputta addressed the monks:

Venerable friends, whatever countless wholesome states there are can all be subsumed under the four noble truths; they are all included in the four noble truths; the four noble truths are declared to be the foremost of all teachings. Why? Because they encompass all wholesome states.

Venerable friends, it is just as the elephant's footprint is foremost among the footprints of all animals, because it is the greatest, the largest. So too, venerable friends, the countless wholesome states are all subsumed under the four noble truths; they are all included in the four noble truths; the four noble truths are declared to be the foremost of all teachings.

What are the four? They are: the noble truth of suffering, [the noble truth of] the arising of suffering, [the noble truth of] the cessation of suffering, and the noble truth of the path [leading to] the cessation of suffering. What, venerable friends, is the noble truth of suffering? It is this: birth is suffering, old age is suffering, disease is suffering, death is suffering, association with what is disliked is suffering, separation from what is loved is suffering, being unable to get what one wishes is suffering; in short, the five aggregates affected by clinging are suffering.

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What, venerable friends, are the five aggregates affected by clinging, [which are] suffering? They are: the material form aggregate affected by clinging; the feeling [aggregate affected by clinging]; the perception [aggregate affected by clinging]; the formations [aggregate affected by clinging]; and the consciousness aggregate affected by clinging.

What, venerable friends, is the material form aggregate affected by clinging? It is whatever is corporeal, the four great elements and whatever is derived from the four great elements.

What, venerable friends, are the four great elements? They are the earth element, the water [element], the fire [element], and the air element. What, venerable friends, is the earth element? There are, venerable friends, two kinds of earth element: there is the internal earth element and the external earth element.

What, venerable friends, is the internal earth element? Whatever internally, being inside the body, is solid and solidified, whatever is internally clung to. And what is that? It is: hair of the head, hair of the body,

nails, teeth, coarse and fine skin, flesh, sinews, bones, heart, kidneys, liver, lungs, spleen, intestines, stomach, feces, or whatever else that exists in this body, is found inside it, that is solid, solidified, and is internally clung to. Venerable friends, this is called the internal earth element.

Venerable friends, as for the external earth element—great though it is, pure though it is, beyond reproach though it is—[yet], venerable friends, at times there is an inundation, and then the external earth element disappears.

Venerable friends, this external earth element—great though it is, pure though it is, beyond reproach though it is—is impermanent by nature, of a nature to be extinguished, of a nature to decay, changing by nature. How much more so this short-lived body that is clung to with craving! [Yet] the unlearned, deluded worldling thinks: “This is me,” “this is mine,” “I belong to this.” [On the other hand,] a learned noble disciple does not think: “This is me,” “this is mine,” “I belong to this.” How could he have such a thought? If people curse him, beat him, and become angry with him, he thinks: “This pain that I am experiencing is born of causes and conditions; it is not without causes and conditions. What are the conditions? It is dependent on contact [to be experienced as] painful.”

He contemplates this contact as impermanent; and he contemplates feeling, perception, formations, and consciousness as impermanent. Through [contemplation of] the elements, his mind remains still, one-pointed, concentrated, and imperturbable. If, on a later occasion, other people come and address him with gentle phrases and soft words, he thinks:

This pleasure that I am experiencing is born of causes and conditions, it is not without causes and conditions. What are the conditions? It is dependent on contact [to be experienced as] pleasant.

He contemplates this contact as impermanent, and he contemplates feeling, perception, formations, and consciousness as impermanent. Through [contemplation of] the elements, his mind remains still, one-pointed, concentrated, and imperturbable. If, on a later occasion, some people, young, middle-aged, or old, come and subject him to various

objectionable acts—perhaps punching him, stoning him, or harming him with blade or cudgel—then he thinks:

This body that I cling to is of a coarse material substance, derived from the four great elements, born of father and mother, maintained by food and drink, always requiring to be clothed, needing to sit or lie down, to be massaged and bathed, and to endure the worst. [This body is] subject to breaking up, extinction, and dissolution. 465a  
It is because of this body that I am susceptible to being punched, stoned, and harmed with blade or cudgel.

[Thinking] thus, [the noble disciple] exerts himself energetically without idleness, with upright body and right mindfulness, without forgetfulness and without delusion, his mind becoming one-pointed and concentrated. He thinks:

I will not be neglectful. I will exert myself energetically without idleness, with upright body and right mindfulness, without forgetfulness and without delusion, my mind having become one-pointed and concentrated. This body to which I cling, let it be punched, stoned, and harmed by blade or cudgel, yet I shall energetically train in the teaching of the World-honored One.

Venerable friends, the World-honored One has given this teaching: Suppose that bandits have come and are cutting your body limb from limb with a sharp saw. If, while those bandits are cutting your body limb from limb with a sharp saw, you were to have some change in your mind-state, or even utter evil words, then you would be failing and regressing [in your practice].

You should think thus:

If a bandit comes and cuts my body limb from limb with a sharp saw, there will not, because of that, be any change in my mind-state, and I will not even utter evil words. I will arouse compassion toward the person who is cutting my body limb from limb.

For his sake I shall imbue my mind with loving-kindness and dwell [mentally] pervading one direction [with loving-kindness],

likewise the second, the third, and the fourth direction, and also the four intermediate directions, and also above and below, all around, everywhere. With a mind imbued with loving-kindness, free from fetters or resentment, without ill will or quarrel, I shall dwell pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well cultivated.

Venerable friends, if that monk does not, through [recollecting] the Buddha, the Dharma, and the monastic community, dwell in equanimity that is in harmony with what is wholesome, then, venerable friends, this monk should feel embarrassed and ashamed, [thinking:]

As for benefits, I am without them; as for virtuous qualities, I am without them; for I do not dwell in equanimity that is in harmony with what is wholesome through [recollecting] the Buddha, the Dharma, and the monastic community.

Venerable friends, just as a newlywed wife feels embarrassed and ashamed when she sees her in-laws or her husband, know that this monk is like that; he should feel embarrassed and ashamed, [thinking:]

As for benefits, I am without them; as for virtuous qualities, I am without them, for I do not dwell in equanimity that is in harmony with what is wholesome through [recollecting] the Buddha, the Dharma, and the monastic community.

If, however, as a result of feeling embarrassed and ashamed, he [is then able to] dwell in equanimity that is in harmony with what is wholesome, [thinking]: “This is excellent and peaceful, namely, the casting aside of the process of existence, the abandoning of craving, dispassion, and complete cessation without remainder,” then, venerable friends, this monk is reckoned to have trained fully and abundantly.

What, venerable friends, is the water element? Venerable friends, there are two kinds of water element: there is the internal water element and the external water element.

What, venerable friends, is the internal water element? Whatever internally, inside the body, is watery, moistening, and is internally clung

to; that is to say, brain, brain stem, tears, sweat, snot, phlegm, pus, blood, fat, marrow, spittle, bile, urine, or whatever else exists internally, inside the body, that is watery, moistening, and is internally clung to—this, venerable friends, is called the internal water element.

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Venerable friends, as for the external water element — great though it is, pure though it is, beyond reproach though it is—[yet], venerable friends, at times there is a conflagration, and then the external water element disappears.

Venerable friends, this external water element—great though it is, pure though it is, beyond reproach though it is—is impermanent by nature, of a nature to be extinguished, of a nature to decay, changing by nature. How much more so this short-lived body that is clung to with craving!

[Yet] the unlearned, deluded worldling thinks: “This is me,” “this is mine,” “I belong to this.” [On the other hand,] a learned noble disciple does not think: “This is me,” “this is mine,” “I belong to this.” How could he have such a thought? If people curse him, beat him, and become angry with him, he thinks:

This pain that I am experiencing is born of causes and conditions;  
it is not without causes and conditions. What are the conditions?  
It is dependent on contact [to be experienced as] painful.

He contemplates this contact as impermanent; and he contemplates feeling, perception, formations, and consciousness as impermanent. Through [contemplation of] the elements, his mind remains still, one-pointed, concentrated, and imperturbable. If, on a later occasion, other people come and address him with gentle phrases and soft words, he thinks:

This pleasure that I am experiencing is born of causes and conditions, it is not without causes and conditions. What are the conditions? It is dependent on contact [to be experienced as] pleasant.

He contemplates this contact as impermanent, and he contemplates feeling, perception, formations, and consciousness as impermanent. Through [contemplation of] the elements, his mind remains still, one-pointed, concentrated, and imperturbable.

If, on a later occasion, some people, young, middle-aged, or old, come and subject him to various objectionable acts—perhaps punching him, stoning him, or harming him with blade or cudgel—then he thinks:

This body that I cling to is of a coarse material substance, derived from the four great elements, born of father and mother, maintained by food and drink, always requiring to be clothed, needing to sit or lie down, to be massaged and bathed, and to endure the worst. [This body is] subject to breaking up, extinction, and dissolution. It is because of this body that I am susceptible to being punched, stoned, and harmed with blade or cudgel.

[Thinking] thus, [the noble disciple] exerts himself energetically, without idleness, with upright body and right mindfulness, without forgetfulness and without delusion, his mind becomes one-pointed and concentrated. He thinks:

I will not be neglectful. I will exert myself energetically, without idleness, with upright body and right mindfulness, without forgetfulness and without delusion, my mind having become one-pointed and concentrated. This body to which I cling, let it be punched, stoned, and harmed by blade or cudgel, yet I shall energetically train in the teaching of the World-honored One.

Venerable friends, the World-honored One has given this teaching:

Suppose that bandits have come and are cutting your body limb from limb with a sharp saw. If, while those bandits are cutting your body limb from limb with a sharp saw, you were to have some change in your mind-state, or even utter evil words, then you would be failing and regressing [in your practice].

You should think thus:

If a bandit comes and cuts my body limb from limb with a sharp saw, there will not, because of that, be any change in my mind-state, and I will not even utter evil words. I will arouse compassion toward the person who is cutting my body limb from limb.



For his sake I shall imbue my mind with loving-kindness and dwell [mentally] pervading one direction [with loving-kindness], likewise the second, the third, and the fourth direction, and also the four intermediate directions, above, and below, all around, everywhere. With a mind imbued with loving-kindness, free from fetters or resentment, without ill will or quarrel, I shall dwell pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well cultivated.

Venerable friends, if that monk does not, through [recollecting] the Buddha, the Dharma, and the monastic community, dwell in equanimity that is in harmony with what is wholesome, then, venerable friends, this monk should feel embarrassed and ashamed, [thinking]:

As for benefits, I am without them; as for virtuous qualities, I am without them; for I do not dwell in equanimity that is in harmony with what is wholesome through [recollecting] the Buddha, the Dharma, and the monastic community.

Venerable friends, just as a newlywed wife feels embarrassed and ashamed when she sees her in-laws or her husband, know that this monk is like that; he should feel embarrassed and ashamed [thinking]:

As for benefits, I am without them; as for virtuous qualities, I am without them, for I do not dwell in equanimity that is in harmony with what is wholesome through [recollecting] the Buddha, the Dharma, and the monastic community.

If, however, as a result of feeling embarrassed and ashamed, he [is then able to] dwell in equanimity that is in harmony with what is wholesome, [thinking]: “This is excellent and peaceful, namely, the casting aside of all the process of existence, the abandoning of craving, dispassion, and complete cessation without remainder,” then, venerable friends, this monk is reckoned to have trained fully and abundantly.

What, venerable friends, is the fire element? Venerable friends, there are two kinds of fire element: there is the internal fire element and the external fire element.

What, venerable friends, is the internal fire element? Whatever internally, inside the body, is fiery, warming, and is internally clung to; that is to say, that by which the body is kept warm, that by which one becomes feverish, that by which one becomes hot and sweaty, that which gives strength, that by which food and drink are digested, or whatever else exists internally, inside the body, that is fiery, warming, and is internally clung to—this, venerable friends, is called the internal fire element.

Venerable friends, as for the external fire element—great though it is, pure though it is, beyond reproach though it is—[yet], venerable friends, there is a time when the external fire element arises and, having arisen, burns villages, towns, mountain forests, and wilderness; and having burned these, it reaches a road or reaches water, and becomes extinguished for lack of fuel. [Yet,] venerable friends, after such conflagration, people seek to make fire, by means of drilling wood or bamboo, or by striking flint.

Venerable friends, this external fire element—great though it is, pure though it is, beyond reproach though it is—is impermanent by nature, of a nature to be extinguished, of a nature to decay, changing by nature. How much more so this short-lived body that is clung to with craving!

[Yet] the unlearned, deluded worldling thinks: “This is me,” “this is mine,” “I belong to this.” [On the other hand,] a learned noble disciple does not think: “This is me,” “this is mine,” “I belong to this.” How could he have such a thought? If people curse him, beat him, and become angry with him, he thinks:

This pain that I am experiencing is born of causes and conditions; it is not without causes and conditions. What are the conditions? It is dependent on contact [to be experienced as] painful.

He contemplates this contact as impermanent; and he contemplates feeling, perception, formations, and consciousness as impermanent. Through [contemplation of] the elements, his mind remains still, one-pointed, concentrated, and imperturbable. If, on a later occasion, other people come and address him with gentle phrases and soft words, he thinks:

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This pleasure that I am experiencing is born of causes and conditions, it is not without causes and conditions. What are the conditions? It is dependent on contact [to be experienced as] pleasant.

He contemplates this contact as impermanent, and he contemplates feeling, perception, formations, and consciousness as impermanent. Through [contemplation of] the elements, his mind remains still, one-pointed, concentrated, and imperturbable. If, on a later occasion, some people, young, middle-aged, or old, come and subject him to various objectionable acts—perhaps punching him, stoning him, or harming him with blade or cudgel—then he thinks:

This body that I cling to is of a coarse material substance, derived from the four great elements, born of father and mother, maintained by food and drink, always requiring to be clothed, needing to sit or lie down, to be massaged and bathed, and to endure the worst. [This body is] subject to breaking up, extinction, and dissolution. It is because of this body that I am susceptible to being punched, stoned, and harmed with blade or cudgel.

[Thinking] thus, [the noble disciple] exerts himself energetically, without idleness, with upright body and right mindfulness, without forgetfulness and without delusion, his mind becoming one-pointed and concentrated.

He thinks:

I will exert myself energetically, without idleness, with upright body and right mindfulness, without forgetfulness and without delusion, my mind having become one-pointed and concentrated. This body to which I cling, let it be punched, stoned, and harmed by blade or cudgel, yet I shall energetically train in the teaching of the World-honored One.

Venerable friends, the World-honored One has given this teaching: Suppose that bandits have come and are cutting your body limb from limb with a sharp saw. If, while those bandits are cutting your body limb from limb with a sharp saw, you were to have some change in

your mind-state, or even utter evil words, then you would be failing and regressing [in your practice].

You should think thus:

If a bandit comes and cuts my body limb from limb with a sharp saw, there will not, because of that, be any change in my mind-state, and I will not even utter evil words. I will arouse compassion toward the person who is cutting my body limb from limb.

For his sake I shall imbue my mind with loving-kindness and dwell [mentally] pervading one direction [with loving-kindness], likewise the second, third, and fourth directions, and also the four intermediate directions, above, and below, all around, everywhere. With a mind imbued with loving-kindness, free from fetters or resentment, without ill will or quarrel, I shall dwell pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well cultivated.

Venerable friends, if that monk does not, through [recollecting] the Buddha, the Dharma, and the monastic community, dwell in equanimity that is in harmony with what is wholesome, then, venerable friends, this monk should feel embarrassed and ashamed, [thinking]:

As for benefits, I am without them; as for virtuous qualities, I am without them; for I do not dwell in equanimity that is in harmony with what is wholesome through [recollecting] the Buddha, the Dharma, and the monastic community.

466b Venerable friends, just as a newlywed wife feels embarrassed and ashamed when she sees her in-laws or her husband, know that this monk is like that; he should feel embarrassed and ashamed [thinking]:

As for benefits, I am without them; as for virtuous qualities, I am without them, for I do not dwell in equanimity that is in harmony with what is wholesome through [recollecting] the Buddha, the Dharma, and the monastic community.

If, however, as a result of feeling embarrassed and ashamed, he [is then able to] dwell in equanimity that is in harmony with what is wholesome,

[thinking]: “This is excellent and peaceful, namely, the casting aside of all the process of existence, the abandoning of craving, dispassion, and complete cessation without remainder,” then, venerable friends, this monk is reckoned to have trained fully and abundantly.

What, venerable friends, is the air element? Venerable friends, there are two kinds of air element: there is the internal air element and the external air element.

What, venerable friends, is the internal air element? Whatever internally, inside the body, is airy, moving, and is internally clung to; that is to say, upward winds, downward winds, winds in the bowels, coursing winds, pulling and contracting winds, stabbing winds, pushing winds, circulating winds, winds in the limbs, out-breath, in-breath, or whatever else internally, inside the body, is airy, moving, and is internally clung to—this, venerable friends, is called the internal wind element.

Venerable friends, as for the external wind element—great though it is, pure though it is, beyond reproach though it is—[yet], venerable friends, there are times when the external air element arises and, having arisen, knocks over houses, uproots trees, and causes landslides. When it encounters a mountain or the face of a cliff, it stops and becomes still. [Yet,] friends, when the external air element becomes still, people seek to make wind by using a fan, a palm frond, or a cloth.

Venerable friends, this external air element—great though it is, pure though it is, beyond reproach though it is—is impermanent by nature, of a nature to be extinguished, of a nature to decay, changing by nature. How much more so this short-lived body that is clung to with craving!

[Yet] the unlearned, deluded worldling thinks: “This is me,” “this is mine,” “I belong to this.” [On the other hand,] a learned noble disciple does not think: “This is me,” “this is mine,” “I belong to this.” How could he have such a thought? If people curse him, beat him, and become angry with him, he thinks:

This pain that I am experiencing is born of causes and conditions; it is not without causes and conditions. What are the conditions? It is dependent on contact [to be experienced as] painful.

He contemplates this contact as impermanent; and he contemplates feeling, perception, formations, and consciousness as impermanent. Through [contemplation of] the elements, his mind remains still, one-pointed, concentrated, and imperturbable. If, on a later occasion, other people come and address him with gentle phrases and soft words, he thinks:

This pleasure that I am experiencing is born of causes and conditions, it is not without causes and conditions. What are the conditions? It is dependent on contact [to be experienced as] pleasant.

He contemplates this contact as impermanent, and he contemplates feeling, perception, formations, and consciousness as impermanent. Through [contemplation of] the elements, his mind remains still, one-pointed, concentrated, and imperturbable.

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If, on a later occasion, some people, young, middle-aged, or old, come and subject him to various objectionable acts—perhaps punching him, stoning him, or harming him with blade or cudgel—then he thinks:

This body that I cling to is of a coarse material substance, derived from the four great elements, born of father and mother, maintained by food and drink, always requiring to be clothed, needing to sit or lie down, to be massaged and bathed, and to endure the worst. [This body is] subject to breaking up, extinction, and dissolution. It is because of this body that I am susceptible to being punched, stoned, and harmed with blade or cudgel.

[Thinking] thus, [the noble disciple] exerts himself energetically, without idleness, with upright body and right mindfulness, without forgetfulness and without delusion, his mind becoming one-pointed and concentrated.

He thinks:

I will exert myself energetically, without idleness, with upright body and right mindfulness, without forgetfulness and without delusion, my mind having become one-pointed and concentrated. This body to which I cling, let it be punched, stoned, and harmed by blade or cudgel, yet I shall energetically train in the teaching of the World-honored One.

Venerable friends, the World-honored One has given this teaching: Suppose that bandits have come and are cutting your body limb from limb with a sharp saw. If, while those bandits are cutting your body limb from limb with a sharp saw, you were to have some change in your mind-state, or even utter evil words, then you would be failing and regressing [in your practice].

You should think thus:

If a bandit comes and cuts my body limb from limb with a sharp saw, there will not, because of that, be any change in my mind-state, and I will not even utter evil words. I will arouse compassion toward the person who is cutting my body limb from limb.

For his sake I shall imbue my mind with loving-kindness and dwell [mentally] pervading one direction [with loving-kindness], likewise the second, the third, and the fourth direction, and also the four intermediate directions, above, and below, all around, everywhere. With a mind imbued with loving-kindness, free from fetters or resentment, without ill will or quarrel, I shall dwell pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well cultivated.

Venerable friends, if that monk does not, through [recollecting] the Buddha, the Dharma, and the monastic community, dwell in equanimity that is in harmony with what is wholesome, then, venerable friends, this monk should feel embarrassed and ashamed, [thinking]:

As for benefits, I am without them; as for virtuous qualities, I am without them; for I do not dwell in equanimity that is in harmony with what is wholesome through [recollecting] the Buddha, the Dharma, and the monastic community.

Venerable friends, just as a newlywed wife feels embarrassed and ashamed when she sees her in-laws or her husband, know that this monk is like that; he should feel embarrassed and ashamed [thinking]:

As for benefits, I am without them; as for virtuous qualities, I am without them, for I do not dwell in equanimity that is in harmony

with what is wholesome through [recollecting] the Buddha, the Dharma, and the monastic community.

If, however, as a result of feeling embarrassed and ashamed, he [is then able to] dwell in equanimity that is in harmony with what is wholesome, [thinking]: “This is excellent and peaceful, namely, the casting aside of all the process of existence, the abandoning of craving, dispassion, and complete cessation without remainder,” then, venerable friends, this monk is reckoned to have trained fully and abundantly.

467a Venerable friends, just as when a space is enclosed by timber, clay, and reeds it comes to be termed a “house,” so too, venerable friends, it is with this body: know that when a space is enclosed by sinews, bones, skin, flesh, and blood it comes to be termed a “body.”

Venerable friends, if internally the eye sense base is not intact, [and if] external forms are not illuminated by light, so that no awareness occurs, then eye consciousness does not come to arise.

Venerable friends, if [however,] internally the eye sense base is intact, [and if] external forms are illuminated by light so that awareness occurs, then eye consciousness comes to arise.

Venerable friends, the internal eye sense base and forms—[that is,] the external forms cognized by eye consciousness—belong to the material form aggregate. Any feeling [that thus] comes to be belongs to the feeling aggregate. Any perception [that thus] comes to be belongs to the perception aggregate. Any volitional formation [that thus] comes to be belongs to the volitional formations aggregate. Any consciousness [that thus] comes to be belongs to the consciousness aggregate. This is how one contemplates the conjunction of the aggregates.

Venerable friends, the World-honored One has also given this teaching: “If one sees dependent origination, one sees the Dharma; if one sees the Dharma, one sees dependent origination.” Why?

Venerable friends, the World-honored One teaches that the five aggregates affected by clinging—the material form aggregate affected by clinging, the feeling [aggregate affected by clinging], the perception [aggregate affected by clinging], the formations [aggregate affected by clinging], and the consciousness aggregate affected by clinging—arise from causes and conditions.



Venerable friends, if internally the ear. . . , the nose. . . , the tongue. . . , the body. . . , the mind sense base is not intact, [and if] external mind objects are not illuminated by light<sup>114</sup> so that no awareness occurs, then mind consciousness does not arise.

Venerable friends, if internally the mind sense base is intact, [and if] external mind objects are illuminated by light so that awareness occurs, then mind consciousness comes to arise.

Venerable friends, the internal mind sense base and mind objects—[that is,] the external mind objects cognized by mind consciousness—belong to the material form aggregate.<sup>115</sup> Any feeling [that thus] comes to be belongs to the feeling aggregate. Any perception [that thus] comes to be belongs to the perception aggregate. Any volitional formation [that thus] comes to be belongs to the volitional formations aggregate. Any consciousness [that thus] comes to be belongs to the consciousness aggregate. This is how one contemplates the conjunction of the aggregates.

Venerable friends, the World-honored One has also given this teaching: “If one sees dependent origination, one sees the Dharma; if one sees the Dharma, one sees dependent origination.” Why?

Venerable friends, the World-honored One teaches that the five aggregates affected by clinging—the material form aggregate affected by clinging, the feeling [aggregate affected by clinging], the perception [aggregate affected by clinging], the formations aggregate [affected by clinging], and the consciousness aggregate affected by clinging—arise from causes and conditions. [One who contemplates this] becomes disenchanted with past, future, and present [manifestations of the] five aggregates affected by clinging. Being disenchanted, he becomes dispassionate. Through dispassion he becomes liberated. Being liberated, he knows he is liberated, he knows as it really is: “Birth is ended, the holy life has been established, what was to be done has been done. There will not be another existence.”

Venerable friends, such a monk is reckoned to have trained fully and abundantly.

This is what the venerable Sāriputta said. Having heard the venerable Sāriputta’s words, the monks were delighted and remembered them well.

### 31. The Discourse on Discerning the Noble Truths<sup>116</sup>

467b Thus have I heard: At one time the Buddha was staying at Sāvattthī, in Jeta's Grove, Anāthapiṇḍika's Park.

At that time, the World-honored One addressed the monks:

This is the proper mode of teaching the Dharma, namely: to fully encompass the four noble truths, to fully examine them, analyze them, reveal, exhibit, describe, and announce them, and to advance [understanding] of them.

Tathāgatas in the past, without attachment and fully awakened, employed this proper mode of teaching the Dharma, namely: to fully encompass the four noble truths, to fully examine them, analyze them, reveal, exhibit, describe, and announce them, and to advance [understanding] of them.

Tathāgatas in the future, without attachments and fully awakened, will employ this proper mode of teaching the Dharma, namely: to fully encompass the four noble truths, to fully examine them, analyze them, reveal, exhibit, describe, and announce them, and to advance [understanding] of them.

I, too, the Tathāgata of the present, without attachment and fully awakened, employ this proper mode of teaching the Dharma, namely: to fully encompass the four noble truths, to fully examine them, analyze them, reveal, exhibit, describe, and announce them, and to advance [understanding] of them.

The monk Sāriputta is endowed with bright wisdom, quick wisdom, lively wisdom, keen wisdom, extensive wisdom, profound wisdom, wisdom that brings release, penetrative wisdom, eloquent wisdom. The monk Sāriputta has achieved genuine wisdom. Why [do I say this]?

Because after I teach the four noble truths in brief, the monk Sāriputta is then able to explain them to others in detail, to fully encompass them, to fully examine them, analyze them, reveal, exhibit, describe, and announce them, and to advance [understanding] of them.

And when the monk Sāriputta teaches and explains in detail the four noble truths, analyzing them, revealing, exhibiting, describing,

and announcing them, and advancing [understanding] of them, he causes countless beings to gain insight [into them].

The monk Sāriputta is able to guide and train others through [establishing them in] right view, [while] the monk Moggallāna is able to establish them in the highest goal, namely the complete cessation of the taints. The monk Sāriputta is like a mother, “giving birth to” his companions in the holy life, [while] the monk Moggallāna is like a nurse, nurturing his companions in the holy life. For this reason, [their] companions in the holy life should respect, honor, venerate, and pay homage to the monks Sāriputta and Moggallāna. Why? The monks Sāriputta and Moggallāna seek to benefit their companions in the holy life, seek their well-being and happiness.

Having said this, the World-honored One rose from his seat and went into his dwelling to sit in meditation. Then, the venerable Sāriputta addressed the monks:

Venerable friends, the World-honored One has appeared in this world for our sake. He has widely taught and explained the four noble truths, analyzed them, revealed, exhibited, described, and announced them, and advanced [understanding] of them. What are the four? They are: the noble truth of suffering, [the noble truth of] the arising of suffering, [the noble truth of] the cessation of suffering, and the noble truth of the path [leading to] the cessation of suffering. What, venerable friends, is the noble truth of suffering? Birth is suffering, old age is suffering, disease is suffering, death is suffering, association with what is disliked is suffering, separation from what is loved is suffering, being unable to get what one wishes is suffering; in short, the five aggregates affected by clinging are suffering.

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Venerable friends, [when] it is said, “birth is suffering,” on what basis is this said? Venerable friends, “birth” is when living beings, in their various forms, experience birth, when they are born, when they are brought into existence, when they are formed, when the five aggregates come into being, and when the vital faculties develop—this is called birth. [As for] “birth is suffering”—venerable friends, when living beings are born, they experience physical pain, experience it

throughout, feel it, feel it throughout; they experience mental pain, experience it throughout, feel it, feel it throughout; they experience physical and mental pain, experience it throughout, feel it, feel it throughout. They experience physical fever, experience it throughout, feel it, feel it throughout; they experience mental fever, experience it throughout, feel it, feel it throughout; they experience physical and mental fever, experience it throughout, feel it, feel it throughout. They experience strong physical fever, affliction, and anguish, experience it throughout, feel it, feel it throughout; they experience strong mental fever, affliction, and anguish, experience it throughout, feel it, feel it throughout; they experience strong physical and mental fever, affliction, and anguish, experience it throughout, feel it, feel it throughout. Venerable friends, [when] it is said, “birth is suffering,” it is said on this basis.

Venerable friends, [when] it is said, “old age is suffering,” on what basis is this said? Venerable friends, “old age” is when living beings in their various forms become senile, with hoary hair, lost teeth, deteriorating health, hunched body, unsteady step, overweight body, shortness of breath, reliance on a walking cane, shrinking flesh, sagging skin, wrinkles like pockmarks, failing sense faculties, and unsightly complexion. This is called old age.

[As for] “old age is suffering”—venerable friends, when living beings become old, they experience physical pain, experience it throughout, feel it, feel it throughout; they experience mental pain, experience it throughout, feel it, feel it throughout; they experience physical and mental pain, experience it throughout, feel it, feel it throughout. They experience physical fever, experience it throughout, feel it, feel it throughout; they experience mental fever, experience it throughout, feel it, feel it throughout; they experience physical and mental fever, experience it throughout, feel it, feel it throughout. They experience strong physical fever, affliction, and anguish, experience it throughout, feel it, feel it throughout; they experience strong mental fever, affliction, and anguish, experience it throughout, feel it, feel it throughout; they experience strong physical and mental fever, affliction, and anguish, experience it throughout, feel it, feel it throughout. Venerable friends, [when] it is said, “old age is suffering,” it is said on this basis.

Venerable friends, [when] it is said, “disease is suffering,” on what basis is this said? Venerable friends, “disease” refers to headache, sore eyes, earache, sore nose, pain in the face, sore lips, toothache, pain in the tongue, pain in the palate, sore throat, panting, coughing, vomiting, hoarseness, epilepsy, swelling, hypersalivation, bloody phlegm, fever, emaciation, hemorrhoids, and diarrhea. When these and the various other symptoms of disease arise, they do so in dependence on contact. They do not arise independently of the mind, [though] they manifest in the body. Such is disease.

[As for] “disease is suffering”—venerable friends, when living beings become diseased, they experience physical pain, experience it throughout, feel it, feel it throughout; they experience mental pain, experience it throughout, feel it, feel it throughout; they experience physical and mental pain, experience it throughout, feel it, feel it throughout. They experience physical fever, experience it throughout, feel it, feel it throughout; they experience mental fever, experience it throughout, feel it, feel it throughout; they experience physical and mental fever, experience it throughout, feel it, feel it throughout. They experience strong physical fever, affliction, and anguish, experience it throughout, feel it, feel it throughout; they experience strong mental fever, affliction, and anguish, experience it throughout, feel it, feel it throughout; they experience strong physical and mental fever, affliction, and anguish, experience it throughout, feel it, feel it throughout. Venerable friends, [when] it is said, “disease is suffering,” it is said on this basis. 468a

Venerable friends, [when] it is said, “death is suffering,” on what basis is this said? Venerable friends, “death” is when sentient beings, in their various forms, come to the end of life and [succumb to] impermanence; when they die, disappear, break up, and are extinguished; when their life span is ended, destroyed; when their vital force shuts down. This is called death.

[As for] “death is suffering”—venerable friends, when living beings die, they experience physical pain, experience it throughout, feel it, feel it throughout; they experience mental pain, experience it throughout, feel it, feel it throughout; they experience physical and

mental pain, experience it throughout, feel it, feel it throughout. They experience physical fever, experience it throughout, feel it, feel it throughout; they experience mental fever, experience it throughout, feel it, feel it throughout; they experience physical and mental fever, experience it throughout, feel it, feel it throughout. They experience strong physical fever, affliction, and anguish, experience it throughout, feel it, feel it throughout; they experience strong mental fever, affliction, and anguish, experience it throughout, feel it, feel it throughout; they experience strong physical and mental fever, affliction, and anguish, experience it throughout, feel it, feel it throughout. Venerable friends, [when] it is said, “death is suffering,” it is said on this basis.

Venerable friends, [when] it is said, “association with what is disliked is suffering,” on what basis is this said? Venerable friends, with regard to “association with what is disliked,” living beings truly have six internal sense bases; and when, by way of the eye, ear, nose, tongue, body, or mind, they sense an unliked object and find themselves together with it, in company with it, associated with it, conjoined with it, then they experience suffering. It is the same with the external sense objects, and also with [the resulting] contact, feeling, perception, volition, and craving.

Venerable friends, living beings truly consist of the six elements; and when, by way of the earth element, water [element], fire [element], air [element], space [element], or consciousness element, they encounter an unliked object and find themselves together with it, in company with it, associated with it, conjoined with it, then they experience suffering. This is called association with what is disliked.

[As for] “association with what is disliked is suffering” —venerable friends, when living beings are associated with what they dislike, they experience physical pain, experience it throughout, feel it, feel it throughout; they experience mental pain, experience it throughout, feel it, feel it throughout; they experience physical and mental pain, experience it throughout, feel it, feel it throughout. Venerable friends, [when] it is said, “association with what is disliked is suffering,” it is said on this basis.

Venerable friends, [when] it is said, “separation from what is loved is suffering,” on what basis is this said? Venerable friends, with regard to “separation from what is loved,” living beings truly have six internal sense bases; and when, by way of the eye, ear, nose, tongue, body, or mind, they sense a loved object and find themselves separated from it, not connected with it, divided from it, not associated with it, not conjoined with it, then they experience suffering.

It is the same with the external sense objects, and also with [the resulting] contact, feeling, perception, volition, and craving. Venerable friends, living beings truly consist of the six elements; and when, by way of the earth element, water [element], fire [element], air [element], space [element], or consciousness element, they encounter a loved object and find themselves separated from it, not connected with it, divided from it, not associated with it, not conjoined with it, then they experience suffering. This is called separation from what is loved.

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[As for] “separation from what is loved is suffering”—venerable friends, when living beings are separated from what they love, they experience physical pain, experience it throughout, feel it, feel it throughout; they experience mental pain, experience it throughout, feel it, feel it throughout; they experience physical and mental pain, experience it throughout, feel it, feel it throughout. Venerable friends, [when] it is said, “separation from what is loved is suffering,” it is said on this basis.

Venerable friends, [when] it is said, “being unable to get what one wishes is suffering,” on what basis is this said? Venerable friends, living beings, who are subject to birth, who are not free from birth, wish not to be subject to birth— but this truly cannot be achieved by [mere] wishing. [Living beings, who are subject to] old age. . . , death. . . , sorrow and lamentation, who are not free from sorrow and lamentation, wish not to be subject to sorrow and lamentation—but this too cannot be achieved by [mere] wishing.

Venerable friends, living beings who are actually experiencing pain, which is unpleasant and disagreeable, think: “I am experiencing pain, which is unpleasant and disagreeable. I wish this would change

and become agreeable!”—but this too cannot be achieved by [mere] wishing.

Venerable friends, living beings, who are actually experiencing pleasure, which is agreeable, think: “I am experiencing pleasure, which is agreeable. I wish this could last forever, remain, and not be subject to change!”—but this too cannot be achieved by [mere] wishing.

Venerable friends, living beings who are actually experiencing intentions and perceptions that are unpleasant and disagreeable, think: “I am experiencing intentions and perceptions that are unpleasant and disagreeable. I wish these would change and become agreeable!”—but this too cannot be achieved by [mere] wishing.

Venerable friends, living beings who are actually experiencing intentions and perceptions that are agreeable, think: “I am experiencing intentions and perceptions that are agreeable. I wish these could last forever, remain, and not be subject to change!”—but this too cannot be achieved by [mere] wishing. Venerable friends, [when] it is said “being unable to get what one wishes is suffering,” it is said on this basis.

Venerable friends, [when] it is said, “in short, the five aggregates affected by clinging are suffering,” on what basis is this said? There are the material form aggregate affected by clinging, the feeling [aggregate affected by clinging], the perception [aggregate affected by clinging], the formations [aggregate affected by clinging], and the consciousness aggregate affected by clinging. Venerable friends, [when] it is said, “in short, the five aggregates affected by clinging are suffering,” it is said on this basis.

Venerable friends, the noble truth of suffering was so in the past, the noble truth of suffering will be so in the future, and is so in the present. It is genuinely true, not false; it does not depart from the way things are; it is not distorted; it is genuinely true, exact, and valid; it is truth that accords with the way things are. It is what the noble ones are endowed with, what the noble ones know, what the noble ones see, what the noble ones comprehend, what the noble ones attain, what the noble ones fully awaken to. For these reasons it is called the “noble” truth of suffering.



What, venerable friends, is the noble truth of the arising of suffering due to the arising of craving? Living beings truly have craving associated with the six internal sense bases, with the eye, ear, nose, tongue, body, and mind. When there is craving, affection, defilement, and attachment associated with these, that is called arising. 468c

Venerable friends, a learned noble disciple knows: “Thus I understand this teaching, thus I see it, thus I comprehend it, thus I contemplate it, thus I realize it.” This is what is called the noble truth of the arising of suffering [due to] the arising of craving.

How does he [the noble disciple] know it thus? If there is craving for one’s wife, children, male and female servants, messengers, retainers, fields, houses, shops, income, and wealth; if, when working on behalf of them, there is craving, affection, defilement, and attachment, then this is called arising. [This is how] he knows this noble truth of the arising of suffering [due to] the arising of craving. It is the same with the external sense objects, and again with the [associated] contact, feeling, perception, volition, and craving.

Venerable friends, living beings truly have craving for the six elements, for the earth element, the water [element], the fire [element], the air [element], the space [element], and the consciousness element. When there is craving, affection, defilement, and attachment associated with these, that is called the arising [of suffering].

Venerable friends, a learned noble disciple knows: “Thus I understand this teaching, thus I see it, thus I comprehend it, thus I contemplate it, thus I realize it.” This is what is called the noble truth of the arising of suffering [due to] the arising of craving.

How does he [the noble disciple] know it thus? If there is craving for one’s wife, children, male and female servants, messengers, retainers, fields, houses, shops, income, and wealth; if, when working on behalf of them, there is craving, affection, defilement, and attachment, then this is called the arising [of suffering]. [This is how] he knows this noble truth of the arising of suffering [due to] the arising of craving.

Venerable friends, the noble truth of the arising of suffering [due to] the arising of craving was so in the past, the noble truth of suffering [due to] the arising of craving will be so in the future, and is so in the

present. It is genuinely true, not false; it does not depart from the way things are; it is not distorted; it is genuinely true, exact, and valid; it is truth that accords with the way things are. It is what the noble ones are endowed with, what the noble ones know, what the noble ones see, what the noble ones comprehend, what the noble ones attain, what the noble ones fully awaken to. For these reasons it is called the “noble” truth of the arising of suffering [due to] the arising of craving.

What, venerable friends, is the noble truth of the cessation of suffering [due to] the cessation of craving? Living beings truly have craving associated with the six internal sense bases, with the eye, ear, nose, tongue, body, and mind. [But] when one is liberated [from this craving], without defilement or attachment, [through] discarding and expelling, through dispassion, it gets extinguished and stops—that is called the cessation of suffering.

Venerable friends, a learned noble disciple knows: “Thus I understand this teaching, thus I see it, thus I comprehend it, thus I contemplate it, thus I realize it.” This is what is called the noble truth of the cessation of suffering [due to] the cessation of craving. How does he know it thus? If there is no craving for one’s wife, children, male and female servants, messengers, retainers, fields, houses, shops, income, and wealth; if, when working on behalf of them, one is liberated [from this craving], without defilement or attachment, [through] discarding and expelling, through dispassion, it gets extinguished and stops—that is called the cessation of suffering.

This is how he knows the noble truth of the cessation of suffering [due to] the cessation of craving. It is the same with the external sense objects, and again with the [associated] contact, feeling, perception, volition, and craving.

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Venerable friends, living beings truly have craving for the six elements, for the earth element, the water [element], the fire [element], the air [element], the space [element], and the consciousness element. [But] when one is liberated [from this craving], without defilement or attachment, [through] discarding and expelling, through dispassion, it gets extinguished and stops—that is called the cessation of suffering.

Venerable friends, a learned noble disciple knows: “Thus I understand this teaching, thus I see it, thus I comprehend it, thus I contemplate it, thus I realize it.” This is what is called the noble truth of the cessation of suffering [due to] the cessation of craving. How does he know it thus? If there is no craving for one’s wife, children, male and female servants, messengers, retainers, fields, houses, shops, income, and wealth; if, when working on behalf of them, one is liberated [from this craving], without defilement or attachment, [through] discarding and expelling, through dispassion, it gets extinguished and stops—that is called the cessation of suffering. This is how he knows the noble truth of the cessation of suffering [due to] the cessation of craving.

Venerable friends, the noble truth of the cessation of suffering [due to] the cessation of craving was so in the past, the noble truth of the cessation of suffering [due to] the cessation of craving will be so in the future, and is so in the present. It is genuinely true, not false; it does not depart from the way things are; it is not distorted; it is genuinely true, exact, and valid; it is truth that accords with the way things are. It is what the noble ones are endowed with, what the noble ones know, what the noble ones see, what the noble ones comprehend, what the noble ones attain, what the noble ones fully awaken to. For these reasons it is called the “noble” truth of the cessation of suffering [due to] the cessation of craving.

What, venerable friends, is the noble truth of the path [leading to] the cessation [of suffering]. It is this: right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.

What, venerable friends, is right view? When the noble disciple is mindful of suffering as suffering, . . . of its arising as its arising, . . . of its cessation as its cessation, and mindful of the path as the path; or when he contemplates his former actions; or when he trains to be mindful of all formations; or when he sees the danger in all formations; or when he sees the tranquility and calm of nirvana; or when he, free from attachment, mindfully contemplates the mind as liberated—whatever therein is investigation, comprehensive investigation, successive investigation, investigation of phenomena, examination, comprehensive

examination, observation, knowledge, and realization—that is called right view.

What, venerable friends, is right intention? When the noble disciple is mindful of suffering as suffering, . . . of its arising as its arising, . . . of its cessation as its cessation, and mindful of the path as the path; or when he contemplates his former actions; or when he trains to be mindful of all formations; or when he sees the danger in all formations; or when he sees the tranquility and calm of nirvana; or when he, being freed from attachment, mindfully contemplates the mind as liberated—whatever therein is mental thought, comprehensive thought, appropriate thought, thinking of what should be thought of, aspiring to what should be aspired to—this is called right intention.

What, venerable friends, is right speech? When the noble disciple is mindful of suffering as suffering, . . . of its arising as its arising, . . . of its cessation as its cessation, and mindful of the path as the path; or when he contemplates his former actions; or when he trains to be mindful of all formations; or when he sees the danger in all formations; or when he sees the tranquility and calm of nirvana; or when he, free from attachment, mindfully contemplates the mind as liberated—then whatever therein, in addition to the four kinds of good verbal conduct [abstention from lying, etc.], constitutes abstaining and abandoning of every other kind of evil verbal conduct, not practicing it, not doing it, not condoning it, not associating with it—this is called right speech.

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What, venerable friends, is right action? When the noble disciple is mindful of suffering as suffering, . . . of its arising as its arising, . . . of its cessation as its cessation, and mindful of the path as the path; or when he contemplates his former actions; or when he trains to be mindful of all formations; or when he sees the danger in all formations; or when he sees the tranquility and calm of nirvana; or when he, free from attachment, mindfully contemplates the mind as liberated—whatever therein, in addition to the three kinds of good bodily conduct [abstention from killing etc.] constitutes abstaining and abandoning of every other kind of evil bodily conduct, not practicing it, not doing it, not condoning it, not associating with it—this is called right action.

What, venerable friends, is right livelihood? When the noble disciple is mindful of suffering as suffering, . . . of its arising as its arising, . . . of its cessation as its cessation, and mindful of the path as the path; or when he contemplates his former actions; or when he trains to be mindful of all formations; or when he sees the danger in all formations; or when he sees the tranquility and calm of nirvana; or when he, free from attachment, mindfully contemplates the mind as liberated—whatever therein is not seeking [to make a livelihood] by inappropriate means, nor out of excessive desire and dissatisfaction, nor by the various forms of wrong livelihood, [such as] performing tricks or incantations, but instead seeking robes in ways that are in accordance with the Dharma, not contrary to the Dharma, seeking food, beds, and seats in ways that are in accordance with the Dharma, not contrary to the Dharma—this is called right livelihood.

What, venerable friends, is right effort? When the noble disciple is mindful of suffering as suffering, . . . of its arising as its arising, . . . of its cessation as its cessation, and mindful of the path as the path; or when he contemplates his former actions; or when he trains to be mindful of all formations; or when he sees the danger in all formations; or when he sees the tranquility and calm of nirvana; or when he, free from attachment, mindfully contemplates the mind as liberated—whatever therein is vigor, effort, unified diligent striving, power in progressing, focused application without remission, without decline, to rightly master the mind—this is called right effort.

What, venerable friends, is right mindfulness? When the noble disciple is mindful of suffering as suffering, . . . of its arising as its arising, . . . of its cessation as its cessation, and mindful of the path as the path; or when he contemplates his former actions; or when he trains to be mindful of all formations; or when he sees the danger in all formations; or when he sees the stillness and tranquility of nirvana; or when he, free from attachment, mindfully contemplates the mind as liberated—whatever therein is the mind's concordance with mindfulness, its turning away from non-mindfulness, its being comprehensively mindful, recollecting and again recollecting, the mind's being straight,<sup>117</sup>

non-forgetfulness of what the mind is responding to—this is called right mindfulness.

What, venerable friends, is right concentration? When the noble disciple is mindful of suffering as suffering, . . . of its arising as its arising, . . . of its cessation as its cessation, and mindful of the path as the path; or when he contemplates his former actions; or when he trains to be mindful of all formations; or when he sees the danger in all formations; or when he sees the tranquility and calm of nirvana; or when he, free from attachment, mindfully contemplates the mind as liberated—whatever therein is the mind’s stability, its being established in the absorptions, established accordingly, being unwavering and not scattered, being focused, stilled, and rightly concentrated—this is called right concentration.

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Venerable friends, the noble truth of the path leading to the cessation of suffering was so in the past, the noble truth of the path leading to the cessation of suffering will be so in the future, and is so in the present. It is genuinely true, not false; it does not depart from the way things are; it is not distorted; it is genuinely true, exact, and valid; it is truth that accords with the way things are. It is what the noble ones are endowed with, what the noble ones know, what the noble ones see, what the noble ones comprehend, what the noble ones attain, what the noble ones fully awaken to. For these reasons it is called the “noble” truth of the path leading to the cessation of suffering.

[Sāriputta] then uttered the following verse:

The Buddha has clearly comprehended all things;  
He has seen the countless wholesome and meritorious qualities,  
The truths of suffering, its arising, its cessation, and the path;  
Skillfully revealing and explaining them.

This is what Venerable Sāriputta said. Having heard Venerable Sāriputta’s words, the monks were delighted and remembered them well.

## Division 4

### On Extraordinary Qualities

#### 32. The Discourse on Extraordinary Qualities [of the Buddha]<sup>118</sup>

Thus have I heard: At one time the Buddha was staying at Sāvattthī, in Jeta's Grove, Anāthapiṇḍika's Park.

At that time, in the late afternoon, Venerable Ānanda rose from sitting in meditation and approached the Buddha. After paying respect with his head at the Buddha's feet, he stood to one side and said:

World-honored One, I have heard that at the time of Kassapa Buddha the World-honored One made his initial vow [to follow] the path [of becoming] a buddha and practiced the holy life.

That at the time of Kassapa Buddha the World-honored One made his initial vow [to follow] the path [of becoming] a buddha and practiced the holy life, this I remember as an extraordinary quality of the World-honored One.

I have heard that the World-honored One, having at the time of Kassapa Buddha made his initial vow [to follow] the path [of becoming] a buddha and practiced the holy life, was reborn in the Tusita heaven.

That the World-honored One, having at the time of Kassapa Buddha made his initial vow [to follow] the path [of becoming] a buddha and practiced the holy life, was reborn in the Tusita heaven, this I remember as an extraordinary quality of the World-honored One.

I have heard that the World-honored One, having at the time of Kassapa Buddha made his initial vow [to follow] the path [of becoming] a buddha and, having practiced the holy life, was reborn in the Tusita heaven. The World-honored One surpassed all those who had previously been born in the Tusita heaven in three respects, namely in divine length of life, divine complexion, and divine glory. For this 470a

reason, the Tusita gods were delighted and rejoiced, exclaiming: “This young god is most wonderful, most remarkable. He possesses great supernormal power, great and mighty virtue, great merit, great and mighty power.” Why was this?

[Because] he surpassed all those who had previously been born in the Tusita heaven in three respects, namely in divine length of life, divine complexion, and divine glory.

That the World-honored One, who at the time of Kassapa Buddha had made his initial vow [to follow] the path [of becoming] a buddha, had practiced the holy life, and had been reborn in the Tusita heaven; that he surpassed all those who had previously been born in the Tusita heaven in three respects, namely in divine length of life, divine beauty, and divine glory; [that] for this reason the Tusita gods were delighted and rejoiced, exclaiming: “This young god is most wonderful, most remarkable. He possesses great supernormal power,<sup>119</sup> great and mighty virtue, great merit, great and mighty power”; [and that this was] because he surpassed all those who had previously been born in the Tusita heaven in three respects, namely in divine length of life, divine appearance, and divine glory—[all] this I remember as an extraordinary quality of the World-honored One.

I have heard that at the end of his life span in the Tusita heaven, when the World-honored One mindfully descended into his mother’s womb, at that moment all of heaven and earth trembled and a great light illuminated the world, including even remote and dark places, unobstructed, completely shining on places that are not illuminated by the moon or the sun, even though these possess great supernormal power, great and mighty virtue, great merit, great and mighty power; and because of this wonderful light, each and every sentient being came to know this: “A remarkable being will be born! A remarkable being will be born!”

That at the end of his life span in the Tusita heaven, when the World-honored One mindfully descended into his mother’s womb, at that moment all of heaven and earth trembled, and a great light illuminated the world, including even remote and dark places, unobstructed, completely shining on places that are not illuminated by the moon or the sun,



even though these possess great supernormal power, great and mighty virtue, great merit, great and mighty power; and that because of this wonderful light, each and every sentient being came to know this: “A remarkable being will be born! A remarkable being will be born!”—this I remember as an extraordinary quality of the World-honored One.

I have heard that, while in his mother’s womb, the World-honored One remained mindfully [lying] on his right side.

That the World-honored One, while in his mother’s womb, remained mindfully [lying] on his right side, this I remember as an extraordinary quality of the World-honored One.

I have heard that the World-honored One dwelt in his mother’s womb peacefully and at ease.

That the World-honored One dwelt in his mother’s womb peacefully and at ease, this I remember as an extraordinary quality of the World-honored One. 470b

I have heard that, while in his mother’s womb, the World-honored One was covered in such a way that he was not defiled by blood or semen or other impurities. That the World-honored One, while in his mother’s womb, was covered in such a way that he was not defiled by blood or semen or other impurities, this I remember as an extraordinary quality of the World-honored One.

I have heard that when the World-honored One mindfully came out from his mother’s womb, at that moment all of heaven and earth trembled and a great light illuminated the world, including even remote and dark places, unobstructed, completely shining on places that are not illuminated by the moon or the sun, even though these possess great supernormal power, great and mighty virtue, great merit, great and mighty power; and because of this wonderful light, each and every sentient being came to know this: “A remarkable being has been born! A remarkable being has been born!”

That when the World-honored One mindfully came out from his mother’s womb, at that moment all of heaven and earth trembled, and a great light illuminated the world, including even remote and dark places, unobstructed, completely shining on places that are not illuminated by the moon or the sun, even though these possess great supernormal power,

great and mighty virtue, great merit, great and mighty power; and that because of this wonderful light, each and every sentient being came to know this: “A remarkable being has been born! A remarkable being has been born!”—this I remember as an extraordinary quality of the World-honored One.

I have heard that the World-honored One came out from his mother’s womb peacefully and at ease. That the World-honored One came out from his mother’s womb peacefully and at ease, this I remember as an extraordinary quality of the World-honored One.

I have heard that, when he came out from his mother’s womb, the World-honored One was covered in such a way that he was not defiled by blood or semen or other impurities. That the World-honored One, when he came out from his mother’s womb, was covered in such a way that he was not defiled by blood or semen, or other impurities—this I remember as an extraordinary quality of the World-honored One.

I have heard that when the World-honored One was just born, four gods, holding extremely fine pieces of cloth, stood before his mother and delighted her by exclaiming: “This prince is most wonderful, most remarkable. He possesses great supernormal power, great and mighty virtue, great merit, great and mighty power.”

That when the World-honored One was just born, four gods holding extremely fine pieces of cloth stood before his mother and delighted her by exclaiming: “This prince is most wonderful, most remarkable. He possesses great supernormal power, great and mighty virtue, great merit, great and mighty power”—this I remember as an extraordinary quality of the World-honored One.

470c I have heard that when he was just born, the World-honored One immediately took seven steps and, without fear, trepidation, or apprehension, looked in all directions. That the World-honored One, when he was just born, immediately took seven steps and, without fear, trepidation, or apprehension, looked in all directions—this I remember as an extraordinary quality of the World-honored One.

I have heard that when the World-honored One was just born, there appeared before his mother a large pond brimming with water, with which she was able to cleanse herself. That when the World-honored

One was just born, there appeared before his mother a large pond brimming with water, with which she was able to cleanse herself—this I remember as an extraordinary quality of the World-honored One.

I have heard that when the World-honored One was just born, two streams of water, one cool and one warm, poured down from the sky to bathe the World-honored One's body. That when the World-honored One was born, two streams of water, one cool and one warm, poured down from the sky to bathe the World-honored One's body—this I remember as an extraordinary quality of the World-honored One.

I have heard that when the World-honored One was just born, gods were drumming heavenly music in the sky and scattering over the World-honored One heavenly blue lotus blossoms, red lotus blossoms, scarlet lotus blossoms, white lotus blossoms, blossoms from the heavenly coral tree, and fine sandalwood incense.

That when the World-honored One was just born, gods were drumming heavenly music in the sky and scattering over the World-honored One heavenly blue lotus blossoms, red lotus blossoms, scarlet lotus blossoms, white lotus blossoms, blossoms from the heavenly coral tree, and fine sandalwood incense—this I remember as an extraordinary quality of the World-honored One.

I have heard that at one time the World-honored One was at the palace of his father, King Suddhodana, who was supervising the farming during the day. Seated beneath a rose-apple tree [the World-honored One], separated from desires, separated from evil and unwholesome states, with initial and sustained application of the mind, with joy and happiness born of separation, dwelled having attained the first absorption. At that time, it being past noon, the shadows of all the other trees had moved, but the shadow of that rose-apple tree alone had remained still, providing shade for the body of the World-honored One.

At that time the Sakyan [chief] Suddhodana, who was supervising the farming, approached a worker and asked: "Worker, where is the prince?"

The worker answered: "Your majesty, the prince is now under the rose-apple tree."

Then the Sakyan Suddhodana went to the rose-apple tree. At that time the Sakyan Suddhodana saw that, it being past noon, the shadows of all the other trees had moved, but the shadow of that rose-apple tree alone had remained still, providing shade for the body of the World-honored One.

Then he thought:

Now, this prince is most wonderful, most remarkable, he possesses great supernormal power, great and mighty virtue, great merit, great and mighty power. Why? Because, it being past noon, the shadows of all the other trees have moved, but the shadow of the rose-apple tree alone has remained still, providing shade for the prince's body.

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World-honored One, that it being past noon the shadows of all the other trees had moved, but the shadow of the rose-apple tree alone had remained still, providing shade for the body of the World-honored One—this I remember as an extraordinary quality of the World-honored One.

I have heard that at one time the World-honored One was living in the Great Forest of Vesālī. At dawn, when the night was over, the World-honored One put on his robes, took his bowl, and entered Vesālī to beg for food. Having finished begging for food [and eaten his meal], he put away his robes and bowl, washed his hands and feet, and, with a sitting mat on his shoulder, went into the forest. Arrived beneath a palm tree, he spread his sitting mat and sat down cross-legged. Then, when noon had passed, the shadows of all the other trees had moved, but the shadow of that palm tree alone had remained still, providing shade for the body of the World-honored One.

Then, the Sakyan Mahānāma, who was wandering around after midday, went into the Great Forest. He saw that, it being past noon, the shadows of all the other trees had moved, but the shadow of that palm tree alone had remained still, providing shade for the body of the World-honored One.

Then he thought:

The renunciant Gotama is most wonderful, most remarkable. He possesses great supernormal power, great and mighty virtue, great

merit, great and mighty power. Why? Because, it being past noon, the shadows of all the other trees have moved, but the shadow of the palm tree alone has remained still, providing shade for the body of the renunciant Gotama.

World-honored One, that it being past noon the shadows of all the other trees had moved, but the shadow of the palm tree alone had remained still, providing shade for the body of the World-honored One—this I remember as an extraordinary quality of the World-honored One.

I have heard that at one time the World-honored One was living in the Great Forest of Vesālī. At that time the monks had placed the almsbowls outside on the ground and the bowl of the World-honored One was among them.

Then a monkey came and made off with the Buddha's bowl. The monks chided the monkey, afraid that it would break the Buddha's bowl.

The Buddha told the monks, "Stop! Stop! Don't chide it. It will not break the bowl."

Then the monkey carried the Buddha's bowl away and went to a *sāla* tree. It slowly climbed the tree. Having reached the top of the *sāla* tree, it took some honey and filled the bowl with it. Coming slowly down from the tree, it returned and approached the Buddha. It then respectfully offered the bowl of honey to the World-honored One, but the World-honored One did not accept it. Then that monkey retreated to one side, took a piece of stick, and removed some insects [from the honey in the bowl]. Having removed the insects, the monkey again offered [the bowl] to the Buddha. Again the Buddha did not accept it. The monkey again retreated to one side, added some water to the honey, and returned to offer it to the Buddha again. The World-honored One readily accepted it. Seeing that the Buddha had accepted the bowl of honey, the monkey was overjoyed. Dancing and whirling around, it departed.

That the World-honored One, by accepting a bowl of honey, made that monkey rejoice, dance, and whirl around before departing—this I remember as an extraordinary quality of the World-honored One.

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I have heard that at one time the World-honored One was staying in Vesālī at the Gabled Hall near Monkey Lake.

At that time, the World-honored One was drying his sitting mat in the sun, shaking and cleaning it. Then a big untimely cloud came and covered the sky, and was about to pour down rain; but had to wait for the World-honored One. Having finished drying, shaking, and cleaning his sitting mat, and having put it aside in a certain place, the World-honored One took a broom and went to the terrace of the house. On seeing that the World-honored One had put away the sitting mat, the big cloud began sending down torrential rain that flooded the highlands and lowlands.

That the World-honored One caused that big cloud to hold back its heavy rain that was going to flood the highlands and lowlands, until it saw that the World-honored One had put away his sitting mat, this I remember as an extraordinary quality of the World-honored One.

I have heard that at one time the World-honored One was living among the Vajjīs, sitting under a royal *sāla* tree by the Hot Spring Grove.

At that time, it being past noon, the shadows of all the other trees had moved, but the shadow of that royal *sāla* tree alone had remained still, providing shade for the body of the World-honored One.

At that time the owner of the Rāma Garden was inspecting the grove. He saw that, it being past noon, the shadows of all the other trees had moved, but the shadow of the royal *sāla* tree alone had remained still, providing shade for the body of the World-honored One.

Then he thought:

The renunciant Gotama is most wonderful and most marvelous. He has great supernormal power, great and mighty virtue, great merit, great and mighty power. Why? Because, it being past noon, the shadows of all the other trees have moved, but the shadow of the royal *sāla* tree alone has remained still, providing shade for the body of the renunciant Gotama.

World-honored One, that noon having passed, the shadows of all the other trees had moved, but the shadow of the royal *sāla* tree alone had

remained still, providing shade for the body of the World-honored One—this I remember as an extraordinary quality of the World-honored One.

I have heard that at one time the World-honored One was staying at the Ātumā Shrine. At that time, at dawn, when the night was over, the World-honored One put on his robes, took his almsbowl, and entered the village of Ātumā to beg for food. Having finished begging for food [and eaten his meal], he put away his robes and bowl and washed his hands and feet. Carrying a sitting mat on his shoulder, he entered the shrine to meditate.

At that time, there was a great thunderstorm with hail, which killed four cows and two farmers. During the [ensuing] funeral procession, the crowds were making a great noise, which was reverberating [all around]. Meanwhile the World-honored One had risen from his sitting meditation in the late afternoon and gone out of the shrine to practice walking meditation in the open.

At that time a man among the large crowd saw that the World-honored One had risen from his sitting meditation in the late afternoon and come out of the shrine to practice walking meditation in the open. So he approached the Buddha and, after paying homage to [the Buddha's] feet, followed him in walking meditation.

Seeing this man behind him, the Buddha asked him: “Why is the crowd making a great noise, which is reverberating [all around]?”

The man replied:

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World-honored One, today there was a great thunderstorm with hail, which killed four cows and two farmers. [Now,] during the funeral procession, the crowd is making a great noise, which is reverberating [all around]. World-honored One, did you not hear the sound of it then?

The World-honored One replied: “I heard no sound.”

[The man] asked again: “World-honored One, were you asleep then?”

[The World-honored One] answered: “No.”

[The man] again asked: “World-honored One, at that time you were awake [yet] you did not hear that great sound?”

[The World-honored One] replied: “That is so.”

Then the man thought:

Most wonderful! Most remarkable! Extremely calm is the abiding of the Tathāgata, who is free from attachment and fully awakened. Why? [Because he] did not hear such a loud noise [even though] he was awake.

That the World-honored One did not hear such a loud noise [even though] he was awake, this I remember as an extraordinary quality of the World-honored One.

I have heard that once the World-honored One was staying at Uruvela on the bank of the Nerañjarā River under an Indian fig tree by the river, having just attained the path of buddhahood. At that time heavy rain fell and lasted for seven days, flooding the highlands and lowlands, and everything was under water. In the midst of that flood the World-honored One practiced walking meditation in the open, and this caused dust to rise.

That the World-honored One practiced walking meditation in the open in the midst of that flood and this caused dust to rise—this I remember as an extraordinary quality of the World-honored One.

I have heard that King Māra followed the Buddha for six years, seeking to find fault with him. Being unable to find any, he became weary and turned back. World-honored One, that King Māra followed the World-honored One for six years seeking to find fault with him and, being unable to find any, became weary and turned back—this I remember as an extraordinary quality of the World-honored One.

I have heard that the World-honored One remained mindful of his body unceasingly for seven years. That the World-honored One remained mindful of his body unceasingly for seven years—this I remember as an extraordinary quality of the World-honored One.

Then, the World-honored One said:

Ānanda, remember furthermore this extraordinary quality of the Tathāgata. Ānanda, the Tathāgata is aware of feelings as they arise, remain, and pass away, being aware of them continuously, without a moment of being



unaware of them. Ānanda, the Tathāgata is aware of thoughts . . . of perceptions as they arise, remain, and pass away, being aware of them continuously, without a moment of being unaware of them. Therefore, Ānanda, remember furthermore this extraordinary quality of the Tathāgata.

This is what the Buddha said. Having heard the Buddha's words, the venerable Ānanda and the [other] monks were delighted and remembered them well.

### 33. The Discourse on [How Ānanda Became] the Attendant

Thus have I heard: At one time, the Buddha was staying at Rājagaha. At that time, renowned, highly regarded, and virtuous senior monks and chief disciples, such as Venerable Koṇḍañña; Venerable Assaji; Venerable Bhaddhiya, the [former] king of the Sakyas; Venerable Mahānāma, the Koliyan; Venerable Vappa; Venerable Yasa; Venerable Puṇṇa; Venerable Vimala; Venerable Qiehepoti;<sup>120</sup> Venerable Xutuoye;<sup>121</sup> Venerable Sāriputta; Venerable Anuruddha; Venerable Nanda; Venerable Kimbila; Venerable Revata; Venerable Mahā Moggallāna; Venerable Mahā Kassapa; Venerable Mahā Koṭṭhita; Venerable Mahā Cunda; Venerable Mahā Kaccāyana; the venerable elder Binoujiatuniao;<sup>122</sup> the venerable elder Yasa, the issuer of tokens; and other such renowned, highly regarded, and virtuous senior monks and chief disciples who were also staying at Rājagaha, dwelling near the leaf hut of the Buddha.

At that time, the World-honored One addressed the monks:

I am now old. My body is running down and my life span is coming to an end. I am in need of an attendant. All of you consider this and recommend an attendant, one who will look after my daily needs appropriately and who will receive my instructions without losing their meaning.

Thereupon, Venerable Koṇḍañña rose from his seat, arranged his robe so as to bare one shoulder and, placing his palms together [in respect] toward the Buddha, said, "World-honored One, I wish to look after your daily needs appropriately and to receive your instructions without losing their meaning."

The World-honored One said:

Koṇḍañña, you are old yourself. Your body [too] is running down and your life span is coming to an end. You need an attendant yourself. Koṇḍañña, you may return to your seat.

Thereupon Venerable Koṇḍañña paid respect at the Buddha's feet and returned to his seat.

In this way, Venerable Assaji; Venerable Bhaddhiya, the [former] king of the Sakyas; Venerable Mahānāma, [the Koliyan]; Venerable Vappa; Venerable Yasa; Venerable Puṇṇa; Venerable Vimāla; Venerable Qiehepoti; Venerable Xutuoye; Venerable Sāriputta; Venerable Anuruddha; Venerable Nanda; Venerable Kimbila; Venerable Revata; Venerable Mahā Moggallāna; Venerable Mahā Kassapa; Venerable Mahā Koṭṭhita; Venerable Mahā Cunda; Venerable Mahā Kaccāyana; the venerable elder Binnoujiatuniao; and the venerable elder Yasa, the issuer of tokens—[each in turn] rose from his seat, arranged his robe so as to bare one shoulder and, placing his hands with palms together [in respect] toward the Buddha, said, “World-honored One, I wish to look after your daily needs appropriately and to receive your instructions without losing their meaning.”

The World-honored One said [to each of them, and finally to Yasa]:

Yasa, you are old yourself. Your body [too] is running down and your life span is coming to an end. You need an attendant yourself, Yasa, you may return to your seat.

472b Thereupon the venerable Yasa paid respect at the Buddha's feet and returned to his seat.

At that time, the venerable Mahā Moggallāna, who was among the assembly, thought:

Whom does the World-honored One wish to have as his attendant? Which monk does he intend to choose to look after him appropriately, and to receive his instructions without losing their meaning? Let me enter concentration such that I [can] survey the minds of the monks in the assembly.

Then Venerable Mahā Moggallāna entered concentration such that he [could] survey the minds of the monks in the assembly. He then knew that

the World-honored One wished to have Venerable Ānanda as his attendant. His intention was to choose Ānanda to look after his daily needs appropriately and receive his instructions without losing their meaning. Then Venerable Mahā Moggallāna came out of concentration and told the monks in the assembly:

Venerable friends, did you know this? The World-honored One wishes to have Venerable Ānanda as his attendant. His intention is to choose Ānanda to look after his daily needs appropriately and receive his instructions without losing their meaning. Venerable friends, we should now together approach Venerable Ānanda and persuade him to become the World-honored One's attendant.

Then the venerable Mahā Moggallāna together with the other monks approached Venerable Ānanda. After exchanging courteous greetings, they sat down to one side. Then, having sat down, the venerable Mahā Moggallāna said:

Venerable Ānanda, did you know this? The Buddha wishes to have you as his attendant. His intention is to choose you to look after his daily needs appropriately and receive his instructions without losing their meaning.

Ānanda, it is as if there were, not far from a village, a gabled hall with a viewing tower and an open window facing toward the east; the sunlight at dawn would shine on its western wall. Similarly, friend Ānanda, the World-honored One wishes to have you as his attendant. His intention is: "May Ānanda look after my daily needs appropriately and receive my instructions without losing their meaning." Friend Ānanda, may you now become the attendant of the World-honored One!

Venerable Ānanda replied:

Venerable Mahā Moggallāna, I would not dare to become the attendant of the World-honored One. Why is that? Difficult indeed is it to attend on a buddha, a World-honored One, that is to say, to be his attendant. Venerable Mahā Moggallāna, it is as if there were a great royal elephant, full sixty years old, proud, powerful, with tusks intact and body full of vigor; difficult indeed is it to come close to him, that is to say, to be

his keeper. It is similar, Venerable Mahā Moggallāna, with a Tathāgata, free from attachment and fully awakened; difficult indeed is it to come close to him, that is to say, to be his attendant. Venerable Mahā Moggallāna, this is why I would not [dare to] become the attendant [of the World-honored One].

472c Venerable Mahā Moggallāna replied:

Friend Ānanda, listen while I tell you a parable. The wise, on hearing a parable, understand its implication. Friend Ānanda, it is like the flower of the cluster fig tree, which appears in the world in due time. Friend Ānanda, the Tathāgata, free from attachment and fully awakened, has likewise appeared in the world in due time. [Therefore], friend Ānanda, quickly become the attendant of the World-honored One, and you, [Ānanda of the] Gotama [clan], will acquire great fruit.

Venerable Ānanda replied:

Venerable Mahā Moggallāna, if the World-honored One grants me three wishes, I will become the Buddha's attendant. What are the three? [First,] I wish not to wear robes, new or old, that [were given] to the Buddha. [Second,] I wish not [to eat] food that was prepared specially for the Buddha. [Third,] I wish not to see the Buddha at inappropriate times.

Venerable Mahā Moggallāna, if the World-honored One grants me these three wishes, I will become the Buddha's attendant.

Then, having persuaded Venerable Ānanda to become the Buddha's attendant, Venerable Mahā Moggallāna rose from his seat, circumambulated Venerable Ānanda, and returned. [He] approached the Buddha. After paying respect with his head at the Buddha's feet and sitting down to one side, he said:

World-honored One, I have persuaded the venerable friend Ānanda to become the Buddha's attendant. World-honored One, the venerable friend Ānanda asks that the Buddha grant him three wishes. What are the three? [First,] he wishes not to wear robes, new or old, that [were given] to the Buddha. [Second,] he wishes not [to eat] food that was

prepared specially for the Buddha. [Third,] he wishes not to see the Buddha at inappropriate times. [Ānanda said to me:] “Venerable Mahā Moggallāna, if the World-honored One grants me these three wishes, I will become the Buddha’s attendant.”

The World-honored One said:

Mahā Moggallāna, the monk Ānanda is clever and wise. He foresees that there might be criticism from companions in the holy life, who might say, “The monk Ānanda attends on the World-honored One for the purpose of getting robes.”

Mahā Moggallāna, that the monk Ānanda is clever and wise and foresees that there might be criticism from companions in the holy life, who might say, “The monk Ānanda attends on the World-honored One for the purpose of getting robes,” this is an extraordinary quality of the monk Ānanda.

Mahā Moggallāna, the monk Ānanda is clever and wise. He foresees that there might be criticism from companions in the holy life, who might say, “The monk Ānanda attends on the World-honored One for the purpose of getting food.”

Mahā Moggallāna, that the monk Ānanda is clever and wise and foresees that there might be criticism from companions in the holy life, who might say, “The monk Ānanda attends on the World-honored One for the purpose of getting food,” this is an extraordinary quality of the monk Ānanda.

Mahā Moggallāna, the monk Ānanda is skillful in knowing the [proper] time and in rightly discriminating the [proper] time. He knows when it is the proper time to visit the Tathāgata, and he knows when it is not the proper time to visit the Tathāgata; when it is the proper time for the assembly of monks or the assembly of nuns to visit the Tathāgata, and when it is not the proper time for the assembly of monks or the assembly of nuns to visit the Tathāgata; when it is the proper time for the assembly of laymen and laywomen to visit the Tathāgata, and when it is not the proper time for the assembly of laymen and laywomen to visit the Tathāgata; when it is the proper time for the many non-Buddhist renunciants and brahmins to visit the Tathāgata, and

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when it is not the proper time for the many non-Buddhist renunciants and brahmins to visit the Tathāgata. He knows whether one of the many non-Buddhist renunciants or brahmins is able to discuss with the Tathāgata, or if one of the many non-Buddhist renunciants or brahmins is not able to discuss with the Tathāgata.

He knows which food, if eaten, savored, and digested by the Tathāgata, will bring him peace and well-being; and he knows which food, if eaten, savored, and digested by the Tathāgata, will not bring him peace and well-being. He knows which food, if eaten, savored, and digested by the Tathāgata, will cause him to teach the Dharma more eloquently; and he knows which food, if eaten, savored, and digested by the Tathāgata, will not cause him to teach the Dharma more eloquently. This is said to be an extraordinary quality of the monk Ānanda.

Mahā Moggallāna, although the monk Ānanda does not possess the knowledge of others' minds, he knows well that the Buddha would rise from sitting in meditation in the late afternoon to teach people, that such is the Tathāgata's practice for today, or that such is the Tathāgata's dwelling in happiness here and now. He speaks carefully, according to what was said, speaking the truth and not otherwise. This is said to be an extraordinary quality of the monk Ānanda.

Venerable Ānanda has said, "Venerable friends, I have been attending on the Buddha for twenty-five years, [but] that I for that reason might become conceited, that is not the case." That Venerable Ānanda [is able to] make such a declaration, this is said to be an extraordinary quality of the venerable Ānanda.

Venerable Ānanda has also said, "Venerable friends, I have been attending on the Buddha for twenty-five years and I have never gone to see him at an improper time." That Venerable Ānanda [is able to] make such a declaration, this is said to be an extraordinary quality of the venerable Ānanda.

Venerable Ānanda has also said, "Venerable friends, I have been attending on the Buddha for twenty-five years and I have never been scolded by the Buddha, except on one occasion, which was on account of someone else." That Venerable Ānanda [is able to] make such a declaration, this is said to be an extraordinary quality of Venerable Ānanda.

Venerable Ānanda has also said, “Venerable friends, I have received eighty thousand teachings from the Tathāgata and have memorized them without forgetting them, [but] that for that reason I might become conceited, that is not the case.” That Venerable Ānanda [is able to] make such a declaration, this is said to be an extraordinary quality of Venerable Ānanda.

Venerable Ānanda has also said, “Venerable friends, I have received eighty thousand teachings from the Tathāgata, and since the beginning I have never [needed to] ask [to hear them] again, except for one verse, and that was not an easy [verse to understand].” That Venerable Ānanda [is able to] make such a declaration, this is said to be an extraordinary quality of Venerable Ānanda. 473b

Venerable Ānanda has also said, “Venerable friends, I have received eighty thousand teachings from the Tathāgata, and since the beginning I have never looked to anyone else to receive teachings from.” That Venerable Ānanda [is able to] make such a declaration, this is said to be an extraordinary quality of Venerable Ānanda.

Venerable Ānanda has also said, “Venerable friends, I have received eighty thousand teachings from the Tathāgata, and since the beginning I have never had the thought: ‘I am receiving these teachings so that I can teach them to others.’ Venerable friends, I simply wished to discipline and calm myself in order to attain final nirvana.” That Venerable Ānanda [is able to] make such a declaration, this is said to be an extraordinary quality of Venerable Ānanda.

Venerable Ānanda has also said, “Venerable friends, it is most wonderful, most remarkable that the four assemblies come to me to listen to the Dharma, [but] that for that reason I might become conceited, that is not the case. I do not even anticipate: ‘[If] they come and put a question, I shall answer like this and like this.’ Rather, venerable friends, when seated [to teach], I [reply] in accordance with the meaning and with what is proper.” That Venerable Ānanda [is able to] make such a declaration, this is said to be an extraordinary quality of Venerable Ānanda.

Venerable Ānanda has also said, “Venerable friends, it is most wonderful, most remarkable, that when the many non-Buddhist renunciants

or brahmins come to ask me questions, it is not the case that I should harbor any fear or apprehension, or that my body hairs should stand on end. I do not even anticipate: ‘[If] they come and put a question, I shall answer like this and like this.’ Rather, venerable friends, when seated [to teach], I [reply] in accordance with the meaning and with what is proper.” That Venerable Ānanda [is able to] make such a declaration, this is said to be an extraordinary quality of Venerable Ānanda.

Again, at one time Venerable Sāriputta, Venerable Mahā Moggallāna, and Venerable Ānanda were staying on Mount Salaḷāgāra at Sāvattṭhī.<sup>123</sup> At that time, Venerable Sāriputta asked [Ānanda], “Friend Ānanda, during the twenty-five years of your attending on the World-honored One, do you remember desire ever arising in your mind?”

Venerable Ānanda replied: “Venerable Sāriputta, I am [only] a disciple in higher training and have not abandoned desire.”

Venerable Sāriputta again said:

Friend Ānanda, I am not asking you if you are a disciple in higher training or one beyond training. Rather, I am asking you if you remember desire ever arising in your mind during the twenty-five years of your attending on the World-honored One.

Venerable Sāriputta repeated the question three times: “Friend Ānanda, during the twenty-five years of your attending on the World-honored One, do you remember desire ever arising in your mind?” And three times the venerable Ānanda gave the same answer: “Venerable Sāriputta, I am [only] a disciple in higher training and have not abandoned desire.”

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Venerable Sāriputta again said:

Friend Ānanda, I am not asking you if you are a disciple in higher training or one beyond training. Rather, I am asking you if you remember desire ever arising in your mind during the twenty-five years of your attending on the World-honored One.

Then Venerable Mahā Moggallāna said: “Friend Ānanda, answer the question right away! Answer the question right away! Do not trouble the most highly regarded elder.”



Then, Venerable Ānanda replied:

Venerable Sāriputta, from the beginning of the twenty-five years of my attending on the World-honored One I do not remember desire ever arising in my mind. Why is that? [Because] I always had shame and scruple when approaching the Buddha and my wise companions in the holy life.

That Venerable Ānanda [is able to] make such a declaration, this is said to be an extraordinary quality of Venerable Ānanda.

Again, at one time the World-honored One was staying on Mount Vulture Peak near Rājagaha. At that time, the World-honored One told Ānanda: “Ānanda, when you lie down, you should practice the lion’s way of lying down.”

Venerable Ānanda responded: “World-honored One, what is the way of lying down of the lion, king of animals?”

The World-honored One replied:

Ānanda, the lion, king of animals, after searching for food during the day, enters a cave to sleep. When it wants to sleep, it puts one leg on the other with tail stretched behind and lies down on its right side. In the morning, when the night is over, it inspects its own body. If the lion, king of animals, sees that its body is not straight, then it is not happy. If the lion, king of animals, sees that its body is straight, then it is happy. After rising from lying down, it goes out of the cave and growls several times. Having growled several times, it inspects its own body again. Having inspected its own body, it looks around to the four directions. Having looked around to the four directions, it roars three times and then goes out to search for food. Such is the way of lying down of the lion, king of animals.

Then the venerable Ānanda said: “World-honored One, if such is the way of lying down of the lion, king of animals, what is a monk’s way of lying down?”

The World-honored One replied:

Ānanda, when a monk is living in dependence on a village or town, in the early morning, when the night is over, he puts on his robes, takes

his almsbowl, and then enters the village to beg for food, with his body well protected, his senses guarded, and right mindfulness established. Having finished begging for food in the village or town, [and eaten his meal], he puts away his robes and bowl, washes his hands and feet, and then goes to a secluded place, taking a sitting mat with him on his shoulder.

He walks or sits in meditation under a tree or in an empty hut, purifying the mind of any hindrance. Having spent the day practicing walking or sitting meditation to purify the mind of any hindrance, in the first watch of the night he again practices walking or sitting meditation to purify the mind of any hindrance.

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Having practiced walking or sitting meditation to purify the mind of any hindrance during the first watch of the night, in the middle watch of the night he enters a hut to sleep. He folds his upper robe in four and places it on the bed, and he folds his outer robe to make a pillow.

He lies down on his right side, placing one leg on the other, constantly maintaining clarity of perception, right mindfulness, and right attentiveness in his mind, and continuously aware of the thought of getting up [at the proper time].

In the last watch of the night, he gets up to practice walking or sitting meditation to purify the mind from any hindrance. This is how a monk lies down according to the way of the lion.

Venerable Ānanda said: “World-honored One, this is [indeed] how a monk lies down according to the way of the lion.” Venerable Ānanda [later] used to say:

Venerable friends, from the time the World-honored One taught me the analogy of the lion’s way of lying down, I have never slept on my left side.

That Venerable Ānanda [is able to] make such a declaration, this is said to be an extraordinary quality of Venerable Ānanda.

Again, at one time the World-honored One was staying in the *sāla* tree grove of the Kusiṇāra Mallas, called Upavattana. At that time the World-honored One, who was about to attain final nirvana, said:

Ānanda, go to the place between the twin *sāla* trees and arrange a bed for the Tathāgata, with the head facing north. The Tathāgata will attain final nirvana during the middle watch of the night.

Having received the Tathāgata's instruction, Venerable Ānanda went to the twin [*sāla*] trees. Between the twin trees, [he] arranged a bed for the Tathāgata, with the head facing north. Having arranged the bed, [he] returned to the Buddha, paid respect with his head at the Buddha's feet, stood to one side, and said:

World-honored One, I have arranged a bed for the Tathāgata, between the twin [*sāla*] trees with the head facing north. May the World-honored One himself know the proper time.

Then the World-honored One bade Venerable Ānanda take him to [the place] between the twin *sāla* trees. [The Buddha] folded his upper robe in four, spread it on the bed, folded his outer robe to make a pillow, and then lay down on his right side with one foot on the other.

In the last moments [before] the Buddha's final nirvana Venerable Ānanda, who had been attending on the Buddha [standing behind him] with a fly whisk in hand, was wiping away tears with his hand, thinking:

Formerly assemblies of monks from all directions came, wishing to see the World-honored One, serve him, and pay respect to him. All of them could, at any time, see the World-honored One, serve him, and pay respect to him. But when they hear that the World-honored One has attained final nirvana, they will no longer come to see the World-honored One, serve him, and pay respect to him. And I too will no longer be able to see the Buddha at any time, to serve him, and pay respect to him.

Then the World-honored One asked the monks, "Where is the monk Ānanda now?"

The monks said:

World-honored One, Venerable Ānanda, who is attending on the Buddha [standing behind you] with a fly whisk in hand, is wiping away tears with his hand, thinking, "Formerly assemblies of monks

from all directions came, wishing to see the World-honored One, serve him, and pay respect to him. All of them could, at any time, see the World-honored One, serve him, and pay respect to him. But when they hear that the World-honored One has attained final nirvana, they will no longer come to see the World-honored One, serve him, and pay respect to him. And I too will no longer be able to see the Buddha at any time, to serve him, and pay respect to him.”

474b Then the World-honored One said:

Ānanda! Do not weep! Do not grieve! Why is that? Ānanda, you have attended on me respectfully, practicing loving-kindness in your bodily action, speech, and thoughts wholeheartedly from the beginning, and you have ensured my happiness and comfort without measure, without boundary, without limit.

Ānanda, as for Tathāgatas of the past, free from attachment and fully awakened, [whatever] attendants they had, none of them surpassed you.

Ānanda, as for Tathāgatas of the future, free from attachment and fully awakened, [whatever] attendants they will have, none of them will surpass you. Ānanda, as for myself, the Tathāgata of the present, free from attachment and fully awakened, [whatever] attendants I have had, none of them has surpassed you.

Why is that? [Because you,] Ānanda, are skillful in knowing the [proper] time and in rightly discriminating the [proper] time. You know when it is the proper time to visit the Tathāgata and you know when it is not the proper time to visit the Tathāgata; when it is the proper time for the assembly of monks or the assembly of nuns to visit the Tathāgata and when it is not the proper time for the assembly of monks or the assembly of nuns to visit the Tathāgata; when it is the proper time for the assembly of laymen and laywomen to visit the Tathāgata and when it is not the proper time for the assembly of laymen and laywomen to visit the Tathāgata; when it is the proper time for the many non-Buddhist renunciants and brahmins to visit the Tathāgata and when it is not the proper time for the many non-Buddhist renunciants and brahmins to visit the Tathāgata.

You know whether one of the many non-Buddhist renunciants or brahmins is able to discuss with the Tathāgata, or if one of the many non-Buddhist renunciants or brahmins, is not able to discuss with the Tathāgata.

You know which food, if eaten, savored, and digested by the Tathāgata, will bring him peace and well-being; and you know which food, if eaten, savored, and digested by the Tathāgata, will not bring him peace and well-being. You know which food, if eaten, savored, and digested by the Tathāgata, will cause him to teach the Dharma more eloquently; and you know which food, if eaten, savored, and digested by the Tathāgata, will not cause him to teach the Dharma more eloquently.

Moreover, Ānanda, although you do not possess the knowledge of others' minds, you know well that the Buddha would rise from sitting in meditation in the late afternoon to teach people, that such is the Tathāgata's practice for today, or that such is the Tathāgata's dwelling in happiness here and now. You speak carefully according to what was said, speaking the truth and not otherwise.

Then, intending to make the venerable Ānanda happy, the World-honored One told the monks:

A wheel-turning monarch possesses four extraordinary qualities.

What are the four? When an assembly of *khattiyas* goes to visit the wheel-turning monarch, then if he is silent, they are delighted at the sight of him; and if he speaks, they are delighted to hear him. When an assembly of brahmins . . . of householders . . . of renunciants goes to visit the wheel-turning monarch, then if he is silent, they are delighted at the sight of him; and if he speaks, they are delighted to hear him.

The monk Ānanda likewise possesses four extraordinary qualities. What are the four? When an assembly of monks goes to visit Ānanda, then if he is silent, they are delighted at the mere sight of him; and if he speaks, they are delighted to hear [what he says]. When an assembly of nuns . . . of laymen . . . of laywomen goes to visit Ānanda, then if he is silent, they are delighted at the mere sight of him; and if he speaks, they are delighted to hear [what he says].

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Moreover, when Ānanda teaches the Dharma to an assembly, there are four extraordinary qualities [in his teaching].

What are the four? The monk Ānanda teaches the Dharma to an assembly of monks wholeheartedly, not otherwise. And, the assembly of monks thinks, “May Venerable Ānanda continue to teach the Dharma. May he not stop [teaching] midway.” The assembly of monks never grows tired of his teaching the Dharma until the monk Ānanda becomes silent of his own accord.

He teaches the Dharma to an assembly of nuns . . . of laymen . . . of laywomen wholeheartedly, not otherwise. And they think, “May Venerable Ānanda continue to teach the Dharma. May he not stop [teaching] midway.” The assembly of laywomen never grows tired of his teaching the Dharma until Venerable Ānanda becomes silent of his own accord.

Again, at one time, not long after the Buddha had attained final nirvana, Venerable Ānanda was dwelling among the Vajjīs, in a village of the Vajjīs. At that time, Venerable Ānanda was teaching the Dharma, surrounded by countless hundreds and thousands of people. Venerable Vajjiputta was also among the assembly. Venerable Vajjiputta thought to himself:

Is this venerable Ānanda a disciple in higher training and has not yet abandoned desire? Let me enter concentration such that I [can] examine the venerable Ānanda’s mind.

Then Venerable Vajjiputta entered concentration such that he [could] examine the mind of Venerable Ānanda. By this means Venerable Vajjiputta knew that Venerable Ānanda was still a disciple in higher training and had not yet abandoned desire.

Venerable Vajjiputta then rose from concentration and uttered a verse to Venerable Ānanda:

Mountains and forest calm the thoughts  
And make nirvana enter the mind.  
[If you], [Ānanda] Gotama, meditate without distraction,  
Soon [you] will realize the path of peace.

Then Venerable Ānanda, having received the instruction given by Venerable Vajjiputta, left the crowd to live in solitude and to practice diligently without being distracted.

Having left the crowd to live in solitude and to practice diligently without being distracted, he attained fully the summit of the holy life, for the sake of which a clansman shaves off his hair and beard, dons the yellow robe, leaves home out of faith, and goes forth to practice the path. In this very life, he personally attained understanding and awakening, and dwelled having personally realized. He knew as it really was: “Birth is ended, the holy life has been established, what was to be done has been done. There will not be another existence.” 475a

Venerable Ānanda had come to know the Dharma . . . (and so on up to) . . . attained arahantship. Venerable Ānanda said:

Venerable friends, when I was sitting on the bed and was about to lie down, just as my head was about to touch the pillow, all the taints were eradicated and I attained liberation of the mind.

That Venerable Ānanda [is able to] make such a declaration, this is said to be an extraordinary quality of Venerable Ānanda.

Venerable Ānanda also said, “Venerable friends, I shall attain final nirvana sitting cross-legged.” Then Venerable Ānanda sat cross-legged and attained final nirvana. That Venerable Ānanda sat cross-legged to attain final nirvana, this is said to be an extraordinary quality of Venerable Ānanda.

This is what the Buddha said. Having heard the Buddha’s words, the monks were delighted and remembered them well.

### **34. The Discourse by Bakkula<sup>124</sup>**

Thus have I heard: At one time, not long after the final nirvana of the Buddha, Venerable Bakkula was staying at Rājagaha, in the Bamboo Grove, at the Squirrels’ Sanctuary.

At that time, one afternoon while wandering around, a non-Buddhist practitioner who had been a good friend of Venerable Bakkula from the time before he had gone forth, approached Venerable Bakkula, exchanged greetings, and sat down to one side.

The non-Buddhist practitioner said, “Friend Bakkula, I would like to ask you a question. Will you listen to it?”

Venerable Bakkula replied, “Practitioner of another school, ask what you wish. After hearing it, I will consider it.”

The non-Buddhist practitioner asked, “Friend Bakkula, how long have you been practicing the path in this true teaching and discipline?”

Venerable Bakkula answered, “Practitioner of another school, I have been practicing the path in this true teaching and discipline for eighty years already.”

The non-Buddhist practitioner asked further:

Friend Bakkula, during your eighty years of practicing the path in this true teaching and discipline, do you recall ever having had sexual intercourse?

Venerable Bakkula answered the non-Buddhist practitioner:

You should not ask such a question. Instead [you should] ask a different question, “Friend Bakkula, during your eighty years of practicing the path in this true teaching and discipline, do you recall ever having given rise to any thought of sexual desire?” This, practitioner of another school, is the question you should ask.

Then the non-Buddhist practitioner said this:

I now ask a different question, friend Bakkula: During your eighty years of practicing the path in this true teaching and discipline, do you recall ever having given rise to any thought of sexual desire?

At this, [only] because the non-Buddhist practitioner asked the question,  
475b Venerable Bakkula said to the monks:

Venerable friends, I have been practicing the path in this true teaching and discipline for eighty years, but that for this reason conceit should arise [in me], this is not the case.

That Venerable Bakkula [was able to] make this declaration, this is said to be an extraordinary quality of Venerable Bakkula.

Again, Venerable Bakkula declared:



Venerable friends, during my eighty years of practicing the path in this true teaching and discipline I have never had any thought of sexual desire.

That Venerable Bakkula [was able to] make this declaration, this is said to be an extraordinary quality of Venerable Bakkula.

Again, Venerable Bakkula declared, “Venerable friends, I have been wearing rag robes for eighty years, but that for this reason conceit should arise [in me], this is not the case.”

That Venerable Bakkula [was able to] make this declaration, this is said to be an extraordinary quality of Venerable Bakkula.

Again, Venerable Bakkula declared:

Venerable friends, I have been wearing rag robes for eighty years, I do not recall ever having accepted a robe from a lay follower, having cut up cloth to make a robe, having had other monks make a robe [for me], or having sewn a robe or bag with a needle, not even a single thread.

That Venerable Bakkula [was able to] make this declaration, this is said to be an extraordinary quality of Venerable Bakkula.

Again, Venerable Bakkula declared, “Venerable friends, I have been begging food for eighty years, but that for this reason conceit should arise [in me], this is not the case.”

That Venerable Bakkula [was able to] make this declaration, this is said to be an extraordinary quality of Venerable Bakkula.

Again, Venerable Bakkula declared:

Venerable friends, in my eighty years of begging food I do not recall ever having accepted an invitation from a lay follower, ever having gone beyond [the right time for] begging food, ever having begged food from a large household so as to get clean, good, very fine and luxurious food to eat, savor, and digest. I have never looked at a woman’s face. I do not recall ever having entered a nunnery. I do not recall ever having exchanged greetings with a nun, or even having spoken [to a nun] on the road.

That Venerable Bakkula [was able to] make this declaration, this is said to be an extraordinary quality of Venerable Bakkula.

Again, Venerable Bakkula declared:

Venerable friends, during my eighty years of practicing the path in this true teaching and discipline I do not recall ever having trained a novice, nor do I recall ever having taught the Dharma to a lay follower, not even a verse of four lines.

That Venerable Bakkula [was able to] make this declaration, this is said to be an extraordinary quality of Venerable Bakkula.

475c Again, Venerable Bakkula declared:

Venerable friends, during my eighty years of practicing the path in this true teaching and discipline I have never been ill, not even having a headache for a moment. I do not recall ever having taken medicine, not even a single piece of myrobalan.

That Venerable Bakkula [was able to] make this declaration, this is said to be an extraordinary quality of Venerable Bakkula.

Again, Venerable Bakkula declared:

Venerable friends, in my eighty years of practicing sitting meditation in the cross-legged posture, I have never leaned against a wall or a tree.

That Venerable Bakkula [was able to] make this declaration, this is said to be an extraordinary quality of Venerable Bakkula.

Again, Venerable Bakkula declared, “Venerable friends, within three days and nights, I attained the threefold realization.”

That Venerable Bakkula [was able to] make this declaration, this is said to be an extraordinary quality of Venerable Bakkula.

Again, Venerable Bakkula declared, “Venerable friends, I will attain final Nirvana in the cross-legged sitting posture.” Then Venerable Bakkula attained final nirvana in the cross-legged sitting posture.

That Venerable Bakkula attained final nirvana in the cross-legged sitting posture, this is said to be an extraordinary quality of Venerable Bakkula.

Such were the declarations made by Venerable Bakkula. At that time, the non-Buddhist practitioner and the [Buddhist] monks, having heard these declarations, were delighted and remembered them well.

### 35. The Discourse to the *Asura*<sup>125</sup>

Thus have I heard: At one time, the Buddha was staying at Verañjā, in the Yellow Reed Grove.

At that time, when night was about to turn to dawn, Pahārāda, the *asura* king, son of the *asura* Malejā, of lofty appearance and radiant aura, approached the Buddha, bowed down at the World-honored One's feet, and stood to one side.

The World-honored One asked:

Pahārāda, for the *asuras* in the ocean, is there no decline in the life span of the *asuras*, or in the appearance of the *asuras*, the joy of the *asuras*, or the strength of the *asuras*? Do the *asuras* delight in the ocean?

Pahārāda, the *asura* king, son of the *asura* Malejā, replied:

World-honored One, for us *asuras* in the ocean there is no decline in the life span of the *asuras*, or in the appearance of the *asuras*, the joy of the *asuras*, or the strength of the *asuras*. We *asuras* all delight in the ocean.

The World-honored One asked further, “Pahārāda, how many extraordinary qualities does the ocean possess that the *asuras* delight in on seeing them?”

Pahārāda replied:

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World-honored One, our ocean possesses eight extraordinary qualities that delight the *asuras*. What are these eight qualities? World-honored One, from the bottom to the surface our ocean becomes gradually larger in circumference, evenly and uniformly increasing up to the shore; and its water is always full but never overflowing. World-honored One, that from the bottom to the surface our ocean becomes gradually larger in circumference, evenly and uniformly increasing up to the shore; and that its water is always full but never overflowing—this is said to be the first extraordinary quality of our ocean, which delights the *asuras*.

Again, World-honored One, our ocean's tide is never out of time. World-honored One, that our ocean's tide is never out of time—this is said to be the second extraordinary quality of our ocean, which delights the *asuras*. Again, World-honored One, the water of our ocean is very deep, bottomless, and extremely broad, boundless. World-honored One, that the water of our ocean is very deep, bottomless, and extremely broad, boundless—this is said to be the third extraordinary quality of our ocean, which delights the *asuras*.

Again, World-honored One, the water of our ocean is salty, having everywhere the same taste. World-honored One, that the water of our ocean is salty, having everywhere the same taste—this is said to be the fourth extraordinary quality of our ocean, which delights the *asuras*.

Again, World-honored One, our ocean abounds with treasures, countless precious things, and many varieties of exotic gems. It is full of precious materials such as gold, silver, crystal, beryl, precious stone, pearl, green jade, white jade, conch shell, coral, amber, agate, tortoise shell, ruby, and stone-bead.

World-honored One, that our ocean abounds with treasures, countless precious things, varieties of exotic jewels, being full of precious materials, such as gold, silver, crystal, beryl, precious stone, pearl, green jade, white jade, conch shell, coral, amber, agate, tortoise shell, ruby, and stone-bead—this is said to be the fifth extraordinary quality of our ocean, which delights the *asuras*.

Again, World-honored One, our ocean is the abode of mighty deities, such as *asuras*, *gandhabbas*, *rakkhasas*, *makaras*, tortoises, crocodiles, *vāruṇī* serpents, [other, huge fishlike creatures such as] *timis*, *timingalas*, and *timitimingalas*.

Moreover, in the ocean dwell most wonderful and most remarkable beings with bodies as long as one hundred leagues, two hundred leagues, up to three hundred leagues, or even up to seven hundred leagues; creatures [with such] bodies all live in the ocean.

476b World-honored One, that our ocean is the abode of mighty deities, such as *asuras*, *gandhabbas*, *rakkhasas*, *makaras*, tortoises, crocodiles, *vāruṇī* serpents, and [other, huge fishlike creatures such as] *timis*, *timin-*

*galas*, and *timitimingalas*; and that, moreover, there dwell in the ocean most wonderful and most remarkable beings with bodies as long as one hundred leagues, two hundred leagues, up to three hundred leagues, or even up to seven hundred leagues; that creatures [with such] bodies all live in the ocean—this is said to be the sixth extraordinary quality of our ocean, which delights the *asuras*.

Again, World-honored One, our ocean is pure and does not accept corpses. If someone dies in the ocean, the body is blown by the wind and thrown up on the shore overnight.

World-honored One, that our ocean is pure and does not accept corpses, and that if someone dies in the ocean, the body is blown by the wind and thrown up on the shore overnight—this is said to be the seventh extraordinary quality of our ocean, which delights the *asuras*.

Again, World-honored One, there are five large rivers of Jambudīpa that enter our ocean, namely the Ganges, the Yamunā, the Sarabhū, the Aciravatī, and the Mahī. They all enter the great ocean, and once they have entered it, they forsake their original names and are all called “great ocean.”

World-honored One, that there are five large rivers of Jambudīpa that enter our great ocean, namely the Ganges, the Yamunā, the Sarabhū, the Aciravatī, and the Mahī; and that they all enter the great ocean and, once they have entered it, forsake their original names and are all called “great ocean”—this is said to be the eighth extraordinary quality of our ocean, which delights the *asuras*.

World-honored One, these are the eight extraordinary qualities of our great ocean, which delight the *asuras*. World-honored One, how many extraordinary qualities are there in the Buddha’s true teaching and discipline, having seen which the monks delight in it?

The World-honored One replied:

Pahārāda, there are likewise eight extraordinary qualities of my true teaching and discipline, having seen which the monks delight in it.

What are the eight? Pahārāda, just as from the bottom to the surface the ocean becomes gradually greater in circumference, evenly and uniformly increasing up to the shore; and just as its water is always full

but never overflowing, similarly, Pahārāda, my true teaching and discipline is [to be] gradually practiced, gradually trained in, gradually completed, and gradually taught.

Pahārāda, that my true teaching and discipline is [to be] gradually practiced, gradually trained in, gradually completed, and gradually taught—this is said to be the first extraordinary quality of my true teaching and discipline, having seen which the monks delight in it.

476c Again, Pahārāda, just as the ocean's tide is never out of time, similarly, Pahārāda, in my true teaching and discipline, the monks, nuns, laymen, and laywomen will never, until the end of their lives, break the precepts, which I have established for these clansmen.

Pahārāda, that in my true teaching and discipline, the monks, nuns, laymen, and laywomen will never, until the end of their lives, break the precepts, which I have established for these clansmen—this is said to be the second extraordinary quality of my true teaching and discipline, having seen which the monks delight in it.

Again, Pahārāda, just as the water of the ocean is very deep, bottomless, and extremely broad, boundless, similarly, Pahārāda, in my true teaching and discipline, the teachings are profound. They are profound and bottomless, extremely broad and boundless.

Pahārāda, that in my true teaching and discipline, the teachings are profound, that they are profound and bottomless, extremely broad and boundless—this is said to be the third extraordinary quality of my true teaching and discipline, having seen which the monks delight in it.

Again, Pahārāda, just as the water of the ocean is salty, having everywhere the same taste, similarly, Pahārāda, my true teaching and discipline has the taste of dispassion, the taste of awakening, the taste of tranquility, as well as the taste of the path.

Pahārāda, that my true teaching and discipline has the taste of dispassion, the taste of awakening, the taste of tranquility, as well as the taste of the path—this is said to be the fourth extraordinary quality of my true teaching and discipline, having seen which the monks delight in it.

Again, Pahārāda, just as the ocean abounds with treasures, countless precious things, and many varieties of exotic gems, being full of precious materials, such as gold, silver, crystal, beryl, precious stone,

pearl, green jade, white jade, conch shell, coral, amber, agate, tortoise shell, ruby, and stone-beads, similarly, Pahārāda, my true teaching and discipline abounds with treasures, countless precious things, and many varieties of “exotic gems,” such as the four establishments of mindfulness, the four right efforts, the four bases of supernormal power, the five faculties, the five powers, the seven factors of awakening, and the eightfold noble path.

Pahārāda, that my true teaching and discipline abounds with treasures, countless precious things, and many varieties of exotic gems such as the four establishments of mindfulness, the four right efforts, the four bases of supernormal power, the five faculties, the five powers, the seven factors of awakening, and the eightfold noble path—this is said to be the fifth extraordinary quality of my true teaching and discipline, having seen which the monks delight in it.

Again, Pahārāda, just as the ocean is the abode of mighty deities, namely *asuras*, *gandhabbas*, *rakkhasas*, *makaras*, tortoises, crocodiles, *vāruṇī* serpents, and [other, huge fishlike creatures such as] *timis*, *timingalas*, and *timitingalas*; and just as in the ocean dwell most wonderful and most remarkable beings with bodies as long as one hundred leagues, two hundred leagues, up to three hundred leagues, or even up to seven hundred leagues, creatures [with such] bodies all living in the ocean, similarly, Pahārāda, in my true teaching and discipline there is the community of nobles, of great spiritual beings all dwelling within it, namely arahants and those who are on the path to arahantship, non-returners and those who are on the path to non-returning, once-returners and those who are on the path to once-returning, and stream-enterers and those who are on the path to stream-entry. 477a

Pahārāda, that in my true teaching and discipline there is the community of nobles, of great spiritual beings that all dwell within it, namely arahants and those who are on the path to arahantship, non-returners and those who are on the path to non-returning, once-returners and those who are on the path to once-returning, and stream-enterers and those who are on the path to stream-entry—this is said to be the sixth extraordinary quality of my true teaching and discipline, having seen which the monks delight in it.

Again, Pahārāda, just as the ocean is pure and does not accept corpses, and if someone dies in the ocean, the body is blown by the wind and thrown up on the shore overnight, similarly, Pahārāda, in my true teaching and discipline, the noble assembly is pure; it does not accept “corpses.” If there are those who are without vigor, wicked, fake celibates though professing to be celibates, fake renunciants though professing to be renunciants, then even though they may be in the midst of the community of nobles, they are far away from the community of nobles and the community of nobles is far away from them.

Pahārāda, that in my true teaching and discipline, the community of nobles is pure and does not accept “corpses”; that if there are those who are without vigor, wicked, fake celibates though professing to be celibates, fake renunciants though professing to be renunciants, who, even though they may be in the midst of the community of nobles, are far away from the community of nobles and the community of nobles is far away from them— this is said to be the seventh extraordinary quality of my true teaching and discipline, having seen which the monks delight in it.

Again, Pahārāda, just as there are five large rivers of Jambudīpa that enter the ocean, namely the Ganges, the Yamunā, the Sarabhū, the Aciravatī, and the Mahī, that all enter the great ocean and, having entered it, forsake their original names and are all [just] called “great ocean,” similarly, Pahārāda, in my true teaching and discipline, the *khattiya* clansmen who shave off hair and beards, don the yellow robe, leave home out of faith, and go forth to practice the path, these forsake their original names and are all called renunciants; [also the] . . . brahmins . . . householders . . . workers, who shave off hair and beards, don the yellow robe, leave home out of faith, and go forth to practice the path, these forsake their original names and are all called renunciants.

Pahārāda, that in my true teaching and discipline, the *khattiya* clansmen who shave off hair and beard, don the yellow robe, leave home out of faith, and go forth to practice the path, these forsake their original names and are all called renunciants; [also the] . . . brahmins . . . householders . . . workers who shave off hair and beards, don the yellow robe, leave home out of faith, and go forth to practice the path, these

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forsake their original names and are all called renunciants—this is said to be the eighth extraordinary quality of my true teaching and discipline, having seen which the monks delight in it.

Pahārāda, these are the eight extraordinary qualities of my true teaching and discipline, which, having seen it, the monks delight in it.

Pahārāda, what do you think? Between the eight extraordinary qualities of my true teaching and discipline and the eight extraordinary qualities of the ocean, of these two types of extraordinary qualities, which is superior, more excellent, more wonderful, which is supreme?

Pahārāda replied: World-honored One, the eight extraordinary qualities of the ocean are inferior to the eight extraordinary qualities of the Tathāgata's true teaching and discipline by a thousand or ten thousand times; they cannot be compared, likened, measured, or counted. The eight extraordinary qualities of the World-honored One's true teaching and discipline are superior, more excellent, more wonderful, and supreme. World-honored One, I now take refuge in the Buddha, the Dharma, and the community of monks. May the World-honored One accept me as a lay follower. From this day forth I take refuge until the end of my life.

This is what the Buddha said. Having heard the Buddha's words, Pahārāda, the *asura* king, together with the monks, was delighted and remembered them well.

### 36. The Discourse on Earthquakes<sup>126</sup>

Thus have I heard: At one time the Buddha was staying in the Vajjian country in a town named Bhūmi. At that time, there was a violent earthquake. As the earth was quaking violently, a gale began blowing in all four directions, meteors appeared in all four directions, and all the houses and walls collapsed and were destroyed utterly.

Then Venerable Ānanda saw that there was a violent earthquake, and that as the earth was quaking violently, a gale began blowing in all four directions, meteors appeared in all four directions, and all the houses and walls collapsed and were destroyed utterly. Seeing this, Venerable Ānanda was

terrified and his body hairs stood on end. He then approached the Buddha and, after paying respect with his head at the Buddha's feet, stood to one side, and said:

477c        World-honored One, just now the earth was quaking violently, and as the earth was quaking violently, a gale began blowing in all four directions, meteors appeared in all four directions, and all the houses and walls collapsed and were destroyed utterly.

Then the World-honored One spoke to Venerable Ānanda, saying:

Indeed, Ānanda. Just now the earth was quaking violently. Indeed, Ānanda. As the earth was quaking violently, a gale began blowing in all four directions, meteors appeared in all four directions, and all the houses and walls collapsed and were destroyed utterly.

Then Venerable Ānanda asked:

World-honored One, how many causes are there due to which the earth quakes violently, and as the earth quakes violently a gale begins blowing in all four directions, meteors appear in all four directions, and all houses and walls collapse and are destroyed utterly?

The World-honored One replied:

Ānanda, there are three causes due to which the earth quakes violently, and as the earth quakes violently a gale begins blowing in all four directions, meteors appear in all four directions, and all houses and walls collapse and are destroyed utterly.

What are the three? Ānanda, this earth rests upon water; the water rests upon wind; and the wind depends upon space. Ānanda, there comes a time when a great wind begins blowing in the sky. When the wind begins blowing, the water becomes disturbed; and when the water is disturbed, the earth quakes.

This is the first cause due to which the earth quakes violently, and as the earth quakes violently, a gale begins blowing in all four directions, meteors appear in all four directions, and all houses and walls collapse and are destroyed utterly.

Again, Ānanda, a monk who possesses great supernormal power, great and mighty virtue, great merit, great and mighty power, is able, with the supernormal power of mastery over the mind, to develop perception of earth as minute and perception of water as infinite.

On account of this, this earth behaves according to his wish, according to his will, being disturbed again and again, quaking again and again.

Not only a monk, a god too, who has self-mastery, one who possesses great supernormal power, great and mighty virtue, great merit, great and mighty power, is able to develop perception of earth as minute and perception of water as infinite with his supernormal power of mastery over the mind.

On account of this, this earth behaves according to his wish, according to his will, being disturbed again and again, quaking again and again.

This is the second cause due to which the earth quakes violently, and as the earth quakes violently, a gale begins blowing in all four directions, meteors appear in all four directions, and all houses and walls collapse and are destroyed utterly.

Again, Ānanda, if a Tathāgata will be attaining final nirvana soon, within three months, for this reason the earth quakes violently, and as the earth quakes violently, a gale begins blowing in all four directions, meteors appear in all four directions, and all houses and walls collapse and are destroyed utterly.

This is the third cause due to which the earth quakes violently, and as the earth quakes violently, a gale begins blowing in all four directions, meteors appear in all four directions, and all houses and walls collapse and are destroyed utterly.

Hearing this, Venerable Ānanda began to weep and shed tears. Placing his palms together [in respect] toward the Buddha, he said:

World-honored One, it is most wonderful, most remarkable that the Tathāgata, who is free from attachment, fully awakened, has accomplished [all] meritorious deeds and acquired such extraordinary qualities. Why is that? [Because] the Tathāgata will enter final nirvana soon, within three months. [Therefore] at this time [now], the earth quakes

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violently, and as the earth quakes violently, a gale begins to blow in all four directions, meteors appear in all four directions, and all houses and walls collapse and are destroyed utterly.

Then the World-honored One said to Venerable Ānanda:

Indeed, Ānanda, indeed. It is most wonderful, most remarkable that the Tathāgata, who is free from attachment, fully awakened, has accomplished [all] meritorious deeds and acquired such extraordinary qualities.

Why is that? [Because] the Tathāgata will enter final nirvana soon, within three months. [Therefore] at this time [now], the earth quakes violently, and as the earth quakes violently, a gale begins to blow in all four directions, meteors appear in all four directions, and all houses and walls collapse and are destroyed utterly.

Furthermore, Ānanda, I have approached countless hundreds and thousands of *khattiya* assemblies, sat and discussed with them, and made them feel at ease. Having sat down with them, I take on an appearance that resembles their appearance, a voice that sounds like their voices, and comportment and etiquette that resemble their comportment and etiquette. If they ask questions, I respond to those questions.

Moreover, I teach them the Dharma, exhorting, encouraging, and delighting them. Having taught them the Dharma using countless skillful means, having exhorted, encouraged, and delighted them, I then disappear from that place. After I have disappeared, they do not know who I was, whether I was human or not human.

Similarly, Ānanda, it is most wonderful, most remarkable that the Tathāgata, who is free from attachment, fully awakened, has accomplished [all] meritorious deeds and acquired such extraordinary qualities, has done the same with assemblies of brahmins . . . assemblies of householders . . . assemblies of renunciants.

[Furthermore,] Ānanda, I have approached countless hundreds and thousands of assemblies of the four celestial kings, sat and discussed with them, and made them feel at ease.

Having sat down with them, I take on an appearance that resembles their appearance, a voice that sounds like their voices, and comportment

and etiquette that resemble their comportment and etiquette. If they ask questions, I respond to those questions.

Moreover, I teach them the Dharma, exhorting, encouraging, and delighting them. Having taught them the Dharma using countless skillful means, having exhorted, encouraged, and delighted them, I then disappear from that place. After I have disappeared, they do not know who I was, whether I was a god or not a god.

Similarly, Ānanda, it is most wonderful, most remarkable that the Tathāgata, who is free from attachment, fully awakened, has accomplished [all] meritorious deeds and acquired such extraordinary qualities, has done the same with the thirty-three gods . . . the Yama gods . . . the Tusita gods . . . the gods that delight in creation . . . the gods that delight in others' creation . . . the gods that are the retinue of Brahmā . . . the gods that are the attendants and ministers of Brahmā . . . the gods of limited radiance . . . the gods of immeasurable radiance . . . the gods of streaming radiance . . . the gods of limited glory . . . the gods of immeasurable glory . . . the gods of refulgent glory . . . the unclouded gods . . . the gods of abundant merit . . . the gods of great reward . . . the gods of non-vexation . . . the gods of non-affliction . . . the gods of good sight . . . the gods of good appearance. 478b

[Again,] Ānanda, I have approached countless hundreds of thousands of assemblies of the gods of ultimate form, sat and discussed with them, and made them feel at ease. Having sat down with them, I take on an appearance that resembles their appearance, a voice that sounds like their voices, and comportment and etiquette that resemble their comportment and etiquette. If they ask questions, I respond to those questions.

Moreover, I teach them the Dharma, exhorting, encouraging, and delighting them. Having taught them the Dharma using countless skillful means, having exhorted, encouraged, and delighted them, I then disappear from that place. After I have disappeared, they do not know who I was, whether I was a god or not a god. In this way, Ānanda, it is most wonderful, most remarkable that the Tathāgata, who is free from attachment, fully awakened, has accomplished [all] meritorious deeds and acquired such extraordinary qualities.

This is what the Buddha said. Having heard the Buddha's words, Venerable Ānanda and the monks were delighted and remembered them well.

### **37. The Discourse at Campā<sup>127</sup>**

Thus have I heard: At one time the Buddha was living at Campā near the Gaggarā Lake. At that time, on the fifteenth day of the [half-]month, the day for reciting the code of rules, the World-honored One sat down on a seat prepared in front of the assembly of monks. After sitting down, the World-honored One entered concentration and through the knowledge of others' minds he surveyed the minds of [the monks in] the assembly. After surveying the minds of [the monks in] the assembly, he sat silently through the first watch of the night.

Then a certain monk got up from his seat, arranged his robe so as to bare one shoulder and, placing his palms together [in respect] toward the Buddha, said:

World-honored One, the first watch of the night has ended. It has been a long time since the Buddha and the assembly of monks gathered and sat down here. May the World-honored One recite the code of rules!

At that time, the World-honored One remained silent and made no response.

Then the World-honored One continued to sit silently up to the middle watch of the night. That monk again got up from his seat, arranged his robe so as to bare one shoulder and, placing his palms together [in respect] toward the Buddha, said:

World-honored One, the first watch of the night is over, the middle watch of the night is coming to an end. It has been a long time since the Buddha and the assembly of monks gathered and sat down here. May the World-honored One recite the code of rules!

At that time, the World-honored One again remained silent and made no response.

Then the World-honored One continued to sit silently up to the last watch of the night. A third time that monk got up from his seat, arranged his robe

so as to bare one shoulder and, placing his palms together [in respect] toward the Buddha, said:

World-honored One, the first watch of the night has already ended, the middle watch of the night, too, has ended, and the last watch of the night is about to end. It is getting close to dawn; soon the dawn will come. It has been a very long time since the Buddha and the assembly of monks gathered and sat down here. May the World-honored One recite the code of rules! 478c

Then the World-honored One said to that monk, “Among this assembly there is one monk who is impure.”

At that time Venerable Mahā Moggallāna was also among the assembly. Then Venerable Mahā Moggallāna had this thought:

In regard to which monk did the World-honored One say that among this assembly there is one monk who is impure? Let me enter concentration such that, through the knowledge of others’ minds, I [can] survey the minds of the [monks in the] assembly.

Venerable Mahā Moggallāna then entered concentration such that, through the knowledge of others’ minds, he [could] survey the minds of the [monks in the] assembly. Then Venerable Mahā Moggallāna came to know the monk in regard to whom the World-honored One had said “Among this assembly there is one monk who is impure.”

Then Venerable Mahā Moggallāna emerged from concentration, went right in front of that monk, pulled him by the arm, opened the door, and thrust him outside, [saying]: “You fool, go far away, do not stay here. You are not allowed to gather again with the assembly of monks. Henceforth you are no longer a monk.”

Venerable Mahā Moggallāna then bolted the door and returned to where the Buddha was. Paying respect with his head at the Buddha’s feet, he stood to one side and said:

The monk in regard to whom the World-honored One had said “Among this assembly there is one monk who is impure” has been expelled by me.

World-honored One, the first watch of the night has already ended, the middle watch of the night, too, has ended, and the last watch of the night is about to end. It is getting close to dawn; soon the dawn will come. It has been a very long time since the Buddha and the assembly of monks gathered and sat down here. May the World-honored One recite the code of rules!

The World-honored One spoke thus:

Mahā Moggallāna, that foolish man committed a serious offense in troubling the World-honored One and the assembly of monks.

Mahā Moggallāna, whoever is responsible for the Tathāgata reciting the code of rules in an assembly that is not pure, his head shall split into seven pieces. Therefore, Mahā Moggallāna, henceforth you may recite the code of rules [without me]. The Tathāgata will not recite the code of rules again.

Why is that? Mahā Moggallāna, just as from the bottom to the surface the ocean becomes gradually greater in circumference, evenly and uniformly increasing up to the shore; and just as its water is always full but never overflowing, similarly, Mahā Moggallāna, my true teaching and discipline is [to be] gradually practiced, gradually trained in, gradually completed, and gradually taught.

Mahā Moggallāna, that my true teaching and discipline is [to be] gradually practiced, gradually trained in, gradually completed, and gradually taught—this is said to be an extraordinary quality of my true teaching and discipline.

479a Again, Mahā Moggallāna, just as the ocean's tide is never out of time, similarly, Mahā Moggallāna, in my true teaching and discipline, the monks, nuns, laymen, and laywomen will never, until the end of their lives, break the precepts, which I have established for these clans-people.

Mahā Moggallāna, that in my true teaching and discipline, the monks, nuns, laymen, and laywomen will never, until the end of their lives, break the precepts, which I have established for these clansmen—this is said to be an extraordinary quality of my true teaching and discipline.



Again, Mahā Moggallāna, just as the water of the ocean is very deep, bottomless, and extremely broad, boundless, similarly, Mahā Moggallāna, in my true teaching and discipline, the teachings are very deep, deep and bottomless, extremely broad and boundless.

Mahā Moggallāna, that in my true teaching and discipline, the teachings are very deep, deep and bottomless, extremely broad and boundless—this is said to be an extraordinary quality of my true teaching and discipline.

Again, Mahā Moggallāna, just as the water of the ocean is salty, having everywhere the same taste, similarly, Mahā Moggallāna, my true teaching and discipline has the taste of dispassion, the taste of awakening, the taste of tranquility, as well as the taste of the path.

Mahā Moggallāna, that my true teaching and discipline has the taste of dispassion, the taste of awakening, the taste of tranquility, as well as of the taste of the path—this is said to be an extraordinary quality of my true teaching and discipline.

Again, Mahā Moggallāna, just as the ocean abounds with treasures, countless precious things, and many varieties of exotic gems, being full of precious materials, such as gold, silver, crystal, beryl, precious stone, pearl, green jade, white jade, conch shell, coral, amber, agate, tortoise shell, ruby, and stone-beads, similarly, Mahā Moggallāna, my true teaching and discipline abounds with treasures, countless precious things, and many varieties of “exotic gems,” such as the four establishments of mindfulness, the four right efforts, the four bases of supernatural power, the five faculties, the five powers, the seven factors of awakening, and the eightfold noble path.

Mahā Moggallāna, that my true teaching and discipline abounds with treasures, countless precious things, and many varieties of “exotic gems,” such as the four establishments of mindfulness, the four right efforts, the four bases of supernatural power, the five faculties, the five powers, the seven factors of awakening, and the eightfold noble path—this is said to be an extraordinary quality of my true teaching and discipline.

Again, Mahā Moggallāna, just as the ocean is the abode of mighty deities, namely *asuras*, *gandhabbas*, *rakkhasas*, *makaras*, tortoises,

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crocodiles, *vāruṇī* serpents, and [other, huge fishlike creatures such as] *timis*, *timingalas*, and *timitimingalas*; and just as in the ocean dwell most wonderful and most remarkable beings with bodies as long as one hundred leagues, two hundred leagues, up to three hundred leagues, or even up to seven hundred leagues, creatures [with such] bodies all living in the ocean, similarly, Mahā Moggallāna, in my true teaching and discipline there is the community of nobles, of great spiritual beings all dwelling within it, namely arahants, those who are on the path to arahantship, non-returners, those who are on the path to non-returning, once-returners, those who are on the path to once-returning, stream-enterers, and those who are on the path to stream-entry.

Mahā Moggallāna, that in my true teaching and discipline there is the community of nobles, of great spiritual beings that all dwell within it, namely arahants, those who are on the path to arahantship, non-returners, those who are on the path to non-returning, once-returners, those who are on the path to once-returning, stream-enterers, and those who are on the path to stream-entry—this is said to be an extraordinary quality of my true teaching and discipline.

Again, Mahā Moggallāna, just as the ocean is pure and does not accept corpses, and if someone dies in the ocean, the body is blown by the wind and thrown up on the shore overnight, similarly, Mahā Moggallāna, in my true teaching and discipline, the noble assembly is pure; it does not accept “corpses.” If there are those who are without vigor, wicked, fake celibates though professing to be celibates, fake renunciants though professing to be renunciants, then even though they may be in the midst of the community of nobles, they are far away from the community of nobles and the community of nobles is far away from them.

Mahā Moggallāna, that in my true teaching and discipline, the noble assembly is pure and does not accept “corpses”; that if there are those who are without vigor, wicked, fake celibates though professing to be celibates, fake renunciants though professing to be renunciants who, even though they may be in the midst of the community of nobles, are far away from the community of nobles and the community of nobles is far away from them—this is said to be an extraordinary quality of my true teaching and discipline.

Again, Mahā Moggallāna, just as there are five large rivers of Jambudīpa that enter the ocean, namely the Ganges, the Yamunā, the Sarabhū, the Aciravatī, and the Mahī, that all enter the great ocean, together with the water that the ocean dragon sends raining down from the sky, [relentlessly] as the [turning of the] axle caps [on a chariot],<sup>128</sup> all this water cannot increase or diminish the ocean; similarly, Mahā Moggallāna, in my true teaching and discipline, the *khattiya* clansmen who shave off hair and beards, don the yellow robe, leave home out of faith, and go forth to practice the path, come to abide in unshakeable liberation of the mind, having accomplished realization by themselves, [yet], Mahā Moggallāna, the unshakeable liberation of the mind in my true teaching and discipline neither increases nor diminishes.

In the same way, the brahmins . . . the householders . . . the workers who shave off hair and beards, don the yellow robe, leave home out of faith, and go forth to practice the path, come to abide in unshakeable liberation of the mind, having accomplished realization by themselves, [yet], Mahā Moggallāna, the unshakeable liberation of the mind in my true teaching and discipline neither increases nor diminishes.

Mahā Moggallāna, that in my true teaching and discipline, the *khattiya* clansmen who shave off hair and beards, don the yellow robe, leave home out of faith, and go forth to practice the path, come to abide in unshakeable liberation of the mind, having accomplished realization by themselves, [yet], Mahā Moggallāna, the unshakeable liberation of the mind in my true teaching and discipline neither increases nor diminishes; [and that] in the same way the brahmins . . . the householders . . . the workers who shave off hair and beards, don the yellow robe, leave home out of faith, and go forth to practice the path, come to abide in unshakeable liberation of the mind, having accomplished realization by themselves, [yet], Mahā Moggallāna, the unshakeable liberation of the mind in my true teaching and discipline neither increases nor diminishes—this is said to be an extraordinary quality of my true teaching and discipline. 479c

This is what the Buddha said. Having heard the Buddha's words, Venerable Mahā Moggallāna and the [other] monks were delighted and remembered them well.

### 38. The [First] Discourse to the Householder Ugga<sup>129</sup>

Thus have I heard: At one time, the Buddha was at Vesālī, staying in the Great Forest. At that time, the householder Ugga, who was waited on only by women, went out of Vesālī followed by all his women and, [part way] between Vesālī and the Great Forest, enjoyed himself like a king with his concubines. Then the householder Ugga, having become very drunk on alcohol, left the women and went into the Great Forest.

The householder Ugga, very drunk on alcohol, saw from afar the World-honored One, among the trees of the forest, dignified and beautiful, like the moon amidst the stars, with radiant aura, shining like a golden mountain, endowed with majestic appearance and lofty dignity, with sense faculties calm, free of obstruction, accomplished and disciplined, with his mind calm and quiet. On seeing the Buddha, the householder Ugga sobered up instantly; and, having sobered up, he approached the Buddha. Paying respect with his head at the Buddha's feet, he sat down to one side. Then the World-honored One taught him the Dharma, exhorted, encouraged, and delighted him.

Having with countless skillful means taught [Ugga] the Dharma, having exhorted, encouraged, and delighted him, [he did] as all buddhas do when first teaching the true Dharma to delight their hearers: he taught about generosity, virtue, rebirth in heaven, the disadvantages of sensual desire, and the defilement of [continued] birth and death, and he extolled the excellence of dispassion and the purity of the constituents of the path.

480a Having taught him the Dharma in this way, the Buddha knew that [Ugga's] mind was delighted, prepared, pliant, able to endure, uplifted, one-pointed, free of doubt, free of hindrances, capable, and strong enough to receive the true teaching. Then the World-honored One taught him the essence of the true teaching taught by all buddhas: suffering, its arising, its cessation, and the path [leading to its cessation].

Instantly, while seated [right there], the householder Ugga saw the four noble truths: suffering, its arising, its cessation, and the path [leading to its cessation]. Just as a piece of white cloth is easily dyed, so the householder Ugga instantly, while seated [right there], saw the four noble truths: suffering, its arising, its cessation, and the path [leading to its cessation].

Then the householder Ugga, having seen the Dharma, having attained the Dharma, awakened of his own accord to the pure Dharma, cut off doubt and overcame uncertainty. [For him] there was no other teacher; he would no longer follow others. Without hesitation, he abided in the realization of the fruit. In the teaching of the World-honored One he had attained fearlessness.

Then the householder Ugga rose from his seat, made obeisance to the Buddha, and said:

World-honored One, I now take refuge in the Buddha, the Dharma, and the assembly of monks. May the World-honored One accept me as a lay follower. From this day forth I take refuge [in the Triple Gem] until the end of my life. World-honored One, from this day forth, I [vow to] follow the World-honored One, lead a life of celibacy, and keep the five precepts for the rest of my life.

Having [vowed to] follow the World-honored One, lead a life of celibacy, and keep the five precepts for the rest of his life, the householder Ugga paid respect with his head at the Buddha's feet, circumambulated him three times, and departed.

On returning home, he promptly assembled all the women [of the house]. Having assembled them, he said:

Know that I [have vowed to] follow the World-honored One, lead a life of celibacy, and keep the five precepts for the rest of my life. Whoever of you wishes to [continue to] live here may do so, practicing generosity and making merit; whoever does not wish to stay may return to her own home; and whoever wishes to be [re]married, I will have you [re]married.

Thereupon the first wife said to the householder Ugga:

Master, since you [have vowed] to follow the Buddha, lead a life of celibacy, and observe the five precepts for the rest of your life, you may marry me to such and such a man.

Then the householder Ugga had that man summoned. With his left hand holding his first wife's arm and his right hand holding a golden pitcher [for the wedding ceremony], he told that man, "I now marry my first wife to you."

Hearing this, the man was terrified, and his bodily hair stood on end. He said to the householder Ugga, “Master, do you want to kill me? Do you want to kill me?”

The householder replied:

I am not going to kill you. However, I [have vowed to] follow the Buddha, lead a life of celibacy, and observe the five precepts for the rest of my life, and for that reason I am marrying my first wife to you.

After giving away his first wife, before giving her away, and at the time of giving her away, the householder Ugga had no thought of regret.

At that time the World-honored One was surrounded by countless hundreds and thousands of people. In that great crowd he praised the householder Ugga, [saying]: “The householder Ugga possesses eight extraordinary qualities.”

480b Then after the night had passed, at dawn, a certain monk put on his robes, took his almsbowl, and went to the house of the householder Ugga. Seeing from afar that a monk was coming, the householder Ugga promptly rose from his seat and arranged his clothes so as to bare one shoulder. Placing his palms together [in respect] toward the monk, he said “Welcome, venerable sir! The venerable one has not come here for a long time. Please take a seat on this bed.”

Then the monk took a seat on the bed. The householder Ugga paid respect with his head at the monk’s feet and sat to one side. The monk said:

Householder, you have had great gains and great merit. Why is that? Because in an assembly of countless hundreds and thousands of people the World-honored One has praised you, [saying] “The householder Ugga possesses eight extraordinary qualities.” Householder, what are those qualities that you possess?

The householder Ugga answered the monk, saying:

Venerable sir, [as] the World-honored One previously did not explain this further, I do not know in relation to what the World-honored One said this. In any case, venerable sir, please hear what qualities I possess.

At one time, venerable sir, the World-honored One was staying at Vesālī, in the Great Forest. At that time, waited on only by women, I

went out of Vesālī followed by them and, [part way] between Vesālī and the Great Forest, I enjoyed myself like a king with his concubines.

At that time, venerable sir, I was very drunk on alcohol. I left the women and went into the Great Forest.

At that time, venerable sir, very drunk on alcohol, I saw from afar the World-honored One, among the trees of the forest, dignified and beautiful, like the moon amid the stars, with radiant aura, shining like a golden mountain, endowed with handsome appearance and lofty dignity, with sense faculties calm, free of obstruction, accomplished and disciplined, with his mind calm and quiet. On seeing the Buddha, I sobered up instantly. Venerable sir, I possess this quality.

The monk spoke in praise, “Householder, it is most wonderful, most remarkable that you possess this quality.”

[The householder Ugga said:]

Venerable sir, I possess not only this quality. Moreover, venerable sir, having sobered up, I approached the Buddha. Paying respect with my head at the Buddha’s feet, I sat to one side. Then the World-honored One taught me the Dharma, exhorted, encouraged, and delighted me. Having with countless skillful means taught me the Dharma, having exhorted, encouraged, and delighted me, [he did] as all buddhas do when first teaching the true Dharma to delight their hearers: he taught me about generosity, virtue, rebirth in heaven, the disadvantages of sensual desire, and the defilement of [continued] birth and death, extolling the excellence of dispassion and the purity of the constituents of the path. Having taught me the Dharma in this way, the Buddha knew that my mind was delighted, prepared, pliant, able to endure, uplifted, one-pointed, free of doubt, free of hindrances, capable, and strong enough to receive the true teaching.

Then the World-honored One taught me the essence of the true teaching taught by all buddhas: suffering, its arising, its cessation, and the path [leading to its cessation]. Instantly, while sitting [right there], I saw the four noble truths, namely: suffering, its arising, its cessation, and the path [leading to its cessation]. Just as a piece of white cloth is easily dyed, so, venerable sir, I instantly, while sitting [right there], saw

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the four noble truths, namely: suffering, its arising, its cessation, and the path [leading to its cessation]. Venerable sir, I possess this quality.

The monk spoke in praise, “Householder, it is most wonderful, most remarkable that you possess this quality.”

[The householder Ugga continued:]

Venerable sir, I possess not only this quality. Moreover, venerable sir, having seen the Dharma, having attained the Dharma, I awakened on my own to the pure Dharma, cut off doubt, and overcame uncertainty. [For me] there was no other teacher; I would no longer follow others. Without hesitation, I abided in the realization of the fruit. In the teaching of the World-honored One I had attained fearlessness.

Then, venerable sir, I rose from my seat, made obeisance to the Buddha, and said:

World-honored One, I now take refuge in the Buddha, the Dharma, and the assembly of monks. May the World-honored One accept me as a lay follower. From this day forth I take refuge [in the Triple Gem] until the end of my life. World-honored One, from this day forth, I [vow to] follow the World-honored One, lead a life of celibacy, and observe the five precepts for the rest of my life.

Venerable sir, given that I [vowed to] follow the World-honored One, lead a life of celibacy, and observe the five precepts for the rest of my life—and, to my knowledge, have never broken those precepts—I possess this quality, venerable sir.

The monk spoke in praise, “Householder, it is most wonderful, most remarkable that you possess this quality.”

[The householder Ugga continued:]

Venerable sir, I possess not only this quality. Moreover, having [vowed to] follow the World-honored One, lead a life of celibacy, and observe the five precepts for the rest of my life, I paid respect with my head at the Buddha’s feet, circumambulated him three times, and departed. On returning home, I assembled all the women [of the house]. Having assembled them, I said:



Know that I [have vowed to] follow the World-honored One, lead a life of celibacy, and observe the five precepts for the rest of my life? Whoever of you wishes to [continue to] live here may do so, practicing generosity and making merit; whoever does not wish to stay may return to her own home; and whoever wishes to be [re]married, I will have her [re]married.

Thereupon my first wife said to me:

Master, since you [have vowed] to follow the Buddha, lead a life of celibacy, and observe the five precepts for the rest of your life, you may marry me to such-and-such a man.

Then, venerable sir, I promptly had that man summoned. With my left hand holding my first wife's arm and my right hand holding a golden pitcher, I told that man, "I now marry my first wife to you."

Hearing this, the man was terrified, and his bodily hair stood on end. He said to me, "Master, do you want to kill me? Do you want to kill me?"

Venerable sir, I said to him:

I am not going to kill you. However, I [have vowed] to follow the Buddha, lead a life of celibacy, and observe the five precepts for the rest of my life, and for that reason I marry my first wife to you.

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Venerable sir, after giving away my first wife, before giving her away, and at the time of giving her away, I had no thought of regret. Venerable sir, I possess this quality.

The monk spoke in praise, "Householder, it is most wonderful, most remarkable that you possess this quality."

[The householder Ugga continued:]

Venerable sir, I possess not only this quality. Moreover, venerable sir, when I visit a monastic dwelling, as soon as I see a monk I make obeisance to him. If he is practicing walking meditation, I follow him in practicing walking meditation. If he is seated, then I sit to one side and, having sat down, I listen to the Dharma. That venerable one teaches the Dharma to me and I also [in turn] teach the Dharma to that venerable

one. That venerable one asks me questions and I also ask him questions. That venerable one answers me and I also answer him. Venerable sir, I do not recall ever having looked down on any monk, whether he is a junior [monk], one of middle rank, or an elder. Venerable sir, I possess this quality.

The monk spoke in praise, “Householder, it is most wonderful, most remarkable that you possess this quality.”

[The householder Ugga continued:]

Venerable sir, I possess not only this quality. Moreover, venerable sir, when I make offerings to the assembly of monks, a deity in the sky informs me thus:

Householder, this one is an arahant, this one is on the path to arahantship, this one is a non-returner, this one is on the path to non-returning, this one is a once-returner, this one is on the path to once-returning, this one is a stream-enterer, this one is on the path to stream-entry, this one is diligent, this one is not diligent.

However, venerable sir, I do not recall that, when making offerings to the assembly of monks, I have ever discriminated among them. Venerable sir, I possess this quality.

The monk spoke in praise, “Householder, it is most wonderful, most remarkable that you possess this quality.”

[The householder Ugga continued:]

Venerable sir, I possess not only this quality.

Moreover, venerable sir, when I make offerings to the assembly of monks, a deity in the sky informs me thus:

Householder, there is the Tathāgata, free from attachment, fully awakened; the teaching of the World-honored One is well taught; the community of nobles of the Tathāgata is progressing well [in the practice].

Venerable sir, not out of faith in that deity’s words, nor out of delight in his words, nor because of having heard it from him, but instead by

my own purified knowledge I know: the Tathāgata is one who is free from attachment, fully awakened; the teaching of the World-honored One is well taught; the community of nobles of the Tathāgata is progressing well [in the practice]. Venerable sir, I possess this quality.

The monk spoke in praise, “Householder, it is most wonderful, most remarkable that you possess this quality.”

[The householder Ugga continued:]

Venerable sir, I possess not only this quality.

Moreover, venerable sir, those five lower fetters that the Buddha has declared, namely sensual desire, hatred, view of a self, clinging to precepts, and doubt, I have seen that of these five, which could bind me to returning to this world and entering a womb, not a single one has not been eradicated. Venerable sir, I possess this quality.

The monk spoke in praise, “Householder, it is most wonderful, most remarkable that you possess this quality.”

The householder Ugga said to the monk, “May the venerable one please take his meal here.” 481b

For the householder Ugga’s sake, the monk accepted the invitation by remaining silent. Understanding that the monk had accepted the invitation by remaining silent, the householder Ugga rose from his seat, and personally prepared water for washing. With his own hands he prepared assorted pure and tasty dishes to eat, savor, and digest, making sure there was enough to eat. After [the monk] had finished eating, put aside his bowl, and washed his hands, [Ugga] took a low seat and sat to one side to listen to the Dharma.

The monk taught the householder the Dharma, exhorted, encouraged, and delighted him. Having, with countless skillful means, taught him the Dharma, having exhorted, encouraged, and delighted him, [the monk] rose from his seat and departed. He approached the Buddha. Paying respect with his head at [the Buddha’s] feet, he sat down to one side and reported in detail the conversation he had had with the householder Ugga.

Then the World-honored One told the monks, “It was for this reason that I praised the householder Ugga, for possessing eight extraordinary qualities.”

This is what the Buddha said. Having heard the Buddha’s words, the monks were delighted and remembered them well.

### 39. The [Second] Discourse to the Householder Ugga

Thus have I heard: At one time, not long after the Buddha had attained final nirvana, many highly regarded senior monks were staying at Vesālī, in the Gabled Hall near Monkey Lake. At that time, the householder Ugga was performing a lavish almsgiving for those who had come from afar, for those on a journey, for the ill, and for those who were looking after the ill.

He was [also] regularly preparing porridge and meals for the monastery keepers, regularly inviting groups of twenty from the [monastic] community for food, and offering food to the assembly of monks every five days. Almsgiving on such a lavish scale is like a ship, which, while returning with a full load of cargo worth hundreds and thousands, suddenly sinks and is lost.

An assembly of many highly regarded senior monks heard that the householder Ugga was performing such a lavish almsgiving for those who had come from afar, for those on a journey, for the ill, and for those who were looking after the ill; [while also] regularly preparing porridge and meals for the monastery keepers, regularly inviting groups of twenty from the [monastic] community for food, and offering food to the assembly of monks every five days. Hearing about this, they discussed it together thus:

Good friends, who could go and talk to the householder Ugga, [saying,]  
“Householder, please stop! Do not perform such almsgiving again!  
Later you yourself will understand [why]”?

They had this thought:

481c Venerable Ānanda was the Buddha’s attendant. He received the World-honored One’s teachings and was praised by the Buddha and by his wise companions in the holy life. Venerable Ānanda should go and talk with the householder Ugga, [saying,] “Householder, please stop! Do not perform such almsgiving again! Later you yourself will understand [why].” Good friends, let us together go to Venerable Ānanda and tell him about this matter.

Then the assembly of many highly regarded senior monks went to Venerable Ānanda. After exchanging greetings, they sat down to one side and said:

Venerable Ānanda, did you know that the householder Ugga is performing a lavish almsgiving for those who have come from afar, for those on a journey, for the ill, and for those who are looking after the ill, [while also] regularly preparing porridge and meals for the monastery keepers, regularly inviting groups of twenty from the [monastic] community for food, and offering food to the assembly of monks every five days? Almsgiving on such lavish scale is like a ship, which, while returning with a full load of cargo worth hundreds and thousands, suddenly sinks and is lost. We have discussed this together thus:

Who could go and talk with the householder Ugga, [saying,]  
 “Householder, please stop! Do not perform such almsgiving again!  
 Later you yourself will understand [why]”?

Then we thought:

Venerable Ānanda was the Buddha’s attendant. He received the World-honored One’s teachings and was praised by the Buddha and by his wise companions in the holy life. The venerable Ānanda should go and talk to the householder Ugga, [saying,] “Householder, stop! Do not perform such almsgiving! Later you yourself will understand [why].”

Venerable Ānanda, may you go and talk to the householder Ugga, [saying,] “Householder, please stop! Do not perform such almsgiving again! Later you yourself will understand [why].”

Then Venerable Ānanda said to those highly regarded senior monks:

Good friends, the householder Ugga has a stern personality. If I just speak for myself, I might make him very unhappy. Good friends, on whose behalf should I speak with him?

Those highly regarded senior monks replied, “Venerable friend, speak on behalf of the assembly of monks! Spoken to on behalf of the assembly of monks, he will have nothing to say.”

Then Venerable Ānanda silently accepted the assignment from those highly regarded senior monks. Understanding that Venerable Ānanda had

consented in silence, the highly regarded senior monks rose from their seats, circumambulated Venerable Ānanda, and returned, each to his place.

Then at dawn, when the night was over, Venerable Ānanda put on his robes, took his almsbowl, and went to the house of the householder Ugga. Seeing from afar that Venerable Ānanda was coming, the householder Ugga rose from his seat and arranged his robe so as to bare one shoulder.

Placing his palms together [in respect] toward Venerable Ānanda, he said “Welcome, Venerable Ānanda! Venerable Ānanda has not come here for a long time. Please take a seat on this bed.”

Then Venerable Ānanda took a seat on the bed. The householder Ugga paid respect with his head at Venerable Ānanda’s feet and sat down to one side. Venerable Ānanda said:

482a      Householder, it is known that you are performing a lavish almsgiving for people who have come from afar, for those on a journey, for the ill, and for those who are looking after the ill, [while also] regularly preparing porridge and meals for the monastery keepers, regularly inviting groups of twenty from the [monastic] community for food, and offering food to the assembly of monks every five days.

Almsgiving on such lavish scale is like a ship, which, while returning with a full load of cargo worth hundreds and thousands, suddenly sinks and is lost. Householder, please stop! Do not perform such almsgiving again! Later you yourself will understand [why].

The householder said, “Venerable Ānanda, on whose behalf do you speak thus?”

Venerable Ānanda replied, “Householder, I speak for the assembly of monks.”

The householder said:

If Venerable Ānanda speaks for the assembly of the monks, I have no objection. If he spoke for himself, that might make me very unhappy. Venerable Ānanda, that I make offerings like this and perform generosity like this, even until I have given away all my wealth and property—this is to fulfill my aspiration. It is like the aspiration of a wheel-turning monarch.

Venerable Ānanda asked, “Householder, what is the aspiration of a wheel-turning monarch?”

The householder answered:

Venerable Ānanda, the poor from the villages think, “May I be the richest among the villagers.” This is their aspiration.

The rich from the villages think, “May I be the richest among the residents of the townships.” This is their aspiration.

The rich from the townships think, “May I be the richest among the residents of the town.” This is their aspiration.

The rich of the town think, “May I be the mayor of the town.” This is their aspiration.

The mayors in the towns think, “May I be the prime minister of the state.” This is their aspiration.

The prime ministers of the states think, “May I be the local king.” This is their aspiration.

The local kings think, “May I be a wheel-turning monarch.” This is their aspiration.

And the wheel-turning monarch thinks:

May I attain fully the summit of the holy life, for the sake of which a clansman shaves off his hair and beard, dons the yellow robe, leaves home out of faith, and goes forth to practice the path. May I in this very life, understand personally and dwell having realized personally. May I know as it really is: “Birth is ended, the holy life has been established, what was to be done has been done. There will not be another existence.”

This is the aspiration [of a wheel-turning monarch].

Venerable Ānanda, that I make offerings like this and perform generosity like this, even until I have given away all my wealth and property—this is to fulfill my aspiration. It is like the aspiration of a wheel-turning monarch. Venerable Ānanda, I possess this quality.

Venerable Ānanda spoke in praise: “Householder, it is most wonderful, most remarkable that you possess this quality.”

[The householder Ugga continued:]

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Moreover, Venerable Ānanda, I possess not only this quality. Venerable Ānanda, when I visit a monastic dwelling, as soon as I see a monk I make obeisance to him. If he is practicing walking meditation, I follow him in practicing walking meditation. If he is seated, then I sit to one side and, having sat down, I listen to the Dharma. That venerable one teaches the Dharma to me and I also teach the Dharma to that venerable one. That venerable one asks me questions and I also ask that venerable one questions. That venerable one answers me and I also answer that venerable one. Venerable Ānanda, I do not recall ever having looked down on any monk, whether he is a junior monk, one of middle rank, or an elder. Venerable Ānanda, I possess this quality.

The venerable Ānanda spoke in praise: “Householder, it is most wonderful, most remarkable that you possess this quality.”

[The householder Ugga continued:]

Moreover, Venerable Ānanda, I possess not only this quality. Venerable Ānanda, when I offer alms to the assembly of monks, a deity in the sky informs me thus:

Householder, this one is an arahant, this one is on the path to arahantship, this one is a non-returner, this one is on the path to non-returning, this one is a once-returner, this one is on the path to once-returning, this one is a stream-enterer, this one is on the path to stream-entry, this one is diligent, this one is not diligent.

However, Venerable Ānanda, I do not recall that, when I make offerings to the assembly of monks, I have ever discriminated among them. Venerable Ānanda, I possess this quality.

Venerable Ānanda spoke in praise: “Householder, it is most wonderful, most remarkable that you possess this quality.”

[The householder Ugga continued:]

Moreover, Venerable Ānanda, I possess not only this quality. Venerable Ānanda, when I make offerings to the assembly of monks, a deity in the sky informs me thus:



Householder, there is the Tathāgata, free from attachment, fully awakened; the teaching of the World-honored One is well proclaimed; the community of nobles of the Tathāgata is progressing well [in the practice].

Not out of faith in that deity's words, nor out of delight in his words, nor because of having heard it from him, but instead by my own purified knowledge I know: there is the Tathāgata, free from attachment, fully awakened; the teaching of the World-honored One is well proclaimed; the community of nobles of the Tathāgata is progressing well [in the practice]. Venerable Ānanda, I possess this quality.

Venerable Ānanda spoke in praise: "Householder, it is most wonderful, most remarkable that you possess this quality."

[The householder Ugga continued:]

Moreover, Venerable Ānanda, I possess not only this quality. Venerable Ānanda, I have abandoned desire, am separated from evil and unwholesome states . . . (and so on up to) . . . I dwell having attained the fourth meditative absorption. Venerable Ānanda, I possess this quality.

Venerable Ānanda spoke in praise: "Householder, it is most wonderful, most remarkable that you possess this quality."

Then the householder Ugga said, "May Venerable Ānanda please take his meal here." For the householder Ugga's sake, Venerable Ānanda accepted the invitation by remaining silent. Understanding that Venerable Ānanda had accepted his invitation by remaining silent, the householder Ugga rose from his seat, and personally prepared water for washing. With his own hands he prepared assorted pure and tasty dishes to eat, savor, and digest, making sure there was enough to eat. After [Venerable Ānanda] had finished eating, put aside his bowl, and washed his hands, [Ugga] took a low seat and sat to one side to listen to the Dharma.

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Venerable Ānanda taught the householder the Dharma, exhorted, encouraged, and delighted him. Having, with countless skillful means, taught him the Dharma, having exhorted, encouraged, and delighted him, [Venerable Ānanda] rose from his seat and departed.

This is what Venerable Ānanda said, Having heard Venerable Ānanda's words, the householder Ugga was delighted and remembered them well.

#### **40. The Discourse to the Householder Hatthaka<sup>130</sup>**

Thus have I heard: At one time, the Buddha was staying at Aggāḷava near Āḷavī, in a rosewood grove.

At that time the householder Hatthaka, accompanied by five hundred eminent householders, went to the Buddha. He paid respect with his head at the Buddha's feet and sat down to one side. The five hundred householders also paid respect with their heads at the Buddha's feet and sat down to one side.

The World-honored One said, "Householder Hatthaka, now you are with such a great assembly. With what qualities are you [able to] gather such a great assembly?"

Then the householder Hatthaka replied:

World-honored One, there are four qualities for gathering people taught by the World-honored One. Charitable giving is the first, speaking friendly words is the second, providing helpful advice is the third, and being impartial is the fourth.<sup>131</sup> World-honored One, I [am able] to gather such a great assembly by charitable giving, or by speaking friendly words, or by providing helpful advice, or by being impartial.

The World-honored One spoke in praise:

Very good! Very good! Householder Hatthaka, you [are able] to gather such a great assembly in accordance with the Dharma, to gather such a great assembly by appropriate means, to gather such a great assembly through proper causes and conditions.

Householder Hatthaka, renunciants or brahmins in the past, who gathered a great assembly in accordance with the Dharma, all used these four qualities, or some of them, to gather a great assembly.

Householder Hatthaka, renunciants or brahmins in the future, who will gather a great assembly in accordance with the Dharma, will all use these four qualities, or some of them, to gather a great assembly.

Householder Hatthaka, renunciants or brahmins in the present, who gather a great assembly in accordance with the Dharma, all use these four qualities, or some of them, to gather a great assembly.

Then the World-honored One taught the Dharma to the householder Hatthaka, exhorted, encouraged, and delighted him. Having used countless skillful means to teach him the Dharma, having exhorted, encouraged, and delighted him, [the Buddha] remained silent.

Then the householder Hatthaka, having been taught the Dharma by the Buddha, having been exhorted, encouraged, and delighted, rose from his seat, made obeisance to the Buddha, and after circumambulating the Buddha three times, departed and returned home.

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On arriving at the outer gate, if there was someone there, he made every effort to teach that person the Dharma, to exhort, encourage, and delight them. On arriving at the middle gate or the inner gate, or on arriving inside, if there was someone there, he made every effort to teach that person the Dharma, to exhort, encourage, and delight them.

Then he ascended to the hall, arranged a seat, and sat down cross-legged.

With a mind imbued with loving-kindness, he dwelled pervading one direction, likewise the second, the third, and the fourth direction, and also the four intermediate directions, above, and below, all around, everywhere. With a mind imbued with loving-kindness, free from fetters or resentment, without ill will or quarrel, he dwelled pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well cultivated.

In the same way, with a mind imbued with compassion . . . with empathic joy . . . with equanimity; free from fetters or resentment, without ill will or quarrel, he dwelled pervading the entire world with a well-developed [mind], boundless and exalted, immeasurable.

At that time, gathering in the Sudhamma Hall,<sup>132</sup> the thirty-three gods extolled and praised the householder Hatthaka, saying:

Good friends, the householder Hatthaka possesses great benefits and great merit.

Why is that? The householder Hatthaka, having been taught the Dharma by the Buddha, having been exhorted, encouraged, and

delighted, rose from his seat, made obeisance to the Buddha, and after circumambulating the Buddha three times, departed and returned home.

On arriving at the outer gate, if there was someone there, he made every effort to teach that person the Dharma, to exhort, encourage, and delight them. On arriving at the middle gate or the inner gate, or on arriving inside, if there was someone there, he made every effort to teach that person the Dharma, to exhort, encourage, and delight them.

Then he ascended to the hall, arranged a seat, and sat down cross-legged.

With a mind imbued with loving-kindness, he dwelled pervading one direction, likewise the second, the third, and the fourth direction, and also the four intermediate directions, above, and below, all around, everywhere. With a mind imbued with loving-kindness, free from fetters or resentment, without ill will or quarrel, he dwelled pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well cultivated.

In the same way, with a mind imbued with compassion . . . with empathic joy . . . with equanimity; free from fetters or resentment, without ill will or quarrel, he dwelled pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well cultivated.

Then when the night was about to turn to dawn, the great heavenly king Vessavaṇa, of lofty appearance and radiant aura, approached the householder Hatthaka and said:

Householder, you have great benefits and great merit. Why is that? Today on account of you the thirty-three gods gathered in the Sudhamma Hall, extolling and praising you thus:

The householder Hatthaka has great benefits and great merit.

Why is that? Good friends, the householder Hatthaka, having been taught the Dharma by the Buddha, having been exhorted, encouraged, and delighted, rose from his seat, made obeisance to the Buddha, and after circumambulating the Buddha three times, departed and returned home.

On arriving at the outer gate, if there was someone there, he made every effort to teach that person the Dharma, to exhort, encourage, and delight them. On arriving at the middle gate or the inner gate, or on arriving inside, if there was someone there, he made every effort to teach that person the Dharma, to exhort, encourage, and delight them. 483b

Then he ascended to the hall, arranged a seat, and sat down cross-legged.

With a mind imbued with loving-kindness, he dwelled pervading one direction, likewise the second, the third, and the fourth direction, and also the four intermediate directions, above, and below, all around, everywhere. With a mind imbued with loving-kindness, free from fetters or resentment, without ill will or quarrel, he dwelled pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well cultivated. “In the same way, with a mind imbued with compassion . . . with empathic joy . . . with equanimity; free from fetters or resentment, without ill will or quarrel, he dwelled pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well cultivated.

At that time the householder Hatthaka remained silent, he did not speak and did not look or glance at the great heavenly king, Vessavaṇa. Why was that? Out of respect for his concentration, to guard his concentration.

At that time, the World-honored One praised the householder Hatthaka in an immeasurable assembly of hundreds and thousands of people, saying:

The householder Hatthaka possesses seven marvelous and wonderful qualities.

The householder Hatthaka, having been taught the Dharma by me, having been exhorted, encouraged, and delighted, rose from his seat, made obeisance to me, and after circumambulating me three times, departed and returned home.

On arriving at the outer gate, if there was someone there, he made every effort to teach them the Dharma, to exhort, encourage, and delight them. On arriving at the middle gate or the inner gate, or on arriving

inside, if there was someone there, he made every effort to teach them the Dharma, to exhort, encourage, and delight them.

Then he ascended to the hall, arranged a seat and sat down cross-legged.

With a mind imbued with loving-kindness, he dwelled pervading one direction, likewise the second, the third, and the fourth direction, and also the four intermediate directions, above, and below, all around, everywhere. With a mind imbued with loving-kindness, free from fetters or resentment, without ill will or quarrel, he dwelled pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well cultivated.

In the same way, with a mind imbued with compassion . . . with empathic joy . . . with equanimity; free from fetters or resentment, without ill will or quarrel, he dwelled pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well cultivated.

Today on account of him the thirty-three gods gathered in the Sudhamma Hall, extolling and praising him thus:

The householder Hatthaka has great benefits and great merit.

Why is that? Good friends, the householder Hatthaka, having been taught the Dharma by the Buddha, having been exhorted, encouraged, and delighted, rose from his seat, made obeisance to the Buddha, and after circumambulating the Buddha three times, departed and returned home.

On arriving at the outer gate, if there was someone there, he made every effort to teach that person the Dharma, to exhort, encourage, and delight them. On arriving at the middle gate or the inner gate, or on arriving inside, if there was someone there, he made every effort to teach that person the Dharma, to exhort, encourage, and delight them.

Then he ascended to the hall, arranged a seat, and sat down cross-legged.

With a mind imbued with loving-kindness, he dwelled pervading one direction, likewise the second, the third, and the fourth direction, and also the four intermediate directions, above, and below, all around,

everywhere. With a mind imbued with loving-kindness, free from fetters or resentment, without ill will or quarrel, he dwelled pervading the entire world [with a mind that is] boundless, exalted, immeasurable and well cultivated.

In the same way, with a mind imbued with compassion . . . with empathic joy . . . with equanimity, free from fetters or resentment, without ill-will or quarrel, he dwelled pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well cultivated.

Then when the night was about to turn to dawn, the great heavenly king Vessavaṇa, of lofty appearance and radiant aura, approached the householder Hatthaka and said:

Householder, you have great benefits and great merit. Why is that? Today on account of you the thirty-three gods gathered in the Sudhamma Hall, extolling and praising you thus, “The householder Hatthaka has great benefits and great merit.

“Why is that? Good friends, the householder Hatthaka, having been taught the Dharma by the Buddha, having been exhorted, encouraged, and delighted, rose from his seat, made obeisance to the Buddha, and after circumambulating the Buddha three times, departed and returned home.

“On arriving at the outer gate, if there was someone there, he made every effort to teach that person the Dharma, to exhort, encourage, and delight them. On arriving at the middle gate or the inner gate, or on arriving inside, if there was someone there, he made every effort to teach that person the Dharma, to exhort, encourage, and delight them.

“Then he ascended to the hall, arranged a seat, and sat down cross-legged.

“With a mind imbued with loving-kindness, he dwelled pervading one direction, likewise the second, the third, and the fourth direction, and also the four intermediate directions, above, and below, all around, everywhere. With a mind imbued with loving-kindness, free from fetters or resentment, without ill will

or quarrel, he dwelled pervading the entire world [with a mind that is] boundless, exalted, immeasurable and well cultivated.

“In the same way, with a mind imbued with compassion . . . with empathic joy . . . with equanimity; free from fetters or resentment, without ill will or quarrel, he dwelled pervading the entire world [with a mind] boundless, exalted, immeasurable, and well cultivated.”

Then at dawn, when the night was over, a certain monk put on his robes, took his almsbowl, and went to the house of the householder Hatthaka. Seeing that monk coming from afar, the householder Hatthaka rose from his seat. Placing his palms together [in respect] toward the monk, he said, “Welcome, venerable sir! The venerable one has not come here for a long time. Please take a seat on this bed.”

Then the monk took a seat on the bed. The householder Hatthaka paid respect with his head at the monk’s feet and sat down to one side. The monk said:

Householder, you have great benefits and great merit. Why is that? In an assembly of countless hundreds and thousands of people the World-honored One praised you saying, “The householder Hatthaka possesses seven extraordinary qualities.

“The householder Hatthaka, having been taught the Dharma by me, having been exhorted, encouraged, and delighted, rose from his seat, made obeisance to me, and after circumambulating me three times, departed and returned home. On arriving at the outer gate, if there was someone there, he made every effort to teach that person the Dharma, to exhort, encourage, and delight them. On arriving at the middle gate or the inner gate, or on arriving inside, if there was someone there, he made every effort to teach that person the Dharma, to exhort, encourage, and delight them.

“Then he ascended to the hall, arranged a seat, and sat down cross-legged.

“With a mind imbued with loving-kindness, he dwelled pervading one direction, likewise the second, the third, and the fourth direction, and also the four intermediate directions, above, and



below, all around, everywhere. With a mind imbued with loving-kindness, free from fetters or resentment, without ill will or quarrel, he dwelled pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well cultivated.

“In the same way, with a mind imbued with compassion . . . with empathic joy . . . with equanimity; free from fetters or resentment, without ill will or quarrel, he dwelled pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well cultivated.

“Today on account of him the thirty-three gods gathered in the Sudhamma Hall, extolling and praising you thus, ‘The householder Hatthaka has great benefits and great merit. Why is that? Good friends, the householder Hatthaka, having been taught the Dharma by the Buddha, having been exhorted, encouraged, and delighted, rose from his seat, made obeisance to the Buddha, and after circumambulating the Buddha three times, departed and returned home.

‘On arriving at the outer gate, if there was someone there, he made every effort to teach that person the Dharma, to exhort, encourage, and delight them. On arriving at the middle gate or the inner gate, or on arriving inside, if there was someone there, he made every effort to teach that person the Dharma, to exhort, encourage, and delight them.

‘Then he ascended to the hall, arranged a seat, and sat down cross-legged.

‘With a mind imbued with loving-kindness, he dwelled pervading one direction, likewise the second, the third, and the fourth direction, and also the four intermediate directions, above, and below, all around, everywhere. With a mind imbued with loving-kindness, free from fetters or resentment, without ill will or quarrel, he dwelled pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well cultivated.

‘In the same way, with a mind imbued with compassion . . . with empathic joy . . . with equanimity; free from fetters or resentment, without ill will or quarrel, he dwelled pervading the entire

world [with a mind that is] boundless, exalted, immeasurable, and well cultivated.’

“Then when the night was about to turn to dawn, the great heavenly king Vessavaṇa, of lofty appearance and radiant aura, approached the householder Hatthaka and said: ‘Householder, you have great benefits and great merit. Why is that? Today on account of you the thirty-three gods gathered in the Sudhamma Hall, extolling and praising you thus, “The householder Hatthaka has great benefits and great merit.

‘Why is that? Good friends, the householder Hatthaka, having been taught the Dharma by the Buddha, having been exhorted, encouraged, and delighted, rose from his seat, made obeisance to the Buddha, and after circumambulating the Buddha three times, departed and returned home.

484b ‘On arriving at the outer gate, if there was someone there, he made every effort to teach them the Dharma, to exhort, encourage, and delight them. On arriving at the middle gate or the inner gate, or on arriving inside, if there was someone there, he made every effort to teach them the Dharma, to exhort, encourage, and delight them.

‘Then he ascended to the hall, arranged a seat, and sat down cross-legged.

‘With a mind imbued with loving-kindness, he dwelled pervading one direction, likewise the second, the third, and the fourth direction, and also the four intermediate directions, above, and below, all around, everywhere. With a mind imbued with loving-kindness, free from fetters or resentment, without ill will or quarrel, he dwelled pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well cultivated.

‘In the same way, with a mind imbued with compassion . . . with empathic joy . . . with equanimity; free from fetters or resentment, without ill will or quarrel, he dwelled pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well cultivated.’”

“At that time the householder Hatthaka remained silent, he did not speak and did not look or glance at the great heavenly king, Vessavaṇa. Why is that? Out of respect for his concentration, to guard his concentration.”

Then the householder Hatthaka said to the monk, “Venerable sir, at that time [when the Buddha praised me thus] were there any laypeople present?”

The monk replied, “No, there were no laypeople present,” and asked, “What fault would there be if there were laypeople present?”

The householder answered:

Venerable sir, if there had been those who had no faith in what the World-honored One said, they would for a long time derive no benefit from it, be unable to accept it, and would be reborn into an extremely bad realm of existence, experiencing immeasurable suffering. If there had been those who did have faith in what the World-honored One said, on that account they might have come to esteem, venerate, and pay respect to me. [But], venerable sir, I do not desire that they should [act] like that either. Venerable sir, please take your meal here.

For the householder Hatthaka’s sake, the monk accepted the invitation by remaining silent. Understanding that the monk had accepted his invitation by remaining silent, the householder Hatthaka arose from his seat, and personally prepared water for washing. With his own hands he prepared assorted pure and tasty dishes to eat, savor, and digest, making sure there was enough to eat. After [the monk] had finished eating, put aside his bowl, and washed his hands, [Hatthaka] took a low seat and sat to one side to listen to the Dharma.

The monk taught the householder the Dharma, exhorted, encouraged, and delighted him. Having, with countless skillful means, taught him the Dharma, having exhorted, encouraged, and delighted him, [the monk] arose from his seat and departed. He approached the Buddha. Paying respect with his head at [the Buddha’s] feet, he sat down to one side and reported in detail the conversation he had had with the householder Hatthaka.

Then the World-honored One told the monks:

For this reason I extolled the householder Hatthaka, [saying] that he possesses seven extraordinary qualities. Moreover, you should know that the householder Hatthaka possesses an eighth extraordinary quality. The householder Hatthaka seeks nothing and desires nothing.

This is what the Buddha said. Having heard the Buddha's words, the monks were delighted and remembered them well.

#### **41. The Discourse on the Householder Hatthaka<sup>133</sup>**

484c Thus have I heard: At one time, the Buddha was staying at Aggāḷava near Āḷavī, in a rosewood grove.

At that time the World-honored One said to the monks:

The householder Hatthaka possesses eight marvelous and wonderful qualities. What are they? The householder Hatthaka has few desires; he has faith, a sense of shame, scruples, energy, mindfulness, concentration, and wisdom. On account of what is the householder Hatthaka said to have few desires? The householder Hatthaka has few desires himself, [yet] he does not wish to let others know, "I have few desires." [He] . . . has faith . . . a sense of shame . . . scruples . . . energy . . . mindfulness . . . concentration . . . wisdom. The householder Hatthaka has wisdom himself, [yet] he does not wish to let others know, "I have wisdom." On account of this the householder Hatthaka is said to have few desires.

On account of what is the householder Hatthaka said to have faith? The householder Hatthaka has firm and deep faith in the Tathāgata. His faculty of faith is stable; he will never follow other renunciants or brahmins, or gods, Māras, Brahmās, or any other beings in the world. On account of this the householder Hatthaka is said to have faith.

On account of what is the householder Hatthaka said to have a sense of shame? The householder Hatthaka has at all times a sense of shame. He approves of having a sense of shame and knows shame. [He knows] that evil, unwholesome states, being defiled and afflictive,

lead to evil retribution and are the root cause for birth and death. On account of this the householder Hatthaka is said to have a sense of shame.

On account of what is the householder Hatthaka said to have scruples? The householder Hatthaka has at all times scruples. He approves of the scruples and knows scruples. [He knows] that evil, unwholesome states, being defiled and afflictive, lead to evil retribution and are the root cause for birth and death. On account of this the householder Hatthaka is said to have scruples.

On account of what is the householder Hatthaka said to have energy? The householder Hatthaka has energy at all times in discarding what is evil and unwholesome, and in cultivating wholesome states. He takes the initiative constantly and remains wholeheartedly and steadfastly established in the roots of wholesomeness, without giving up his task. On account of this the householder Hatthaka is said to have energy.

On account of what is the householder Hatthaka said to be mindful? The householder Hatthaka internally contemplates the body as body . . . feeling . . . the mind . . . *dhammas* as *dhammas*. On account of this the householder Hatthaka is said to be mindful.

On account of what is the householder Hatthaka said to have concentration? The householder Hatthaka, separated from desires, separated from evil and unwholesome states . . . (and so on up to) . . . dwells having attained the fourth absorption. On account of this the householder Hatthaka is said to have concentration.

On account of what is the householder Hatthaka said to have wisdom? The householder Hatthaka develops comprehension and wisdom, attains understanding concerning the rise and fall of phenomena, attains noble penetrative knowledge and discriminative understanding concerning the true cessation of suffering. On account of this the householder Hatthaka is said to have wisdom.

It is on account of this that the householder Hatthaka is said to have eight wonderful and marvelous qualities.

This is what the Buddha said. Having heard the Buddha's words, the monks were delighted and remembered them well.

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## Division 5

### On Conditions

#### 42. The Discourse on “What is the Purpose?”<sup>134</sup>

Thus have I heard: At one time the Buddha was staying at Sāvattthī, in Jeta’s Grove, Anāthapiṇḍika’s Park.

At that time, in the late afternoon, Venerable Ānanda rose from sitting in meditation and went to the Buddha, paid homage at his feet, stood to one side, and said: “World-honored One, what is the purpose of keeping the precepts?”

The World-honored One answered:

Ānanda, keeping the precepts has the purpose of [allowing one] to be without regret. Ānanda, if one keeps the precepts, one attains [the state of] being without regret.

Again Ānanda asked: “World-honored One, what is the purpose of being without regret?”

The World-honored One answered: “Ānanda, being without regret has the purpose of joy. Ānanda, if one is without regret, one attains joy.”

Again Ānanda asked: “World-honored One, what is the purpose of joy?”

The World-honored One answered: “Ānanda, joy has the purpose of rapture. Ānanda, if one is joyful, one attains rapture.”

Again Ānanda asked: “World-honored One, what is the purpose of rapture?”

The World-honored One answered: “Ānanda, rapture has the purpose of tranquility. Ānanda, if one has rapture, one attains tranquility of the body.”

Again Ānanda asked: “World-honored One, what is the purpose of tranquility?”

The World-honored One answered: “Ānanda, tranquility has the purpose of happiness. Ānanda, if one has tranquility, one attains the experience of happiness.”

Again Ānanda asked: “World-honored One, what is the purpose of happiness?”

The World-honored One answered: “Ānanda, happiness has the purpose of concentration. Ānanda, if one has happiness one attains concentration of the mind.”

Again Ānanda asked: “World-honored One, what is the purpose of concentration?”

The World-honored One answered:

485b      Ānanda, concentration has the purpose of seeing things as they really are, knowing things as they really are. Ānanda, if one has concentration, one attains [the ability] to see and know things as they really are.

Again Ānanda asked: “World-honored One, what is the purpose of seeing and knowing things as they really are?”

The World-honored One answered:

    Ānanda, seeing and knowing things as they really are has the purpose of disenchantment. Ānanda, if one sees and knows things as they really are, one attains disenchantment.

Again Ānanda asked: “World-honored One, what is the purpose of disenchantment?”

The World-honored One answered: “Ānanda, disenchantment has the purpose of dispassion. Ānanda, if one is disenchanted, one attains dispassion.”

Again Ānanda asked: “World-honored One, what is the purpose of dispassion?”

The World-honored One answered:

    Ānanda, dispassion has the purpose of liberation. Ānanda, if one is dispassionate, one attains liberation from all lust, anger, and ignorance.

    Ānanda, through keeping the precepts one has no regrets; through having no regrets one attains joy; through joy one attains rapture; through rapture one attains tranquility; through tranquility one attains happiness; through happiness one attains concentration. Ānanda, through concentration the learned noble disciple sees and knows things as they really are; through seeing and knowing things as they really are, he attains disenchantment; through disenchantment he attains dispassion;



through dispassion he attains liberation. Through liberation he knows he is liberated: “Birth has been ended, the holy life has been established, what was to be done has been done. He knows as it really is: there will not be another existence.”

Thus, Ānanda, one state is beneficial for another, one state is the means for another, and the precepts eventually lead to the highest goal, that is to say, to crossing over from this bank to the other bank.

This is what the Buddha said. Having heard the Buddha’s words, Venerable Ānanda and the other monks were delighted and remembered them well.

### **43. The Discourse on No [Need for] Thought<sup>485c</sup>**

Thus have I heard: At one time the Buddha was staying at Sāvathī, in Jeta’s Grove, Anāthapiṇḍika’s Park.

At that time the World-honored One said:

Ānanda, one who keeps the precepts need not think: “May I be free from regret!” Ānanda, it is a law of nature that those who keep the precepts will be free from regret.

Ānanda, one who is without regret need not think: “May I attain joy!” Ānanda, it is a law of nature that those who are without regret will attain joy.

Ānanda, one who is joyful need not think: “May I attain rapture!” Ānanda, it is a law of nature that those who are joyful will attain rapture.

Ānanda, one who has rapture need not think: “May I attain tranquility!” Ānanda, it is a law of nature that those who have rapture will attain tranquility of the body.

Ānanda, one who has tranquility need not think: “May I attain happiness!” Ānanda, it is a law of nature that those who have tranquility will attain the experience of happiness. 485c

Ānanda, one who has happiness need not think: “May I attain concentration!” Ānanda, it is a law of nature that those who have happiness will attain concentration of the mind.

Ānanda, one who has concentration need not think: “May I see things as they really are, know things as they really are!” Ānanda, it

is a law of nature that those who have concentration will see things as they really are, know things as they really are.

Ānanda, one who sees things as they really are, who knows things as they really are, need not think: “May I attain disenchantment!” Ānanda, it is a law of nature that those who see things as they really are, who know things as they really are, will attain disenchantment.

Ānanda, one who has disenchantment need not think: “May I attain dispassion!” Ānanda, it is a law of nature that those who have disenchantment will attain dispassion.

Ānanda, one who has dispassion need not think: “May I attain liberation!” Ānanda, it is a law of nature that those who have dispassion will attain liberation from all lust, anger, and ignorance.

Ānanda, through keeping the precepts one has no regrets; through having no regrets one attains joy; through joy one attains rapture; through rapture one attains tranquility; through tranquility one attains happiness; through happiness one attains concentration of the mind. Ānanda, through concentration of the mind the learned noble disciple sees and knows things as they really are; through seeing and knowing things as they really are, he attains disenchantment; through disenchantment he attains dispassion; through dispassion he attains liberation. Through liberation he knows he is liberated: “Birth has been ended, the holy life has been established, what was to be done has been done. He knows as it really is: there will not be another existence.”

Thus, Ānanda, one state is beneficial for another, one state is the means for another, and the precepts eventually lead to the highest goal, that is to say, the crossing over from this bank to the other bank.

This is what the Buddha said. Having heard the Buddha’s words, Venerable Ānanda and the other monks were delighted and remembered them well.

#### **44. The Discourse on Mindfulness<sup>136</sup>**

Thus have I heard: At one time the Buddha was staying at Sāvathī, in Jeta’s Grove, Anāthapiṇḍika’s Park.

At that time the World-honored One addressed the monks:

If a monk is often forgetful and not rightly attentive, this is detrimental to right mindfulness and right attentiveness. Lack of right mindfulness and right attentiveness is detrimental to guarding the sense faculties, keeping the precepts, being without regret, experiencing joy, rapture, tranquility, happiness, concentration, seeing and knowing things as they really are, disenchantment, dispassion, and liberation. And absence of liberation is detrimental to [attaining] nirvana. If a monk is not forgetful and has right attentiveness, the condition exists for right mindfulness and right attentiveness. If he has right mindfulness and right attentiveness, the condition exists for guarding the sense faculties, keeping the precepts, being without regret, experiencing joy, rapture, tranquility, happiness, concentration, seeing and knowing things as they really are, disenchantment, dispassion, and liberation. And if he has liberation, the condition exists for [attaining] nirvana.

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This is what the Buddha said. Having heard the Buddha's words, those monks were delighted and remembered them well.

#### **45. The [First] Discourse on Shame and Scruples<sup>137</sup>**

Thus have I heard: At one time the Buddha was staying at Sāvaththī, in Jeta's Grove, Anāthapiṇḍika's Park.

At that time the World-honored One addressed the monks:

If a monk is without shame or scruples, this is detrimental to love and respect. Lack of love and respect is detrimental to faith. Lack of faith is detrimental to right attention. Lack of right attention is detrimental to right mindfulness and right attentiveness. Lack of right mindfulness and right attentiveness is detrimental to guarding the sense faculties, keeping the precepts, being without regret, experiencing joy, rapture, tranquility, happiness, concentration, seeing and knowing things as they really are, disenchantment, dispassion, and liberation. And lack of liberation is detrimental to [attaining] nirvana.

If, [however,] a monk has shame and scruples, the condition for love and respect exists. If there is love and respect, the condition for

faith exists. If there is faith, the condition for right attention exists. If there is right attention, the condition for right mindfulness and right attentiveness exists. If there is right mindfulness and right attentiveness, the condition exists for guarding the sense faculties, keeping the precepts, being without regret, experiencing joy, rapture, tranquility, happiness, concentration, seeing and knowing things as they really are, disenchantment, dispassion, and liberation. And if there is liberation, the condition exists for [attaining] nirvana.

This is what the Buddha said. Having heard the Buddha's words, those monks were delighted and remembered them well.

#### **46. The [Second] Discourse on Shame and Scruples<sup>138</sup>**

Thus have I heard: At one time the Buddha was staying at Sāvattthī, in Jeta's Grove, Anāthapiṇḍika's Park.

At that time Venerable Sāriputta addressed the monks:

Venerable friends, if a monk is without shame or scruples, this is detrimental to love and respect. Lack of love and respect is detrimental to faith. Lack of faith is detrimental to right attention. Lack of right attention is detrimental to right mindfulness and right attentiveness. Lack of right mindfulness and right attentiveness is detrimental to guarding the sense faculties, keeping the precepts, being without regret, experiencing joy, rapture, tranquility, happiness, concentration, seeing and knowing things as they really are, disenchantment, dispassion, and liberation. And lack of liberation is detrimental to [attaining] nirvana.

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Venerable friends, it is just as with a tree. If the outer bark is damaged, then the sapwood does not develop successfully. If the sapwood does not develop successfully, then the trunk, stem, heartwood, boughs and branches, leaves, flowers, and fruit all cannot develop successfully. Venerable friends, know that it is the same with a monk. If he is without shame or scruple, then this is detrimental to love and respect. Lack of love and respect is detrimental to faith. Lack of faith is detrimental to right attention. Lack of right attention is detrimental to right mindfulness

and right attentiveness. Lack of right mindfulness and right attentiveness is detrimental to guarding the sense faculties, keeping the precepts, being without regret, experiencing joy, rapture, tranquility, happiness, concentration, seeing and knowing things as they really are, disenchantment, dispassion, and liberation. And lack of liberation is detrimental to [attaining] nirvana.

If, [however,] venerable friends, a monk has shame and scruple, the condition for love and respect exists. If there is love and respect, the condition for faith exists. If there is faith, the condition for right attention exists. If there is right attention, the condition for right mindfulness and right attentiveness exists. If there is right mindfulness and right attentiveness, the condition exists for guarding the sense faculties, keeping the precepts, being without regret, experiencing joy, rapture, tranquility, happiness, concentration, seeing and knowing things as they really are, disenchantment, dispassion, and liberation. And if there is liberation, the condition exists for [attaining] nirvana.

Venerable friends, it is just as with a tree. If the outer bark is not damaged, the sapwood can develop successfully. If the sapwood develops successfully, then the trunk, stem, heartwood, boughs and branches, leaves, flowers, and fruit all can develop successfully.

Venerable friends, know that it is the same with a monk. If there is shame and scruples, the condition for love and respect exists. If there is love and respect, the condition for faith exists. If there is faith, the condition for right attention exists. If there is right attention, the condition for right mindfulness and right attentiveness exists. If there are right mindfulness and right attentiveness, the condition exists for guarding the sense faculties, keeping the precepts, being without regret, experiencing joy, rapture, tranquility, happiness, concentration, seeing and knowing things as they really are, disenchantment, dispassion, and liberation. And if there is liberation, the condition exists for [attaining] nirvana.

This is what Venerable Sāriputta said. Having heard the words of Venerable Sāriputta, those monks were delighted and remembered them well.

### **47. The [First] Discourse on the Precepts<sup>139</sup>**

Thus have I heard: At one time the Buddha was staying at Sāvaththī, in Jeta's Grove, Anāthapiṇḍika's Park.

At that time the World-honored One addressed the monks:

If a monk breaks the precepts, then this is detrimental to being without regret, experiencing joy, rapture, tranquility, happiness, concentration, seeing and knowing things as they really are, disenchantment, dispassion, and liberation. And lack of liberation is detrimental to [attaining] nirvana. If, [however,] a monk keeps the precepts, the condition exists for being without regret, experiencing joy, rapture, tranquility, happiness, concentration, seeing and knowing as it really is, disenchantment, dispassion, and liberation. And if there is liberation, the condition exists for [attaining] nirvana.

486c This is what the Buddha said. Having heard the Buddha's words, those monks were delighted and remembered them well.

### **48. The [Second] Discourse on the Precepts<sup>140</sup>**

Thus have I heard: At one time the Buddha was staying at Sāvaththī, in Jeta's Grove, Anāthapiṇḍika's Park.

At that time Venerable Sāriputta addressed the monks:

Venerable friends, if a monk breaks the precepts, this is detrimental to being without regret, experiencing joy, rapture, tranquility, happiness, concentration, seeing and knowing things as they really are, disenchantment, dispassion, and liberation. And lack of liberation is detrimental to [attaining] nirvana.

Venerable friends, it is just as with a tree. If its roots are damaged, then the trunk, stem, heartwood, boughs and branches, leaves, flowers, and fruit all cannot develop successfully. Venerable friends, know that it is the same with a monk.

If he breaks the precepts, then this is detrimental to being without regret, experiencing joy, rapture, tranquility, happiness, concentration,

seeing and knowing things as they really are, disenchantment, dispassion, and liberation. And lack of liberation is detrimental to [attaining] nirvana.

If, [however], venerable friends, a monk keeps the precepts, the condition exists for being without regret, experiencing joy, rapture, tranquility, happiness, concentration, seeing and knowing things as they really are, disenchantment, dispassion, and liberation. And if there is liberation, the condition exists for [attaining] nirvana. Venerable friends, it is just as with a tree. If its root is undamaged, then the trunk, stem, heartwood, boughs and branches, leaves, flowers, and fruit can all develop successfully. Venerable friends, you should know that it is the same with a monk. If he keeps the precepts, the condition exists for being without regret, experiencing joy, rapture, tranquility, happiness, concentration, seeing and knowing things as they really are, disenchantment, dispassion, and liberation. And if there is liberation, the condition exists for [attaining] nirvana.<sup>141</sup>

This is what Venerable Sāriputta said. Having heard Venerable Sāriputta's words, those monks were delighted and remembered them well.

#### **49. The [First] Discourse on Respect<sup>142</sup>**

Thus have I heard: At one time the Buddha was staying at Sāvathī, in Jeta's Grove, Anāthapiṇḍika's Park.

At that time the World-honored One addressed the monks:

A monk should practice respect and be considerate and courteous to his companions in the holy life. If he does not practice respect and is not considerate and courteous to his companions in the holy life, then it is impossible to fulfill even the most basic rules of proper conduct. If the basic rules of proper conduct are not fulfilled, then it is impossible to fulfill the rules for a learner. If the rules for a learner are not fulfilled, it is impossible to fulfill the [practices that are part of the] precept group.<sup>143</sup> If the precept group is not fulfilled, it is impossible to fulfill the [practices that are part of the] concentration group. If the concentration group is not fulfilled, it is impossible to fulfill the [practices

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that are part of the] wisdom group. If the wisdom group is not fulfilled, it is impossible to fulfill the [practices that are part of the] liberation group. If the liberation group is not fulfilled, it is impossible to fulfill the [practices that are part of the] knowledge and vision of liberation group. If the knowledge and vision of liberation group is not fulfilled, it is impossible to attain nirvana.

If, [however,] a monk practices respect and is considerate and courteous to his companions in the holy life, it is possible to fulfill the basic rules of proper conduct. If the basic rules of proper conduct are fulfilled, it is possible to fulfill the rules for a learner. If the rules for a learner are fulfilled, it is possible to fulfill the precept group. If the precept group is fulfilled, it is possible to fulfill the concentration group. If the concentration group is fulfilled, it is possible to fulfill the wisdom group. If the wisdom group is fulfilled, it is possible to fulfill the liberation group. If the liberation group is fulfilled, it is possible to fulfill the knowledge and vision of liberation group. If the knowledge and vision of liberation group is fulfilled, it is possible to attain nirvana.

This is what the Buddha said. Having heard the Buddha's words, the monks were delighted and remembered them well.

## **50. The [Second] Discourse on Respect<sup>144</sup>**

Thus have I heard: At one time the Buddha was staying at Sāvattthī, in Jeta's Grove, Anāthapiṇḍika's Park.

At that time the World-honored One addressed the monks:

A monk should practice respect and be considerate and courteous to his companions in the holy life. If he does not practice respect and is not considerate and courteous to his companions in the holy life, then it is impossible to fulfill even the most basic rules of proper conduct. If the basic rules of proper conduct are not fulfilled, it is impossible to fulfill the rules for a learner. If the rules for a learner are not fulfilled, it is impossible to guard the sense faculties, to keep the precepts, to be without regret, to experience joy, rapture, tranquility, happiness, concentration, seeing and knowing things as they really are, disenchantment,



dispassion, and liberation. And if liberation is not fulfilled, it is impossible to attain nirvana.

If, [however,] a monk does practice respect and is considerate and courteous to his companions in the holy life, then it is possible to fulfill the basic rules of proper conduct. If the basic rules of proper conduct are fulfilled, it is possible to fulfill the rules for a learner. If the rules for a learner are fulfilled, it is possible to guard the sense faculties, to keep the precepts, to be without regret, to experience joy, rapture, tranquility, happiness, concentration, seeing and knowing things as they really are, disenchantment, dispassion, and liberation. And if liberation is attained, it is possible to attain nirvana.

This is what the Buddha said. Having heard the Buddha's words, the monks were delighted and remembered them well. 487b

## **51. The Discourse on the Beginning<sup>145</sup>**

Thus have I heard: At one time the Buddha was staying at Sāvaththī, in Jeta's Grove, Anāthapiṇḍika's Park.

At that time the World-honored One addressed the monks:

One cannot know the point where craving for existence began, the point before which there was no craving for existence and at which craving for existence arose. But one can understand the causes for craving for existence. Craving for existence is conditioned; it is not without conditions.

By what is craving for existence conditioned? The answer is: it is conditioned by ignorance. Ignorance too is conditioned; it is not without conditions.

By what is ignorance conditioned? The answer is: it is conditioned by the five hindrances. The five hindrances too are conditioned; they are not without conditions.

By what are the five hindrances conditioned? The answer is: they are conditioned by the three types of wrong conduct (bodily, verbal, and mental). The three types of wrong conduct too are conditioned; they are not without conditions.

By what are the three types of wrong conduct conditioned? The answer is: they are conditioned by failure to guard the sense faculties. Failure to guard the sense faculties too is conditioned; it is not without conditions.

By what is failure to guard the sense faculties conditioned? The answer is: it is conditioned by lack of right mindfulness and right attentiveness. Lack of right mindfulness and right attentiveness too is conditioned; it is not without conditions.

By what is lack of right mindfulness and right attentiveness conditioned? The answer is: it is conditioned by lack of right attention. Lack of right attention too is conditioned; it is not without conditions.

By what is lack of right attention conditioned? The answer is: it is conditioned by lack of faith. Lack of faith too is conditioned; it is not without conditions. By what is lack of faith conditioned? The answer is: it is conditioned by hearing wrong teachings. Hearing wrong teachings too is conditioned; it is not without conditions.

By what is hearing wrong teachings conditioned? The answer is: it is conditioned by association with bad friends. Association with bad friends too is conditioned; it is not without conditions.

By what is association with bad friends conditioned? The answer is: it is conditioned by bad people. That is to say, once there are bad people, there will be association with bad friends. Once there is association with bad friends, there will be hearing of wrong teachings. Once there is hearing of wrong teachings, there will be lack of faith. Once there is lack of faith, there will be lack of right attention. Once there is lack of right attention, there will be lack of right mindfulness and right attentiveness. Once there is lack of right mindfulness and right attentiveness, there will be failure to guard the sense faculties. Once there is failure to guard the sense faculties, there will be the three types of wrong conduct. Once there are the three types of wrong conduct, there will be the five hindrances. Once there are the five hindrances, there will be ignorance. And once there is ignorance, there will be craving for existence. This is how, step by step, craving for existence comes about.

[Likewise,] wisdom and liberation are conditioned; they are not without conditions. 487c

By what are wisdom and liberation conditioned? The answer is: they are conditioned by the seven factors of awakening. The seven factors of awakening too are conditioned; they are not without conditions.

By what are the seven factors of awakening conditioned? The answer is: they are conditioned by the four establishments of mindfulness. The four establishments of mindfulness too are conditioned; they are not without conditions.

By what are the four establishments of mindfulness conditioned? The answer is: they are conditioned by the three types of good conduct. The three types of good conduct too are conditioned; they are not without conditions.

By what are the three types of good conduct conditioned? The answer is: they are conditioned by guarding the sense faculties. Guarding the sense faculties too is conditioned; it is not without conditions.

By what is guarding of the sense faculties conditioned? The answer is: it is conditioned by right mindfulness and right attentiveness. Right mindfulness and right attentiveness too are conditioned; they are not without conditions.

By what are right mindfulness and right attentiveness conditioned? The answer is: they are conditioned by right attention. Right attention too is conditioned; it is not without conditions.

By what is right attention conditioned? The answer is: it is conditioned by faith. Faith too is conditioned; it is not without conditions. By what is faith conditioned? The answer is: it is conditioned by hearing the true Dharma. Hearing the true Dharma too is conditioned; it is not without conditions.

By what is hearing the true Dharma conditioned? The answer is: it is conditioned by association with good friends. Association with good friends too is conditioned; it is not without conditions.

By what is association with good friends conditioned? The answer is: it is conditioned by good people. That is to say, because there are good people, there will be association with good friends. Once there

is association with good friends, there will be hearing of the true Dharma. Once there is hearing of the true Dharma, faith will be engendered. Once faith is engendered, there will be right attention. Once there is right attention, there will be right mindfulness and right attentiveness. Once there is right mindfulness and right attentiveness, there will be guarding of the sense faculties. Once there is guarding of the sense faculties, there will be the three types of good conduct. Once there are the three types of good conduct, there will be the four establishments of mindfulness. Once there are the four establishments of mindfulness, there will be the seven factors of awakening. Once there are the seven factors of awakening, there will be wisdom and liberation. This is how, step by step, wisdom and liberation come about.

This is what the Buddha said. Having heard the Buddha's words, the monks were delighted and remembered them well.

## **52. The [First] Discourse on Nutriment**

Thus have I heard: At one time the Buddha was staying at Sāvattthī, in Jeta's Grove, Anāthapiṇḍika's Park.

At that time the World-honored One addressed the monks:

One cannot know the point at which craving for existence began, the point before which there was no craving for existence and at which craving for existence arose. But one can understand the causes for craving for existence. Craving for existence has its nutriment; it is not without nutriment.

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What is the nutriment of craving for existence? The answer is: its nutriment is ignorance. Ignorance too has its nutriment; it is not without nutriment. What is the nutriment of ignorance? The answer is: its nutriment is the five hindrances. The five hindrances too have their nutriment; they are not without nutriment.

What is the nutriment of the five hindrances? The answer is: their nutriment is the three types of wrong conduct. The three types of wrong conduct too have their nutriment; they are not without nutriment.

What is the nutriment of the three types of wrong conduct? The answer is: their nutriment is failure to guard the sense faculties. Failure to guard the sense faculties too has its nutriment; it is not without nutriment.

What is the nutriment of failure to guard the sense faculties? The answer is: its nutriment is lack of right mindfulness and right attentiveness. Lack of right mindfulness and right attentiveness too has its nutriment; it is not without nutriment.

What is the nutriment of lack of right mindfulness and right attentiveness? The answer is: its nutriment is lack of right attention. Lack of right attention too has its nutriment; it is not without nutriment.

What is the nutriment of lack of right attention? The answer is: its nutriment is lack of faith. Lack of faith too has its nutriment; it is not without nutriment. What is the nutriment of lack of faith? The answer is: its nutriment is hearing wrong teachings. Hearing wrong teachings too has its nutriment; it is not without nutriment.

What is the nutriment of hearing wrong teachings? The answer is: its nutriment is association with bad friends. Association with bad friends too has its nutriment; it is not without nutriment.

What is the nutriment of association with bad friends? The answer is: its nutriment is bad people.

That is to say, because there are bad people, there will be association with bad friends. Once there is association with bad friends, there will be hearing of wrong teachings.

Once there is hearing of wrong teachings, there will be lack of faith. Once there is lack of faith, there will be lack of right attention. Once there is lack of right attention, there will be lack of right mindfulness and right attentiveness. Once there is lack of right mindfulness and right attentiveness, there will be failure to guard the sense faculties. Once there is failure to guard the sense faculties, there will be the three types of wrong conduct. Once there are the three types of wrong conduct, there will be the five hindrances. Once there are the five hindrances, there will be ignorance. Once there is ignorance, there will be craving for existence. This is how, step by step, craving for existence comes about.

[It is just as it is] with the great ocean. It too has its nutriment; it is not without nutriment. What is the nutriment of the great ocean? The answer is: the large rivers are its nutriment.

The large rivers too have their nutriment; they are not without nutriment. What is the nutriment of the large rivers? The answer is: the small rivers are their nutriment.

The small rivers too have their nutriment; they are not without nutriment. What is the nutriment of the small rivers? The answer is: the large streams are their nutriment.

The large streams too have their nutriment; they are not without nutriment. What is the nutriment of the large streams? The answer is: the small streams are their nutriment.

The small streams too have their nutriment; they are not without nutriment. What is the nutriment of the small streams? The answer is: the mountain creeks and the marshes of the plains are their nutriment.

The mountain creeks and the marshes of the plains too have their nutriment; they are not without nutriment. What is the nutriment of the mountain creeks and the marshes of the plains? The answer is: the rain is their nutriment.

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At times it rains heavily and after the rain the mountain creeks and the marshes of the plains are filled with water. The mountain creeks and the marshes of the plains being filled, the small streams are filled. The small streams being filled, the large streams are filled. The large streams being filled, the small rivers are filled. The small rivers being filled, the large rivers are filled. The large rivers being filled, the great ocean is filled. This is how, step by step, the great ocean is filled. In the same way, craving for existence has its nutriment; it is not without nutriment.

What is the nutriment of craving for existence? The answer is: its nutriment is ignorance. Ignorance too has its nutriment; it is not without nutriment.

What is the nutriment of ignorance? The answer is: its nutriment is the five hindrances. The five hindrances too have their nutriment; they are not without nutriment.

What is the nutriment of the five hindrances? The answer is: their

nutriment is the three types of wrong conduct. The three types of wrong conduct too have their nutriment; they are not without nutriment.

What is the nutriment of the three types of wrong conduct? The answer is: their nutriment is failure to guard the sense faculties. Failure to guard the sense faculties too has its nutriment; it is not without nutriment.

What is the nutriment of failure to guard the sense faculties? The answer is: its nutriment is lack of right mindfulness and right attentiveness. Lack of right mindfulness and right attentiveness too has its nutriment; it is not without nutriment.

What is the nutriment of lack of right mindfulness and right attentiveness? The answer is: its nutriment is lack of right attention. Lack of right attention too has its nutriment; it is not without nutriment.

What is the nutriment of lack of right attention? The answer is: its nutriment is lack of faith. Lack of faith too has its nutriment; it is not without nutriment.

What is the nutriment of lack of faith? The answer is: its nutriment is hearing wrong teachings. Hearing wrong teachings too has its nutriment; it is not without nutriment.

What is the nutriment of hearing wrong teachings? The answer is: its nutriment is association with bad friends. Association with bad friends too has its nutriment; it is not without nutriment.

What is the nutriment of association with bad friends? The answer is: its nutriment is bad people.

That is to say, because there are bad people, there will be association with bad friends. Once there is association with bad friends, there will be hearing of wrong teachings. Once there is hearing of wrong teachings, there will be lack of faith. Once there is lack of faith, there will be lack of right attention. Once there is lack of right attention, there will be lack of right mindfulness and right attentiveness. Once there is lack of right mindfulness and right attentiveness, there will be failure to guard the sense faculties. Once there is failure to guard the sense faculties, there will be the three types of wrong conduct. Once there are the three types of wrong conduct, there will be the five hindrances. Once there are the five hindrances, there will be ignorance.

Once there is ignorance, there will be craving for existence. This is how, step by step, craving for existence comes about.

[Likewise,] wisdom and liberation have their nutriment; they are not without nutriment.

What is the nutriment of wisdom and liberation? The answer is: their nutriment is the seven factors of awakening. The seven factors of awakening too have their nutriment; they are not without nutriment.

488c What is the nutriment of the seven factors of awakening? The answer is: their nutriment is the four establishments of mindfulness. The four establishments of mindfulness too have their nutriment; they are not without nutriment.

What is the nutriment of the four establishments of mindfulness? The answer is: their nutriment is the three types of good conduct. The three types of good conduct too have their nutriment; they are not without nutriment.

What is the nutriment of the three types of good conduct? The answer is: their nutriment is guarding the sense faculties. Guarding the sense faculties too has its nutriment; it is not without nutriment.

What is the nutriment of guarding the sense faculties? The answer is: its nutriment is right mindfulness and right attentiveness. Right mindfulness and right attentiveness too have their nutriment; they are not without nutriment.

What is the nutriment of right mindfulness and right attentiveness? The answer is: their nutriment is right attention. Right attention too has its nutriment; it is not without nutriment.

What is the nutriment of right attention? The answer is: its nutriment is faith. Faith too has its nutriment; it is not without nutriment.

What is the nutriment of faith? The answer is: its nutriment is hearing the true Dharma. Hearing the true Dharma too has its nutriment; it is not without nutriment.

What is the nutriment of hearing the true Dharma? The answer is: its nutriment is association with good friends. Association with good friends too has its nutriment; it is not without nutriment.

What is the nutriment of association with good friends? The answer is: its nutriment is good people.



That is to say, because there are good people, there will be association with good friends. Once there is association with good friends, there will be hearing of the true Dharma. Once there is hearing of the true Dharma, faith will be engendered. Once faith is engendered, there will be right attention. Once there is right attention, there will be right mindfulness and right attentiveness. Once there is right mindfulness and right attentiveness, there will be guarding of the sense faculties. Once there is guarding of the sense faculties, there will be the three types of good conduct. Once there are the three types of good conduct, there will be the four establishments of mindfulness. Once there are the four establishments of mindfulness, there will be the seven factors of awakening. Once there are the seven factors of awakening, there will be wisdom and liberation. This is how, step by step, wisdom and liberation come about.

[It is just as] with the great ocean. It too has its nutriment; it is not without nutriment. What is the nutriment of the great ocean? The answer is: the large rivers are its nutriment.

The large rivers too have their nutriment; they are not without nutriment. What is the nutriment of the large rivers? The answer is: the small rivers are their nutriment.

The small rivers too have their nutriment; they are not without nutriment. What is the nutriment of the small rivers? The answer is: the large streams are their nutriment.

The large streams too have their nutriment; they are not without nutriment. What is the nutriment of the large streams? The answer is: the small streams are their nutriment.

The small streams too have their nutriment; they are not without nutriment. What is the nutriment of the small streams? The answer is: the mountain creeks and the marshes of the plains are their nutriment.

The mountain creeks and the marshes of the plains too have their nutriment; they are not without nutriment. What is the nutriment of the mountain creeks and the marshes of the plains? The answer is: the rain is their nutriment.

At times it rains heavily, and after the rain the mountain creeks and the marshes of the plains are filled with water. The mountain creeks and the marshes of the plains being filled, the small streams are filled.

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The small streams being filled, the large streams are filled. The large streams being filled, the small rivers are filled. The small rivers being filled, the large rivers are filled. The large rivers being filled, the great ocean is filled. This is how, step by step, the great ocean is filled.

In the same way, wisdom and liberation have their nutriment; they are not without nutriment.

What is the nutriment of wisdom and liberation? The answer is: their nutriment is the seven factors of awakening. The seven factors of awakening too have their nutriment; they are not without nutriment.

What is the nutriment of the seven factors of awakening? The answer is: their nutriment is the four establishments of mindfulness. The four establishments of mindfulness too have their nutriment; they are not without nutriment.

What is the nutriment of the four establishments of mindfulness? The answer is: their nutriment is the three types of good conduct. The three types of good conduct too have their nutriment; they are not without nutriment.

What is the nutriment of the three types of good conduct? The answer is: their nutriment is guarding the sense faculties. Guarding the sense faculties too has its nutriment; it is not without nutriment.

What is the nutriment of guarding the sense faculties? The answer is: its nutriment is right mindfulness and right attentiveness. Right mindfulness and right attentiveness too have their nutriment; they are not without nutriment.

What is the nutriment of right mindfulness and right attentiveness? The answer is: their nutriment is right attention. Right attention too has its nutriment; it is not without nutriment.

What is the nutriment of right attention? The answer is: its nutriment is faith. Faith too has its nutriment; it is not without nutriment.

What is the nutriment of faith? The answer is: its nutriment is hearing the true Dharma. Hearing the true Dharma too has its nutriment; it is not without nutriment.

What is the nutriment of hearing the true Dharma? The answer is: its nutriment is association with good friends. Association with good friends too has its nutriment; it is not without nutriment.

What is the nutriment of association with good friends? The answer is: its nutriment is good people. That is to say, because there are good people, there will be association with good friends. Once there is association with good friends, there will be hearing of the true Dharma. Once there is hearing of the true Dharma, faith will be engendered. Once faith is engendered, there will be right attention. Once there is right attention, there will be right mindfulness and right attentiveness. Once there is right mindfulness and right attentiveness, there will be guarding of the sense faculties. Once there is guarding of the sense faculties, there will be the three types of good conduct. Once there are the three types of good conduct, there will be the four establishments of mindfulness. Once there are the four establishments of mindfulness, there will be the seven factors of awakening. Once there are the seven factors of awakening, there will be wisdom and liberation. This is how, step by step, wisdom and liberation come about.

This is what the Buddha said. Having heard the Buddha's words, the monks were delighted and remembered them well.

### **53. The [Second] Discourse on Nutriment**

Thus have I heard: At one time the Buddha was staying at Sāvattthī, in Jeta's Grove, Anāthapiṇḍika's Park.

At that time the World-honored One addressed the monks:

One cannot know the point at which craving for existence began, the point before which there was no craving for existence and at which craving for existence arose. But one can understand the causes for craving for existence. Craving for existence has its nutriment; it is not without nutriment.

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What is the nutriment of craving for existence? The answer is: its nutriment is ignorance. Ignorance too has its nutriment; it is not without nutriment. What is the nutriment of ignorance? The answer is: its nutriment is the five hindrances. The five hindrances too have their nutriment; they are not without nutriment.

What is the nutriment of the five hindrances? The answer is: their

nutriment is the three types of wrong conduct. The three types of wrong conduct too have their nutriment; they are not without nutriment.

What is the nutriment of the three types of wrong conduct? The answer is: their nutriment is failure to guard the sense faculties. Failure to guard the sense faculties too has its nutriment; it is not without nutriment.

What is the nutriment of failure to guard the sense faculties? The answer is: its nutriment is lack of right mindfulness and right attentiveness. Lack of right mindfulness and right attentiveness too has its nutriment; it is not without nutriment.

What is the nutriment of lack of right mindfulness and right attentiveness? The answer is: its nutriment is lack of right attention. Lack of right attention too has its nutriment; it is not without nutriment.

What is the nutriment of lack of right attention? The answer is: its nutriment is lack of faith. Lack of faith too has its nutriment; it is not without nutriment. What is the nutriment of lack of faith? The answer is: its nutriment is hearing wrong teachings. Hearing wrong teachings too has its nutriment; it is not without nutriment.

What is the nutriment of hearing wrong teachings? The answer is: its nutriment is association with bad friends. Association with bad friends too has its nutriment; it is not without nutriment.

What is the nutriment of association with bad friends? The answer is: its nutriment is bad people.

[It is just as it is] with the great ocean. It too has its nutriment; it is not without nutriment. What is the nutriment of the great ocean? The answer is: the rain is its nutriment.

At times it rains heavily and after the rain the mountain creeks and the marshes of the plains are filled with water. The mountain creeks and the marshes of the plains being filled, the small streams are filled. The small streams being filled, the large streams are filled. The large streams being filled, the small rivers are filled. The small rivers being filled, the large rivers are filled. The large rivers being filled, the great ocean is filled. This is how, step by step, the great ocean is filled.

In the same way, because there are bad people, there will be association with bad friends. Once there is association with bad friends,

there will be hearing of wrong teachings. Once there is hearing of wrong teachings, there will be lack of faith. Once there is lack of faith, there will be lack of right attention. Once there is lack of right attention, there will be lack of right mindfulness and right attentiveness. Once there is lack of right mindfulness and right attentiveness, there will be failure to guard the sense faculties. Once there is failure to guard the sense faculties, there will be the three types of wrong conduct. Once there are the three types of wrong conduct, there will be the five hindrances. Once there are the five hindrances, there will be ignorance. Once there is ignorance, there will be craving for existence. This is how, step by step, craving for existence comes about.

[Likewise,] wisdom and liberation have their nutriment; they are not without nutriment.

What is the nutriment of wisdom and liberation? The answer is: Their nutriment is the seven factors of awakening. The seven factors of awakening too have their nutriment; they are not without nutriment.

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What is the nutriment of the seven factors of awakening? The answer is: their nutriment is the four establishments of mindfulness. The four establishments of mindfulness too have their nutriment; they are not without nutriment.

What is the nutriment of the four establishments of mindfulness? The answer is: their nutriment is the three types of good conduct. The three types of good conduct too have their nutriment; they are not without nutriment.

What is the nutriment of the three types of good conduct? The answer is: their nutriment is guarding the sense faculties. Guarding the sense faculties too has its nutriment; it is not without nutriment.

What is the nutriment of guarding the sense faculties? The answer is: its nutriment is right mindfulness and right attentiveness. Right mindfulness and right attentiveness too have their nutriment; they are not without nutriment.

What is the nutriment of right mindfulness and right attentiveness? The answer is: their nutriment is right attention. Right attention too has its nutriment; it is not without nutriment.

What is the nutriment of right attention? The answer is: its nutriment is faith. Faith too has its nutriment; it is not without nutriment.

What is the nutriment of faith? The answer is: its nutriment is hearing the true Dharma. Hearing the true Dharma too has its nutriment; it is not without nutriment.

What is the nutriment of hearing the true Dharma? The answer is: its nutriment is association with good friends. Association with good friends too has its nutriment; it is not without nutriment.

What is the nutriment of association with good friends? The answer is: its nutriment is good people.

[It is just as] with the great ocean. It too has its nutriment; it is not without nutriment. What is the nutriment of the great ocean? The answer is: the rain is its nutriment.

At times it rains heavily and after the rain the mountain creeks and the marshes of the plains are filled with water. The mountain creeks and the marshes of the plains being filled, the small streams are filled. The small streams being filled, the large streams are filled. The large streams being filled, the small rivers are filled. The small rivers being filled, the large rivers are filled. The large rivers being filled, the great ocean is filled. This is how, step by step, the great ocean is filled.

In the same way, because there are good people, there will be association with good friends. Once there is association with good friends, there will be hearing of the true Dharma. Once there is hearing of the true Dharma, faith will be engendered. Once faith is engendered, there will be right attention. Once there is right attention, there will be right mindfulness and right attentiveness. Once there is right mindfulness and right attentiveness, there will be guarding of the sense faculties. Once there is guarding of the sense faculties, there will be the three types of good conduct. Once there are the three types of good conduct, there will be the four establishments of mindfulness. Once there are the four establishments of mindfulness, there will be the seven factors of awakening. Once there are the seven factors of awakening, there will be wisdom and liberation. This is how, step by step, wisdom and liberation come about.

This is what the Buddha said. Having heard the Buddha's words, the monks were delighted and remembered them well.

### **54. The Discourse on [Attaining the] Wisdom of Cessation [of the Taints]<sup>146</sup>**

Thus have I heard: At one time the Buddha was staying among the Kurus, 490a  
in the Kuru city of Kammāsadhamma.

At that time the World-honored One addressed the monks:

With knowledge and vision one can attain cessation of the taints, not without knowledge and without vision. How does one attain cessation of the taints by knowledge and vision? By knowing and seeing suffering as it really is, one attains cessation of the taints. By knowing and seeing, as it really is, the origin of suffering, the ending of suffering, and the path to the ending of suffering one attains cessation of the taints.

The wisdom of cessation [of the taints] is conditioned; it is not without conditions. By what is the wisdom of cessation [of the taints] conditioned? The answer is: the wisdom of cessation [of the taints] is conditioned by liberation.

Liberation too is conditioned; it is not without conditions. By what is liberation conditioned? The answer is: liberation is conditioned by dispassion.

Dispassion too is conditioned; it is not without conditions. By what is dispassion conditioned? The answer is: dispassion is conditioned by disenchantment.

Disenchantment too is conditioned; it is not without conditions. By what is disenchantment conditioned? The answer is: disenchantment is conditioned by seeing and knowing things as they really are.

Seeing and knowing things as they really are is conditioned too; it is not without conditions. By what is seeing and knowing things as they really are conditioned? The answer is: seeing and knowing things as they really are is conditioned by concentration.

Concentration too is conditioned; it is not without conditions. By what is concentration conditioned? The answer is: concentration is conditioned by happiness.

Happiness too is conditioned; it is not without conditions. By what is happiness conditioned? The answer is: happiness is conditioned by tranquility.

Tranquility too is conditioned; it is not without conditions. By what is tranquility conditioned? The answer is: tranquility is conditioned by rapture.

Rapture too is conditioned; it is not without conditions. By what is rapture conditioned? The answer is: rapture is conditioned by joy.

Joy too is conditioned; it is not without conditions. By what is joy conditioned? The answer is: joy is conditioned by being without regret.

Being without regret too is conditioned; it is not without conditions. By what is being without regret conditioned? The answer is: being without regret is conditioned by keeping the precepts.

Keeping the precepts too is conditioned; it is not without conditions. By what is keeping the precepts conditioned? The answer is: keeping the precepts is conditioned by guarding the sense faculties.

Guarding the sense faculties too is conditioned; it is not without conditions. By what is guarding the sense faculties conditioned? The answer is: guarding the sense faculties is conditioned by right mindfulness and right attentiveness.

Right mindfulness and right attentiveness too are conditioned; they are not without conditions. By what are right mindfulness and right attentiveness conditioned? The answer is: right mindfulness and right attentiveness are conditioned by right attention.

Right attention too is conditioned; it is not without conditions. By what is right attention conditioned? The answer is: right attention is conditioned by faith.

Faith too is conditioned; it is not without conditions. By what is faith conditioned? The answer is: faith is conditioned by accepting the Dharma through reflection.<sup>147</sup>

Accepting the Dharma through reflection too is conditioned; it is not without conditions. By what is accepting the Dharma through reflection conditioned? The answer is: accepting the Dharma through reflection is conditioned by recitation of the Dharma.



Recitation of the Dharma too is conditioned; it is not without conditions. By what is recitation of the Dharma conditioned? The answer is: recitation of the Dharma is conditioned by memorizing the Dharma.

Memorizing the Dharma too is conditioned; it is not without conditions. By what is memorizing the Dharma conditioned? The answer is: memorizing the Dharma is conditioned by reflecting on its meaning.

Reflecting on the meaning of the Dharma too is conditioned; it is not without conditions. By what is reflecting on its meaning conditioned? The answer is: reflecting on its meaning is conditioned by hearing. 490b

Hearing too is conditioned; it is not without conditions. By what is hearing conditioned? The answer is: hearing is conditioned by listening to the true Dharma.

Listening to the true Dharma too is conditioned; it is not without conditions. By what is listening to the true Dharma conditioned? The answer is: listening to the true Dharma is conditioned by approaching [a teacher].

Approaching [a teacher] too is conditioned; it is not without conditions. By what is approaching [a teacher] conditioned? The answer is: approaching [a teacher] is conditioned by having respect.

If one has respect for good friends, one hears what one has not heard before, and having heard it, benefits from it. If there are good friends, but one does not have respect for them, then this is detrimental to having respect.

Lack of having respect is detrimental to approaching [a teacher]. Lack of approaching [a teacher] is detrimental to listening to the true Dharma. Lack of listening to the true Dharma is detrimental to hearing. Lack of hearing is detrimental to reflecting on the meaning of the Dharma. Lack of reflecting on the meaning of the Dharma is detrimental to memorizing the Dharma. Lack of memorizing the Dharma is detrimental to recitation of the Dharma. Lack of recitation of the Dharma is detrimental to acceptance of the Dharma through reflection. Lack of acceptance of the Dharma through reflection is detrimental to faith. Lack of faith is detrimental to right attention. Lack of right attention

is detrimental to right mindfulness and right attentiveness. Lack of right mindfulness and right attentiveness is detrimental to the conditions for guarding the sense faculties, for keeping the precepts, for being without regret, for experiencing joy, rapture, tranquility, happiness, concentration, for seeing and knowing things as they really are, for disenchantment, dispassion, and liberation. And lack of liberation is detrimental to the condition for the wisdom of cessation [of the taints].

If, [however,] one has respect for good friends, then one hears what one has not heard before, and having heard it, benefits from it. Therefore, if one has respect for them, the condition of having respect exists. If there is respect, the condition for approaching [a teacher] exists. If there is approaching [a teacher], the condition for listening to the true Dharma exists. If there is listening to the true Dharma, the condition for hearing exists. If there is hearing, the condition for reflecting on the meaning of the Dharma exists. If there is reflection on the meaning of the Dharma, the condition for memorizing the Dharma exists. If there is memorization of the Dharma, the condition for reciting it exists. If there is recitation of the Dharma, the condition for accepting the Dharma through reflection exists. If there is acceptance of the Dharma through reflection, the condition for faith exists. If there is faith, the condition for right attention exists. If there is right attention, the condition for right mindfulness and right attentiveness exists. If there are right mindfulness and right attentiveness, the conditions exist for guarding the sense faculties, for keeping the precepts, for being without regret, for experiencing joy, rapture, tranquility, happiness, concentration, for seeing and knowing things as they really are, for disenchantment, dispassion, and liberation. And if there is liberation, the condition exists for the wisdom of cessation [of the taints].

This is what the Buddha said. Having heard the Buddha's words, the monks were delighted and remembered them well.

## **55. The Discourse on Nirvana**

490c Thus have I heard: At one time the Buddha was staying at Sāvaththī, in Jeta's Grove, Anāthapiṇḍika's Park.

At that time the World-honored One addressed the monks:

[The attainment of] nirvana is conditioned; it is not without condition. By what is [the attainment of] nirvana conditioned? The answer is: [the attainment of] nirvana is conditioned by liberation.

Liberation too is conditioned; it is not without conditions. By what is liberation conditioned? The answer is: liberation is conditioned by dispassion.

Dispassion too is conditioned; it is not without conditions. By what is dispassion conditioned? The answer is: dispassion is conditioned by disenchantment.

Disenchantment too is conditioned; it is not without conditions. By what is disenchantment conditioned? The answer is: disenchantment is conditioned by seeing and knowing things as they really are.

Seeing and knowing things as they really are is conditioned too; it is not without conditions. By what is seeing and knowing things as they really are conditioned? The answer is: seeing and knowing things as they really are is conditioned by concentration.

Concentration too is conditioned; it is not without conditions. By what is concentration conditioned? The answer is: concentration is conditioned by happiness.

Happiness too is conditioned; it is not without conditions. By what is happiness conditioned? The answer is: happiness is conditioned by tranquility.

Tranquility too is conditioned; it is not without conditions. By what is tranquility conditioned? The answer is: tranquility is conditioned by rapture.

Rapture too is conditioned; it is not without conditions. By what is rapture conditioned? The answer is: rapture is conditioned by joy.

Joy too is conditioned; it is not without conditions. By what is joy conditioned? The answer is: Joy is conditioned by being without regret.

Being without regret too is conditioned; it is not without conditions. By what is being without regret conditioned? The answer is: being without regret is conditioned by keeping the precepts.

Keeping the precepts too is conditioned; it is not without conditions.

By what is keeping the precepts conditioned? The answer is: keeping the precepts is conditioned by guarding the sense faculties.

Guarding the sense faculties too is conditioned; it is not without conditions. By what is guarding the sense faculties conditioned? The answer is: guarding the sense faculties is conditioned by right mindfulness and right attentiveness.

Right mindfulness and right attentiveness too are conditioned; they are not without conditions. By what are right mindfulness and right attentiveness conditioned? The answer is: right mindfulness and right attentiveness are conditioned by right attention.

Right attention too is conditioned; it is not without conditions. By what is right attention conditioned? The answer is: right attention is conditioned by faith.

Faith too is conditioned; it is not without conditions. By what is faith conditioned? The answer is: faith is conditioned by suffering.

Suffering too is conditioned; it is not without conditions. By what is suffering conditioned? The answer is: suffering is conditioned by old age and death.

Old age and death too are conditioned; they are not without conditions. By what are old age and death conditioned? The answer is: old age and death are conditioned by birth.

Birth too is conditioned; it is not without conditions. By what is birth conditioned? The answer is: birth is conditioned by the process of existence.

The process of existence too is conditioned; it is not without conditions. By what is the process of existence conditioned? The answer is: the process of existence is conditioned by clinging.

Clinging too is conditioned; it is not without conditions. By what is clinging conditioned? The answer is: clinging is conditioned by craving.

Craving too is conditioned; it is not without conditions. By what is craving conditioned? The answer is: craving is conditioned by feeling.

Feeling too is conditioned; it is not without conditions. By what is feeling conditioned? The answer is: feeling is conditioned by contact.

Contact too is conditioned; it is not without conditions. By what

is contact conditioned? The answer is: contact is conditioned by the six senses.

The six senses too are conditioned; they are not without conditions.<sup>148</sup> By what are the six senses conditioned? The answer is: the six senses are conditioned by name-and-form. Name-and-form too is conditioned; it is not without conditions. By what is name-and-form conditioned? The answer is: name-and-form is conditioned by consciousness. Consciousness too is conditioned; it is not without conditions. By what is consciousness conditioned? The answer is: consciousness is conditioned by karmic formations. Karmic formations too are conditioned; they are not without conditions. By what are karmic formations conditioned? The answer is: karmic formations are conditioned by ignorance. 491a

Thus, based on ignorance there are karmic formations. Based on karmic formations there is consciousness. Based on consciousness there is name-and-form. Based on name-and-form there are the six senses. Based on the six senses there is contact. Based on contact there is feeling. Based on feeling there is craving. Based on craving there is clinging. Based on clinging there is the process of existence. Based on the process of existence there is birth. Based on birth there is old age and death. Based on old age and death there is suffering.

Conditioned by suffering there is faith. Conditioned by faith there is right attention. Conditioned by right attention there are right mindfulness and right attentiveness.

Conditioned by right mindfulness and right attentiveness there is guarding of the sense faculties, keeping of the precepts, being without regret, experiencing joy, rapture, tranquility, happiness, concentration, seeing and knowing things as they really are, disenchantment, dispassion, liberation. And conditioned by liberation, nirvana is attained.

This is what the Buddha said. Having heard the Buddha's words, the monks were delighted and remembered them well.

## 56. The Discourse to Meghiya<sup>149</sup>

Thus have I heard: Once the Buddha was staying in Magadha, near the village of Jatu,<sup>150</sup> in a cave in a lonely wild mango grove.

At that time Venerable Meghiya was his attendant. Early one morning Venerable Meghiya put on his robe, took his bowl, and entered the village of Jatu to beg for food. Having finished begging for food, he went to the bank of the river Kimikāḷā, where he saw a level spot called the Good Mango Grove.

The water of the Kimikāḷā was pleasant and agreeable, [coming] from a clear spring and being of gentle flow, not too cold and not too warm. Seeing this, Venerable Meghiya felt joy and thought:

This is a level spot called the Good Mango Grove. Here the water of the Kimikāḷā is pleasant and agreeable, [coming] from a clear spring and being of gentle flow, not too cold and not too warm. If a clansman wished to practice striving,<sup>151</sup> he should do it in such a place. I too have something to strive for, perhaps I should practice striving [here] in this secluded place.

In the afternoon Venerable Meghiya, having finished his meal and put away his robe and bowl, washed his hands and feet, and, with his sitting mat on his shoulder, approached the Buddha. He paid homage at [the Buddha's] feet, sat to one side, and said:

491b World-honored One, early this morning I put on my robe, took my bowl, and entered the village of Jatu to beg for food. Having finished begging for food, I went to the bank of the river Kimikāḷā, where I found a level spot called Good Mango Grove. The water of the Kimikāḷā there was pleasant and agreeable, [coming] from a clear spring and being of gentle flow, not too cold and not too warm. Seeing this, I felt joy and thought:

This is a level spot called the Good Mango Grove. Here the water of the Kimikāḷā is pleasant and agreeable, [coming] from a clear spring and being of gentle flow, not too cold and not too warm. If a clansman wished to practice striving, he should do it in such a place. I too have something to strive for, perhaps I should practice striving [here] in this secluded place.

World-honored One, I now wish to go to this secluded mango grove to practice striving.

Then the World-honored One said:

Meghiya, don't you know, I am all by myself here, with no attendant [apart from you]. Wait a little, until some other monk comes along to serve as my attendant, then you can go to that secluded mango grove to practice.

Three times the venerable Meghiya said: "World-honored One, I now wish to go to that secluded mango grove to practice striving." And three times the World-honored One responded:

Meghiya, don't you know, I am all by myself here, with no attendant [apart from you]. Wait a little, until some other monk comes along to serve as my attendant, then you can go to that secluded mango grove to practice.

Then Meghiya said:

For the World-honored One there is nothing more to do, nothing that has to be done, nothing that has to be contemplated. For me, however, there is still more to do, there is more that has to be done, there is more to contemplate. World-honored One, I will go to that secluded mango grove to practice striving.

The World-honored One said: "Meghiya, since you wish to seek striving, what else can I say? Go, Meghiya, and do as you wish."

Venerable Meghiya, having heard the Buddha's words, accepted them well, retained them well, and repeated them well. He paid homage at the Buddha's feet, circumambulated him three times, and left. He went to the mango grove and having entered it, spread out his sitting mat under a tree and sat cross-legged.

While Venerable Meghiya was sitting in the mango grove three kinds of bad, unwholesome thoughts arose in him: thoughts of desire, thoughts of hatred, and thoughts of harming. Because of this, he recalled the World-honored One.

In the late afternoon he rose from sitting in meditation, went to the Buddha, paid homage at his feet, and sat to one side. He said:

World-honored One, I went to the mango grove, and while I was sitting in that secluded place three kinds of bad, unwholesome thoughts arose in me: thoughts of desire, thoughts of hatred, and thoughts of harming. Because of that, I recalled the World-honored One.

The World-honored One said:

Meghiya, there are five supporting conditions that are conducive to maturing liberation of the mind that has not yet matured. What are the five?

Meghiya, a monk is himself a good friend [to others] and associates with good friends, keeps the company of good friends—this, Meghiya, is the first supporting condition conducive to maturing liberation of the mind that has not yet matured.

491c Again, Meghiya, a monk observes the training in the precepts, guards [against breaking] the code of rules, and skillfully controls his comportment [in accordance with] proper conduct, seeing great danger in even the slightest transgression and being apprehensive of it. Keeping the precepts, Meghiya, is the second supporting condition conducive to maturing liberation of the mind that has not yet matured.

Again, Meghiya, a monk engages in talk about noble, meaningful matters, matters that cause the mind to become gentle, cause it to be without hindrances, namely, talk about the precepts, about concentration, wisdom, liberation, the knowledge and vision that come with liberation, talk about self-effacement, about not enjoying socializing, about reducing desire, about contentment, abandoning,<sup>152</sup> dispassion, extinction, sitting in meditation, and about dependent origination.

To obtain, in this way, the [kind of] talk appropriate for renunciants, fully, easily, without difficulty—this, Meghiya, is the third supporting condition conducive to maturing liberation of the mind that has not yet matured.

Again, Meghiya, a monk makes relentless effort to abandon what is unwholesome and to cultivate all wholesome states. He constantly arouses the single-minded and unwavering intention to cultivate wholesome roots, without giving up his task.

This, Meghiya, is the fourth supporting condition conducive to maturing liberation of the mind that has not yet matured.



Again, Meghiya, a monk develops comprehension and wisdom, attains understanding concerning the rise and fall of phenomena, attains noble penetrative knowledge and discriminative understanding concerning the true cessation of suffering.

This, Meghiya, is the fifth supporting condition conducive to maturing liberation of the mind that has not yet matured.

Once endowed with these five supporting conditions, [a monk] should practice further in four ways.

What are the four ways? He practices meditation on impurity [of the body] in order to cut off desire. He practices loving-kindness meditation in order to cut off hatred. He practices mindfulness of breathing in order to cut off distracting thoughts. He practices perception of impermanence in order to cut off the conceit “I am.”

Meghiya, if a monk is himself a good friend [to others] and associates with good friends, keeps the company of good friends, then know that he is bound to observe the training in the precepts, guard [against breaking] the code of rules, and skillfully control his comportment [in accordance with] proper conduct, seeing great danger in even the slightest transgression and being apprehensive of it.

Meghiya, if a monk is himself a good friend [to others] and associates with good friends, keeps the company of good friends, then know that he is bound to speak about noble, meaningful matters, matters that cause the mind to become gentle, cause it to be without hindrances, namely, talk about the precepts, concentration, wisdom, liberation, about the knowledge and vision that come with liberation, talk about self-effacement, about not enjoying socializing, about reducing desire, about contentment, abandoning, dispassion, extinction, about sitting in meditation, and about dependent origination. He will be able, in this way, to obtain the [kind of] talk appropriate for renunciants, fully, easily, without difficulty.

Meghiya, if a monk is himself a good friend [to others] and associates with good friends, keeps the company of good friends, then know that he is bound to make relentless effort to cut off what is unwholesome and practice all wholesome states. He will constantly

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arouse single-minded and unwavering intention to cultivate wholesome roots without giving up his task.

Meghiya, if a monk is himself a good friend [to others] and associates with good friends, keeps the company of good friends, then know that he is bound to cultivate wisdom. He develops comprehension and wisdom, attains understanding concerning the rise and fall of phenomena, attains noble penetrative knowledge and discriminative understanding concerning the true cessation of suffering.

Meghiya, if a monk is himself a good friend [to others] and associates with good friends, keeps the company of good friends, then know that he is bound to practice meditation on impurity [of the body] in order to cut off desire. He will practice loving-kindness meditation in order to cut off hatred. He will practice mindfulness of breathing in order to cut off distracting thoughts. He will practice the perception of impermanence in order to cut off the conceit “I am.”

Meghiya, if a monk has gained perception of impermanence, he is bound to attain perception of no-self.

Meghiya, if a monk has attained awareness of no-self, he is bound to completely abandon the conceit “I am” in this lifetime, to attain peace, cessation, extinction, the unconditioned, nirvana.

This is what the Buddha said. Having heard the Buddha’s words, the venerable Meghiya and the monks were delighted and remembered them well.

### **57. The Discourse Spoken for the Monks<sup>153</sup>**

Thus have I heard: At one time the Buddha was staying at Sāvattthī, in Jeta’s Grove, Anāthapiṇḍika’s Park.

At that time the World-honored One addressed the monks:

There are five supporting conditions that are conducive to maturing liberation of the mind that has not yet matured. What are the five?

A monk is himself a good friend [to others] and associates with good friends, keeps the company of good friends—this is the first supporting condition conducive to maturing liberation of the mind that has not yet matured.

Again, a monk observes the training in the precepts, guards [against breaking] the code of rules, and skillfully controls his comportment [in accordance with] proper conduct, seeing great danger in even the slightest transgression and being apprehensive of it. Keeping the precepts is the second supporting condition conducive to maturing liberation of the mind that has not yet matured.

Again, a monk speaks about noble, meaningful matters, matters that cause the mind to become gentle, cause it to be without hindrances, namely, talk about the precepts, about concentration, wisdom, liberation, the knowledge and vision that come with liberation, talk about self-effacement, about not enjoying socializing, about reducing desire, about contentment, abandoning, dispassion, extinction, sitting in seclusion, and about dependent origination. To obtain, in this way, the [kind of] talk appropriate for renunciants, fully, easily, without difficulty—this is the third supporting condition conducive to maturing liberation of the mind that has not yet matured.

Again, a monk makes relentless effort to abandon what is unwholesome, and to cultivate all wholesome states. He constantly arouses the single-minded and unwavering intention to cultivate wholesome roots, and does not give up his task. This is the fourth supporting condition conducive to maturing liberation of the mind that has not yet matured. 492b

Again, a monk develops comprehension and wisdom, attains understanding concerning the rise and fall of phenomena, attains noble penetrative knowledge and discriminative understanding concerning the true cessation of suffering. This is the fifth supporting condition conducive to maturing liberation of the mind that has not yet matured.

Once endowed with these five supporting conditions, [a monk] should practice further in four ways. What are the four ways? He practices meditation on impurity [of the body] in order to cut off desire. He practices loving-kindness meditation in order to cut off hatred. He practices mindfulness of breathing in order to cut off distracting thoughts. He practices perception of impermanence in order to cut off the conceit “I am.”

If a monk is himself a good friend [to others] and associates with good friends, keeps the company of good friends, then know that he

is bound to observe the training in the precepts, to guard [against breaking] the code of rules, and skillfully control his comportment [in accordance with] proper conduct, seeing great danger in even the slightest transgression and being apprehensive of it.

If a monk is himself a good friend [to others] and associates with good friends, keeps the company of good friends, then know that he is bound to speak about noble, meaningful matters, matters that cause the mind to become gentle, cause it to be without hindrances, namely, talk about the precepts, concentration, wisdom, liberation, about the knowledge and vision that come with liberation, talk about self-effacement, about not enjoying socializing, about reducing desire, about contentment, abandoning, dispassion, extinction, about sitting in meditation, and about dependent origination. He will obtain, in this way, [the kind of] talk appropriate for renunciants, fully, easily, without difficulty.

If a monk is himself a good friend [to others] and associates with good friends, keeps the company of good friends, then know that he is bound to make relentless effort to cut off what is unwholesome and practice all wholesome states. He will constantly arouse single-minded and unwavering intention to cultivate wholesome roots, and will not give up his task.

If a monk is himself a good friend [to others] and associates with good friends, keeps the company of good friends, then know that he is bound to develop comprehension and wisdom, attain understanding concerning the rise and fall of phenomena, attain noble penetrative knowledge and discriminative understanding concerning the true cessation of suffering.

If a monk is himself a good friend [to others] and associates with good friends, keeps the company of good friends, then know that he is bound to practice meditation on impurity [of the body] in order to cut off desire. He will practice loving-kindness meditation in order to cut off hatred. He will practice mindfulness of breathing in order to cut off distracting thoughts. He will practice the perception of impermanence in order to cut off the conceit “I am.” If a monk has gained perception of impermanence, he is bound to attain perception of no-self.

If a monk has attained awareness of no-self, he is bound to completely abandon the conceit “I am” in this lifetime, to attain peace, cessation, extinction, the unconditioned, nirvana.

This is what the Buddha said. Having heard the Buddha’s words, the monks were delighted and remembered them well.



## Division 6

### On Kings

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#### 58. The Discourse on the Seven Treasures<sup>154</sup>

Thus have I heard: At one time the Buddha was staying at Sāvattthī, in Jeta's Grove, Anāthapiṇḍika's Park.

At that time, the World-honored One addressed the monks:

You should know that when a wheel-turning monarch appears in the world, seven treasures also appear in the world.

What are the seven? The wheel treasure, the elephant treasure, the horse treasure, the jewel treasure, the woman treasure, the steward treasure, and the counselor treasure—these are the seven.

You should know that when a wheel-turning monarch appears in the world, these seven treasures appear in the world.

In the same way, you should know that when a Tathāgata, free from attachment and fully awakened, appears in the world, there also appear in the world the seven treasures of the awakening factors. What are the seven? The treasure of the awakening factor of mindfulness, the awakening factor of investigation of phenomena, the awakening factor of effort, the awakening factor of joy, the awakening factor of tranquility, the awakening factor of concentration, and the treasure of the awakening factor of equanimity—these are the seven.

You should know that when a Tathāgata, free from attachment and fully awakened, appears in the world, these seven awakening factors appear in the world.

This is what the Buddha said. Having heard the Buddha's words, the monks were delighted and remembered them well.

## 59. The Discourse on the Thirty-two Marks<sup>155</sup>

Thus have I heard: At one time the Buddha was staying at Sāvattthī, in Jeta's Grove, Anāthapiṇḍika's Park.

At that time, after the midday meal, the monks were sitting together in the assembly hall discussing this topic:

Venerable friends, it is most wonderful, most remarkable, that for a great man who is endowed with the thirty-two marks there really and truly are [only] two possibilities:

493b If he lives the home life, he will certainly become a wheel-turning monarch, intelligent and wise, equipped with a fourfold army to reign over the entire world, freely, as he likes. Being a righteous Dharma king, he attains seven treasures. Those seven treasures are the wheel treasure, the elephant treasure, the horse treasure, the jewel treasure, the woman treasure, the steward treasure, and the counselor treasure—these are the seven.

He will have a thousand sons, handsome, brave, fearless, and able to overcome others. He will certainly rule over the whole earth, as far as the ocean, without relying on blade or cudgel, just by teaching the Dharma, bringing peace and happiness.

If, [however,] he shaves off his hair and beard, dons the yellow robe, leaves home out of faith, and goes forth to practice the path, then he will certainly become a Tathāgata, free from attachment and fully awakened. His fame will spread and be known in all directions.

At that time the World-honored One was sitting in meditation. With the divine ear, which is pure and surpasses human [hearing], he heard the monks, sitting together in the assembly hall after the midday meal, discussing this topic:

Venerable friends, it is most wonderful, most remarkable, that for a great man who is endowed with the thirty-two marks there really and truly are [only] two possibilities: If he lives the home life, he will certainly become a wheel-turning monarch, intelligent and wise, equipped with a fourfold army to reign over the entire world, freely, as he likes. Being a righteous Dharma king, he attains seven treasures. Those seven



treasures are the wheel treasure, the elephant treasure, the horse treasure, the jewel treasure, the woman treasure, the steward treasure, and the counselor treasure—these are the seven. He will have a thousand sons, handsome, brave, fearless, and able to overcome others. He will certainly rule over the whole earth, as far as the ocean, without relying on blade or cudgel, just by teaching the Dharma, bringing peace and happiness.

If, [however,] he shaves off his hair and beard, dons the yellow robe, leaves home out of faith, and goes forth to practice the path, then he will certainly become a Tathāgata, free from attachment and fully awakened. His fame will spread and be known in all directions.

Having heard this, in the afternoon the World-honored One rose from seclusion, went to the assembly hall, and sat down on a seat arranged before the company of monks. He asked the monks, “What topic were you discussing while sitting together in the assembly hall today?”

The monks answered:

World-honored One, while sitting together in the assembly hall today, we were discussing this topic:

Venerable friends, it is most wonderful, most remarkable that for a great man who is endowed with the thirty-two marks there really and truly are [only] two possibilities. If he lives the home life, he will certainly become a wheel-turning monarch, intelligent and wise, equipped with a fourfold army to reign over the entire world, freely, as he likes. Being a righteous Dharma king, he attains seven treasures. Those seven treasures are the wheel treasure, the elephant treasure, the horse treasure, the jewel treasure, the woman treasure, the steward treasure, and the counselor treasure—these are the seven.

He will have a thousand sons, handsome, brave, fearless, and able to overcome others. He will certainly rule over the whole earth, as far as the ocean, without relying on blade or cudgel, just by teaching the Dharma, bringing peace and happiness. 493c

If, [however,] he shaves off his hair and beard, dons the yellow robe, leaves home out of faith, and goes forth to practice the path,

then he will certainly become a Tathāgata, free from attachment and fully awakened. His fame will spread and be known in all directions.

World-honored One, it was to discuss this topic that we sat together in the assembly hall.

Then the World-honored One told them:

Monks, would you like to hear from the Tathāgata the thirty-two marks, with which a so-called great man is endowed, [for whom] there are really and truly [only] two possibilities?

If he lives the home life, he will certainly become a wheel-turning monarch, intelligent and wise, equipped with a fourfold army to reign over the entire world, freely, as he likes. Being a righteous Dharma king, he attains seven treasures. Those seven treasures are the wheel treasure, the elephant treasure, the horse treasure, the jewel treasure, the woman treasure, the steward treasure, and the counselor treasure—these are the seven.

He will have a thousand sons, handsome, brave, fearless, and able to overcome others. He will certainly rule over the whole earth, as far as the ocean, without relying on blade or cudgel, just by teaching the Dharma, bringing peace and happiness.

If, [however,] he shaves off his hair and beard, dons the yellow robe, leaves home out of faith, and goes forth to practice the path, then he will certainly become a Tathāgata, free from attachment and fully awakened. His fame will spread and be known in all directions.

Hearing this, the monks replied:

World-honored One, this is the right occasion. Well-gone One, this is the right occasion. If the World-honored One would explain to the monks the thirty-two marks, the monks, hearing it, will receive and retain it well.

The World-honored One said, “Monks, listen carefully. Listen carefully, and pay proper attention. I will explain it in full for you.”

Then the monks listened to receive instruction.

The Buddha said:

A great man's feet stand flat and even on the earth. This is called a great man's mark of a great man. Again, the soles of the feet of a great man bear the wheel with a thousand spokes, all complete. This is called a great man's mark of a great man.

Again, the toes of a great man are long and slender. This is called a great man's mark of a great man.

Again, the outline of a great man's feet is level and straight. This is called a great man's mark of a great man.

Again, the heels and ankles of a great man are equal and full on both sides. This is called a great man's mark of a great man.

Again, both ankles of a great man are even. This is called a great man's mark of a great man.

Again, the body hairs of a great man are turned upward. This is called a great man's mark of a great man.

Again, a great man has webbed hands and feet, like a royal goose. This is called a great man's mark of a great man.

Again, the hands and feet of a great man are very tender and soft like lotuses. This is called a great man's mark of a great man.

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Again, the skin of a great man is soft and fine; dust and water do not adhere to it. This is called a great man's mark of a great man.

Again, every single bodily hair of a great man is separate, grows from a single pore, has a dark purple color, and curls to the right like a spiral shell. This is called a great man's mark of a great man.

Again, a great man's thighs are like those of a royal deer. This is called a great man's mark of a great man.

Again, a great man's male organ is concealed, like that of a well-bred royal horse. This is called a great man's mark of a great man.

Again, the body shape of a great man is well rounded and in proper proportion, like a banyan tree. This is called a great man's mark of a great man.

Again, a great man, with his body not bent, without bending his body, while standing erect, can touch his knees with his hands. This is called a great man's mark of a great man.

Again, a great man's body is of a golden complexion like pure gold with a purple tinge. This is called a great man's mark of a great man.

Again, the seven parts of a great man's body are complete. The seven complete parts are the two hands, the two legs, the two shoulders, and the neck. This is called a great man's mark of a great man.

Again, the upper part of a great man's body is large like that of a lion. This is called a great man's mark of a great man.

Again, a great man's jaws are like those of a lion. This is called a great man's mark of a great man.

Again, a great man has a straight spine and back. This is called a great man's mark of a great man.

Again, the shoulders of a great man are connected with the neck evenly and fully. This is called a great man's mark of a great man.

Again, a great man is equipped with forty teeth. His teeth are even, there are no spaces between the teeth, the teeth are white, and he is able to taste the best of flavors. This is called a great man's mark of a great man.

Again, a great man is endowed with a sweet celestial voice like that of the *karavīka* bird. This is called a great man's mark of a great man.

Again, a great man has a long and wide tongue that can cover his entire face when extended from the mouth. This is called a great man's mark of a great man.

Again, the eyelashes of a great man are full, like those of a royal ox. This is called a great man's mark of a great man.

Again, a great man's eyes are blue. This is called a great man's mark of a great man.

Again, a great man has a fleshy protuberance on the crown that is round and in proportion, with the hairs curling to the right like a spiral shell. This is called a great man's mark of a great man.

Again, a great man has white hairs that curl to the right growing between his eyebrows. This is called a great man's mark of a great man.

Monks, for a great man who is endowed with these thirty-two marks there really and truly are [only] two possibilities. If he lives the home life, he will certainly become a wheel-turning monarch, intelligent and wise, equipped with a fourfold army to reign over the entire world,

freely, as he likes. Being a righteous Dharma king, he attains seven treasures. Those seven treasures are the wheel treasure, the elephant treasure, the horse treasure, the jewel treasure, the woman treasure, the steward treasure, and the counselor treasure—these are the seven.

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He will have a thousand sons, handsome, brave, fearless, and able to overcome others. He will certainly rule over the whole earth, as far as the ocean, without relying on blade or cudgel, just by teaching the Dharma, bringing peace and happiness.

If, [however,] he shaves off his hair and beard, dons the yellow robe, leaves home out of faith, and goes forth to practice the path, then he will certainly become a Tathāgata, free from attachment and fully awakened. His fame will spread and be known in all directions.

This is what the Buddha said. Having heard the Buddha's words, the monks were delighted and remembered them well.

## **60. The Discourse on the Four Continents<sup>156</sup>**

Thus have I heard: At one time the Buddha was staying at Sāvattthī, in Jeta's Grove, Anāthapiṇḍika's Park.

At that time Venerable Ānanda, who was sitting in meditation in a quiet place, reflecting, had this thought:

Very few people in the world are able to fulfill their intentions in regard to sensual pleasures, and only few become disenchanted with sensual pleasures by the time they die. It is very rare that people in the world are able to fulfill their intentions in regard to sensual pleasures or become disenchanted with sensual pleasures by the time they die.

Then, in the evening, Venerable Ānanda rose from sitting in meditation and approached the Buddha. Having arrived there, he made obeisance, sat down to one side, and said:

World-honored One. Today, [while] sitting in meditation in a quiet place, reflecting, I had this thought:

Very few people in the world are able to fulfill their intentions in regard to sensual pleasures, and only few become disenchanted

with sensual pleasures by the time they die. It is very rare that people in the world are able to fulfill their intentions in regard to sensual pleasures or become disenchanted with sensual pleasures by the time they die.

The Buddha told Ānanda:

That is so. That is so. Very few people in the world are able to fulfill their intentions in regard to sensual pleasures, and only few become disenchanted with sensual pleasures by the time they die. It is very rare, Ānanda, that people in the world are able to fulfill their intentions in regard to sensual pleasures or become disenchanted with sensual pleasures by the time they die.

It is extremely rare, Ānanda, extremely rare indeed, that people in the world are able to fulfill their intentions in regard to sensual pleasures, or become disenchanted with sensual pleasures by the time they die. On the contrary, Ānanda, many people in the world, a great many, are not able to fulfill their intentions in regard to sensual pleasures and do not become disenchanted with sensual pleasures by the time they die. Why is that?

494c In the past, Ānanda, there was a king called Mandhātu, a wheel-turning monarch, intelligent and wise, equipped with a fourfold army to reign over the entire world, freely, as he liked. Being a righteous Dharma king, he attained seven treasures. Those seven treasures were the wheel treasure, the elephant treasure, the horse treasure, the jewel treasure, the woman treasure, the steward treasure, and the counselor treasure—these were the seven.

He had a thousand sons, handsome, brave, fearless, and able to overcome others. He certainly ruled over the whole earth, as far as the ocean, without relying on blade or cudgel, just by teaching the Dharma, bringing peace and happiness.

Then, Ānanda, after a very long time, King Mandhātu thought:

I rule over Jambudīpa, which is very wealthy and pleasant, with many inhabitants; I possess the seven treasures and a thousand sons. [But] I wish that it would rain treasures in the palace for seven days until they have accumulated up to my knees.

Ānanda, because King Mandhātu was endowed with great supernormal power, great and mighty virtue, great merit, great and mighty power, as soon as he had this wishful thought, it rained treasures in the palace for seven days until they had accumulated up to his knees.

Then, Ānanda, after a very long time, King Mandhātu thought:

I rule over Jambudīpa, which is very wealthy and pleasant, with many inhabitants; I possess the seven treasures and have a thousand sons; and it rained treasures in the palace for seven days until they had accumulated up to my knees.

I recall having heard from the ancients that there is a continent in the west called Godānī, which is very wealthy and pleasant, with many inhabitants. I now wish to go and see the continent of Godānī. Having gone there, I will subdue it completely.

Ānanda, because King Mandhātu was endowed with great supernormal power, great and mighty virtue, great merit, great and mighty power, as soon as he had this wishful thought, by means of his supernormal power he traveled there through the air, along with his fourfold army.

Ānanda, King Mandhātu soon reached the continent of Godānī and remained there. Ānanda, King Mandhātu subdued the continent of Godānī completely, and remained there for countless hundreds and thousands of years.

Then, Ānanda, after a very long time, King Mandhātu again thought:

I rule over Jambudīpa, which is very wealthy and pleasant, with many inhabitants; I possess the seven treasures and have a thousand sons; and it rained treasures in the palace for seven days until they had accumulated up to my knees. I also rule over the continent of Godānī.

I also recall having heard from the ancients that there is a continent in the east called Pubbavideha, which is very wealthy and pleasant, with many inhabitants. I now wish to go and see the continent of Pubbavideha. Having gone there, I will subdue it completely.

Ānanda, because King Mandhātu was endowed with great supernormal power, great and mighty virtue, great merit, great and mighty power, as soon as he had this wishful thought, by means of his supernormal power he traveled there through the air, along with his fourfold army.

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Ānanda, King Mandhātu soon reached the continent of Pubba-  
videha and remained there. Ānanda, King Mandhātu subdued the continent of Pubbavideha completely, and remained there for countless hundreds and thousands of years.

Then, Ānanda, after a very long time, King Mandhātu again thought:

I rule over Jambudīpa, which is very wealthy and pleasant, with many inhabitants; I possess the seven treasures and have a thousand sons; and it rained treasures in the palace for seven days until they had accumulated up to my knees. I also rule over the continent of Godānī and the continent of Pubbavideha.

I also recall having heard from the ancients that there is a continent in the north called Uttarakuru, very wealthy and pleasant, with many inhabitants, who have no perception of self and no possessions. I now wish to go and see the continent of Uttarakuru, along with my retainers. Having gone there, I will subdue it completely.

Ānanda, because King Mandhātu was endowed with great supernormal power, great and mighty virtue, great merit, great and mighty power, as soon as he had this wishful thought, by means of his supernormal power he traveled there through the air, along with his fourfold army.

Ānanda, King Mandhātu saw from afar that the plains were white and said to his courtiers, “Do you see that the plains of Uttarakuru are white?”

The courtiers answered, “Yes, your majesty. We see it.”

The king said further,

Did you know that that [white color] is natural white rice, which is the staple food of the people of Uttarakuru? You too should eat this food.



Ānanda, King Mandhātu also saw from afar that on the continent of Uttarakuru there were various kinds of trees, clean, excellent, decorative, and of various colors, which were surrounded by a fence.

He said to his courtiers:

Do you see that on the continent of Uttarakuru there are various kinds of trees, clean, excellent, decorative, and of various colors, which are surrounded by a fence?

The courtiers answered, “Yes, your majesty. We see them.”

The king said further:

Did you know that these trees produce clothes for the people of Uttarakuru? The people of Uttarakuru take these clothes and wear them. You too should take these clothes and wear them.

Ānanda, King Mandhātu soon reached the continent of Uttarakuru and remained there. Ānanda, King Mandhātu subdued the continent of Uttarakuru completely and remained there for countless hundreds and thousands of years, along with his retainers.

Then, Ānanda, after a very long time, King Mandhātu again thought:

I rule over Jambudīpa, which is very wealthy and pleasant, with many inhabitants; I possess the seven treasures and have a thousand sons; and it rained treasures in the palace for seven days until they had accumulated up to my knees. I also rule over the continent of Godānī, the continent of Pubbavideha, and the continent of Uttarakuru. I also heard from the ancients that there is a heaven called the heaven of the thirty-three. I now wish to go and see the heaven of the thirty-three.

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Ānanda, because King Mandhātu was endowed with great supernormal power, great and mighty virtue, great merit, great and mighty power, as soon as he had this wishful thought, by means of his supernormal power he traveled through the air toward the sunlight, along with his fourfold army.

Ānanda, King Mandhātu saw from afar that in the heaven of the thirty-three, on Sumeru, king of mountains, there was something

resembling a great cloud. He said to his courtiers, “Do you see, in the heaven of the thirty-three, on Sumeru, king of mountains, something resembling a great cloud?”

The courtiers answered, “Yes, your majesty. We see it.”

The king said further:

Did you know that that is the coral tree of the thirty-three gods? Under this tree the thirty-three gods, endowed with the five kinds of sensual pleasures, enjoy themselves during the four months of the summer.

Ānanda, King Mandhātu also saw from afar that in the heaven of the thirty-three, on Sumeru, king of mountains, near its southern side, there was something resembling a great cloud. He said to his courtiers:

Do you see, in the heaven of the thirty-three, on Sumeru, king of mountains, near its southern side, something resembling a great cloud?

The courtiers answered, “Yes, your majesty. We see it.”

The king said further:

Did you know that that is the Sudhamma Hall of the thirty-three gods? In this Sudhamma Hall the thirty-three gods reflect on the Dharma and on its meaning for gods and human beings on the eighth day and the fourteenth [or] fifteenth day [of each lunar fortnight].

Then, Ānanda, King Mandhātu soon reached the heaven of the thirty-three. Having reached the heaven of the thirty-three, he entered the Sudhamma Hall. There Sakka, ruler of the gods, gave King Mandhātu half of his throne to sit on. King Mandhātu then sat on half of the throne of Sakka, ruler of the gods.

Then [as they sat there], King Mandhātu and Sakka, ruler of the gods, were indistinguishable. There was no difference between them in radiance, complexion, or form; there was also no difference in movements, mannerisms, or clothing. The only difference was in regard to the blinking of eyes.

Then, Ānanda, after a very long time King Mandhātu again thought:

I rule over Jambudīpa, which is very wealthy and pleasant, with many inhabitants; I possess the seven treasures and have a thousand sons; and it rained treasures in the palace for seven days until they had accumulated up to my knees. I also rule over the continent of Godānī, the continent of Pūbbavideha, and the continent of Uttarakuru.

Also, I have visited the meeting of the great assembly of the thirty-three gods. I have entered the celestial Sudhamma Hall, where Sakka, ruler of the gods, gave me half of his throne to sit on. I was able to sit on half of the throne of Sakka, ruler of the gods. [As we sat there,] I and Sakka, ruler of the gods, were indistinguishable. There was no difference between us in radiance, complexion, or form; there was also no difference in movements, mannerisms, or clothing. The only difference was in regard to the blinking of eyes. I now want to oust Sakka, ruler of the gods, take over the other half of the throne, and become king of gods and human beings, [reigning] freely, as I like. 495c

Ānanda, as soon as King Mandhātu had this wishful thought, before he knew it, he had fallen back to Jambudīpa, lost his supernormal powers, and become seriously ill. As King Mandhātu was dying, his courtiers went to him and said:

Your majesty, if brahmins, householders, and [your] subjects come and ask us what King Mandhātu said as he was dying, how, your majesty, should we answer these brahmins, householders, and subjects?

Then King Mandhātu told the courtiers:

If brahmins, householders, and [my] subjects come and ask you what King Mandhātu said as he was dying, you should answer like this: “[Even though] King Mandhātu obtained the continent of Jambudīpa, his intentions were not fulfilled by the time he died.

[Even though] King Mandhātu obtained the seven treasures, his intentions were not fulfilled by this by the time he died. [Even though] he had a thousand sons, his intentions were not fulfilled by this by the time he died. [Even though] for King Mandhātu treasures rained down for seven days, his intentions were not fulfilled by this by the time he died.

[Even though] King Mandhātu obtained the continent of Godānī, his intentions were not fulfilled by this by the time he died. [Even though] King Mandhātu obtained the continent of Pubba-vidēha, his intentions were not fulfilled by this by the time he died. [Even though] King Mandhātu obtained the continent of Uttarakuru, his intentions were not fulfilled by this by the time he died.

[Even though] King Mandhātu visited the assembly of the gods, his intentions were not fulfilled by this by the time he died. [Even though] King Mandhātu was endowed with the five kinds of sensual pleasures, forms, sounds, smells, flavors, and tactile sensations, his intentions were not fulfilled by this by the time he died.

If brahmins, householders, and [my] subjects come and ask you what King Mandhātu said as he was dying, you should answer like this.

Then the World-honored One uttered these verses:

[Even if it] rains wonderful treasures,  
One who has desire will not be satisfied.  
Desire is suffering, devoid of pleasure—  
This the wise should know.  
Even if [one who has desire] obtains a mass of gold,  
As great as the Himalaya,  
He will not be satisfied at all—  
Thus the wise reflect.

[Even on] gaining the five sublime heavenly sensual pleasures  
He does not delight in these five,  
A [true] disciple of the Fully Awakened One,  
[Instead] wishes for the destruction of craving and for  
non-attachment.<sup>157</sup>

Then the World-honored One said:

Ānanda, do you think that King Mandhātu of ancient times was someone other [than me]? Do not think so. You should know that he was me.

At that time, Ānanda, I wanted to benefit myself, to benefit others, to benefit many people; I had compassion for the whole world, and I sought prosperity, benefit, peace, and happiness for gods and human beings. 496a

The teaching I gave at that time did not lead to the ultimate, was not the ultimate purity, not the ultimate holy life, not the ultimate completion of the holy life. At that time I was not able to abandon birth, old age, disease, death, sorrow, and distress, and I was not able to attain liberation from all suffering.

Ānanda, I have now appeared in this world as a Tathāgata, free of attachment, fully awakened, perfect in knowledge and conduct, a Well-gone One, a knower of the world, unsurpassable leader of persons to be tamed, teacher of gods and human beings, a buddha, a Fortunate One.

I now benefit myself, benefit others, benefit many people; I have compassion for the whole world, and I seek prosperity, benefit, peace, and happiness for gods and human beings.

The teaching I now give leads to the ultimate, is the ultimate purity, the ultimate completion of the holy life. I have now abandoned birth, old age, sickness, death, sorrow, and distress. I have now attained complete liberation from suffering.

This is what the Buddha said. Having heard the Buddha's words, Venerable Ānanda and the [other] monks were delighted and remembered them well.

## **61. The Discourse with the Cow Dung Parable<sup>158</sup>**

Thus have I heard: At one time the Buddha was staying at Sāvathī, in Jeta's Grove, Anāthapiṇḍika's Park.

At that time, a monk, who was sitting in meditation reflecting in a quiet place, had this thought:

Is there any form that is eternal and unchanging, is entirely pleasant, and exists forever? Is there any feeling, any perception, any volitional formation, any consciousness that is eternal and unchanging, is entirely pleasant, and exists forever?

Then, in the evening, that monk rose from sitting in meditation, approached the Buddha, made obeisance with his head [at the Buddha's feet], and sat down to one side. He said:

World-honored One, today I was sitting in meditation in a quiet place, reflecting, and I had this thought:

Is there any material form that is eternal and unchanging, is entirely pleasant, and exists forever? Is there any feeling, any perception, any volitional formation, any consciousness that is eternal and unchanging, is entirely pleasant, and exists forever?

The Buddha told the monk:

There is no material form that is eternal and unchanging, is entirely pleasant, and exists forever. There is no feeling, no perception, no volitional formation, no consciousness that is eternal and unchanging, is entirely pleasant, and exists forever.

Then the World-honored One took up a little bit of cow dung with his fingernail, and said, "Monk, do you see the little bit of cow dung that I have taken up with my fingernail?"

496b The monk said, "Yes, World-honored One. I see it."

The Buddha further told the monk:

[Small as this is], there is not even such a small amount of material form that is eternal and unchanging, is entirely pleasant, and exists forever. [Small as this is], there is not even such a small amount of feeling, of perception, of volitional formations, of consciousness that is eternal and unchanging, is entirely pleasant, and exists forever.

Why is that? Monk, I recall how, in the distant past, I practiced meritorious deeds for a long time. Having practiced meritorious deeds for a long time, I experienced pleasant results for a long time. Monk,

[because] in the distant past I had practiced loving-kindness for seven years, I did not come to [be born in] this world for seven cosmic periods of emergence and destruction.

When the world went to destruction, I was born into the heaven of radiance. When the world emerged [again], I descended to take birth in a vacant Brahmā palace. Among the Brahmās [there] I was the Great Brahmā, being the self-created heavenly king over other places for a thousand cosmic periods. [Again,] I was Sakka, king of the gods, for thirty-six cosmic periods, and I was the *khattiya* king Mandhātu for countless cosmic periods.

Monk, when I was the *khattiya* king Mandhātu, I had eighty-four thousand great elephants, equipped with fine chariot equipment, decorated with various treasures, with white pearls and jade, the chief of which was the royal elephant, Uposatha.

Monk, when I was the *khattiya* king Mandhātu, I had eighty-four thousand horses equipped with fine chariot equipment, decorated with various treasures, gold and silver entwined with jade, the chief of which was the royal horse Valāhaka.

Monk, when I was the *khattiya* king Mandhātu, I had eighty-four thousand chariots, decorated with four kinds of ornaments and various beautiful things, such as the hides of lions, tigers, and leopards, woven with decorations of varied colors and various decorations, very fast chariots, the chief of which was the chariot Vejayanta.

Monk, when I was the *khattiya* king Mandhātu, I had eighty-four thousand cities, very large and pleasant, with many inhabitants, the chief of which was Kusāvati.

Monk, when I was the *khattiya* king Mandhātu, I had eighty-four thousand multistoried buildings, made of four kinds of precious material, gold, silver, beryl, and crystal, the chief of which was the Sudhamma Hall.

Monk, when I was the *khattiya* king Mandhātu, I had eighty-four thousand thrones, made of four kinds of precious materials, gold, silver, beryl, and crystal, and upholstered with woolen textiles, draped with brocades and fine silk fabric, with lined and quilted coverlets, and with cushions [made of] antelope hide at both ends.

Monk, when I was the *khattiya* king Mandhātu, I had eighty-four thousand suits of clothing: clothing of flax, clothing of brocade, clothing of silk, clothing of cotton, and clothing of antelope hide.

496c

Monk, when I was the *khattiya* king Mandhātu, I had eighty-four thousand women, each with a splendid, clear, bright, fresh body, of extraordinary beauty, exceeding human [beauty], almost divine [beauty], dignified beauty that delighted those who saw it, adorned with various treasures and necklaces of jade and pearl for dignified decoration, pure *khattiya* women, as well as countless women from other castes.

Monk, when I was the *khattiya* king Mandhātu, I had eighty-four thousand kinds of food, served day and night constantly for me to eat when I wished.

Monk, of those eighty-four thousand kinds of food there was one that was particularly delicious and fresh, with numerous flavors, which I often ate.

Monk, of those eighty-four thousand women there was one *khattiya* woman, the most dignified and beautiful, who often waited on me.

Monk, of those eighty-four thousand suits of clothes there was one suit, of flax or brocade or silk or cotton or antelope hide, that I often wore.

Monk, of those eighty-four thousand thrones there was one throne, of gold or silver or beryl or crystal, upholstered with woolen textiles, draped with brocade or fine silk fabric, with lined and quilted coverlets, and with cushions [made of] antelope hide at both ends, on which I often sat.

Monk, of those eighty-four thousand multistoried buildings, there was one [made of] gold or of silver or of beryl or of crystal, called the Sudhamma Hall, in which I often stayed.

Monk, of those eighty-four thousand cities there was one, very wealthy and pleasant, with many inhabitants, named Kusāvati, in which I often resided.

Monk, of those eighty-four thousand chariots there was one, decorated with various beautiful things such as the hide of lions, tigers, and leopards, woven with designs of varied colors, a chariot that was very fast, named Vejayanta, that I often rode in when visiting pleasure parks.



Monk, of those eighty-four thousand horses there was one, with bluish body and crow-like head, the royal horse named Valāhaka that I often rode when visiting pleasure parks.

Monk, of those eighty-four thousand elephants there was one whose entire body was very white and whose seven parts were perfect, the royal elephant named Uposatha that I often rode when visiting pleasure parks.

Monk, I thought:

The fruit and result of what kinds of action have caused me to be endowed today with [such] great supernormal power, great and mighty virtue, great merit, great and mighty power?

Monk, again I thought:

The fruits and results of three kinds of action cause me to be endowed today with [such] great supernormal power, great and mighty virtue, great merit, great and mighty power. The first is charitable giving, the second self-discipline, and the third restraint.

Contemplate on it, monk: All of that, the whole of it, ceased to be. The supernormal power too was lost. What do you think, monk? Is material form permanent or impermanent? 497a

[The monk] answered, “It is impermanent, World-honored One.”

[The Buddha] asked further, “If it is impermanent, is it suffering or not suffering?”

[The monk] answered, “It is suffering, [since] it changes, World-honored One.”

[The Buddha] asked further: “If it is impermanent, suffering and subject to change, would a learned noble disciple take it as: ‘This I am, this is mine, or I belong to that’?”

[The monk] answered, “No, World-honored One.”

[The Buddha] asked further, “What do you think, monk? Are feeling, perception, volitional formations, and consciousness permanent or impermanent?”

[The monk] answered, “They are impermanent, World-honored One.”

[The Buddha] asked further, “If they are impermanent, are they suffering or not suffering?”

[The monk] answered, “They are suffering since they change, World-honored One.”

[The Buddha] asked further:

If they are impermanent, suffering, and subject to change, would a learned noble disciple take them as: “This I am, this is mine, or I belong to that”?

[The monk] answered, “No, World-honored One.”

[The Buddha said:]

Therefore, monk, you should train like this:

Whatever there is of material form, whether past, future, or present, internal or external, gross or subtle, good or bad, near or far—all that should be seen as it really is with wisdom thus: all that I am not, that is not mine, I do not belong to that.

Whatever there is of feeling . . . of perception . . . of volitional formations . . . of consciousness, whether past, future, or present, internal or external, gross or subtle, good or bad, near or far—all that should be seen as it really is with wisdom thus: all that I am not, that is not mine, I do not belong to that.

If, monk, a learned noble disciple contemplates in this way, he becomes disenchanted with material form, he becomes disenchanted with feeling, perception, volitional formations, and consciousness. Being disenchanted, he becomes dispassionate. Having become dispassionate, he is liberated. Having been liberated, he knows that he is liberated. He knows as it really is: “Birth is ended, the holy life has been established, what was to be done has been done. There will not be another existence.”

Then that monk, having heard what the Buddha said, received it well and kept it [in mind]. He rose from his seat, paid respect with his head at the Buddha’s feet, circumambulated him three times and departed.

Having received the Buddha’s instruction, that monk lived alone in a secluded place and practiced diligently, without negligence. Having lived

alone in a secluded place and practiced diligently, without negligence—he attained fully the summit of the holy life, for the sake of which a clansman shaves off his hair and beard, dons the yellow robe, leaves home out of faith, and goes forth to practice the path.

In that very life, he personally attained understanding and awakening, and dwelled having personally realized. He knew as it really was: “Birth is ended, the holy life has been established, what was to be done has been done. There will not be another existence.”

Thus that monk, having understood the Dharma (and so on up to), became an arahant.

This is what the Buddha said. Having heard the Buddha’s words, the monks were delighted and remembered them well.

## **62. The Discourse on King Bimbisāra Meeting the Buddha<sup>159</sup>**

497b

Thus have I heard: At one time the Buddha, who was staying in the country of Magadha with a large company of monks—a thousand monks, all free of attachment, having attained the truth, former matted-hair ascetics—was approaching Rājagaha, a city of Magadha.

Then, the king of Magadha, Bimbisāra, heard that the World-honored One, who was dwelling in the country of Magadha with a large company of monks—a thousand monks, all free of attachment, having attained the truth, former matted-hair ascetics—had come to Rājagaha, a city of Magadha.

Having heard that, Bimbisāra, king of Magadha, assembled his fourfold army, that is, elephant troops, cavalry, chariot troops, and infantry. Having assembled his fourfold army, he went to visit the Buddha accompanied by countless people, [a company that was] one league in length.

Then the World-honored One, seeing from afar that Bimbisāra, king of Magadha, was coming, left the road and went to a well-established royal banyan tree, placed his sitting mat beneath it, and sat down cross-legged, together with the company of monks.

Bimbisāra, king of Magadha, saw from afar the World-honored One among the trees of the forest, dignified and beautiful, like the moon amidst the stars, with radiant aura, shining like a golden mountain, endowed with handsome appearance and lofty dignity, with sense faculties calm, free of

obstruction, accomplished and disciplined, with his mind calm and quiet. Seeing this, [the king] descended from his chariot.

Like any *khattiya* king who has been [consecrated by] the sprinkling of water on his head, who is the lord of his people and reigns over the entire land, he was equipped with the five royal insignia: first, a sword; second, a parasol; third, a royal headdress; fourth, a fly whisk with bejeweled handle; and fifth, ornate sandals. Having put aside all of these and left the fourfold army behind, he approached the Buddha on foot.

Arriving there, he made obeisance and three times announced his name, “World-honored One, I am the king of Magadha, Seniya Bimbisāra.” [He said] this three times.

Then, the World-honored One said, “Great king, indeed, indeed, you are Seniya Bimbisāra, king of Magadha.”

Then Seniya Bimbisāra, king of Magadha, having announced his name three times, made obeisance to the Buddha and sat down to one side. Some among the citizens of Magadha made obeisance [with their heads] at the Buddha’s feet and then sat down to one side; some exchanged greetings with the Buddha and then sat down to one side; some saluted the Buddha with palms placed together [in respect] and then sat down to one side; and some, having seen the Buddha from afar, sat down silently.

497c At that time, Venerable Uruvela Kassapa was sitting among the company [of monks]. Venerable Uruvela Kassapa was well remembered by the citizens of Magadha, being reckoned by them as a great and venerable teacher and a True Person, free of attachment.

Then the citizens of Magadha thought:

Does the renunciant Gotama train in the holy life under Uruvela Kassapa  
or does Uruvela Kassapa train in the holy life under the renunciant  
Gotama?

At that time the World-honored One, knowing what the citizens of Magadha were thinking, recited a verse to Venerable Uruvela Kassapa:

Uruvela [Kassapa], what did you see  
That you stopped [worshipping] fire and came here?  
Tell me, Kassapa,  
Why do you no longer [perform] the fire sacrifice?

[Uruvela Kassapa replied:]

I worshiped fire out of desire  
 For food and drink of various flavors.  
 [But] the vision of the middle [path] arose, like this,  
 Therefore, I no longer delighted in [such] sacrifices.

[The Buddha asked further:]

Kassapa, [though] your mind did not delight  
 In food and drink of various flavors,  
 Tell me, Kassapa,  
 Why did you not delight in [becoming] a dweller in the heavens?

[Uruvela Kassapa replied:]

[Since] seeing quiescence, cessation,  
 And the unconditioned, I do not desire [any] existence,  
 Least of all [that of] the revered heavens.  
 Therefore, I no longer perform the fire sacrifice.

The World-honored One is supreme,  
 The World-honored One has no wrong thought,  
 He has realized and awakened to all things.  
 I have accepted [his] supreme Dharma.

Then the World-honored One said, “Kassapa, you should now display [your] supernormal powers, in order to arouse faith and delight in the assembly.”

Then Venerable Uruvela Kassapa performed a supernatural feat such that he disappeared from his seat and appeared in the east, soaring through the air while displaying the four postures, of which the first is walking, the second standing, the third sitting, and the fourth is reclining.

Again, he entered concentration on the fire [element]. Once Venerable Uruvela Kassapa had entered concentration on the fire [element], there emerged from his body flames of various colors: blue, yellow, red, and white, and amid them clear water. When fire emerged from the lower part of his body, water emerged from the upper part of his body; when fire emerged from the upper part of his body, water emerged from the lower part of his body.

In the same way [he appeared] in the south, . . . in the west, . . . in the north, soaring through the air while displaying the four postures, of which the first is walking, the second standing, the third sitting, and the fourth is reclining.

Again, he entered concentration on the fire [element]. Once Venerable Uruvela Kassapa had entered concentration on the fire [element], there emerged from his body flames of various colors: blue, yellow, red, and white, and amid them clear water. When fire emerged from the lower part of his body, water emerged from the upper part of his body; when fire emerged from the upper part of his body, water emerged from the lower part of his body.

Then Venerable Uruvela Kassapa, having completed his supernatural feat, made obeisance to the Buddha and said:

498a        World-honored One, the Buddha is my master; I am the disciple of the Buddha. The Buddha has all-encompassing knowledge; I do not have all-encompassing knowledge.

Then the World-honored One said, “So it is, Kassapa; so it is, Kassapa. I have all-encompassing knowledge; you do not have all-encompassing knowledge.”

At that time, Venerable Uruvela Kassapa recited a verse about himself:

In the past when I was ignorant,  
I sacrificed to fire in order to be liberated.  
Though old, I was like one born blind.  
I had wrong [view] and did not see the ultimate truth.

Now I see the superior path  
Taught by the supreme nāga:  
The unconditioned, final liberation from suffering.  
When that is seen, birth and death are ended.

Having witnessed this, the citizens of Magadha thought:

The renunciant Gotama does not train in the holy life under Uruvela Kassapa; Uruvela Kassapa trains in the holy life under the renunciant Gotama.

The World-honored One, knowing the thoughts of the citizens of Magadha, then taught the Dharma to Seniya Bimbisāra, king of Magadha, exhorting, encouraging, and delighting him.

Having with countless skillful means taught him the Dharma, having exhorted, encouraged, and delighted him, [he did] as all buddhas do when first teaching the true Dharma to delight their hearers: he taught him about generosity, virtue, rebirth in heaven, the disadvantages of sensual desire, and the defilement of [continued] birth and death, extolling the excellence of dispassion and the purity of the constituents of the path. The World-honored One gave the great king [such] teachings.

The Buddha knew that [the king's] mind was delighted, prepared, malleable, able to endure, uplifted, one-pointed, free of doubt, free of the hindrances, [possessing] the ability and power to receive the true Dharma, in accordance with the essential teaching of all buddhas. The World-honored One then taught him about suffering, its arising, its cessation and the path [leading to its cessation]:

Great king, material form arises and ceases. You should know the arising and ceasing of material form. Great king, feeling . . . perception . . . volitional formations . . . consciousness arises and ceases. You should know the arising and ceasing of consciousness. Great king, just as, when it rains heavily, bubbles arise and cease on the water surface, so, great king, is the arising and ceasing of material form. You should know the arising and ceasing of material form. Great king, feeling . . . perception . . . volitional formations . . . consciousness arises and ceases. You should know the arising and ceasing of consciousness.

Great king, if a clansman knows the arising and ceasing of material form, then he knows that there will not be a re-arising of [the same] material form in the future.

Great king, if a clansman knows the arising and ceasing of feeling . . . perception . . . volitional formations . . . consciousness, then he knows that there will not be a re-arising of [the same] consciousness in the future.

Great king, if a clansman [in this way] knows material form as it really is, then he does not become attached to material form, does not

speculate about material form, does not become defiled [by] material form, does not dwell on material form, and does not delight in material form as “I am this.”

498b Great king, if a clansman [in this way] knows feeling . . . perception . . . volitional formations . . . consciousness as it really is, then he does not become attached to consciousness, does not speculate about consciousness, does not become defiled [by] consciousness, does not dwell on consciousness, and does not delight in consciousness as “I am this.”

Great king, if a clansman does not become attached to material form, does not speculate about material form, does not become defiled [by] material form, does not dwell on material form, and does not delight in material form as “I am this,” then he will no longer cling to material form in the future.

Great king, if a clansman does not become attached to feeling . . . to perception . . . to volitional formations . . . to consciousness, does not speculate about consciousness, does not become defiled [by] consciousness, does not dwell on consciousness, and does not delight in consciousness as “I am this,” then he will no longer cling to consciousness in the future.

Great king, such a clansman has become immeasurable, inestimable, unlimited. He has attained stillness. If he has become detached from these five aggregates, he will not again cling to any aggregate.

Then the citizens of Magadha thought:

If material form is impermanent, if feeling . . . perception . . . volitional formations . . . consciousness is impermanent, then who lives and who experiences suffering and happiness?

The World-honored One, knowing the thoughts of the citizens of Magadha, told the monks:

An ignorant worldling, one who is not learned, regards himself as “I am a self” and is attached to that self. However, there is no self; there is nothing that belongs to a self; [all this] is empty of a self and empty of anything that belongs to a self. When phenomena arise, they arise;



when phenomena cease, they cease. All this is [just] a combination of causes and conditions, giving rise to suffering. If the causes and conditions were not present, then all suffering would cease. It is because of the combination of causes and conditions that living beings continue and all phenomena arise. The Tathāgata, having seen all living beings continuously arising, declares: There is birth and there is death. With the divine eye, which is purified and surpasses human [vision], I see beings as they die and are reborn handsome or ugly, excellent or not excellent, as they come and go between good or bad realms of existence, in accordance with their [previous] deeds. I see this as it really is. If these living beings were ill behaved in body, speech, and mind, if they reviled noble ones, held wrong views, and undertook actions [based on] wrong views, then because of these causes and conditions, at the breaking up of the body, after death, they will certainly go to a bad realm of existence, [even] being born in hell. If [however] these living beings were well behaved in body, speech, and mind, if they did not revile noble ones, held right views, and undertook actions [based on] right views, then because of these causes and conditions, at the breaking up of the body, after death, they will certainly go to a good realm of existence, [even] to a heavenly realm.

Knowing that it is thus for them, I do not say to them, “It is the self that can feel, can talk, that gives teachings, that undertakes development, that teaches development, that experiences the fruits of good or evil actions here and there.” Herein, some may think, “This does not match; this cannot stand.”

[But despite their objections] these processes take place in accordance with Dharma: Because of this, that arises; if this cause is not present, that does not arise. Because this exists, that exists; if this ceases, that ceases. That is to say: with ignorance as condition there are volitional formations; (and so on up to) with birth as condition there are old age and death. If ignorance ceases, volitional formations cease; (and so on up to) if birth ceases, old age and death cease.

[The Buddha said] “Great king, what do you think? Is material form permanent or impermanent?” 498c

[The king] answered, “It is impermanent, World-honored One.”

[The Buddha] asked again, “If it is impermanent, is it suffering or not suffering?”

[The king] answered, “It is suffering [since] it changes, World-honored One.”

[The Buddha] asked again, “If it is impermanent, suffering, and subject to change, does a learned noble disciple take it as: ‘This I am, this is mine, I belong to that’?”

[The king] answered, “No, World-honored One.”

[The Buddha asked again]: “Great king, what do you think? Is feeling . . . is perception . . . are volitional formations . . . is consciousness permanent or impermanent?”

[The king] answered, “It is impermanent, World-honored One.”

[The Buddha] asked again, “If it is impermanent, is it suffering or not suffering?”

[The king] answered, “It is suffering [since] it changes, World-honored One.”

[The Buddha] asked again, “If it is impermanent, suffering, and subject to change, does a learned noble disciple take it as: ‘This I am, this is mine, I belong to that’?”

[The king] answered, “No, World-honored One.”

[The Buddha said:]

Therefore, great king, you should train in this way:

Whatever material form there is, whether past, future, or present, internal or external, gross or subtle, good or bad, far or near, all that I am not, all that is not mine, and I do not belong to that.

You should wisely contemplate it and know it as it really is.

Great king, “Whatever feeling . . . perception . . . volitional formations . . . consciousness there is, whether past, future, or present, internal or external, gross or subtle, good or bad, far or near, all that I am not, all that is not mine, and I do not belong to that.” You should wisely contemplate it and know it as it really is.

Great king, if a learned noble disciple contemplates in this way, then he becomes disenchanted with material form, disenchanted with

feeling . . . with perception . . . with volitional formations . . . with consciousness. Having become disenchanted, he becomes dispassionate. Having become dispassionate, he attains liberation. Having attained liberation, he knows that he is liberated. He knows as it really is: “Birth is ended, the holy life has been established, what was to be done has been done. There will not be another existence.”

As the Buddha delivered this teaching, [the mind of] Seniya Bimbisāra, king of Magadha, became free of defilements, and [in regard] to all phenomena the Dharma eye arose [in him]; and [the minds of] eighty thousand gods and twelve thousand citizens of Magadha became free of defilements, and [in regard] to all phenomena the Dharma eye arose [in them].

Then Seniya Bimbisāra, king of Magadha, saw the Dharma, attained the Dharma, realized the perfectly pure Dharma; he discarded doubt, overcame perplexity; he would take no other teacher, would never again follow another; he was without uncertainty.

Having attained the fruit of realization and attained unshakeability in the Dharma of the World-honored One, [the king] rose from his seat, made obeisance [with his head] at the Buddha’s feet, and said:

World-honored One, I now take refuge in the Buddha, the Dharma, and the community of monks. May the World-honored One please receive me as a lay follower; from this day on until life ends, I take refuge [in the Triple Gem] for my whole life.

This is what the Buddha said. Having heard the Buddha’s words, Seniya Bimbisāra, king of Magadha, eighty thousand gods, twelve thousand citizens of Magadha, and a thousand monks were delighted and remembered them well.

499a

### 63. The Discourse at Vebhaṅga<sup>160</sup>

Thus have I heard: At one time the Buddha was staying in the country of Kosala. At that time the World-honored One was walking on a road together with a large company of monks. On the way he smiled joyfully.

Venerable Ānanda, on seeing the World-honored One smile, placed his palms together [in respect] toward the Buddha and said:

World-honored One, what is the reason for this smile? Buddhas and Tathāgatas, free from attachment and fully awakened, do not smile randomly, for no reason. May I hear the meaning [of this smile]?

Then the World-honored One said: “Ānanda, in this place the Tathāgata Kassapa, free from attachment and fully awakened, sat and taught [his] disciples the Dharma.”

Then Venerable Ānanda prepared a seat in that place and, with palms placed together [in respect] toward the Buddha, said:

World-honored One, may the World-honored One also sit in this place and teach his disciples the Dharma! In this way, this place will have been made use of by two Tathāgatas, free from attachment and fully awakened.

Then the World-honored One sat on the seat prepared in that place by Venerable Ānanda. Having sat down, he said:

Ānanda, in this place there was an assembly hall of the Tathāgata Kassapa, free from attachment and fully awakened. Seated in it, the Tathāgata Kassapa, free from attachment and fully awakened, taught his disciples the Dharma.

Ānanda, in former times in this place there was a town called Vebhaḷiṅga, very prosperous and pleasant, with many inhabitants.

Ānanda, in the town of Vebhaḷiṅga there was a great brahmin householder named Non-anger,<sup>161</sup> who was very wealthy and prosperous, with immeasurable wealth, and possessing in abundance all kinds of livestock, property, feudatories, and manors.

499b      Ānanda, the great brahmin householder Non-anger had a son named Uttara, a young brahmin. He was born to parents of pure descent. For seven generations on both his father’s and mother’s sides there was uninterrupted continuity of births without blemish. He had learned much and retained it, and was able to recite it. He was master of the four Vedas with their vocabularies, liturgy, phonology, and etymology, and the histories as the fifth.

Ānanda, young Uttara had a good friend named Nandipāla, who

was a potter. Young Uttara always cherished him. They delighted in seeing [each other], never tiring of it.

Ānanda, Nandipāla the potter had taken refuge in the Buddha, the Dharma, and the community of monks. He was free of doubt in the Triple Gem, and he had no perplexity in regard to suffering, its arising, its cessation, and the path [leading to its cessation]. He had attained confidence, was keeping the precepts, had learned much, was generous, and was accomplished in wisdom.

[Nandipāla] abstained from killing, had given up killing, had discarded blade and cudgel. He had shame and scruple, and a mind [full of] loving-kindness and compassion, [wishing to] benefit all [beings], including insects. He had purified his mind with regard to killing living beings.

Ānanda, Nandipāla the potter abstained from taking what is not given, had given up taking what is not given. He took [only] what was given and delighted in taking [only] what was given. He was always fond of generosity, rejoicing in it, without stinginess, and not expecting a reward. He had purified his mind with regard to taking what is not given.

Ānanda, Nandipāla the potter abstained from sexual activity, had given up sexual activity. He diligently practiced celibacy, was energetic in this good conduct, pure, without blemish, abstaining from sensual desires, having given up sexual desires. He had purified his mind with regard to sexual activity.

Ānanda, Nandipāla the potter abstained from false speech, had given up false speech. He spoke the truth, delighted in the truth, was unshakably established in the truth, was completely trustworthy, and would not deceive [anyone in] the world. He had purified his mind with regard to false speech.

Ānanda, Nandipāla the potter abstained from divisive speech, had given up divisive speech. He did not engage in divisive speech, did not intend to harm others. Hearing something from this person he did not tell it to that person, in order to harm this person; hearing something from that person he did not tell it to this person, in order to harm that

person. He had the wish to unite those that are divided, delighting in unity. He did not belong to any faction and did not delight in or praise factions. He had purified his mind with regard to divisive speech.

Ānanda, Nandipāla the potter abstained from harsh speech, had given up harsh speech. He had given up the type of speech that consists of words that are rough and rude in tone, offensive words that grate on the ear, that people neither enjoy nor desire, that cause others suffering and vexation, and that are not conducive to concentration.

He spoke the type of speech that consists of words that are pure, peaceful, gentle, and beneficial, that are pleasant to the ear and enter the mind, that are enjoyable and desirable, that give others happiness, words endowed with meaning, that do not make others afraid, and that conduce to others attaining concentration. He had purified his mind with regard to harsh speech.

Ānanda, Nandipāla the potter abstained from frivolous speech, had given up frivolous speech. He spoke at the [proper] time, speaking what is true, what is Dharma, what is meaningful, what is calming, delighting in speaking what is calming. [In regard to any] matter he would teach well and admonish well, in accordance with the [proper] time and in a proper way. He had purified his mind with regard to frivolous speech.

499c

Ānanda, Nandipāla the potter abstained from earning profits, had given up earning profits. He had discarded weights and measures, discarded accepting goods, did not bind people, did not try to cheat with measures, nor did he deceive others for the sake of some small profit. He had purified his mind with regard to earning profits.

Ānanda, Nandipāla the potter abstained from accepting widows or girls, had given up accepting widows or girls. He had purified his mind with regard to accepting widows or girls.

Ānanda, Nandipāla the potter abstained from accepting male or female servants, had given up accepting male or female servants. He had purified his mind with regard to accepting male or female servants.

Ānanda, Nandipāla the potter abstained from accepting elephants, horses, cattle, or sheep, had given up accepting elephants, horses, cattle,

or sheep. He had purified his mind with regard to accepting elephants, horses, cattle, or sheep.

Ānanda, Nandipāla the potter abstained from accepting chickens or swine, had given up accepting chickens or swine. He had purified his mind with regard to accepting chickens or swine.

Ānanda, Nandipāla the potter abstained from accepting farmlands or shops, had given up accepting farmlands or shops. He had purified his mind with regard to accepting farmlands or shops.

Ānanda, Nandipāla the potter abstained from accepting uncooked rice, wheat, or legumes, had given up accepting uncooked rice, wheat, or legumes. He had purified his mind with regard to accepting uncooked rice, wheat, or legumes.

Ānanda, Nandipāla the potter abstained from alcoholic beverages, had given up alcoholic beverages. He had purified his mind with regard to alcoholic beverages.

Ānanda, Nandipāla the potter abstained from [using] high or wide beds, had given up [using] high or wide beds. He had purified his mind with regard to high or wide beds.

Ānanda, Nandipāla the potter abstained from [using] flower garlands, necklaces, perfumes, and cosmetics, had given up [using] flower garlands, necklaces, perfumes, and cosmetics. He had purified his mind with regard to flower garlands, necklaces, perfumes, and cosmetics.

Ānanda, Nandipāla the potter abstained from singing, dancing, and acting, and from going to see or hear them; he had given up singing, dancing, and acting and going to see or hear them. He had purified his mind with regard to singing, dancing, and acting, and going to see or hear them.

Ānanda, Nandipāla the potter abstained from accepting gold and silver, had given up accepting gold and silver. He had purified his mind with regard to accepting gold and silver.

Ānanda, Nandipāla the potter abstained from eating after noon, had given up eating after noon. He always took [only] a single meal [each day], not eating at night, training in eating [only] at the [proper] time. He had purified his mind with regard to eating after noon.

500a      Ānanda, for his whole life Nandipāla the potter abstained from taking a spade or a shovel into his hand. He did not dig the earth himself nor tell others to do so. If water had washed out a bank so that it collapsed, or if a rat had broken up some earth, he would take that [earth] and use it to make his pots. These he would put on one side and tell customers: “If you have peas, rice, wheat, big or small hempseed, *bi* beans, or mustard seed, pour them out [as payment] and take whichever pot you wish.”

    Ānanda, for his whole life Nandipāla the potter had been looking after his father and mother, who were blind. They were entirely dependent on others, so he looked after them.

    Ānanda, when the night was over, at dawn, Nandipāla the potter approached the Tathāgata Kassapa, free from attachment and fully awakened. Arrived there, he paid his respects and sat down to one side. The Tathāgata Kassapa, free from attachment and fully awakened, taught him the Dharma, exhorting, encouraging, and delighting him. Having, with countless skillful means, taught him the Dharma, having exhorted, encouraged, and delighted him, [the Tathāgata Kassapa] remained silent.

    Then, Ānanda, Nandipāla the potter, having been taught the Dharma by the Tathāgata Kassapa, free from attachment and fully awakened, having been exhorted, encouraged, and delighted, rose from his seat, made obeisance at the feet of the Tathāgata Kassapa, free from attachment and fully awakened, circumambulated him three times and left.

    At that time, when the night was over, at dawn, the young brahmin Uttara mounted a chariot [drawn by] white horses and left the town of Vebhāṇḍa accompanied by five hundred young brahmins. He was approaching a secluded place with the intention of teaching his disciples, who had come from several different countries, [intending] to instruct [them in] recitation of the brahminical scriptures.

    Then the young brahmin Uttara saw from afar that Nandipāla the potter was coming. Seeing him, he asked, “Nandipāla, where are you coming from?”

    Nandipāla replied, “I am coming from paying my respects to the Tathāgata Kassapa, free from attachment and fully awakened. Uttara,



come with me and approach the Tathāgata Kassapa, free from attachment and fully awakened, and pay your respects!”

Then the young brahmin Uttara replied, “Nandipāla, I do not want to see the bald-headed renunciant. The bald-headed renunciant does not know how to attain the path, since the path is difficult to attain.”

Then Nandipāla the potter took hold of the topknot of the young brahmin Uttara and forced him to descend from the chariot.

Then the young brahmin Uttara thought: “This potter Nandipāla never makes jokes and he is neither mad nor stupid; there must certainly be a reason why he now takes hold of my topknot.”

Having thought this, he said, “Nandipāla, I will go with you, I will go with you.”

Nandipāla was delighted and said, “To go [with me and see the Tathāgata Kassapa] is very good.”

Then Nandipāla the potter and Uttara the young brahmin approached the Tathāgata Kassapa, free from attachment and fully awakened, and on arriving there, paid their respects and sat down to one side.

Nandipāla the potter said to the Tathāgata Kassapa, free from attachment and fully awakened: 500b

World-honored One, this is my friend, the young brahmin Uttara, who always looks on me with affection and untiringly delights in seeing me. He has no faith or respect for the World-honored One. May the World-honored One teach him the Dharma well, so that he becomes delighted and comes to have faith and respect.

Then the Tathāgata Kassapa, free from attachment and fully awakened, taught the Dharma to Nandipāla the potter and the young brahmin Uttara, exhorting, encouraging, and delighting them. Having, with countless skillful means, taught them the Dharma, having exhorted, encouraged, and delighted them, [the Tathāgata Kassapa] remained silent.

Then, [after] the Tathāgata Kassapa, free from attachment and fully awakened, had taught them the Dharma, exhorted, encouraged, and delighted them, the potter Nandipāla and the young brahmin Uttara rose from their seats, made obeisance at the feet of the Tathāgata Kassapa,

free from attachment and fully awakened, circumambulated him three times, and departed.

Then, when they had not yet gone far on the return journey, the young brahmin Uttara asked:

Nandipāla, having heard this sublime Dharma from the Tathāgata Kassapa, free from attachment and fully awakened, why do you remain at home, [why are you] unable to abandon [household life] and train in the noble path?

Then Nandipāla the potter replied:

Uttara, you yourself know that for my whole life I have been looking after my father and mother, who are blind and entirely dependent on others. It is because I am supporting and looking after my father and mother [that I cannot leave the household life].

Then the young brahmin Uttara asked:

Nandipāla, can I leave the household life to practice the path, following the Tathāgata Kassapa, free from attachment and fully awakened? Can I receive the full ordination, become a monk, and practice the holy life?

Then the potter Nandipāla and the young brahmin Uttara promptly left that place and again approached the Tathāgata Kassapa, free from attachment and fully awakened. Having arrived there and paid their respects, they sat down to one side.

Nandipāla the potter said to the Tathāgata Kassapa, free from attachment and fully awakened:

World-honored One, when we had not yet gone far on our return journey, this young brahmin Uttara asked me, “Nandipāla, having heard this sublime Dharma from the Tathāgata Kassapa, free from attachment and fully awakened, why do you remain at home? [Why are you] unable to abandon [household life] and train in the noble path?”

World-honored One, I replied, “Uttara, you yourself know that for my whole life I have been looking after my father and mother, who are blind and entirely dependent on others. It is because I am supporting and looking after my father and mother [that I cannot leave the household life].”

[Then] Uttara asked me further:

Nandipāla, can I leave the household life to train in the path following the Tathāgata Kassapa, free from attachment and fully awakened? Can I receive the full ordination, become a monk, and practice the holy life? 500c

May the World-honored One let him leave the household life to train in the path by giving him the full ordination [so that he can] become a monk and practice the holy life!

The Tathāgata Kassapa, free from attachment and fully awakened, assented to Nandipāla’s [request] by remaining silent.

Then Nandipāla the potter, understanding that the Tathāgata Kassapa, free from attachment and fully awakened, had assented by remaining silent, rose from his seat, paid homage with his head, circumambulated him three times and departed.

Then, soon after Nandipāla had left, the Tathāgata Kassapa, free from attachment and fully awakened, let young Uttara leave the household life to train in the path by giving him the full ordination.

Having [let him] leave the household life to train in the path, and having given him the full ordination, [the Tathāgata Kassapa] stayed for several days, as he wished, in the town of Vebhaṅga. [Then] he took his robes and bowl and, with a large company of monks, went wandering with the intention of going to Benares, a town in the Kāśi country. Traveling unhurriedly, they reached Benares, a town in the Kāśi country. At Benares they stayed in the Deer Park, the Place of Seers.

Then King Kiki [of Benares] heard that the Tathāgata Kassapa, free from attachment and fully awakened, who was wandering in the Kāśi country with a large company of monks, had reached Benares and was staying in the Deer Park, the Place of Seers.

Hearing this, King Kiki told his charioteer, “Prepare the vehicles. I now want to approach the Tathāgata Kassapa, free from attachment and fully awakened.”

Then the charioteer, having received the king’s order, immediately prepared the vehicles. Having prepared the vehicles, [he] returned and told the king, “The fine chariots have been prepared. They are at your majesty’s disposal.”

Then King Kiki, having mounted a fine chariot, departed from Benares and headed for the Deer Park, the Place of Seers. Then King Kiki saw from afar the Tathāgata Kassapa, free from attachment and fully awakened, among the trees of the forest, dignified and beautiful, like the moon amidst the stars, with radiant aura, shining like a golden mountain, endowed with handsome appearance and lofty dignity, with sense faculties calm, free of obstruction, accomplished and disciplined, with his mind calm and quiet.

Seeing this, [the king] descended from his chariot and on foot approached the Tathāgata Kassapa, free from attachment and fully awakened. On arriving there, [the king] made obeisance and sat down to one side. After King Kiki had sat down to one side, the Tathāgata Kassapa, free from attachment and fully awakened, taught him the Dharma, exhorting, encouraging, and delighting him. Having with countless skillful means taught him the Dharma, having exhorted, encouraged, and delighted him, [the Tathāgata Kassapa] remained silent.

501a

Then, after the Tathāgata Kassapa, free from attachment and fully awakened, had taught him the Dharma, exhorted, encouraged, and delighted him, King Kiki rose from his seat, arranged his clothes so as to bare one shoulder, placed his palms together [in respect] toward the Tathāgata Kassapa, free from attachment and fully awakened, and said: “May the World-honored One together with the company of monks accept my invitation [for a meal] tomorrow.”

The Tathāgata Kassapa, free from attachment and fully awakened, accepted King Kiki’s invitation by remaining silent.

Then King Kiki, understanding that the Tathāgata Kassapa, free from attachment and fully awakened, had accepted his invitation by remaining silent, paid homage with his head, circumambulated him

three times, and departed. Having returned home, during the night all kinds of very beautiful, fresh, and excellent dishes were prepared in abundance for eating, savoring, and digesting. When the night's preparations were finished, towards dawn, seats were arranged [and a message was sent:] "World-honored One, the time has now come; the food is ready. May the World-honored One come according to his time!"

Then when the night was over, at dawn, the Tathāgata Kassapa, free from attachment and fully awakened, put on his robes and took his bowl. Together with the company of monks, the World-honored one went to the home of King Kiki and sat on a prepared seat before the company of monks.

Then King Kiki, seeing that the Buddha and the company of monks were seated, personally offered water for washing. With his own hands he served all kinds of very beautiful, fresh, and excellent dishes, making sure there was enough to eat, savor, and digest.

After the meal was finished, the utensils had been cleared away, and water for washing had been offered, [King Kiki] prepared a low seat and sat down to one side to listen to the Dharma.

Once King Kiki was seated, the Tathāgata Kassapa, free from attachment and fully awakened, taught him the Dharma, exhorting, encouraging, and delighting him. Having with countless skillful means taught him the Dharma, having exhorted, encouraged, and delighted him, [the Tathāgata Kassapa] remained silent.

Then, after the Tathāgata Kassapa, free from attachment and fully awakened, had taught him the Dharma, exhorting, encouraging, and delighting him, King Kiki rose from his seat, arranged his clothes so as to bare one shoulder, placed his palms together [in respect] towards the Tathāgata Kassapa, free from attachment and fully awakened, and said:

May the World-honored One, together with the company of monks, accept my invitation to spend the rains retreat here in Benares!

I will prepare five hundred rooms and five hundred beds and mattresses for the World-honored One; and I will provide, for the World-honored One and the company of monks, white rice like this and food of various flavors similar to what a king eats.

The Tathāgata Kassapa, free from attachment and fully awakened, said to King Kiki, “Great king, please stop, please stop! Though my heart is pleased and satisfied [by your kind offer].”

A second and a third time King Kiki placed his palms together [in respect] toward the Tathāgata Kassapa, free from attachment and fully awakened, and said:

May the World-honored One, together with the company of monks, accept my invitation to spend the rains retreat here in Benares!

501b I will prepare five hundred rooms and five hundred beds and mattresses for the World-honored One; and I will provide, for the World-honored One and the company of monks, white rice like this and food of various flavors similar to what a king eats.

And a second and a third time the Tathāgata Kassapa, free from attachment and fully awakened, said to King Kiki, “Great king, please stop, please stop! Though my heart is pleased and satisfied [by your kind offer].”

Then King Kiki could not bear it and did not like it. His heart was full of grief and distress, [thinking:]

The Tathāgata Kassapa, free from attachment and fully awakened, together with the company of monks, does not accept my invitation to spend the rains retreat here in Benares.

Having had this thought, King Kiki told the Tathāgata Kassapa, free from attachment and fully awakened, “World-honored One, is there any other lay follower who [is able to] make offerings to the World-honored One as I do?”

The Tathāgata Kassapa, free from attachment and fully awakened, told King Kiki:

Yes, there is. In your realm there is a town called Vebhaḷiṅga, very prosperous and pleasant, with many inhabitants. Great king, in that town of Vebhaḷiṅga, there is a potter, Nandipāla.

Great king, Nandipāla the potter has taken refuge in the Buddha, the Dharma, and the community of monks. He is free of

doubt in the Triple Gem, and he has no perplexity in regard to suffering, its arising, its cessation, and the path [leading to its cessation]. He has attained confidence, is keeping the precepts, has learned much, is generous, and is accomplished in wisdom. [Nandipāla] abstains from killing, has given up killing, having discarded blade and cudgel. He has shame and scruple, and a mind [full of] loving-kindness and compassion, [wishing to] benefit all [beings], including insects. He has purified his mind with regard to killing living beings.

Great king, Nandipāla the potter abstains from taking what is not given, has given up taking what is not given. He takes [only] what is given and delights in taking [only] what is given. He is always fond of generosity, rejoicing in it, without stinginess, and not expecting a reward. He has purified his mind with regard to taking what is not given.

Great king, Nandipāla the potter abstains from sexual activity, has given up sexual activity. He diligently practices celibacy, is energetic in this good conduct, pure, without blemish, abstaining from sensual desires, having given up sexual desires. He has purified his mind with regard to sexual activity.

Great king, Nandipāla the potter abstains from false speech, has given up false speech. He speaks the truth, delights in the truth, is unshakably established in the truth, is completely trustworthy, and would not deceive [anyone in] the world. He has purified his mind with regard to false speech.

Great king, Nandipāla the potter abstains from divisive speech, has given up divisive speech. He does not engage in divisive speech, does not intend to harm others. Hearing something from this person he does not tell it to that person, in order to harm this person; hearing something from that person he does not tell it to this person, in order to harm that person. He has the wish to unite those that are divided, delighting in unity. He does not belong to any faction and does not delight in or praise factions. He has purified his mind with regard to divisive speech.

501c

Great king, Nandipāla the potter abstains from harsh speech, has given up harsh speech. He has given up the type of speech that consists of words that are rough and rude in tone, offensive words that grate on the ear, that people neither enjoy nor desire, that cause others suffering and vexation, and that are not conducive to concentration.

He speaks the type of speech that consists of words that are pure, peaceful, gentle, and beneficial, that are pleasant to the ear and enter the mind, that are enjoyable and desirable, that give others happiness, words endowed with meaning, that do not make others afraid and that help others to attain concentration. He has purified his mind with regard to harsh speech.

Great king, Nandipāla the potter abstains from frivolous speech, has given up frivolous speech. He speaks at the [proper] time, speaking what is true, what is Dharma, what is meaningful, what is calming, delighting in speaking what is calming. [In regard to any] matter he teaches well and admonishes well, in accordance with the [proper] time and in a proper way. He has purified his mind with regard to frivolous speech.

Great king, Nandipāla the potter abstains from earning profits, has given up earning profits. He has discarded weights and measures, discarded accepting goods, he does not bind people, he does not try to cheat with measures, nor does he deceive others for the sake of some small profit. He has purified his mind with regard to earning profits.

Great king, Nandipāla the potter abstains from accepting widows or girls, has given up accepting widows or girls. He has purified his mind with regard to accepting widows or girls.

Great king, Nandipāla the potter abstains from accepting male or female servants, has given up accepting male or female servants. He has purified his mind with regard to accepting male or female servants.

Great king, Nandipāla the potter abstains from accepting elephants, horses, cattle, or sheep, has given up accepting elephants,



horses, cattle or sheep. He has purified his mind with regard to accepting elephants, horses, cattle, or sheep.

Great king, Nandipāla the potter abstains from accepting chickens or swine, has given up accepting chickens or swine. He has purified his mind with regard to accepting chickens or swine.

Great king, Nandipāla the potter abstains from accepting farmlands or shops, has given up accepting farmlands or shops. He has purified his mind with regard to accepting farmlands or shops.

Great king, Nandipāla the potter abstains from accepting uncooked rice, wheat, or legumes, has given up accepting uncooked rice, wheat, or legumes. He has purified his mind with regard to accepting uncooked rice, wheat, or legumes.

Great king, Nandipāla the potter abstains from alcoholic beverages, has given up alcoholic beverages. He has purified his mind with regard to alcoholic beverages.

Great king, Nandipāla the potter abstains from [using] high or wide beds, has given up [using] high or wide beds. He has purified his mind with regard to high or wide beds.

Great king, Nandipāla the potter abstains from [using] flower garlands, necklaces, perfumes, and cosmetics, has given up [using] flower garlands, necklaces, perfumes, and cosmetics. He has purified his mind with regard to flower garlands, necklaces, perfumes, and cosmetics.

Great king, Nandipāla the potter abstains from singing, dancing, and acting, and from going to see or hear them; he has given up singing, dancing, and acting, and going to see or hear them. He has purified his mind with regard to singing, dancing, and acting, and going to see or hear them.

Great king, Nandipāla the potter abstains from accepting gold and silver, has given up accepting gold and silver. He has purified his mind with regard to accepting gold and silver. 502a

Great king, Nandipāla the potter abstains from eating after noon, has given up eating after noon. He always takes [only] a single meal [each day], not eating at night, training in eating at

the [proper] time. He has purified his mind with regard to eating after noon.

Great king, for his whole life Nandipāla the potter abstains from taking a spade or a shovel into his hand; he does not dig the earth himself nor tell others to do so. If water has washed out a bank so that it has collapsed, or if a rat has broken up some earth, he takes that [earth] and uses it to make his pots. These he puts on one side and tells customers, “If you have peas, rice, wheat, big or small hempseed, *bi* beans, or mustard seed, pour them out [as payment] and take whichever pot you wish.”

Great king, for his whole life Nandipāla the potter has been looking after his father and mother, who are blind. They are entirely dependent on others, so he is looking after them.

Great king, I recall that in the past I was staying at the town of Vebhaḷiṅga. Great king, at that time, at dawn, having put on my robes and taken my almsbowl, I entered the town of Vebhaḷiṅga to beg for food. Having done the almsround in [proper] sequence [from house to house], I arrived at the home of Nandipāla the potter.

At that time Nandipāla was not at home, having left on account of some small matter. Great king, I asked the parents of Nandipāla the potter, “Elders, where is the potter now?”

They answered me, “World-honored One, [our] supporter is temporarily not at home, having left on account of some small matter. Well-gone One, [our] supporter is temporarily not at home, having left on account of some small matter. World-honored One, there is boiled wheat and rice in the bamboo basket and there is bean soup in the pot. May the World-honored One himself take what he wishes, out of compassion!”

Then, great king, in accordance with the law of Uttarakuru, I took rice and soup from the bamboo basket and the pot and departed.

Later, when Nandipāla the potter returned home and discovered that the rice and soup in the bamboo basket and the pot had diminished, he asked his parents, “Who has taken the soup and rice?”

His parents answered, “Good son, the Tathāgata Kassapa, free from attachment and fully awakened, came here today on his alms-round. He took rice and soup from the bamboo basket and the pot and departed.”

Hearing this, Nandipāla the potter thought: “It is an excellent benefit, a great merit for us, that the Tathāgata Kassapa, free from attachment and fully awakened, felt free [to take what] he wished at our home.” Delighted, he sat down cross-legged with calm and quiet mind, and remained thus for seven days. His delight and happiness continued for [altogether] fifteen days; and his parents also experienced delight and happiness for seven days.

Again, great king, I recall that in the past I was staying at the town of Vebhaḷiṅga. Great king, at that time, at dawn, having put on my robes and taken my almsbowl, I entered the town of Vebhaḷiṅga to beg for food. Having done the almsround in due order, I arrived at the home of Nandipāla the potter. 502b

At that time, Nandipāla was not at home, having left on account of some small matter. Great king, I asked the parents of Nandipāla the potter, “Elders, where is the potter now?”

They answered me, “World-honored One, [our] supporter is temporarily not at home, having left on account of some small matter. Well-gone One, [our] supporter is temporarily not at home, having left on account of some small matter. World-honored One, there is rice in the big pot and there is soup in the small pot. May the World-honored One himself take what he wishes, out of [compassion]!”

Great king, in accordance with the law of Uttarakuru, I took rice and soup from the big pot and the small pot and departed.

Later when Nandipāla the potter returned home and discovered that the rice in the big pot and the soup in the small pot had diminished, he asked his parents, “Who has taken rice from the big pot and soup from the small pot?” His parents answered, “Good son, the Tathāgata Kassapa, free from attachment and fully awakened, came here today on his alms-round, and he took rice and soup from the big pot and the small pot and departed.”

Hearing this, Nandipāla the potter thought: “It is an excellent benefit, a great merit for us, that the Tathāgata Kassapa, free from attachment and fully awakened, felt free [to take what] he wished at our home.” Delighted, he sat down cross-legged with calm and quiet mind, and remained so for seven days. His delight continued for [altogether] fifteen days; and his parents also experienced joy and happiness for seven days.

Again, great king, I recall that in the past I was spending the rains retreat in dependence on the town of Vebhaṅga. Great king, at that time my newly built hut had not yet been roofed in. The old potter hut of Nandipāla the potter had been newly roofed in.

Great king, I told my attendant monks, “Go and demolish the [roof of] the old potter hut of Nandipāla the potter and bring it to roof my hut!”

Then the attendant monks, following my instruction, went to the home of Nandipāla the potter, demolished [the roof of] the old potter hut, bound it together, and brought it to roof my hut.

The parents of Nandipāla the potter heard the [sound of the roof] of the old potter hut being demolished. Hearing it, they asked, “Who is demolishing [the roof of] the old potter hut of Nandipāla the potter?”

The attendant monks answered, “Elders, we are the attendant monks of the Tathāgata Kassapa, free from attachment and fully awakened. We are demolishing [the roof of] the old potter hut of Nandipāla the potter, binding it together, and taking it in order to roof the hut of the Tathāgata Kassapa, free from attachment and fully awakened.”

502c The parents of Nandipāla the potter said, “Venerable ones, take away whatever you wish, without limitation!”

Later, when Nandipāla the potter returned home and discovered that the [roof of] the old potter hut had been demolished, he asked his parents, “Who has demolished [the roof] of my old potter hut?”

His parents answered, “Good son, today the attendant monks of the Tathāgata Kassapa, free from attachment and fully awakened,

demolished [the roof of] the old potter hut, bound it together, and took it away to roof the hut of the Tathāgata Kassapa, free from attachment and fully awakened.”

Hearing this, Nandipāla the potter thought: “It is an excellent benefit, a great merit for us, that the Tathāgata Kassapa, free from attachment and fully awakened, felt free [to take what] he wished at our home.” Delighted, he sat down cross-legged with calm and quiet mind, and remained so for seven days. His joy and happiness continued for [altogether] fifteen days; and his parents also experienced joy and happiness for seven days.

Great king, the old potter hut of Nandipāla the potter was not affected by rain for the entire four months of that rainy season. Why was that? Because it was covered by the mighty power of a Buddha.

Great king, Nandipāla the potter was able to bear it, did not dislike it, and had no grief or distress in his heart [on thinking]: “The Tathāgata Kassapa, free from attachment and fully awakened, felt free [to do as] he wished at our home.” You, great king, could not bear it and did dislike it, and you had great grief and distress in your heart [on thinking]: “The Tathāgata Kassapa, free from attachment and fully awakened, together with the company of monks, does not accept my invitation to spend the rains retreat here in Benares.”

Then the Tathāgata Kassapa, free from attachment and fully awakened, taught the Dharma to King Kiki, exhorting, encouraging, and delighting him. Having, with countless skillful means, taught him the Dharma, having exhorted, encouraged, and delighted him, [the Tathāgata Kassapa] rose from his seat and departed.

Then, not long after the Tathāgata Kassapa, free from attachment and fully awakened, had left, King Kiki told his attendants, “Fill five hundred chariots with white rice and food of various flavors, similar to what a king eats, take them to the home of Nandipāla the potter, and tell him, ‘Nandipāla, King Kiki sends these five hundred chariots of white rice and food of various flavors, similar to what a king eats, to be offered to you. You should accept them now out of compassion!’”

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Then the attendants, having received these instructions of the king, filled five hundred chariots with white rice and food of various flavors, similar to what a king eats, took them to the home of Nandipāla the potter, and told him, “Nandipāla, King Kiki sends these five hundred chariots of white rice and food of various flavors, similar to what a king eats, to be offered to you. You should accept them now out of compassion!”

Then Nandipāla the potter politely declined and did not accept [the offering], telling the attendants, “Noble friends, in King Kiki’s household and country there are many great affairs which require vast expense. Knowing this, I do not accept [his offering].”

The Buddha said to Ānanda:

What do you think? Do you think that the young brahmin Uttara was someone other [than me]? Do not think so. You should know that he was me.

At that time, Ānanda, I wanted to benefit myself, to benefit others, to benefit many people; I had compassion for the whole world, and I sought prosperity, benefit, peace, and happiness for gods and human beings.

In the teaching taught at that time I did not reach the ultimate, the ultimate purity, the ultimate holy life, the ultimate completion of the holy life. At that time I was not able to abandon birth, old age, disease, death, sorrow, and distress, and I was not able to attain liberation from all suffering.

Ānanda, I have now appeared in this world as a Tathāgata, free of attachment, fully awakened, perfect in knowledge and conduct, a Well-gone One, a knower of the world, unsurpassable leader of persons to be tamed, teacher of gods and human beings, a Buddha, a Fortunate One.

I now benefit myself, benefit others, benefit many people; I have compassion for the whole world, and I seek prosperity, benefit, peace, and happiness for gods and human beings.

The teaching I now give leads to the ultimate, is the ultimate purity, the ultimate completion of the holy life. I have now abandoned birth,

old age, sickness, death, sorrow, and distress. I have now attained complete liberation from suffering.

This is what the Buddha said. Having heard the Buddha's words, the venerable Ānanda and the [other] monks were delighted and remembered them well.

#### **64. The Discourse on the Divine Messengers<sup>162</sup>**

Thus have I heard: At one time the Buddha was staying at Sāvaththī, in Jeta's Grove, Anāthapiṇḍika's Park.

At that time, the World-honored One addressed the monks:

With the divine eye, which is purified and surpasses human [vision], I see beings as they die and as they are reborn handsome or ugly, excellent or not excellent, as they come and go between good or bad realms of existence in accordance with their [previous] deeds. I see this as it really is.

If these beings were ill conducted in body, speech, and mind, reviled noble ones, held wrong views, and performed actions [based on] wrong views, then because of these causes and conditions, at the breaking up of the body, after death, they certainly are reborn in a bad realm of existence, in hell.

If [however] these beings were well conducted in body, speech, and mind, did not revile noble ones, held right views, and performed actions [based on] right views, then because of these causes and conditions, at the breaking up of the body, after death, they certainly are reborn in a good realm of existence, in a heavenly realm. 503b

It is just as, when it is raining heavily and bubbles are appearing and disappearing on the water surface, then if a man with good eyesight is standing in a place [close by], he [can] observe the [bubbles] as they appear and as they disappear. In the same way, with the divine eye, which is purified and surpasses human [vision], I see beings as they die and as they are reborn handsome or ugly, excellent or not excellent, as they come and go between good or bad realms of existence in accordance with their [previous] deeds. I see this as it really is.

If these beings were ill conducted in body, speech, and mind, reviled noble ones, held wrong views, and performed actions [based on] wrong views, then because of these causes and conditions, at the breaking up of the body, after death, they certainly are reborn in a bad realm of existence, in hell.

If [however] these beings were well conducted in body, speech, and mind, did not revile noble ones, held right views, and performed actions [based on] right views, then because of these causes and conditions, at the breaking up of the body, after death, they certainly are reborn in a good realm of existence, in a heavenly realm.

It is just as, when it is raining heavily and the raindrops are falling on higher [places] or on lower [places], then if a man with good eyesight is standing in a place [close by], he [can] observe them as they fall on higher [places] or on lower [places]. In the same way, with the divine eye, which is purified and surpasses human [vision], I see beings as they die and are reborn handsome or ugly, excellent or not excellent, as they come and go between good or bad realms of existence, in accordance with their [previous] deeds. I see this as it really is.

If these beings were ill conducted in body, speech, and mind, reviled noble ones, held wrong views, and performed actions [based on] wrong views, then because of these causes and conditions, at the breaking up of the body, after death, they certainly are reborn in a bad realm of existence, in hell.

If [however] these beings were well conducted in body, speech, and mind, did not revile noble ones, held right views, and performed actions [based on] right views, then because of these causes and conditions, at the breaking up of the body, after death, they certainly are reborn in a good realm of existence, even in a heavenly realm.

It is just as if there were a beryl gem, naturally pure and clear, without any flaw or impurity, eight-faceted, well cut, which is strung on a fine thread colored blue, yellow, red, black, or white; if a man with good eyesight is standing in a place [close by], he [can] observe this beryl gem, naturally pure and clear, without any flaw or impurity, eight-faceted, well cut, which is strung on a fine thread colored blue, yellow, red, black, or white. In the same way, with the divine eye,



which is purified and surpasses human [vision], I see beings as they die and are reborn handsome or ugly, excellent or not excellent, as they come and go between good or bad realms of existence in accordance with their [previous] deeds. I see this as it really is.

If these beings were ill conducted in body, speech, and mind, reviled noble ones, held wrong views, and performed actions [based on] wrong views, then because of these causes and conditions, at the breaking up of the body, after death, they certainly are reborn in a bad realm of existence, in hell. 503c

If [however] these beings were well conducted in body, speech, and mind, did not revile noble ones, held right views, and performed actions [based on] right views, then because of these causes and conditions, at the breaking up of the body, after death, they certainly are reborn in a good realm of existence, in a heavenly realm.

It is just as if there were two rooms connected by a single door through which many people go in or out; if a man with good eyesight is standing in a place [close by], he [can] observe them as they go in or out. In the same way, with the divine eye, which is purified and surpasses human [vision], I see beings as they die and are reborn handsome or ugly, excellent or not excellent, as they come and go between good or bad realms of existence in accordance with their [previous] deeds. I see this as it really is.

If these beings were ill conducted in body, speech, and mind, reviled noble ones, held wrong views, and performed actions [based on] wrong views, then because of these causes and conditions, at the breaking up of the body, after death, they certainly are reborn in a bad realm of existence, in hell.

If [however] these beings were well conducted in body, speech, and mind, did not revile noble ones, held right views, and performed actions [based on] right views, then because of these causes and conditions, at the breaking up of the body, after death, they certainly are reborn in a good realm of existence, in a heavenly realm.

It is just as a man with good eyesight, standing on top of a tall building, [can] observe the people below coming and going, circling around, sitting, lying, walking, or [even] jumping. In the same way,

with the divine eye, which is purified and surpasses human [vision], I see beings as they die and are reborn handsome or ugly, excellent or not excellent, as they come and go between good or bad realms of existence in accordance with their [previous] deeds. I see this as it really is.

If these beings were ill conducted in body, speech, and mind, reviled noble ones, held wrong views, and performed actions [based on] wrong views, then because of these causes and conditions, at the breaking up of the body, after death, they certainly are reborn in a bad realm of existence, in hell.

If [however] these beings were well conducted in body, speech, and mind, did not revile noble ones, held right views, and performed actions [based on] right views, then because of these causes and conditions, at the breaking up of the body, after death, they certainly are reborn in a good realm of existence, in a heavenly realm.

If a being, born in the human realm, was unfilial to his parents, did not respect renunciants and brahmins, did not behave honestly, did not do meritorious acts, and was not afraid of the results that evil deeds bring in the next life, then because of these causes and conditions, at the breaking up of the body, after death, he is born in the realm of King Yama.

King Yama's wardens bring [the culprit] to him, saying:

Your majesty, formerly, while a human, this being was unfilial to his parents, did not respect renunciants and brahmins, did not behave honestly, did not do meritorious acts, and was not afraid of the results that evil deeds bring in the next life. May your majesty judge his evil deeds!

504a Then King Yama employs [the parable of] the first divine messenger to thoroughly question, examine, teach, and reprimand him: "Did you ever see the coming of the first divine messenger?"

The man answers, "No, your majesty, I did not see him."

King Yama asks again:

Have you never seen, in a village or town, a small infant, male or female, with weak, tender body, lying in its own excrement and

urine, unable to tell its parents: “Father, mother, take me away from this dirty place! Bathe this body and make it clean!”?

The man answers, “I have seen it, your majesty.”

King Yama asks again:

On recalling this later, why did you not think, “I myself am [also] subject to the law of birth, I am not exempt from birth, and therefore I should do good acts of body, speech, and mind”?

The man says, “Your majesty, I was truly corrupt. Will my prolonged decadence [cause me] enduring loss?”

King Yama says:

You truly were corrupt, and your prolonged decadence [will cause you] enduring loss. Now I will examine and punish you as a negligent person acting with negligence. Your evil actions were not done by your parents, nor by kings, gods, renunciants, or brahmins. You did the evil and unwholesome actions yourself. Therefore, you will now certainly experience retribution [for them].

Having employed [the parable of] the first divine messenger to thoroughly question, examine, teach, and reprimand him, King Yama also employs [the parable of] the second divine messenger to thoroughly question, examine, teach, and reprimand him: “Did you ever see the coming of the second divine messenger?”

The man answers, “No, your majesty, I did not see him.”

Then King Yama asks again:

Have you never seen, in a village or town, a very old man or woman, excessively aged, in great pain and near death, with teeth fallen out and hair gone white, with hunched body, walking supported by a stick, and with body trembling?

That man answers, “I have seen it, your majesty.”

King Yama asks again:

On recalling this later, why did you not think, “I myself am [also]

subject to old age, I am not exempt from old age, and therefore I should do good acts of body, speech, and mind”?

The man says, “Your majesty, I was truly corrupt. Will my prolonged decadence [cause me] enduring loss?”

King Yama says:

You truly were corrupt, and [your] prolonged decadence [will cause you] enduring loss. Now I will examine and punish you as a negligent person acting with negligence. Your evil actions were not done by your parents, nor by kings, gods, renunciants, or brahmins. You did the evil and unwholesome actions yourself. Therefore, you will now certainly experience retribution [for them].

Having employed [the parable of] the second divine messenger to thoroughly question, examine, teach, and reprimand him, King Yama employs [the parable of] the third divine messenger to thoroughly question, examine, teach, and reprimand him: “Did you ever see the coming of the third divine messenger?”

The man answers, “No, your majesty, I did not see him.”

King Yama asks again:

504b

Have you never seen, in a village or town, a man or a woman who is seriously ill, sitting or lying on a bed or couch, or on the ground, with extreme pain, severe pain arising in the body, which is [totally] undesired and will [eventually] cause death?

The man answers, “I have seen it, your majesty.”

King Yama asks again:

On recalling this later, why did you not think, “I myself am [also] subject to disease, I am not exempt from disease, and therefore I should do good acts of body, speech, and mind”?

The man says, “Your majesty, I was truly corrupt. Will [my] prolonged decadence [cause me] enduring loss?”

King Yama says:

You truly were corrupt, and your prolonged decadence [will cause

you] enduring loss. Now I will examine and punish you as a negligent person acting with negligence. Your evil actions were not done by your parents, nor by kings, gods, renunciants, or brahmins. You did the evil and unwholesome actions yourself. Therefore, you will now certainly experience retribution [for them].

Having employed [the parable of] the third divine messenger to thoroughly question, examine, teach, and reprimand him, King Yama employs [the parable of] the fourth divine messenger to thoroughly question, examine, teach, and reprimand him: “Did you ever see the coming of the fourth divine messenger?”

The man answers, “No, your majesty, I did not see him.”

The King Yama asks again:

Have you never seen, in a village or town, a man or a woman, at the time of death, or already one day dead, or two days, or up to six or seven days dead, pecked at by crows, eaten by jackals and wolves, or already burned by fire, buried in the ground, or rotten and decaying?

The man answers, “I have seen it, your majesty.”

King Yama asks again:

On recalling this later, why did you not think, “I myself am [also] subject to death, I am not exempt from death, and therefore I should do good acts of body, speech, and mind”?

The man says, “Your majesty, I was truly corrupt. Will my prolonged decadence [cause me] enduring loss?”

King Yama says:

You truly were corrupt, and your prolonged decadence [will cause you] enduring loss. Now I will examine and punish you as a negligent person acting with negligence. Your evil actions were not done by your parents, nor by kings, gods, renunciants, or brahmins. You did the evil and unwholesome actions yourself. Therefore, you will now certainly experience retribution [for them].

Having employed [the parable of] the fourth divine messenger to thoroughly question, examine, teach, and reprimand him, King Yama employs [the parable of] the fifth divine messenger to thoroughly question, examine, teach, and reprimand him, “Did you ever see the coming of the fifth divine messenger?”

The man answers, “No, your majesty, I did not see him.”

King Yama asks again:

504c Have you never seen that the officers of the king arrest criminals and punish them with various tortures such as cutting off their hands or cutting off their feet, or cutting off both hands and feet, or cutting off their ears, or cutting off their nose, or cutting off both ears and nose, chopping or cutting [them to pieces], tearing out their beard, or tearing out their hair, or tearing out both beard and hair, putting them in a cage and setting fire to their clothing, or wrapping them in straw and setting fire to it, putting [them] in the belly of an iron donkey, in the mouth of an iron pig, or in the mouth of an iron tiger that is then [heated] with fire, placing them in a copper cauldron or an iron cauldron and boiling them, or cutting them into pieces, or stabbing them with a sharp fork, or hooking them with hooks, or laying them down on an iron bed and scalding them with boiling oil, or sitting them in an iron mortar and pounding them with an iron pestle, or [having them be bitten by] serpents, snakes, and lizards, or whipping them with whips, or beating them with sticks, or hitting them with clubs, or impaling them alive on a tall post, or cutting off their heads?

The man answered, “I have seen it, your majesty.”

King Yama asks again, “On recalling this later, why did you not think, ‘I am subject, here and now in the present, to the [effects of past] evil, unwholesome [deeds]’?”

The man says, “Your majesty, I was truly corrupt. Will my prolonged decadence [cause me] enduring loss?”

King Yama says:

You truly were corrupt, and your prolonged decadence [will cause

you] enduring loss. Now I will examine and punish you as a negligent person who acted with negligence. Your evil actions were not done by your parents, nor by kings, gods, renunciants, or brahmins. You did the evil and unwholesome actions yourself. Therefore, you will now certainly experience retribution [for them].”

Having employed [the parable of] the fifth divine messenger to thoroughly question, examine, teach, and reprimand him, King Yama hands him over to the wardens of hell. The wardens of hell take hold of him and put him into the great hell with four gates.

[Then the Buddha] recited a verse:

It has four columns and four gates,  
Its twelve sides are surrounded by  
Walls made of iron,  
Above, it is covered with an iron [roof].

Inside the hell the floor is of iron,  
Iron, all ablaze with flames and fire.  
It is immeasurable leagues in depth,  
Reaching to the bottom of the earth.

[It is] extremely harsh, unbearable.  
The light of its fire is hard to look at.  
Seeing it, one's body hairs stand on end,  
Out of fear and terror of this great suffering.

[That man], reborn in [this] hell,  
Descends head over heels,  
[Because he] reviled noble ones,  
Who are disciplined, well purified.<sup>163</sup>

[There comes] a time after a very long period when, for the sake of those beings, the eastern gate of the great hell with four gates opens. After the eastern gate has opened, those beings rush towards it, seeking a safe place, a refuge.

[But when] countless hundreds and thousands of beings have gathered there, the eastern gate of the hell closes again on its own. The

[beings] inside experience extreme suffering, weeping and wailing, lying on the ground in utter despair; yet they are unable to die until [the results of] their evil and unwholesome actions have been completely exhausted.

505a

Again, [after] a very long period the southern gate . . . the western gate . . . the northern gate opens. After the northern gate has opened, those beings rush toward it, seeking a safe place, a refuge. [But when] countless hundreds and thousands of beings have gathered there, the northern gate of the hell closes again on its own. The [beings] inside experience extreme suffering, weeping and wailing, lying on the ground in utter despair; yet they are unable to die until [the results of] their evil and unwholesome actions have been completely exhausted.

Again, after a very long period, those beings emerge from the great hell with four gates. After [having been] in the great hell With four gates, they appear in the [great] hell with a high peak, which is burning with fire within [yet] not [manifesting] smoke or flames. They are forced to walk on it, to walk to and fro and round and round. The skin, flesh, and blood of their two feet disappears [through being burnt] when they put their feet down, but it reappears and becomes as before once they lift their feet up. They are punished in this way for countless hundreds and thousands of years, enduring extreme pain; yet they are unable to die until [the results of] their evil and unwholesome actions have been completely exhausted.

Again, after a very long period, those beings emerge from the great hell with a high peak. After [having been] in the great hell with a high peak, they appear in the great hell of excrement, which is filled with excrement, countless thousands of feet deep. Those beings all fall into it. Inside the great hell of excrement there appear numerous worms called *lingqu-lai*, with white body, black head, and a needle-like mouth.

These worms gnaw into the feet of those beings and devour them. Having devoured the feet, they gnaw into and devour the calf bones. Having devoured the calf bones, they gnaw into and devour the thigh bones. Having devoured the thigh bones, they gnaw into and devour the hip bones. Having devoured the hipbones, they gnaw into and devour the back bones.



Having devoured the back bones, they gnaw into and devour the shoulder bones, the neck bones, and the skull. Having devoured the skull, they eat the brain. Those beings are tormented in this way for countless hundreds and thousands of years, enduring extreme pain; yet they are unable to die until [the results of] their evil and unwholesome actions have been completely exhausted.

Again, after a very long period, those beings emerge from the great hell of excrement. After [having been] in the great hell of excrement, they appear in the great hell of the iron-leaved forest. Having seen it, those beings have an impression of coolness and they think: “Let us go there quickly to cool down!” Those beings go toward [this forest], seeking a safe place, a refuge.

Then the countless hundreds and thousands of beings that have gathered enter the great hell of the iron-leaved forest. In the great hell of the iron-leaved Forest, a great hot wind blows from the four directions. After the blowing of the hot wind, the iron leaves fall. When the iron leaves fall, they cut the hands, the feet, or the hands and feet; they cut the ears, the nose, or the ears and nose, as well as other limbs. [Those beings] have their bodies cut and smeared with blood for countless hundreds and thousands of years, enduring extreme pain; yet they are unable to die until [the results of] their evil and unwholesome actions have been completely exhausted.

Again, in the great hell of the iron-leaved forest there appear giant dogs with very long fangs. They bite those beings, tearing off their skin from foot to head and eating it, or tearing off their skin from head to foot and eating it. [Those beings] are tormented in this way for countless hundreds and thousands of years, enduring extreme pain; yet they are unable to die until [the results of] their evil and unwholesome actions have been completely exhausted. 505b

Again, in the great hell of the iron-leaved forest there appear giant ravens with two heads and iron beaks. They stand on the forehead of those beings, pick out their living eyes and swallow them, split the skull with their beak, and take out the brain and eat it. Those beings are tormented in this way for countless hundreds and thousands of

years, enduring extreme pain; yet they are unable to die until [the results of] their evil and unwholesome actions have been completely exhausted.

Again, after a very long period those beings emerge from the great hell of the iron-leaved forest. After [having been] in the great hell of the iron-leaved forest, they appear in the great hell of the iron sword-tree forest.

Those great iron sword-trees are one league high and have thorns some six feet long. Those beings are made to climb up and down them. When they climb up the trees, the thorns turn downward. When they climb down the trees, the thorns turn upward. The thorns of the sword-trees pierce those beings, piercing their hands, their feet, or their hands and feet; piercing their ears, their nose, or their ears and nose, as well as the other limbs. [Those beings] have their bodies pierced and smeared with blood for countless hundreds and thousands of years, enduring extreme pain; yet they are unable to die until [the results of] their evil and unwholesome actions have been completely exhausted.

Again, after a very long period, those beings emerge from the great hell of the iron sword-tree forest. After [having been] in the great hell of the iron sword-tree forest they appear by [the side of] the caustic river, which has very high banks surrounded everywhere by thorns. The caustic water is boiling and very dark.

Seeing this, those beings have the impression that this is cool water [thinking]: “There will be cool water.” Having this impression, they think, “Let us go there, bathe in it, and drink as we please, to quickly cool down and be at ease.” Those beings, competing with one another, run toward [the caustic river] and enter it, seeking a pleasant place, a refuge.

Then the countless hundreds and thousands of beings that have gathered there fall into the caustic river. Having fallen into the caustic river, they are swept downstream, or swept upstream, or swept downstream and upstream. As those beings are swept downstream, swept upstream, or swept downstream and upstream, their skin is cooked and peels off, their flesh is cooked and peels off, their skin and flesh are cooked and peel off, [until] only the skeleton remains. On both banks of the caustic river there are wardens of hell holding swords, big clubs,

and iron hooks in their hands. When those beings want to climb up on to the bank, the wardens of hell push them back again.

Again, on both banks of the caustic river there are wardens of hell, holding hooks and nets in their hands. With the hooks they pull those beings out of the caustic river and put them on the ground of red-hot iron, burning, glowing, and all ablaze. They lift those beings up and then throw them on the ground [again], roll them [all over] the ground, and ask them, “Where do you come from?” Those beings answer, “We do not know where we come from, but we are now suffering from great hunger.” 505c

Those wardens of hell then put those beings on a bed of red-hot iron, which is burning, glowing, and all ablaze, forcing them to sit on it. They open their mouths with red-hot iron pincers, and put red-hot iron balls, burning brightly and all ablaze, into their mouths. Those red-hot iron balls burn the lips. Having burned the lips, they burn the tongue. Having burned the tongue, they burn the palate. Having burned the palate, they burn the throat. Having burned the throat, they burn the heart. Having burned the heart, they burn the large intestine. Having burned the large intestine, they burn the small intestine. Having burned the small intestine, they burn the stomach. Having burned the stomach, they come out from the lower part of the body. Those [beings] are tormented in this way for countless hundreds and thousands of years, enduring extreme pain; yet they are unable to die until [the results of] their evil and unwholesome actions have been completely exhausted.

Again, the wardens of hell ask those beings, “Where do you want to go?” Those beings answer, “We do not know where we want to go, but we are suffering from great thirst.” The wardens of hell then put those beings on a bed of red-hot iron, which is burning, glowing, and all ablaze, forcing them to sit on it. They open their mouths with red-hot iron pincers, and pour boiling molten copper into their mouths. That boiling molten copper burns the lips. Having burned the lips, it burns the tongue. Having burned the tongue, it burns the palate. Having burned the palate, it burns the throat. Having burned the throat, it burns the heart. Having burned the heart, it burns the large intestine. Having

burned the large intestine, it burns the small intestine. Having burned the small intestine, it burns the stomach. Having burned the stomach, it comes out from the lower part of the body. The [beings] are tormented in this way for countless hundreds and thousands of years, enduring extreme pain; yet they are unable to die until [the results of] their evil and unwholesome actions have been completely exhausted.

If those beings in hell have [still] not completely exhausted [the results of] their evil and unwholesome actions, have not exhausted all of it, have not exhausted it without any remainder, then those beings again fall into the caustic river, are again [made to climb] up and down the [trees] in the great hell of the iron sword-tree forest, have to again enter the great hell of the iron-leaved forest, fall again into the great hell of excrement, are again made to walk to and fro in the great hell with a high peak, and again have to enter the great hell with four gates.

If [however,] those beings in hell have completely exhausted [the results of] their evil and unwholesome actions, exhausted all of it, exhausted it without any remainder, then some of those beings proceed to the [realm of] beasts, some fall into the [realm of] hungry ghosts, and some are reborn in a heavenly realm.

506a If a being was formerly a human who was unfilial to his parents, who had no respect for renunciants and brahmins, behaved dishonestly, did no meritorious acts, and was not afraid of the results that evil deeds bring in the next life—then such a being experiences such undesirable, inconceivably unpleasant and painful results, as in those hells.

If [however,] a being was formerly a human who was filial to his parents, who had respect for renunciants and brahmins, behaved honestly, did meritorious acts, and was afraid of the results that evil deeds bring in the next life—then such a being experiences such desirable, conceivably pleasant and happy results, as in a heavenly palace in the sky.

In the past, King Yama made the following aspiration [while] in his pleasure park: when this life ends, may I be reborn in the human realm! If there are very wealthy and prosperous clans, with immeasurable wealth, and possessing in abundance all kinds of livestock,

property, feudatories, and manors—that is, a great clan of *khattiya* householders, a great clan of brahmin householders, or a great clan of merchant householders, or any other such very wealthy and prosperous clan, with immeasurable wealth, and possessing in abundance all kinds of livestock, property, feudatories, and manors—may I be reborn in such a family!

Having been born there, may I develop my faculty of understanding, and may I gain pure confidence in the true Dharma and discipline taught by a Tathāgata! Having gained pure confidence, may I shave off hair and beard, don the robes of a monk, leave the household life out of faith, and go forth to practice the path! [Just] as a clansman, who shaves off his hair and beard, dons the robes of a monk, leaves home out of faith, and goes forth to practice the path [in order] to establish the unsurpassable holy life, [so too, may I] in that very life, personally attain understanding and awakening, and dwell having personally realized it, knowing as it really is: “Birth is ended, the holy life has been established, what was to be done has been done. There will not be another existence.”

In the past, King Yama had made this aspiration [while] in his pleasure park; and he recited these verses:

Reprimanded by the divine messengers,  
 A man who has been negligent,  
 Will feel distress and grief for a long time.  
 He is reckoned as hindered by harmful desires.  
 Reprimanded by the divine messengers,  
 A truly superior person,  
 Will not be negligent again,  
 [But will practice] the well-taught, wonderful, noble Dharma.  
 Seeing clinging causes him to be fearful,  
 And to aspire to the extinction of birth and old age.  
 [Once he is] free of clinging, [having] extinguished it without  
 remainder,  
 That is the end of birth and old age.  
 That [person] attains the happiness of peace,

Attains cessation in this lifetime,  
Transcending all that is fearful,  
And crossing over this worldly stream.

This is what the Buddha said. Having heard the Buddha's words, the monks were delighted and remembered them well.

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## **65. The Discourse with the Raven Parable**

Thus have I heard: At one time the Buddha was staying at Rājagaha, in the Bamboo Grove, the Squirrels' Sanctuary.

At that time, the World-honored One addressed the monks:

In the past, when a wheel-turning monarch wanted to test his jewel-treasure, he assembled his fourfold army, that is, elephant troops, cavalry, chariot troops, and infantry. The fourfold army having been assembled, in the dark of night, at midnight, a tall banner was raised, the jewel was placed on top of it, and it was taken out to the pleasure park. The brilliance of the jewel illuminated the fourfold army, and its light extended over an area measuring half a league in [any] direction.

At that time, there was a brahmin who had this thought: "I would like to go and see the wheel-turning monarch, together with his fourfold army, and look at the beryl jewel." Then that brahmin thought again, "For the time being, never mind about visiting the wheel-turning monarch with his fourfold army, and looking at the beryl jewel. I would rather go into the forest." So, the brahmin approached the forest. Having arrived there, he entered and went to the foot of a tree.

Not long after he had sat down, an otter came by. Seeing it, the brahmin asked, "Welcome, otter, where are you coming from and where do you want to go?"

[The otter] answered, "Brahmin, in earlier times this pond was fed to the brim by a clear spring, had many lotus roots and flowers, and was full of fish and turtles. I formerly [lived] in dependence on it, but now it has dried up. Brahmin, you should know that I want to leave it, to live in a large river. I want to leave now, I am afraid of people."

Then, having had this exchange with the brahmin, the otter left.

The brahmin [remained] sitting there as before. Again, there came a *jiu-mu* bird.<sup>164</sup> Seeing it, the brahmin asked, “Welcome, *jiu-mu* bird, where are you coming from and where do you want to go?”

[The bird] answered, “Brahmin, in earlier times this pond was fed 506c  
to the brim by a clear spring, had many lotus roots and flowers, and was full of fish and turtles. I formerly [lived] in dependence on it, but now it has dried up. Brahmin, you should know that I want to leave it, to nest in a place where dead cattle are collected and to live in dependence on it, . . . or dead donkeys, . . . or to nest in a place where dead human beings are collected and to live in dependence on it. I want to leave now, I am afraid of people.”

Having had this exchange with the brahmin, the *jiu-mu* bird left. The brahmin [remained] sitting there as before.

Again, there came a vulture. Seeing it, the brahmin asked, “Welcome, vulture, where are you coming from and where do you want to go?”

[The vulture] answered, “Brahmin, I am going from one large grave[yard] to another large grave[yard], places for [those who have been] harmed and killed. I now want to feed on the flesh of dead elephants, dead horses, dead cattle, and dead human beings. I want to leave now, I am afraid of people.”

Then, having had this exchange with the brahmin, the vulture left. The brahmin [remained] sitting there as before.

Again, there came a bird that feeds on vomit. Seeing it, the brahmin asked, “Welcome, bird that feeds on vomit, where are you coming from and where do you want to go?”

[The bird that feeds on vomit] answered, “Brahmin, did you see the vulture just now? I eat its vomit. I want to leave now, I am afraid of people.”

Having had this exchange with the brahmin, the bird that feeds on vomit left. The brahmin [remained] sitting there as before.

Again, there came a jackal. Having seen it, the brahmin asked, “Welcome, jackal, where are you coming from and where do you want to go?”

[The jackal] answered, “Brahmin, I am going from one deep ravine to another deep ravine, from one dense jungle to another dense jungle, and from one secluded place to another secluded place. I now want to feed on the flesh of dead elephants, dead horses, dead cattle, and dead human beings. I want to leave now, I am afraid of people.”

Then, having had this exchange with the brahmin, the jackal left. The brahmin [remained] sitting there as before.

Again, there came a raven. Seeing it, the brahmin asked, “Welcome, raven, where are you coming from and where do you want to go?”

[The raven] answered, “Brahmin, you crazy person, why do you ask me, ‘Where are you coming from and where do you want to go?’”

Then, having reprimanded the brahmin to his face, the raven left. The brahmin [remained] sitting there as before.

Again, there came an ape. Having seen it, the brahmin asked, “Welcome, ape, where are you coming from and where do you want to go?”

[The ape] answered, “Brahmin, I am going from one garden to another garden, from one pleasure park to another pleasure park, from one forest to another forest, to drink at clear springs and eat good fruits. I want to leave now, [though] I am not afraid of people.”

Having had this exchange with the brahmin, the ape left.

507a      The Buddha told the monks:

I have delivered these parables and want [you] to understand their meaning. You should know that this teaching has a [deeper] meaning.

What is the meaning of the parable I delivered [that concludes with] “Then, having had this exchange with the brahmin, the otter left”?

Suppose there is a monk who lives in dependence on a village or town. At dawn this monk puts on his robes, takes his bowl, and enters the village to beg for food, without protecting himself, without guarding his sense faculties, without establishing right mindfulness. He nevertheless teaches the Dharma as taught by the Buddha or by one of [the Buddha’s] disciples. Because of this he obtains the benefit of clothing and bedding, food and drink, bed and mattress, and medicine. He is



supplied with all [he needs] to live. Having obtained these benefits, he becomes attached to them, seduced by them, not seeing the danger in them, unable to relinquish them, using them as he wishes.

That monk practices bad conduct, develops unwholesome states, goes to extremes, and gives rise to harm and decay. He is not living the holy life, yet claims [to be living the] holy life. He is not a renunciant, yet claims [to be] a renunciant. It is just as [in the parable]: seeing the otter, the brahmin asked, “Welcome, otter, where are you coming from and where do you want to go?” [The otter] answered, “Brahmin, in earlier times this pond was fed to the brim by a clear spring, had many lotus roots and flowers, and was full of fish and turtles. I formerly [lived] in dependence on it, but now it has dried up. Brahmin, you should know that I want to leave it, to live in a large river. I now want to leave, I am afraid of people.”

The monk I spoke of is just like that. [He] is immersed in evil, unwholesome, and defiled states that are the origin of future existence and have vexation and suffering as their fruit, being the cause of birth, old age, disease, and death.

Therefore, monks, do not act like that otter; do not rely on what is against the Dharma for your livelihood. With pure conduct of body, speech, and mind, dwell in secluded places, wear rag robes, always beg for food, begging for food in [proper] sequence [from house to house]. Be of few wishes and contented, abide happily, in detachment, and practice energetically, establishing right mindfulness, right attentiveness, right concentration, and right wisdom. Be always detached and train in this way.

What is the meaning of the parable that I delivered [that concludes with] “Then, having had this exchange with the brahmin, the *jiu-mu* bird left”?

Suppose there is a monk who lives in dependence on a village or town. At dawn this monk puts on his robes, takes his bowl, and enters the village to beg for food without protecting himself, without guarding his sense faculties, without establishing right mindfulness. He enters another’s house and teaches the Dharma as taught by the Buddha or by [one of the Buddha’s] disciples. Because of this he obtains the

benefit of clothing and bedding, food and drink, bed and mattress, and medicine, all [that he needs] to live. Having obtained these benefits, he becomes attached to them, seduced by them, not seeing the danger in them, unable to relinquish them, using them as he wishes.

507b That monk practices bad conduct, develops unwholesome states, goes to extremes, and gives rise to harm and decay. He is not living the holy life, yet claims [to be living the] holy life. He is not a renunciant, yet claims [to be] a renunciant. It is just as [in the parable]: seeing the *jiu-mu* bird, the brahmin asked, “Welcome, *jiu-mu* bird, where are you coming from and where do you want to go?” [The bird] answered, “Brahmin, in earlier times this pond was fed to the brim by a clear spring, had many lotus roots and flowers, and was full of fish and turtles. I formerly [lived] in dependence on it, but now it has dried up. Brahmin, you should know that I want to leave it, to nest in a place where dead cattle are collected and to live in dependence on it, . . . or dead donkeys, . . . or to nest in a place where dead human beings are collected and to live in dependence on it. I want to leave now, I am afraid of people.”

The monk I spoke of is just like that. [He] is immersed in evil, unwholesome, and defiled states that are the origin of future existence and have vexation and suffering as their fruit, being the cause of birth, old age, disease, and death.

Therefore, monks, do not act like that *jiu-mu* bird; do not rely on what is against the Dharma for your livelihood. With pure conduct of body, speech, and mind, dwell in secluded places, wear rag robes, always beg for food, and beg for food in [proper] sequence. Be of few wishes and contented, abide happily, in detachment, and practice energetically, establishing right mindfulness, right attentiveness, right concentration, and right wisdom. Be always detached and train in this way.

What is the meaning of the parable I delivered [that concludes with] “Then, having had this exchange with the brahmin, the vulture left”?

Suppose there is a monk who lives in dependence on a village or town. At dawn this monk puts on his robes, takes his bowl, and enters the village to beg for food without protecting himself, without guarding

his sense faculties, without establishing right mindfulness. He enters another's house and teaches the Dharma as taught by the Buddha or by [one of the Buddha's] disciples. Because of this he obtains the benefit of clothing and bedding, food and drink, bed and mattress, and medicine, all [that he needs] to live. Having obtained these benefits, he becomes attached to them, seduced by them, not seeing the danger in them, unable to relinquish them, using them as he wishes.

That monk practices bad conduct, develops unwholesome states, goes to extremes, and gives rise to harm and decay. He is not living the holy life, yet claims [to be practicing] the holy life. He is not a renunciant, yet claims [to be] a renunciant. It is just as [in the parable]: seeing the vulture, the brahmin asked, "Welcome, vulture, where are you coming from and where do you want to go?" [The vulture] answered, "Brahmin, I am going from one large grave[yard] to another large grave[yard], places for [those who have been] harmed and killed. I now want to feed on the flesh of dead elephants, dead horses, dead cattle, and dead human beings. I want to leave now, I am afraid of people."

The monk I spoke of is just like that. Therefore, monks, do not act like that vulture; do not rely on what is against the Dharma for your livelihood. With pure conduct of body, speech, and mind, dwell in secluded places, wear rag robes, always beg for food, and beg for food in [proper] sequence. Be of few wishes and contented, abide happily, in detachment, and practice energetically, establishing right mindfulness, right attentiveness, right concentration, and right wisdom. Be always detached and train in this way.

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What is the meaning of the parable I delivered [that concludes with:] "Then, having had this exchange with the brahmin, the bird that feeds on vomit left"?

Suppose there is a monk who lives in dependence on a village or town. At dawn this monk puts on his robes, takes his bowl, and enters the village to beg for food without protecting himself, without guarding his sense faculties, without establishing right mindfulness. He enters a nunnery and teaches the Dharma as taught by the Buddha or by one of [the Buddha's] disciples. Those nuns then enter some houses to explain [what is] good and [what is] evil, accept the offerings of the

faithful, and bring them to the monk. Because of this he obtains the benefit of clothing and bedding, food and drink, bed and mattress, and medicine, all [that he needs] to live. Having obtained these benefits, he becomes attached to them, seduced by them, not seeing the danger in them, unable to relinquish them, using them as he wishes.

That monk practices bad conduct, develops unwholesome states, goes to extremes, and gives rise to harm and decay. He is not living the holy life, yet claims [to be practicing] the holy life. He is not a renunciant, yet claims [to be] a renunciant. It is just as [in the parable]: seeing the bird that feeds on vomit, the brahmin asked, “Welcome, bird that feeds on vomit, where are you coming from and where do you want to go?” [The bird that feeds on vomit] answered, “Brahmin, did you see the vulture just now? I eat its vomit. I want to leave now, I am afraid of people.”

The monk I spoke of is just like that. Therefore, monks, do not act like that bird that feeds on vomit; do not rely on what is against the Dharma for your livelihood. With pure conduct of body, speech, and mind, dwell in secluded places, wear rag robes, always beg for food, and beg for food in [proper] sequence. Be of few wishes and contented, abide happily, in detachment, and practice energetically, establishing right mindfulness, right attentiveness, right concentration, and right wisdom. Be always detached and train in this way.

What is the meaning of the parable I delivered [that concludes with], “Then, having had this exchange with the brahmin, the jackal left”?

Suppose there is a monk who dwells in dependence on a poor village. If he knows that within a certain village or walled town there are many companions in the holy life who are wise and energetic, then he keeps away from it. But if he knows that within that village or walled town there are no companions in the holy life who are wise and energetic, then he comes and stays in it for nine months or for ten months. On seeing him, monks ask, “Venerable friend, where are you dwelling?” Then he answers, “Venerable friends, I am dwelling in dependence on such-and-such a poor village or town.”

Hearing this, the monks think, “This venerable one practices what is difficult to practice. Why is that? This venerable one is able to dwell

in dependence on such-and-such a poor village or town.” The monks then all respect him, revere him, and provide him with food. Because of this he obtains the benefit of clothing and bedding, food and drink, bed and mattress, and medicine, all [that he needs] to live. Having obtained these benefits, he becomes attached to them, seduced by them, not seeing the danger in them, unable to relinquish them, using them as he wishes.

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That monk practices bad conduct, develops unwholesome states, goes to extremes, and gives rise to harm and decay. He is not living the holy life, yet claims [to be practicing] the holy life. He is not a renunciant, yet claims [to be] a renunciant. It is just as [in the parable]: seeing the jackal, the brahmin asked, “Welcome, jackal, where are you coming from and where do you want to go?” [The jackal] answered, “Brahmin, I am going from one deep ravine to another deep ravine, from one dense jungle to another dense jungle, and from one secluded place to another secluded place. I now want to feed on the flesh of dead elephants, dead horses, dead cattle, and dead human beings. I want to leave now, I am afraid of people.”

The monk I spoke of is just like that. Therefore, monks, do not act like that jackal; do not rely on what is against the Dharma for your livelihood. With pure conduct of body, speech, and mind, dwell in secluded places, wear rag robes, always beg for food, and beg for food in [proper] sequence. Be of few wishes and contented, abide happily, in detachment, and practice energetically, establishing right mindfulness, right attentiveness, right concentration, and right wisdom. Be always detached and train in this way.

What is the meaning of the parable I delivered [that concludes with], “Then, having reprimanded the brahmin to his face, the raven left”?

Suppose there is a monk who spends the rains retreat in dependence on a poor and secluded place. If he knows that within a certain village or walled town there are many companions in the holy life who are wise and energetic, he keeps away from it. But if he knows that within that village or walled town there are no companions in the holy life who are wise and energetic, he comes and stays in it for two months

or for three months. On seeing him, monks ask, “Venerable friend, where are you passing the rains retreat?” Then he answers, “Venerable friends, I am passing the rains retreat in dependence on such-and-such a poor and secluded place. I am not like those fools who are equipped with a bed and provided with the five necessities, and live surrounded by them; who, whether before noon or after noon, whether after noon or before noon, have their mouths [ready to] savor tastes and have tastes [ready] to be savored by their mouths; who beg and demand again and again.”

Hearing this, those monks think, “This venerable one practices what is difficult to practice. Why is that? This venerable one is able to spend the rains retreat in dependence on such-and-such a poor and secluded place.” The monks then all respect, revere, and provide food [for him]. Because of this he obtains the benefit of clothing and bedding, food and drink, bed and mattress, and medicine, all [that he needs] to live. Having obtained these benefits, he becomes attached to them, seduced by them, not seeing the danger in them, unable to relinquish them, using them as he wishes.

508b That monk practices bad conduct, develops unwholesome states, goes to extremes, and gives rise to harm and decay. He is not living the holy life, yet claims [to be practicing] the holy life. He is not a renunciant, yet claims [to be] a renunciant. It is just as [in the parable]: seeing the raven, the brahmin asked, “Welcome, raven, where are you coming from and where do you want to go?” [The raven] answered, “Brahmin, you are crazy. Why do you ask me, ‘Where are you coming from and where do you want to go?’”

The monk I spoke of is just like that. Therefore, monks, do not act like that raven; do not rely on what is against the Dharma for your livelihood. With pure conduct of body, speech, and mind, dwell in secluded places, wear rag robes, always beg for food, and beg for food in [proper] sequence. Be of few wishes and contented, abide happily, in detachment, and practice energetically, establishing right mindfulness, right attentiveness, right concentration, and right wisdom. Be always detached and train in this way.

What is the meaning of the parable I delivered [that concludes with], “Then, having had this exchange with the brahmin, the ape left”?

Suppose there is a monk who lives in dependence on a village or town. At dawn this monk puts on his robes, takes his bowl, and enters the village to beg for food, with his body protected, with his sense faculties guarded, and with right mindfulness established. Having returned from begging for food in the village or town, and having finished his meal, put away his robe and bowl, and washed his hands and feet, in the afternoon he puts his sitting mat on his shoulder and goes to a secluded place, to the root of a tree, or to an empty hut. He arranges his sitting mat and sits down cross-legged, keeping his body straight, with right intention, with mindfulness not scattered. [He] eliminates covetousness and has no avarice in his mind. On seeing another’s wealth and means of livelihood, he does not give rise to covetousness [such as]: “I wish I could get [that].”

[Thus] he purifies his mind of covetousness. Likewise, [he purifies his mind of] hatred . . . sloth and torpor . . . restlessness and worry . . . [he] eliminates doubt and transcends perplexity in regard to wholesome states. [Thus] he purifies his mind of doubt. Having cut off these five hindrances, the imperfections of the mind that weaken wisdom, having abandoned desires, and evil and unwholesome states . . . (and so on up to) . . . he dwells having attained the fourth absorption.

When he has attained concentration in this way, his mind being purified, without blemish, free of vexation, malleable, well established, having attained imperturbability, he directs his mind to the realization of the higher knowledge of the destruction of the taints.

He then knows as it really is: “This is suffering.” He knows as it really is: “This is the arising of suffering. This is the cessation of suffering. This is the path [leading to] the cessation of suffering.” He knows as it really is: “These are the taints. This is the arising of the taints. This is the cessation of the taints. This is the path [leading to] the cessation of the taints.” He knows it like this.

Seeing it like this, his mind is liberated from the taint of sensual desire, from the taint of existence, and from the taint of ignorance.

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Being liberated, he knows that he is liberated, and he knows as it really is: “Birth is ended, the holy life has been established, what was to be done has been done. There will not be another existence.” It is as [in the parable]: seeing the ape, the brahmin asked, “Welcome, ape, where are you coming from and where do you want to go?” [The ape] answered, “Brahmin, I am going from one garden to another garden, from one pleasure park to another pleasure park, from one forest to another forest, to drink at clear springs and eat good fruits. I now want to leave, [though] I am not afraid of people.”

The monk I spoke of is just like that. Therefore, monks, do not act like that otter, do not act like that *jiu-mu* [bird], do not act like that vulture, do not act like that bird that feeds on vomit, do not act like that jackal, do not act like that raven. [You] should act like that ape. Why is that? In this world a True Person, without attachment, is like that ape.

This is what the Buddha said. Having heard the Buddha’s words, the monks were delighted and remembered them well.

## 66. The Discourse on Origins

Thus have I heard: At one time the Buddha was staying at Benares, in the Deer Park, the Place of Seers.

At that time, the monks were seated together in the assembly hall after the midday meal on account of some small matter and had the following discussion:

Venerable friends, what do you say? Which is better for a lay follower—that a monk, who keeps the precepts of the sublime Dharma and is endowed with imposing deportment should enter his house to receive food, or that he [should gain] material benefits a hundred, a thousand, or ten thousand times each day?

A certain monk said:

Venerable friends, what is the use of material benefits a hundred, a thousand, or ten thousand times? Only this is important, namely that a monk who keeps the precepts of the sublime Dharma and is endowed



with imposing deportment should enter his house to receive food, not that [he should gain] material benefits a hundred, a thousand, or ten thousand times each day.

At that time Venerable Anuruddha was seated among the assembly. Then the Venerable Anuruddha addressed the monks:

Venerable friends, what is the use of material benefits a hundred, a thousand, or ten thousand times, or [even] more than that? Only this is important, namely that a monk who keeps the precepts of the sublime Dharma and is endowed with imposing deportment should enter his house to receive food, not [that he should gain] material benefits a hundred, a thousand, or ten thousand times a day. Why is that?

I recall how, in the distant past, I was a poor man in this country of Benares. I relied on gleaning to earn my living. At that time, the country of Benares was afflicted by drought, early frost, and locusts, so [the crops] did not ripen. The people suffered from famine and alms-food was difficult to obtain.

At that time, there was a *paccekabuddha* named Upariṭṭha,<sup>165</sup> who was living in dependence on Benares. Then, when the night was over, at dawn, the *paccekabuddha* Upariṭṭha put on his robes, took his bowl, and went into Benares to beg for food. At that time, in the morning, I was going out of Benares to glean. Venerable friends, as I was going out, I saw the *paccekabuddha* Upariṭṭha coming in. Then the *paccekabuddha* Upariṭṭha, having come in carrying an empty bowl, went out [again] with the bowl empty as before. 509a

Venerable friends, at that time I was returning to Benares from gleaning, and saw the *paccekabuddha* Upariṭṭha going out again. Seeing me, he thought:

As I was coming in at dawn, I saw this person going out; now as I am going out, I see this person again, coming in. This person may not yet have had his meal. Let me now follow this person.

Then the *paccekabuddha* followed me like a shadow following a form. Venerable friends, when I had got back home with my gleanings, I put down what I had gathered, and turning around, I saw that the

*paccekabuddha* Upariṭṭha had been following me like a shadow following a form. Seeing him, I thought:

As I was going out at dawn, I saw this seer entering the city to beg for food. Now this seer may not yet have obtained any food. Let me forgo my own meal and give it to this seer!

Thinking this, I gave my meal to the *paccekabuddha* saying, “Seer, you should know that this food is my portion. May you accept it out of compassion!”

Then the *paccekabuddha* replied to me saying:

Householder, you should know that this year [the country] is afflicted by drought, early frost, and locusts, [so] the five crops do not ripen. The people are suffering from famine and almsfood is difficult to obtain. Put half of [the food] into my bowl, and eat the other half yourself, so that [we] can both survive. That would be better.

I said further:

Seer, you should know that in my home I have a pot and a stove, firewood, grains, and rice; moreover, I have no restrictions as to when I may eat and drink. Seer, out of compassion for me, accept the whole meal!

So the *paccekabuddha* accepted the whole meal out of compassion.

Venerable friends, because of the merit of giving him a bowlful of food, I was reborn in a heavenly realm seven times, becoming king of the gods; and I was reborn as a human being seven times, becoming the king of human beings. Venerable friends, because of the merit of giving him a bowlful of food, I was reborn in Sakya clans that were very wealthy and prosperous, possessing in abundance all kinds of livestock, feudatories, and manors, limitless wealth and endowed with valuable treasures.

Venerable friends, because of the merit of giving him a bowlful of food, I gave up kingship worth hundreds, thousands, millions of gold coins, not to mention various other possessions, and went forth

to practice the path. Venerable friends, because of the merit of giving him a bowlful of food, I was regarded and treated with admiration by kings, ministers, brahmins, householders, and all the citizens, and was regarded with respect by the four assemblies of monks, nuns, male lay followers, and female lay followers.

Venerable friends, because of the merit of giving him a bowlful of food, I was constantly invited by people to accept food and drink, clothing and bedding, woolen blankets, carpets, beds and mattresses, shawls, medicine, and all [that is required for] living, and I never failed to receive invitations. 509b

Had I known at that time that that renunciant was a True Person, free of attachment, then the merit I gained would have been multiplied again. I would have received a great reward, the most excellent of benefits, its bright splendor boundless and vast.

Then the Venerable Anuruddha, a True Person, free of attachment, who had attained right liberation, uttered this verse:<sup>166</sup>

I recall how in the past I was poor,  
Relying entirely on gleanings to earn a living.  
Already short of food, I offered it to the renunciant  
Upariṭṭha, of utmost virtue.

Because of this, I was reborn in the Sakya clan,  
Given the name Anuruddha.  
Knowing well how to sing and dance,  
I made merry and constantly delighted [in it].

[Then] I got to see the World-honored One,  
Fully awakened, [preaching the Dharma that is] like ambrosia.  
When I saw him, confidence and joy arose in me,  
And I gave up the household life to train in the path.

I attained the recollection of past lives,  
Knowing my former births.  
[I saw that] I was [previously] born among the thirty-three gods,  
Dwelling there for seven [life]times.

I was [born] seven times here, in addition to the seven times there.  
[Thus,] I had experienced fourteen [life]times  
In the human realm and in the heavens,  
Without ever descending into a bad realm.

I now [also] know the death and rebirth  
Of beings, their destinations as they depart and are reborn.  
I know [the states of] mind of others, right or wrong,  
And the five kinds of enjoyment of the noble ones.

[Having] attained the fivefold absorption,  
[By] constantly quieting and silencing the mind,  
Having attained quiescence, rightly abiding,  
I have gained the purified divine eye.

What is considered training in the path,  
Secluded, having given up the household life,  
I now have obtained its benefit,  
And entered the sphere of the Buddha.

I take no delight in death,  
Nor do I wish for rebirth.  
When the time comes, when it is appropriate,  
With right mindfulness and attentiveness established,

In the Bamboo Grove at Vesālī,  
My life will end.  
Beneath the bamboos of the grove,  
[I shall attain] nirvana without remainder.

At that time, the World-honored One was sitting in meditation, and with the divine ear, which is purified and surpasses human [hearing], he heard the monks, sitting together in the assembly hall after the midday meal, discussing this topic.

509c Having heard it, in the late afternoon the World-honored One rose from sitting in meditation, went to the assembly hall and sat on a seat arranged before the assembly of monks. He asked the monks, “On account of what matter are you assembled in the assembly hall today?”

Then the monks answered:

World-honored One, we are assembled in the assembly hall today because Venerable Anuruddha was teaching the Dharma in relation to events of the past.

Then the World-honored One told the monks, “Would you like to hear the Tathāgata teach the Dharma in relation to an event of the future?”

The monks answered:

World-honored One, now is the right occasion. Well-gone One, now is the right occasion. If the World-honored One would teach the monks the Dharma in relation to an event of the future, the monks, hearing it, will receive and remember it well.

The World-honored One said, “Listen carefully, monks. Listen carefully and pay proper attention, and I will explain it to you in full.”

Then the monks listened in order to receive instruction. The World-honored One said:

Monks, in the distant future the human life span will be eighty thousand years.<sup>167</sup> When the human life span is eighty thousand years, [this continent of] Jambudīpa will be very wealthy and pleasant, with many inhabitants; villages and cities will be as close [together] as a single cock’s flight. Monks, when the human life span is eighty thousand years, women will get married at the age of five hundred. Monks, when the human life span is eighty thousand years, there will be only such problems as [being afflicted by] cold or heat, [having to] defecate and urinate, [having sexual] desires, [having to] eat and drink, and old age. There will be no other afflictions. Monks, when the human life span is eighty thousand years, there will be a king called Saṅkha, a wheel-turning monarch, intelligent and wise, equipped with a fourfold army to reign over the entire world, freely, as he likes. Being a righteous Dharma king, he will attain seven treasures. Those seven treasures are the wheel treasure, the elephant treasure, the horse treasure, the jewel treasure, the woman treasure, the steward treasure, and the counselor treasure—these are the seven. He will have a thousand sons, of handsome appearance, brave, fearless, and able to overcome others. He will

certainly rule over the whole earth, as far as the ocean, without relying on blade and cudgel, just by teaching the Dharma, bringing peace and happiness. He will have a great golden banner, gloriously decorated with various precious things, a thousand feet in height when raised, and sixteen feet in circumference. He will have it set up; and after it has been set up, beneath it he will make offerings of food and drink, clothes and bedding, vehicles, flower garlands, scattered flowers, perfume, dwellings, mattresses, woolen blankets, shawls, servants, and lamps, offering these to renunciants and brahmins, [as well as to] those in poverty, those without kin, and beggars from far away.

Having made these offerings, he will then shave off his hair and beard, don the yellow robe, leave the household life out of faith, and go forth to practice the path. [He will do like those] clansmen, who shave off their hair and beards, don the yellow robe, leave the household life out of faith, and go forth to practice the path until the unsurpassable holy life has been established. He will, in that lifetime, personally [attain] understanding and awakening, and dwell having personally realized it. He will know as it really is: “Birth is ended, the holy life has been established, what was to be done has been done. There will not be another existence.”

510a      At that time Venerable Ajita was seated among the assembly. Then Venerable Ajita rose from his seat, arranged his robe so as to bare one shoulder, placed his palms together [in respect] toward the Buddha, and said:

World-honored One, in the distant future when the human life span is eighty thousand years, may I become a king called Saṅkha, a wheel-turning monarch, intelligent and wise, equipped with a fourfold army to reign over the entire world, freely, as I like. Being a righteous Dharma king, I will attain seven treasures. Those seven treasures are the wheel treasure, the elephant treasure, the horse treasure, the jewel treasure, the woman treasure, the steward treasure, and the counselor treasure—these are the seven. I will have a thousand sons, of handsome appearance, brave, fearless, and able to overcome others. I will certainly rule over the whole earth, as far as the ocean, without relying on blade or cudgel, just by teaching the Dharma, bringing peace and happiness. [I

will] have a great golden banner, gloriously decorated with various precious things, a thousand feet in height when raised, and sixteen feet in circumference. I will have it set up; and after it has been set up, beneath it I will make offerings of food and drink, clothes and bedding, vehicles, flower garlands, scattered flowers, perfume, dwellings, mattresses, woolen blankets, shawls, servants, and lamps, offering these to renunciants and brahmins, [as well as to] those in poverty, those without kin, and beggars from far away. Having made these offerings, I will then shave off my hair and beard, don the yellow robe, leave the household life out of faith, and go forth to practice the path. [I will do like those] clansmen, who shave off their hair and beards, don the yellow robe, leave the household life out of faith, and go forth to practice the path until the unsurpassable holy life has been established. I will, in this very life, personally attain understanding and awakening, and dwell having personally realized it. I will understand as it really is: “Birth is ended, the holy life has been established, what was to be done has been done. There will not be another existence.”

Then the World-honored One reprimanded Venerable Ajita:

You foolish man, accepting to die one more time and [only] then trying to end it! Why is that? Because you have the thought:

World-honored One, in the distant future when the human life span is eighty thousand years, I will be a king called Saṅkha, a wheel-turning monarch, intelligent and wise, equipped with a four-fold army to reign over the entire world, freely, as I like. Being a righteous Dharma king, I will attain seven treasures. Those seven treasures are the wheel treasure, the elephant treasure, the horse treasure, the jewel treasure, the woman treasure, the steward treasure, and the counselor treasure—these are the seven. I will have a thousand sons, handsome, brave, fearless, and able to overcome others. I will certainly rule over the whole earth, as far as the ocean, without relying on blade or cudgel, just by teaching the Dharma, bringing peace and happiness. [I will] have a great golden banner, gloriously decorated with various precious things, a thousand feet

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in height when raised, and sixteen feet in circumference. I will have it set up; and after it has been set up, beneath it I will make offerings of food and drink, clothes and bedding, vehicles, flower garlands, scattered flowers, perfume, dwellings, mattresses, woolen blankets, shawls, servants, and lamps, offering these to renunciants and brahmins, [as well as to] those in poverty, those without kin, and beggars from far away. Having made these offerings, I will then shave off my hair and beard, don the yellow robe, leave the household life out of faith, and go forth to practice the path. [I will do like those] clansmen, who shave off their hair and beards, don the yellow robe, leave the household life out of faith, and go forth to practice the path until the unsurpassable holy life has been established. I will, in this lifetime, personally attain understanding and awakening, and dwell having personally realized it. I will understand as it really is: “Birth is ended, the holy life has been established, what was to be done has been done. There will not be another existence.”

The World-honored One said:

Ajita, in the distant future when the human life span is eighty thousand years, you will be a king called Saṅkha, a wheel-turning monarch, intelligent and wise, equipped with a fourfold army to reign over the entire world, freely, as you like. Being a righteous Dharma king, you will attain seven treasures. Those seven treasures are the wheel treasure, the elephant treasure, the horse treasure, the jewel treasure, the woman treasure, the steward treasure, and the counselor treasure—these are the seven. You will have a thousand sons, handsome, brave, fearless, and able to overcome others. You will certainly rule over the whole earth, as far as the ocean, without relying on blade or cudgel, just by teaching the Dharma, bringing peace and happiness.

[You] will have a great golden banner, gloriously decorated with various precious things, a thousand feet in height when raised, and sixteen feet in circumference. You will have it set up; and after it has been set up, beneath it you will make offerings of food and drink, clothes and bedding, vehicles, flower garlands, scattered flowers, perfume,



dwelling, mattresses, woolen blankets, shawls, servants, and lamps, offering these to renunciants and brahmins, [as well as to] those in poverty, those without kin, and beggars from far away.

Having made these offerings, you will then shave off your hair and beard, don the yellow robe, leave the household life out of faith, and go forth to practice the path. [You will do like those] clansmen who shave off their hair and beards, don the yellow robe, leave home out of faith, and go forth to practice the path until the unsurpassable holy life has been established. You will, in this lifetime, personally attain understanding and awakening, and dwell having personally realized it. You will understand as it really is: “Birth is ended, the holy life has been established, what was to be done has been done. There will not be another existence.”

The Buddha addressed the monks:

In the distant future, when the human life span is eighty thousand years, there will be a buddha called Metteyya Tathāgata, free from attachment and fully awakened, accomplished in knowledge and conduct, a Well-gone One, a knower of the world, unsurpassable leader of persons to be tamed, teacher of gods and human beings, a buddha, a Fortunate One—just as I now have become a Tathāgata, free from attachment and fully awakened, accomplished in knowledge and conduct, a Well-gone One, a knower of the world, unsurpassable leader of persons to be tamed, teacher of gods and human beings, a buddha, a Fortunate One.

In this world with its gods, Māras, Brahmās, renunciants, and brahmins, from human beings to gods, he will [attain] understanding and awakening by himself and dwell having personally realized it—just as, in this world with its gods, Māras, Brahmās, renunciants and brahmins, from human beings to gods, I have [attained] understanding and awakening by myself, and dwell having personally realized it.

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He will teach the Dharma that is sublime in the beginning, sublime in the middle, and also sublime in the end, with the right meaning and phrasing, revealing a holy life endowed with purity—just as I now teach the Dharma that is sublime in the beginning, sublime in

the middle, and also sublime in the end, with the right meaning and phrasing, revealing a holy life endowed with purity.

He will spread widely the holy life, revealing it widely to countless great assemblies, from human beings to gods—just as I now spread widely the holy life, revealing it well to countless great assemblies, from human beings to gods. He will have a community of countless hundreds and thousands of monks—just as I now have a community of countless hundreds and thousands of monks.

At that time Venerable Metteyya was seated among the assembly. Then Venerable Metteyya rose from his seat, arranged his robe so as to bare one shoulder, placed his palms together [in respect] toward the Buddha, and said:

World-honored One, in the distant future, when the human life span is eighty thousand years, may I become a buddha called Metteyya Tathāgata, free from attachment and fully awakened, accomplished in knowledge and conduct, a Well-gone One, a knower of the world, unsurpassable leader of persons to be tamed, teacher of gods and human beings, a buddha, a Fortunate One—just as the World-honored One now is a Tathāgata, free from attachment and fully awakened, accomplished in knowledge and conduct, a Well-gone One, a knower of the world, unsurpassable leader of persons to be tamed, a teacher of gods and human beings, a buddha, a Fortunate One. In this world with its gods, Māras, Brahmās, renunciants, and brahmins, from human beings to gods, I will [attain] understanding and awakening by myself and dwell having personally realized it—just as, in this world with its gods, Māras, Brahmās, renunciants, and brahmins, from human beings to gods, the World-honored One has [attained] understanding and awakening by himself, and dwells having personally realized it.

I will teach the Dharma that is sublime in the beginning, sublime in the middle, and also sublime in the end, with the right meaning and phrasing, revealing a holy life endowed with purity—just as the World-honored One now teaches the Dharma that is sublime in the beginning, sublime in the middle, and also sublime in the end, with the right meaning and phrasing, revealing a holy life endowed with purity.

I will spread widely the holy life, revealing it widely to countless great assemblies, from human beings to gods—just as the World-honored One now spreads widely the holy life, revealing it well to countless great assemblies, from human beings to gods. I will have a community of countless hundreds and thousands of monks—just as the World-honored One now has a community of countless hundreds and thousands of monks.

Then the World-honored One praised Metteyya, saying:

Very good, very good, Metteyya! You have expressed a wonderful wish, namely to lead great assemblies. Why is that? You had this thought:

World-honored One, in the distant future, when the human life span is eighty thousand years, may I become a buddha called Metteyya Tathāgata, free from attachment and fully awakened, accomplished in knowledge and conduct, a Well-gone One, a knower of the world, unsurpassable leader of persons to be tamed, teacher of gods and human beings, a buddha, a Fortunate One—just as the World-honored One now is a Tathāgata, free from attachment and fully awakened, accomplished in knowledge and conduct, a Well-gone One, a knower of the world, unsurpassable leader of persons to be tamed, teacher of gods and human beings, a buddha, a Fortunate One. 511a

In this world with its gods, Māras, Brahmās, renunciants, and brahmins, from human beings to gods, I will [attain] understanding and awakening by myself and dwell having personally realized it—just as, in this world with its gods, Māras, Brahmās, renunciants and brahmins, from human beings to gods, the World-honored One has [attained] understanding and awakening by himself, and dwells having personally realized it.

I will teach the Dharma that is sublime in the beginning, sublime in the middle, and also sublime in the end, with the right meaning and phrasing, revealing a holy life endowed with purity—just as the World-honored One now teaches the Dharma that is

sublime in the beginning, sublime in the middle, and also sublime in the end, with the right meaning and phrasing, revealing a holy life endowed with purity.

I will spread widely the holy life, revealing it widely to innumerable great assemblies, from human beings to gods—just as the World-honored One now spreads widely the holy life, revealing it well to innumerable great assemblies, from human beings to gods. I will have a community of countless hundreds and thousands of monks—just as the World-honored One now has a community of countless hundreds and thousands of monks.

The Buddha also told Metteyya:

Metteyya, in the distant future, when the human life span is eighty thousand years, you will be a buddha called Metteyya Tathāgata, free from attachment and fully awakened, accomplished in knowledge and conduct, a Well-gone One, a knower of the world, unsurpassable leader of persons to be tamed, teacher of gods and human beings, a buddha, a Fortunate One—just as I now am a Tathāgata, free from attachment and fully awakened, accomplished in knowledge and conduct, a Well-gone One, a knower of the world, unsurpassable leader of persons to be tamed, teacher of gods and human beings, a buddha, a Fortunate One.

In this world with its gods, Māras, Brahmās, renunciants, and brahmins, from human beings to gods, you will [attain] understanding and awakening by yourself and dwell having personally realized it—just as, in this world with its gods, Māras, Brahmās, renunciants and brahmins, from human beings to gods, I have [attained] understanding and awakening by myself, and dwell having personally realized it.

You will teach the Dharma that is sublime in the beginning, sublime in the middle, and also sublime in the end, with the right meaning and phrasing, revealing a holy life endowed with purity—just as I now teach the Dharma that is sublime in the beginning, sublime in the middle, and also sublime in the end, with the right meaning and phrasing, revealing a holy life endowed with purity.

You will spread widely the holy life, revealing it widely to countless great assemblies, from human beings to gods—just as I now spread

widely the holy life, revealing it well to countless great assemblies, from human beings to gods. You will have a community of countless hundreds and thousands of monks—just as I now have a community of countless hundreds and thousands of monks.

At that time, Venerable Ānanda was holding a fly whisk and attending on the Buddha. Then the World-honored One turned to him and said, “Ānanda, bring me the robes woven with golden thread. I now wish to present them to the monk Metteyya.” 511b

Then Venerable Ānanda, following the instruction of the World-honored One, brought the robes woven with golden thread and gave them to the World-honored One. Then, having received from Venerable Ānanda the robes woven with golden thread, the World-honored One said:

Metteyya, take these robes woven with golden thread from the Tathāgata and offer them to the Buddha, the Dharma, and the community of monks. Why? Metteyya, all Tathāgatas, free from attachment and fully awakened, are the protectors of the world, seeking its prosperity, benefit, peace, and happiness.

Then Venerable Metteyya, having taken the robes woven with golden thread from the Tathāgata, offered them to the Buddha, the Dharma, and the community of monks.

At that time, Māra the Bad had this thought:

The renunciant Gotama, who is staying at Benares, in the Deer Park, the Place of Seers, is teaching his disciples the Dharma for the sake of the future. Let me go and hinder and confuse them.

Then Māra the Bad approached the Buddha. Having arrived there, he recited a verse to the Buddha:

One will certainly attain  
The most wonderful appearance  
Wearing flower garlands and jade necklaces on one's body  
And brilliant pearls on ones arms,  
If one stays in the town of Ketumatī,  
In the realm of King Saṅkha.

Thereupon the World-honored One thought: “This Māra the Bad has come here, wanting to hinder and confuse [my disciples].” Knowing [this], the World-honored One recited a verse to Māra the Bad:

One will certainly attain [the state]  
Free of oppression, free of doubt and delusion,  
Eradicating birth, old age, disease, and death,  
[Attaining] freedom from the taints, completing what has to be done,  
If one practices the holy life  
In the realm of Metteyya.

Then Māra the Bad again recited a verse:

One will certainly obtain  
Fame and superior, excellent clothes  
Sandalwood [oil] to apply to the body,  
And an even, straight, beautiful, and slender body,  
If one stays in the town of Ketumatī,  
In the realm of King Saṅkha.

Then, the World-honored One again recited a verse:

One will certainly attain [the state] of  
Non-ownership and homelessness,  
Holding no golden treasures in his hands,  
Free from activity, with nothing to fear,  
If one practices the holy life  
In the realm of Metteyya.

511c Then Māra the Bad again recited a verse:

One will certainly obtain  
Fame, wealth, and fine food and drink.  
Knowing well how to sing and dance,  
[One] will make merry and constantly delight [in it].  
If one stays in the town of Ketumatī,  
In the realm of King Saṅkha.

Then, the World-honored One again recited a verse:

One will certainly cross to the other shore,  
 As a bird breaks a net and escapes,  
 And achieve absorption, abiding in it freely,  
 Possessed of happiness, always joyful.  
 Māra, you must know  
 That I have overcome [you].

Then King Māra thought: “The World-honored One knows me. The Well-gone One has seen me.” Anxious, worried, aggrieved, and unable to remain there, he suddenly disappeared from that place.

This is what the Buddha said. Having heard the Buddha’s words, Metteyya, Ajita, the venerable Ānanda, and the [other] monks were delighted and remembered them well.

### **67. The Discourse on Mahādeva’s Mango Grove<sup>168</sup>**

Thus have I heard: At one time the Buddha was staying in the country of Videha together with a large company of monks. They approached Mithilā and stayed in Mahādeva’s Mango Grove. On that occasion, while on the journey, the World-honored One smiled joyfully.

Venerable Ānanda, on seeing the World-honored One smile, placed his palms together [in respect] toward the Buddha and said:

World-honored One, what is the reason for this smile? Tathāgatas, free from attachment and fully awakened, do not smile randomly, for no reason. May I hear the meaning [of this smile].

Then the World-honored One told him:

Ānanda, in the distant past, in a different era, there was in this Mango Grove at Mithilā a king named Mahādeva. He was a wheel-turning monarch, intelligent and wise, equipped with a fourfold army to reign over the entire world, freely, as he liked. Being a righteous Dharma king he possessed seven treasures and had acquired four kinds of success. 512a

Ānanda, what were the seven treasures that King Mahādeva possessed? They were the wheel treasure, the elephant treasure, the horse

treasure, the jewel treasure, the woman treasure, the steward treasure, and the counselor treasure—these were the seven.

Ānanda, what is reckoned to be King Mahādeva’s possession of the wheel treasure? Ānanda, at one time on the fifteenth day of the [half-]month, the time for reciting the code of rules, after having bathed, King Mahādeva ascended to the main hall. [Then] the divine wheel treasure manifested, coming from the east. It had a thousand spokes, was complete in every aspect, pure and natural, not man-made, flamelike in color, bright and shining.

On seeing it, King Mahādeva delighted and rejoiced, thinking to himself:

The auspicious wheel treasure has arisen! The wonderful wheel treasure has arisen! I heard from the ancients thus: if a duly anointed *khattiya* king, on the fifteenth day of the [half-]month, the time for reciting the code of rules, after having bathed, ascends to the main hall, and the divine wheel treasure manifests, coming from the east, with a thousand spokes, complete in every aspect, pure and natural, not man-made, flamelike in color, bright and shining, then he will become a wheel-turning monarch. Will I not be a wheel-turning monarch?

Ānanda, in those former times, when King Mahādeva wanted to test for himself the divine wheel treasure, he assembled his fourfold army, namely elephant troops, cavalry, chariot troops, and infantry. Having assembled his fourfold army, he approached the divine wheel treasure. He placed his left hand on the wheel and rotated it with his right hand, saying [to his fourfold army]: “Follow the divine wheel treasure! Follow the divine wheel treasure wherever it goes!”

Ānanda, the divine wheel treasure rolled and moved toward the east and King Mahādeva followed it himself, together with his fourfold army. Wherever the divine wheel treasure stopped, there King Mahādeva took up residence with his fourfold army.

Then the kings of the small countries in the east all approached King Mahādeva and said:



Welcome, your majesty! Your majesty, these lands, which are extremely large, rich, pleasant, and with many inhabitants, all belong to your majesty. May your majesty teach them the Dharma! We shall assist your majesty.

Thereupon King Mahādeva told those minor kings:

Each of you should rule his own territory by the Dharma, not by what is against the Dharma. Let your country be free of evil actions and of people of impure behavior!

Ānanda, the divine wheel treasure passed through the east and crossed the eastern ocean. Then it turned to the south . . . to the west . . . to the north. . . .

Ānanda, as the divine wheel treasure rolled and moved on, King Mahādeva followed it himself, together with his fourfold army. Whenever the divine wheel treasure stopped, there King Mahādeva took up residence with his fourfold army. Then the kings of the small countries in the north all approached King Mahādeva and said: 512b

Welcome, your majesty! Your majesty, these lands, which are extremely rich and pleasant, with many inhabitants, all belong to your majesty. May your majesty teach them the Dharma! We shall assist your majesty.

Thereupon King Mahādeva told those minor kings:

Each of you should rule his own territory by the Dharma, not by what is against the Dharma. Let your country be free of evil actions and of people of impure behavior!

Ānanda, the divine wheel treasure passed through the north and crossed the northern ocean. Then it quickly returned to its point of departure in the royal capital. While King Mahādeva was sitting in the main hall managing his properties, the divine wheel treasure remained in the sky. Such is reckoned to be King Mahādeva's possession of the divine wheel treasure.

Ānanda, what is reckoned to be King Mahādeva's possession of

the elephant treasure? Ānanda, at one time the elephant-treasure appeared to King Mahādeva. That elephant was completely white and had the seven limbs.<sup>169</sup> The elephant was named Usabha.<sup>170</sup> Having seen it, King Mahādeva delighted and rejoiced, [thinking:] “If it can be tamed, let it be made thoroughly virtuous and good.” Afterward, Ānanda, King Mahādeva said to his elephant trainer: “Quickly tame the elephant and make it thoroughly well trained. Come and report to me when the elephant is trained.”

Then, following the king’s instructions, the elephant trainer approached the elephant treasure, quickly controlled the elephant treasure, and made it thoroughly well trained. At that time the elephant treasure was thoroughly controlled and tamed, and quickly became well trained. Just as in ancient times a fine elephant with a life span of countless hundreds and thousands of years had been thoroughly controlled and tamed and quickly became well trained for countless hundreds and thousands of years, so the elephant treasure was also thoroughly controlled and tamed and quickly became well trained.

Ānanda, at that time the elephant trainer, having quickly controlled the elephant treasure, made it thoroughly well trained. And having trained the elephant treasure, he approached King Mahādeva and said: “May your majesty know that I have thoroughly controlled and tamed the elephant treasure and it has been trained. It is at your majesty’s disposal.”

Ānanda, in those former times, when King Mahādeva tested the elephant treasure, he approached the elephant treasure in the morning as the sun rose. Mounting the elephant treasure, he traveled all over the land as far as the ocean, then quickly returned to his point of departure in the royal capital. Such is reckoned to be King Mahādeva’s possession of the white elephant treasure.

Ānanda, what is reckoned to be King Mahādeva’s possession of the horse treasure? Ānanda, at one time the horse treasure appeared to King Mahādeva. The horse treasure was completely dark blue in color, with a head like a crow, with its body adorned with hair, and was named “King Hairy-horse.” Seeing it, King Mahādeva delighted and rejoiced, [thinking:] “If it can be tamed, let it be made thoroughly virtuous and

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good.” Afterward, Ānanda, King Mahādeva said to his horse trainer: “Quickly tame the horse and make it thoroughly well trained. Come and report to me when the horse is trained.”

Then, following the king’s instructions, the horse trainer approached the horse treasure, quickly controlled the horse treasure, and made it thoroughly well trained. At that time the horse treasure was thoroughly controlled and tamed, and quickly became well trained. Just as in ancient times a fine horse with a life span of countless hundreds and thousands of years had been thoroughly controlled and tamed and quickly became well trained for countless hundreds and thousands of years, so the horse treasure was also thoroughly controlled and tamed and quickly became well trained.

Ānanda, at that time the horse trainer, having quickly controlled the horse treasure, made it thoroughly well trained. And having trained the horse treasure, he approached King Mahādeva and said: “May your majesty know that I have thoroughly controlled and tamed the horse treasure and it has been trained. It is at your majesty’s disposal.” Ānanda, in those former times, when King Mahādeva tested the horse treasure, he approached the horse treasure in the morning as the sun rose. Mounting the horse treasure, he traveled all over the land as far as the ocean, then quickly returned to his point of departure in the royal capital. Such is reckoned to be King Mahādeva’s possession of the dark blue horse treasure.

Ānanda, what is reckoned to be King Mahādeva’s possession of the jewel treasure? Ānanda, at one time the jewel treasure appeared to King Mahādeva. The jewel treasure was bright and pure, natural, not artificial, eight-faceted, without any flaw, very well polished, and was strung on a thread of five colors, namely, blue, yellow, red, white, and black. Ānanda, at that time King Mahādeva wanted a lamp to light the inner hall of his palace, so he used the jewel treasure.

Ānanda, in those former times, when King Mahādeva tested his jewel treasure, he assembled his fourfold army, that is, elephant troops, cavalry, chariot troops, and infantry. The fourfold army having been assembled, in the dark of night a tall banner was raised, the jewel was placed on top of it, and it was taken out to the pleasure park. The brilliance of

the jewel illuminated the fourfold army, and its light extended over an area measuring half a league in [any] direction. Such is reckoned to be King Mahādeva's possession of the bright jewel treasure.

513a      Ānanda, what is reckoned to be King Mahādeva's possession of the woman treasure? Ānanda, at one time the woman treasure appeared to King Mahādeva. The woman treasure had a lustrous body, splendid and pure, with a beauty surpassing that of human beings, almost like a goddess. Her appearance was graceful, and whoever saw her would be pleased. From her mouth came forth the fragrant scent of blue lotuses, and from the pores of her body came forth the scent of sandalwood. Her body was warm in winter and cool in summer. This woman sincerely served the king, her words were pleasant, and her behavior was agile, intelligent, and wise. She rejoiced in doing good. She was attentive to the king and always attached to him in thought, not to mention in bodily actions and words. Such is reckoned to be King Mahādeva's possession of the beautiful woman treasure.

    Ānanda, what is [reckoned to be] King Mahādeva's possession of the steward treasure? Ānanda, at one time the steward treasure appeared to King Mahādeva. The steward treasure was extremely rich, with immeasurable wealth, and possessed in abundance all kinds of livestock, feudatories, and manors. He was endowed in various ways with the results of meritorious actions, and had thereby acquired the divine eye. He saw all treasure vaults, [knowing] whether they were empty or not, guarded or not. He saw hoards of gold, hoards of coin, wrought treasure and unwrought treasure. Ānanda, the steward treasure approached King Mahādeva and said: "If your majesty wishes to have hoards of gold and coin, please do not worry. I will know the [right] time."

    Ānanda, in those former times, when King Mahādeva tested the steward treasure, he boarded a boat, pulled out into the Ganges River, and said: "Steward, I want to have hoards of gold and coin." The steward said: "May your majesty have the boat pull in to shore!" Then King Mahādeva said: "Steward, I want to have them right here! I want to have them right here!" The steward said: "Then may your majesty have the boat stop!"

Then, Ānanda, the steward treasure moved to the front of the boat. Kneeling down and reaching out with his hands, he drew up four coffers from the water, a coffer [filled] with gold, a coffer with coins, a coffer with wrought [treasure], and a coffer with unwrought [treasure]. He said: “May your majesty do with them as he wishes! The hoards of gold and coin are at your disposal. After you have made use of them, the remainder will be returned to the water.” Such is reckoned to be King Mahādeva’s possession of the steward treasure.

Ānanda, what is [reckoned to be] King Mahādeva’s possession of the counselor treasure? Ānanda, at one time the counselor treasure appeared to King Mahādeva. The counselor treasure was intelligent, wise, eloquent, knowledgeable, and discriminating. For King Mahādeva the counselor treasure established [policies for] the benefit of the present generation and encouraged peace and stability for it, for King Mahādeva he established [policies for] the benefit of future generations and encouraged peace and stability for them. He planned for the benefit of present and future generations and encouraged peace and stability for them.

For King Mahādeva the counselor treasure assembled and dismissed the army as the king wished. He desired to prevent King Mahādeva’s fourfold army from becoming fatigued and aimed to help. He did the same in regard to the officials. Such is reckoned to be King Mahādeva’s possession of the counselor treasure. These, Ānanda, are reckoned to be the seven treasures that King Mahādeva possessed.

Ānanda, what are the four kinds of success acquired by King Mahādeva? King Mahādeva had an extremely long life span. As a prince, he played games for eighty-four thousand years. He was the king of a small country for eighty-four thousand years, and the king of a large country for eighty-four thousand years. [Then,] having shaved off his hair and beard, donned the yellow robe, left home out of faith, and gone forth, he practiced the path for eighty-four thousand years. As a royal sage,<sup>171</sup> he practiced the holy life, dwelling here at Mithilā in Mahādeva’s Mango Grove. 513b

Ānanda, that King Mahādeva had an extremely long life span; [that] as a prince, he played games for eighty-four thousand years;

[that] he was king of a small country for eighty-four thousand years, and king of a large country for eighty-four thousand years; [that] having shaved off his hair and beard, donned the yellow robe, left home out of faith, and gone forth, he practiced the path for eighty-four thousand years; [that] as a royal sage, he practiced the holy life, dwelling here at Mithilā in Mahādeva’s Mango Grove—this is reckoned to be the first kind of success of King Mahādeva.

Again, Ānanda, King Mahādeva was free of illness, he was endowed with an even digestion, [his digestion became] neither [too] cold nor [too] hot, [was] comfortable and non-afflictive, so that whatever he ate and drank was well digested. Ānanda, that King Mahādeva was free of illness, that he had developed a balanced manner of eating, [he ate things] neither too hot not too cold, comfortable and peaceful, so that whatever he ate and drank was well digested—this is reckoned to be the second kind of success of King Mahādeva.

Again, Ānanda, King Mahādeva had a lustrous body, splendid and pure, with a beauty surpassing that of human beings, almost like a god. He was graceful and handsome, so that whoever saw him was pleased. Ānanda, that King Mahādeva had a lustrous body, fresh and bright, with a beauty surpassing that of human beings, almost like a god; and that he was graceful and handsome, so that whoever saw him was pleased—this is reckoned to be the third kind of success of King Mahādeva.

Again, Ānanda, King Mahādeva always had thoughts of affection for brahmins and householders, just as a father thinks of his children; and the brahmins and householders, too, greatly respected King Mahādeva, just as children respect their father. Ānanda, once while in his pleasure park, King Mahādeva told his charioteer, “Drive slowly. I wish to see the brahmins and householders longer.” The brahmins and householders, too, told their charioteers, “Drive slowly. We wish to see King Mahādeva longer.”

Ānanda, that King Mahādeva always had thoughts of affection for brahmins and householders just as a father thinks of his children; and that the brahmins and householders, too, greatly respected King Mahādeva, just as children respect their father—this is reckoned to be

the fourth kind of success of King Mahādeva. These, Ānanda, are reckoned to be the four kinds of success that King Mahādeva had acquired.

Ānanda, at a later time King Mahādeva told his barber, “If you see gray hairs growing on my head, then tell me.” Thereupon, after some time, while washing the king’s head, the barber saw that some gray hairs had grown. Following the king’s instructions, on seeing them he said: “May your majesty know that the divine messengers have arrived! Gray hairs are growing on your head.” King Mahādeva told his barber, “Pull out the gray hairs gently with golden tweezers and place them in my hand!” 513c

Then, following the king’s instructions, the barber pulled out the gray hairs gently with golden tweezers and placed them in the king’s hand. Ānanda, holding the gray hairs in his hand, King Mahādeva said in verse:

Gray hairs are growing on my head.  
My life is going into decline.  
The divine messengers have come.  
It is time for me to practice the path.

Ānanda, having seen the gray hairs, King Mahādeva told the crown prince:

Crown prince, you should know that the divine messengers have come; gray hairs are growing on my head. Crown prince, I have enjoyed worldly pleasures. Now I will seek divine pleasures. Crown prince, I want to shave off hair and beard, don the yellow robe, leave home out of faith, and go forth to practice the path.

Crown prince, I now entrust to you the four continents of the world. You should rule by the Dharma, not by what is against the Dharma. Let the country be free of evil actions and of people with impure behavior! Later on, crown prince, when the divine messengers arrive and you see that gray hairs have grown on your head, then you should in turn entrust the country’s affairs to your crown prince and instruct him properly. Having entrusted the country to your crown prince, you too should shave off your hair and

beard, don the yellow robe, leave home out of faith, and go forth to practice the path.

Crown prince, I now pass on to you this transmitted Dharma. Likewise, you should in turn pass on this transmitted Dharma. Do not let the people fall into extremes! Crown prince, what do I mean by saying: “I now pass on to you this transmitted Dharma. Likewise, you should in turn pass on this transmitted Dharma. Do not let the people fall into extremes”? Crown prince, if in this country this transmission of Dharma is broken and no longer continues, this is reckoned to be “letting the people fall into extremes.”

For this reason, crown prince, I now pass [this Dharma] on to you. Crown prince, as I have passed this transmitted Dharma on to you, you should in turn likewise pass on this transmitted Dharma. Do not let the people fall into extremes!

Ānanda, having entrusted the country’s affairs to the crown prince and instructed him properly, King Mahādeva shaved off his hair and beard, donned the yellow robe, left home out of faith, and went forth to practice the path. As a royal sage, he practiced the holy life, dwelling here at Mithilā, in King Mahādeva’s Mango Grove.

514a [The crown prince] also became a wheel-turning monarch, possessing the seven treasures, and acquiring the four kinds of success. What are the seven treasures that he possessed and the four kinds of success that he acquired? . . . (as described above) ... These are the seven treasures and the four kinds of success.

Ānanda, later on, this wheel-turning monarch similarly told his barber: “If you see gray hairs growing on my head, then tell me!” Thereupon, after some time, while washing the king’s head, the barber saw that some gray hairs had grown. Following the king’s instructions, on seeing them he said: “May your majesty know that the divine messengers have arrived! Gray hairs are growing on your head.”

The wheel-turning monarch told his barber: “Pull out the gray hairs gently with golden tweezers and place them in my hand!” Then, following the king’s instructions, the barber pulled out the gray hairs gently with golden tweezers and placed them in the king’s hand.



Ānanda, while holding the gray hairs in his hand, the wheel-turning monarch said in verse:

Gray hairs are growing on my head.  
My life is going into decline.  
The divine messengers have come.  
It is time for me to practice the path.

Ānanda, having seen the gray hairs, the wheel-turning monarch told his crown prince:

Crown prince, you should know that the divine messengers have come; gray hairs are growing on my head. Crown prince, I have enjoyed worldly pleasures. Now I will seek divine pleasures. Crown prince, I want to shave off my hair and beard, don the yellow robe, leave home out of faith, and go forth to practice the path.

I now entrust to you the four continents of the world. You should rule by the Dharma, not by what is against the Dharma. Let the country be free of evil actions and of people with impure behavior! Later on, crown prince, when the divine messengers arrive and you see that gray hairs have grown on your head, then you should in turn entrust the country's affairs to your crown prince and instruct him properly. Having entrusted the country to your crown prince, you in turn should shave off hair and beard, don the yellow robe, leave home out of faith, and go forth to practice the path.

Crown prince, I now pass on to you this transmitted Dharma. Likewise, you should in turn pass on this transmitted Dharma. Do not let the people fall into extremes! What do I mean by saying: "I now pass on to you this transmitted Dharma. Likewise, you should in turn pass on this transmitted Dharma. Do not let the people fall into extremes"? Crown prince, if in this country this transmission of Dharma is broken and no longer continues, this is reckoned to be "letting the people fall into extremes."

For this reason, crown prince, I now pass [this Dharma] on to you. Crown prince, as I have passed this transmitted Dharma

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on to you, you should in turn likewise pass on this transmitted Dharma. Do not let the people fall into extremes!

Ānanda, having entrusted the country's affairs to the crown prince and instructed him properly, the wheel-turning monarch shaved off his hair and beard, donned the yellow robe, left home out of faith, and went forth to practice the path. As a royal sage, he practiced the holy life, dwelling here at Mithilā in King Mahādeva's Mango Grove. Thus, Ānanda, from son to son, from grandson to grandson, from generation to generation, from tradition to tradition,<sup>172</sup> eighty-four thousand wheel-turning monarchs in succession shaved off their hair and beards, donned the yellow robe, left home out of faith, and went forth to practice the path. As royal sages, they practiced the holy life, dwelling here at Mithilā, in King Mahādeva's Mango Grove. The last of those kings, named Nimi, was a righteous Dharma king, who practiced the Dharma in accordance with the Dharma.

He held a Dharma feast<sup>173</sup> for the sake of his crown prince, queen, concubines, maids, subjects, renunciants, brahmins and [all sentient beings] including insects, on the eighth day and the fourteenth and fifteenth days of each [half-]month, when he practiced charity, providing those in need, the renunciants and brahmins, [as well as] those in poverty, those without kin, and beggars from far away, with food and drink, clothes and bedding, vehicles, flower garlands, scattered flowers, perfume, dwellings, mattresses, woolen blankets, shawls, servants, and lamps.

At that time, the thirty-three gods, who were sitting together in the Sudhamma Hall, extolled and praised King Nimi thus:

Friends, the people of Videha are endowed with great benefits and great merits. Why is that? The last [of their] kings, named Nimi, is a righteous Dharma king who practices the Dharma according to the Dharma. He holds a Dharma feast for the sake of his crown prince, queen, concubines, maids, subjects, renunciants, brahmins, and [all sentient beings] including insects, on the eighth day and the fourteenth and fifteenth days of each [half-]month, when he practices charity, providing those in need, the renunciants and

brahmins, [as well as] those in poverty, those without kin, and beggars from far away, with food and drink, clothes and bedding, vehicles, flower garlands, scattered flowers, perfume, dwellings, mattresses, woolen blankets, shawls, servants, and lamps.

At that time Sakka, king of the gods, was also among them. Then Sakka, king of the gods, addressed the thirty-three gods, “Friends, would you like to see King Nimi right here?”

The thirty-three gods replied, “Kosiya, we would like to see King Nimi right here.”

At that time, just as quickly as a strong man might bend or stretch his arm, Sakka suddenly vanished from the heaven of the thirty-three and arrived at King Nimi’s palace.

There, having seen Sakka, king of the gods, King Nimi asked, “Who are you?”

Sakka replied, “Great king, have you heard of Sakka, king of the gods?”

He replied, “Yes, I have heard of Sakka.”

Sakka said:

I am he. Great king, you are endowed with great benefits and great merits. Why is that? The thirty-three gods sat together in the Sudhamma Hall on your account and praised you, exclaiming: “Friends, the people of Videha are endowed with great benefits and great merits. Why is that? The last [of their] kings, named Nimi, is a righteous Dharma king who practices the Dharma according to the Dharma. He holds a Dharma feast for the sake of his crown prince, queen, concubines, maids, subjects, renunciants, brahmins, and [all sentient beings] including insects, on the eighth day and the fourteenth and fifteenth days of each [half-]month, practicing charity, providing those in need, the renunciants and brahmins, [as well as] those in poverty, those without kin, and beggars from far away, with food and drink, clothes and bedding, vehicles, flower garlands, scattered flowers, perfume, dwellings, mattresses, woolen blankets, shawls, servants, and lamps.” 514c

Great king, would you like to see the thirty-three gods?

He replied, “I would like to see them.”

Sakka told King Nimi:

I shall return to [my] heaven and order the preparation of a chariot drawn by a thousand elephants. The great king can board that chariot and enjoy the ride while ascending to heaven.

Then King Nimi expressed his assent to Sakka, king of the gods, by remaining silent. Sakka, understanding that King Nimi had assented by remaining silent, just as quickly as a strong man might bend or stretch his arm, suddenly vanished from King Nimi’s palace and returned to the heaven of the thirty-three.

Having arrived, Sakka told the charioteer:

Quickly prepare a chariot drawn by a thousand elephants and go to receive King Nimi. Having arrived, you should say: “Great king, may you know that Sakka, king of the gods, has sent this chariot drawn by a thousand elephants to receive you! May you board this chariot and enjoy the ride while ascending to heaven!” After the king has boarded the chariot, you should ask: “By which route would you like me to drive you: by the route on which evil-doers experience the results of evil or by the route on which doers of good experience the results of good?”

Thereupon, following Sakka’s instructions, the charioteer prepared a chariot drawn by a thousand elephants and went to King Nimi. Having arrived there, he said:

Great king, may you know that Sakka has sent this chariot drawn by a thousand elephants to receive you! May you board this chariot and enjoy the ride while ascending to heaven!

Then, after King Nimi had boarded the chariot, the charioteer addressed the king again:

By which route would you like me to drive you: by the route on which evildoers experience the results of evil or by the route on which doers of good experience the results of good?

Then King Nimi told the charioteer:

You may drive me between the two routes: [the route on which] evildoers experience the results of evil and [the route on which] doers of good experience the results of good.

So the charioteer drove the king between the two routes: [the route on which] evildoers experience the results of evil and [the route on which] doers of good experience the results of good.

Then the thirty-three gods saw King Nimi coming in the distance. Seeing him, they praised him, [saying:] “Welcome, great king! Welcome, great king! May you dwell together with the thirty-three gods and enjoy yourself!” 515a

Then King Nimi addressed the thirty-three gods in verse:

Just like riding in a borrowed chariot,  
A vehicle acquired temporarily,  
So is this place;  
That is to say, it belongs to others.  
I shall return to Mithilā,  
[Where] I shall do immeasurable good,  
Because this results in rebirth in heaven.  
Making merit is provision [for rebirth in heaven].

Ānanda, do you regard King Mahādeva on that former occasion as someone other [than me]? Do not think like this! You should know that he was me.

Ānanda, on that former occasion I and the eighty-four thousand wheel-turning monarchs descending from me in succession—from son to son, from grandson to grandson, from generation to generation—shaved off our hair and beards, donned the yellow robe, left home out of faith, and went forth to practice the path. As royal sages, we practiced the holy life dwelling here at Mithilā in King Mahādeva’s Mango Grove.

Ānanda, at that time I benefited myself, benefited others, and benefited many people. I had compassion for the whole world and I sought prosperity, benefit, peace and happiness for gods and human beings. The teaching I gave at that time did not lead to the ultimate, was not

the ultimate purity, not the ultimate holy life, not the ultimate completion of the holy life. Not having fulfilled the holy life, I did not at that time become free from birth, old age, sickness, death, sorrow, and distress, and I was not able to attain liberation from all suffering.

Ānanda, I have now appeared in this world as a Tathāgata, free from attachment, fully awakened, perfect in knowledge and conduct, a Well-gone One, a knower of the world, incomparable leader of persons to be tamed, teacher of gods and human beings, a buddha, a Fortunate One.

I now benefit myself, benefit others, benefit many people. I have compassion for the whole world, and I seek prosperity, benefit, peace, and happiness for gods and human beings. My teaching of the Dharma has now reached fulfillment, I have fulfilled my purification, fulfilled the holy life. Having fulfilled the holy life, I am now free from birth, old age, sickness, death, sorrow, and distress. I have now attained liberation from all suffering.

Ānanda, I now pass on to you this transmitted Dharma. Likewise, you should in turn pass on this transmitted Dharma. Do not let the Buddha's lineage be broken! What is this transmitted Dharma that I now pass on to you, this transmitted Dharma that you should in turn pass on, not letting the Buddha's lineage be broken? Ānanda, it is the noble eightfold path consisting of right view . . . (and so on up to) . . . right concentration. This, Ānanda, is the transmitted Dharma that I now pass on to you, the transmitted Dharma that you should in turn pass on, not letting the Buddha's lineage be broken.

This is what the Buddha said.

515b Having heard the Buddha's words, Venerable Ānanda and the [other] monks were delighted and remembered them well.

## **68. The Discourse on Mahāsudassana<sup>174</sup>**

Thus have I heard: At one time the Buddha was staying at Kusinārā, staying in the Sāla Grove of the Mallas at Upavattana.

At that time the World-honored One, who was about to attain final nirvana, said:

Ānanda, go to the twin *sāla* trees and prepare a bed for the Tathāgata between the trees with its head toward the north. The Tathāgata will attain final nirvana at midnight.

Following the Tathāgata's instruction, Venerable Ānanda went to the twin trees and prepared a bed for the Tathāgata, between the twin trees with its head toward the north. Having prepared the bed, he returned to where the Buddha was. After making obeisance with his head at the Buddha's feet, he stood to one side and said:

World-honored One, I have prepared a bed for the Tathāgata between the twin trees with its head toward the north. May the World-honored One know the [right] time!

Then the World-honored One, together with Venerable Ānanda, approached the place between the twin trees. He folded his outer robe in four and placed it on the bed, folded the inner robe to use as a pillow, and lay down on his right side, one foot on the other, ready to attain final nirvana. At that time Venerable Ānanda, holding a fly whisk, was attending on the Buddha.

Venerable Ānanda placed his palms together [in respect] toward the Buddha and said:

World-honored One, there are also great cities, such as Campā, Sāvattthī, Vesālī, Rājagaha, Benares, and Kapilavatthu. Rather than attaining final nirvana in [one of] these cities, why is the World-honored One [attaining final nirvana] in this small mud-built town, this lowliest of all towns?

Then the World-honored One said:

Ānanda, do not call this "a small mud-built town, the lowliest of all towns." Why is that? In the past, this Kusinārā was called "the royal city of Kusinārā." It was extremely rich and pleasant, with many inhabitants. Ānanda, the royal city of Kusinārā was twelve leagues long and seven leagues wide. Ānanda, the watchtowers that had been set up were as tall as a man, or two, three, four, or even seven times a man's height.

Ānanda, the royal city of Kusinārā was surrounded on all sides by seven moats, which were built of four precious materials: gold, silver,

515c beryl, and crystal. The bottom of each moat was covered with sand of four precious materials: gold, silver, beryl, and crystal. Ānanda, the royal city of Kusinārā was surrounded on all sides by seven walls, which were also built out of four precious materials: gold, silver, beryl, and crystal.

Ānanda, the royal city of Kusinārā was surrounded by seven rows of palm trees made of four precious materials: gold, silver, beryl, and crystal. The golden palm trees had silver leaves, flowers, and fruits. The silver palm trees had golden leaves, flowers, and fruits. The beryl palm trees had crystal leaves, flowers, and fruits. The crystal palm trees had beryl leaves, flowers, and fruits.

Ānanda, between the palm trees were ponds with various flowers: ponds with blue lotuses, ponds with pink lotuses, ponds with red lotuses, and ponds with white lotuses. Ānanda, the banks of those lotus ponds were built of four precious materials: gold, silver, beryl, and crystal. The bottom of each pond was covered with sand of four precious materials: gold, silver, beryl, and crystal. Ānanda, the ponds were equipped with staircases made of four precious materials: gold, silver, beryl, and crystal. The golden staircases had silver stairs. The silver staircases had golden stairs. The beryl staircases had crystal stairs. The crystal staircases had beryl stairs.

Ānanda, the ponds were surrounded by railings made of four precious materials: gold, silver, beryl, and crystal. The golden railings had silver fittings. The silver railings had golden fittings. The beryl railings had crystal fittings. The crystal railings had beryl fittings.

Ānanda, the ponds were draped with canopies, from which hung bells made of four precious materials: gold, silver, beryl, and crystal. The golden bells had silver clappers. The silver bells had golden clappers. The beryl bells had crystal clappers. The crystal bells had beryl clappers. Ānanda, in those ponds grew various water flowers: blue lotuses, pink lotuses, red lotuses, and white lotuses. Water and flowers were always there, under no guard, and accessible to everyone.

Ānanda, on the banks of the ponds grew various terrestrial flowers: jasmine, great-flowered-jasmine, *campaka*, white water lily, honey tree, pearl bush, and trumpet flower.<sup>175</sup>



Ānanda, on the banks of the lotus ponds were a multitude of women, with lustrous bodies, splendid and pure, with a beauty surpassing that of human beings, almost like goddesses. Their appearance was graceful, and pleasing to whoever saw them. They were sumptuously adorned with many strings of gems. They practiced charity according to what the people needed, providing food and drink, clothes and bedding, vehicles, dwellings, mattresses, woolen blankets, servants, and lamps—all of this they gave away.

Ānanda, the leaves of the palm trees, when stirred by the wind, produced sounds of the most marvelous kind of music. Just like the five kinds of music produced by skillful musicians,<sup>176</sup> marvelous and harmonious sounds, Ānanda, such [was the sound of] the leaves of the palm trees when stirred by the wind. Ānanda, in the city of Kusinārā, if low-class libertines desired to hear the five kinds of music, they would go together to the palm trees, all indulging and enjoying themselves to the full.

Ānanda, the royal city of Kusinārā was never free of twelve sounds: 516a  
the sound of elephants, the sound of horses, the sound of carriages, the sound of footsteps, the sound of conchs being blown, the sound of drums, the sound of kettledrums, the sound of side drums, the sound of singing, the sound of dancing, the sound of eating and drinking, and the sound of charitable giving.

Ānanda, in the city of Kusinārā lived a king named Mahāsudassana, a wheel-turning monarch, intelligent and wise, equipped with a fourfold army to reign over the entire world, freely, as he liked. As a righteous Dharma king he possessed the seven treasures and had acquired the four kinds of success. What are the seven treasures that King Mahāsudassana possessed and the four kinds of success that he had acquired? . . . (as described above)—these were the seven treasures and the four kinds of success.

Then, Ānanda, brahmins and householders in the royal city of Kusinārā took many jewels and precious fabrics and went to King Mahāsudassana, saying, “Your majesty, here are many jewels and precious fabrics. May your majesty accept them out of compassion!” King Mahāsudassana told the brahmins and householders, “I do not really

need what you are offering, as I already have [enough of] such things myself.”

Again, Ānanda, the kings of eighty-four thousand small countries approached King Mahāsudassana, saying, “Your majesty, we wish to build a palace for you.” King Mahāsudassana told these minor kings, “You wish to build a palace for me, but I do not need it, as I already have one.” The kings of the eighty-four thousand small countries all lifted their hands, placed their palms together [in respect] toward [the king] and said a second and a third time, “Your majesty, we wish to build a palace for you. We wish to build a palace for you.”

Thereupon, King Mahāsudassana consented by remaining silent for the sake of the eighty-four thousand minor kings. Then the kings of the eighty-four thousand small countries, understanding that King Mahāsudassana had consented by remaining silent, paid homage to take leave of him, circumambulated him three times, and departed. Returning to their respective countries, they loaded eighty-four thousand carriages with their own weight in gold, coin, and wrought and unwrought treasures, and jeweled pillars, and transported them to the city of Kusinārā. They built a great palace not far away from the city.

Ānanda, the great palace was one league long and one league wide. Ānanda, the great palace was built of four precious materials: gold, silver, beryl, and crystal. Ānanda, the great palace was equipped with staircases made of four precious materials: gold, silver, beryl, and crystal. The golden staircases had silver stairs. The silver staircases had golden stairs. The beryl staircases had crystal stairs. The crystal staircases had beryl stairs.

Ānanda, in the great palace there were eighty-four thousand pillars made of four precious materials: gold, silver, beryl, and crystal. The golden pillars had silver capitals and bases. The silver pillars had golden capitals and bases. The beryl pillars had crystal capitals and bases. The crystal pillars had beryl capitals and bases.

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Ānanda, in the great palace stood eighty-four thousand buildings made of four precious materials: gold, silver, beryl, and crystal. The golden buildings had silver coverings. The silver buildings had golden

coverings. The beryl buildings had crystal coverings. The crystal buildings had beryl coverings.

Ānanda, the great palace was furnished with eighty-four thousand thrones, which were also made of four precious materials: gold, silver, beryl, and crystal. The golden buildings were furnished with silver thrones, which were covered with woolen blankets, draped with brocades and fine silk fabric, with lined and quilted coverlets, and with cushions [made of] antelope hide at both ends.

Likewise, the silver buildings were furnished with golden thrones. . . . The beryl buildings were furnished with crystal thrones. . . . The crystal buildings were furnished with beryl thrones, which were covered with woolen blankets, draped with brocades and fine silk fabric, with lined and quilted coverlets, and with cushions [made of] antelope hide at both ends.

Ānanda, the great palace was surrounded by railings made of four precious materials: gold, silver, beryl, and crystal. The golden railings had silver fittings. The silver railings had golden fittings. The beryl railings had crystal fittings. The crystal railings had beryl fittings. Ānanda, the great palace was draped with canopies, from which hung bells made of four precious materials: gold, silver, beryl, and crystal. The golden bells had silver clappers. The silver bells had golden clappers. The beryl bells had crystal clappers. The crystal bells had beryl clappers.

Ānanda, when the great palace had been completed, the kings of the eighty-four thousand small countries built a great flower pond not far from the palace. Ānanda, the great flower pond was one league long and one league wide. Ānanda, the great flower pond was built of four precious materials: gold, silver, beryl, and crystal. Its bottom was covered with sand of four precious materials: gold, silver, beryl, and crystal.

Ānanda, the great flower pond was equipped with staircases made of four precious materials: gold, silver, beryl, and crystal. The golden staircases had silver stairs. The silver staircases had golden stairs. The beryl staircases had crystal stairs. The crystal staircases had beryl stairs. Ānanda, the great flower pond was surrounded by railings made of

four precious materials: gold, silver, beryl, and crystal. The golden railings had silver fittings. The silver railings had golden fittings. The beryl railings had crystal fittings. The crystal railings had beryl fittings.

516c Ānanda, the great flower pond was draped with canopies, from which hung bells made of four precious materials: gold, silver, beryl, and crystal. The golden bells had silver clappers. The silver bells had golden clappers. The beryl bells had crystal clappers. The crystal bells had beryl clappers. Ānanda, in the great flower pond grew various water flowers: blue lotuses, pink lotuses, red lotuses, and white lotuses. Water and flowers were always there, [but] were guarded and not accessible to everyone.

Ānanda, on the banks of the great flower pond grew various terrestrial flowers: jasmine, great-flowered jasmine, *campaka*, white water lily, honey tree, pearl bush, and trumpet flower. Then, Ānanda, when the great palace and the great flower pond had been completed, the kings of the eighty-four thousand small countries built a grove of palm trees, not far from the palace. Ānanda, the grove of palm trees was one league long and one league wide.

Ānanda, in the grove of palm trees there were eighty-four thousand palm trees made of four precious materials: gold, silver, beryl, and crystal. The golden palm trees had silver leaves, flowers, and fruits. The silver palm trees had golden leaves, flowers, and fruits. The beryl palm trees had crystal leaves, flowers, and fruits. The crystal palm trees had beryl leaves, flowers, and fruits.

Ānanda, the grove of palm trees was surrounded by railings made of four precious materials: gold, silver, beryl, and crystal. The golden railings had silver fittings. The silver railings had golden fittings. The beryl railings had crystal fittings. The crystal railings had beryl fittings.

Ānanda, the grove of palm trees was draped with canopies, from which hung bells made of four precious materials: gold, silver, beryl, and crystal. The golden bells had silver clappers. The silver bells had golden clappers. The beryl bells had crystal clappers. The crystal bells had beryl clappers.

Ānanda, when the great palace, the flower pond, and the grove of palm trees had been completed in this way, the kings of the eighty-four

thousand small countries went together to King Mahāsudassana and said:

May your majesty know that the great palace, the flower pond, and the grove of palm trees have all been completed! They are at your majesty's disposal.

Then, Ānanda, King Mahāsudassana thought:

I should not be the first to ascend to this great palace. There are most highly regarded renunciants and brahmins living in this royal city of Kusinārā. Let me invite them all to sit together in this great palace. I will have delicious, wonderful, delicate food prepared, various rich food to eat, savor and digest, and serve it with my own hands, making sure everybody will eat his fill. After the meal is finished, the utensils have been cleared away, and water for washing has been offered, they will be dismissed and allowed to return.

Ānanda, having thought thus, King Mahāsudassana invited all of the most highly regarded renunciants and brahmins living in that royal city of Kusinārā to ascend to the great palace. Having had them seated, [the king] himself brought water for washing. Then delicious, wonderful, delicate food was brought. And with his own hands he served the various rich food to eat, savor and digest, making sure everybody ate his fill. After the meal was finished, the utensils had been cleared away, and water for washing had been offered, [the king], having received a blessing, dismissed them and allowed them to return.

Ānanda, again King Mahāsudassana thought:

It would not be proper for me to engage in sensual pleasures in the great palace. Let me rather take a single attendant and ascend to the great palace and reside there. 517a

Ānanda, King Mahāsudassana therefore took a single attendant and ascended to the great palace. Then he entered a golden building and sat on a silver royal couch, which was covered with woolen blankets, draped with brocades and fine silk fabric, with lined and quilted coverlets, and with cushions [made of] antelope hide at both ends. After

sitting down, separated from desires, separated from evil and unwholesome states, he dwelled having attained the first absorption, which is accompanied by initial and sustained application of mind, with rapture and pleasure born of seclusion.

He came out of the golden building and entered a silver building. He sat on a golden royal couch, which was covered with woolen blankets, draped with brocades and fine silk fabric, with lined and quilted coverlets, and with cushions [made of] antelope hide at both ends. After sitting down, separated from desires, separated from evil and unwholesome states, he dwelled having attained the first absorption, which is accompanied by initial and sustained application of mind, with rapture and pleasure born of seclusion.

He came out of the silver building and entered a beryl building. He sat on a crystal royal couch, which was covered with woolen blankets, draped with brocades and fine silk fabric, with lined and quilted coverlets, and with cushions [made of] antelope hide at both ends. After sitting down, separated from desires, separated from evil and unwholesome states, he dwelled having attained the first absorption, which is accompanied by initial and sustained application of mind, with rapture and pleasure born of seclusion.

He came out of the beryl building and entered a crystal building. He sat on a beryl royal couch, which was covered with woolen blankets, draped with brocades and fine silk fabric, with lined and quilted coverlets, and with cushions [made of] antelope hide at both ends. After sitting down, separated from desire, separated from evil and unwholesome states, he dwelled having attained the first absorption, which is accompanied by initial and sustained application of mind, with rapture and pleasure born of seclusion.

At that time, Ānanda, the eighty-four thousand wives and the woman treasure had not seen King Mahāsudassana for a long time, and were keen and eager to see him. Therefore, his eighty-four thousand wives approached the woman treasure and said:

Your majesty, may you know that we have not had an audience with the great king for a long time. Your majesty, we now wish to [go and] see the great king together.

Having heard that, the woman treasure told the counselor treasure, “May you know that we have not had an audience with the great king for a long time. We now wish to go and see him.”

On hearing this, the counselor treasure accompanied the [king’s] eighty-four thousand wives and the woman treasure to the great palace. They were also escorted by eighty-four thousand elephants, eighty-four thousand horses, eighty-four thousand chariots, eighty-four thousand infantry troops, and eighty-four thousand minor kings. As they approached, they produced a tremendous noise, reverberating [all around]. King Mahāsudassana heard the tremendous noise, reverberating [all around].

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Hearing it, he asked the attendant at his side, “Who is making that tremendous noise, reverberating [all around]?”

The attendant said:

Your majesty, it is being made by your eighty-four thousand wives and the woman treasure, who are all coming to the great palace; the eighty-four thousand elephants, eighty-four thousand horses, eighty-four thousand chariots, eighty-four thousand infantry troops, and eighty-four thousand minor kings are also coming together to the great palace; consequently there is this tremendous noise, reverberating [all around].

On hearing this, King Mahāsudassana told the attendant, “Descend from the palace immediately and promptly prepare a golden couch out of doors. Return and tell me when this is finished.”

Following these instructions, the attendant descended from the palace and promptly prepared a golden couch out of doors. When he had finished, he returned and said, “I have finished preparing a golden couch out of doors for your majesty. It is at your majesty’s disposal.” Then, Ānanda, King Mahāsudassana, accompanied by the attendant, descended from the palace and sat down cross-legged on the golden couch.

Then, Ānanda, King Mahāsudassana’s eighty-four thousand wives and the woman-treasure all advanced toward him. Ānanda, King Mahāsudassana saw his eighty-four thousand wives and the woman treasure in the distance. Having seen them, he swiftly restrained his senses.

Then, having noticed that the king had restrained his senses, his eighty-four thousand wives and the woman treasure thought, “His majesty must have no need of us. Why is that? His majesty restrained his senses as soon as he saw us.”

Thereupon, Ānanda, the woman treasure approached King Mahāsudassana. Having arrived, she said:

May your majesty know that these eighty-four thousand wives and the woman treasure all belong to your majesty! May your majesty be always attentive to us, until death! The eighty-four thousand elephants, eighty-four thousand horses, eighty-four thousand chariots, eighty-four thousand infantry troops, and eighty-four thousand minor kings all belong to your majesty. May your majesty be always attentive to us, until death!

Then, having heard those words, King Mahāsudassana told the woman treasure:

Sister, all of you have long encouraged me into evil ways and not into the way of practicing loving-kindness. Sister, from now on you should all encourage me into the way of practicing loving-kindness and not into evil ways.

Ānanda, the eighty-four thousand wives and the woman treasure stood to one side, weeping and crying with grief, and said, “We are not his majesty’s sisters, yet now he calls us sisters.”

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Ānanda, those eighty-four thousand wives and the woman treasure each wiped away their tears with their clothes. They approached nearer to King Mahāsudassana. Having arrived there, they said, “Your majesty, how should we encourage you into the way of practicing loving-kindness and not into evil ways?”

King Mahāsudassana answered:

Sisters, for my sake you should say this:

Did your majesty know that a human being has a very short life span and will soon pass on to the next life? One should practice the holy life, because whatever is born is bound to end.



May your majesty know this: there will surely come the phenomenon which is neither desirable nor agreeable and which destroys everything in the world, namely death.

Therefore, if your majesty has any longing or desire for the eighty-four thousand wives and the woman treasure, may your majesty completely abandon and renounce it, and never have such longing, until death! If your majesty has any longing or desire for the eighty-four thousand elephants, eighty-four thousand horses, eighty-four thousand chariots, eighty-four thousand infantry troops, and eighty-four thousand minor kings, may your majesty completely abandon and renounce it, and never have such longing, until death!

Thus, sisters, should you encourage me to practice loving-kindness and not cause [me] to do evil.

Ānanda, those eighty-four thousand wives and the woman treasure said:

Your majesty, from now on we will encourage you to practice loving-kindness and not cause you to do evil. Your majesty, a human being has a very short life span and will soon pass on to the next life. There will surely come the phenomenon which is neither desirable nor agreeable and which destroys everything in the world, namely death.

Therefore, if your majesty has any longing or desire for the eighty-four thousand wives and the woman-treasure, may your majesty completely abandon and renounce it, and never have such longing, until death! If your majesty has any longing or desire for the eighty-four thousand elephants, eighty-four thousand horses, eighty-four thousand chariots, eighty-four thousand infantry troops, and eighty-four thousand minor kings, may your majesty completely abandon and renounce it, and never have such longing until death!

Ānanda, King Mahāsudassana taught the Dharma to his eighty-four thousand wives and the woman treasure, exhorting, encouraging, and

delighting them. Having with countless skillful means taught them the Dharma, having exhorted, encouraged, and delighted them, he dismissed them and allowed them to return. Ānanda, understanding that King Mahāsudassana had dismissed them, his eighty-four thousand wives and the woman treasure each paid homage to him and returned.

518a Ānanda, not long after his eighty-four thousand wives and the woman treasure had left, King Mahāsudassana ascended to the great palace together with his attendant. Then he entered a golden building and sat on a silver royal couch, which was covered with woolen blankets, draped with brocades and fine silk fabric, with lined and quilted coverlets, and with cushions [made of] antelope hide at both ends.

Having sat down, he contemplated thus:

I am putting an end to thoughts of desire, thoughts of anger, thoughts of malice, strife, hatred, flattery, hypocrisy, deceit, and false speech. These countless evil and unwholesome states shall come to an end.

He [then] abided pervading one quarter with a mind imbued with loving-kindness, likewise the second, the third, and the fourth quarters, the four intermediate directions, above and below, encompassing all. Free from fetters or resentment, without ill will or quarrel, he dwelled pervading the entire world [with a mind that was] boundless, exalted, immeasurable, and well cultivated.

He came out of the golden building and in turn entered a silver building. He sat on a golden royal couch, which was covered with woolen blankets, draped with brocades and fine silk fabric, with lined and quilted coverlets, and with cushions [made of] antelope hide at both ends. Having sat down, he contemplated thus:

I am putting an end to thoughts of desire, thoughts of anger, thoughts of malice, strife, hatred, flattery, hypocrisy, deceit, and false speech. These countless evil and unwholesome states shall come to an end.

He [then] abided pervading one quarter with a mind imbued with compassion, likewise the second, the third, and the fourth quarters, the four

intermediate directions, above and below, encompassing all. Free from fetters or resentment, without ill will or quarrel, he abided pervading the entire world [with a mind that was] boundless, exalted, immeasurable, and well cultivated.

He came out of the silver building and entered a beryl building. He sat on a crystal royal couch, which was covered with woolen blankets, draped with brocades and fine silk fabric, with lined and quilted coverlets, and with cushions [made of] antelope hide at both ends. Having sat down, he contemplated thus:

I am putting an end to thoughts of desire, thoughts of anger, thoughts of malice, strife, hatred, flattery, hypocrisy, deceit, and false speech. These countless evil and unwholesome states shall come to an end.

He [then] abided pervading one quarter with a mind imbued with empathic joy, likewise the second, the third, and the fourth quarters, the four intermediate directions, above and below, encompassing all. Free from fetters or resentment, without ill will or quarrel, he abided pervading the entire world [with a mind that was] boundless, exalted, immeasurable, and well cultivated.

He came out of the beryl building and entered a crystal building. He sat on a beryl royal couch, which was covered with woolen blankets, draped with brocades and fine silk fabric, with lined and quilted coverlets, and with cushions [made of] antelope hide at both ends. Having sat down, he contemplated thus:

I am putting an end to thoughts of desire, thoughts of anger, thoughts of malice, strife, hatred, flattery, hypocrisy, deceit, and false speech. These countless evil and unwholesome states shall come to an end.

He [then] abided pervading one quarter with a mind imbued with equanimity, likewise the second, the third, and the fourth quarters, the four intermediate directions, above and below, encompassing all. Free from fetters or resentment, without ill will or quarrel, he abided pervading

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the entire world [with a mind that was] boundless, exalted, immeasurable, and well cultivated.

Ānanda, [only] a slight death pain arose in King Mahāsudassana in his last moments. Just as a slight affliction may arise in a householder or a householder's son after eating marvelous food, so only a slight death pain arose in King Mahāsudassana in his last moments.

Ānanda, at that time King Mahāsudassana, having practiced the four divine abodes and having abandoned longing and desire, passed on and, after death, was reborn in a Brahmā world. Ānanda, do you consider King Mahāsudassana on that former occasion to be someone other [than me]? Do not think thus. You should know that he was me.

Ānanda, at that time I benefited myself, benefited others, and benefited many people. I had compassion for the whole world and I sought prosperity, benefit, peace, and happiness for gods and human beings. The teaching I gave at that time did not lead to the ultimate, was not the ultimate purity, not the ultimate holy life, not the ultimate completion of the holy life. Not having fulfilled the holy life, I did not at that time become free from birth, old age, sickness, death, sorrow, and distress, and I was not able to attain liberation from all suffering.

Ānanda, I have now appeared in this world as a Tathāgata, free from attachment, fully awakened, perfect in knowledge and conduct, a Well-gone One, a knower of the world, incomparable leader of persons to be tamed, teacher of gods and human beings, a buddha, a Fortunate One.

I now benefit myself, benefit others, benefit many people. I have compassion for the whole world, and I seek prosperity, benefit, peace, and happiness for gods and human beings. My teaching of the Dharma has now reached fulfillment, I have fulfilled my purification, fulfilled the holy life. Having fulfilled the holy life, I am now free from birth, old age, sickness, death, sorrow, and distress. I have now attained liberation from all suffering.

Ānanda, at Kusinārā, in the Sāla Grove of the Mallas at Upavattana, by the Nerañjarā River, by the Vaggumudā River, at the Makuṭabandhana shrine, at the spot where a couch has been prepared for me—within these places I will have discarded the body seven times: six

times as a wheel-turning monarch, and now on the seventh [occasion] as a Tathāgata, free from attachment and fully awakened.

Ānanda, I see no place in this world with its gods, Māras, Brahmās, renunciants, and brahmins, from gods to humans, where I will discard the body again. That is not possible [anymore], Ānanda. This is my final birth, my final existence, my final body, my final form, this is the end of me. I say: “This is the end of suffering.”

This is what the Buddha said. Having heard the Buddha’s words, Venerable Ānanda and the monks were delighted and remembered them well.

## **69. The Discourse with the Thirty Analogies**

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Thus have I heard: At one time the Buddha was staying at Rājagaha, in the Bamboo Grove, the Squirrels’ Sanctuary, together with a large company of monks, who were observing the rains retreat.

At that time, on the fifteenth day [of the half-month], the time for reciting the code of rules, the World-honored One sat down on a seat arranged before the monks.

Having sat down, the World-honored One entered meditative absorption and investigated the monks’ minds. Thereupon, the World-honored One saw that the company of monks was sitting in meditation silently, in deep silence, without sloth or torpor, through having eliminated the hindrances; [he saw that] the company of monks was seated in [meditation] that was profound, extremely profound, tranquil, extremely tranquil, excellent, extremely excellent.

At that time Venerable Sāriputta was also among them. Then the World-honored One said: Sāriputta, the company of monks is sitting in meditation silently, in deep silence, without sloth or torpor, through having eliminated the hindrances. The company of monks is seated in [meditation that is] profound, extremely profound, tranquil, extremely tranquil, excellent, extremely excellent. Sāriputta, who can respect and support [such a] company of monks?

Thereupon, Venerable Sāriputta got up from his seat, arranged his robe so as to bare one shoulder, placed his palms together [in respect] toward the Buddha, and said:

So it is, World-honored One. The company of monks is sitting in meditation silently, in deep silence, without sloth or torpor, through having eliminated the hindrances. The company of monks is seated in [meditation] that is profound, extremely profound, tranquil, extremely tranquil, excellent, extremely excellent.

World-honored One, nobody [else] can respect and support [such a] company of monks. Only the World-honored One can respect and support the Dharma and the company of monks, as well as morality, diligence, charity, and concentration. Only the World-honored One can respect and support them.

The World-honored One said:

519a So it is, Sāriputta, so it is. Nobody [else] can respect and support [such a] company of monks. Only the World-honored One can respect and support the Dharma and the company of monks, as well as morality, diligence, charity, and concentration. Only the World-honored One can respect and support them.

Sāriputta, just as kings and senior ministers have various adornments: colorful silk and woolen fabrics, finger rings, armlets, elbow ornaments, necklaces, and garlands of gold and jewels; so, Sāriputta, monks and nuns have moral virtue as their adornment. If, Sāriputta, monks and nuns are endowed with moral virtue as their adornment, then they are able to abandon evil and practice what is wholesome.

Sāriputta, just as kings and senior ministers have five insignia: sword, parasol, royal headdress, fly whisk with jeweled handle, and ornate sandals, whereby they protect their bodies and obtain well-being; so, Sāriputta, monks and nuns observe the precepts, thereby protecting the holy life. If, Sāriputta, monks and nuns are endowed with observance of the precepts, thereby protecting the holy life, then they are able to abandon evil and practice what is wholesome.

Sāriputta, just as kings and senior ministers have wardens; so, Sāriputta, monks and nuns have guarding the six senses as their warden. If, Sāriputta, monks and nuns are endowed with guarding the six senses as their warden, then they are able to abandon evil and practice what is wholesome.

Sāriputta, just as kings and senior ministers have gatekeepers who are intelligent, wise, discriminating, and comprehending; so, Sāriputta, monks and nuns have right mindfulness as their gatekeeper. If, Sāriputta, monks and nuns are endowed with right mindfulness as their gatekeeper, then they are able to abandon evil and practice what is wholesome.

Sāriputta, just as kings and senior ministers have pleasant baths brimming with fresh spring water; so, Sāriputta, monks and nuns have mental calm as their bathing water. If, Sāriputta, monks and nuns are endowed with mental calm as their bathing water, then they are able to abandon evil and practice what is wholesome.

Sāriputta, just as kings and senior ministers have bath attendants who regularly bathe them; so, Sāriputta, monks and nuns have good friends as their bath attendants. If, Sāriputta, monks and nuns are endowed with good friends as their bath attendants, then they are able to abandon evil and practice what is wholesome.

Sāriputta, just as kings and senior ministers have perfumes to apply to their bodies: perfume of deodar, of aloe, of sandalwood, of olibanum, of clove, or of eupatorium; so, Sāriputta, monks and nuns have moral virtue as their perfume. If, Sāriputta, monks and nuns are endowed with moral virtue as their perfume, then they are able to abandon evil and practice what is wholesome.

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Sāriputta, just as kings and senior ministers have good garments made of linen, of fine silk, of fine wool, or of choice antelope hide; so, Sāriputta, monks and nuns have shame and scruples as their garments. If, Sāriputta, monks and nuns are endowed with shame and scruples as their garments, then they are able to abandon evil and practice what is wholesome.

Sāriputta, just as kings and senior ministers have good beds and seats, very wide and high; so, Sāriputta, monks and nuns have the four absorptions as their beds and seats. If, Sāriputta, monks and nuns are endowed with the four absorptions as their beds and seats, then they are able to abandon evil and practice what is wholesome.

Sāriputta, just as kings and senior ministers have skillful barbers who dress their hair; so, Sāriputta, monks and nuns have right mindfulness as their barber. If, Sāriputta, monks and nuns are endowed with

right mindfulness as their barber, then they are able to abandon evil and practice what is wholesome.

Sāriputta, just as kings and senior ministers have delicate and wonderful food with a variety of flavors; so, Sāriputta, monks and nuns have joy as their food. If, Sāriputta, monks and nuns are endowed with joy as their food, then they are able to abandon evil and practice what is wholesome.

Sāriputta, just as kings and senior ministers have a variety of drinks: mango juice, rose-apple juice, sugarcane juice, grape juice, and intoxicating drinks; so, Sāriputta, monks and nuns have the flavor of the Dharma as their drink. If, Sāriputta, monks and nuns are endowed with the flavor of the Dharma as their drink, then they are able to abandon evil and practice what is wholesome.

Sāriputta, just as kings and senior ministers have excellent garlands made of blue lotus flowers, *campaka* flowers, jasmine flowers, great-flowered-jasmine flowers, and pearl bush flowers; so, Sāriputta, monks and nuns have the three kinds of concentration as their garlands: emptiness [concentration], desireless [concentration], and signless [concentration]. If, Sāriputta, monks and nuns are endowed with the three kinds of concentration as their garlands, then they are able to abandon evil and practice what is wholesome.

519c Sāriputta, just as kings and senior ministers have as their dwellings halls or lofty buildings; so, Sāriputta, monks and nuns have as their dwellings the three abodes: the abode of gods, the abode of Brahmās, and the abode of noble ones. If, Sāriputta, monks and nuns are endowed with the three abodes as their dwellings, then they are able to abandon evil and practice what is wholesome.

Sāriputta, just as kings and senior ministers have guardians, that is to say, guardians who protect their homes; so, Sāriputta, monks and nuns have wisdom as that which protects their home. If, Sāriputta, monks and nuns are endowed with wisdom as that which protects their home, then they are able to abandon evil and practice what is wholesome.

Sāriputta, just as kings and senior ministers have four kinds of revenues collected from all the towns of the country: one part to support the king, the queen and the palace women; a second part to support the



crown prince and the ministers; a third part to support the entire population of the country; and a fourth part to support renunciants and brahmins; so, Sāriputta, monks and nuns have the four establishments of mindfulness as their revenue. If, Sāriputta, monks and nuns are endowed with the four establishments of mindfulness as their revenue, then they are able to abandon evil and practice what is wholesome.

Sāriputta, just as kings and senior ministers have a fourfold army: elephant troops, cavalry, chariot troops, and infantry; so, Sāriputta, monks and nuns have the four right abandonments as [their] fourfold army. If, Sāriputta, monks and nuns are endowed with the four right abandonments as [their] fourfold army, then they are able to abandon evil and practice what is wholesome.

Sāriputta, just as kings and senior ministers have various vehicles: elephant carriages, horse carriages, carts, palanquins; so, Sāriputta, monks and nuns have the four bases of supernormal power as their vehicles. If, Sāriputta, monks and nuns are endowed with the four bases of supernormal power as their vehicles, then they are able to abandon evil and practice what is wholesome.

Sāriputta, just as kings and senior ministers have various chariots decorated with various colorful adornments made from choice patterned hides of lions, tigers, and panthers; so, Sāriputta, monks and nuns have serenity and insight as their chariots. If, Sāriputta, monks and nuns are endowed with serenity and insight as their chariots, then they are able to abandon evil and practice what is wholesome.

Sāriputta, just as kings and senior ministers have charioteers, that is to say drivers of chariots; so, Sāriputta, monks and nuns have right mindfulness as their charioteer. If, Sāriputta, monks and nuns are endowed with right mindfulness as their charioteer, then they are able to abandon evil and practice what is wholesome.

Sāriputta, just as kings and senior ministers have very lofty banners; so, Sāriputta, monks and nuns have their own mind as their lofty banner. If, Sāriputta, monks and nuns are endowed with [having] their own mind as their lofty banner, then they are able to abandon evil and practice what is wholesome.

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Sāriputta, just as kings and senior ministers have good roads which are even and wide and lead directly to their pleasure park; so, Sāriputta, monks and nuns have the noble eightfold path as their road which is even and wide and leads directly to nirvana. If, Sāriputta, monks and nuns are endowed with the noble eightfold path as their road, which is even and wide and leads directly to nirvana, then they are able to abandon evil and practice what is wholesome.

Sāriputta, just as kings and senior ministers have commanders who are intelligent, wise, discriminating, and comprehending; so, Sāriputta, monks and nuns have wisdom as their commander. If, Sāriputta, monks and nuns are endowed with wisdom as their commander, then they are able to abandon evil and practice what is wholesome.

Sāriputta, just as kings and senior ministers have great palaces, very wide and lofty; so, Sāriputta, monks and nuns have wisdom as their great palace. If, Sāriputta, monks and nuns are endowed with wisdom as their great palace, then they are able to abandon evil and practice what is wholesome.

Sāriputta, just as kings and senior ministers ascend to a lofty palace and watch people below the palace going and returning, walking, jumping, standing, sitting, or lying down; so, Sāriputta, monks and nuns ascend to the lofty palace of unsurpassed wisdom in order to contemplate their own minds as upright, malleable, delighted, and detached. If, Sāriputta, monks and nuns are endowed with the lofty palace of unsurpassed wisdom in order to contemplate their own minds as upright, malleable, delighted, and detached, then they are able to abandon evil and practice what is wholesome.

Sāriputta, just as kings and senior ministers have genealogists, who are conversant with the family lineage; so, Sāriputta, monks and nuns have the fourfold noble lineage as their genealogist. If, Sāriputta, monks and nuns are endowed with the fourfold noble lineage as their genealogist, then they are able to abandon evil and practice what is wholesome.

Sāriputta, just as kings and senior ministers have famous expert physicians who can cure many diseases; so, Sāriputta, monks and nuns have right mindfulness as their expert physician. If, Sāriputta, monks

and nuns are endowed with right mindfulness as their expert physician, then they are able to abandon evil and practice what is wholesome.

Sāriputta, just as kings and senior ministers have formal royal couches, which are covered with woolen blankets, draped with brocades and fine silk fabric, with lined and quilted coverlets, and with cushions [made of] antelope hide at both ends; so, Sāriputta, monks and nuns have unobstructed concentration as their formal royal couches. If, Sāriputta, monks and nuns are endowed with unobstructed concentration as their formal royal couches, then they are able to abandon evil and practice what is wholesome. 520b

Sāriputta, just as kings and senior ministers have precious jewels; so, Sāriputta, monks and nuns have imperturbable liberation of the mind as their precious jewel. If, Sāriputta, monks and nuns are endowed with imperturbable liberation of the mind as their precious jewel, then they are able to abandon evil and practice what is wholesome.

Sāriputta, just as kings and senior ministers bathe thoroughly and apply fine perfume to their bodies, to make themselves extremely pure; so, Sāriputta, monks and nuns have contemplation of their own minds to make themselves extremely pure. If, Sāriputta, monks and nuns are endowed with contemplation of their own minds to make themselves extremely pure, then they can respect and support the World-honored One, the Dharma, and the company of monks, as well as morality, diligence, charity, and concentration.

This is what the Buddha said. Having heard the Buddha's words, Venerable Sāriputta and the [other] monks were delighted and remembered them well.

## **70. The Discourse on the Wheel-turning Monarch<sup>177</sup>**

Thus have I heard: At one time the Buddha was staying among the *khattiya* community of Mātulā, staying in a mango grove on the bank of a river. At that time the World-honored One told the monks:

Monks, you should be shining with the light of the Dharma<sup>178</sup> and take the Dharma as your refuge. Do not be like any other light or take refuge

in other teachings. Monks, if you yourselves shine with the light of the Dharma and take the Dharma as your refuge, rather than being like other lights and taking refuge in other teachings, then you can strive in the training, obtain benefit, and acquire immeasurable merit.

Why is that? Monks, in the past there was a king named Daḷhanemi, who was a wheel-turning monarch, intelligent and wise, equipped with a fourfold army to reign over the entire world, freely, as he liked. Being a righteous Dharma king he possessed seven treasures and had acquired four kinds of success. What were the seven treasures that he possessed and the four kinds of success that he had acquired? . . . (as described above) . . . These are the seven treasures that he possessed and the four kinds of success that he had acquired.

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In the latter days of King Daḷhanemi's reign, the divine wheel treasure suddenly slipped from its original position. Someone noticed this and reported it to King Daḷhanemi: "May your majesty know that the divine wheel treasure has slipped from its original position." On hearing this, King Daḷhanemi said [to his crown prince]:

Crown prince, my divine wheel treasure has slipped from its original position. Crown prince, I heard from the ancients that if a wheel-turning monarch's divine wheel treasure slips from its original position, that king certainly has not long to live; his life will not last much longer.

Crown prince, I have enjoyed human pleasures. Now I shall seek divine pleasures. Crown prince, I wish to shave off my hair and beard, don the yellow robe, leave home out of faith, and go forth to practice the path. Crown prince, I now entrust to you the four continents of the world. You should rule by the Dharma, not by what is against the Dharma. Let the country be free of evil actions and of people of impure behavior!

Later on, crown prince, if you notice that the divine wheel treasure has slipped from its original position, you should in turn entrust the country's affairs to your crown prince and instruct him properly. Having entrusted the country to your crown prince, you too should shave off your hair and beard, don the yellow robe, leave home out of faith, and go forth to practice the path.

Having thus entrusted the country to the crown prince and instructed him properly, King Daḷhanemi shaved off his hair and beard, donned the yellow robe, left home out of faith, and went forth to practice the path.

Then, seven days after King Daḷhanemi had gone forth to practice the path, the divine wheel treasure vanished. The divine wheel treasure being lost, [his son,] the duly anointed<sup>179</sup> *khattiya* king, was greatly grieved, sad, and unhappy. Then the duly anointed *khattiya* king approached his father, the royal sage Daḷhanemi. Having arrived, he said, “May your majesty know that seven days after your majesty had gone forth to practice the path, the divine wheel treasure vanished!”

The father, the royal sage Daḷhanemi, told his son, the duly anointed *khattiya* king, “Do not grieve over the loss of the divine wheel treasure. Why is that? You do not inherit this divine wheel from your father.” The duly anointed *khattiya* king addressed his father again, “Your majesty, what should I do now?”

The father, the royal sage Daḷhanemi, told his son:

You should follow the transmitted Dharma. If you follow the transmitted Dharma, then on the fifteenth day of the [half-]month, the time for reciting the code of rules, after you have bathed and ascended to the main hall, the divine wheel treasure will come from the east, with a thousand spokes, complete in every aspect, pure and natural, not man-made, flamelike in color, bright and shining.

The duly anointed *khattiya* king addressed his father again:

Your majesty, what is the transmitted Dharma that you want me to follow, so that through my having followed it, on the fifteenth day [of the half-month], the time for reciting the code of rules, after I have bathed and ascended to the main hall, the divine wheel treasure will come from the east, with a thousand spokes, complete in every aspect, pure and natural, not man-made, flamelike in color, bright and shining?

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The father, the royal sage Daḷhanemi, told his son further:

You should contemplate the Dharma according to the Dharma and practice the Dharma according to the Dharma.

You should hold a Dharma feast for the sake of your crown prince, queen, concubines, maids, subjects, renunciants, brahmins, and [all sentient beings] including insects, on the eighth day and the fourteenth and fifteenth days of each [half-]month, practicing charity, providing those in need, the renunciants and brahmins, [as well as] those in poverty, those without kin, and beggars from far away, with food and drink, clothes and bedding, vehicles, flower garlands, scattered flowers, perfume, dwellings, mattresses, woolen blankets, shawls, servants, and lamps.

If there are in your country renunciants and brahmins who are highly regarded and renowned for their virtue, you should approach them at an appropriate time, consult them on the Dharma, and receive their teachings: “Venerable sirs, what are wholesome states? What are unwholesome states? What are faults? What is merit? What is excellence? What is not excellence? What is black? What is white? From where do black and white states arise? What are the benefits [to be attained] in this life? What are the benefits [to be attained] in future lives? What actions bring good rather than bad retribution?” Having heard [the answers] from them, you should act in accordance with what they say.

If there are poor people in your country, you should give away property to help them. This, your majesty, is called the transmitted Dharma, which you should practice well. Having practiced it well, then on the fifteenth day [of the half-month], the time for reciting the code of rules, after you have bathed and ascended to the main hall, the divine wheel treasure will certainly come from the east, with a thousand spokes, complete in every aspect, pure and natural, not man-made, flamelike in color, bright and shining.

Afterward, the duly anointed *khattiya* king contemplated the Dharma according to the Dharma and practiced the Dharma according to the Dharma. He held a Dharma feast for the sake of his crown prince, queen, concubines, maids, subjects, renunciants, brahmins, and [all sentient beings] including insects, on the eighth day and the fourteenth and fifteenth days of each [half-]month, practicing charity, providing those in need, the renunciants and brahmins, [as well as] those in

poverty, those without kin, and beggars from far away, with food and drink, clothes and bedding, vehicles, flower garlands, scattered flowers, perfume, dwellings, mattresses, woolen blankets, shawls, servants, and lamps.

If there were in his country renunciants and brahmins who were highly regarded and renowned for their virtue, he personally approached them at an appropriate time, consulted them on the Dharma, and received their teachings:

Venerable sirs, what are wholesome states? What are unwholesome states? What are faults? What is merit? What is excellence? What is not excellence? What is black? What is white? From where do black and white states arise? What are the benefits [to be attained] in this life? What are the benefits [to be attained] in future lives? What actions bring good rather than bad retribution?

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Having heard [the answers] from them, he acted in accordance with what they had said.

If there were poor people in his country, he gave away property to help them at an appropriate time. Later, on the fifteenth day of the [half-]month, the time for reciting the code of rules, after the duly anointed *khattiya* king had bathed and ascended to the main hall, there came from the eastern direction the divine wheel treasure, with a thousand spokes, complete in every aspect, pure and natural, not man-made, flamelike in color, bright and shining.

He too became a wheel-turning monarch; he too possessed the seven treasures and acquired the four kinds of success. What are the seven treasures that he possessed and the four kinds of success that he acquired? . . . (as described above) . . . In the latter days of that wheel-turning monarch's reign, the divine wheel treasure suddenly slipped from its original position. Someone noticed that and reported it to the wheel-turning monarch, "May your majesty know that the divine wheel treasure has slipped from its original position!"

Hearing this, the wheel-turning monarch said [to his crown prince]:

Crown prince, my divine wheel treasure has slipped from its original position. Crown prince, I heard from my father Daḷhanemi,

the royal sage, that when a wheel-turning monarch's divine wheel treasure slips from its original position, that king certainly has not long to live; his life will not last much longer. Crown prince, I have enjoyed human pleasures. Now I shall seek divine pleasures. Crown prince, I wish to shave off my hair and beard, don the yellow robe, leave home out of faith, and go forth to practice the path.

Crown prince, I now entrust to you the four continents of the world. You should rule by the Dharma, not by what is against the Dharma. Let the country be free of evil actions and of people of impure behavior! Later on, crown prince, if you find that the divine wheel treasure has slipped from its original position, you should in turn entrust the country's affairs to your crown prince and instruct him properly. Having entrusted the country to your crown prince, you too should shave off your hair and beard, don the yellow robe, leave home out of faith, and go forth to practice the path.

Having thus entrusted the country to the crown prince and instructed him properly, the wheel-turning monarch shaved off his hair and beard, donned the yellow robe, left home out of faith, and went forth to practice the path. Then, seven days after the wheel-turning monarch had gone forth to practice the path, the divine wheel treasure vanished.

The divine wheel treasure being lost, the duly anointed *khattiya* king was not grieved, but was attached to sensual pleasures, insatiably avaricious, bound by desires, touched by desires, and dominated by desires. He did not see the danger [in them] and did not know an escape [from them], so he ruled the country according to his own ideas. Because he ruled the country according to his own ideas, the country declined and no longer prospered.

521c In the past, as long as a wheel-turning monarch followed the trans-  
mitted Dharma, the people of the country prospered and did not decline.  
[This] duly anointed *khattiya* king, however, ruled the country according  
to his own ideas. Because he ruled the country according to his own  
ideas, the country declined and no longer prospered. Then the brahmin  
teachers of the country, traveling around within the national borders,  
saw the people of the country declining rather than prospering, so they  
thought:



The duly anointed *khattiya* king rules the country according to his own ideas. Because he rules the country according to his own ideas, the people of the country are declining rather than prospering. In the past, as long as a wheel-turning monarch followed the transmitted Dharma, the people of the country prospered and did not decline. This duly anointed *khattiya* king, however, rules the country according to his own ideas. Because he rules the country according to his own ideas, the people of the country are declining rather than prospering.

Then the brahmin teachers of the country went together to the duly anointed *khattiya* king and said:

May your majesty know that he rules the country according to his own ideas. Because he rules the country according to his own ideas, the people of the country are declining rather than prospering. In the past, as long as a wheel-turning monarch followed the transmitted Dharma, the people of the country prospered and did not decline. Now, however, your majesty rules the country according to his own ideas. Because he rules the country according to his own ideas, the people of the country are declining rather than prospering.

Hearing this, the duly anointed *khattiya* king said, “Brahmins, what should I do?” The brahmin teachers of the country replied:

Your majesty, in the country there are people who are intelligent and wise, knowledgeable and calculating. In the country there are senior ministers and retainers who have learned the scriptures and understand them, who recite and preserve the transmitted Dharma, [people] such as we, your retainers. May your majesty practice the transmitted Dharma. When you have practiced the transmitted Dharma, then on the fifteenth day [of the half-month], the time for reciting the code of rules, after you have bathed and ascended to the main hall, the divine wheel treasure will certainly come from the east, with a thousand spokes, complete in every aspect, pure and natural, not man-made, flamelike in color, bright and shining.

The duly anointed *khattiya* king asked further:

Brahmins, what is the transmitted Dharma that you want me to follow, so that through my having followed it, on the fifteenth day [of the half-month], the time for reciting the code of rules, after I have bathed and ascended to the main hall, the divine wheel treasure will come from the east, with a thousand spokes, complete in every aspect, pure and natural, not man-made, flamelike in color, bright and shining?

The brahmin teachers of the country said:

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Your majesty should contemplate the Dharma according to the Dharma and practice the Dharma according to the Dharma. You should hold a Dharma feast for the sake of your crown prince, queen, concubines, maids, subjects, renunciants, brahmins, and [all sentient beings] including insects, on the eighth day and the fourteenth and fifteenth days of each [half-]month, practicing charity, providing those in need, the renunciants and brahmins, [as well as] those in poverty, those without kin, and beggars from far away, with food and drink, clothes and bedding, vehicles, flower garlands, scattered flowers, perfume, dwellings, mattresses, woolen blankets, shawls, servants, and lamps.

If there are in your country renunciants and brahmins who are highly regarded and renowned for their virtue, you should approach them at an appropriate time, consult them on the Dharma, and receive their teachings:

Venerable sirs, what are wholesome states? What are unwholesome states? What are faults? What is merit? What is excellence? What is not excellence? What is black? What is white? From where do black and white states arise? What are the benefits [to be attained] in this life? What are the benefits [to be attained] in future lives? What actions bring good rather than bad retribution?

Having heard [the answers] from them, you should act in accordance with what they say.

If there are poor people in your country, you should give away property to help them. Your majesty, this is called the transmitted Dharma, which you should practice well. Having practiced it well, then on the fifteenth day [of the half-month], the time for reciting the code of rules, after you have bathed and ascended to the main hall, the divine wheel treasure will certainly come from the east, with a thousand spokes, complete in every aspect, pure and natural, not man-made, flamelike in color, bright and shining.

Afterward, the duly anointed *khattiya* king contemplated the Dharma according to the Dharma and practiced the Dharma according to the Dharma. He held a Dharma feast for the sake of his crown prince, queen, concubines, maids, subjects, renunciants, brahmins, and [all sentient beings] including insects on the eighth day and the fourteenth and fifteenth days [of each half-month], practicing charity, providing those in need, the renunciants and brahmins, [as well as] those in poverty, those without kin, and beggars from far away, with food and drink, clothes and bedding, vehicles, flower garlands, scattered flowers, perfume, dwellings, mattresses, woolen blankets, shawls, servants, and lamps.

If there were in his country renunciants and brahmins who were highly regarded and renowned for their virtue, he personally approached them at an appropriate time, consulted them on the Dharma, and received their teachings:

Venerable sirs, what are wholesome states? What are unwholesome states? What are faults? What is merit? What is excellence? What is not excellence? What is black? What is white? From where do black and white states arise? What are the benefits [to be attained] in this life? What are the benefits [to be attained] in future lives? What actions bring good rather than bad retribution?

Having heard [the answers] from them, he acted in accordance with what they had said.

However, there were poor people in the country and he did not give away property to help them. Because those who were poor and had no property did not get help, people became poorer. Because of

522b poverty, someone stole another's property. Because he had stolen, the owner arrested and bound him and brought him before the duly anointed *khattiya* king, saying, "Your majesty, this man stole my property. May your majesty punish him!"

The duly anointed *khattiya* king asked that man, "Is it true that you stole?"

That man replied, "Your majesty, I did steal. And why? Because of poverty, your majesty. Without stealing I would have nothing to live on."

Then the duly anointed *khattiya* king gave the thief some property and told him, "Go home, and never do it again!"

Then the people of the country heard that the duly anointed *khattiya* king was giving away property to citizens who stole. Because of this, people thought: "We too should steal others' property." Thereupon the people of the country vied with one another to steal others' property. So, because those people who were poor and had no property did not get help, they became poorer; and because of poverty, theft became rife.

Owing to the growth of theft, people's life span decreased and their physical appearance worsened. Monks, as their life span decreased and their physical appearance worsened, whereas a father would live for eighty thousand years, his son would live for [only] forty thousand years. Monks, when people's life span was forty thousand years, someone stole another's property. The owner arrested and bound [the thief], and brought him before the duly anointed *khattiya* king, saying, "Your majesty, this man stole my property. May your majesty punish him!"

The duly anointed *khattiya* king asked that man, "Is it true that you stole?"

That man replied, "I did steal, your majesty. And why? Because of poverty. Without stealing I would have nothing to live on."

Hearing this, the duly anointed *khattiya* king thought:

If I give away property to all those in my country who steal others' property, that will exhaust the country's treasury for nothing, and will cause theft to become rife. Now let me rather employ a sharp

sword. If someone in my country steals, I will have him arrested, seated beneath a tall signpost, and beheaded.

So then the duly anointed *khattiya* king ordered that a sharp sword should be employed. He ordered that anyone in the country who stole should be arrested, seated beneath a tall signpost, and beheaded.

The people of the country heard that the duly anointed *khattiya* king had ordered that a sharp sword should be employed, and that anyone in the country who stole should forthwith be arrested, seated beneath a tall signpost, and beheaded. [They thought,] “Let us rather follow his example and employ a sharp sword, using it for robbery. If when committing robbery we catch the owner, we will behead him.”

Thereupon, those people followed [the king’s] example and employed sharp swords, using them for robbing, catching the owners, and beheading them. Because those who were poor and had no property did not get help, people became poorer. Because of poverty, theft became rife. Owing to the increase in theft, killing with swords increased. Owing to the increase in killing with swords, people’s life span decreased and their physical appearance worsened. 522c

Monks, as their life span decreased and their physical appearance worsened, whereas a father lived for forty thousand years, his son lived for [only] twenty thousand years. Monks, when people’s life span was twenty thousand years, someone stole another’s property. The owner arrested and bound [the thief], and brought him before the duly anointed *khattiya* king, saying, “Your majesty, this man stole my property. May your majesty punish him!”

The duly anointed *khattiya* king asked that man, “Is it true that you stole?”

Then the thief thought:

If the duly anointed *khattiya* king knew the facts, he would have me bound and whipped, or have me cast out or exiled, or have my money and property confiscated, or have various painful punishments inflicted on me, impaling me or beheading me. Let me rather deceive the duly anointed *khattiya* king with false speech.

Thinking thus, he said, “Your majesty, I did not steal.”

Because those who were poor and had no property did not get help, people became poorer. Because of poverty, theft became rife. Owing to the increase of theft, killing with swords increased. Owing to the increase in killing with swords, false speech and divisive speech increased. Owing to the increase in false speech and divisive speech, people’s life span decreased and their physical appearance worsened.

Monks, as their life span decreased and their physical appearance worsened, whereas a father would live for twenty thousand years, his son would live for [only] ten thousand years. Monks, when people’s life span was ten thousand years, some were virtuous and others were not virtuous. Those who were not virtuous, being envious of those who were virtuous, committed adultery with the wives [of the virtuous ones].

Because those who were poor and had no property did not get help, people became poorer. Because of poverty, theft became rife. Owing to the increase in theft, killing with swords increased. Owing to the increase in killing with swords, false speech and divisive speech increased. Owing to the increase in false speech and divisive speech, envy and sexual misconduct increased. Owing to the increase in envy and sexual misconduct, those people’s life span decreased and their physical appearance worsened.

Monks, as their life span decreased and their physical appearance worsened, whereas a father would live for ten thousand years, his son would live for [only] five thousand years. Monks, when people’s life span was five thousand years, three kinds of behavior increased: unlawful desires, disagreeable covetousness, and wrong teachings.<sup>180</sup> Owing to the increase of these three kinds of behavior, people’s life span decreased and their physical appearance worsened. Monks, as their life span decreased and their physical appearance worsened, whereas a father would live for five thousand years, his son would live for [only] two thousand five hundred years.

Monks, when people’s life span was two thousand five hundred years, another three conditions increased: divisive speech, harsh speech, and frivolous speech. Owing to the increase of these three conditions, those people’s life span decreased and their physical

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appearance worsened. Monks, as their life span decreased and their physical appearance worsened, whereas a father would live for two thousand five hundred years, his son would live for [only] one thousand years. Monks, when people's life span was one thousand years, one condition increased, namely wrong view. Owing to the increase in [this] one condition, those people's life span decreased and their physical appearance worsened.

Monks, as their life span decreased and their physical appearance worsened, whereas a father would live for one thousand years, his son would live for [only] five hundred years.

Monks, when people's life span was five hundred years, those people were not filial to their parents throughout their lives and could not respect renunciants and brahmins. They did not serve them obediently, did not perform meritorious actions, and did not see that retribution for faults comes in future lives.

Because they were not filial to their parents throughout their lives and could not respect renunciants and brahmins, [because they] did not serve them obediently, did not perform meritorious actions, and did not see that retribution for faults comes in future lives—consequently, monks, whereas a father would live for five hundred years, his son would live for either two hundred and fifty years or two hundred years. Nowadays, monks, someone who enjoys longevity may live one hundred years or not much more.

The Buddha said further:

Monks, in the distant future, people's life span will be ten years. Monks, when people's life span is ten years, girls will get married as soon as they reach the age of five months.

Monks, when people's life span is ten years, a kind of grain called barnyard millet will become the preferred food, just as white rice is the preferred food at present. Thus, monks, when people's life span is ten years, the kind of grain called barnyard millet will become the preferred food. Monks, when people's life span is ten years, today's preferred foods—ghee, salt, honey, sugarcane, sugar—will all disappear.

Monks, when people's life span is ten years, those who follow the ten unwholesome courses of action will be respected by others. Just as those who follow the ten wholesome courses of action are respected by others today, so monks, when people's life span is ten years, those who follow the ten unwholesome courses of action will be respected by others. Monks, when people's life span is ten years, there will be no such word as "wholesome," let alone people who follow the ten wholesome courses of action.

Monks, when people's life span is ten years, someone called "the Punisher" will travel around, going everywhere, from house to house, inflicting punishment. Monks, when people's life span is ten years, mothers will have strong thoughts of cruelty toward their children. Children will also have strong thoughts of cruelty toward their mothers. Fathers, children, brothers, sisters, and [other] relatives will gradually turn against one another, and have thoughts of cruelty toward one another.

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Monks, just as a hunter has strong thoughts of cruelty on seeing a deer, so when people's life span is ten years, mothers will have strong thoughts of cruelty toward their children. Children will also have strong thoughts of cruelty toward their mothers. Fathers, children, brothers, sisters, and [other] relatives will gradually turn against one another, and have thoughts of cruelty toward one another.

Monks, when people's life span is ten years, there will be a massacre by sword lasting seven days. [During this period,] if one grasps a piece of grass, it will be transformed into a sword, and if one grasps a piece of firewood, it will also be transformed into a sword, and people will use these swords to kill one another.

At the end of the seven-day sword massacre, they will stop. During that period there will also be some people who give rise to shame and scruples, who detest and dislike hostility. During the seven-day sword massacre, these [people] will go into the mountains or into the wilderness and hide in secret places. At the end of the seven days, they will come out of the secret places in the mountains or the wilderness and, on meeting one another again, will give rise to a mind of kindness and compassion, and have strong thoughts of mutual affection.



It is just as when a loving mother's only son returns home safely from afar after a long absence, and on seeing each other again they rejoice, and give rise to a mind of kindness and compassion, with strong thoughts of mutual affection. In the same way, at the end of the seven days, those people will come out of the secret places in the mountains or in the wilderness and, on meeting one another again, will give rise to a mind of kindness and compassion, with strong thoughts of mutual affection.

Having met together, they will say:

Friends, now we see each other [again]; now we have attained safety. It is because we gave rise to unwholesome practices that we now witness this destruction of our kindred. Let us rather perform wholesome practices together. How should we perform wholesome practices together? We have all killed living beings. Let us now together abstain from killing, abandon killing. We should together perform this wholesome practice.

So they will together perform such a wholesome practice. As they perform wholesome practices, their life span will increase and their physical appearance will improve. Monks, as their life span increases and their physical appearance improves, those whose life span is ten years will give birth to children whose life span is twenty years.

Monks, those whose life span is twenty years will think: If one pursues and follows the wholesome, his life span increases and his physical appearance improves. We should together perform still more wholesome practices. How should we together perform still more wholesome practices? Together we abstain from killing, have abandoned killing; but we still take what is not given. Let us rather abstain from taking what is not given, abandon taking what is not given. We should together perform this wholesome practice.

So they will together perform such a wholesome practice. As they perform wholesome practices, their life span will increase and their physical appearance will improve. Monks, as their life span increases and their physical appearance improves, those whose life span is twenty years will give birth to children whose life span is forty years.

Monks, those whose life span is forty years will think:

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If one pursues and follows the wholesome, his life span increases and his physical appearance improves. We should together perform still more wholesome practices. How should we together perform still more wholesome practices? We abstain from killing, have abandoned killing; and we abstain from taking what is not given, have abandoned taking what is not given; but we still commit sexual misconduct. Let us rather abstain from sexual misconduct, abandon sexual misconduct. We should together perform this wholesome practice.

So they will together perform such a wholesome practice. As they perform wholesome practices, their life span will increase and their physical appearance will improve. Monks, as their life span increases and their physical appearance improves, those whose life span is forty years will give birth to children whose life span is eighty years.

Monks, those whose life span is eighty years will think:

If one pursues and follows the wholesome, his life span increases and his physical appearance improves. We should together perform still more wholesome practices. How should we together perform still more wholesome practices? We abstain from killing, have abandoned killing; abstain from taking what is not given, have abandoned taking what is not given; and abstain from sexual misconduct, have abandoned sexual misconduct; but we still commit false speech. Let us rather abstain from false speech, abandon false speech. We should together perform this wholesome practice.

So they will together perform such a wholesome practice. As they perform wholesome practices, their life span will increase and their physical appearance will improve. Monks, as their life span increases and their physical appearance improves, those whose life span is eighty years will give birth to children whose life span is one hundred and sixty years. Monks, those whose life span is one hundred and sixty years will think:

If one pursues and follows the wholesome, his life span increases and his physical appearance improves. We should together perform still more wholesome practices. How should we together perform still more wholesome practices? We abstain from killing, have abandoned killing; abstain from taking what is not given, have abandoned taking what is not given; abstain from sexual misconduct, have abandoned sexual misconduct; and abstain from false speech, have abandoned false speech; but we still commit divisive speech. Let us rather abstain from divisive speech, abandon divisive speech. We should together perform this wholesome practice.

So they will together perform such a wholesome practice. As they perform wholesome practices, their life span will increase and their physical appearance will improve. Monks, as their life span increases and their physical appearance improves, those whose life span is one hundred and sixty years will give birth to children whose life span is three hundred and twenty years. Monks, those whose life span is three hundred and twenty years will think:

If one pursues and follows the wholesome, his life span increases and his physical appearance improves. We should together perform still more wholesome practices. How should we together perform more wholesome practices? We abstain from killing, have abandoned killing; abstain from taking what is not given, have abandoned taking what is not given; abstain from sexual misconduct, have abandoned sexual misconduct; abstain from false speech, have abandoned false speech; and abstain from divisive speech, have abandoned divisive speech; but we still commit harsh speech. Let us rather abstain from harsh speech, abandon harsh speech. We should together perform this wholesome practice.

So they will together perform such wholesome practices. As they perform wholesome practices, their life span will increase and their physical appearance will improve. Monks, as their life span increases and their physical appearance improves, those whose life span is three hundred and twenty years will give birth to children whose life span

is six hundred and forty years. Monks, those whose life span is six hundred and forty years will think:

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If one pursues and follows the wholesome, his life span increases and his physical appearance improves. We should together perform still more wholesome practices. How should we together perform more wholesome practices? We abstain from killing, have abandoned killing; abstain from taking what is not given, have abandoned taking what is not given; abstain from sexual misconduct, have abandoned sexual misconduct; abstain from false speech, have abandoned false speech; abstain from divisive speech, have abandoned divisive speech; and abstain from harsh speech, have abandoned harsh speech; but we still commit frivolous speech. Let us rather abstain from frivolous speech, abandon frivolous speech. We should together perform this wholesome practice.

So they will together perform such a wholesome practice. As they perform wholesome practices, their life span will increase and their physical appearance will improve. Monks, as their life span increases and their physical appearance improves, those whose life span is six hundred and forty years will give birth to children whose life span is two thousand five hundred years. Monks, those whose life span is two thousand five hundred years will think:

If one pursues and follows the wholesome, his life span increases and his physical appearance improves. We should together perform still more wholesome practices. How should we together perform still more wholesome practices?

We abstain from killing, have abandoned killing; abstain from taking what is not given, have abandoned taking what is not given; abstain from sexual misconduct, have abandoned sexual misconduct; abstain from false speech, have abandoned false speech; abstain from divisive speech, have abandoned divisive speech; abstain from harsh speech, have abandoned harsh speech; and abstain from frivolous speech, have abandoned frivolous speech; but we still have avarice and envy. Let us rather abstain from

avarice and envy, abandon avarice and envy. We should together perform this wholesome practice.

So they will together perform such a wholesome practice. As they perform wholesome practices, their life span will increase and their physical appearance will improve. Monks, as their life span increases and their physical appearance improves, those whose life span is two thousand five hundred years will give birth to children whose life span is five thousand years. Monks, those whose life span is five thousand years will think:

If one pursues and follows the wholesome, his life span increases and his physical appearance improves. We should together perform still more wholesome practices. How should we together perform still more wholesome practices?

We renounce killing, have abandoned killing; abstain from taking what is not given, have abandoned taking what is not given; abstain from sexual misconduct, have abandoned sexual misconduct; abstain from false speech, have abandoned false speech; abstain from divisive speech, have abandoned divisive speech; abstain from harsh speech, have abandoned harsh speech; abstain from frivolous speech, have abandoned frivolous speech; and abstain from avarice and envy, have abandoned avarice and envy; but we still have hatred. Let us rather abstain from hatred, abandon hatred. We should together perform this wholesome practice.

So they will together perform such a wholesome practice. As they perform wholesome practices, their life span will increase and their physical appearance will improve. Monks, as their life span increases and their physical appearance improves, those whose life span is five thousand years will give birth to children whose life span is ten thousand years. Monks, those whose life span is ten thousand years will think:

If one pursues and follows the wholesome, his life span increases and his physical appearance improves. We should together perform still more wholesome practices. How should we together perform still more wholesome practices?

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We abstain from killing, have abandoned killing; abstain from taking what is not given, have abandoned taking what is not given; abstain from sexual misconduct, have abandoned sexual misconduct; abstain from false speech, have abandoned false speech; abstain from divisive speech, have abandoned divisive speech; abstain from harsh speech, have abandoned harsh speech; abstain from frivolous speech, have abandoned frivolous speech; abstain from avarice and envy, have abandoned avarice and envy; and abstain from hatred, have abandoned hatred; but we still have wrong views. Let us rather abstain from wrong views, abandon wrong views. We should together perform this wholesome practice.

So they will together perform such a wholesome practice. As they perform wholesome practices, their life span will increase and their physical appearance will improve. Monks, as their life span increases and their physical appearance improves, those whose life span is ten thousand years will give birth to children whose life span is twenty thousand years. Monks, those whose life span is twenty thousand years will think:

If one pursues and follows the wholesome, his life span increases and his physical appearance improves. We should together perform still more wholesome practices. How should we together perform still more wholesome practices?

We abstain from killing, have abandoned killing; abstain from taking what is not given, have abandoned taking what is not given; abstain from sexual misconduct, have abandoned sexual misconduct; abstain from false speech, have abandoned false speech; abstain from divisive speech, have abandoned divisive speech; abstain from harsh speech, have abandoned harsh speech; abstain from frivolous speech, have abandoned frivolous speech; abstain from avarice and envy, have abandoned avarice and envy; abstain from hatred, have abandoned hatred; and abstain from wrong views, have abandoned wrong views; but we still are subject to unlawful desires, disagreeable covetousness, and wrong teachings. Let us rather abstain from these three evil and unwholesome

practices, abandon these three evil and unwholesome practices.  
We should together perform this wholesome practice.

So they will together perform such a wholesome practice. As they perform wholesome practices, their life span will increase and their physical appearance will improve. Monks, as their life span increases and their physical appearance improves, those whose life span is twenty thousand years will give birth to children whose life span is forty thousand years. Monks, when people's life span is forty thousand years, they will be filial to their parents, have respect for renunciants and brahmins; they will serve them obediently, perform meritorious actions, and see that retribution for faults comes in future lives.

Monks, as they are filial to their parents and have respect for renunciants and brahmins; as they serve them obediently, perform meritorious actions, and see that retribution for faults comes in future lives, those whose life span is forty thousand years will give birth to children whose life span is eighty thousand years. Monks, when people's life span is eighty thousand years, this continent of Jambudīpa will be extremely rich and pleasant, with many inhabitants; and villages and towns will be close together, only a cock's flight apart.

Monks, when people's life span is eighty thousand years, women will not get married until they are five hundred years old. Monks, when people's life span is eighty thousand years, there will be only these diseases: affliction with cold and heat, need to defecate and urinate, desire, lack of food, and old age. There will be no other troubles.

Monks, when people's life span is eighty thousand years, a king 524c  
named Saṅkha will become a wheel-turning monarch, intelligent and wise, equipped with a fourfold army to reign over the entire world, freely, as he likes. Being a righteous Dharma king he will possess the seven treasures. These seven treasures are the wheel treasure, the elephant treasure, the horse treasure, the jewel treasure, the woman treasure, the steward treasure, and the counselor treasure. These are the seven. He will have a thousand sons, handsome, brave, fearless, and able to overcome others.

He will certainly rule over the whole earth, as far as the ocean, without relying on blade and cudgel, just by teaching the Dharma,

bringing peace and happiness. Monks, the duly anointed *khattiya* king will be lord of humankind, ruling the world, and keeping to his own resort inherited from his father. As he keeps to his own resort inherited from his father, life span will not decrease, physical appearance will not worsen, happiness will not disappear, and power will not decline.

Monks, you too should be like this. [Having] shaved off your hair and beard, donned yellow robe, left home out of faith, and gone forth to practice the path, [you should] keep to your own resort inherited from your fathers. Monks, as you keep to your own resort inherited from your fathers, life span will not decrease, physical appearance will not worsen, happiness will not disappear, and power will not decline. How does a monk keep to his own resort inherited from his father?

Here a monk inwardly contemplates the body as body . . . inwardly contemplates feelings . . . mind . . . phenomena as phenomena. This is how a monk keeps to his own resort inherited from his father. What is life span for a monk? Here a monk develops the basis for supernormal power that possesses concentration due to desire, which depends on seclusion, dispassion, and cessation, and inclines towards release; he develops the basis for supernormal power that possesses concentration due to energy. . . ; he develops the basis for supernormal power that possesses concentration due to mind. . . ; he develops the basis for supernormal power that possesses concentration due to investigation, which depends on seclusion, dispassion, and cessation, and inclines toward release. This is life span for a monk.

What is physical appearance for a monk? Here a monk observes the precepts, guards [against breaking] the code of rules; skillfully controls his comportment in accordance with proper conduct, always fearful of seeing the slightest fault; he undertakes and upholds the training in the precepts. This is physical appearance for a monk. What is happiness for a monk? Here a monk, separated from desires, separated from evil and unwholesome states, . . . (and so on up to) . . . [he] dwells having attained the fourth absorption. This is happiness for a monk.

What is power for a monk? Here a monk, having destroyed the taints, [attains] liberation of the mind and liberation through wisdom without taints; in that very life, he personally attains understanding



and awakening, and dwells having personally realized. He understands as it really is: “Birth is ended, the holy life has been established, what was to be done has been done. There will not be another existence.”

This is power for a monk. Monks, I do not see any power so hard to subdue as the power of Māra. [Yet] the monk who has ended the taints can subdue it by the power of his unsurpassed noble wisdom. 525a

This is what the Buddha said. Having heard the Buddha’s words, the monks were delighted and remembered them well.

### 71. The Discourse to Pāyāsi<sup>181</sup>

Thus have I heard: At one time Venerable Kumāra Kassapa was staying in the country of Kosala. Together with a large company of monks he approached Setavyā, and stayed to the north of the village in a rosewood grove.

At that time in Setavyā there was a king named Pāyāsi, who was extremely rich, possessing limitless wealth and countless livestock and property, endowed with various feudatories and manors. The manors, springs, ponds, grass, and trees in Setavyā all belonged to the king, having been given to him by King Pasenadi of Kosala.

Then the brahmins and householders in Setavyā heard this:

A renunciant named Kumāra Kassapa is dwelling in the country of Kosala together with a large company of monks; he has arrived in Setavyā and is staying to the north of the village in the Rosewood Grove. The renunciant Kumāra Kassapa has a great reputation, is well known in all the ten directions.

[Thus they thought:]

Kumāra Kassapa has unhindered eloquence and what he says is subtle. He is a learned arahant. Those who visit this arahant, pay respect to him, and serve him respectfully quickly gain good benefits. Let us go and see the renunciant Kumāra Kassapa!

[So] the people of Setavyā, walking in groups, brahmins with brahmins, householders with householders, went together out of Setavyā toward the north, heading for the Rosewood Grove.

At that time King Pāyāsi, who was in his main hall, saw in the distance the people of Setavyā, walking in groups, brahmins with brahmins, householders with householders, going together out of Setavyā toward the north, heading for the Rosewood Grove. Seeing this, King Pāyāsi said to an attendant:

525b      Why are the people of Setavyā, walking in groups, brahmins with brahmins, householders with householders, going together out of Setavyā today toward the north, heading for the Rosewood Grove?

The attendant said:

Your majesty, those brahmins and householders in Setavyā have heard this:

A renunciant named Kumāra Kassapa is dwelling in the country of Kosala together with a large company of monks; he has arrived in Setavyā and is staying to the north of the village in the Rosewood Grove.

Your majesty, the renunciant Kumāra Kassapa has a great reputation, being well known widely in the ten directions. [Thus they thought]:

Kumāra Kassapa has unhindered eloquence and what he says is subtle. He is a learned arahant. If one sees this arahant, pays respect to him and serves him respectfully, one will quickly gain good benefits. Let us go and see the renunciant Kumāra Kassapa!

For this reason, your majesty, the people of Setavyā, walking in groups, brahmins with brahmins, householders with householders, are going together out of Setavyā toward the north, heading for the Rosewood Grove.

Hearing this, King Pāyāsi told the attendant:

Go to the brahmins and householders of Setavyā and tell them: King Pāyāsi tells the brahmins and householders of Setavyā:

Please wait, friends. Let me go with you to see the renunciant Kumāra Kassapa. You are foolish. Do not be deceived by him

[into believing that] there are future lives, [that] beings are reborn. I hold this view, this tenet: “There are no future lives; beings are not reborn.”

Following the king’s instructions, the attendant approached the brahmins and householders of Setavyā and said to them:

King Pāyāsi tells the brahmins and householders of Setavyā:

Please wait, friends. Let me go with you to see the renunciant Kumāra Kassapa. You are foolish. Do not be deceived by him [into believing that] there are future lives, that beings are reborn. I hold this view, this tenet: “There are no future lives; beings are not reborn.”

Having heard this message, the brahmins and householders of Setavyā replied to the attendant: “We shall wait as commanded.”

The attendant returned and reported: “I have delivered your command.<sup>182</sup> The brahmins and householders of Setavyā await your majesty. May your majesty know the right time.”

Then King Pāyāsi commanded a charioteer: “Prepare a chariot immediately. I wish to go now.”

Following the king’s instruction, the charioteer immediately prepared a chariot and returned to tell the king: “The chariot is ready. It is at your majesty’s disposal.”

Then King Pāyāsi boarded the chariot and departed. Approaching the brahmins and householders of Setavyā, he went with them to the Rosewood Grove. Then, on seeing in the distance the venerable Kumāra Kassapa among the trees in the grove, King Pāyāsi alighted from the chariot and proceeded on foot toward the venerable Kumāra Kassapa.

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After having exchanged greetings with Venerable Kumāra Kassapa, he sat down to one side and asked: “Kassapa, I now want to ask a question. Would you listen?”

Venerable Kumāra Kassapa said, “Pāyāsi, ask what you will. Having heard it, I will consider it.”

So King Pāyāsi asked:

Kassapa, I hold this view, this tenet: “There are no future lives; beings are not reborn.” Renunciant Kumāra Kassapa, what do you think [of this]?

Venerable Kumāra Kassapa said:

Pāyāsi, I will now question you, king. Please reply as you see fit. What do you think, king? The present sun and moon, are they [only] in this life or [also in] future lives?

Pāyāsi replied, “Despite what the renunciant Kumāra Kassapa says, still I hold this view, this tenet: ‘There are no future lives; beings are not reborn.’”

Venerable Kumāra Kassapa said, “Pāyāsi, have you another counter-argument beyond this?”

Pāyāsi replied:

Yes, Kassapa, I have another counterargument.<sup>183</sup> Kassapa, [once] some of my relatives were critically ill, so I went to their place. Having arrived there, I said:

You should know that I hold this view, this tenet: “There are no future lives; beings are not reborn.” [But], relatives, some renunciants and brahmins hold this view, this tenet: “There are future lives; beings are reborn.” I have always disbelieved what they say.

They say further: “If men or women perform evil deeds, if they are indolent, idle, negligent, jealous, stingy, greedy, closefisted, not virtuous, and strongly attached to property, then owing to these causes and conditions, at the breaking up of the body, after death, they will certainly go to a bad realm of existence and be reborn in hell.”

[Let us] suppose that what those renunciants and brahmins say is true. You, my relatives, have performed evil deeds, you have been indolent, idle, negligent, jealous, stingy, greedy, closefisted, not virtuous, and strongly attached to property.

If, at the breaking up of the body, after death, you do [indeed] have to go to a bad realm of existence and are reborn in hell, then come back and tell me: “Pāyāsi, in hell the torments are thus and thus.” If that happens, then I will see it in the present.

They heard what I said, they received my instructions, yet none of them has come to tell me: “Pāyāsi, in hell the torments are thus and thus.” For this reason, Kassapa, I think: “There are no future lives; beings are not reborn.”

Venerable Kumāra Kassapa said:

Pāyāsi, I will question you again. Please reply as you see fit. Suppose the king’s men arrest a criminal and bring him before the king, saying, “Your majesty, this man has committed a crime. The king should punish him.” The king tells them:

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Take him away. Bind his hands behind him and set him on a donkey. Beat a broken drum that makes a sound like a donkey’s braying. Having announced the sentence widely, lead him out through the southern gate, seat him beneath a tall signpost, and behead him.

Following his instructions, the king’s men bind the criminal’s hands behind him and set him on a donkey. They beat a broken drum that makes a sound like a donkey’s braying. Having announced the sentence widely, they lead him out through the southern gate, seat him beneath a tall signpost, and are about to behead him. This man, on the point of death, says to the executioner, “Please wait a while. I wish to see my parents, wife and children, my male and female servants and messengers. Let me go temporarily.”

What do you think, king? Would the executioner release the criminal and let him go temporarily?

Pāyāsi replied, “No, Kassapa.”

Venerable Kumāra Kassapa said:

Pāyāsi, such is also the case with your relatives who had performed evil deeds, who had been indolent, idle, negligent, jealous, stingy, greedy, closefisted, not virtuous, and strongly attached to property, and who, owing to these causes and conditions, at the breaking up of the body, after death, certainly went to a bad realm of existence and were reborn in hell.

When the wardens of hell caught them and tortured them, [suppose that] they told the wardens of hell:

Wardens of hell, please wait a while and stop torturing me. I wish to go temporarily and visit King Pāyāsi to tell him: “In hell the torments are thus and thus,” so that he can see it in the present.

What do you think, king? Would the wardens of hell release your relatives and let them come [back] temporarily?

Pāyāsi replied, “No, Kassapa.”

Venerable Kumāra Kassapa said:

Pāyāsi, you should contemplate future lives in this way, since you cannot see them with your physical eyes.

Pāyāsi, if a renunciant or a brahmin cuts off and abandons desire, inclines toward abandoning desire; if he cuts off and abandons hatred, inclines towards abandoning hatred; if he cuts off and abandons delusion, inclines towards abandoning delusion—then with the purified divine eye, which surpasses human [vision], he sees beings as they die and are reborn handsome or ugly, excellent or not excellent, as they depart and return to good or bad realms of existence in accordance with their [previous] deeds. He sees this as it really is.

King Pāyāsi again said, “Despite what the renunciant Kumāra Kassapa says, I still hold this view, this tenet: ‘There are no future lives; beings are not reborn.’”

Venerable Kumāra Kassapa said: “Pāyāsi, have you another counterargument beyond this?”

Pāyāsi replied:

Yes, Kassapa, I have another counterargument. Kassapa, [once] some of my relatives were critically ill, so I went to their place. Having arrived there, I said:

You should know that I hold this view, this tenet: “There are no future lives; beings are not reborn.” [But,] relatives, some renunciants and brahmins hold this view, this tenet: “There are future

lives; beings are reborn.” I have always disbelieved what they say.

They say further, “If men or women perform good deeds, if they are energetic, diligent, not negligent, not jealous, not stingy, not greedy, openhanded, virtuous; if they generously renounce [their wealth] and give it to orphans and the poor, always enjoy practicing charity, and are not attached to property—then owing to these causes and conditions, at the breaking up of the body, after death, they will certainly ascend to a good realm of existence, and be reborn in a heavenly realm.”

Let us suppose that what those renunciants and brahmins say is true. You, my relatives, have performed good deeds, you are energetic, diligent, not negligent, not jealous, not stingy or greedy, openhanded, virtuous; you have generously renounced [your wealth] and given it to orphans and the poor, you have always enjoyed practicing charity, and you are not attached to property. If, at the breaking up of the body, after death, you do [indeed] ascend to a good realm of existence and are reborn in heaven, then come back and tell me, “Pāyāsi, in heaven the pleasures are thus and thus.” If that happens, I will see it in the present.

They heard what I said, they received my instructions, yet none of them has ever come to tell me, “Pāyāsi, in heaven the pleasures are thus and thus.” For this reason, Kassapa, I think: “There are no future lives; beings are not reborn.”

Venerable Kumāra Kassapa said:

Pāyāsi, listen while I tell you a parable. The wise, on hearing a parable, understand its implication. Suppose, Pāyāsi, that outside a village or a town there is a cesspit full of feces, so deep that a man could be submerged in it up to his head. A man has fallen into this cesspit and sunk to the bottom. Suppose that another man, pitying him, seeking his prosperity, benefit, peace, and happiness, pulls him gently from the cesspit, wipes him down with a slice of bamboo, brushes him with leaves, and bathes him with warm water.

Later on, after [the first man] has been cleaned and bathed, perfume is applied to his body. He ascends to the main hall, and is entertained with the pleasures of the five senses. What do you think, king? Would that man enjoy recalling that cesspit, delight in praising it, and wish to revisit it?

Pāyāsi replied:

No, Kassapa. If someone else were to recall that cesspit [to him], delight in praising it, and wish [him] to revisit it, then he would not love this person. How much less would he himself recall that cesspit, delight in praising it, and wish to see it again! This is not possible.

[Venerable Kumāra Kassapa continued:]

Pāyāsi, if your relatives performed good deeds, if they were energetic, diligent, not negligent, not jealous, not stingy or greedy, openhanded, virtuous; if they generously renounced [their wealth] and gave it to orphans and the poor, always enjoyed practicing charity, and were not attached to property—then owing to these causes and conditions, at the breaking up of the body, after death, they certainly ascended to a good realm of existence, were reborn in a heavenly realm.

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Having been reborn in heaven, they would entertain themselves with the heavenly pleasures of the five senses. What do you think, king? Would those gods in heaven give up the heavenly pleasures of the five senses and, recalling the pleasures of the five senses in this human realm, delight in praising them, and wish to revisit them?

Pāyāsi replied:

No, Kassapa. Why is that? The pleasures of the five senses of this human realm are putrid, unclean, utterly abhorrent, unattractive, undesirable, coarse, and impure. Kassapa, compared with the pleasures of the five senses in this human realm, heavenly sensual pleasures are the utmost, the supreme, the best, the most wonderful and excellent. It cannot be that a god in heaven would give up the heavenly pleasures of the five senses, recall the pleasures of the five senses in this human realm, delight in praising them, and wish to see them again.



[Venerable Kumāra Kassapa continued:]

Pāyāsi, you should contemplate future lives in this way, since you cannot see them with your physical eyes. Pāyāsi, if a renunciant or a brahmin cuts off and abandons desire, inclines toward abandoning desire; if he cuts off and abandons hatred, inclines toward abandoning hatred; if he cuts off and abandons delusion, inclines toward abandoning delusion—then with the purified divine eye, which surpasses human [vision], he sees beings as they die and are reborn handsome or ugly, excellent or not excellent, as they depart and return to good or bad realms of existence in accordance with their [previous] deeds. He sees this as it really is.

King Pāyāsi again said, “Despite what the renunciant Kumāra Kassapa says, I still hold this view, this tenet: ‘There are no future lives; beings are not reborn.’”

Venerable Kumāra Kassapa said, “Pāyāsi, have you another counterargument beyond this?”

Pāyāsi replied:

Yes, Kassapa, I have another counterargument. Kassapa, [once] some of my relatives were critically ill, so I went to their place. Having arrived there, I said:

You should know that I hold this view, this tenet: “There are no future lives; beings are not reborn.” [But], relatives, some renunciants and brahmins hold this view, this tenet: “There are future lives; beings are reborn.” I have always disbelieved what they say.

[But] they say further: “If men or women perform good deeds, if they are energetic, diligent, not negligent, not jealous, not stingy, not greedy, openhanded, virtuous; if they generously renounce [their wealth] and give it to orphans and the poor, always enjoy practicing charity, and are not attached to property—then owing to these causes and conditions, at the breaking up of the body, after death, they will certainly ascend to a good realm of existence, and be reborn in a heavenly realm.”

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Let us suppose that what those renunciants and brahmins say is true. You, my relatives, have performed good deeds, you are energetic, diligent, not negligent, not jealous, not stingy or greedy, openhanded, virtuous; you have generously renounced [your wealth] and given it to orphans and the poor, you have always enjoyed practicing charity, and you are not attached to property. If, at the breaking up of the body, after death, you do [indeed] go to a good realm of existence and are reborn in heaven, then come back and tell me: “Pāyāsi, in heaven the pleasures are thus and thus.” In heaven you might think thus: “What shall I gain by going back?” [However,] in King Pāyāsi’s household there is much wealth. I will give [some] to you.

They heard what I said, they received my instructions, yet none of them has ever come to tell me, “Pāyāsi, in heaven the pleasures are thus and thus.”

For this reason, Kassapa, I think: “There are no future lives; beings are not reborn.”

Venerable Kumāra Kassapa said:

Pāyāsi, the life span in heaven is long, while the life span in the human realm is short. What is a hundred years for human beings is one day and night for the thirty-three gods. Thirty such days and nights make a month, twelve such months make a year, and a thousand such years are the heavenly life span of the thirty-three gods. What do you think, king?

If your relatives performed good deeds, if they were energetic, diligent, not negligent, not jealous, not stingy, not greedy, openhanded, virtuous; if they generously renounced [their wealth] and gave it to orphans and the poor, always enjoyed practicing charity, and were not attached to property—then owing to these causes and conditions, at the breaking up of the body, after death, they certainly ascended to a good realm of existence, were reborn in a heavenly realm.

Having been reborn in heaven, they might think:

We should first entertain ourselves with the heavenly pleasures of the five senses for one day and night, or entertain ourselves with

the heavenly pleasures of the five senses for two, three, four, or even six or seven days. After that we shall go to tell King Pāyāsi that the pleasures in heaven are thus and thus.

What do you think, king? Would you be still alive [when they came back]?

Pāyāsi asked:

Kassapa, who has come back from his afterlife to tell you: “Renunciant Kumāra Kassapa, the life span in heaven is long, while the life span in the human realm is short. What is a hundred years for human beings is one day and night for the thirty-three gods. Thirty such days and nights make a month, twelve such months make a year, and a thousand such years are the heavenly life span of the thirty-three gods”?

Venerable Kumāra Kassapa said:

Pāyāsi, listen while I tell you a parable. The wise, on hearing a parable, understand its implication.

Suppose, Pāyāsi, that a blind man were to say this:

There are no black or white objects, nor is there seeing of black or white objects. There are no long or short objects, nor is there seeing of long or short objects. There are no near or far objects, nor is there seeing of near or far objects. There are no rough or smooth objects, nor is there seeing of rough or smooth objects. Why? There are no objects because from the beginning I have never seen or known them.

[If] the blind man spoke like this, would it be true?

Pāyāsi replied:

No, Kassapa. Why is that? Kassapa, there are black and white objects, and also there is seeing of black and white objects. There are long and short objects, and also there is seeing of long and short objects. There are near and far objects, and also there is seeing of near and far objects. There are rough and smooth objects, and also there is seeing of rough and smooth objects. If the blind man were to say “There are no objects

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because from the beginning I have never seen or known them,” then what he said would not be true.

Venerable Kumāra Kassapa said:

King Pāyāsi, you are also like a blind man if you say:

Kassapa, who has come back from his afterlife to tell you: “Renunciant Kumāra Kassapa, the life span in heaven is long, while the life span in the human realm is short. What is a hundred years for human beings is one day and night for the thirty-three gods. Thirty such days and nights make a month, twelve such months make a year, and a thousand such years are the heavenly life span of the thirty-three gods”?

King Pāyāsi said:

Renunciant Kumāra Kassapa, you certainly must not and should not speak so. Why is that?

Renunciant Kumāra Kassapa, you go so far as to compare me to a blind man. Kassapa, assuming it was known to me or known to my relatives who performed good deeds, who were energetic, diligent, not negligent, not jealous, not stingy, not greedy, openhanded, virtuous; who generously renounced [their wealth] and gave it to orphans and the poor, always enjoyed practicing charity, and were not attached to property, that owing to these causes and conditions, at the breaking up of the body, after death, they certainly would ascend to a good realm of existence, and be reborn in heaven—then, Kassapa, I would now practice charity, perform meritorious actions, observe the *uposatha* and the precepts, and then commit suicide by using a knife, or taking poison, or throwing [myself] into a hole or a well, or hanging myself. Renunciant Kumāra Kassapa, you should not go so far as to compare me to that blind man.

Venerable Kumāra Kassapa said:

Pāyāsi, listen while I tell you another parable. The wise, on hearing a parable, understand its implication.

Suppose, Pāyāsi, that a brahmin has a young wife who has just become pregnant, and that he already has a son by his former wife; and then in the midst of this that brahmin suddenly dies.

After his death, the former wife's son says to his stepmother, "Stepmother, you should know that all the property of this household should now belong to me. I see no one else anymore who should share in it." The stepmother replies, "I am pregnant now. If I give birth to a boy, you should share with him. If I give birth to a girl, all the property belongs to you."

The former wife's son says to his stepmother a second and a third time, "All the property of this household should now belong to me. I see no one else anymore who should share in it." And the stepmother also replies a second and a third time, "I am pregnant now. If I give birth to a boy, you should share with him. If I give birth to a girl, all the property belongs to you."

Then the stepmother, being foolish, ignorant, of poor understanding, lacking wisdom, [though] desiring to protect her life, on the contrary harms herself. She enters an inner room, takes a sharp knife and cuts open her belly, to see whether it is a boy or a girl. Being foolish, ignorant, of poor understanding, lacking wisdom, [though] desiring to protect her life, she on the contrary harms herself and the child in her belly. 527c

It should be known that Pāyāsi is likewise foolish, ignorant, of poor understanding, lacking wisdom, in that [though] desiring to protect his life, he on the contrary thinks like this:

Kassapa, if it were known to me or known to my relatives who performed good deeds, who were energetic, diligent, not negligent, not jealous, not stingy, not greedy, openhanded, virtuous; who generously renounced [their wealth] and gave it to orphans and the poor, always enjoyed practicing charity, and were not attached to property, that owing to these causes and conditions, at the breaking up of the body, after death, they certainly would ascend to a good realm of existence, and be reborn in heaven—then, Kassapa, I would now practice charity, perform meritorious actions, observe

the *uposatha* and the precepts, and then commit suicide by using a knife, or taking poison, or throwing [myself] into a hole or a well, or hanging myself.

[And Pāyāsi also says:] “Renunciant Kumāra Kassapa, you should not go so far as to compare me to that blind man.”

Pāyāsi, if an energetic man lives long, he will acquire great merit. If he acquires great merit, he will be reborn in heaven and enjoy longevity. Pāyāsi, you should contemplate future lives thus, [since you] cannot see them with your physical eyes:

Pāyāsi, if a renunciant or a brahmin cuts off and abandons desire, inclines toward abandoning desire; if he cuts off and abandons hatred, inclines toward abandoning hatred; if he cuts off and abandons delusion, inclines toward abandoning delusion—then with the purified divine eye, which surpasses human [vision], he sees beings as they die and are reborn handsome or ugly, excellent or not excellent, as they depart and return to good or bad realms of existence in accordance with their [previous] deeds. He sees this as it really is.

King Pāyāsi again said, “Despite what the renunciant Kumāra Kassapa says, I still hold this view, this tenet: ‘There are no future lives; beings are not reborn.’”

Venerable Kumāra Kassapa said, “Pāyāsi, have you another counterargument beyond this?”

Pāyāsi replied:

Yes, Kassapa, I have another counterargument. Kassapa, [once] some of my relatives were critically ill. I went to their place to visit and greet them, and they also visited and greeted me. When they died, I visited and greeted them again, but they did not visit and greet me again; so I also do not visit and greet them. Kassapa, for this reason I think, “Beings are not reborn.”

Venerable Kumāra Kassapa said:

528a Pāyāsi, listen while I tell you another parable. The wise, on hearing a parable, understand its implication.

Suppose, Pāyāsi, there is a skilled conch-blower. He goes to a place where nobody has ever heard the sound of a conch. He mounts a high hill on a dark night, and with all his might he blows the conch. Because the people there have never heard the sound of a conch, on hearing it, they think, “What is this sound that is so wonderful, very extraordinary, truly delightful, pleasant to the ear, and gladdening to the heart?”

Then that crowd together approaches the skilled conch-blower. Having arrived, they ask: “What is this sound that is so wonderful, very extraordinary, truly delightful, pleasant to the ear, and gladdening to the heart?”

The skilled conch-blower puts the conch down on the ground and tells the crowd: “Sirs, you should know that it is the sound of this conch.”

Thereupon, the people kick the conch, saying, “Make a sound, conch! Make a sound, conch!” But it is silent, producing no sound.

The skilled conch-blower thinks:

Now, these people are foolish, ignorant, poor in understanding, lacking wisdom. Why so? They seek to get sound from a senseless object.

Then the skilled conch-blower takes the conch, washes it with water, raises it to his mouth, and blows it with all his might. Hearing it, the people in the crowd think:

The conch is marvelous! Why so? Because by means of hands, water, and the blowing of wind from the mouth it produces a fine sound that pervades the four directions.

In the same way, Pāyāsi, if a man is still alive, he can talk with and greet others. [But] when he is dead, he can no longer talk with or greet others.

Pāyāsi, you should contemplate the rebirth of beings thus, [since you] cannot see it with your physical eyes. Pāyāsi, if a renunciant or a brahmin cuts off and abandons desire, inclines toward abandoning desire; if he cuts off and abandons hatred, inclines toward abandoning

hatred; if he cuts off and abandons delusion, inclines toward abandoning delusion—then with the purified divine eye, which surpasses human [vision], he sees beings as they die and are reborn handsome or ugly, excellent or not excellent, as they depart and return to good or bad realms of existence in accordance with their [previous] deeds. He sees this as it really is.

King Pāyāsi again said, “Despite what the renunciant Kumāra Kassapa says, I still hold this view, this tenet: ‘Beings are not reborn.’”

Venerable Kumāra Kassapa said, “Pāyāsi, have you another counterargument beyond this?”

Pāyāsi replied:

528b Yes, Kassapa, I have another counterargument. Kassapa, [once] my officers arrested a criminal and brought him before me. Having arrived, they said, “Your majesty, this man has committed a crime. May your majesty punish him!” I told them:

Take this criminal away and weigh him on the scales alive. After having weighed him alive, put him down on the ground and strangle him with a rope. Having killed him, weigh him again. I want to know when this man is light, soft, and has a lustrous appearance: when he is dead or when he is alive.

Following my instructions, they took this criminal away and weighed him on the scales alive. Having done so, they put him down on the ground and strangled him with a rope. Having killed him, they weighed him again. When the criminal was alive, he was very light and soft, with lustrous appearance. When dead, his skin became thick and he became heavy, stiff, not soft, and lost his lustrous appearance. For this reason, Kassapa, I think, “Beings are not reborn.”

Venerable Kumāra Kassapa said:

Pāyāsi, listen while I tell you another parable. The wise, on hearing a parable, understand its implication.

Suppose, Pāyāsi, that an iron ball or an iron ploughshare has been heated by fire all day. At that time, it is very light and soft, with



a lustrous appearance. [But] once the fire is extinguished, it gradually cools down, becomes solid, thick, and heavy, and becomes stiff, not soft, and loses its lustrous appearance.

In the same way, Pāyāsi, if a man is alive, his body is very light and soft, with lustrous appearance. [But] once he is dead, he becomes thick, heavy, stiff, not soft, and loses his lustrous appearance.

Pāyāsi, you should contemplate the rebirth of beings thus, [since you] cannot see it with your physical eyes. Pāyāsi, if a renunciant or a brahmin cuts off and abandons desire, inclines toward abandoning desire; if he cuts off and abandons hatred, inclines toward abandoning hatred; if he cuts off and abandons delusion, inclines toward abandoning delusion—then with the purified divine eye, which surpasses human [vision], he sees beings as they die and are reborn handsome or ugly, excellent or not excellent, as they depart and return to good or bad realms of existence in accordance with their [previous] deeds. He sees this as it really is.

King Pāyāsi again said, “Despite what the renunciant Kumāra Kassapa says, I still hold this view, this tenet: ‘Beings are not reborn.’”

Venerable Kumāra Kassapa said, “Pāyāsi, have you another counterargument beyond this?”

Pāyāsi replied:

Yes, Kassapa, I have another counterargument.

Kassapa, [once] my officers arrested a criminal and brought him before me. Having arrived, they said, “Your majesty, this man has committed a crime. May your majesty punish him!” I told them:

Take this criminal and put him head downward into an iron cauldron or a copper cauldron. Seal its mouth and light a fire underneath it. Having lit the fire, watch to see [if any] being enters or leaves, comes or goes, or moves around.

Following my instructions, they took this criminal away and put him head downward into an iron cauldron or a copper cauldron. They sealed its mouth and lit a fire underneath it. Having lit the fire, they watched to see [if any] being entered or left, came or went, or moved around.

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Kassapa, by such means I saw no rebirth of any being. For this reason, Kassapa, I think: “Beings are not reborn.”

Venerable Kumāra Kassapa said:

Pāyāsi, I will question you now. Please reply as you see fit. What do you think? Do you recall that, while taking the noontide rest on your bed [after having] eaten excellent, delicious food, you saw in a dream pleasure parks, bathing pools, groves, flowers, fruits, clear springs, and long streams, and saw yourself taking recreation there, moving around, coming and going to your heart’s content?

Pāyāsi replied, “Yes, I do recall so.”

Kassapa asked further, “While you were taking the noontide rest on your bed [after having] eaten excellent, delicious food, were any attendants present?”

He replied, “Yes.”

Kassapa asked further:

While you were taking the noontide rest on your bed [after having] eaten excellent, delicious food, at that time did the attendants to [your] left and right see you entering or leaving, moving around, or coming and going?

Pāyāsi replied, “How could even the most remarkable individual see this, let alone the attendants to [my] left and right?”

[Kassapa said:]

Pāyāsi, you should contemplate the rebirth of beings thus, [since you] cannot see it with your physical eyes. Pāyāsi, if a renunciant or a brahmin cuts off and abandons desire, inclines toward abandoning desire; if he cuts off and abandons hatred, inclines toward abandoning hatred; if he cuts off and abandons delusion, inclines toward abandoning delusion—then with the purified divine eye, which surpasses human [vision], he sees beings as they die and are reborn handsome or ugly, excellent or not excellent, as they depart and return to good or bad realms of existence in accordance with their [previous] deeds. He sees this as it really is.

King Pāyāsi again said, “Despite what the renunciant Kumāra Kassapa says, I still hold this view, this tenet: ‘Beings are not reborn.’”

Venerable Kumāra Kassapa said, “Pāyāsi, have you another counterargument beyond this?”

Pāyāsi replied:

Yes, Kassapa, I have another counterargument. Kassapa, [once] my officers arrested a criminal and brought him before me. Having arrived, they said, “Your majesty, this man has committed a crime. May your majesty punish him!” I told them:

Take this criminal away. Peel off his skin and tear off his flesh.  
Cut off his sinews and break his bones to the marrow. Search for  
the being to be reborn.

Following my instructions, they took this criminal away, peeled off his skin, tore off his flesh, cut off his sinews, and broke his bones to the marrow, searching for the being to be reborn. Kassapa, I used such means to search for the being to be reborn, but in the end I could not see any being to be reborn. For this reason, Kassapa, I think: “Beings are not reborn.”

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Venerable Kumāra Kassapa said:

Pāyāsi, listen while I tell you another parable. The wise, on hearing a parable, understand its implication.

Suppose, Pāyāsi, that a fire-worshipping matted-hair brahmin is living near a road. Some merchants stay the night at a place not far away from him. Then, when the night has passed and dawn has broken, the merchants set out hastily, forgetfully leaving behind a small child.

Then the fire-worshipping matted-hair brahmin, having risen early, looks around the place where the merchants stayed and sees the small child left alone without an owner. Seeing it, he thinks, “This small child has nobody to depend on. He will definitely die unless I support him.” So he carries the small child away, returns to his own place, and rears him. The small child grows up, endowed with all his faculties.

Then the fire-worshipping matted-hair brahmin has some small matter for which he has to go among the people. The fire-worshipping matted-hair brahmin therefore instructs the boy:

I have some small matter for which I have to go among the people for a while. You must feed the fire and be careful not to let it go out. If it should go out, use these fire-sticks to make fire.

Then, having instructed him well, the fire-worshipping matted-hair brahmin goes among the people.

Later on the boy goes out to play, and the fire goes out. When he returns he tries to make fire. He takes the fire-sticks and hits them on the ground, saying, “Come out, fire! Come out, fire!” But no fire comes out. He exerts more effort, hitting it on a stone, [saying,] “Come out, fire! Come out, fire!” But still no fire comes out. As no fire comes out, he breaks the fire-sticks into ten and even a hundred pieces, throws them away, and sits down on the ground, anxiously saying, “I cannot get fire. What should I do?”

Then the fire-worshipping matted-hair brahmin, having finished what he had to do among the people, returns to his own place. Having arrived, he asks, “Boy, did you look after the fire without playing and not let it go out?”

The boy said:

Venerable sir, I went out to play, and the fire went out. When I returned, I tried to make fire. I took the fire-sticks and hit them on the ground, saying: “Come out, fire! Come out, fire!” But no fire came out. I exerted more effort, hitting them on a stone, [saying,] “Come out, fire! Come out, fire!” But still no fire came out. As no fire came out, I broke the fire-sticks into ten and even a hundred pieces, threw them away and sat down on the ground. Venerable sir, I tried like this, but could not get fire. What should I have done?

Then the fire-worshipping matted-hair brahmin thinks:

This boy is foolish, ignorant, poor in understanding, and lacking wisdom. Why so? How else could one implore the non-intelligent fire-sticks [with words] to render fire?

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The fire-worshipping matted-hair brahmin then takes dry sticks to use as the upper and lower fire-sticks, places them on the ground and, by

rubbing, causes [sparks of] fire to come out, which gradually become flames. He tells the boy:

Boy, this is how one should make fire. One should not be like you, foolish, ignorant, poor in understanding, lacking wisdom, and try to implore the non-intelligent fire-sticks to render fire.

Pāyāsi, it should be known that you are likewise foolish, ignorant, poor in understanding, and lacking wisdom, searching in dead flesh and even in marrow for a being to be reborn.

Pāyāsi, you should contemplate the rebirth of beings thus, [since you] cannot see it with your physical eyes. Pāyāsi, if a renunciant or a brahmin cuts off and abandons desire, inclines toward abandoning desire; if he cuts off and abandons hatred, inclines toward abandoning hatred; if he cuts off and abandons delusion, inclines toward abandoning delusion—then with the purified divine eye, which surpasses human [vision], he sees beings as they die and are reborn handsome or ugly, excellent or not excellent, as they depart and return to good or bad realms of existence in accordance with their [previous] deeds. He sees this as it really is.

King Pāyāsi again said:

Despite what the renunciant Kumāra Kassapa says, I still hold on to this view, out of desire, aversion, fear, and delusion; I am utterly unable to let go of it. Why is that?

If other people in other countries heard of this, they would say, “King Pāyāsi held his view for a long time, but he has been refuted, defeated, and made to abandon it by the renunciant Kumāra Kassapa.” For this reason, Kassapa, I hold on to this view, out of desire, aversion, fear, and delusion; I am utterly unable to let go of it.

Venerable Kumāra Kassapa said:

Pāyāsi, listen while I tell you a parable. The wise, on hearing a parable, understand its implication.

Suppose, Pāyāsi, two friends leave home to make a living. On

their way, they first see a large amount of hemp without an owner. On seeing it, one of the men tells his companion:

You should know that there is a large amount of hemp here without an owner. Let us take it, make up a heavy load for each of us, and carry it back home as our source of livelihood.

So they carry off their heavy load. Further on, they see a large amount of cotton thread and cotton clothes without an owner. Further on again, they see a large amount of silver without an owner. On seeing it, one of them lays down his load of hemp, takes the silver, and loads himself up with it. Still further on they see a large amount of gold without an owner.

Then the man loaded with silver tells the one loaded with hemp:

Now, you should know that there is a great amount of gold here without an owner. You discard your hemp and I will discard my silver. I want you and me to take this gold and carry a heavy load of it home, as our source of livelihood.

529c The man loaded with hemp tells the one loaded with silver:

My load of hemp is fine. It is well packed and tied up, and I have carried it a long way. I cannot let go of it. You know what is fit for you. Don't worry about me!

At this the man loaded with silver grabs the load of hemp by force and throws it to the ground, damaging it. The one with the hemp tells the one with the silver:

You have damaged my load. My load of hemp is well tied up, and I have carried it a long way. I want to carry this hemp back home myself. I will never let go of it. You know what is fit for you. Don't worry about me!

Then the man with the load of silver discards it, loads himself up heavily with gold, and heads back home. As this man loaded with gold approaches his home, his father and mother, seeing him in the distance coming back with a load of gold, exclaim:

Welcome, good son! Come quickly, good son! Thanks to this gold, you will make a good living, support your father and mother, and sustain your wife, children, your male and female servants, and messengers. Furthermore, you can make offerings to renunciants and brahmins, make merit and uplift [yourself], [experience] good fruits and good results, being reborn in heaven and enjoying longevity.

[But when] the man loaded with hemp returns to his home, his father and mother, seeing him in the distance coming back with a load of hemp, reprove him saying:

Here you come, criminal! Here you come, man without virtue! With this hemp you will not make a living, or support your father and mother, or sustain your wife, children, male and female servants, and messengers. Neither can you make offerings to renunciants and brahmins, make merit and uplift [yourself], [experience] good fruits and good results, or be reborn in heaven and enjoy longevity.

Pāyāsi, you should know that such is also the case with you. If you hold on to this view out of desire, aversion, fear, and delusion, and do not let go of it, you will be subject to immeasurable misfortune and be abhorred by many people.

King Pāyāsi again said:

Despite what the renunciant Kumāra Kassapa says, I still hold on to this view, out of desire, aversion, fear, and delusion; I am utterly unable to let go of it. Why is that? If other people in other countries heard of this, they would say, “King Pāyāsi held his view for a long time, but he has been refuted, defeated, and made to abandon it by the renunciant Kumāra Kassapa.” For this reason, Kassapa, I hold on to this view, out of desire, aversion, fear, and delusion; I am utterly unable to let go of it.

Venerable Kumāra Kassapa said:

Pāyāsi, listen while I tell you another parable. The wise, on hearing a parable, understand its implication.

Suppose, Pāyāsi, some merchants and a crowd of associates, with a thousand carts, are traveling on a road [through an area] of scarce provisions. The crowd has two leaders. They think: “How can we get out of this trouble?” They think further: “This crowd should be divided into two groups of five hundred carts each.” So those merchants divide into two groups of five hundred carts each.

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Then one leader of the merchants leads five hundred carts along the road [through the area] of scarce provisions. That merchant leader often goes ahead [by himself]. He sees a man coming from a side road with his clothes all wet, with dark body, yellow head, and two deep red eyes, wearing a garland of hibiscus flowers, and driving a donkey cart whose two wheels are splashed with mud. On seeing him, the merchant leader asks, “Has it been raining on the road [through the area] of scarce provisions? Is there new water, firewood, and grass [ahead]?”

That man replies:

There has been a great deal of rain on the road [through the area] of scarce provisions. There is plenty of new water, firewood, and grass. Friend, throw away the water, firewood, and grass that you already have, so as not to tire your vehicles. You will find new water, good firewood, and grass before long.

Hearing this, the merchant leader returns to the merchants and says:

As I was going ahead, I saw a man coming from a side road with his clothes all wet, with dark body, yellow head, and two deep red eyes, wearing a garland of hibiscus flowers, and driving a donkey cart whose two wheels were splashed with mud. I asked him, “Has it been raining on the road [through the area] of scarce provisions? Is there new water, firewood, and grass [ahead]?” He replied to me, saying, “There has been a great deal of rain on the road [through the area] of scarce provisions. There is plenty of new water, firewood, and grass. Friend, throw away the water, firewood, and grass that you already have, so as not to tire your vehicles. You will find new water, good firewood, and grass before long.”

Merchants, let us throw away the water, firewood, and grass



that we already have. We will find new water, firewood, and grass before long. Let us not tire our vehicles!

So those merchants throw away the water, firewood, and grass that they already have. After one day's journey, they find no new water, firewood, or grass. After two days . . . three days . . . even after seven days of travel, they still find no new water, firewood, or grass. After seven days have passed, they are killed by man-eating ghosts.

The second merchant leader thinks, "The first merchant leader has crossed over the danger. By what means can we now overcome the hardships?" Having thought thus, the second merchant leader proceeds along the road [through the area] of scarce provisions together with the five hundred carts. The second merchant leader goes ahead by himself. He sees a man coming from a side road with his clothes all wet, with dark body, yellow head, and two deep red eyes, wearing a garland of hibiscus flowers, and driving a donkey cart whose two wheels are splashed with mud.

On seeing him, the second merchant leader asks, "Has it been raining on the road [through the area] of scarce provisions? Are there new water, firewood, and grass [ahead]?" That man replies:

There has been a great deal of rain on the road [through the area] of scarce provisions. There is plenty of new water, firewood, and grass. Friend, throw away the water, firewood, and grass that you already have, so as not to tire your vehicles. You will find new water, good firewood, and grass before long. 530b

Hearing this, the second merchant leader returns to the merchants and says:

While I was going ahead, I saw a man coming from a side road with his clothes all wet, with a dark body, yellow head, and two deep red eyes, wearing a garland of hibiscus flowers, and driving a donkey cart whose two wheels were splashed with mud. I asked him, "Has it been raining on the road [through the area] of scarce provisions? Are there new water, firewood, and grass [ahead]?"

He replied, “There has been a great deal of rain on the road [through the area] of scarce provisions. There is plenty of new water, firewood, and grass. Friend, throw away the water, firewood, and grass that you already have, so as not to tire your vehicles. You will find new water, good firewood, and grass before long.”

[But,] merchants, we cannot throw away the water, firewood, or grass that we already have. We should throw them away only if we find new water, firewood, and grass.

[So] they do not throw away the water, firewood, and grass that they already have. After one day’s journey, they find no new water, firewood, or grass. After two days . . . three days . . . even after seven days of travel, they still find no new water, firewood, or grass. While going ahead, the second merchant leader finds that the first merchant leader and his merchants have been killed by man-eating ghosts.

Seeing this, the second merchant leader tells the merchants:

You see! The first merchant leader was foolish, ignorant, poor in understanding, and lacking wisdom. He himself has been killed, and all his people too have been killed. Merchants, if you would like to take the belongings of the first group of merchants, do so at will!

Pāyāsi, you should know that such is also the case with you. If you hold on to this view out of desire, aversion, fear, and delusion, and do not let go of it, you will be subject to immeasurable misfortune and also be abhorred by many people, just like the first merchant leader and his merchants.

King Pāyāsi said again:

Despite what the renunciant Kumāra Kassapa says, I still hold on to this view, out of desire, aversion, fear, and delusion; I am utterly unable to let go of it. Why is that? If other people in other countries heard of this, they would say, “King Pāyāsi held his view for a long time, but he has been refuted, defeated, and made to abandon it by the renunciant Kumāra Kassapa.”

For this reason, Kassapa, I hold on to this view, out of desire, aversion, fear, and delusion; I am utterly unable to let go of it.

Venerable Kumāra Kassapa said:

Pāyāsi, listen while I tell you another parable. The wise, on hearing a parable, understand its implication.

Suppose, Pāyāsi, that two men wanted to gamble with grains<sup>184</sup> [as tokens]. The first player [on losing] furtively eats the [extra] grains [that cause him to lose]: once, twice, three times, again and again. The second player thinks, “I am playing against this man, but he has cheated me many times, furtively eating the [extra] grains: once, twice, three times, again and again.” 530c

Seeing this, he tells his companion, “Now I want to rest. Let us resume the game later.” Thereupon the second player leaves that place and smears the grains with poison. Having smeared them, he returns and tells his companion, “Come and [resume] the game with me!” So he comes and they play together. Again the first player furtively eats the grains: once, twice, three times, again and again. Having eaten the grains, his eyes become vacant, he foams at the mouth, and is almost dying.

Then the second player utters this verse to the first player:

These grains are smeared with poison.  
You ate them greedily without noticing.  
You cheated me with the grains,  
That was bound to make you suffer!

Pāyāsi, you should know that such is also the case with you. If you hold on to this view out of desire, aversion, fear, and delusion, and do not let go of it, you will be subject to immeasurable misfortune and be abhorred by many people, just as the player who cheated the other out of grains brought disaster on himself.

King Pāyāsi again said:

Despite what the renunciant Kumāra Kassapa says, I still hold on to this view, out of desire, aversion, fear, and delusion; I am utterly unable to let go of it. Why is that? If other people in other countries heard of this, they would say “King Pāyāsi held his view for a long time, but he has been refuted, defeated, and made to abandon it by the renunciant Kumāra Kassapa.”

Therefore, Kassapa, I hold on to this view, out of desire, aversion, fear, and delusion; I am utterly unable to let go of it.

Venerable Kumāra Kassapa said:

Pāyāsi, listen while I tell you another parable. The wise, on hearing a parable, understand its implication.

Suppose, Pāyāsi, a pig farmer, while walking along a road, sees a large amount of dry dung without an owner. He thinks, “This dung can feed many pigs. Let me take it, load myself up, and leave.” So he takes it and leaves.

On the way he encounters heavy rain. The dung, dissolving and oozing, fouls his body, but he keeps on carrying it along, never discarding it. Consequently he experiences immeasurable misfortune and is abhorred by many people.

You should know, Pāyāsi, that such is also the case with you. If you hold on to this view out of desire, aversion, fear, and delusion, and do not let go of it, you will experience immeasurable misfortune and be abhorred by many people, just like that pig farmer.

King Pāyāsi again said:

531a Despite what the renunciant Kumāra Kassapa says, I still hold on to this view, out of desire, aversion, fear, and delusion; I am utterly unable to let go of it. Why is that? If other people in other countries heard of this, they would say, “King Pāyāsi held his view for a long time, but he has been refuted, defeated, and made to abandon it by the renunciant Kumāra Kassapa.”

Therefore, Kassapa, I hold on to this view, out of desire, aversion, fear, and delusion; I am utterly unable to let go of it.

Venerable Kumāra Kassapa said:

Pāyāsi, listen while I tell you one last parable. It will be good if you understand it. If not, I will not teach you the Dharma any more.

Suppose, Pāyāsi, a large pig, the king of five hundred pigs, while walking along a dangerous road, encounters a tiger on the way.

On seeing the tiger, the pig thinks:

If I fight with this tiger, he will definitely kill me. If I run away in fear, my kinsmen will slight me. By what means can I get out of this trouble?

Having thought thus, he tells the tiger, “If you want to fight, I can fight with you. If not, then let me pass.” Hearing this, the tiger tells the pig, “I allow you to fight with me. I will not let you pass.”

The pig says further, “Tiger, wait a little, while I put on the armor of my grandfather’s time, and then I will return to fight.” Hearing this, the tiger thinks, “He is no match for me, let alone in the armor of his grandfather’s time.” So he tells the pig, “Do as you like!” Then the pig returns to his own cesspit and rolls around in feces, smearing his body with it up to the eyes. Then he goes to the tiger and says, “If you want to fight, I can fight with you. If not, let me pass.”

On seeing the pig, the tiger thinks, “I never even eat food that has worms in it, in order to protect my teeth, so I certainly won’t get close to this foul pig.” Thinking thus, the tiger tells the pig, “I will let you pass rather than fight with you.” Having passed, the pig utters a verse to the tiger:

Tiger, you have four feet.  
I too have four feet.  
Come and fight with me!  
What do you fear that you walk away?

Then, on hearing this, the tiger also utters a verse in response to the pig:

Your bristles stand up like a dense forest,  
You lowest among animals!  
Go away, pig! Quickly!  
The stench of feces is unbearable.

Then the pig, boasting, utters another verse:

[Citizens of] the two countries of Magadha and Aṅga  
Will hear that I fought with you.  
Come and battle with me!  
What do you fear that you walk away?

531b

Hearing this, the tiger uttered another verse:

With all the bristles on your body fouled,  
Your stench chokes me, pig.  
If you want to fight for victory,  
I now concede you victory.

Venerable Kumāra Kassapa said:

Pāyāsi, such is also the case with you. If you hold on to this view out of desire, aversion, fear, and delusion, and do not let go of it, you will be subject to immeasurable misfortune and be abhorred by many people, just as the tiger conceded victory to the pig.

Having heard this, King Pāyāsi said:

When the venerable one told the first parable, about the sun and the moon, I understood it on hearing it and joyfully received it with respect. However, I wanted to get further excellent and wise teachings from the venerable Kumāra Kassapa, and for this reason I asked you again and again. I now go for refuge to the venerable Kumāra Kassapa.

Venerable Kumāra Kassapa said, “Pāyāsi, you should not go to me for refuge. I go to the Buddha for refuge. You too should go to him for refuge.”

King Pāyāsi said:

Venerable sir, I now go for refuge to the Buddha, the Dharma and the community of monks. May the venerable Kumāra Kassapa accept me, on behalf of the Buddha, as a lay follower. From this day forth I take refuge until the end of my life. Venerable Kumāra Kassapa, from this day forth I will practice charity and make merit.

Venerable Kumāra Kassapa asked, “Pāyāsi, you want to practice charity and make merit, but how many people will you give to? And how long will it last?”

King Pāyāsi said, “I will give to a hundred people or even a thousand people, for one day, two days, or even seven days.”

Venerable Kumāra Kassapa said:

King, if you practice charity and make merit by giving to a hundred people or even a thousand people, for one day, two days, or even seven days, then renunciants and brahmins in the various directions will all hear that King Pāyāsi held on to his view for a long time, but has [now] been refuted, defeated, and made to abandon it by the renunciant Kumāra Kassapa.

Hearing this, people in the various directions will all come from afar. But if within those seven days, some do not get to eat the food that the king gives in faith, then the king will make no merit and will not get to experience long-lasting happiness.

Suppose, King Pāyāsi, [that there are] seeds that are neither broken nor spoiled, neither split nor damaged, not harmed by wind, sun, or water, and that have been stored away safely since the autumn; and suppose that a householder thoroughly ploughs a fertile field. Having thoroughly prepared the land, he sows the seeds at the appropriate time, but there is no timely rain or other supply of water. What do you think, Pāyāsi? Would those seeds germinate and grow? 531c

He replied, “They would not.”

Venerable Kumāra Kassapa said:

Pāyāsi, such is also the case with you if you practice charity to produce merit by giving to a hundred people, or even a thousand people, for one day, two days, or even seven days.

Renunciants and brahmins in the various directions will all hear that King Pāyāsi held on to his view for a long time, but has [now] been refuted, defeated, and made to abandon it by the renunciant Kumāra Kassapa. Hearing this, people in the various directions will all come from afar. But if within those seven days, some do not get to eat the almsfood that the king gives in faith, then the king will make no merit and will not get to experience long-lasting happiness.

King Pāyāsi asked further, “Venerable sir, what should I do?”

Venerable Kumāra Kassapa replied:

Pāyāsi, you should practice charity and make merit by providing almsfood constantly. If, King Pāyāsi, you practice charity and make merit

by supplying almsfood constantly, then renunciants and brahmins in the various directions will all hear that King Pāyāsi held on to his view for a long time, but has [now] been refuted, defeated, and made to abandon it by the renunciant Kumāra Kassapa. Hearing this, people in the various directions will all come from afar, and will be able to receive the almsfood that the king gives in faith. Then the king will make merit and experience long-lasting happiness.

Suppose, King Pāyāsi, [that there are] seeds that are neither broken nor spoiled, neither split nor damaged, not harmed by wind, sun, or water, and that were stored away safely in the autumn; and suppose that a householder thoroughly ploughs a fertile field. Having thoroughly prepared the land, he sows the seeds at the appropriate time, and there is timely rain or some other supply of water. What do you think, Pāyāsi? Would those seeds germinate and grow?

He replied, “They would.”

Venerable Kumāra Kassapa said:

Pāyāsi, such is also the case with you. If you practice charity and make merit by providing almsfood constantly, then renunciants and brahmins in the various directions will all hear that King Pāyāsi held on to his view for a long time, but has [now] been refuted, defeated, and made to abandon it by the renunciant Kumāra Kassapa. Hearing this, people in the various directions will all come from afar, and all of them will be able to receive the almsfood that the king gives in faith. Then the king will make merit and experience long-lasting happiness.

Thereupon King Pāyāsi said, “Venerable sir, from now on I will practice charity and make merit by providing almsfood constantly.”

Then with innumerable skillful means, Venerable Kumāra Kassapa taught the Dharma to King Pāyāsi and to the brahmins and householders of Setavyā, exhorting, encouraging, and delighting them. Having with innumerable skillful means taught them the Dharma, having exhorted, encouraged, and delighted them, he remained silent.

532a Then, after Venerable Kumāra Kassapa had taught the Dharma to King Pāyāsi and the brahmins and householders of Setavyā, exhorting, encouraging,



and delighting them, they got up from their seats, paid homage to Venerable Kumāra Kassapa, circumambulated him three times, and departed.

Although King Pāyāsi practiced charity and made merit, [the almsfood included] very bad, coarse, and inferior bean gruel and vegetables, and only one piece of ginger. He also gave coarse and inferior robes. The kitchen supervisor at that time was named Uttara. While practicing charity to produce merit on behalf of King Pāyāsi he asked some elder monks to make this aspiration: “If this charity brings retribution for merit, let King Pāyāsi not experience it either in this life or the next.”

King Pāyāsi heard that Uttara, while practicing charity and making merit, always asked some elder monks to make this aspiration: “If this charity brings retribution for merit, let King Pāyāsi not experience it either in this life or the next.” Having heard this, he sent for him and asked:

Uttara, is it true that while practicing charity to make merit on my behalf you ask elder monks to make this aspiration, “If this charity brings retribution for merit, let King Pāyāsi not experience it either in this life or the next”?

Uttara replied:

Yes, your majesty. Why is that? Although your majesty practices charity and makes merit, [the alms include] very bad, coarse, and inferior bean gruel, vegetables, and only one piece of ginger. Your majesty, such food cannot even be touched by hands, much less eaten. [Also] your majesty gives coarse and inferior robes. Your majesty, such robes cannot even be stepped on with one’s feet, much less worn. I respect your majesty rather than what is given.

Therefore, your majesty, I do not wish your majesty to experience the retribution for such inferior alms.

On hearing this, King Pāyāsi said, “Uttara, from now on you should provide food such as I eat and give robes such as I wear.” So, from then on Uttara provided food such as the king ate and gave robes such as the king wore.

Then, because of his supervising the practice of charity for King Pāyāsi, Uttara was reborn at the breaking up of the body, after death, among the four divine kings. King Pāyāsi, for his practice of charity without sincerity, was

reborn at the breaking up of the body, after death, in the empty palace of the Acacia Grove. Venerable Gavampati often wandered near the empty palace of the Acacia Grove. Venerable Gavampati saw King Pāyāsi in the distance and asked, “Who are you?”

King Pāyāsi replied, “Venerable Gavampati, have you ever heard that in the continent of Jambudīpa there was a king of Setavyā named Pāyāsi?”

532b Venerable Gavampati replied, “I have heard that in the continent of Jambudīpa there was a king of Setavyā named Pāyāsi.”

King Pāyāsi said, “Venerable Gavampati, I was he, originally named Pāyāsi.”

Venerable Gavampati asked further:

King Pāyāsi held to this view, this tenet: “There are no future lives; beings are not reborn.” For what reason was he reborn here in the little empty palace of the Acacia Grove dependent on the four divine kings?

King Pāyāsi said:

Venerable Gavampati, I did indeed hold this view, but I had been refuted, defeated, and made to abandon it by the venerable renunciant Kumāra Kassapa. If, Venerable Gavampati, you return to the continent of Jambudīpa, please tell the people in the continent of Jambudīpa that when practicing charity to make merit, they should give with sincerity, give with their own hands, give having gone there themselves, give with steadfast faith, give with understanding of deeds and the results of deeds.

Why? So that they may not experience the results of [malpracticed] charity, in the manner of King Pāyāsi of Setavyā. King Pāyāsi was a practitioner of charity, but because he gave without sincerity, he was reborn in the little empty palace of the Acacia Grove, dependent on the four divine kings.

Then Venerable Gavampati consented by remaining silent.

Thereafter, on his occasional descents to the continent of Jambudīpa, Venerable Gavampati told people all over the continent of Jambudīpa:

Give with sincerity, give with your own hands, give having gone there yourselves, give with steadfast faith, give with understanding of deeds

and the results of deeds. Why? So that you may not experience the results of [malpracticed] charity, in the manner of King Pāyāsi of Setavyā. King Pāyāsi was a practitioner of charity, but because he gave without sincerity he was reborn [only] in the little empty palace of the Acacia Grove, dependent on the four divine kings.

This is what Venerable Kumāra Kassapa said. Having heard what Venerable Kumāra Kassapa said, King Pāyāsi, the brahmins and householders of Setavyā, and the monks were delighted and remembered it well.



## Notes

- <sup>1</sup> T.55.2145:4c5–6. All references in this format were retrieved from and are based on the CBETA corpus (CD Version 2009), which contains a digital edition of the Taishō Canon.
- <sup>2</sup> The three others are the *Chang ahan jing* (*Dīrghāgama*, T. 1), the *Za ahan jing* (*Samyuktāgama*, T. 99), and the *Zengyi ahan jing* (*Ekottarikāgama*, T. 125).
- <sup>3</sup> All Chinese Āgamas have been translated into Japanese and Korean.
- <sup>4</sup> In the Pāli canon the *Sutta-piṭaka* includes a fifth collection of texts, the *Khuddakanikāya*. The schools of the northern tradition knew a similar group of texts, but some established it as a separate *piṭaka*, the *Kṣudraka-piṭaka*, instead of including it in the *Sūtra-piṭaka* (though the designation *Kṣudrakāgama* is also found in some sources: Egaku Mayeda, “Japanese Studies on the Schools of the Chinese Āgamas,” in Heinz Bechert, ed., *Zur Schulzugehörigkeit von Werken der Hīnayāna-Literatur* [Göttingen: Vandenhoeck & Ruprecht, 1985], p. 95; Étienne Lamotte, *Le Traité de la Grande Vertu de Sagesse de Nāgārjuna*, vol. 3 [Louvain: Université de Louvain Institut Orientaliste, 1970]). *Piṭaka* or *Āgama*, the fifth collection was never translated as such into Chinese.
- <sup>5</sup> For want of better terms we subsume under the term “northern tradition” the textual traditions of the schools in Northern India and Central Asia that were codified in languages other than Pāli; the textual traditions that were transmitted to Sri Lanka and eventually resulted in the Pāli canon are correspondingly termed “southern.” This distinction may be blunt, but is nevertheless useful.
- <sup>6</sup> See Bhikkhu Anālayo, “The Chinese *Madhyama-āgama* and the Pāli *Majjhima-nikāya*—In the Footsteps of Thich Minh Chau,” *Indian International Journal of Buddhist Studies* 9 (2008): 1–21.
- <sup>7</sup> The figures cited here are query results from the digital version of Chizen Akanuma’s *Kanpa shibu shiagon goshōroku* (comcatV3.xml, available at <http://mbingenheimer.net/tools/comcat/indexComcat.html>). Added together, these numbers slightly exceed the total of two hundred and twenty-two, because in some cases one sutra has more than one parallel. Moreover, these numbers are subject to debate. Bhikkhu Anālayo, in his detailed study, *A Comparative Study of the Majjhima-nikāya* (Taipei: Dharma Drum, 2011, p. 9), allows for only ninety-six parallels of the *Zhong ahan jing* in the MN. While the absolute numbers will always depend on the definition of “parallel,” this

general ratio will hold true: less than half of the sutras of T. 26 are found in the MN, most of the rest are found in the three other Nikāyas, and for a small percentage there seems to be no clear parallel in the Pāli corpus. Akanuma's catalogue, *Kanpa shibu shiagon goshōroku* (*The Comparative Catalogue of Chinese Āgamas and Pāli Nikāyas*) (Nagoya: Hajinkaku shobō, 1929) is now dated; for the MN parallels one should refer to Bhikkhu Anālayo and Roderick S. Bucknell, "Correspondence Table for Parallels to the Discourses of the Majjhima Nikāya: Toward a Revision of Akanuma's Comparative Catalogue," *Journal of the Centre for Buddhist Studies, Sri Lanka* 4 (2006): 215–243, which has also been included in a recent attempt to synthesize the available data in database format (<http://www.suttacentral.net/>).

- <sup>8</sup> Only a few Āgama sutras were translated into Tibetan. For an in-depth discussion of these, see Peter Skilling, "Theravādin Literature in Tibetan Translation," *Journal of the Pali Text Society* 19 (1993): 69–203.
- <sup>9</sup> See Oskar von Hinüber, "Origin and Varieties of Buddhist Sanskrit," in Colette Caillat, ed., *Dialectes dans les Littératures Indo-aryennes* (Paris: de Boccard, 1989), pp. 341–367, on the varieties of Buddhist Sanskrit. See Richard Salomon, *Ancient Buddhist Scrolls from Gandhāra—The British Library Kharoṣṭī Fragments* (Seattle: University of Washington Press, 1999), pp. 110–140, for an overview of Gāndhārī and evidence that Gāndhārī was indeed one single Prakritic language that exerted a strong influence on the transmission of Buddhist texts. It has been argued that the source texts of the *Chang ahan jing* (*Dīrghāgama*, T. 1) (Ernst Waldschmidt, "Remarks on the Madhyamāgama Ms. Cat.-no.412," in Ernst Waldschmidt, Walter Clawiter, Lore Sander, and Preussische Turfan-Expeditionen, eds., *Sanskriithandschriften aus den Turfan-funden*, vol. IV, pp. 1–5 [Wiesbaden: F. Steiner, 1980]), and the *Pu yao jing* (*Lalitavistara*, T. 186) (John Brough, "The Arapacana Syllabary on the Old Lalitavistara," *Bulletin of the School of Oriental and African Studies* 40 [1977]: 85–95) were in Gāndhārī. On the language of the source text for the *Chang ahan jing* (T. 1), see Seishi Karashima, *Chōagonkyō no gengo no kenkyū* (*A Study of the Original Language of the Chinese Dīrghāgama*) (Tokyo: Hirakawa shuppan, 1994). Daniel Boucher, in "Gāndhārī and the Early Chinese Buddhist Translations Reconsidered: The Case of the *Saddharmapuṇḍarikasūtra*," *The Journal of the American Oriental Society* 118 (4) (October 1998): 471–506, has criticized the trend to assume by default that Gāndhārī was the original language of most of the early translations, and emphasizes that other factors connected to the orality of the translation process must be taken into account when reconstructing the Indian source text from the Chinese.
- <sup>10</sup> Jens-Uwe Hartmann, "Further Remarks on the New Manuscript of the Dīrgha-āgama," *Journal of the International College for Advanced Buddhist Studies* 5 (2002): 133–150 (98–81); and "Contents and Structure of the Dīrghāgama of the (Mūla-) Sarvāstivādins," *Annual Report of the International Research Institute for Advanced Buddhism* 7 (2004): 119–137. Various parts of this manuscript have been edited: Oliver von Criegern, *Das Kūṭatāṇḍyasūtra. Nach dem Dīrghāgama-Manuskript herausgegeben und übersetzt*, unpublished MA thesis, Ludwig-Maximilians-Universität München, 2002; Gudrun Melzer, *Ein Abschnitt aus dem Dīrghāgama, Teil 1*, unpublished Ph.D.

dissertation, Ludwig-Maximilians-Universität, München, 2006; Lita Peipina, *The Piṅgalātreya sūtra of the (Mūla)sarvāstivādins: Its Edition and Study. Investigation of the Piṅgalātreya sūtra's Status within the Dīrghāgama Collection of "Long Discourses of the Buddha,"* unpublished MA thesis, Department of Culture Studies and Oriental Languages, University of Oslo, 2008; Lixiang Zhang, *Das Śaṃkarasūtra: Eine Übersetzung des Sanskrit-Textes im Vergleich mit der Pāli Fassung,* unpublished MA thesis, Ludwig-Maximilians-Universität, München, 2004; Chunyang Zhou, "Das Kaivartīsūtra der neuentdeckten Dīrghāgama-Handschrift: Eine Edition und Rekonstruktion des Textes," unpublished MA thesis, Göttingen, 2008.

- <sup>11</sup> Anālayo "Zhong Ahan," in W. G. Weeraratne, ed., *Encyclopaedia of Buddhism* (Sri Lanka: Department of Buddhist Affairs, 2009), vol. 8, no. 3, pp. 827–830, includes a helpful list of Sanskrit fragments published in the first nine volumes of the ten-volume *Sanskrithandschriften aus den Turfanfunden*, Ernst Waldschmidt, et al. (Wiesbaden: F. Steiner, 1965–2004).

For the Chinese *Samyuktāgama* translations (T. 99, T. 100, T. 101) Jin-il Chung, *A Survey of the Sanskrit Fragments Corresponding to the Chinese Samyuktāgama* (Tokyo: Sankibo, 2008), provides bibliographic information for all known Sanskrit parallels to the Chinese *Samyuktāgama*. Fumio Enomoto, *A Comprehensive Study of the Chinese Samyuktāgama: Indic Texts Corresponding to the Chinese Samyuktāgama as found in the Sarvāstivāda-Mūlasarvāstivāda Literature* (Kyoto: Kacho Junior College, 1994), collates the known Sanskrit fragments corresponding to the *Saṅgītanipāṭa* (*Saṅgīthavagga*) of the Chinese *Samyuktāgama*.

Numerous quotations from the Sanskrit Āgamas can be found in the *Abhidharmakośa* and (in Tibetan translation) in one of its commentaries, Śamathadeva's *Abhidharmakośopāyikā*. *Madhyamāgama* passages in the former can be located in Bhikkhu Pāsādika, *Kanonische Zitate im Abhidharmakośabhāṣya des Vasubandhu* (Göttingen: Vandenhoeck & Ruprecht, 1989), especially p. 135; for *Madhyamāgama* passages in the latter, see Yoshifumi Honjō, *A Table of Āgama Citations in the Abhidharmakośa and the Abhidharmakośopāyikā* (Kyoto: Privately published, 1984). The Āgama quotations in the *Upāyikā* are being translated by Sāmaṇerī Dhammadinnā. The first installment was published as "A Translation of the Quotations in Śamathadeva's *Abhidharmakośopāyikā-ṭīkā* Parallel to the Chinese *Samyukta-āgama* Discourses 8, 9, 11, 12, 17 and 28," *Dharma Drum Journal of Buddhist Studies* 11 (2012): 63–96.

- <sup>12</sup> See Bhikkhu Anālayo, "Oral Dimensions of Pali Discourses: Pericopes, Other Mnemonic Techniques and the Oral Performance Context," *Canadian Journal of Buddhist Studies* 3 (2007): 5–33, on the reliability of transmission in the Pāli tradition and further references.
- <sup>13</sup> For instance, the confusion of the sutra order in the longer Chinese *Samyuktāgama* (T. 99) before the ninth century (Roderick S. Bucknell, "The Structure of the *Saṅgīthavagga* of the *Samyutta-Nikāya*," *Buddhist Studies Review* 24 [1] [2007]: 7–34), or the forking of the shorter Chinese *Samyuktāgama* (T. 100) into two versions (Bucknell, "The Two Versions of the Other Translation of *Samyuktāgama*," *Chung-Hwa Journal of Buddhist Studies* 21 [2008]: 23–54) in or before the twelfth century.

- <sup>14</sup> Cf. the differences between some passages in T. 26 and later Sanskrit texts pointed out by P. V. Bapat, “Chinese Madhyamāgama and the Language of its Basic Text,” in B. P. Sinha, ed., *Dr. Satkari Mookerji Felicitation Volume* (Varanasi: Chowkhamba Publications, 1969), p. 2. See Waldschmidt, “Remarks on the Madhyamāgama Ms. Cat.-no. 412,” and Lore Sander, “Fixed Sequences of Texts in some Sūtra Collections,” in Waldschmidt, et al., eds., *Sanskrithandschriften aus den Turfanfunden*, vol. IV, pp. 6–12, for examples of how at least some sutra sequences contained in the *Madhyamāgama* were included in fragments of other, as yet unidentified collections as well.
- <sup>15</sup> Jens-Uwe Hartmann and Klaus Wille, “A Version of the Śikhālakasūtra/Singālovādasutta,” in Jens Braarvig, Paul Harrison, Jens-Uwe Hartmann, Kazunobu Matsuda, and Lore Sander, eds., *Manuscripts of the Schøyen Collection* (Oslo: Hermes Academic Publishing, 2006), vol. 3, pp. 1–6.
- <sup>16</sup> T.1.26:763b.
- <sup>17</sup> T.2.99:199a14.
- <sup>18</sup> T.1.26:809b. The identity of Daoci is unclear. The *Lidai sanbao ji* (T.49.2034:70c3) names Daozu (probably identical with Zhu Daozu [347–419]) as the scribe for this translation and this is also the name that appears in the Taishō byline (T.1.26:421a7). The Taishō edition, following the Tripiṭaka Koreana, has included Daoci’s text as postscript without mentioning the name of the author (though the text itself clearly identifies Daoci as the author). There are other early sources that give Daoci as the author of the preface (cf. the independent report in the *Kaiyuan shijiao lu* (T.55.2154:505b6). The *Lidai sanbao ji* is much less reliable than the *Chu sanzang jiji* and is responsible for many spurious attributions of pre-Sui Chinese Buddhist texts. Naming Daozu of Wu as the scribe who set down T. 26 should therefore be considered one of the many mistakes made by Fei Changfang, the author of the *Lidai sanbao ji* (a mere scribal error of *zu* for *ci* is unlikely). The mistake found its way into later catalogues (e.g., T.55.2149:246b21), the Tripiṭaka Koreana, and from there into the Taishō edition.
- <sup>19</sup> T.2.125:549a10. This version of events is taken up in Dharmanandin’s biography in the *Liang gaoseng zhuan* (T.50.2059:328b19). Dharmanandin was also involved in the translation of Abhidharma scriptures, which he recorded as recited by Saṃghabhūti (T.50.2059:328b8).
- <sup>20</sup> E.g., T.55.2146:129a2.
- <sup>21</sup> Dao’an refers to this earlier preface in his preface to the *Zengyi ahan jing* (T. 125) (T.55.2145:64b1). It is also attested in Fajing’s *Zhongjing mulu* (T.55.2146:147b27).
- <sup>22</sup> Kōgen Mizuno has reported on these findings in “Kanyaku Chūagonkyō to Zōichigonkyō no yakushutsu ni suite,” *Okurayama gakuin kiyō* 2 (1956): 41–90; “Chūagonkyō kaidai,” in *Kokuyaku issai-gyō* (Agon bu) (Tokyo: Taitō, 1969, revised ed.), vol. 6, pp. 403–411; and “Kanyaku no Chūagonkyō to Zōichigonkyō,” *Bukkyō*



- kenkyū* 18 (1989): 1–42. His inference that the same team translated these sutras is based mainly on the identical opening and closing formulas and the general style of the texts.
- <sup>23</sup> Jen-Jou Hung, Marcus Bingenheimer, and Simon Wiles, “Quantitative Evidence for a Hypothesis regarding the Attribution of early Buddhist Translations,” *Literary and Linguistic Computing* 2009. DOI: 10.1093/lc/fqp036.
- <sup>24</sup> I am grateful to Jan Nattier, who alerted me to the problems with the second part of Mizuno’s thesis discussed below.
- <sup>25</sup> First translation in fifty-nine *juan* at T.55.2145:10b23, second translation (today’s T. 26) is at T.55.2145:10c7. Sengyou generally marks non-extant texts with *jinque*.
- <sup>26</sup> T.53.2121:243a7
- <sup>27</sup> Entry at T.55.2147:178b20.
- <sup>28</sup> In some sources mistakenly written as Kang Hua.
- <sup>29</sup> The *Gaoseng zhuan* does not mention Daoci, Li Bao, or Tang Hua. It does, however, state that Huiyuan’s disciple Huichi (337–413) (T.50.2059:361b25–26 and 329a22) was involved in the translation. On the other hand, the *Gaoseng zhuan* (T.50.2059: 374c23) mentions a Daoci from Yuzhou, but at a time some hundred years later. The contradiction can be settled on logical grounds. If we accept Daoci’s preface in the *Chu sanzang jiji* as genuine, and there is little reason to doubt its authenticity, we also have to accept its account as authoritative, since Daoci was directly involved in the translation process. The Daoci mentioned in the *Gaoseng zhuan* must have been another monk with the same name.
- <sup>30</sup> T.50.2059:328b12.
- <sup>31</sup> T.1.26:809b6–8.
- <sup>32</sup> For a discussion of Sengyou’s assessment of Zhu Fonian, see Jan Nattier, “Re-Evaluating Zhu Fonian’s *Shizhu duanjie jing* (T. 309): Translation or Forgery?,” *Annual Report of the International Research Institute for Advanced Buddhology* 13 (2010): 231–258.
- <sup>33</sup> For a discussion of Hōdō’s attribution of the shorter Chinese *Samyuktāgama*, see Marcus Bingenheimer, *Studies in Āgama Literature—With Special Reference to the Shorter Chinese Samyuktāgama* (Taipei: Xinwenfeng, 2011), pp. 23–32.
- <sup>34</sup> Oskar von Hinüber, “Upāli’s Verses in the Majjhimanikāya and the Madhyamāgama,” in L.A. Hercus, ed., *Indological and Buddhist Studies, Volume in Honour of Professor J. W. de Jong on his 60th birthday* (Canberra: Faculty of Asian Studies, 1982), p. 251; von Hinüber, in “Sanskrit und Gāndhārī in Zentralasien,” in K. Röhrborn, et al., eds., *Sprachen des Buddhismus in Zentralasien, Vorträge des Hamburger Symposiums vom 2. Juli bis 5. Juli 1981* (Wiesbaden: Harrassowitz, 1983), p. 33, remarks that if the source text of T. 26 did indeed pass through a Gāndhārī stage, then attribution to

the Dharmaguptakas should be considered as well, since this is the school most closely associated with this language. In the light of later research by von Hinüber (“Origin and Varieties of Buddhist Sanskrit,” p. 354) and Fumio Enomoto (*A Comprehensive Study of the Chinese Saṃyuktāgama*, p. 106), this has become unlikely. Among other reasons, the fact that there is an overlap of seven sutras between T. 26 and the *Chang ahan jing* (T. 1), which is widely believed to be a translation of the Dharmaguptaka *Dīrghāgama*, makes an attribution of T. 26 to the Dharmaguptakas unlikely. For more details, see Chung and Fukita, *A Survey of the Sanskrit Fragments Corresponding to the Chinese Madhyamagama*.

- <sup>35</sup> I am grateful to Dr. Chung for making a draft copy of the section available to me.
- <sup>36</sup> For a general reconstruction of the original order, see Egaku Mayeda, *Genshi bukkyō shōten no seiritsushi kenkyū* (Tokyo: Sankibo, 1964), pp. 649–662; for a more detailed account of the differences between the Pāli and Chinese versions of one division, see Bucknell, “The Structure of the *Sagātha-Vagga* of the *Samyutta-Nikāya*.”
- <sup>37</sup> To my knowledge, the earliest witness for the character counts in the *Zhong ahan jing* is the first edition of the Tripiṭaka Koreana (1011–1029) approximately one-third of which was preserved in the collection of Nanzenji (Kyoto). Of this earliest print witness of the *Zhong ahan jing* only fascicles 2–4, 6–9, 21, and 51–54 have survived. (Parts of the first edition of the Tripiṭaka Koreana have been digitized by the Research Institute of Tripiṭaka Koreana, Koryo Daejanggyeong Yongguso, Seoul.) Character counts for the *Zhong ahan jing* are also included in the Jin or Zhaocheng edition (printed 1139–1178). Character counts are a form of metadata attached to help with preserving the integrity of the text. A standardized layout seems to be a precondition for character counts, since only if the number of characters per line and the number of lines per sheet or woodblock are fixed is it possible to calculate them easily and reliably.
- <sup>38</sup> Zhongguo Fojiao Xiehui, ed., *Fangshan shijing* (Beijing: Zhongguo fojiao tushu wenwu guan, 1989), vol. 21, pp. 1–592.
- <sup>39</sup> As mentioned above (n. 37), only twelve fascicles from the first carving of the Tripiṭaka Koreana (1011–1029) have survived. Next to that we have the Jin edition as an early witness. It is contemporaneous with the Fangshan edition, but its version of the *Zhong ahan jing* is not complete; fascicles 2–3, 9, 25, 41, 51–52, 56, and 59 are lost. The remains of the Jin canon are reproduced in the *Zhonghua dazang jing* (Shanghai: Zhonghua shuju, 1984–1996). One single fascicle (no. 36) of the *Zhong ahan jing* contained in the Liao canon (c. 983–1031) has survived: item no. 9 in Shanxi wenwuju and Zhongguo lishi bowuguan, *Yingxian muta Liaodai mizang* (Beijing: Wenwu chubanshe, 1991), according to Stefano Zachetti, *In Praise of the Light—A Critical Synoptic Edition with an Annotated Translation of Chapters 1–3 of Dharmarakṣa’s Guang zan jing 光贊經, being the Earliest Chinese Translation of the Larger Prajñā-pāramitā* (Tokyo: The International Research Institute for Advanced Buddhism, Soka University, 2005), p. 103n.

- <sup>40</sup> TransHelp is open-sourced and available at the SourceForge repository.
- <sup>41</sup> Cf. *Dhammaññū-sutta*, AN IV 113.
- <sup>42</sup> We chose to use the Pāli term *khattiya* instead of the translation “warrior,” to make clear that the term refers to the caste, not to a specific group of warriors.
- <sup>43</sup> AN IV 115 speaks instead of having a desire to see noble ones, *ariyānaṃ dassanakāmo*. Perhaps the original used for the Chinese translation also referred to such a “desire,” as the character *wang*, used in the present context, could be a result of mistaking *kāma*, “desire,” for *kama*, “going” (√*kram*).
- <sup>44</sup> *Fengxing*, probably corresponding to the Indian *dharati/dhāreti*, e.g., in the frequently used phrase *bhagavato sutvā bhikkhū dhāressantī*. The Chinese characters mean literally, “receive [orders/teachings] and act upon,” hence it is often translated as “to practice accordingly” or the like. To judge from the Indian corpus, the phrase was originally understood as “to uphold,” “to bear in mind,” “to remember.” Later Chinese commentators and lexicographers were aware of this at times (T.40.1819: 844a29–b1 and, probably based on this, HDC [s.v.]). Moreover, in T. 26 and elsewhere one finds *fengxing* in contexts where only “remember” makes sense (e.g., in Sāriputta’s answers to Mahā Koṭṭhita in sutra 29). Based on this and other passages, we chose to render *fengxing* as “remember well” in the closing formula. For a more detailed discussion see Bingenheimer, *Studies in Āgama Literature—With Special Reference to the Shorter Chinese Saṃyuktāgama*, pp. 51–55.
- <sup>45</sup> Cf. *Pāricchattaka-sutta*, AN IV 117.
- <sup>46</sup> *Wang*. The translator(s) apparently took an Indic equivalent of *jālaka* to mean “net,” which indeed is one possible meaning. Here, however, the relevant meaning is “bud.”
- <sup>47</sup> *Le zhu shi*, Pāli *sukha-vihāra*. In the Chinese textual tradition the final character *shi*, “room, abode,” is sometimes mistaken as *kong*, “emptiness.” Another variant is *ding*, “concentration.” That *kong* is a scribal error is supported by the lack of a corresponding term in the Pāli version of the formula.
- <sup>48</sup> Cf. *Nagaropama-sutta*, AN IV 106.
- <sup>49</sup> Here the text adds “emptiness,” probably owing to a copyist’s error, as explained in note 47, for *le zhu shi*, above.
- <sup>50</sup> Cf. *Udakūpama-sutta*, AN IV 11.
- <sup>51</sup> The formulation found at this point in MĀ 4 could be understood to imply that the fetters are already abandoned before the attainment of stream-entry. The Pāli parallel AN IV 12, however, reads *tiṇṇaṃ saññojanānaṃ parikkhayā sotāpanno hoti*, “by abandoning the three fetters he becomes a stream-enterer.” That the eradication of the three fetters takes place at the moment of stream-entry itself can be seen more explicitly in Sn 231 and AN I 242.
- <sup>52</sup> The present passage reads literally, “born in that interval,” Pāli *opapātika* (AN IV 12).

- <sup>53</sup> Cf. *Aggikkhandhopama-sutta*, AN IV 128.
- <sup>54</sup> *Cheng* can render *pratijñā* (Akira Hirakawa, *Bukkyō kanbon daijiten* [*Buddhist Chinese-Sanskrit Dictionary*] (Tokyo: Reiyūkai, 1997), p. 903), so that the intended sense would be similar to the Pāli parallel, AN IV 128: *assamaṇassa samaṇapaṭiñṇassa abrahmacārissa brahmacāripaṭiñṇassa*.
- <sup>55</sup> No reference to a fireplace is found in the Pāli parallel. Since Buddhist monks and nuns in ancient India were not allowed to kindle a fire to warm themselves, one would not expect them to be given a hut with a fireplace.
- <sup>56</sup> Cf. *Purisagati-sutta*, AN IV 70.
- <sup>57</sup> I.e., nirvana.
- <sup>58</sup> Adopting the variant reading *zhan*.
- <sup>59</sup> Cf. *Sattasūriya-sutta*, AN IV 100.
- <sup>60</sup> Adopting the variant reading *yī*.
- <sup>61</sup> Adopting the variant reading *hui*.
- <sup>62</sup> *Wu suo zhuo*. For an explanation of how the second epithet of the Buddha, “Arahant,” came to be translated in this way, see Jan Nattier, “The Ten Epithets of the Buddha in the Translations of Zhi Qian,” *Annual Report of the International Research Institute for Advanced Buddhology at Soka University* 6 (2003): 217–219.
- <sup>63</sup> On the pre-Kumārajīva Chinese translation of *anuttarapuruṣadamyasārathi* as *wushang shi* and *daofayū*, see Thich Minh Chau, *The Chinese Madhyama Āgama and the Pāli Majjhima Nikāya* (Delhi: Motilal Banarsidass, 1991, reprint), p. 326; Nattier, “The Ten Epithets of the Buddha in the Translations of Zhi Qian,” pp. 244–245, 247. Even though this seeming misreading of *damyā* for *dharma* might reflect an independent interpretation of the term that already existed in India, we here assume, against our text, that the correct form of the epithet is as rendered above.
- <sup>64</sup> Cf. *Rathavinīta-sutta*, MN I 145.
- <sup>65</sup> The use of the expression “renunciant Gotama” would have been chosen by Sāriputta on purpose in order not to give away his identity as a co-disciple of the Buddha. For a disciple the proper way to refer to the Buddha would rather be “World-honored One” (*bhagavā*).
- <sup>66</sup> Adopting the variant reading *er*.
- <sup>67</sup> The text gives the name of the mother just as *ci*, Mettā.
- <sup>68</sup> Cf. *Sabbāsava-sutta*, MN I 6.
- <sup>69</sup> The passage actually reads “does not remove, discard, forsake, and get rid of them,” which is a textual corruption.

- <sup>70</sup> Cf. *Loṇaphala-sutta*, AN I 249.
- <sup>71</sup> In the Chinese, this assertion and the preceding one are identically worded. However, from the Pāli parallel (AN I 249) and the context, it is clear that a distinction is being made between two different assertions: first, that karmic retribution is exactly commensurate with the deed, resulting in a determinism that precludes the holy life and the ending of suffering; second, the general proposition that the results of deeds will inevitably be experienced.
- <sup>72</sup> Cf. *Vappa-sutta*, AN II 196.
- <sup>73</sup> AN II 196 adds that he also has eradicated ignorance and aroused knowledge, thereby indicating that the person in question is a fully awakened one.
- <sup>74</sup> Cf. *Tiṭṭhāyatanādi-sutta*, AN I 173.
- <sup>75</sup> Taking the *shi* in the meaning of “to approve, to endorse” (HDC, s.v.).
- <sup>76</sup> *Nei yin nei. Yin nei* signifies “reason and authority” (William E. Soothill and Lewis Hodous, *A Dictionary of Chinese Buddhist Terms* [London: Kegan, 1937], p. 205), and *nei* can render *antargata* (Hirakawa, *Bukkyō kanbon daijiten*, p. 160); hence, the sense appears to be “on being included in this reason,” or, more freely, “it would follow logically.”
- <sup>77</sup> Cf. *Ambalaṭṭhikārāhulovāda-sutta*, MN I 414.
- <sup>78</sup> Here and below the text actually reads “pure,” which must be a textual error; cf. the discussion in Anālayo, “Oral Dimensions of Pāli Discourses,” pp. 38–40.
- <sup>79</sup> Here and below the text actually reads “impure”; cf. n. 78, above.
- <sup>80</sup> Cf. AN V 292–302.
- <sup>81</sup> Cf. *Kesamutti-sutta*, AN I 188.
- <sup>82</sup> Cf. *Asibandhakaputta-sutta*, SN IV 311.
- <sup>83</sup> The *bi* here is probably a mistake for *dang*, as in the parallel passage below.
- <sup>84</sup> Cf. *Sīha-sutta*, AN IV 179.
- <sup>85</sup> *Zu xing zi*, Pāli *kulaputta*. Often translated as “son of good family.” With “clansman” we follow Bhikkhu Bodhi. Margaret Cone’s suggestion of “noble youth (of whatever birth)” (*A Dictionary of Pāli*, vol. 1. [a-kh] [Oxford: Pāli Text Society, 2001]) is also possible, perhaps preferable, in most cases, but there are passages where the term does not seem to encompass only the young.
- <sup>86</sup> Cf. *Devadaha-sutta*, MN II 214.
- <sup>87</sup> *Zeng e*, Skt. *kutsana* (Hirakawa, *Bukkyō kanbon daijiten*, p. 503).
- <sup>88</sup> *Zi duan ku*. This is one of several cases in T. 26 where Chinese *duan* seems to have resulted from a confusion of *prahāṇa* (“getting rid of,” “eliminate,” *duan*)

and *pradhāna* (“exertion”). This could be due to a Prakritic conflation of Skt. *prahāṇa* and *pradhāna* in Buddhist Hybrid Sanskrit *prahāna*, or else due to a genuine alternative interpretation of the passage in the northern tradition. (There are other instances in the northern tradition where *prahāṇa* is preferred over *pradhāna*; e.g., in the list of the “four correct kinds of elimination,” *catvāri samyak-prahāṇāni/si zheng duan*. The Saṅghadeva team consistently rendered the *pra-√ha* in their Prakrit source as *duan*.)

- <sup>89</sup> The dialogic structure in the Chinese is ambivalent here. Following the Pāli, we consider the rhetorical question and its answer as part of the monks’ speech.
- <sup>90</sup> Cf. *Pāṭaliya-sutta*, SN IV 340.
- <sup>91</sup> Here and in the two instances above, the term *shi huan* appears to be a translation error. The text makes sense when, as in the Pāli, the headman asks first only if the Buddha knows magic. There it is only after the Buddha answers in the affirmative that the headman equates knowing magic with being a magician and is reproached for doing so.
- <sup>92</sup> The Chinese character *ji* is usually restricted to female singers and has the connotation of “prostitute.” Here it is perhaps used rather like the English “songstress” or “crooner.”
- <sup>93</sup> *Zhai*, Pāli *yiṭṭha* (SN IV 348).
- <sup>94</sup> *Wu shang ren shang zhi fa*. We follow the variant readings found in the Chinese editions of the canon, which omit the second *shang*.
- <sup>95</sup> Cf. AN I 63.
- <sup>96</sup> *Deng xin tian*, Pāli *samacittā devatā*.
- <sup>97</sup> Cf. *Nirodha-sutta*, AN III 192.
- <sup>98</sup> Baijing, lit., “spotless, pure.” The Taishō note for this name gives Upavāna, the name of the protagonist in the Pāli parallel. It is difficult, however, to see how Upavāna could have been rendered as Baijing. The name in the Indic original could have been Vimala or perhaps Suddha, Subha, or Sukka. However, the name of the well-attested elder Vimala is rendered differently below, being transcribed as Weimoluo (T.01.26.472a2–3). In sutra 32 of our text (Shi) Baijing renders the name of the Buddha’s father, Suddhodana. Elsewhere in the canon Baijing renders the name of the nun Subhā (e.g., at T.2.100:483b27, or at T.4.200:239b16).
- <sup>99</sup> Cf. *Kaḷāra-sutta*, SN II 50.
- <sup>100</sup> Cf. *Sīhanāda-sutta*, AN IV 373.
- <sup>101</sup> Cf. *Dutiya-āghātaṭṭhavinaya-sutta*, AN III 186.
- <sup>102</sup> *Chu nao*, Pāli *āghātaṭṭhavinaya*.
- <sup>103</sup> Cf. *Gulissāni-sutta*, MN I 469.

- <sup>104</sup> *Wu shi*, Pāli *arañña*.
- <sup>105</sup> Cf. *Dhanañjāni-sutta*, MN II 184.
- <sup>106</sup> Adopting the variant *guan*.
- <sup>107</sup> *Nu bi*, Pāli *dāsīdāsā*. In some places perhaps only *dāsā*, “servants,” without emphasizing both genders, but in the absence of an Indic original this cannot be decided.
- <sup>108</sup> Adopting the variant *fei* instead of *yi*.
- <sup>109</sup> Cf. *Paṭhama-anāthapiṇḍika-sutta*, SN V 380, *Sudatta-sutta*, SN I 210; and Vin II 154.
- <sup>110</sup> Adopting the variant *mi* (“honey”).
- <sup>111</sup> *Zhang zhe*, Pāli *gahapati/seṭṭhi*. Elsewhere translated as “householder.”
- <sup>112</sup> Cf. *Sammādiṭṭhi-sutta*, MN I 46.
- <sup>113</sup> Cf. *Mahāhatthipadopama-sutta*, MN I 184.
- <sup>114</sup> This appears to be an error (mind objects do not require light), an unwarranted repetition of the corresponding passage from the description of visual cognition.
- <sup>115</sup> The text literally has “the external forms and mind objects cognized by mind consciousness.” This appears to be another case of confusion with the earlier passage referring to visual cognition. The same applies for the passage stating that the mind and its objects belong to the material form aggregate.
- <sup>116</sup> Cf. *Saccavibhaṅga-sutta*, MN III 248.
- <sup>117</sup> Adopting the variant *zheng* instead of *xin*.
- <sup>118</sup> Cf. *Acchariya-abbhūta-sutta*, MN III 118.
- <sup>119</sup> From the context it is clear that *ru yi zu* refers to “supernormal power” (Pāli *iddhi-vidhā/iddhi-ānubhāva*), both in this sutra and in nos. 36 and 60. Elsewhere, however (e.g., sutras 35, 37, 62, 69), it has its more usual meaning, “bases of supernormal power” (*iddhi-pāda*), and is translated accordingly.
- <sup>120</sup> This may be the elder Gavāṃpati, though his name is transcribed differently at T01.26:532a25–29, where it is confirmed by the Pāli (unlike the present case, for which there is no parallel Pāli discourse). Since transcriptions of names are usually very consistent in T. 26, this case needs further research.
- <sup>121</sup> Xutuoye. According to the *Ding Fubao Foxue Dacidian* (s.v.) this is a variant transcription of Sutuoyi, for which again the *Ding Fubao* gives Sudāya, Sudāna, and to which the *Foguang dacidian* adds “Pāli: Sudāyi.” However, Sudāyi seems not to be attested. The case is problematic and needs further research.
- <sup>122</sup> The Chinese transcription is unique; the intended name may have been Pūrṇamāśa/Puṇṇamāsa or Pindola Bhāradvāja. The name Binnoujiatuniao is listed under Puṇṇa

Mantāniputta by Akanuma Chizen, but this is not conclusive since Akanuma generally lists parallel occurrences, which are not always semantically equivalent; *Indo bukkō kōyū meishi jiten* (Nagoya: Hajinkaku shobō, 1930–1931); reprinted as *Dictionary of Buddhist Proper Names* (Delhi: Sri Satguru Publications, 1994), s.v. Puṇṇa Mantāniputta.

<sup>123</sup> Adopting the variant *suo luo luo*. The identification of Salaḷāgāra is tentative. According to Malalasekera (s.v.), Salaḷāgāra is a building in Jeta’s Grove, apparently made out of *salaḷa* wood, and not a mountain.

<sup>124</sup> Cf. *Bakkula-sutta*, MN III 124.

<sup>125</sup> Cf. *Pahārāda-sutta*, AN IV 197.

<sup>126</sup> Cf. *Bhūmicāla-sutta*, AN IV 308.

<sup>127</sup> Cf. *Uposatha-sutta*, AN IV 204.

<sup>128</sup> The exact meaning of the term *che chuan* is doubtful. Also doubtful is whether the simile is refers to the relentlessness of the rain or to the size of the raindrops. An alternative solution might be “[large] drops, [long] like the linchpins on the axle caps [of a chariot].”

<sup>129</sup> Cf. *Ugga-sutta*, AN IV 208.

<sup>130</sup> Cf. *Dutiyahatthaka-sutta*, AN IV 218.

<sup>131</sup> The four *saṅgahavatthus* are not translated clearly in the Chinese. Our translation relies heavily on the Pāli version.

<sup>132</sup> The Chinese has only Dharma hall (*fa tang*). It is clear from the context that this is the Sudhamma Hall (*shanfa tang*), the usual assembly place for the thirty-three gods (Gunapala Malalasekera, *Dictionary of Pali Proper Names* [London: Pali Text Society, 1974], s.v.).

<sup>133</sup> Cf. *Paṭhamahatthaka-sutta*, AN IV 216.

<sup>134</sup> Cf. *Kimatthiya-sutta*, AN V 1. *Yi*, Pāli *attha*. Depending on the context, *attha* can denote “goal,” “purpose,” “profit,” “benefit,” “wealth,” “concern,” “meaning,” and more. “Purpose” makes sense for both the Chinese *yi* and the Indic *attha*. Frank Woodward, *The Book of Gradual Sayings* (London: Pali Text Society, 1936), vol. V, p. 1, translates the corresponding question in the *Kimatthiya-sutta* as “What is the object?” See also his note on this, and the remarks on *attha* by C. A. F. Rhys Davids in her Introduction, p. viii.

<sup>135</sup> Cf. *Cetanākaraṇīya-sutta*, AN V 2.

<sup>136</sup> Cf. *Satisampajañña-sutta*, AN IV 336.

<sup>137</sup> Cf. *Hirī-ottappa-sutta*, AN IV 99.



- <sup>138</sup> This structure is also used in the following sutras: 1) some tenet X (from the conditionally linked chain of concepts); 2) analogy illustrating X; 3) X again as moral of the analogy; 4) X reversed/negated; 5) analogy reversed/negated; 6) moral reversed/ negated.
- <sup>139</sup> Cf. *Paṭhama-upanīṣā-sutta*, A V 313.
- <sup>140</sup> Cf. *Dutiya-upanīṣā-sutta*, A V 314. The number of this sutra is mistakenly printed as “47” in the Taishō.
- <sup>141</sup> *Shi xi nie pan*. Here *shi* is probably a mistake for *bian*.
- <sup>142</sup> Cf. *Paṭhama-agāra-sutta*, AN III 14.
- <sup>143</sup> *Shen* for *skandha/khandha*. These are the “five groups or parts which constitute the factors of right living” (*Pāli-English Dictionary*, s.v. *khandha*).
- <sup>144</sup> Cf. *Dutiya-agāra-sutta*, AN III 15.
- <sup>145</sup> Cf. *Avijjā-sutta*, AN V 113 and *Taṇhā-sutta*, A V 116.
- <sup>146</sup> Older comparative catalogues list no Pāli parallel for this sutra, which combines the two sets developed in sutras nos. 42–48 and 51–53, and adds a number of new links (*ñāṇa-dassana*, *āsavakkhaya*, etc., at the beginning and *atthūpaparikkhā*, etc., at the end). These additional links of the chain appear in MN 70 (*Kitagiri-sutta*) and MN 95 (*Caṅkī-sutta*).
- <sup>147</sup> *Guan fa ren*, Pāli *dhammanijjhānakkhanti* (Hirakawa, *Bukkyō kanbon daijiten*, no. 3427: *dharma-nidhyāna-kṣānti*).
- <sup>148</sup> The Taishō text is garbled here. We follow the suggested reading in the CBETA edition (T01.26.490c29).
- <sup>149</sup> Cf. *Meghiya-sutta*, AN IV 354.
- <sup>150</sup> *She dou*. The Taishō note (p. 491, note 6) gives *jantu*, the reading in the Pāli *sutta*. The reading *jatu*, which appears in the Pāli commentary (*Manoratha pūraṇī* IV 164), is preferable.
- <sup>151</sup> *Xue duan*. See the footnote on *zi duan ku* in sutra 19.
- <sup>152</sup> *Duan*. Here too probably “striving” (*padhāna*) is meant rather than “abandoning” (*pahāna*). See footnote on *zi duan ku* in sutra 19.
- <sup>153</sup> Cf. *Sambodhi-sutta*, AN IV 351.
- <sup>154</sup> Cf. *Cakkavatti-sutta*, SN V 99.
- <sup>155</sup> Cf. *Lakkhaṇa-sutta*, DN III 142.
- <sup>156</sup> Cf. Jā II 310, *Mandhātu-jātaka* and *Divyāvadāna* no.17: *Māndhātā*; Edward Byles Cowell and R. A. Neil, *Divyāvadāna—A Collection of Early Buddhist Legends* (London: Clay & Son, 1886), pp. 200–228.

- <sup>157</sup> Cf. Dhṛp 187.
- <sup>158</sup> Cf. *Gomayapiṇḍa-sutta*, SN III 143.
- <sup>159</sup> Cf. *Mahāvastu*; Émile Senart, *Le Mahāvastu: texte Sanscrit—publié pour la première fois et accompagné d'introductions et d'un commentaire par É. Senart* (Paris: Imprimerie Nationale, 1882–1897), vol. 3, pp. 441–449.
- <sup>160</sup> Cf. *Ghaṭikāra-sutta*, MN II 45.
- <sup>161</sup> Probably rendering the variously attested name Nigrodha (Skt. Nyagrodha). Cf. Analayo, “Zhong A-han,” in W. G. Weeraratne, ed., *Encyclopaedia of Buddhism* (Sri Lanka: Department of Buddhist Affairs, 2009), vol. 8, no. 3, pp. 827–830.
- <sup>162</sup> Cf. *Devadūta-sutta*, MN III 178.
- <sup>163</sup> The final *shan* in this half-line is probably a mistake for *jing*. *Shan qing jing* = Pāli *suparisuddha*.
- <sup>164</sup> Perhaps the *gungla* or *ghungil* (*Anastomus oscitans*), a small stork that feeds on shell-fish.
- <sup>165</sup> *Wu huan*, literally, “not hurt.” *Huan* may have been used to translate *riṣṭa/riṭṭha*.
- <sup>166</sup> Cf. *Theragāthā* 910-919.
- <sup>167</sup> Cf. *Cakkavatti-sutta*, DN III 75.
- <sup>168</sup> Cf. *Makhādeva-sutta*, MN II 74.
- <sup>169</sup> “Seven limbs”: the elephant’s four legs, two tusks, and trunk.
- <sup>170</sup> *Yu sha he*, Pāli *usabha*.
- <sup>171</sup> *Xianren wang*, or (below) *wang xianren*, Skt. *rāja-rṣi*. Outside this compound we translate *xianren* as “seer.”
- <sup>172</sup> The meaning of this passage is unclear. *Jian*, besides its usual meaning of “view,” can also render *ā-√gam* (Hirakawa, *Bukkyō kanbon daijiten*, s.v.).
- <sup>173</sup> *Fa zhai*: charitable events where food is given to the poor, probably in the context of recitations and other rituals. Chinese readers through the ages would have understood this to mean vegetarian food, but it is not necessary to assume this for the Indian context.
- <sup>174</sup> Cf. *Mahāsudassana-sutta*, DN II 169.
- <sup>175</sup> *Bo luo tou*. Probably a mistake for *bo tou luo*, transcribing a word equivalent to Skt./Pāli *pāṭala*.
- <sup>176</sup> Pāli *pañcaṅgika tūriya*.
- <sup>177</sup> Cf. *Cakkavattisīhanāda-sutta*, DN III 58.

- <sup>178</sup> *Dang zi ran fadeng*. “You should yourself be a lamp of the Dharma” would be a more literal translation. For the phrasing of this passage, cf. T.12.380:972c13.
- <sup>179</sup> *Ding sheng*, Pāli *muddhābhisitta*. *Ding sheng* was used in sutra 60 to translate the name Māndhātā.
- <sup>180</sup> *Feifayu* [e]*tan xiefa*. Other passages (e.g., below T.1.26:524b16) insert the character *e*, “evil,” for this triad.
- <sup>181</sup> Cf. *Pāyāsi-sutta*, DN II 316.
- <sup>182</sup> *Ru lai chi*, lit., “the Tathāgatha’s command.” The *lai* is probably a mistake for the particle *suō*.
- <sup>183</sup> The text reads *wu/e*, which, according to Hirakawa (*Bukkyō kanbon daijiten*, p. 486), can render *pratikūla*.
- <sup>184</sup> *Bing*, perhaps for Skt. *bhakta*. The Pāli has *kali*, the “losing number of dice,” “the extra die” (Cone, *A Dictionary of Pāli*, vol. 1 [a-kh], s.v.). It seems that the Indian game was played with edible seeds of the *vibūthaka* tree; Thomas W. and Caroline A. Rhys Davids, *Dialogues of the Buddha, Translated from the Pāli of the Dīgha Nikāya* (London: H. Frowde, Oxford University Press, 1899–1921), vol. II, p. 368, n. 1. The idea is that losing could be prevented by eating a token. See also Heinrich Lüders, “Das Würfelspiel im alten Indien,” in *Philologica Indica* (Göttingen: Vandenhoeck & Ruprecht, 1940), pp. 106–175.



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## BDK English Tripiṭaka (First Series)

### Abbreviations

<i>Ch.:</i>	Chinese
<i>Skt.:</i>	Sanskrit
<i>Jp.:</i>	Japanese
<i>Eng.:</i>	Published title

Title	Taishō No.
Ch. Chang ahan jing (長阿含經) Skt. Dīrghāgama	1
Ch. Zhong ahan jing (中阿含經) Skt. Madhyamāgama Eng. <i>The Madhyama Āgama (Middle-length Discourses),</i> Volume I (2013)	26
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Ch. Fo suoxing zan (佛所行讚) Skt. Buddhacarita Eng. <i>Buddhacarita: In Praise of Buddha's Acts</i> (2009)	192
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Ch. Daluo jingang bukong zhenshi sanmoye jing (大樂金剛不空眞實三麼耶經) Skt. Adhyardhaśatikā-prajñāpāramitā-sūtra	243

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Ch. Banruo boluomiduo xing jing (般若波羅蜜多心經) Skt. Prajñāpāramitāhṛdaya-sūtra	251
Ch. Miaofa lianhua jing (妙法蓮華經) Skt. Saddharmapuṇḍarīka-sūtra Eng. <i>The Lotus Sutra</i> (Revised Second Edition, 2007)	262
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Ch. Shengman shizihou yisheng dafang bianfang guang jing (勝鬘師子吼一乘大方便方廣經) Skt. Śrīmālādevīsīmaṇāda-sūtra Eng. <i>The Sutra of Queen Śrīmālā of the Lion's Roar</i> (2004)	353
Ch. Wuliangshou jing (無量壽經) Skt. Sukhāvatīvyūha Eng. <i>The Larger Sutra on Amitāyus</i> (in <i>The Three Pure Land Sutras</i> , Revised Second Edition, 2003)	360
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Ch. Fochuibo niepan lüeshuo jiaojie jing (佛垂般涅槃略說教誡經) Eng. <i>The Bequeathed Teaching Sutra</i> (in <i>Apocryphal Scriptures</i> , 2005)	389
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Eng. <i>The Scripture on the Explication of Underlying Meaning</i> (2000)	
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Eng. <i>The Ullambana Sutra</i> (in <i>Apocryphal Scriptures</i> , 2005)	
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Eng. <i>The Sutra of Perfect Enlightenment</i> (in <i>Apocryphal Scriptures</i> , 2005)	
Ch. Da Biluzhena chengfo shenbian jiachi jing (大毘盧遮那成佛神變加持經)	848
Skt. Mahāvairocana-bhīṣambodhi-vikurvītādhiṣṭhāna-vaipulyasūtrendra- rājanāma-dharmaparyāya	
Eng. <i>The Vairocana-bhīṣambodhi Sutra</i> (2005)	
Ch. Jinggangding yiqie rulai zhenshi she dasheng xianzheng dajiao wang jing (金剛頂一切如來真實攝大乘現證大教王經)	865
Skt. Sarvatathāgata-tattvasaṃgraha-mahāyānābhisamaya-mahākālpārāja	
Eng. <i>The Adamantine Pinnacle Sutra</i> (in <i>Two Esoteric Sutras</i> , 2001)	
Ch. Suxidi jieluo jing (蘇悉地羯囉經)	893
Skt. Susiddhikara-mahātantra-sādhanaopāyika-paṭala	
Eng. <i>The Susiddhikara Sutra</i> (in <i>Two Esoteric Sutras</i> , 2001)	
Ch. Modengqie jing (摩登伽經)	1300
Skt. *Mātāṅgī-sūtra	
Ch. Mohe sengqi lü (摩訶僧祇律)	1425
Skt. *Mahāsaṃghika-vinaya	
Ch. Sifen lü (四分律)	1428
Skt. *Dharmaguptaka-vinaya	
Ch. Shanjianlü piposha (善見律毘婆沙)	1462
Pāli Samantapāsādikā	
Ch. Fanwang jing (梵網經)	1484
Skt. *Brahmajāla-sūtra	



Title	Taishō No.
Ch. Youposaijie jing (優婆塞戒經)	1488
Skt. *Upāsakaśīla-sūtra	
Eng. <i>The Sutra on Upāsaka Precepts</i> (1994)	
Ch. Miaofa lianhua jing youbotishe (妙法蓮華經憂波提舍)	1519
Skt. Saddharmapuṇḍarīka-upadeśa	
Eng. <i>The Commentary on the Lotus Sutra</i> (in <i>Tiantai Lotus Texts</i> , 2013)	
Ch. Shizha biposha lun (十住毘婆沙論)	1521
Skt. *Daśabhūmika-vibhāṣā	
Ch. Fodijing lun (佛地經論)	1530
Skt. *Buddhabhūmisūtra-śāstra	
Eng. <i>The Interpretation of the Buddha Land</i> (2002)	
Ch. Apidamojushe lun (阿毘達磨俱舍論)	1558
Skt. Abhidharmakośa-bhāṣya	
Ch. Zhonglun (中論)	1564
Skt. Madhyamaka-śāstra	
Ch. Yüqie shidilun (瑜伽師地論)	1579
Skt. Yogācārabhūmi	
Ch. Cheng weishi lun (成唯識論)	1585
Eng. <i>Demonstration of Consciousness Only</i> (in <i>Three Texts on Consciousness Only</i> , 1999)	
Ch. Weishi sanshilun song (唯識三十論頌)	1586
Skt. Triṃśikā	
Eng. <i>The Thirty Verses on Consciousness Only</i> (in <i>Three Texts on Consciousness Only</i> , 1999)	
Ch. Weishi ershi lun (唯識二十論)	1590
Skt. Viṃśatikā	
Eng. <i>The Treatise in Twenty Verses on Consciousness Only</i> (in <i>Three Texts on Consciousness Only</i> , 1999)	
Ch. She dasheng lun (攝大乘論)	1593
Skt. Mahāyānasamgraha	
Eng. <i>The Summary of the Great Vehicle</i> (Revised Second Edition, 2003)	
Ch. Bian zhongbian lun (辯中邊論)	1600
Skt. Madhyāntavibhāga	

Title	Taishō No.
Ch. Dasheng zhuangyanjing lun (大乘莊嚴經論) Skt. Mahāyānasūtrālamkāra	1604
Ch. Dasheng chengye lun (大乘成業論) Skt. Karmasiddhiprakaraṇa	1609
Ch. Jiuqing yisheng baoxing lun (究竟一乘寶性論) Skt. Ratnagotravibhāga-mahāyānottaratantra-śāstra	1611
Ch. Yinming ruzheng li lun (因明入正理論) Skt. Nyāyapraveśa	1630
Ch. Dasheng ji pusa xue lun (大乘集菩薩學論) Skt. Śikṣāsamuccaya	1636
Ch. Jingangzhen lun (金剛針論) Skt. Vajrasūcī	1642
Ch. Zhang suozhi lun (彰所知論) Eng. <i>The Treatise on the Elucidation of the Knowable</i> (2004)	1645
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Jp. Sangō shīki (三教指歸)	extracanonical
Jp. Mappō tōmyō ki (末法燈明記) Eng. <i>The Candle of the Latter Dharma</i> (1994)	extracanonical
Jp. Jūshichijō kenpō (十七條憲法)	extracanonical





THE MADHYAMA ĀGAMA  
(MIDDLE-LENGTH DISCOURSES)  
VOLUME II

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**BDK English Tripiṭaka Series**

**THE MADHYAMA ĀGAMA  
(MIDDLE-LENGTH DISCOURSES)  
VOLUME II**

**(Taishō Volume 1, Number 26)**

Edited by

Bhikkhu Anālayo and Roderick S. Bucknell

**BDK America, Inc.  
2020**

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## **A Message on the Publication of the English Tripiṭaka**

The Buddhist canon is said to contain eighty-four thousand different teachings. I believe that this is because the Buddha's basic approach was to prescribe a different treatment for every spiritual ailment, much as a doctor prescribes a different medicine for every medical ailment. Thus his teachings were always appropriate for the particular suffering individual and for the time at which the teaching was given, and over the ages not one of his prescriptions has failed to relieve the suffering to which it was addressed.

Ever since the Buddha's Great Demise over twenty-five hundred years ago, his message of wisdom and compassion has spread throughout the world. Yet no one has ever attempted to translate the entire Buddhist canon into English throughout the history of Japan. It is my greatest wish to see this done and to make the translations available to the many English-speaking people who have never had the opportunity to learn about the Buddha's teachings.

Of course, it would be impossible to translate all of the Buddha's eighty-four thousand teachings in a few years. I have, therefore, had one hundred thirty-nine of the scriptural texts in the prodigious Taishō edition of the Chinese Buddhist canon selected for inclusion in the First Series of this translation project.

It is in the nature of this undertaking that the results are bound to be criticized. Nonetheless, I am convinced that unless someone takes it upon himself or herself to initiate this project, it will never be done. At the same time, I hope that an improved, revised edition will appear in the future.

It is most gratifying that, thanks to the efforts of more than a hundred Buddhist scholars from the East and the West, this monumental project has finally gotten off the ground. May the rays of the Wisdom of the Compassionate One reach each and every person in the world.

NUMATA Yehan  
Founder of the English  
Tripiṭaka Project

August 7, 1991



## Editorial Foreword

In the long history of Buddhist transmission throughout East Asia, translations of Buddhist texts were often carried out as national projects supported and funded by emperors and political leaders. The BDK English Tripiṭaka project, on the other hand, began as a result of the dream and commitment of one man. In January 1982 Dr. NUMATA Yehan, founder of Bukkyō Dendō Kyōkai (Society for the Promotion of Buddhism), initiated the monumental task of translating the complete Taishō shinshū daizōkyō edition of the Chinese Tripiṭaka (Buddhist canon) into the English language. Under his leadership, a special preparatory committee was organized in April 1982. By July of the same year the Translation Committee of the English Tripiṭaka was officially convened.

The initial Committee included the following members: (late) HANAYAMA Shōyū (Chairperson), (late) BANDŌ Shōjun, ISHIGAMI Zennō, (late) KAMATA Shigeo, (late) KANAOKA Shūyū, MAYEDA Sengaku, (late) NARA Yasuaki, (late) SAYEKI Shinkō, (late) SHIOIRI Ryōtatsu, TAMARU Noriyoshi, (late) TAMURA Kwansei, (late) URYŪZU Ryūshin, and YUYAMA Akira. Assistant members of the Committee were as follows: KANAZAWA Atsushi, WATANABE Shōgo, Rolf Giebel of New Zealand, and Rudy Smet of Belgium.

After holding planning meetings on a monthly basis, the Committee selected one hundred and thirty-nine texts for the First Series of the project, estimated to be one hundred printed volumes in all. The texts selected were not limited to those originally written in India but also included works composed in China and Japan. While the publication of the First Series proceeds, the texts for the Second Series will be selected from among the remaining works; this process will continue until all the texts, in Japanese as well as in Chinese, have been published. Given the huge scope of this project, accomplishing the English translations of all the Chinese and Japanese texts in the Taishō canon may take as long as one hundred years or more. Nevertheless, as Dr. NUMATA wished, it is the sincere hope of the Committee that this project will continue until completion, even after all the present members have passed away.

Dr. NUMATA passed away on May 5, 1994, at the age of ninety-seven. He entrusted his son, Mr. NUMATA Toshihide with the continuation and completion of the English Tripiṭaka project. Mr. Numata served for twenty-three years, leading the project forward with enormous progress before his sudden passing on February 16, 2017, at the age of eighty-four. The Committee previously lost its able and devoted first Chairperson, Professor HANAYAMA Shōyū, on June 16, 1995, at the age of sixty-three. In October 1995 the Committee elected Professor MAYEDA Sengaku (then Vice President of Musashino Women's College) as Chairperson, and upon the retirement of Professor Mayeda in July 2016, the torch was passed to me to serve as the third Chairperson. Despite these losses and changes we, the Editorial Committee members, have renewed our determination to carry out the noble ideals set by Dr. NUMATA. Present members of the Committee are Kenneth K. Tanaka (Chairperson), MAYEDA Sengaku, ICHISHIMA Shōshin, ISHIGAMI Zennō, KATSURA Shōryū, MINOWA Kenryō, SAITŌ Akira, SHIMODA Masahiro, WATANABE Shōgo, and YONEZAWA Yoshiyasu.

The Numata Center for Buddhist Translation and Research was established in November 1984, in Berkeley, California, U.S.A., to assist in the publication of the translated texts. The Publication Committee was organized at the Numata Center in December 1991. In 2010, the Numata Center's operations were merged with Bukkyō Dendō Kyōkai America, Inc. (BDK America), and BDK America continues to oversee the publication side of the English Tripiṭaka project in close cooperation with the Editorial Committee in Tokyo.

At the time of this writing, in July 2019, the project has completed about sixty-five percent of the seven thousand one hundred and eighty-five Taishō pages of texts selected for the First Series. Much work still lies ahead of us but we are committed to the completion of the remaining texts in order to realize the grand vision of Dr. Numata, shared by Mr. Numata and Professor Hanayama, to make the Buddhist canon more readily accessible to the English-speaking world.

Kenneth K. Tanaka  
Chairperson  
Editorial Committee of  
the BDK English Tripiṭaka



## **Publisher's Foreword**

On behalf of the members of the Publication Committee, I am happy to present this volume as the latest contribution to the BDK English Tripiṭaka Series. The Publication Committee members have worked to ensure that this volume, as all other volumes in the series, has gone through a rigorous process of editorial efforts.

The initial translation and editing of the Buddhist scriptures found in this and other BDK English Tripiṭaka volumes are performed under the direction of the Editorial Committee in Tokyo, Japan. Both the Editorial Committee in Tokyo and the Publication Committee, headquartered in Moraga, California, are dedicated to the production of accurate and readable English translations of the Buddhist canon. In doing so, the members of both committees and associated staff work to honor the deep faith, spirit, and concern of the late Reverend Dr. Yehan Numata, who founded the BDK English Tripiṭaka Series in order to disseminate the Buddhist teachings throughout the world.

The long-term goal of our project is the translation and publication of the texts in the one hundred-volume Taishō edition of the Chinese Buddhist canon, along with a number of influential extracanonical Japanese Buddhist texts. The list of texts selected for the First Series of this translation project may be found at the end of each volume in the series.

As Chair of the Publication Committee, I am deeply honored to serve as the fifth person in a post previously held by leading figures in the field of Buddhist studies, most recently by my predecessor, John R. McRae.

In conclusion, I wish to thank the members of the Publication Committee for their dedicated and expert work undertaken in the course of preparing this volume for publication: Managing Editor Marianne Dresser, Dr. Hudaya Kandahjaya, Dr. Carl Bielefeldt, Dr. Robert Sharf, and Rev. Brian Kensho Nagata, Director of the BDK English Tripiṭaka Project.

A. Charles Muller  
Chairperson  
Publication Committee



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As an act of Dhammadāna, Bhikkhu Anālayo has waived  
payment for the translation of *The Madhyama Āgama*  
(*Middle-length Discourses*), Volumes II–IV.

## **Introduction to *Madhyama Āgama* (*Middle-length Discourses*) Volume II**

This volume represents the second installment of the *Madhyama Āgama* (*Middle-length Discourses*) in the BDK English Tripiṭaka (First Series). Volume I of this translation appeared in 2013; now, after three further years of work, translation of the remaining three volumes has been accomplished.

The general introduction to Volume I by then-Editor-in-Chief Marcus Bingenheimer (pp. xv–xxviii) provides essential background information on topics such as the genre of textual collections referred to as Āgamas and Nikāyas; the *Madhyama-āgama* in particular; the circumstances in which the *Madhyama-āgama* came to be translated from the Indic source language into Chinese in the fourth century C.E., yielding the text titled *Zhong ahan jing* (number 26 in the Taishō edition of the Chinese Tripiṭaka); and, early in the twenty-first century, the first stage of this project, which will yield a complete English translation of the Chinese version.

This subsidiary introduction to Volume II clarifies certain details regarding the transition from the first stage of the translation process to this second and final stage. The introduction to Volume III will discuss the Pāli parallels to the discourses of the *Madhyama-āgama*, and the introduction to Volume IV the divisions of the *Madhyama-āgama*.

### **Four Volumes, Two Translation Teams**

The collection called *Madhyama-āgama* comprises two hundred and twenty-two discourses grouped somewhat irregularly into eighteen divisions. The first seventy-one of these discourses, which make up divisions 1 to 6, are translated in Volume I (see Vol. I, Contents, pp. xi–xiii). The remaining one hundred and fifty-one discourses are in Volume II (divisions 7–11), Volume III (divisions 11–14), and Volume IV (divisions 15–18).

The translation and editorial work for Volume I was done by a team of eight people (for details see Vol. I, Introduction, p. xxv). For Volumes II to IV the work was done by five of the eight translators and editors who worked on the first volume: Marcus Bingenheimer, William Chu, and Shi Chunyin, along with Bhikkhu Anālayo and Roderick S. Bucknell, who shared the role of overall editors. One of the editors' main tasks was to check closely all of the draft translations for accuracy, consistency of terminology, and appropriate style, and to revise them wherever this was deemed necessary.

Although care has been taken to ensure that Volumes II to IV generally maintain continuity of terminology and style with Volume I, two exceptions have been introduced. These deserve to be spelled out here, not only to inform readers but also to illustrate the kinds of difficult decisions that translators of Chinese Buddhist texts often have to make.

The first exception concerns the paired Chinese terms *jue* and *guan*. These denote the first two factors of the first meditative absorption (Pāli *jhāna*) and correspond to the paired Pāli terms *vitakka* and *vicāra*. In Volume I *jue* and *guan* are translated as “initial and sustained application of the mind,” because that (or something similar) is how the corresponding Pāli terms are sometimes rendered. In Volumes II to IV, however, the terms *jué* and *guān* in the same context are translated as “[directed] awareness and [sustained] contemplation.” We believe this phrase succeeds in capturing the meanings of the two terms as they are used elsewhere in the Chinese *Madhyama-āgama*. This change was made with full recognition that there is sometimes a tension between the twin aims of producing a faithful rendering of the Chinese text and taking due account of the underlying Indic text.

The issue arises when one is producing an English translation of a Chinese translation of an Indic original (on such issues see Roderick S. Bucknell, “Taking Account of the Indic Source-text,” in Konrad Meisig ed., *Translating Buddhist Chinese, Problems and Prospects* [Wiesbaden: Harrassowitz, 2010], pp. 45–52). In recognition of the challenges presented by such a process, the editors have followed the principle that within the framework of overall cooperation, each takes special care of, and responsibility for, one of these two dimensions of the translation process. Thus, Roderick S. Bucknell has given special attention to the accuracy of the English translation in reflecting the Chinese source-text, whereas Bhikkhu Anālayo has emphasized discerning the underlying Indic



original, as well as providing relevant comparative annotation. It is hoped that as a result of such collaboration, the translation presented here does justice both to the Chinese text as we now have it and to its no-longer-extant Indic forerunner.

The second exception to the translation procedure adopted for Volume I has to do with the familiar formula that usually appears at the end of each discourse. In Volume I this formula is translated as “Having heard the Buddha’s words, the monks were delighted and remembered them well,” with the phrase “the monks” sometimes replaced by some other descriptor, according to the audience specified. In this and the remaining volumes, however, this phrase is translated as “Having heard what the Buddha said, the monks were delighted and received it respectfully” (again with “the monks” sometimes replaced by other words according to the audience). This difference in wording reflects uncertainty about the meaning of the Chinese expression *fengxing* in the given context. In Volume I *fengxing* is understood as meaning “to remember well”; in Volumes II to IV, on the basis of the discussion presented by Bhikkhu Anālayo in *Madhyama-āgama Studies* (Taipei: Dharma Drum Publishing Corporation, 2012), pp. 521–525, it is understood as meaning “to receive respectfully.”

Among some more general changes introduced in Volumes II to IV the most noteworthy relates to the citation of parallel Pāli discourses. If a *Madhyama-āgama* discourse has a Pāli parallel, then is cited in an endnote attached to the title of the translated discourse (for Volumes II–IV the sets of endnotes were compiled by Bhikkhu Anālayo). Three pieces of information about the parallel discourse are given: its Pāli title; its “identifier,” specifying its Nikāya and its serial number therein; and its volume and page location in the Pali Text Society (PTS) editions. The second of these, the identifier, is a new item not provided in Volume I. It conveys useful information—particularly if the cited discourse is located in the *Saṃyutta-nikāya* or the *Aṅguttara-nikāya*, since in such cases the serial number serves to identify the *saṃyutta* or *nipāta*. For example, for *Madhyama-āgama* discourse 73, “On *Devas*,” the Pāli parallel is cited as “AN 8.64,” that is, discourse no. 64 in the *Aṅguttara Book of Eights* (*Aṅguttara-nipāta*). The numbering of all Pāli discourses follows the PTS editions, a convention that is occasionally not followed in recently published English translations.



**THE MADHYAMA ĀGAMA  
(MIDDLE-LENGTH DISCOURSES)  
VOLUME II**



## **Division 7**

### **On King Long Life Span**

#### **72. The Discourse on the History of King Long Life Span<sup>1</sup>**

Thus have I heard. At one time the Buddha was dwelling at Kosambī in Ghosita's Park.

At that time a number of monks from Kosambī were fighting and quarreling with one another.<sup>2</sup> Then the World-honored One told the monks from Kosambī:

Monks, don't fight and quarrel! Why is that?

If one [tries] by quarreling to stop quarreling,

In the end one will not see it stop.

Only by patience can quarreling be stopped.

This is a principle that should be honored.

Why is that? In the distant past there was a king of Kosala named Long Life Span, and there was a king of Kāsi named Brahmadatta. These two kings were constantly quarreling and battling with each other. Then King Brahmadatta of Kāsi assembled his fourfold army—his elephant troops, cavalry, chariot troops, and infantry. Having assembled his fourfold army, King Brahmadatta of Kāsi personally led his army's approach, intending to do battle with King Long Life Span of Kosala.

King Long Life Span of Kosala heard, "King Brahmadatta of Kāsi has assembled his fourfold army—his elephant troops, cavalry, chariot troops, and infantry—and, having assembled his fourfold army, is coming to do battle with me."

Having heard this, King Long Life Span of Kosala also assembled his fourfold army—his elephant troops, cavalry, chariot troops, and infantry—and, having assembled his fourfold army, King Long Life Span of Kosala personally led his army out to the border [between the two countries]. He

had [the army] line up in battle array and did battle, devastating and destroying [the enemy].

533a Then King Long Life Span of Kosala captured the entire fourfold army of King Brahmadatta—his elephant troops, cavalry, chariot troops, and infantry—and he even captured alive King Brahmadatta of Kāsi himself. Having captured him, he then set him free, saying, “You are a man in distress. I now pardon you. Henceforth don’t do this again!”

A second and a third time King Brahmadatta of Kāsi assembled his fourfold army—his elephant troops, cavalry, chariot troops, and infantry. Having assembled his fourfold army, King Brahmadatta of Kāsi personally led his army’s approach, to do battle with King Long Life Span of Kosala. King Long Life Span of Kosala heard, “King Brahmadatta of Kāsi has assembled his fourfold army—his elephant troops, cavalry, chariot troops, and infantry—and, having assembled his fourfold army, is coming to do battle with me.”

Having heard this, King Long Life Span of Kosala had this thought, “I have already conquered [King Brahmadatta]. Why do I need to conquer him again? I have already defeated him. Why defeat him further? I have already harmed him. Why do I need to harm him again? Even with just a bow I could defeat him.”

Having had this thought, King Long Life Span of Kosala remained at ease and did not again assemble his fourfold army—his elephant troops, cavalry, chariot troops, and infantry—and did not personally [lead its] approach. Then King Brahmadatta of Kāsi was able to approach and destroy [the enemy], and he captured the entire fourfold army of King Long Life Span of Kosala—his elephant troops, cavalry, chariot troops, and infantry.

Then King Long Life Span of Kosala heard, “King Brahmadatta of Kāsi approached and captured my entire fourfold army—my elephant troops, cavalry, chariot troops, and infantry.” He further had this thought, “Fighting is very odd! Fighting is very evil! Why is that? Having conquered, one will conquer again. Having defeated, one will defeat again. Having harmed, one will harm again. Let me now rather go to Benares, accompanied only by my one wife, riding together in one chariot.” Thereupon King Long Life Span of Kosala set out for Benares, accompanied only by his one wife, riding together in one chariot.<sup>3</sup>

King Long Life Span of Kosala had another thought, “Let me now rather go from village to village and town to town, to learn through hearing much.” Having had this thought, King Long Life Span of Kosala went from village to village and town to town, learning through hearing much. Because of his vast learning, he changed his name to Master Long Life Span.

Master Long Life Span further had this thought, “Whatever is to be learned, I have now already gained. Let me go to the city of Benares, stop in the streets and alleys and, with a cheerful face, perform fine music. In this way the noble families of Benares, on hearing me, will be greatly delighted and entertained.”

Having had this thought, Master Long Life Span went to the city of Benares, stopped in the streets and alleys and, with a cheerful face, performed fine music. In this way the noble families of Benares, on hearing him, were greatly delighted and entertained.

Then the outer [circle] of the retainers of King Brahmadatta of Kāśi heard about him, the intermediate [circle], . . . the inner [circle] of retainers, and the brahmin chaplain (*purohita*) all heard about him in turn. On hearing about him, the brahmin chaplain summoned him to come and visit. Then Master Long Life Span approached the brahmin chaplain and, standing before him with a cheerful face, he performed fine music. On hearing it, the brahmin chaplain was greatly delighted and entertained.

533b

Then the brahmin chaplain told Master Long Life Span, “From now on you can live in reliance on me. I shall provide for you.” Master Long Life Span said, “Venerable sir, I have a wife, what about her?” The brahmin chaplain said in reply, “Master, you can bring her along to stay in my house in reliance on me. I shall provide for her [too].” Then Master Long Life Span took his wife to the house of the brahmin chaplain to live in reliance on him, and the brahmin chaplain provided for them.<sup>4</sup>

At a later time Master Long Life Span’s wife, [who was pregnant,] experienced in her mind sadness and anxiety, thinking, “I wish that the fourfold army would parade in battle array, proceeding slowly in due order with their swords unsheathed. I would like to review [the army] and then be able to drink the water from the [ritual] sharpening of the swords.” Having had this thought, the wife of Master Long Life Span said to him, “In my mind I am experiencing sadness and anxiety, and I have the thought:

‘I wish that the fourfold army would parade in battle array, proceeding slowly in due order with their swords unsheathed. I would like to review [the army] and then be able to drink the water from the sharpening of the swords.’”

Master Long Life Span told his wife, “My dear, don’t have such thoughts! Why is that? We have been destroyed by King Brahmadata. My dear, for what purpose should you wish to see the fourfold army parading in battle array, proceeding slowly with their swords unsheathed, [and why should you think]: ‘I would like to review [the army] and then be able to drink the water from the sharpening of the swords’?” His wife replied, “Honorable [husband], if I am able to get [that water], I shall live. If I do not get it, I will certainly die, without a doubt.”

Then Master Long Life Span approached the brahmin chaplain and, standing before him with a sad face, performed music with unpleasant, subdued sounds. On hearing it the brahmin chaplain was not delighted.<sup>5</sup>

At this the brahmin chaplain asked, “Master, formerly you stood before me and, with a cheerful face, performed fine music. On hearing it I was greatly delighted and entertained. Why do you now stand before me with a sad face and perform music with unpleasant, subdued sounds, such that on hearing it I am not delighted? Master Long Life Span, isn’t your body afflicted by some disease? Isn’t your mind sad and anxious?”

533c Master Long Life Span replied, “Venerable sir, my body is not afflicted, but my mind is sad and anxious. Venerable sir, my wife is experiencing in her mind sadness and anxiety, thinking, ‘I wish that the fourfold army would parade in battle array, proceeding slowly in due order with their swords unsheathed. I would like to review [the army] and then be able to drink the water from the sharpening of the swords.’”

“I replied to my wife, ‘My dear, don’t have such thoughts! Why is that? Given our present situation, my dear, for what purpose should you go to see the fourfold army parading in battle array, proceeding slowly with their swords unsheathed; [why should you think]: ‘I would like to review [the army] and then be able to drink the water from the sharpening of the swords?’”

“My wife replied, ‘Honorable [husband], if I am able to get [that water], I shall live. If I do not get it I will certainly die, without a doubt.’ Venerable sir, if my wife is not completely well, I do not function properly.”



The brahmin chaplain asked, “Master, can I visit your wife?” [Master Long Life Span] replied, “You can visit her, honorable sir.”

Then the brahmin chaplain, accompanied by Master Long Life Span, approached the wife.

At that time the wife of Master Long Life Span was pregnant with a virtuous son. The brahmin chaplain, seeing that Master Long Life Span’s wife was pregnant with a virtuous son, knelt down with his right knee on the floor, extended his hands with his palms joined toward the wife of Master Long Life Span, and said three times, “A king of Kosala will be born, a king of Kosala will be born!” He ordered his servants, “Let no one know this!”

The brahmin chaplain said, “Master, don’t be sad or anxious. I can ensure that your wife gets to see the fourfold army parading in battle array, proceeding slowly in due order with their swords unsheathed, and then she will be able to drink the water from the sharpening of the swords.”

Then the brahmin chaplain went to King Brahmadata of Kāsi. On arriving he said, “Your Majesty should know: an auspicious star has appeared. May Your Majesty order the fourfold army to parade in battle array, proceeding slowly in due order with their swords unsheathed, to show off the might of the army as they perform the [ritual] sharpening of the swords in water. May Your Majesty himself go out to observe it. Your Majesty, doing this will certainly be auspicious.”

Then King Brahmadata of Kāsi ordered the army chief, “Officer, you should know: an auspicious star has appeared. Officer, quickly order the fourfold army to parade in battle array, proceeding slowly in due order with their swords unsheathed, to show off the might of the army as they perform the sharpening of the swords in water. I myself will go out to observe it. Doing this will certainly be auspicious.”

Then the army chief, on receiving this order from the king, ordered the fourfold army to parade in battle array, proceeding slowly in due order with their swords unsheathed, to show off the might of the army as they performed the sharpening of the swords in water. [King] Brahmadata himself went out to observe it.

As a result, the wife of Master Long Life Span got to see the fourfold army parading in battle array, proceeding slowly in due order with their 534a

swords unsheathed, showing off the might of the army. She was also able to drink the water from the sharpening of the swords. Once she had drunk the water from the sharpening of the swords, her sadness and anxiety disappeared and she soon gave birth to a virtuous son. When he was named he was called Prince Long Life. He was entrusted to [other] people to raise him secretly and gradually grew up to adulthood.

Like any anointed warrior king who governs in the world on having acquired a large territory, Prince Long Life [learned] various types of skills, such as riding elephants and riding horses, taming and controlling them, galloping, shooting for sport, boxing, casting nets and casting hooks, riding chariots, and riding in carriages. He mastered all the various fine skills in this way and triumphed in various types of subtle contests. He was unrivaled in the world in his determined resolution and outstanding in his intelligence. [Although he remained] well concealed and disguised, there was nothing that he did not fully master.<sup>6</sup>

Then [King] Brahmadata heard that King Long Life Span of Kosala had changed his name, becoming a “master,” and was staying in the city of Benares.<sup>7</sup> [King] Brahmadata ordered his officers, “Officers, go quickly and seize King Long Life Span of Kosala, bind his hands behind him, put him on a donkey, and beat a broken drum that makes a sound like a donkey’s braying. Having announced this order widely, lead him out through the southern gate, have him sit beneath a tall signpost, and interrogate him closely.”

Having received this order, the officers promptly went and seized King Long Life Span of Kosala, bound his hands behind him, put him on a donkey and, beating a broken drum that made a sound like a donkey’s braying, they announced the order widely and led him out through the southern gate. Seating him beneath a tall signpost, they interrogated him closely.<sup>8</sup>

At that time Prince Long Life followed his father, staying behind him or to his left or right. He said to his father, “Your Majesty, don’t be afraid! Your Majesty, don’t be afraid! I am here. I will certainly be able to rescue you. I will certainly be able to rescue you.”

King Long Life Span of Kosala replied, “Be patient, Prince! Be patient, Prince! Don’t let the bondage of resentment arise. Instead you should practice loving-kindness.”

The people heard King Long Life Span speaking these words and asked the king, “What are you talking about?”

The king replied to the people, “This prince is intelligent; he will certainly understand my words.”

Then Prince Long Life appealed to the noble families of the city of Benares, “Noble sirs, make merit by practicing generosity and dedicate it to King Long Life Span of Kosala: ‘Through the merit of this generosity, may King Long Life Span of Kosala be well and at ease! May he be set free!’”

Then the noble families of the city of Benares, on being appealed to by Prince Long Life, made merit by practicing generosity and dedicated it to King Long Life Span of Kosala: “Through the merit of this generosity, may King Long Life Span of Kosala be well and at ease! May he be set free!”

King Brahmadatta of Kāsi heard that the noble families of Benares were making merit by practicing generosity and dedicating it to King Long Life Span of Kosala, saying, “Through the merit of this generosity, may King Long Life Span of Kosala be well and at ease! May he be set free!” On hearing this he became very fearful and all the hairs on his body stood on end. [He said,] “Isn’t this causing these noble families of the city of Benares to rebel against me? Just let me settle this issue! Let me now, first of all, swiftly put an end to this issue!” 534b

Then King Brahmadatta of Kāsi ordered his servants, “Quickly go and kill King Long Life Span of Kosala! Cut him into seven pieces!” Having received this order, the servants quickly went and killed King Long Life Span of Kosala and cut him into seven pieces.

Then Prince Long Life appealed to the noble families of the city of Benares, “Noble sirs, look at this! King Brahmadatta of Kāsi is cruel and immoral. He captured my father, King Long Life Span of Kosala, an innocent man; he seized his country and the wealth in his storehouses; he brutally and unjustly had him killed and cut into seven pieces. Come, noble sirs. With new silk cloth bring together [the remains of] my father. Anoint the seven pieces of the corpse all over with fragrance. Collect fragrant wood, cremate him, and install [the ashes] in a shrine.

“Deliver this message to [King] Brahmadatta on my behalf: ‘Prince Long Life of Kosala says this, “Do you not fear that the descendants [of King Long Life Span] will later give you trouble?’”’

Then, urged on by Prince Long Life, the noble families of the city of Benares brought together the [king's] remains using new silk cloth, taking the seven pieces of his corpse and anointing them all over with fragrance. They collected fragrant wood, cremated him, and installed [the ashes] in a shrine.<sup>9</sup>

Then they delivered this message to [King] Brahmadatta: "Prince Long Life of Kosala says this, 'Do you not fear that the descendants [of King Long Life Span] will later give you trouble?'"

Then the [bereaved] wife of King Long Life Span said to Prince Long Life, "You should know that King Brahmadatta of Kāsi is cruel and immoral. He captured your father, King Long Life Span of Kosala, an innocent man; he seized his country and the wealth in his storehouses; he brutally and unjustly had him killed and cut into seven pieces. Come, Prince. Let us leave Benares, riding together in one chariot. If you do not leave you will meet with disaster."

Then the wife of King Long Life Span and Prince Long Life left Benares, riding together in one chariot. At that time Prince Long Life had this thought, "Let me now rather go from village to village and town to town, to learn through hearing much." Having had this thought, Prince Long Life went from village to village and town to town, learning through hearing much. Because of his wide learning he changed his name to Master Long Life.

534c Master Long Life further thought, "What is to be learned I have now already attained. Let me return to the city of Benares, stop in the streets and alleys and, with a cheerful face, perform fine music. In this way the noble families of Benares, on hearing me, will be greatly delighted and entertained."

Having had this thought, Master Long Life went to the city of Benares, stopped in the streets and alleys and, with a cheerful face, performed fine music. In this way the noble families of Benares, on hearing him, were greatly delighted and entertained.

Then the outer [circle] of the retainers of King Brahmadatta of Kāsi heard about him, the intermediate [circle] of retainers, . . . the inner [circle] of retainers, and the brahmin chaplain all heard about him in turn; and so too did King Brahmadatta of Kāsi, who summoned him to come and visit.<sup>10</sup>

Master Long Life approached King Brahmadatta of Kāsi and, standing before him with a cheerful face, performed fine music. On hearing it, King Brahmadatta of Kāsi was greatly delighted and entertained.

Then King Brahmadatta of Kāsi told him, “Master, from now on you can live in reliance on me; I shall provide for you.” Then Master Long Life went to live in reliance on King Brahmadatta of Kāsi, who provided for him.

Later on [the king] gained trust in Master Long Life and, by means of assigning him one responsibility, he handed him the sword [signifying the office] of bodyguard.

At that time King Brahmadatta of Kāsi ordered his charioteer, “Prepare the chariot, I wish to go out hunting.” On receiving this order, the charioteer promptly prepared the chariot. When it was ready, he returned and said, “The chariot is prepared and at Your Majesty’s disposal.”

Then King Brahmadatta of Kāsi, together with Master Long Life, went out [of Benares], riding in the chariot. Master Long Life had this thought, “This King Brahmadatta of Kāsi is cruel and immoral. He captured my father, King Long Life Span of Kosala, an innocent man; he seized his country and the wealth in his storehouses; he brutally and unjustly had him killed and cut into seven pieces. Let me now drive the chariot in such a way that it becomes separated from the fourfold army, each being in a different place.” Having had this thought, Master Long Life steered the chariot so that it became separated from the fourfold army, each being in a different place.

At this time King Brahmadatta of Kāsi, having encountered a muddy stretch of road and being oppressed by a hot wind, was feeling distressed and thirsty. Tired and wishing to lie down, he descended from the chariot and, using Master Long Life’s knee as a pillow, took a nap.

Then Master Long Life again had this thought, “King Brahmadatta of Kāsi is cruel and immoral. He captured my father, an innocent man; he seized his country and the wealth in his storehouses; he brutally and unjustly had him killed and cut into seven pieces. Right now he is in my hands. I should just take revenge.” 535a

Having had this thought, Master Long Life took out his sharp knife, held it at the throat of King Brahmadatta of Kāsi, and said, “Now I will

kill you. Now I will kill you.” Then Master Long Life thought again, “For me to [kill him] would be wrong. Why is that? I recall how my father, long ago, when he was seated beneath the signpost, on the verge of death, told me, ‘Be patient, Prince! Be patient, Prince! Don’t let the bondage of resentment arise. Instead you should practice loving-kindness.’” Recalling this, [Master Long Life] withdrew the knife and put it back in its sheath.

At that time King Brahmadatta of Kāsi was having a dream in which he saw this, “Prince Long Life, the son of King Long Life Span of Kosala, is holding a sharp knife at my throat, saying, ‘Now I will kill you. Now I will kill you.’” On seeing this he became very fearful and all the hairs on his body stood on end. He was so startled that he woke up. Arising, he said to Master Long Life, “You should know that in my dream I saw Prince Long Life, the son of King Long Life Span of Kosala, holding a sharp knife at my throat and saying, ‘Now I will kill you, now I will kill you.’”

On hearing this, Master Long Life said, “Let your Majesty, not be afraid! Let your Majesty not be afraid! Why is that? That Prince Long Life, the son of King Long Life Span of Kosala, is myself.<sup>11</sup> Your Majesty, I had this thought: ‘King Brahmadatta of Kāsi is cruel and immoral. He captured my father, an innocent man; he seized his country and the wealth in his storehouses; he brutally and unjustly had him killed and cut into seven pieces. Right now he is in my hands. I should just take revenge.’

“Your Majesty, I took out my sharp knife, held it at your throat, and said, ‘Now I will kill you. Now I will kill you.’ Your Majesty, I thought again, ‘For me to [kill him] would be wrong. Why is that? I recall how my father, long ago, when he was seated beneath the signpost, on the verge of death, told me, “Be patient, Prince! Be patient, Prince! Don’t let the bondage of resentment arise. Instead you should practice loving-kindness.”’ On recalling this, I withdrew the knife and put it back in its sheath.”

King Brahmadatta of Kāsi said, “Prince, you said this, ‘Be patient, Prince! Be patient, Prince!’—I understand the meaning of this. [But,] Prince, you also said, ‘Don’t let the bondage of resentment arise. Instead you should practice loving-kindness’—what is the meaning of this?”

Prince Long Life replied, “Your Majesty, ‘Don’t let the bondage of resentment arise. Instead you should practice loving-kindness’ means just this, [what I am doing right now].”

On hearing this, King Brahmadatta of Kāsi said, “Prince, as of now the entire country controlled by me is given to you, and your father’s original country is returned to you. Why is that? What you have done—namely, sparing my life—is extremely difficult to do.”

535b

On hearing this, Prince Long Life said, “Your Majesty’s original country belongs to Your Majesty. My father’s original country can be regarded as having been returned [to me].”<sup>12</sup>

Then King Brahmadatta of Kāsi returned in the chariot together with Prince Long Life. He entered the city of Benares, sat in the main hall, and addressed his ministers, “Ministers, if you were to see Prince Long Life, the son of King Long Life Span of Kosala, what would you do?”

On hearing this, some of the ministers said, “Your Majesty, if I were to see him I would cut off his hands.” Others said, “Your Majesty, if I were to see him I would cut off his feet.” Still others said, “I would kill him.”

King Brahmadatta of Kāsi told his ministers, “Ministers, if you wish to see Prince Long Life, the son of King Long Life Span of Kosala, here he is. Do not give rise to any evil intention toward this prince! Why is that? What this prince has done—namely, sparing my life—is extremely difficult to do.”

Then King Brahmadatta of Kāsi had Prince Long Life bathed royally, anointed with royal fragrances, dressed in royal garments, and seated on a golden throne. Then he gave his daughter to him in marriage and let him return to his own country.

Monks, all those monarchs, anointed warrior kings, were rulers of great countries. In governing their countries they themselves practiced patience in the face of insult and also spoke in praise of patience; they themselves practiced loving-kindness and also spoke in praise of loving-kindness; they themselves practiced benevolence and also spoke in praise of benevolence.

Monks, you too should be like that. Having left home out of faith and gone forth to practice the path, you should practice patience in the face of insult and also speak in praise of patience; yourselves practice loving-kindness and also speak in praise of loving-kindness; yourselves practice benevolence and also speak in praise of benevolence.

At this, some of the monks [at Kosambī] who heard what the Buddha said gave this reply, “The World-honored One is the master of the Dharma [but]

let him now, for the time being, stop [intervening]. Those [of the other faction] are telling us what to do. Do we not [also] get to tell them what to do?”<sup>13</sup>

Then the World-honored One was not pleased with the behavior of the monks of Kosambī, with their manners, with their training, or with their practice. He rose from his seat and spoke these verses:

With a few spoken words  
They tear apart the most revered sangha.  
When the noble sangha is torn apart,  
No one can reprove and stop them.

[The king of Kāśi] killed [the king of Kosala] by cutting up his body;  
Seized his elephants, cattle, horses, and property;  
Destroyed his country, wiped him out completely.  
[Yet,] as in ancient times, he achieved reconciliation.

535c You, however, on account of a small verbal abuse,  
Are unable to exercise restraint and be in harmony.  
If you do not consider what is really significant,  
How can the bondage of resentment become appeased?

With much verbal abuse, scolding, and blaming,  
One can [still] exercise restraint and be in harmony.  
If one considers what is really significant,  
The bondage of resentment can certainly be appeased.

If one [tries] to end quarreling by quarreling,  
One will never see it end.  
Only through patience can one end quarreling.  
This principle should be honored.

Becoming angry with a wise and true person,  
Speaking irresponsible words,  
Slandering a noble sage—  
One who does this is degraded and ignorant,  
[Thinking,] “Others do not understand what is significant;  
Only I alone am capable of knowing it!”



If, [however,] someone is able to understand what is significant,  
 Then his anger will be appeased.  
 If one finds a calm companion  
 Who is wise and also practices what is wholesome,  
 Each may let go of his earlier fixed ideas  
 As they delight in constantly accommodating to each other.

If one does not find a calm companion  
 Who is wise and practices only what is wholesome,  
 Then [instead of] being like a king who sternly governs his country,<sup>14</sup>  
 Be like an elephant alone in the wilds.

Practice alone, doing no evil,  
 Like an elephant alone in the wilds.  
 Practice alone, doing what is wholesome and excellent,  
 Avoiding the company of those who are evil.

[If while] training one does not find a wholesome friend,  
 Someone who is one's equal [in attitude],  
 Then one should be firmly intent on dwelling alone,  
 Avoiding the company of those who are evil.

When the World-honored One had spoken these verses, he departed, traveling through the air by means of his supernormal power, and he arrived in the village of Bālakaloṇakāra.<sup>15</sup> At that time Venerable Bhagu, a son of the Sakyans, was in the village of Bālakaloṇakāra. Day and night he was not sleepy; he energetically practiced the path, dwelling with the aspiration to be continuously concentrated and established in the requisites of the path.<sup>16</sup>

Venerable [Bhagu], a son of the Sakyans, saw the Buddha coming in the distance. On seeing him, [Bhagu] approached to receive him. He took the Buddha's [outer] robe and bowl and set out a seat for the Buddha and water to wash his feet. The Buddha, having washed his feet, sat down on the seat [prepared] by Venerable Bhagu, a son of the Sakyans. Having sat down, he said, "Monk Bhagu, are you constantly at ease, lacking nothing?"

Venerable Bhagu, son of the Sakyans, replied, "World-honored One, I am constantly at ease, lacking nothing."

The World-honored One asked again, “Monk Bhagu, in what way are you at ease, lacking nothing?”

Venerable Bhagu replied, “World-honored One, day and night I am not sleepy; I energetically practice the path, dwelling with the aspiration to be continuously concentrated and established in the requisites of the path. World-honored One, in this way I am constantly at ease, lacking nothing.”<sup>17</sup>

536a The World-honored One thought, “This clansman is dwelling at ease. Let me now teach him the Dharma.” Having had this thought, he taught the Dharma to Venerable Bhagu, exhorting and inspiring him, fully delighting him. Having taught him the Dharma with countless skillful means, having exhorted and inspired him, fully delighting him, [the Buddha] rose from his seat and left, heading for Rakkhitavana Grove.<sup>18</sup> Entering Rakkhitavana Grove, he went to the base of a tree, spread his sitting mat, and sat down cross-legged.

The World-honored One further thought, “I have been able to get away from those Kosambī monks with their frequent disputes, their mutual antagonism, hatred, and anger, their quarrelling among themselves. I do not delight in recalling that region, the place where those Kosambī monks dwell.”

Just at that time there was a single great elephant, the leader of a herd of elephants, who had left his herd and, wandering alone, had come to Rakkhitavana Grove. Entering Rakkhitavana Grove, he went to an excellent *sāla* tree and stood leaning against that excellent *sāla* tree.

Then the great elephant had this thought, “I have been able to get away from that herd of elephants—female elephants, male elephants, elephant calves big and small. That herd of elephants was always walking ahead of me, trampling the grass and muddying the water. At that time I had to eat trampled grass and drink muddied water. Now I can feed on fresh grass and clear water.”

Then the World-honored One, by means of the knowledge of the minds of others, came to know the thoughts in the mind of that elephant. He spoke these verses:

One elephant is like [other] elephants,  
With body complete and endowed with tusks.  
One’s mind too is like [other] minds,  
If one delights in dwelling alone in the forest.

Then the World-honored One took his robes and bowl and went from Rakkhitaṇḍava Grove to Pācīṇavaṇṇa Grove. At that time there were three clansmen living together in Pācīṇavaṇṇa Grove: Venerable Anuruddha, Venerable Nandiya, and Venerable Kimbila. Those venerable ones were practicing in this way.<sup>19</sup>

Whichever of them came back first from begging for almsfood would set out the seats, draw water, and put out the utensils for washing the feet: the foot mat, the cloth for wiping the feet, the water pot, and the bathing bowl. If he was able to finish the food he had received, he would finish it, but if there were leftovers he would put them in a container and cover it. Having completed his meal, he would put away his bowl, wash his hands and feet, and, with his sitting mat over his shoulder, go into a hut to sit in meditation.

Whichever of them came back last from begging for almsfood would eat all of the food if he was able to, and if it was not sufficient he would take from the food previously left over and eat until he had had enough. If there were still leftovers, he would empty them out on the bare ground or into water that contained no living beings.

He would take the eating utensils and, having washed them clean and wiped them, would put them away to one side. He would gather and roll up the sitting mats and put away the utensils for washing the feet, collecting the foot mat, the cloth for wiping the feet, the water pot, and the bathing bowl. After having swept the dining hall and sprinkled it [with water], so that it was clean and free of refuse, he would put away his robe and bowl, wash his hands and feet and, with his sitting mat over his shoulder, go into a hut to sit in meditation.<sup>20</sup>

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In the afternoon, if the first of these venerable ones to rise from sitting in meditation saw that the water pot or the bathing bowl was empty of water, he would take it and go to fetch [water]. If he was able to, he would carry it back and place it to one side.

If he was not able to [carry the full water pot], he would beckon with his hand to another monk, and the two would carry it together and place it to one side, without speaking to each other, without asking each other anything. Once in five days these venerable ones would assemble to discuss Dharma together or to maintain noble silence.

Then the park warden [of Pācīnavamṣa Grove], who had seen the World-honored One coming in the distance, stopped him, saying, “Renunciant, renunciant, do not enter this park. Why is that? In this park there are three clansmen, Venerable Anuruddha, Venerable Nandiya, and Venerable Kimbila. If they were to see you they might disapprove.”

The World-honored One said, “Park warden, if they were to see me they would certainly approve. They would not disapprove.”<sup>21</sup>

Then Venerable Anuruddha, who had seen the World-honored One coming in the distance, reprimanded the park warden, saying, “Don’t refuse the World-honored One, park warden! Don’t stop the Well-gone One! Why is that? This is our venerable [teacher] who is coming; it is our Well-gone One who is coming.”

Venerable Anuruddha came out to receive the World-honored One. He took the Buddha’s [outer] robe and bowl, Venerable Nandiya set out a seat for the Buddha, and Venerable Kimbila brought water for the Buddha.

At that time the Buddha, having washed his hands and feet, sat down on the seat set out by that venerable one. Having sat down, he asked, “Anuruddha, are you constantly at ease, lacking nothing?”

Venerable Anuruddha replied, “World-honored One, I am constantly at ease, lacking nothing.”

The World-honored One asked, “Anuruddha, in what way are you constantly at ease, lacking nothing?”

Venerable Anuruddha replied:

World-honored One, I have this thought, “It is a great gain for me, it is a great benefit for me, that I am practicing together with such companions in the holy life.” World-honored One, toward these companions in the holy life I constantly practice bodily deeds of loving-kindness, both seen and unseen, equally and without distinction; I practice verbal deeds of loving-kindness and mental deeds of loving kindness, both seen and unseen, equally and without distinction.

World-honored One, I have this thought, “Let me now forgo my own state of mind and follow the state of mind of these venerable friends.” Then, World-honored One, I forgo my own state of mind and follow the state of mind of these venerable friends. World-honored One, I never have

even one disapproving state of mind. World-honored One, it is in this way that I am constantly at ease, lacking nothing.

[The Buddha] asked Venerable Nandiya [the same questions and received] similar answers. Then [the Buddha] also asked Venerable Kimbila, “Are you constantly at ease, lacking nothing?”

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Venerable Kimbila replied, “World-honored One, I am constantly at ease, lacking nothing.”

[The Buddha] asked, “Kimbila, in what way are you constantly at ease, lacking nothing?”

Venerable Kimbila replied:

World-honored One, I have this thought, “It is a great gain for me, it is a great benefit for me, that I am practicing together with such companions in the holy life.” World-honored One, toward these companions in the holy life I constantly practice bodily deeds of loving-kindness, both seen and unseen, equally and without distinction; I practice verbal deeds of loving-kindness and mental deeds of loving kindness, both seen and unseen, equally and without distinction.

World-honored One, I have this thought, “Let me now forgo my own state of mind and follow the state of mind of these venerable friends.” Then, World-honored One, I forgo my own state of mind and follow the state of mind of these venerable friends. World-honored One, I never have even one disapproving state of mind. World-honored One, it is in this way that I am constantly at ease, lacking nothing.

The World-honored One praised them:

It is well, it is well, Anuruddha! In this way you are constantly together in harmony, at ease and without contention, of a single mind, of a single teacher, blending [like] water and milk. Do you [also] attain a superhuman state, a distinction, a peaceful abiding in tranquility?

Venerable Anuruddha replied:

World-honored One, in this way being constantly together in harmony, at ease and without contention, of a single mind, of a single teacher, blending

[like] water and milk, we do attain a superhuman state, a state of distinction, a peaceful abiding in tranquility. World-honored One, we attain [inner] light and then a vision of forms; [but] that vision of forms and [inner] light soon disappear again.

The World-honored One said:

Anuruddha, you have not penetrated that sign, namely the sign of attaining [inner] light and a vision of forms. So the vision of forms and the [inner] light soon disappear again.

Formerly, Anuruddha, when I had not yet attained realization of the unsurpassable, right, and true awakening, I too attained [inner] light and a vision of forms; [but] that vision of forms and [inner] light soon disappeared again.

Anuruddha, I had this thought, ‘What affliction in my mind has caused my concentration to fall away and the [inner] eye to cease? With the ceasing of the [inner] eye the [experience] of bright light and the vision of forms I had earlier attained, that vision of forms and [inner] light soon disappeared again.’”

Anuruddha, practicing diligently, without negligence, with the body tranquil and settled, with right mindfulness and right comprehension, without confusion, I attained concentration and mental unification.

Anuruddha, I had this thought, “Practicing diligently, without negligence, with the body tranquil and settled, with right mindfulness and right comprehension, without confusion, I have attained concentration and mental unification.”

[I had this thought,] “What in this world does not exist,<sup>22</sup> could I see it or know it?” This doubt, this affliction, arose in my mind. Because of this affliction of doubt, my concentration fell away and the [inner] eye ceased; with the ceasing of the [inner] eye, the [experience] of bright light and the vision of forms I had earlier attained, that vision of forms and [inner] light soon disappeared again.

Anuruddha, right then I necessarily had this thought, “In my mind the affliction of doubt shall not arise!”

Anuruddha, because I aspired for the nonarising of this affliction, I went to stay in a remote and solitary place and practiced diligently with

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a mind free of indolence. Through practicing diligently with a mind free of indolence while staying in a remote and solitary place, I attained [inner] light and a vision of forms, but that vision of forms and [inner] light soon disappeared again.

Anuruddha, I further had this thought, “What affliction in my mind has caused my concentration to fall away and the [inner] eye to cease? With the ceasing of the [inner] eye, the [experience] of bright light and the vision of forms I had earlier attained, that vision of forms and [inner] light soon disappeared again.”

Anuruddha, I further had this thought, “In my mind the affliction of inattention arose. Because of this affliction of inattention, my concentration fell away and the [inner] eye ceased; with the ceasing of the [inner] eye the [experience] of bright light and the vision of forms I had earlier attained, that vision of forms and [inner] light soon disappeared again.”

Anuruddha, right then I necessarily had this thought, “In my mind the affliction of doubt shall not arise, and the affliction of inattention also shall not arise!”

Anuruddha, because I aspired for the nonarising of this affliction, I went to stay in a remote and solitary place and practiced diligently with a mind free of indolence. Through practicing diligently with a mind free of indolence while staying in a remote and solitary place, I attained [inner] light and a vision of forms, but that vision of forms and [inner] light soon disappeared again.

Anuruddha, I further had this thought, “What affliction in my mind has caused my concentration to fall away and the [inner] eye to cease? With the ceasing of the [inner] eye the [experience] of bright light and the vision of forms I had earlier attained, that vision of forms and [inner] light soon disappeared again.”

Anuruddha, I further had this thought, “In my mind the affliction of bodily inertia [affecting] perception arose.<sup>23</sup> Because of this affliction of bodily inertia [affecting] perception, my concentration fell away and the [inner] eye ceased; with the ceasing of the [inner] eye, the [experience] of bright light and the vision of forms I had earlier attained, that vision of forms and [inner] light soon disappeared again.”

Anuruddha, right then I necessarily had this thought, “In my mind the affliction of doubt shall not arise, the affliction of inattention shall not arise, and the affliction of bodily inertia [affecting] perception also shall not arise!”

Anuruddha, because I aspired for the nonarising of this affliction, I went to stay in a remote and solitary place and practiced diligently with a mind free of indolence. Through practicing diligently with a mind free of indolence while staying in a remote and solitary place, I attained [inner] light and a vision of forms, but that vision of forms and [inner] light soon disappeared again.

537b Anuruddha, I further had this thought, “What affliction in my mind has caused my concentration to fall away and the [inner] eye to cease? With the ceasing of the [inner] eye the [experience] of bright light and the vision of forms I had earlier attained, that vision of forms and [inner] light soon disappeared again.”

Anuruddha, I further had this thought, “In my mind the affliction of sloth-and-torpor arose. Because of this affliction of sloth-and-torpor, my concentration fell away and the [inner] eye ceased; with the ceasing of the [inner] eye, the [experience] of bright light and the vision of forms I had earlier attained, that vision of forms and [inner] light soon disappeared again.”

Anuruddha, right then I necessarily had this thought, “In my mind the affliction of doubt shall not arise, the affliction of inattention shall not arise, the affliction of bodily inertia [affecting] perception shall not arise, and the affliction of sloth-and-torpor also shall not arise!”

Anuruddha, because I aspired for the nonarising of this affliction, I went to stay in a remote and solitary place and practiced diligently with a mind free of indolence. Through practicing diligently with a mind free of indolence while staying in a remote and solitary place, I attained [inner] light and a vision of forms, but that vision of forms and [inner] light soon disappeared again.

Anuruddha, I further had this thought, “What affliction in my mind has caused my concentration to fall away and the [inner] eye to cease? With the ceasing of the [inner] eye the [experience] of bright light and the vision of forms I had earlier attained, that vision of forms and [inner] light soon disappeared again.”



Anuruddha, I further had this thought, “In my mind the affliction of excessive energy arose. Because of this affliction of excessive energy my concentration fell away and the [inner] eye ceased; with the ceasing of the [inner] eye, the [experience] of bright light and the vision of forms I had earlier attained, that vision of forms and [inner] light soon disappeared again.”

Anuruddha, just as if a strong man were to catch a fly and grasp it too tightly, so that the fly will die, in the same way, Anuruddha, in my mind the affliction of excessive energy arose.<sup>24</sup> Because of this affliction of excessive energy my concentration fell away and the [inner] eye ceased; with the ceasing of the [inner] eye, the [experience] of bright light and the vision of forms I had earlier attained, that vision of forms and [inner] light soon disappeared again.

Anuruddha, right then I necessarily had this thought, “In my mind the affliction of doubt shall not arise, the affliction of inattention shall not arise, the affliction of bodily inertia [affecting] perception shall not arise, the affliction of sloth-and-torpor shall not arise, and the affliction of excessive energy also shall not arise!”

Anuruddha, because I aspired for the nonarising of this affliction, I went to stay in a remote and solitary place and practiced diligently with a mind free of indolence. Through practicing diligently with a mind free of indolence while staying in a remote and solitary place, I attained [inner] light and a vision of forms, but that vision of forms and [inner] light soon disappeared again.

Anuruddha, I further had this thought, “What affliction in my mind has caused my concentration to fall away and the [inner] eye to cease? With the ceasing of the [inner] eye the [experience] of bright light and the vision of forms I had earlier attained, that vision of forms and [inner] light soon disappeared again.”

Anuruddha, I further had this thought, “In my mind the affliction of lack of energy arose. Because of this affliction of lack of energy my concentration fell away and the [inner] eye ceased; with the ceasing of the [inner] eye, the [experience] of bright light and the vision of forms I had earlier attained, that vision of forms and [inner] light soon disappeared again.”

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Anuruddha, just as if a strong man were to catch a fly and grasp it too loosely, so that the fly will fly away, in the same way, Anuruddha, in my

mind the affliction of lack of energy arose. Because of this affliction of lack of energy my concentration fell away and the [inner] eye ceased; with the ceasing of the [inner] eye, the [experience] of bright light and the vision of forms I had earlier attained, that vision of forms and [inner] light soon disappeared again.'

Anuruddha, right then I necessarily had this thought, "In my mind the affliction of doubt shall not arise, the affliction of inattention shall not arise, the affliction of bodily inertia [affecting] perception shall not arise, the affliction of sloth-and-torpor shall not arise, the affliction of excessive energy shall not arise, and the affliction of lack of energy also shall not arise!"

Anuruddha, because I aspired for the nonarising of this affliction, I went to stay in a remote and solitary place and practiced diligently with a mind free of indolence. Through practicing diligently with a mind free of indolence while staying in a remote and solitary place, I attained [inner] light and a vision of forms, but that vision of forms and [inner] light soon disappeared again.

Anuruddha, I further had this thought, "What affliction in my mind has caused my concentration to fall away and the [inner] eye to cease? With the ceasing of the [inner] eye the [experience] of bright light and the vision of forms I had earlier attained, that vision of forms and [inner] light soon disappeared again."

Anuruddha, I further had this thought, "In my mind the affliction of fear arose. Because of this affliction of fear my concentration fell away and the [inner] eye ceased; with the ceasing of the [inner] eye, the [experience] of bright light and the vision of forms I had earlier attained, that vision of forms and [inner] light soon disappeared again."

Anuruddha, it is just as if a man traveling along a road is approached from the four directions by evil thieves. Having seen them [approach], that man is afraid and terrified, and all the hairs on his body stand on end. In the same way, Anuruddha, the affliction of fear arose in my mind. Because of this affliction of fear my concentration fell away and the [inner] eye ceased; with the ceasing of the [inner] eye, the [experience] of bright light and the vision of forms I had earlier attained, that vision of forms and [inner] light soon disappeared again.

Anuruddha, right then I necessarily had this thought, “In my mind the affliction of doubt shall not arise, the affliction of inattention shall not arise, the affliction of bodily inertia [affecting] perception shall not arise, the affliction of sloth-and-torpor shall not arise, the affliction of excessive energy shall not arise, the affliction of lack of energy shall not arise, and the affliction of fear also shall not arise!”

Anuruddha, because I aspired for the nonarising of this affliction, I went to stay in a remote and solitary place and practiced diligently with a mind free of indolence. Through practicing diligently with a mind free of indolence while staying in a remote and solitary place, I attained [inner] light and a vision of forms, but that vision of forms and [inner] light soon disappeared again.

Anuruddha, I further had this thought, “What affliction in my mind has caused my concentration to fall away and the [inner] eye to cease? With the ceasing of the [inner] eye the [experience] of bright light and the vision of forms I had earlier attained, that vision of forms and [inner] light soon disappeared again.” 538a

Anuruddha, I further had this thought, “In my mind the affliction of elation arose. Because of this affliction of elation my concentration fell away and the [inner] eye ceased; with the ceasing of the [inner] eye, the [experience] of bright light and the vision of forms I had earlier attained, that vision of forms and [inner] light soon disappeared again.”

Anuruddha, it is just as if a person who had originally been searching for one hidden treasure suddenly comes upon four hidden treasures.<sup>25</sup> Having seen [the treasures] he gives rise to elation. In the same way, Anuruddha, in my mind the affliction of elation arose. Because of this affliction of elation my concentration fell away and the [inner] eye ceased; with the ceasing of the [inner] eye, the [experience] of bright light and the vision of forms I had earlier attained, that vision of forms and [inner] light soon disappeared again.

Anuruddha, right then I necessarily had this thought, “In my mind the affliction of doubt shall not arise, the affliction of inattention shall not arise, the affliction of bodily inertia [affecting] perception shall not arise, the affliction of sloth-and-torpor shall not arise, the affliction of excessive energy

shall not arise, the affliction of lack of energy shall not arise, the affliction of fear shall not arise, and the affliction of elation also shall not arise!”

Anuruddha, because I aspired for the nonarising of this affliction, I went to stay in a remote and solitary place and practiced diligently with a mind free of indolence. Through practicing diligently with a mind free of indolence while staying in a remote and solitary place, I attained [inner] light and a vision of forms, but that vision of forms and [inner] light soon disappeared again.

Anuruddha, I further had this thought, “What affliction in my mind has caused my concentration to fall away and the [inner] eye to cease? With the ceasing of the [inner] eye, the [experience] of bright light and the vision of forms I had earlier attained, that vision of forms and [inner] light soon disappeared again.”

Anuruddha, I further had this thought, “In my mind the affliction of conceit arose.<sup>26</sup> Because of this affliction of conceit my concentration fell away and the [inner] eye ceased; with the ceasing of the [inner] eye, the [experience] of bright light and the vision of forms I had earlier attained, that vision of forms and [inner] light soon disappeared again.”

Anuruddha, right then I necessarily had this thought, “In my mind the affliction of doubt shall not arise, the affliction of inattention shall not arise, the affliction of bodily inertia [affecting] perception shall not arise, the affliction of sloth-and-torpor shall not arise, the affliction of excessive energy shall not arise, the affliction of lack of energy shall not arise, the affliction of fear shall not arise, the affliction of elation shall not arise, and the affliction of conceit also shall not arise!”

Anuruddha, because I aspired for the nonarising of this affliction, I went to stay in a remote and solitary place and practiced diligently with a mind free of indolence. Through practicing diligently with a mind free of indolence while staying in a remote and solitary place, I attained [inner] light and vision of forms, but that vision of forms and [inner] light soon disappeared again.

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Anuruddha, I further had this thought, “What affliction in my mind has caused my concentration to fall away and the [inner] eye to cease? With the ceasing of the [inner] eye the [experience] of bright light and

the vision of forms I had earlier attained, that vision of forms and [inner] light soon disappeared again.”

Anuruddha, I further had this thought, “In my mind the affliction of perception of diversity arose. Because of this affliction of perception of diversity my concentration fell away and the [inner] eye ceased; and with the ceasing of the [inner] eye, the [experience] of bright light and the vision of forms I had earlier attained, that vision of forms and [inner] light soon disappeared again.”

Anuruddha, right then I necessarily had this thought, “In my mind the affliction of doubt shall not arise, the affliction of inattention shall not arise, the affliction of bodily inertia [affecting] perception shall not arise, the affliction of sloth-and-torpor shall not arise, the affliction of excessive energy shall not arise, the affliction of lack of energy shall not arise, the affliction of fear shall not arise, the affliction of elation shall not arise, the affliction of conceit shall not arise, and the affliction of perception of diversity also shall not arise!”

Anuruddha, because I aspired for the nonarising of this affliction, I went to stay in a remote and solitary place and practiced diligently with a mind free of indolence. Through practicing diligently with a mind free of indolence while staying in a remote and solitary place, I attained [inner] light and vision of forms; but that vision of forms and [inner] light soon disappeared again.

Anuruddha, I further had this thought, “What affliction in my mind has caused my concentration to fall away and the [inner] eye to cease? With the ceasing of the [inner] eye, the [experience] of bright light and the vision of forms I had earlier attained, that vision of forms and [inner] light soon disappeared again.”

Anuruddha, I further had this thought, “In my mind the affliction of not contemplating forms arose.<sup>27</sup> Because of this affliction of not contemplating forms my concentration fell away and the [inner] eye ceased; with the ceasing of the [inner] eye, the [experience] of bright light and the vision of forms I had earlier attained, that vision of forms and [inner] light soon disappeared again.”

Anuruddha, right then I necessarily had this thought, “In my mind the affliction of doubt shall not arise, the affliction of inattention shall not arise,

the affliction of bodily inertia [affecting] perception shall not arise, the affliction of sloth-and-torpor shall not arise, the affliction of excessive energy shall not arise, the affliction of lack of energy shall not arise, the affliction of fear shall not arise, the affliction of elation shall not arise, the affliction of conceit shall not arise, the affliction of perception of diversity shall not arise, and the affliction of not contemplating forms also shall not arise!”

Anuruddha, because I aspired for the nonarising of this affliction, I went to stay in a remote and solitary place and practiced diligently with a mind free of indolence. Through practicing diligently with a mind free of indolence while staying in a remote and solitary place, I attained [inner] light and a vision of forms.

538c Anuruddha, if the affliction of doubt arose in my mind, then I purified my mind of it; if the affliction of inattention, . . . of bodily inertia [affecting] perception, . . . of sloth-and-torpor, . . . of excessive energy, . . . of lack of energy, . . . of fear, . . . of elation, . . . of conceit, . . . of perception of diversity, . . . of not contemplating forms arose in my mind, then I purified my mind of it.

Anuruddha, I further had this thought, “I shall practice three [levels] of concentration:<sup>28</sup> [I shall] practice concentration with [directed] awareness and [sustained] contemplation; [I shall] practice concentration without [directed] awareness and only [sustained] contemplation; [I shall] practice concentration without [directed] awareness and [sustained] contemplation.”

Then, Anuruddha, I practiced these three [levels] of concentration: I practiced concentration with [directed] awareness and [sustained] contemplation; I practiced concentration without [directed] awareness and only [sustained] contemplation; and I practiced concentration without [directed] awareness and [sustained] contemplation.

If I practiced concentration with [directed] awareness and [sustained] contemplation, then my mind inclined toward concentration without [directed] awareness and only [sustained] contemplation. In this way I was sure not to lose that knowledge and vision.

In this way, Anuruddha, having known it to be thus, for a whole day, for a whole night, for a whole day and night, I practiced concentration with [directed] awareness and [sustained] contemplation.

Anuruddha, at that time I undertook this practice of dwelling in tranquility. If I practiced concentration with [directed] awareness and [sustained] contemplation, then my mind inclined toward concentration without [directed] awareness and [sustained] contemplation. In this way I was sure not to lose that knowledge and vision.

In this way, Anuruddha, having known it to be thus, for a whole day, for a whole night, for a whole day and night, I practiced concentration with [directed] awareness and [sustained] contemplation. Anuruddha, at that time I undertook this practice of dwelling in tranquility.

Anuruddha, if I practiced concentration without [directed] awareness and only [sustained] contemplation, then my mind inclined toward concentration with [directed] awareness and [sustained] contemplation. In this way I was sure not to lose that knowledge and vision.

In this way, Anuruddha, having known it to be thus, for a whole day, for a whole night, for a whole day and night, I practiced concentration without [directed] awareness and only [sustained] contemplation. Anuruddha, at that time I undertook this practice of dwelling in tranquility.

If I practiced concentration without [directed] awareness and only [sustained] contemplation, then my mind inclined toward concentration without [directed] awareness and [sustained] contemplation. In this way I was sure not to lose that knowledge and vision.

In this way, Anuruddha, having known it to be thus, for a whole day, for a whole night, for a whole day and night, I practiced concentration without [directed] awareness and only [sustained] contemplation. Anuruddha, at that time I undertook this practice of dwelling in tranquility.

If I practiced concentration without [directed] awareness and [sustained] contemplation, then my mind inclined toward concentration with [directed] awareness and [sustained] contemplation. In this way I was sure not to lose that knowledge and vision.

In this way, Anuruddha, having known it to be thus, for a whole day, for a whole night, for a whole day and night, I practiced concentration without [directed] awareness and [sustained] contemplation. Anuruddha, at that time I undertook this practice of dwelling in tranquility.

If I practiced concentration without [directed] awareness and [sustained] contemplation, then my mind inclined toward concentration without

[directed] awareness and only [sustained] contemplation. In this way I was sure not to lose that knowledge and vision.

539a In this way, Anuruddha, having known it to be thus, for a whole day, for a whole night, for a whole day and night, I practiced concentration without [directed] awareness and [sustained] contemplation. Anuruddha, at that time I undertook this practice of dwelling in tranquility.

Anuruddha, at times I had knowledge of [inner] light but did not have a vision of forms. Anuruddha, I had this thought, “For what reason, due to what cause, do I have knowledge of [inner] light but do not have a vision of forms?”

Anuruddha, I further had this thought, “If I am aware of the sign of [inner] light [but] am not aware of the sign of forms, then at that time I have knowledge of [inner] light but do not have a vision of forms.”

In this way, Anuruddha, having known it to be thus, for a whole day, for a whole night, for a whole day and night, I had knowledge of [inner] light but did not have a vision of forms. Anuruddha, at that time I undertook this practice of dwelling in tranquility.

Anuruddha, at times I had a vision of forms but did not have knowledge of [inner] light. Anuruddha, I had this thought, “For what reason, due to what cause, do I have a vision of forms but do not have knowledge of [inner] light?”

Anuruddha, I further had this thought, “If I am aware of the sign of form, then I am not aware of the sign of [inner] light. At that time I have [a vision] of forms but do not have knowledge of [inner] light.”<sup>29</sup>

In this way, Anuruddha, having known it to be thus, for a whole day, for a whole night, for a whole day and night, I had [a vision] of forms but did not have knowledge of [inner] light. Anuruddha, at that time I undertook this practice of dwelling in tranquility.

Anuruddha, at times I had limited knowledge of [inner] light and limited vision of forms. Anuruddha, I had the thought, “For what reason, due to what cause, do I have limited knowledge of [inner] light and limited vision of forms?”

Anuruddha, I further had this thought, “If I enter limited concentration, then because of having entered limited concentration the [inner] eye has



limited purity. Because the [inner] eye has limited purity, I have limited knowledge of [inner] light and limited vision of forms.”

In this way, Anuruddha, having known it to be thus, for a whole day, for a whole night, for a whole day and night, I had limited knowledge of [inner] light and limited vision of forms. Anuruddha, at that time I undertook this practice of dwelling in tranquility.

Anuruddha, at times I had vast knowledge of [inner] light and vast vision of forms. Anuruddha, I had this thought, “For what reason, due to what cause, do I have vast knowledge of [inner] light and vast vision of forms?”

Anuruddha, I further had this thought, “If I enter vast concentration, then because of having entered vast concentration the [inner] eye has vast purity. Because the [inner] eye has vast purity, I have vast knowledge of [inner] light and vast vision of forms.”

In this way, Anuruddha, having known it to be thus, for a whole day, for a whole night, for a whole day and night, I had vast knowledge of [inner] light and vast vision of forms. Anuruddha, at that time I undertook this practice of dwelling in tranquility.

Anuruddha, if the affliction of doubt arose in my mind, then I purified my mind of it; if the affliction of inattention, . . . of bodily inertia [affecting] perception, . . . of sloth-and-torpor, . . . of excessive energy, . . . of lack of energy, . . . of fear, . . . of elation, . . . of conceit, . . . of perception of diversity, . . . of not contemplating forms arose in my mind, then I purified my mind of it.

539b

When practicing concentration with [directed] awareness and [sustained] contemplation, I practiced it fully. When practicing concentration without [directed] awareness and only [sustained] contemplation, I practiced it fully. When practicing concentration without [directed] awareness and [sustained] contemplation, I practiced it fully.

When practicing exclusive concentration, I practiced it fully. When practicing diversified concentration, I practiced it fully. When practicing limited concentration, I practiced it fully. When practicing vast and immeasurable concentration, I practiced it fully.<sup>30</sup>

I aroused knowledge and vision that were fully clear and pure, and I progressed toward established concentration. Energetically cultivating

the requisites of the path, I came to know as it really is: “Birth has been ended, the holy life has been established, what had to be done has been done. There will not be another experiencing of existence.” Anuruddha, at that time I undertook this practice of dwelling in tranquility.

Thus spoke the Buddha. Having heard what the Buddha said, Venerable Anuruddha, Venerable Nandiya, and Venerable Kimbila were delighted and received it respectfully.

### 73. The Discourse on *Devas*<sup>31</sup>

Thus have I heard. At one time the Buddha was dwelling in Sandbank Forest in Ceti country.

At that time, the World-honored One told the monks:

At a former time, when I had not yet attained realization of the unsurpassable, right, and true awakening, I had this thought, “I would rather give rise [inwardly] to bright light and, because of that bright light, see forms.<sup>32</sup> In this way my knowledge and vision will become supremely bright and pure.”

In order that my knowledge and vision became supremely bright and pure, I went to stay in a remote and solitary place, where I practiced diligently with a mind free of indolence. Through staying in a remote and solitary place and practicing diligently with a mind free of indolence, I attained bright light and then saw forms. However, I did not meet those *devas*, did not exchange greetings with them, did not converse with them, and did not get a response from them.

539c I further had this thought, “I would rather give rise to bright light and, because of that bright light, see forms; and [I wish to] meet those *devas*, exchange greetings with them, converse with them, and get a response from them. In this way my knowledge and vision will become supremely bright and pure.”

In order that my knowledge and vision became supremely bright and pure, I went to stay in a remote and solitary place, where I practiced diligently with a mind free of indolence. Through staying in a remote and solitary place and practicing diligently with a mind free of indolence, I attained bright light and saw forms, and then I met those *devas*, exchanged

greetings with them, conversed with them, and got a response from them. However, I did not know the family names of those *devas*, their given names, or [the nature of] their births.<sup>33</sup>

I further had this thought, “I would rather give rise to bright light and, because of that bright light, see forms; [I wish to] meet those *devas*, exchange greetings with them, converse with them, get a response from them, and come to know the family names of those *devas*, their given names, and [the nature of] their births. In this way my knowledge and vision will become supremely bright and pure.”

In order that my knowledge and vision became supremely bright and pure, I went to stay in a remote and solitary place, where I practiced diligently with a mind free of indolence. Through staying in a remote and solitary place and practicing diligently with a mind free of indolence, I attained bright light and saw forms; I met those *devas*, exchanged greetings with them, conversed with them, and got a response from them; and I came to know the family names of those *devas*, their given names, and [the nature of] their births. However, I did not know how those *devas* nourished themselves or what types of pleasure and pain they experienced.

I further had this thought, “I would rather give rise to bright light and, because of that bright light, see forms; meet those *devas*, exchange greetings with them, converse with them, and get a response from them; know the family names of those *devas*, their given names, and [the nature of] their births; and come to know how those *devas* nourish themselves and what types of pleasure and pain they experience. In this way my knowledge and vision will become supremely bright and pure.”

In order that my knowledge and vision became supremely bright and pure, I went to stay in a remote and solitary place, where I practiced diligently with a mind free of indolence. Through staying in a remote and solitary place and practicing diligently with a mind free of indolence, I attained bright light and saw forms; I met those *devas*, exchanged greetings with them, conversed with them, and got a response from them; I knew the family names of those *devas*, their given names, and [the nature of] their births; and I came to know how those *devas* nourished themselves and what types of pleasure and pain they experienced. However, I did not know the life span of those *devas*, how long they will remain, and how their lives will end.

540a

I further had this thought, “I would rather give rise to bright light and, because of that bright light, see forms; meet those *devas*, exchange greetings with them, converse with them, and get a response from them; know the family names of those *devas*, their given names, and [the nature of] their births; know how those *devas* nourish themselves and what types of pleasure and pain they experience; and know the life span of those *devas*, how long they will remain, and how their lives will end. In this way my knowledge and vision will become supremely bright and pure.”

In order that my knowledge and vision would become supremely bright and pure, I went to stay in a remote and solitary place, where I practiced diligently with a mind free of indolence. Through staying in a remote and solitary place and practicing diligently with a mind free of indolence, I attained bright light and saw forms; I met those *devas*, exchanged greetings with them, conversed with them, and got a response from them; I knew the family names of those *devas*, their given names, and [the nature of] their births; I knew how those *devas* nourished themselves and what types of pleasure and pain they experienced; and I came to know the life span of those *devas*, how long they will remain, and how their lives will end. However, I did not know that those *devas* had done such and such kinds of deeds that caused them to be reborn there after dying here.<sup>34</sup>

I further had this thought, “I would rather give rise to bright light and, because of that bright light, see forms; meet those *devas*, exchange greetings with them, converse with them, and get a response from them; know the family names of those *devas*, their given names, and [the nature of] their births; know how those *devas* nourish themselves and what types of pleasure and pain they experience; know the life span of those *devas*, how long they will remain, and how their lives will end; and come to know that those *devas* did such and such kinds of deeds that caused them to be reborn there after dying here. In this way my knowledge and vision will become supremely bright and pure.”

In order that my knowledge and vision would become supremely bright and pure, I went to stay in a remote and solitary place, where I practiced diligently with a mind free of indolence. Through staying in a remote and solitary place and practicing diligently with a mind free of indolence, I attained bright light and saw forms; I met those *devas*, exchanged greetings

with them, conversed with them, and got a response from them; I knew the family names of those *devas*, their given names, and [the nature of] their births; I knew how those *devas* nourished themselves and what types of pleasure and pain they experienced; I knew the life span of those *devas*, how long they will remain, and how their lives will end; and I came to know that those *devas* had done such and such kinds of deeds that caused them to be reborn there after dying here. However, I did not recognize [individual] *devas* among these and those *devas*.<sup>35</sup>

540b

I further had this thought, “I would rather give rise to bright light and, because of that bright light, see forms; meet those *devas*, exchange greetings with them, converse with them, and get a response from them; know the family names of those *devas*, their given names, and [the nature of] their births; know how those *devas* nourish themselves and what types of pleasure and pain they experience; know the life span of those *devas*, how long they will remain, and how their lives will end; know that those *devas* had done such and such kinds of deeds that caused them to be reborn there after dying here; and recognize [individual] *devas* among these and those *devas*. In this way my knowledge and vision will become supremely bright and pure.”

In order that my knowledge and vision would become supremely bright and pure, I went to stay in a remote and solitary place, where I practiced diligently with a mind free of indolence. Through staying in a remote and solitary place and practicing diligently with a mind free of indolence, I attained bright light and saw forms; I met those *devas*, exchanged greetings with them, conversed with them, and got a response from them; I knew the family names of those *devas*, their given names, and [the nature of] their births; I knew how those *devas* nourished themselves and what types of pleasure and pain they experienced; I knew the life span of those *devas*, how long they will remain, and how their lives will end; I knew that those *devas* had done such and such kinds of deeds that caused them to be reborn there after dying here; and I recognized [individual] *devas* among these and those *devas*. However, I did not know whether or not I had ever previously taken birth in those heavens.

I further had this thought, “I would rather give rise to bright light and, because of that bright light, see forms; meet those *devas*, exchange greetings

with them, converse with them, and get a response from them; know the family names of those *devas*, their given names, and [the nature of] their births; know how those *devas* nourish themselves and what types of pleasure and pain they experience; know the life span of those *devas*, how long they will remain, and how their lives will end; know that those *devas* had done such and such kinds of deeds that caused them to be reborn there after dying here; recognize [individual] *devas* among these and those *devas*; and know whether or not I had previously taken birth in those heavens. In this way my knowledge and vision will become supremely bright and pure.”

540c

In order that my knowledge and vision would become supremely bright and pure, I went to stay in a remote and solitary place, where I practiced diligently with a mind free of indolence. Through staying in a remote and solitary place and practicing diligently with a mind free of indolence, I attained bright light and saw forms; I met those *devas*, exchanged greetings with them, conversed with them, and got a response from them; I knew the family names of those *devas*, their given names, and [the nature of] their births; I knew how those *devas* nourished themselves and what types of pleasure and pain they experienced; I knew the life span of those *devas*, how long they will remain, and how their lives will end; I knew that those *devas* had done such and such kinds of deeds that caused them to be reborn there after dying here; I recognized [individual] *devas* among these and those *devas*; and I knew whether or not I had previously taken birth in those heavens.

So long as I had not rightly come to know these eight courses, I could not claim with certainty to have attained them.

[Since] I also did not understand having attained realization of the unsurpassable, right, and true awakening, I was unable to transcend this world with its *devas*, *māras*, Brahmās, renunciants, and brahmins; and I also was unable to be freed through the various liberations. I did not become separated from all distortions and did not come to know as it really is: “Birth has been ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence.”

Once I had rightly come to know these eight courses, then I could claim with certainty to have attained them.

[Since] I also understood having attained realization of the supremely right and true awakening, I transcended this world with its *devas*, *māras*, Brahmas, renunciants, and brahmins; and I became free through the various liberations. I was separated from all distortions and knew as it really is: “Birth has been ended, the holy life has been established, what had to be done has been done. There will not be another experiencing of existence.”

Thus spoke the Buddha. Having heard what the Buddha said, the monks were delighted and received it respectfully.

#### **74. The Discourse on Eight Thoughts<sup>36</sup>**

Thus have I heard. At one time the Buddha was dwelling in the Deer Park in Bhesakaḷa Forest on Suṃsumāra Mountain in Bhagga country.

At that time, Venerable Anuruddha was dwelling in Sandbank Forest in the Ceti country. At that time Venerable Anuruddha was seated in meditation in a quiet place, reflecting. He had these [seven] thoughts in his mind:

The path is attained through having no desires, not through having desires. The path is attained through contentment, not through dissatisfaction. The path is attained through seclusion, not through rejoicing in company, dwelling in company, being together with [others in] company. The path is attained through effort, not through indolence. The path is attained through right mindfulness, not through wrong mindfulness. The path is attained through a concentrated mind, not through a distracted mind. The path is attained through wisdom, not through delusion.

Then, through the [supernormal] knowledge of the minds of others the World-honored One came to know the thoughts, reflections, and activities in the mind of Venerable Anuruddha. Having come to know this, the World-honored One entered an appropriate state of concentration. Through this appropriate state of concentration, just as [swiftly and easily] as a strong man could bend and stretch out his arm, in the same way the World-honored One disappeared from the Deer Park in Bhesakaḷa Forest on Suṃsumāra Mountain in Bhagga country and appeared before Venerable Anuruddha in Sandbank Forest in Ceti country.

541a

Then the World-honored One emerged from [the state of] concentration and praised Venerable Anuruddha:

It is well, it is well, Anuruddha that, while seated in meditation in a quiet place, reflecting, you had these [seven] thoughts: “The path is attained through having no desires, not through having desires. The path is attained through contentment, not through dissatisfaction. The path is attained through seclusion, not through rejoicing in company, dwelling in company, being together with [others in] company. The path is attained through effort, not through indolence. The path is attained through right mindfulness, not through wrong mindfulness. The path is attained through a concentrated mind, not through a distracted mind. The path is attained through wisdom, not through delusion.”

Anuruddha, you shall receive from the Tathāgata an eighth thought of a great person. Having received it, reflect on it! “The path is attained through absence of proliferation, delighting in absence of proliferation, and practicing absence of proliferation; not through proliferation, not through delighting in proliferation, not through practicing proliferation.”

Anuruddha, if you become accomplished in these eight thoughts of a great person, you will certainly be able to attain [the four absorptions]: “Secluded from sensual desires, secluded from evil and unwholesome states, . . . up to . . . dwell having attained the fourth absorption.”

Anuruddha, if you become accomplished in the eight thoughts of a great person and also attain these four higher states of mind, happy abidings in the present, attaining them easily and without difficulty, then this will be for you like being a king or a royal minister who has a fine chest full of various types of clothes: whatever he desires to wear in the morning, he takes and puts on; whatever clothes he desires to wear at noon or in the afternoon he takes and puts on, freely according to his wish.

Anuruddha, you will be like this, in that the rag robes you receive will be for you the best of garments and your mind will be without desires as you practice this, established in the practice of tranquility.

Anuruddha, if you become accomplished in the eight thoughts of a great person and also attain these four higher states of mind, happy abidings in the present, attaining them easily and without difficulty, then this will be



for you like being a king or a royal minister who has a good chief cook [who prepares] various types of pure, fine, and delectable dishes and meals.

Anuruddha, you will be like this, in that the almsfood for which you regularly beg will be for you the best of meals and your mind will be without desires, as you practice this, established in the practice of tranquility.

Anuruddha, if you become accomplished in the eight thoughts of a great person and also attain these four higher states of mind, happy abidings in the present, attaining them easily and without difficulty, then this will be for you like being a king or a royal minister who has a fine house or a multistoried palace.

Anuruddha, you will be like this, in that the tree beneath which you stay will be for you the best of houses and your mind will be without desires, as you practice this, established in the practice of tranquility.

Anuruddha, if you become accomplished in the eight thoughts of a great person and also attain these four higher states of mind, happy abidings in the present, attaining them easily and without difficulty, then this will be for you like being a king or a royal minister who has fine couches and seats, upholstered with woolen textiles, draped with brocades and fine silk fabric, with lined and quilted coverlets, and with cushions [made of] antelope hide at both ends. 541b

Anuruddha, you will be like this, in that a seat of grass or a seat of leaves will be for you the best of seats and your mind will be without desires, as you practice this, established in the practice of tranquility.

Anuruddha, if you become accomplished in the eight thoughts of a great person and also attain these four higher states of mind, happy abidings in the present, attaining them easily and without difficulty, then, if you wander like this in the eastern direction, you will certainly be at ease, free of affliction by the multitude of sufferings. If you wander in the southern direction, . . . the western direction, . . . the northern direction you will certainly be at ease, free of affliction by the multitude of sufferings.<sup>37</sup>

Anuruddha, if you become accomplished in the eight thoughts of a great person and also attain these four higher states of mind, happy abidings in the present, attaining them easily and without difficulty, then I do not say that you will [merely] maintain wholesome states, let alone do I say

that you will regress; rather you will, by day and by night, increase in wholesome states and not regress.

Anuruddha, if you become accomplished in the eight thoughts of a great person and also attain these four higher states of mind, happy abidings in the present, attaining them easily and without difficulty, then you will certainly attain one of two fruits: either you will attain final knowledge here and now or, if there is a remainder [of clinging], you will attain nonreturning. Anuruddha, you should become accomplished in these eight thoughts of a great person and you should attain these four higher states of mind, happy abidings in the present, attaining them easily and without difficulty. After that, spend the rains retreat in this Sandbank Forest in Ceti country.

Then the World-honored One taught the Dharma to Venerable Anuruddha, exhorting and inspiring him, fully delighting him. Having with countless skillful means taught Anuruddha the Dharma, having exhorted and inspired him, fully delighting him, [the Buddha] entered an appropriate state of concentration. Through this appropriate state of concentration, just as [easily and swiftly as] a strong man could bend and stretch out his arm, the World-honored One disappeared from Sandbank Forest in Ceti country and appeared in the Deer Park in Bhesakaḷa Forest on Suṃsumāra Mountain in Bhagga country.

Then Venerable Ānanda, holding a flywhisk, attended the Buddha. Then the World-honored, having emerged from being in [a state of] concentration, looked around and said, “Ānanda, whatever monks are in the vicinity of the Deer Park in Bhesakaḷa Forest on Suṃsumāra Mountain, have them all gather in the assembly hall. When they are gathered in the assembly hall, come back and tell me.”

541c Having received this instruction from the Buddha, Venerable Ānanda paid homage at [the Buddha’s] feet and went to announce the order that all monks in the vicinity of the Deer Park in Bhesakaḷa Forest on Suṃsumāra Mountain should all gather in the assembly hall. When they were gathered in the assembly hall, he went back to the Buddha, paid homage at his feet and, standing back to one side, said, “World-honored One, all the monks in the vicinity of the Deer Park in Bhesakaḷa Forest on Suṃsumāra Mountain are all now gathered in the assembly hall. May the World-honored One himself know the proper time.”

Then the World-honored One went to the assembly hall, accompanied by Venerable Ānanda. He spread his sitting mat in front of the assembly of monks and sat down. Having sat down, he said,<sup>38</sup> “Monks, I will now teach you the eight thoughts of a great person. Listen closely and pay proper attention!”

Then the monks listened to receive the teaching.

The Buddha said:

The eight thoughts of a great person are these: “The path is attained through having no desires, not through having desires. The path is attained through contentment, not through dissatisfaction. The path is attained through seclusion, not through rejoicing in company, dwelling in company, being together with [others in] company. The path is attained through effort, not through indolence. The path is attained through right mindfulness, not through wrong mindfulness. The path is attained through a concentrated mind, not through a distracted mind. The path is attained through wisdom, not through delusion. The path is attained through absence of proliferation, delighting in absence of proliferation, and practicing absence of proliferation, not through proliferation, not through delighting in proliferation, not through practicing proliferation.”

How is the path attained through having no desires, not through having desires? This means that when a monk has attained absence of desires, he himself knows that he has attained absence of desires but he does not let others know, “I am without desires.” When he has attained contentment, . . . has attained effort, . . . has attained right mindfulness, . . . has attained right concentration, . . . has attained wisdom, . . . and has attained absence of proliferation, he himself knows that he has attained absence of proliferation and desires but he does not desire to let others know, “I have attained the absence of [proliferation and] desires.” This is how the path is attained through having no desires, not through having desires.

How is the path attained through contentment, not through dissatisfaction? This means that a monk practices contentment by taking robes [only] to cover his physical frame and taking [only enough] food to fulfill [the needs] of the body.<sup>39</sup> This is how the path is attained through contentment, not through dissatisfaction.

How is the path attained through seclusion, not through rejoicing in company, dwelling in company, being together with [others in] company?

This means that a monk practices seclusion by accomplishing the twofold seclusion, bodily and mental seclusion.<sup>40</sup> This is how the path is attained through seclusion, not through rejoicing in company, dwelling in company, being together with [others in] company.

How is the path attained through effort, not through indolence? This means that a monk constantly practices with effort to abandon evil and unwholesome [states] and develop wholesome states, persistently arousing his mind, singlemindedly and steadfastly, without abandoning the task, for the sake of [developing] the roots of wholesomeness. This is how the path is attained through effort, not through indolence.

How is the path attained through right mindfulness, not through wrong mindfulness? This means that a monk contemplates the body as a body internally, contemplates feelings, . . . states of mind, . . . and dharmas as dharmas internally.<sup>41</sup> This is how the path is attained through right mindfulness, not through wrong mindfulness.

542a How is the path attained through a concentrated mind, not through a distracted mind? This means that a monk dwells secluded from sensual desires, secluded from evil and unwholesome states, . . . up to . . . dwells having attained the fourth absorption. This is how the path is attained through a concentrated mind, not through a distracted mind.

How is the path attained through wisdom, not through delusion? This means that a monk dwells in developing wisdom, contemplating the rise and fall of dharmas, attaining knowledge like this, noble wisdom that is brightly penetrating, discriminative understanding, for the true cessation of *dukkha*. This is how the path is attained through wisdom, not through delusion.

How is the path attained through absence of proliferation, delighting in absence of proliferation, and practicing absence of proliferation, not through proliferation, not through delighting in proliferation, not through practicing proliferation? This means that a monk's mind constantly extinguishes proliferation and enjoys abiding in nirvana without remainder.<sup>42</sup> His mind continuously delights in this abiding, rejoicing in mental freedom. This is how the path is attained through absence of proliferation, delighting in absence of proliferation, and practicing absence of proliferation, not through proliferation, not through delighting in proliferation, not through practicing proliferation.

Monks, the monk Anuruddha is already accomplished in these eight thoughts of a great person. Later he will spend the rains retreat in Sandbank Forest in Ceti country, having received this teaching from me.

[Anuruddha] stayed in a remote and solitary place and practiced diligently, with a mind free of indolence. Having stayed in a remote and solitary place and practiced diligently, with a mind free of indolence, [Anuruddha] completed the supreme holy life, for the sake of which clansmen shave off hair and beard, don the yellow robe, leave home out of faith, and go forth to practice the path and fully attain the summit of the holy life. In this very life, he personally attained understanding and awakening, and dwelled having personally realized it. He knew as it really is: “Birth has been ended, the holy life has been established, what had to be done has been done. There will not be another experiencing of existence.”

Then Venerable Anuruddha became an arahant, his mind was rightly liberated, and he became a supreme elder. At that time he spoke these verses:

Knowing from afar my reflections,  
The Supreme Teacher of the world,  
With his body upright, his mind entered concentration,  
Traversing space, he immediately arrived.<sup>43</sup>

He taught me regarding the [seven] thoughts in my mind  
And then added a further one:  
That all buddhas delight in absence of proliferation,  
Being far removed from any proliferation.

Having come to know the Dharma from him,  
Being happily established in the true Dharma,  
I attained concentration and penetrative wisdom:  
“What was to be done in the Buddha’s teaching has been done.”<sup>44</sup>

I do not delight in death  
And I do not wish for rebirth.

In accordance with the proper time,  
Established in right mindfulness and right comprehension,

In a bamboo grove at Vesālī  
My life will come to an end.

Beneath the bamboos of that grove  
I shall attain final nirvana without remainder.

Thus spoke the Buddha. Having heard what the Buddha said, Venerable  
542b Anuruddha and the [other] monks were delighted and received it respectfully.

### **75. The Discourse on the Path to Pure Imperturbability<sup>45</sup>**

Thus have I heard. At one time the Buddha was staying in Kuru country, in  
the Kuru town of Kammāssadhamma.

At that time the World-honored One addressed the monks:

Sensual pleasures are impermanent, unreal, false, of a false nature, being  
indeed illusory, deceptive, and delusive. Sensual pleasures now or in the  
future, material forms now or in the future—all of these are the domain  
of Māra;<sup>46</sup> they are indeed Māra’s bait, due to which countless evil and  
unwholesome states, [such as] covetousness and anger, arise in the mind,  
leading to quarrelling, [all of] which create an obstruction for a noble dis-  
ciple in training.

A learned noble disciple contemplates, “The World-honored One has  
taught that sensual pleasures are impermanent, unreal, false, of a false  
nature, being indeed illusory, deceptive, and delusive.

“Sensual pleasures now or in the future, material forms now or in the  
future—all of these are the domain of Māra; they are indeed Māra’s bait,  
since because of them countless evil and unwholesome states, [such as]  
covetousness and anger, arise in the mind, leading to quarrelling, [all of]  
which create obstructions for a noble disciple in training.”

He reflects thus, “Let me attain an expansive state of mind and dwell in  
it, overcoming worldliness [by] taking control of my mind. If I attain an  
expansive state of mind and dwell in it, overcoming worldliness [by] taking  
control of my mind, then in this way countless evil and unwholesome states,  
[such as] covetousness and anger, will not arise in the mind, leading to quar-  
relling, [all of] which create obstructions for a noble disciple in training.”

By means of this practice, by means of this training, by cultivating in this way, broadly and extensively, he attains purity of the mind in regard to that sphere.

Having attained purity of the mind in regard to that sphere, such a monk will either gain entry into imperturbability right here, or else employ wisdom for the sake of liberation. At a later time, when the body breaks up and life ends, because of that former mental disposition he will certainly attain the imperturbable. This is reckoned the first explanation of the path to pure imperturbability.

Again, a learned noble disciple contemplates thus, “If there are material forms, they are all [made up] of the four elements and what is derived from the four elements.<sup>47</sup> The four elements are of an impermanent nature, *dukkha*, and [subject] to cessation.”

Practicing in this way, training in this way, cultivating in this way, broadly and extensively, he attains purity of the mind in regard to that sphere. Having attained purity of the mind in regard to that sphere, such a monk will either gain entry into imperturbability right here, or else employ wisdom for the sake of liberation. At a later time, when the body breaks up and life ends, because of that former mental disposition he will certainly reach the imperturbable. This is reckoned the second explanation of the path to pure imperturbability.

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Again, a learned noble disciple contemplates thus, “Sensual pleasures now or in the future, forms now or in the future, sensual perceptions now or in the future, perceptions of form now or in the future—all of these perceptions are of an impermanent nature, *dukkha*, and [subject] to cessation.”

At that time he will certainly attain the perception of imperturbability. Practicing in this way, training in this way, cultivating in this way, broadly and extensively, he attains purity of the mind in regard to that sphere. Having attained purity of the mind in regard to that sphere, such a monk will either gain entry into imperturbability right here, or else employ wisdom for the sake of liberation. At a later time, when the body breaks up and life ends, because of that former mental disposition he will certainly attain the imperturbable. This is reckoned the third explanation of the path to pure imperturbability.

Again, a learned noble disciple contemplates thus, “Sensual perceptions now or in the future, perceptions of form now or in the future, and the perception of imperturbability—all of these perceptions are of an impermanent nature, *dukkha*, and [subject] to cessation.”<sup>48</sup>

At that time he will attain the perception of nothingness. Practicing in this way, training in this way, cultivating in this way, broadly and extensively, he attains purity of the mind in regard to that sphere. Having attained purity of the mind in regard to that sphere, such a monk will either gain entry into <nothingness> here, or else employ wisdom for the sake of liberation. At a later time, when the body breaks up and life ends, because of that former mental disposition he will certainly attain <the sphere of nothingness>.<sup>49</sup> This is reckoned the first explanation of the path to the sphere of pure nothingness.

Again, a learned noble disciple contemplates, “This world is empty, empty of a self and of anything belonging to a self, empty of anything permanent, empty of anything enduring, empty of continuous existence, empty of being unchanging.”<sup>50</sup>

Practicing in this way, training in this way, cultivating in this way, broadly and extensively, he attains purity of the mind in regard to that sphere. Having attained purity of the mind in regard to that sphere, such a monk will either gain entry into the sphere of nothingness right here, or else employ wisdom for the sake of liberation. At a later time, when the body breaks up and life ends, because of that former mental disposition he will certainly attain the sphere of nothingness. This is reckoned the second explanation of the path to the sphere of pure nothingness.

Again, a learned noble disciple contemplates thus, “I am not another’s possession and I do not have possessions myself.”<sup>51</sup>

Practicing in this way, training in this way, cultivating in this way, broadly and extensively, he attains purity of the mind in regard to that sphere. Having attained purity of the mind in regard to that sphere, such a monk will either gain entry into the sphere of nothingness right here, or else employ wisdom for the sake of liberation. At a later time, when the body breaks up and life ends, because of that former mental disposition he will certainly attain the sphere of nothingness. This is reckoned the third explanation of the path to the sphere of pure nothingness.



Again, a learned noble disciple contemplates, thus: “Sensual pleasures now or in the future, material forms now or in the future, sensual perceptions now or in the future, perceptions of form now or in the future, the perception of imperturbability, and the perception of the sphere of nothingness—all of these perceptions are of an impermanent nature, *dukkha*, and [subject] to cessation.”<sup>52</sup>

At that time he will attain [neither-perception-nor-]nonperception. Practicing in this way, training in this way, cultivating in this way, broadly and extensively, he attains purity of the mind in regard to that sphere. Having attained purity of the mind in regard to that sphere, such a monk will gain entry into [neither-perception-nor-]nonperception right here, or else employ wisdom for the sake of liberation. At a later time, when the body breaks up and life ends, because of that former mental disposition he will certainly attain the sphere of [neither-perception-nor-]nonperception. This is reckoned the explanation of the path to pure [neither-perception-nor-]nonperception.

At that time Venerable Ānanda was fanning the Buddha. Then Venerable Ānanda extended his hands with palms joined towards the Buddha and said:

World-honored One, suppose a monk practices thus: “There is no I, nor anything belonging to me; I will not be, what belongs to me will not be. If [something] has earlier [come to] exist, it will be extinguished,” and he attains equanimity [by practicing in this way]. World-honored One, will a monk who practices in this way ultimately attain final nirvana?”

The World-honored One replied, “Ānanda, this matter is uncertain. There are some who attain it; there are some who do not attain it.”

Venerable Ānanda said, “World-honored One, [through] practicing in what way does a monk not attain final nirvana?”

The World-honored One said:

Ānanda, suppose a monk practices in this way: “[There is] no I, nor anything belonging to me; I will not be, what belongs to me will not be. If [something] has earlier [come to] exist, it will be extinguished,” and he attains equanimity [by practicing in this way]. Ānanda, if the monk delights in that equanimity, becomes attached to that equanimity, becomes established

in that equanimity, then, Ānanda, practicing in this way the monk will certainly not attain final nirvana.”

Venerable Ānanda said, “World-honored One, if a monk has such clinging he will then not attain final nirvana?”

The World-honored One said, “Ānanda, if a monk has such clinging he will certainly not attain final nirvana.”

Venerable Ānanda said, “World-honored One, to what is that monk clinging?”

The World-honored One said, “Ānanda, in his practice there is a remainder [of clinging], namely, to the sphere of neither-perception-nor-nonperception. Among [states of] existence this is foremost, and that monk is clinging to it.”

Venerable Ānanda said, “World-honored One, so that monk is practicing with a remainder of clinging?”

The World-honored One said, “Ānanda, in this way the monk is indeed practicing with a remainder of clinging.”

Venerable Ānanda said, “World-honored One, by practicing in what way will a monk certainly attain final nirvana?”

The World-honored One said:

543b     Ānanda, suppose a monk practices in this way: “[There is] no I, nor anything belonging to me; I will not be, and what belongs to me will not be. If [something] has earlier [come to] exist, it will be extinguished” and he [thereby] attains equanimity. Ānanda, if the monk does not delight in that equanimity, does not become attached to that equanimity, does not become established in that equanimity, then, Ānanda, practicing in this way the monk will certainly attain final nirvana.

Venerable Ānanda said, “World-honored One, if a monk clings to nothing, then will he certainly attain final nirvana?”

The World-honored One said, “Ānanda, if a monk clings to nothing he will certainly attain final nirvana.”

Then Venerable Ānanda extended his hands with palms joined toward the Buddha and said:

The World-honored One has explained the path to pure imperturbability, he has explained the path to the sphere of pure nothingness, he has

explained the path to pure [neither-perception-nor-]nonperception, he has explained nirvana without remainder.<sup>53</sup> World-honored One, what is noble liberation?

The World-honored One replied:

Ānanda, a learned noble disciple contemplates in this way: “Sensual pleasures now or in the future, forms now or in the future, sensual perceptions now or in the future, perceptions of form now or in the future, the perception of imperturbability, the perception of the sphere of nothingness, and the perception of [neither-perception-nor-]nonperception—all of these perceptions are of an impermanent nature, *dukkha*, and [subject] to cessation. This is what is called one’s own existence (*sakkāya*). If there is one’s own existence, [then] there is birth, old age, disease, and death.”

Ānanda, if there is this reality—total extinction, cessation without remainder, no further existence—then there will be no birth, old age, disease, and death.

A noble [disciple] contemplates thus: “If this exists, it certainly has the nature of liberation. If there is nirvana without remainder, that is called the deathless.” With such contemplation and such a view he will certainly attain liberation of the mind from the taint of sensual desire, liberation of the mind from the taint of existence and from the taint of ignorance. Being liberated, he knows he is liberated, knowing as it really is: “Birth has been ended, the holy life has been established, what had to be done has been done. There will not be another experiencing of existence.”

Ānanda, I have now explained to you the path to pure imperturbability, I have explained the path to the sphere of pure nothingness, I have explained the path to pure [neither-perception-nor-]nonperception, I have explained nirvana without remainder, and I have explained noble liberation.

What a teacher should do for his disciples out of great compassion, mercy, sympathy, and concern, seeking their benefit and welfare, seeking their safety and happiness, that I have now already done.

You too should do your part. Go and sit in meditation and contemplation in a secluded place, in a forest, at the base of a tree, in an empty and quiet place. Do not be negligent, make diligent effort, lest you [come to] regret it later. This is my instruction, this is my teaching!

Thus spoke the Buddha. Having heard what the Buddha said, Venerable  
543c Ānanda and the [other] monks were delighted and received it respectfully.

## **76. The Discourse at Ukkācelā<sup>54</sup>**

Thus have I heard. At one time the Buddha was dwelling at Ukkācelā, on the bank of a pond by the Ganges River.

At that time, in the afternoon a certain monk rose from sitting in meditation, approached the Buddha, paid homage at the Buddha's feet, and stepped back to sit to one side. He said:

May the World-honored One well teach me the Dharma in brief. Having heard the Dharma from the World-honored One, I will stay in a remote and solitary place and practice diligently, with a mind free of indolence. Through staying in a remote and solitary place and practicing diligently, with a mind free of indolence, may I accomplish the holy life, for the sake of which clansmen shave off hair and beards, don yellow robes, leave home out of faith, and go forth to practice the path and attain fully the summit of the holy life. May I, in this very life, personally attain understanding and awakening, and dwell having personally realized it. May I know as it really is: "Birth has been ended, the holy life has been established, what had to be done has been done, there will not be another experiencing of existence."

The World-honored One said:<sup>55</sup>

Monk, you should train in such a way that the mind becomes settled, remaining imperturbable within, developing immeasurable wholesome factors. Again, contemplate the body as a body internally, dwelling with utmost diligence, with right mindfulness and right comprehension established, taming your own mind well, so that covetousness is left behind and the mind is without dejection. Again, contemplate the body as a body externally, dwelling with utmost diligence, with right mindfulness and right comprehension established, taming your own mind well so that covetousness is left behind and the mind is without dejection. Again, contemplate the body as a body internally and externally, dwelling with utmost

diligence, with right mindfulness and right comprehension established, taming your own mind well so that covetousness is left behind and the mind is without dejection.<sup>56</sup>

Monk, such concentration should be well developed when going and coming. You should develop it when standing, when sitting, when lying down, when going to sleep, when waking up, and when both sleeping and waking up. Again, you should develop concentration with [directed] awareness and [sustained] contemplation, . . . concentration without [directed] awareness but with only [sustained] contemplation; . . . you should well develop concentration without [directed] awareness and without [sustained] contemplation; and you should well develop concentration conjoined with rapture, . . . concentration conjoined with happiness, . . . concentration conjoined with being concentrated,<sup>57</sup> and you should well develop concentration conjoined with equanimity.<sup>58</sup>

Monk, when you have developed this concentration, when you have developed it extremely well, then, monk, you should further contemplate feelings as feelings internally, dwelling with utmost diligence, with right mindfulness and right comprehension established, taming your own mind well so that covetousness is left behind and the mind is without dejection. Again, contemplate feelings as feelings externally, dwelling with utmost diligence, with right mindfulness and right comprehension established, taming your own mind well so that covetousness is left behind and the mind is without dejection. Again, contemplate feelings as feelings internally and externally, dwelling with utmost diligence, with right mindfulness and right comprehension established, taming your own mind well so that covetousness is left behind and the mind is without dejection.

Monk, such concentration should be developed well when going and coming. You should develop it when standing, sitting, lying down, going to sleep, waking up, and when both sleeping and waking up. Again, you should develop concentration with [directed] awareness and [sustained] contemplation, . . . concentration without [directed] awareness but with only [sustained] contemplation; . . . you should well develop concentration without [directed] awareness and without [sustained] contemplation; and you should well develop concentration conjoined with rapture, . . . concentration conjoined

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with happiness, . . . concentration conjoined with being concentrated; and you should well develop concentration conjoined with equanimity.

Monk, when you have developed this concentration, when you have developed it extremely well, then, monk you should further contemplate mental states as mental states internally, dwelling with utmost diligence, with right mindfulness and right comprehension established, taming your own mind well so that covetousness is left behind and the mind is without dejection. Again, you should contemplate mental states as mental states externally, dwelling with utmost diligence, with right mindfulness and right comprehension established, taming your own mind well so that covetousness is left behind and the mind is without dejection. Again, you should contemplate mental states as mental states internally and externally, dwelling with utmost diligence, with right mindfulness and right comprehension established, taming your own mind well so that covetousness is left behind and the mind is without dejection.

Monk, such concentration should be well developed when going and coming. You should develop it when standing, sitting, lying down, going to sleep, waking up, and both when sleeping and waking up. Again, you should develop concentration with [directed] awareness and [sustained] contemplation, . . . concentration without [directed] awareness but with only [sustained] contemplation; . . . you should well develop concentration without [directed] awareness and without [sustained] contemplation; and you should well develop concentration conjoined with rapture, . . . concentration conjoined with happiness, . . . concentration conjoined with being concentrated, and you should well develop concentration conjoined with equanimity.

Monk, when you have developed this concentration, when you have developed it extremely well, then, monk you should further contemplate dharmas as dharmas internally, dwelling with utmost diligence, with right mindfulness and right comprehension established, taming your own mind well so that covetousness is left behind and the mind is without dejection. Again, you should contemplate dharmas as dharmas externally, dwelling with utmost diligence, with right mindfulness and right comprehension established, taming your own mind well so that covetousness is left behind and the mind is without dejection. Again, you should contemplate dharmas

as dhammas internally and externally, dwelling with utmost diligence, with right mindfulness and right comprehension established, taming your own mind well so that covetousness is left behind and the mind is without dejection.

Monk, such concentration should be well developed when going and coming. You should develop it when standing, sitting, lying down, going to sleep, waking up, and both when sleeping and waking up. Again, you should develop concentration with [directed] awareness and [sustained] contemplation, . . . concentration without [directed] awareness but with only [sustained] contemplation; . . . you should well develop concentration without [directed] awareness and without [sustained] contemplation; and you should well develop concentration conjoined with rapture, . . . concentration conjoined with happiness, . . . concentration conjoined with being [fully] concentrated, and you should well develop concentration conjoined with equanimity.

Monk, when you have developed this concentration, when you have developed it extremely well, monk, you should dwell pervading one direction with a mind imbued with loving-kindness, likewise the second, third, and fourth directions, and also the four intermediate directions, above, and below, all around, everywhere. With a mind imbued with loving-kindness, free from fetters or resentment, without ill-will or contention, you should dwell pervading the entire world [with a mind] that is boundless, exalted, immeasurable, and well-cultivated.

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In the same way, you should imbue your mind with compassion, . . . with empathetic joy, . . . and with equanimity, free from fetters or resentment, without ill-will or contention; you should dwell pervading the entire world [with a mind] that is boundless, exalted, immeasurable, and well-cultivated.

Monk, when you have developed this concentration, developed it extremely well, if you wander in the eastern direction, you will certainly be at ease, free from numerous sufferings and afflictions. If you wander in the southern direction, . . . the western direction, . . . [or] the northern direction you will certainly be at ease, free from numerous sufferings and afflictions.<sup>59</sup>

Monk, when you have developed this concentration, developed it extremely well, then, I do not say that you will [only] maintain wholesome

states, much less that you will regress; rather [I say] that you will, by day and night, increase in these wholesome states without regression.

Monk, when you have developed this concentration, developed it extremely well, then you will certainly attain one of two fruits: either you will attain final knowledge in this life or, [if] there is a remainder [of clinging], you will attain nonreturning.<sup>60</sup>

Thereupon that monk, having heard what the Buddha said, having received it well and retained it well, rose from his seat, paid homage at the Buddha's feet, circumambulated him three times, and left.

Bearing in mind the instructions from the Buddha, he stayed in a remote and solitary place and practiced diligently, with a mind free of indolence. Through staying in a remote and solitary place, practicing diligently, with a mind free of indolence, he accomplished the holy life, for the sake of which clansmen shave off their hair and beards, don yellow robes, leave home out of faith, and go forth to practice the path and attain fully the summit of the holy life. In this very life he personally attained understanding and awakening and dwelled having personally realized it. He knew as it really is: "Birth has been ended, the holy life has been established, what had to be done has been done, there will not be another experiencing of existence." That venerable one, having understood the Dharma, became an arahant.

Thus spoke the Buddha. Having heard what the Buddha said, the monks were delighted and received it respectfully.

### **77. The Discourse on Three Clansmen at Sāketa<sup>61</sup>**

Thus have I heard. At one time the Buddha was dwelling at Sāketa, in Añjana Forest.

At that time in Sāketa there were three clansmen, Venerable Anuruddha, Venerable Nandiya, and Venerable Kimbila, who had just gone forth together at a young age to train, having recently come to enter this true Dharma together.

Then the World-honored One asked the monks:

These three clansmen, who have just gone forth together at a young age to train, having recently come to enter this true Dharma together, do these three clansmen delight in practicing the holy life in this true Dharma and discipline?



Then all of the monks kept silent and did not reply.

A second and a third time the World-honored One asked the monks: 544c

These three clansmen, who have just gone forth together at a young age to train, having recently come to enter this true Dharma together, do these three clansmen delight in practicing the holy life in this true Dharma and discipline?

A second and a third time all of the monks again kept silent and did not reply.

Then the World-honored One himself asked the three clansmen, saying to Venerable Anuruddha:

You three clansmen have just gone forth together at a young age to train, having recently come to enter this true Dharma together. Anuruddha, do you all delight in practicing the holy life in this true Dharma and discipline?

Venerable Anuruddha replied, “That is so, World-honored One. We do delight in practicing the holy life in this true Dharma and discipline.”

The World-honored One said:

Anuruddha, you are in your youth, you are young lads, with completely black hair and healthy bodies. You [could have] delighted in recreation, delighting in bathing frequently and adorning the body, being surrounded by relatives and parents who cherish you, who with weeping and tears did not wish you to go forth to train in the path.

[Yet] you were able to shave off your hair and beards, don yellow robes, leave home out of faith, and go forth to practice the path. Anuruddha, you are not training in the path out of fear of kings, or fear of robbers, or fear of debts, or other fears, nor are you training in the path because you fear poverty and the inability to make a living. Is it not rather because you are weary of birth, old age, disease, death, sorrow and distress and wish to transcend this great mass of *dukkha*? Anuruddha, is it not out of such a state of mind that you have gone forth to train in the path?

[Venerable Anuruddha] answered, “That is so.”

[The Buddha said,] “Anuruddha, if a clansman goes forth to train in the path because of such a state of mind, does he know the way to attain countless wholesome states?”

Venerable Anuruddha said to the World-honored One:

The World-honored One is the source of the Dharma, the World-honored One is the master of the Dharma, the Dharma comes from the World-honored One. May he explain this and, having heard it, we will come to know the meaning fully.

The Buddha said, “Anuruddha, listen closely and pay proper attention. I shall analyze the meaning of this for you.” Anuruddha and his companions listened to receive the teaching.

The World-honored One said:

Anuruddha, if one is overwhelmed by desires and is in the grip of evil states, then one does not attain the happiness of renunciation, the supreme peace of tranquility. Then one’s mind gives rise to covetousness, ill-will, and sloth-and-torpor, the mind gives rise to discontent, the body becomes lethargic, and one overeats and becomes depressed.

Such a monk is unable to bear hunger and thirst, cold and heat, mosquitoes, gadflies, flies and fleas, and irritation by the wind or the sun. He is also unable to bear [receiving] evil speech or being beaten with sticks. [If] the body encounters all sorts of diseases, so painful that one wishes to end one’s life, or whatever [else] is undesirable—all of that he is unable to endure.

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Why is that? Because he is overwhelmed by sensual desire and is in the grip of evil states he does not attain the happiness of renunciation, the supreme peace of tranquility.

If he is secluded from sensual desire and not in the grip of evil states, he will certainly attain the happiness of renunciation, the supreme peace of tranquility. Then the mind will not give rise to covetousness, ill-will, and sloth-and-torpor. The mind will not give rise to discontent, the body will not become lethargic, and he will not overeat and become depressed.

Such a monk is able to bear hunger and thirst, cold and heat, mosquitoes, gadflies, flies and fleas, and irritation by the wind or the sun. He is also able to bear [receiving] evil speech or being beaten with sticks. When the body encounters all sorts of diseases, so painful that one wishes to end one’s life, or whatever [else] is undesirable—all of that he is able to endure.

Why is that? Because he is not overwhelmed by desires and not in the grip of evil states, he attains the happiness of renunciation, the supreme peace of tranquility.

The World-honored One asked, “Anuruddha, why does the Tathāgata get rid of some, make use of some, endure some, stop some, and reject some?”<sup>62</sup> Anuruddha said to the World-honored One:

The World-honored One is the source of the Dharma, the World-honored One is the master of the Dharma, the Dharma comes from the World-honored One. May he explain this; having heard it, we will come to know the meaning fully.”

The Buddha said, “Anuruddha, listen closely and pay proper attention. I shall analyze the meaning of this for you.” Anuruddha and his companions listened to receive the teaching.

The World-honored One said:

Anuruddha, it is not because the Tathāgata has not eradicated the taints and defilements that are the roots of future becoming, that result in affliction and suffering, that are the cause of birth, old age, disease, and death; and it is not because he does not have knowledge [of having attained liberation] that he gets rid of some, makes use of some, endures some, stops some, and rejects some.

Anuruddha, it is just because of this body, the six sense spheres, and the life faculty that the Tathāgata gets rid of some, makes use of some, endures some, stops some and rejects some. Anuruddha, this is the reason why the Tathāgata gets rid of some, makes use of some, endures some, stops some, and rejects some.<sup>63</sup>

The World-honored One asked:

Anuruddha, why does the Tathāgata stay in quiet places, beneath trees in mountain forests, delighting in dwelling on high crags, in peaceful places without noise, remote places free of evil, free of people, places conducive to sitting in meditation?<sup>64</sup>

Venerable Anuruddha said to the World-honored One:

The World-honored One is the source of the Dharma, the World-honored One is the master of the Dharma, the Dharma comes from the World-honored One. May he explain this; having heard it, we will come to know the meaning fully.”

545b The Buddha said, “Anuruddha, listen closely and pay proper attention. I shall analyze the meaning of this for you.” Anuruddha and his companions listened to receive the teaching.

The World-honored One said:

Anuruddha, it is not because the Tathāgata wishes to attain what he has not yet attained, wishes to gain what he has not yet gained, wishes to realize what he has not yet realized that he stays in quiet places, beneath trees in mountain forests, delighting in dwelling on high crags, in peaceful places without noise, remote places free of evil and free of people, places conducive to sitting in meditation.

Anuruddha, for two reasons the Tathāgata stays in quiet places, beneath trees in mountain forests, delighting in dwelling on high crags, in peaceful places without noise, remote places free of evil and free of people, places conducive to sitting in meditation. The first is for the sake of a happy abiding for himself here and now. The second is because he has compassion for later generations, thinking “Perhaps later generations will follow the example of the Tathāgata and stay in quiet places, beneath trees in mountain forests, delighting in dwelling on high crags, in peaceful places without noise, remote places free of evil and free of people, places conducive to sitting in meditation.”

Anuruddha, for these reasons the Tathāgata stays in quiet places, beneath trees in mountain forests, delighting in dwelling on high crags, in peaceful places without noise, remote places free of evil and free of people, places conducive to sitting meditation.

The World-honored One asked:

Anuruddha, why does the Tathāgata declare of disciples who have died that “So-and-so has been reborn in a such-and-such a place” and “So-and-so has been reborn in such-and-such a place”?

Venerable Anuruddha said to the World-honored One:

The World-honored One is the source of the Dharma, the World-honored One is the master of the Dharma, the Dharma comes from the World-honored One. May he explain this; having heard it, we will come to know the meaning fully.

The Buddha said, “Anuruddha, listen closely and pay proper attention. I shall analyze the meaning of this for you.” Anuruddha and his companions listened to receive the teaching.

The World-honored One said:

Anuruddha, the Tathāgata does not say this in order to get people interested. It is not in order to deceive people, or out of a wish to make people happy, that he declares of disciples who have died that “So-and-so has been reborn in a such-and-such a place” and “So-and-so has been reborn in such-and-such a place.”

Anuruddha, the Tathāgata does this just so pure and faithful clansmen and clanswomen, who have great faith and great devotion, may develop great delight, and so that on hearing this true Dharma and discipline they might wish to follow these examples, just like that. It is for this reason that [the Tathāgata] declares of disciples who have died that “So-and-so has been reborn in a such-and-such a place” and “So-and-so has been reborn in such-and-such a place.”

A monk may hear that Venerable So-and-so has died at such-and-such a place and that the Buddha declared that [the deceased] had attained final knowledge, knowing as it really is: “Birth has been ended, the holy life has been established, what had to be done has been done, there will not be another experiencing of existence.” Either he may have himself seen that venerable one, or he may have frequently heard from others, “That venerable one had faith thus, adhered to the precepts thus, had broad learning thus, practiced kind generosity thus, had wisdom thus.” Having heard that, this person recollects the faith of that venerable one, his adherence to the precepts, his broad learning, his kind generosity, and his wisdom. Having heard this true Dharma and discipline, that monk may aspire to

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follow this example, just like that. Anuruddha, in this way the monk will certainly attain some level of distinction and peacefully abide in it.

Again, Anuruddha, a monk may hear that Venerable So-and-so has died at such-and-such a place and that the Buddha declared that [the deceased] had eliminated the five lower fetters, that he will take birth in between [in the Pure Abodes] and [attain] nirvana there, and, having attained the condition of nonreturning, he will not come back to this world. Either he may have himself seen that venerable one or he may have frequently heard from others, “That venerable one had faith thus, adhered to the precepts thus, had broad learning thus, practiced kind generosity thus, had wisdom thus.”

Having heard that, this person recollects the faith of that venerable one, his adherence to the precepts, his broad learning, his kind generosity, and his wisdom. Having heard this true Dharma and discipline, that monk may aspire to follow this example, just like that. Anuruddha, in this way the monk will certainly attain some level of distinction and peacefully abide in it.

Again, Anuruddha, a monk may hear that Venerable So-and-so has died at such-and-such a place and that the Buddha declared that [the deceased] had eradicated the three fetters and attenuated sensual passion, anger, and delusion; that he had attained once-returning among *devas* or human beings; and, after returning [just] once, he will attain the end of *dukkha*. Either he may have himself seen that venerable one, or he may have frequently heard from others, “That venerable one had faith thus, adhered to the precepts thus, had broad learning thus, practiced kind generosity thus, had wisdom thus.”

Having heard that, this person recollects the faith of that venerable one, his adherence to the precepts, his broad learning, his kind generosity, and his wisdom. Having heard this true Dharma and discipline, that monk may aspire to follow this example, just like that. Anuruddha, in this way the monk will certainly attain some level of distinction and peacefully abide in it.

Again, Anuruddha, a monk may hear that Venerable So-and-so has died at such-and-such a place and that the Buddha declared that [the deceased] had eradicated the three fetters and attained stream-entry; that, without

falling into evil states, he will certainly proceed toward full awakening; and, after experiencing at most seven [more] existences, being reborn seven times among *devas* and human beings, he will attain the end of *dukkha*. Either he may have himself seen that venerable one, or he may have frequently heard from others, “That venerable one had faith thus, adhered to the precepts thus, had broad learning thus, practiced kind generosity thus, had wisdom thus.”

Having heard that, this person recollects the faith of that venerable one, his adherence to the precepts, his broad learning, his kind generosity, and his wisdom. Having heard this true Dharma and discipline, that monk may aspire to follow this example, just like that. Anuruddha, in this way the monk will certainly attain some level of distinction and peacefully abide in it.

Anuruddha, a nun may hear that the nun So-and-so has died at such-and-such a place and that the Buddha declared that [the deceased] had attained final knowledge, knowing as it really is: “Birth has been ended, the holy life has been established, what had to be done has been done, there will not be another experiencing of existence.” Either she may have herself seen that nun or she may have frequently heard from others, “That nun had faith thus, adhered to the precepts thus, had broad learning thus, practiced kind generosity thus, had wisdom thus.” Having heard that, this person recollects the faith of that nun, her adherence to the precepts, her broad learning, her kind generosity, and her wisdom. Having heard this true Dharma and discipline, that nun may aspire to follow this example, just like that. Anuruddha, in this way the nun will certainly attain some level of distinction and peacefully abide in it.

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Again, Anuruddha, a nun may hear that the nun So-and-so has died at such-and-such a place and that the Buddha declared that [the deceased] had eliminated the five lower fetters; that she will take birth in between [in the Pure Abodes] and [attain] nirvana there; and, having attained the condition of nonreturning, she will not come back to this world. Either she may have herself seen that nun, or she may have frequently heard from others, “That nun had faith thus, adhered to the precepts thus, had broad learning thus, practiced kind generosity thus, had wisdom thus.”

Having heard that, this person recollects the faith of that nun, her adherence to the precepts, her broad learning, her kind generosity, and her wisdom.

Having heard this true Dharma and discipline, that nun may aspire to follow this example, just like that. Anuruddha, in this way the nun will certainly attain some level of distinction and peacefully abide in it.

Again, Anuruddha, a nun may hear that the nun So-and-so has died at such-and-such a place and that the Buddha declared that [the deceased] had eradicated the three fetters and attenuated sensual passion, anger, and delusion; that she had attained once-returning among *devas* or human beings; and, after returning [just] once, she will attain the end of *dukkha*. Either she may have herself seen that nun, or she may have frequently heard from others, “That nun had faith thus, adhered to the precepts thus, had broad learning thus, practiced kind generosity thus, had wisdom thus.”

Having heard that, this person recollects the faith of that nun, her adherence to the precepts, her broad learning, her kind generosity, and her wisdom. Having heard this true Dharma and discipline, that nun may aspire to follow this example, just like that. Anuruddha, in this way the nun will certainly attain some level of distinction and peacefully abide in it.

Again, Anuruddha, a nun may hear that the nun So-and-so has died at such-and-such a place and that the Buddha declared that [the deceased] had eradicated the three fetters and attained stream-entry; that, without falling into evil states, she will certainly proceed toward full awakening; and, after experiencing at most seven [more] existences, being reborn seven times among *devas* and human beings, she will attain the end of *dukkha*. Either she may have herself seen that nun, or she may have frequently heard from others, “That nun had faith thus, adhered to the precepts thus, had broad learning thus, practiced kind generosity thus, had wisdom thus.”

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Having heard that, this person recollects the faith of that nun, her adherence to the precepts, her broad learning, her kind generosity, and her wisdom. Having heard this true Dharma and discipline, that nun may aspire to follow this example, just like that. Anuruddha, in this way the nun will certainly attain some level of distinction and peacefully abide in it.

Anuruddha, a male lay disciple may hear that the male lay disciple So-and-so has died at such-and-such a place and that the Buddha declared that [the deceased] had eliminated the five lower fetters; that he will take birth in between [in the Pure Abodes] and [attain] nirvana there; and, having attained the condition of nonreturning, he will not come back to



this world. Either he may have himself seen that male lay disciple, or he may have frequently heard from others, “That male lay disciple had faith thus, adhered to the precepts thus, had broad learning thus, practiced kind generosity thus, had wisdom thus.”

Having heard that, this person recollects the faith of that male lay disciple, his adherence to the precepts, his broad learning, his kind generosity, and his wisdom. Having heard this true Dharma and discipline, that male lay disciple may aspire to follow this example, just like that. Anuruddha, in this way the male lay disciple will certainly attain some level of distinction and peacefully abide in it.

Again, Anuruddha, a male lay disciple may hear that the male lay disciple So-and-so has died at such-and-such a place and that the Buddha declared that [the deceased] had eradicated the three fetters and attenuated sensual passion, anger, and delusion; that he had attained once-returning among *devas* or human beings; and, after returning [just] once, he will attain the end of *dukkha*. Either he may have himself seen that male lay disciple, or he may have frequently heard from others, “That male lay disciple had faith thus, adhered to the precepts thus, had broad learning thus, practiced kind generosity thus, had wisdom thus.”

Having heard that, this person recollects the faith of that male lay disciple, his adherence to the precepts, his broad learning, his kind generosity, and his wisdom. Having heard this true Dharma and discipline, that male lay disciple may aspire to follow this example, just like that. Anuruddha, in this way the male lay disciple will certainly attain some level of distinction and peacefully abide in it.

Again, Anuruddha, a male lay disciple may hear that the male lay disciple So-and-so has died at such-and-such a place and that the Buddha declared that [the deceased] had eradicated the three fetters and attained stream-entry; that, without falling into evil states, he will certainly proceed toward full awakening; and, after experiencing at most seven [more] existences, being reborn seven times among *devas* and human beings, he will attain the end of *dukkha*. Either he may have himself seen that male lay disciple, or he may have frequently heard from others, “That male lay disciple had faith thus, adhered to the precepts thus, had broad learning thus, practiced kind generosity thus, had wisdom thus.”

546c Having heard that, this person recollects the faith of that male lay disciple, his adherence to the precepts, his broad learning, his kind generosity, and his wisdom. Having heard this true Dharma and discipline, that male lay disciple may aspire to follow this example, just like that. Anuruddha, in this way the male lay disciple will certainly attain some level of distinction and peacefully abide in it.

Anuruddha, a female lay disciple may hear that the female lay disciple So-and-so has died at such-and-such a place and that the Buddha declared that [the deceased] had eliminated the five lower fetters; that she will take birth in between [in the Pure Abodes] and [attain] nirvana there; and, having attained the condition of nonreturning, she will not come back to this world. Either she may have herself seen that female lay disciple, or she may have frequently heard from others, “That female lay disciple had faith thus, adhered to the precepts thus, had broad learning thus, practiced kind generosity thus, had wisdom thus.”

Having heard that, this person recollects the faith of that female lay disciple, her adherence to the precepts, her broad learning, her kind generosity, and her wisdom. Having heard this true Dharma and discipline, that female lay disciple may aspire to follow this example, just like that. Anuruddha, in this way the female lay disciple will certainly attain some level of distinction and peacefully abide in it.

Again, Anuruddha, a female lay disciple may hear that the female lay disciple So-and-so has died at such-and-such a place and that the Buddha declared that [the deceased] had eradicated the three fetters and attenuated sensual passion, anger, and delusion; that she had attained once-returning among *devas* or human beings; and, after returning [just] once, she will attain the end of *dukkha*. Either she may have herself seen that female lay disciple, or she may have frequently heard from others, “That female lay disciple had faith thus, adhered to the precepts thus, had broad learning thus, practiced kind generosity thus, had wisdom thus.”

Having heard that, this person recollects the faith of that female lay disciple, her adherence to the precepts, her broad learning, her kind generosity, and her wisdom. Having heard this true Dharma and discipline, that female lay disciple may aspire to follow this example, just like that.

Anuruddha, in this way the female lay disciple will certainly attain some level of distinction and peacefully abide in it.

Again, Anuruddha, a female lay disciple may hear that the female lay disciple So-and-so has died at such-and-such a place and that the Buddha declared that [the deceased] had eradicated the three fetters and attained stream-entry; that, without falling into evil states, she will certainly proceed toward full awakening; and, after experiencing at most seven [more] existences, being reborn seven times among *devas* and human beings, she will attain the end of *dukkha*. Either she may have herself seen that female lay disciple, or she may have frequently heard from others, “That female lay disciple had faith thus, adhered to the precepts thus, had broad learning thus, practiced kind generosity thus, had wisdom thus.”

Having heard that, this person recollects the faith of that female lay disciple, her adherence to the precepts, her broad learning, her kind generosity, and her wisdom. Having heard this true Dharma and discipline, that female lay disciple may aspire to follow this example, just like that. Anuruddha, in this way the female lay disciple will certainly attain some level of distinction and peacefully abide in it.

Anuruddha, for this reason the Tathāgata declares of disciples who have died that some are reborn in such-and-such a place, and some [others] are reborn in such-and-such a place.

Thus spoke the Buddha. Having heard what the Buddha said, Venerable Anuruddha and the monks were delighted and received it respectfully.

## **78. The Discourse on Brahmā’s Invitation to the Buddha<sup>65</sup>**

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Thus have I heard. At one time the Buddha was dwelling at Sāvattihī, staying in Jeta’s Grove, Anāthapiṇḍika’s Park.

At that time there was a certain Brahmā dwelling in the Brahmā world who had given rise to this wrong view: “This realm is permanent, this realm is everlasting, this realm endures forever, this realm is the essence, this realm is of an unending nature. This realm is release; there is no other release superior to this release. This is the supreme, the sublime, the ultimate.”

Then, the World-honored One, who with his knowledge of the minds of others had come to know the thoughts in the mind of that Brahmā, entered an appropriate state of concentration. Through this appropriate state of concentration, just as [easily and swiftly] as a strong man could bend and stretch out his arm, he disappeared from Jeta's Grove, Anāthapiṇḍika's Park in Sāvattthī, and appeared in the Brahmā world.

At that time, on seeing the World-honored One arrive, that Brahmā invited the World-honored One:

Welcome, Great Seer! This realm is permanent, this realm is everlasting, this realm endures forever, this realm is the essence, this realm is of an unending nature. This realm is release; there is no other release superior to this release. This is the supreme, the sublime, the ultimate.

Then the World-honored One said:

Brahmā, you praise as permanent what is impermanent; you praise as everlasting what is not everlasting; you praise as enduring what is not enduring; you praise as the essence what is not the essence; you praise as having an unending nature what is of a nature to end. You praise as release what is not release, [claiming] that there is no other release superior to this release, that this is the supreme, the sublime, the ultimate. Brahmā, this is ignorance on your part. Brahmā, this is ignorance on your part.

At that time, Māra, the Evil One was among that assembly.<sup>66</sup> Then Māra, the Evil One, said to the World-honored One:

547b Monk, do not contradict what this Brahmā says! Do not oppose what this Brahmā says! Monk, if you contradict what this Brahmā says, if you oppose what this Brahmā says, then, monk, it will be just as if someone were to bring you something auspicious but you were to reject it. What you say, monk, is just like that.

Therefore, monk, I tell you, "Do not contradict what this Brahmā says! Do not oppose what this Brahmā says!" Monk, if you contradict what this Brahmā says, if you oppose what this Brahmā says, then, monk, you will be just like a man who is falling from a mountaintop and grabs at empty space with his hands and feet but finds nothing to hold on to. What you say, monk, is just like that.

Therefore, monk, I tell you, “Do not contradict what this Brahmā says! Do not oppose what this Brahmā says!” Monk, if you contradict what this Brahmā says, if you oppose what this Brahmā says, then, monk, you will be just like a man who is falling from a treetop and grabs at twigs and leaves with his hands and feet but finds nothing to hold on to. What you say, monk, is just like that.

Therefore, monk, I tell you, “Do not contradict what this Brahmā says! Do not oppose what this Brahmā says!” Why is that? This is the Brahmā of Brahmās, the fortunate one, who is capable of magical transformations. He is the most venerable one, capable of making, capable of creating. He is the father [of all sentient beings]; whatever sentient beings have arisen or will arise, all of them arise from him. He knows all that is to be known; he sees all that is to be seen.

Great Seer, if a renunciant or brahmin detests the earth [element] and disparages earth, then on the breaking up of the body at death he will certainly be reborn among the lowliest nymphs. It is the same for [the elements of] water, . . . fire, . . . [and] wind, . . . for spirits . . . *devas* . . . Pajāpati, . . . if he detests Brahmā and disparages Brahmā, then on the breaking up of the body at death he will certainly be reborn among the lowliest nymphs.

[On the other hand,] Great Seer, if a renunciant or brahmin delights in the earth [element] and praises earth, then on the breaking up of the body at death he will certainly be reborn among the highest and most venerated Brahmās.

It is the same for [the elements of] water, . . . fire, . . . [and] wind, . . . for spirits . . . *devas* . . . Pajāpati, . . . if he delights in Brahmā and praises Brahmā, then on the breaking up of the body at death he will certainly be reborn among the highest and most venerated Brahmās. Great Seer, do you not see this great assembly of Brahmā’s retinue, seated here on the same level as me?

That Māra, the Evil One, though not a Brahmā or one of Brahmā’s retinue, claimed of himself, “I am a Brahmā.”

At that time, the World-honored One had this thought, “This Māra, the Evil One, though he is not a Brahmā or one of Brahmā’s retinue, claims of himself, ‘I am a Brahmā.’ If ever there was one called Māra, the Evil One, then it is just this Māra, the Evil One.”

Having understood this, the World-honored One said:

547c Māra, Evil One, you are not Brahmā nor are you one of Brahmā's retinue, yet you claim of yourself, "I am a Brahmā." If ever there was one called Māra, the Evil One, then you are just this Māra, the Evil One.

Then Māra, the Evil One, thought, "The World-honored One knows me; the Well-gone One sees me." Knowing this, he became despondent and promptly disappeared right there.<sup>67</sup>

Then that Brahmā [again] invited the World-honored One up to three times:

Welcome, Great Seer. This realm is permanent, this realm is everlasting, this realm endures forever, this realm is the essence, this realm is of an unending nature. This realm is release; there is no other release superior to this release. This is the supreme, the sublime, the ultimate.

The World-honored One also said up to three times:

Brahmā, you praise as permanent what is impermanent; you praise as everlasting what is not everlasting; you praise as enduring what is not enduring; you praise as the essence what is not the essence; you praise as having an unending nature what is of a nature to end. You praise as release what is not release, [claiming] that there is no other release superior to this release, that this is the supreme, the sublime, the ultimate. Brahmā, this is ignorance on your part. Brahmā, this is ignorance on your part.

Then the Brahmā said to the World-honored One:

Great Seer, formerly there were renunciants and brahmins of exceedingly long life spans who remained living for an extremely long time. Great Seer, your life span is extremely short, less than the duration of a single sitting in seclusion of those renunciants and brahmins.

Why is that? They knew all that is to be known, they saw all that is to be seen. If there really is a release, then there is no other release superior to this release, for this is the supreme, the sublime, the ultimate. And if there really is no release, then there is no other release superior to this release, for this is the supreme, the sublime, the ultimate. Great Seer, you perceive what is release as not being release; you perceive what is not

release as being release. In this way you will not attain release; [instead] it will become a great delusion [for you].

Why is that? Because this is beyond your limits.

Great Seer, if a renunciant or brahmin delights in earth and praises earth, then he is under my dominion; he must follow my wishes, must follow my orders. In the same way for water, . . . fire, . . . wind, . . . spirits, . . . *devas*, . . . Pajāpati, . . . if he delights in Brahmā, praises Brahmā, then he is under my dominion; he must follow my wishes, must follow my orders.

Great Seer, if you delight in earth and praise earth, then you too are under my dominion; you must follow my wishes, must follow my orders. In the same way for water . . . fire . . . wind, . . . spirits, . . . *devas*, . . . Pajāpati, . . . if you delight in Brahmā and praise Brahmā, then you too are under my dominion; you must follow my wishes, must follow my orders.

At this the World-honored One said:

It is so, Brahmā; what Brahmā has spoken is the truth. If a renunciant or brahmin delights in the earth [element] and praises the earth, then he is under your dominion; he must follow your wishes and follow your orders. In the same way for water, . . . fire, . . . wind, . . . spirits, . . . *devas*, . . . Pajāpati, . . . if he delights in Brahmā and praises Brahmā, then he is under your dominion; he must follow your wishes and follow your orders.

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Brahmā, if I were to delight in the earth [element] and praise the earth, then I too would be under your dominion; I would have to follow your wishes and follow your orders. In the same way for water, . . . fire, . . . wind, . . . spirits, . . . *devas*, . . . Pajāpati, . . . if I were to delight in Brahmā and praise Brahmā, then I too would be under your dominion; I would have to follow your wishes and follow your orders.

Brahmā, as to these eight objects, [the four elements and four classes of divine beings,] if I were to follow these objects, to delight in them and praise them, then it would be the way [you have described].

[However,] Brahmā, I know where you have come from and where you are going, according to where you dwelled, according to where your life ended, and according to where you were reborn. [I know that] if one exists as a Brahmā one has great supernormal power, great and mighty virtue, great merit, great divine might.

At this the Brahmā said to the World-honored One:

Great Seer, how do you know what I know and see what I see? How do you completely cognize my dominion, which is like the sun, brightly illuminating all directions in these thousand worlds? Have you [too] gained dominion within these thousand worlds? In knowing those various spheres where there is no day and night, have you, Great Seer, passed through them? Have you often passed through them?

The World-honored One replied:

Brahmā, your dominion is like the sun, brightly illuminating all directions in the thousand worlds. Within these thousand worlds, I [too] have attained dominion and I also know those various spheres where there is no day and night. Brahmā, I have passed through them. I have often passed through them.

Brahmā, there are three [further] classes of *devas*: the *devas* of radiance, the *devas* of pure radiance, and the *devas* of pervasive pure radiance.<sup>68</sup> Brahmā, whatever knowledge and vision those three classes of *devas* possess, I too possess that knowledge and vision. Brahmā, whatever knowledge and vision these three classes of *devas* do not possess, I myself possess that knowledge and vision. Brahmā, whatever knowledge and vision those three classes of *devas* and their retinue possess, I too possess that knowledge and vision. Brahmā, whatever knowledge and vision these three classes of *devas* and their retinue do not possess, I myself possess that knowledge and vision.

Brahmā, whatever knowledge and vision you possess, I too possess this knowledge and vision. Brahmā, whatever knowledge and vision you do not possess, I myself possess that knowledge and vision. Brahmā, whatever knowledge and vision you and your retinue possess, I too possess this knowledge and vision. Brahmā, whatever knowledge and vision you and your retinue do not possess, I possess this knowledge and vision. Brahmā, you are not at all equal to me; you are not in any way equal to me. Rather, I am superior to you; I am greater than you.

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Then the Brahmā said to the World-honored One:



Great Seer, how is it that whatever knowledge and vision those three classes of *devas* possess, you too possess that knowledge and vision; whatever knowledge and vision those three classes of *devas* do not possess, you yourself possess that knowledge and vision; whatever knowledge and vision those three classes of *devas* and their retinues possess, you too possess that knowledge and vision; and whatever knowledge and vision those three classes of *devas* and their retinues do not possess, you yourself possess that knowledge and vision?

[How is it that] whatever knowledge and vision I possess, you too possess this knowledge and vision; whatever knowledge and vision I do not possess, you yourself possess that knowledge and vision; whatever knowledge and vision I and my retinue possess, you too possess that knowledge and vision; and whatever knowledge and vision I and my retinue do not possess, you yourself possess that knowledge and vision?

Great Seer, are you not saying this out of desire? On being cross-questioned you will not know [how to reply] and become ever more confused. Why is that? Because I am conscious of immeasurable worlds, I have immeasurable knowledge, immeasurable vision, immeasurable discrimination, and I know each and every thing distinctly. This earth I know to be earth, . . . water, . . . fire, . . . wind, . . . spirits, . . . *devas*, . . . Pajāpati, . . . this Brahṃā I know to be Brahṃā.”

At this the World-honored One said:

Brahṃā, if there is a renunciant or brahmin who in regard to the earth [element] has a perception of the earth as “the earth is me,” “the earth is mine,” “I belong to the earth,” then, since he reckons the earth as self, he does not [truly] know the earth [element]. In the same way for water, . . . fire, . . . wind, . . . spirits, . . . *devas*, . . . Pajāpati, . . . Brahṃā, . . . [the *devas* of] nonvexation, . . . [the *devas* of] nonaffliction, . . . if in regard to purity he has a perception of purity as “purity is me,” “purity is mine,” “I belong to purity,” then, since he reckons purity as self, he does not [truly] know purity.

Brahṃā, if there is a renunciant or brahmin who in regard to the earth [element] knows the earth as “the earth is not me,” “the earth is not mine,” “I do not belong to the earth,” then, since he does not reckon the earth as

self, he [truly] knows the earth [element]. In the same way for water, . . . fire, . . . wind, . . . spirits, . . . *devas*, . . . Pajāpati, . . . Brahmā, . . . [the *devas* of] nonvexation, . . . [the *devas* of] nonaffliction, . . . in regard to purity he knows purity as “purity is not me,” “purity is not mine,” “I do not belong to purity,” then, since he does not reckon purity as self, he [truly] knows purity.

Brahmā, in regard to the earth [element] I know the earth as “the earth is not me,” “the earth is not mine,” “I do not belong to the earth.” Since I do not reckon the earth as self, I [truly] know the earth [element]. In the same way for water, . . . fire, . . . wind, . . . spirits, . . . *devas*, . . . Pajāpati, . . . Brahmā, . . . [the *devas* of] nonvexation, . . . [the *devas* of] nonaffliction. . . . In regard to purity I know purity as “purity is not me,” “purity is not mine,” “I do not belong to purity.” Since I do not reckon purity as self, I [truly] know purity.<sup>69</sup>

Then Brahmā said to the World-honored One:

Great Seer, these living beings desire becoming, delight in becoming, are accustomed to becoming. [Yet] you have already uprooted the foundation of becoming. Why is that? [Because] you are reckoned to be a tathāgata, free from attachment, fully awakened.

548c Then [the Buddha] spoke this stanza:<sup>70</sup>

Seeing fear in becoming  
And seeing no dread in nonbecoming,  
Therefore do not delight in becoming!  
Why should becoming not be abandoned?

[The Brahmā said,] “Great Seer, I now wish to make myself disappear.”

The World-honored One said, “Brahmā, if you wish to make yourself disappear, then do as you wish.”

Then, wherever Brahmā tried to make himself disappear, the World-honored One immediately knew, “Brahmā, you are over there. You are here. You are in between.”

Then the Brahmā did all he could to manifest his supernatural power. He wished to make himself disappear but was unable to disappear. He returned,

remaining within the Brahmā realm. Then the World-honored One said, “Brahmā, now I too wish to make myself disappear.”

Then Brahmā said to the World-honored One, “Great Seer, if you wish to make yourself disappear, do as you wish.”

Then the World-honored One had this thought, “Let me now manifest an appropriate supernormal power such that I send forth an extremely bright light, illuminating the entire domain of Brahmā while remaining invisible myself, so that Brahmā and his retinue will only hear my voice and not see my appearance.”

Then the World-honored One manifested an appropriate supernormal power such that he sent forth an extremely bright light, illuminating the entire Brahmā world while remaining invisible himself, so that Brahmā and his retinue only heard his voice and did not see his appearance.<sup>71</sup>

Then Brahmā and everyone in Brahmā’s retinue had this thought, “The renunciant Gotama is most wonderful, most remarkable. He has great supernormal power, great and mighty virtue, great merit, great divine might. Why is that? He has sent forth an extremely bright light, illuminating the entire Brahmā world while remaining invisible himself, so that I and my retinue only hear his voice and do not see his appearance.”

Then the World-honored One had this thought, “I have already [performed] magical transformations for this Brahmā and his retinue. Now let me withdraw my supernormal power.”

Then the World-honored One withdrew his supernormal power and returned to remain within the Brahmā world. Then King Māra again joined the assembly, up to three times.<sup>72</sup> At that time King Māra said to the World-honored One:

Great Seer, you see well, you know well, you realize well. But do not teach and instruct disciples, and do not teach the Dharma to disciples!

Do not become attached to [having] disciples. Do not, through being attached [to having] disciples, take rebirth among the lowliest nymphs on the breaking up of the body at death. Practice non-action. [Just] experience happiness in the present life. Why is that? Great Seer, you will only trouble yourself in vain.

Great Seer, in former times there were renunciants and brahmins who instructed disciples, taught disciples, and taught the Dharma to disciples. 549a

They delighted in and became attached to [having] disciples. Through being attached to [having] disciples, they were reborn among the lowliest nymphs on the breaking up of the body at death.

For this reason, Great Seer, I tell you, “Do not teach and instruct disciples, and do not teach the Dharma to disciples. Do not become attached to [having] disciples. Do not, through being attached to [having] disciples, take rebirth among the lowliest nymphs on the breaking up of the body at death. Practice nonaction. [Just] experience happiness in the present life. Why is that? Great Seer, you will only trouble yourself in vain.”

Then the World-honored One said:

Māra, Evil One, it is not because you seek benefit, welfare, happiness, or ease for me that you tell me, “Do not teach and instruct disciples and do not teach the Dharma to disciples. Do not become attached to [having] disciples. Do not, through being attached to [having] disciples, take rebirth among the lowliest nymphs on the breaking up of the body at death. Practice non-action. [Just] experience happiness in the present life. Why is that? Great Seer, you will only trouble yourself in vain.”

Māra, Evil One, you have this thought: “This renunciant Gotama will teach the Dharma to disciples. Having heard the Dharma, the disciples will escape from my domain.” Māra, Evil One, it is for this reason that you tell me, “Do not teach and instruct disciples and do not teach the Dharma to disciples. Do not become attached to [having] disciples. Do not, through being attached to [having] disciples, take rebirth among the lowliest nymphs on the breaking up of the body at death. Practice non-action. [Just] experience happiness in the present life. Why is that? Great Seer, you will only trouble yourself in vain.”

Māra, Evil One, suppose that there have been renunciants and brahmins who instructed disciples, taught disciples, and taught the Dharma to disciples, who delighted in and became attached to [having] disciples, and who, through being attached to [having] disciples, were reborn among the lowliest nymphs on the breaking up of the body at death.

Those renunciants and brahmins claimed to be renunciants without being renunciants, they claimed to be brahmins without being brahmins,

they claimed to be arahants without being arahants, they claimed to be fully awakened without being fully awakened.

Māra, Evil One, I claim to be a renunciant while truly being a renunciant, I claim to be a brahmin while truly being a brahmin, I claim to be an arahant while truly being an arahant, I claim to be fully awakened while truly being fully awakened.

Māra, Evil One, as to whether I do or do not teach the Dharma to disciples—you just keep out of that! I now know for myself when it is proper to teach the Dharma to disciples and when it is not proper to teach the Dharma to disciples.<sup>73</sup>

Such was the invitation by Brahmā and the opposition by Māra, the Evil One, to what the World-honored One said in response. For this reason this discourse is called “Brahmā’s Invitation to the Buddha.”

Thus spoke the Buddha. Having heard what the Buddha said, Brahmā and his retinue were delighted and received it respectfully. 549b

## **79. The Discourse on the Existence of Higher *Devas*<sup>74</sup>**

Thus have I heard. At one time the Buddha was dwelling at Sāvattthī, staying in Jeta’s Grove, Anāthapiṇḍika’s Park.

Then, the chamberlain Isidatta instructed a messenger:<sup>75</sup>

Approach the Buddha, pay homage on my behalf at the World-honored One’s feet, and ask the World-honored One if the noble one is healthy and strong in body, comfortable and free from ailments, and dwelling at ease, with his usual vigor. Say this: “Chamberlain Isidatta pays homage at the Buddha’s feet and asks the World-honored One if the noble one is healthy and strong, comfortable and free from ailments, dwelling at ease, with his usual vigor.”

When you have inquired of the Buddha in this way, you should approach Venerable Anuruddha and, having paid homage on my behalf at his feet, ask the venerable one if the noble one is healthy and strong, comfortable and free from ailments, and dwelling at ease, with his usual vigor. Say this: “Chamberlain Isidatta pays homage at Venerable Anuruddha’s feet and

asks the venerable one if the noble one is healthy and strong, comfortable and free from ailments, dwelling at ease, with his usual vigor. Chamberlain Isidatta invites Venerable Anuruddha, together [with three others,] four people in total, for tomorrow's meal."

If he accepts the invitation, then also say this: "Venerable Anuruddha, Chamberlain Isidatta is very busy with many affairs, numerous affairs to be taken into consideration and managed for the king.<sup>76</sup> May Venerable Anuruddha [and his companions], four people in total, out of compassion come to Chamberlain Isidatta's house tomorrow early in the morning."

Then, on having received these instructions from Chamberlain Isidatta, the messenger approached the Buddha, paid homage at the Buddha's feet and, standing back to one side, said:

World-honored One, Chamberlain Isidatta pays homage at the Buddha's feet and asks if the World-honored One is healthy and strong, comfortable and free from ailments, dwelling at ease, with his usual vigor.

At that time, the World-honored One said to the messenger, "May Chamberlain Isidatta find well-being and happiness! May all *devas*, human beings, *asuras*, *gandhabbas*, *yakkhas*, and all other forms of life find well-being and happiness!"

Then the messenger, having received well and remembered well what he had heard the Buddha say, paid homage at the Buddha's feet, circumambulated him three times, and left. He approached Venerable Anuruddha, paid homage at his feet, stepped back, sat to one side, and said:

549c Venerable Anuruddha, Chamberlain Isidatta pays homage at the feet of Venerable Anuruddha and asks the venerable one if the noble one is healthy and strong, comfortable and free from ailments, and dwelling at ease, with his usual vigor. Chamberlain Isidatta invites Venerable Anuruddha [together with three others], four people in total, for tomorrow's meal.

At that time Venerable Kaccāna the Real was seated in meditation not far from Venerable Anuruddha. Then Venerable Anuruddha said to Venerable Kaccāna:

Just now I was saying that we will go into Sāvattḥī tomorrow morning to beg for almsfood, and now this has come up. Chamberlain Isidatta has dispatched a messenger inviting us, four people altogether, for tomorrow's meal.

Venerable Kaccāna the Real said:

May Venerable Anuruddha, for the sake of that man [the Chamberlain Isidatta], accept the invitation by remaining silent. Tomorrow morning we will leave this Sītavana and enter Sāvattḥī [as if] to beg for almsfood. May Venerable Anuruddha, for the sake of that man, accept the invitation by remaining silent.

Then, when the messenger understood that Venerable Anuruddha had accepted by remaining silent, he also made this request:

Chamberlain Isidatta says to Venerable Anuruddha, "Chamberlain Isidatta is very busy with many affairs, numerous affairs to attend to and manage for the king. May Venerable Anuruddha [and his companions], four people in total, out of compassion come to Chamberlain Isidatta's house tomorrow early in the morning."

Venerable Anuruddha told the messenger, "You may return. I myself will know the proper time." Then the messenger rose from his seat, paid homage, circumambulated [Venerable Anuruddha] three times, and left.

Then, when the night was over, at dawn, Venerable Anuruddha put on his robes, took his bowl, and [with his companions], four people in total, approached the house of Chamberlain Isidatta. At that time, Chamberlain Isidatta was standing at the middle entrance [of his house], surrounded by the women [of his household], waiting for Venerable Anuruddha. He saw Venerable Anuruddha coming in the distance. On seeing him, he extended his hands with palms joined toward Venerable Anuruddha and respectfully said, "Welcome, Venerable Anuruddha! Venerable Anuruddha has not been here for a long time." Then, respectfully supporting Venerable Anuruddha by the arm, Chamberlain Isidatta led him into the house and invited him to sit on a fine seat that had been set out for him.

Venerable Anuruddha sat down on that seat. Chamberlain Isidatta paid homage at Venerable Anuruddha's feet, stepped back, and sat to one side.

Having sat down he said, “Venerable Anuruddha, I would like to ask a question. May this meet with your permission!”

Venerable Anuruddha said, “Chamberlain, ask what you wish. Having heard it, I will consider it.”

Chamberlain Isidatta said:

550a Venerable Anuruddha, some renunciants and brahmins come and tell me, “Chamberlain, you should develop the exalted liberation of the mind (*mahaggata*).” And, Venerable Anuruddha, other renunciants and brahmins come and tell me, “Chamberlain, you should develop the immeasurable liberation of the mind (*appamāṇa*).”<sup>77</sup> Venerable Anuruddha, [regarding] “exalted liberation of the mind” and “immeasurable liberation of the mind,” do these two liberations differ in both wording and meaning? Or do they differ only in wording while having the same meaning?”

Venerable Anuruddha said, “Chamberlain, as to this question you have just asked, first answer it yourself; after that I shall answer.”

Chamberlain Isidatta said:

Venerable Anuruddha, [regarding] “exalted liberation of the mind” and “immeasurable liberation of the mind,” [I think] that these two liberations differ only in wording and have the same meaning.

Chamberlain Isidatta was thus unable to answer the question [correctly]. Venerable Anuruddha said:

Chamberlain, listen while I explain to you what is “exalted liberation of the mind” and what is “immeasurable liberation of the mind.” Regarding “exalted liberation of the mind,” suppose that a renunciant or brahmin, staying in a forest area, goes to the base of a tree in an empty quiet place. Dwelling in reliance on this one tree, he achieves, through mental resolve, pervasion [of the area beneath the tree] with his exalted liberation of the mind. His liberation of the mind has this limit and does not go beyond it.

Suppose that dwelling in reliance on not [just] one tree but two or three trees, [the renunciant or brahmin] achieves, through mental resolve, pervasion [of the area beneath those two or three trees] with his exalted liberation of the mind. [Yet] his liberation of the mind has this limit and does



not go beyond it. Suppose that dwelling in reliance on not [just] two or three trees but an [entire] forest, he achieves, through mental resolve, pervasion [of that area] with his exalted liberation of the mind. [Yet] his liberation of the mind has this limit and does not go beyond it.

Suppose that, dwelling in reliance on not [just] one forest but two or three forests, . . . Suppose that, dwelling in reliance on not [just] two or three forests but a village, . . . Suppose that, dwelling in reliance on not [just] one village but two or three villages, . . . Suppose that, dwelling in reliance on not [just] two or three villages but a country, . . . Suppose that, dwelling in reliance on not [just] one country but two or three countries, . . . Suppose that, dwelling in reliance on not [just] two or three countries but this entire great Earth, as far as the great ocean, [the renunciant or brahmin] achieves, through mental resolve, pervasion [of that vast area] with his exalted liberation of the mind. [Yet] his liberation of the mind has this limit and does not go beyond it. This is what is meant by “exalted liberation of the mind.”

Chamberlain, what is “immeasurable liberation of the mind”? Suppose that a renunciant or brahmin, staying in a forest area, goes to the base of a tree in an empty quiet place. He dwells with a mind imbued with loving-kindness, pervading one direction, likewise the second, the third, and the fourth directions, and also the four intermediate directions, above, and below, all around, everywhere. He dwells pervading the entire world with a mind imbued with loving-kindness, without fetters or resentment, without ill-will or contention, [a mind] that is boundless, exalted, immeasurable, and well cultivated. In the same way he dwells with a mind imbued with compassion, . . . with empathetic joy, . . . with equanimity, pervading the entire world with a mind imbued with equanimity, without fetters or resentment, without ill-will or contention, [a mind] that is boundless, exalted, immeasurable, and well cultivated. This is what is meant by “immeasurable liberation of the mind.”

Chamberlain, this “exalted liberation of the mind” and this “immeasurable liberation of the mind”—do these two liberations differ in both wording and meaning, or do they differ only in wording while having the same meaning?

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Chamberlain Isidatta said to Venerable Anuruddha, “As I have [just now] heard it from the venerable one and consequently understood the meaning of it, these two liberations differ in wording and also in meaning.”<sup>78</sup>

Venerable Anuruddha said:

Chamberlain, there are [these] three classes of *devas*: the *devas* of radiance, the *devas* of pure radiance, and the *devas* of pervasive pure radiance.<sup>79</sup> Of these, the *devas* of radiance are born in one [particular] realm. They do not have the thought, “This belongs to me, that belongs to me”; instead, wherever these *devas* of radiance go, they delight in that place.

Chamberlain, it is just as a fly on a piece of meat that does not have the thought, “This belongs to me, that belongs to me” and instead, wherever that fly goes on the piece of meat, it delights in that place.<sup>80</sup> In the same way, the *devas* of radiance do not have the thought, “This belongs to me, that belongs to me”; instead, wherever these *devas* of radiance go, they delight in that place. There are times when the *devas* of radiance assemble in one place. Then, although their bodies are different, their light is the same.

Chamberlain, it is just as when a person lights numerous lamps and places them in one room; although those lamps are different, their light is the same. In the same way, when the *devas* of radiance assemble in one place, then, although their bodies are different, their light is the same. There are times when the *devas* of radiance separate from one another. When they are separate from one another, their bodies are different and their light is also different.

Chamberlain, it is just as when a person takes numerous lamps from one room and places them separately in many different rooms; those lamps are different and their light also differs. It is the same when the *devas* of radiance separate from one another; when they are separate from one another, their bodies are different and their light also differs.

Then Venerable Kaccāna the Real said, “Venerable Anuruddha, regarding those *devas* of radiance that are born in one realm, can one know their relative superiority, their degrees of subtlety?”<sup>81</sup>

Venerable Anuruddha replied, “Venerable Kaccāna, regarding those *devas* of radiance that are born in one realm, it can be said that one can know their relative superiority, their degrees of subtlety.”

Venerable Kaccāna the Real asked further, “Venerable Anuruddha, regarding those *devas* of radiance that are born in one realm, what is the cause, what is the reason one can know their relative superiority, their degrees of subtlety?”

Venerable Anuruddha replied:

Venerable Kaccāna, suppose that a renunciant or brahmin, staying in a forest area, goes to the base of a tree in an empty quiet place. Dwelling in reliance on this one tree, he achieves perception [of the area beneath the tree] with light produced through mental resolve. His perception with mentally produced light is extremely abundant. [Yet] his liberation of the mind has this limit and does not go beyond it.

Suppose that, dwelling in reliance on not [just] one tree but two or three trees, he achieves perception [of the area beneath those two or three trees] with light produced through mental resolve. His perception with mentally produced light is extremely abundant. [Yet] his liberation of the mind has this limit and does not go beyond it.

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Venerable Kaccāna, of these two liberations of mind, which is higher, which is superior, which is more subtle, which is better?

Venerable Kaccāna the Real replied:

Venerable Anuruddha, suppose that a renunciant or brahmin, dwelling in reliance on not [just] one tree but two or three trees, achieves perception [of the area beneath those two or three trees] with light produced through mental resolve. His perception with mentally produced light is extremely abundant. [Yet] his liberation of the mind has this limit and does not go beyond it. Venerable Anuruddha, of these two liberations, the latter liberation is higher, superior, more subtle, the best.

Venerable Anuruddha asked further:

Venerable Kaccāna, suppose that, dwelling in reliance on not [just] two or three trees but a forest, . . . Suppose that, dwelling in reliance on not [just] one forest but two or three forests, . . . Suppose that, dwelling in reliance on not [just] two or three forests but a village, . . . Suppose that, dwelling in reliance on not [just] one village but two or three villages, . . . Suppose that, dwelling in reliance on not [just] two or three villages but

a country, . . . Suppose that, dwelling in reliance on not [just] one country but two or three countries, . . . Suppose that, dwelling in reliance on not [just] two or three countries but this entire great Earth, up to the great ocean, he achieves perception [of this vast area] with light produced through mental resolve. His perception with mentally produced light is extremely abundant. [Yet] his liberation of the mind has this limit and does not go beyond it. Venerable Kaccāna, of the [latter] two liberations of mind, which is higher, superior, more subtle, better?

Venerable Kaccāna the Real replied:

Venerable Anuruddha, suppose that, dwelling in reliance on not [just] two or three trees but a forest, . . . Suppose that, dwelling in reliance on not [just] one forest but two or three forests, . . . Suppose that, dwelling in reliance on not [just] two or three forests but a village, . . . Suppose that, dwelling in reliance on not [just] one village but two or three villages, . . . Suppose that, dwelling in reliance on not [just] two or three villages but a country, . . . Suppose that, dwelling in reliance on not [just] one country but two or three countries, . . . Suppose that, dwelling in reliance on not [just] two or three countries but on this entire great Earth, as far as the great ocean, a renunciant or a brahmin achieves perception [of this vast area] with light produced through mental resolve. His perception with mentally produced light is extremely abundant. [Yet] his liberation of the mind has this limit and does not go beyond it. Venerable Anuruddha, of the [latter] two liberations, the latter liberation is higher, superior, more subtle, better.”

Venerable Anuruddha said:

[Venerable] Kaccāna, this is the cause, this is why, regarding those *devas* of radiance that are born in one realm, one can know their relative superiority, their degrees of subtlety. Why is that? It is due to the relative superiority of their minds when they were human beings. In their development there were degrees of refinement or crudeness. Because of the degrees of refinement or crudeness in their development, human beings have degrees of superiority. Venerable Kaccāna, the World-honored One has also explained the relative superiority among human beings in this way.<sup>82</sup>

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Venerable Kaccāna the Real asked further, “Venerable Anuruddha, regarding those *devas* of pure radiance that are born in one realm, can one know their relative superiority, their degrees of subtlety?”

Venerable Anuruddha replied, “Venerable Kaccāna, regarding those *devas* of pure radiance that are born in one realm, it can be said that one can know their relative superiority, their degrees of subtlety.”

Venerable Kaccāna the Real asked further, “Venerable Anuruddha, regarding those *devas* of pure radiance that are born in one realm, what is the cause, what is the reason that one can know their relative superiority, their degrees of subtlety?”

Venerable Anuruddha replied:

Venerable Kaccāna, suppose that a renunciant or brahmin, staying in a forest area, goes to the base of a tree in an empty quiet place. Through mental resolve he achieves pervasion of the heaven of pure radiance. [However,] he does not develop this concentration, does not practice it, does not expand it, does not accomplish it fully. At a later time, when the body breaks up at death, he is reborn among the *devas* of pure radiance. After being reborn [there] he does not attain supreme tranquility, does not attain supreme quietude, and does not complete his life course.

Venerable Kaccāna, it is just like when a blue lotus, or a red or crimson lotus, or a white lotus is born in water, grows in water, and remains beneath the water. Its roots, stalks, flowers, and leaves are completely saturated with water; there is no part of it that is not saturated with water.<sup>83</sup>

Venerable Kaccāna, suppose that a renunciant or brahmin, staying in a forest area, goes to the base of a tree in an empty quiet place. Through mental resolve he achieves pervasion of the heaven of pure radiance. [However,] he does not develop this concentration, does not practice it, does not expand it, does not accomplish it fully. When his body breaks up at death, he is reborn among the *devas* of pure radiance. After being reborn [there], he does not attain supreme tranquility, does not attain supreme quietude, and does not complete his life course.

Again, Venerable Kaccāna, [suppose that] a renunciant or brahmin, staying in a forest area, goes to the base of a tree in an empty quiet place. Through mental resolve he achieves pervasion of the heaven of pure

radiance. He frequently develops this concentration, frequently practices it, frequently expands it, and accomplishes it fully. When his body breaks up at death he is reborn among the *devas* of pure radiance. After being reborn there, he attains supreme tranquility, attains supreme quietude, and completes his life course.

Venerable Kaccāna, it is just as when a blue lotus, or a red or crimson lotus, or a white lotus is born in water, grows in water, but then emerges above the water, where it is no longer saturated by water.

551b In the same way, Venerable Kaccāna, a renunciant or brahmin, through mental resolve achieves pervasion of the heaven of pure radiance. He frequently develops this concentration, frequently practices it, frequently expands it, and accomplishes it fully. When his body breaks up at death he is reborn among the *devas* of pure radiance. After being reborn there, he attains supreme tranquility, attains supreme quietude, and completes his life course.

Venerable Kaccāna, this is the cause, this is why, regarding the *devas* of pure radiance that are born in one realm, one can know their relative superiority, their degrees of subtlety. Why is that? It is due to the relative superiority of their minds when they were human beings. In their development there were degrees of refinement or crudeness. Because of the degrees of refinement or crudeness in their development, human beings have degrees of superiority. Venerable Kaccāna, the World-honored One has also explained the relative superiority among human beings in this way.

Venerable Kaccāna the Real asked further, “Venerable Anuruddha, regarding those *devas* of pervasive pure radiance that are born in one realm, can one know their relative superiority, their degrees of subtlety?”

Venerable Anuruddha replied, “Venerable Kaccāna, regarding those *devas* of pervasive pure radiance that are born in one realm, it can be said that one can know their relative superiority, their degrees of subtlety.”

Venerable Kaccāna the Real asked further:

Venerable Anuruddha, regarding those *devas* of pervasive pure radiance that are born in one realm, what is the cause, what is the reason that one can know their relative superiority, their degrees of subtlety?

Venerable Anuruddha replied:

Venerable Kaccāna, suppose that a renunciant or brahmin, staying in a forest area, goes to the base of a tree in an empty quiet place. Through mental resolve he achieves pervasion of the heaven of pervasive pure radiance. [Yet] he has not fully made an end of sloth-and-torpor, he has not well pacified restlessness-and-worry. At a later time, when his body breaks up at death, he is reborn among the *devas* of pervasive pure radiance. On being reborn [there], his radiance is not fully pure.

Venerable Kaccāna, it is just like a lamp that burns in dependence on oil and a wick. If there are impurities in the oil and the wick is not pure, the light that arises in dependence on this lamp will not be bright and pure.<sup>84</sup>

In the same way, Venerable Kaccāna, suppose that a renunciant or brahmin, staying in a forest area, goes to the base of a tree in an empty quiet place. Through mental resolve he achieves pervasion of the heaven of pervasive pure radiance, [yet] he has not fully made an end of sloth-and-torpor, he has not well pacified restlessness-and-worry. When his body breaks up at death he is reborn among the *devas* of pervasive pure radiance. After being reborn [there] his radiance is not fully pure.

Again, Venerable Kaccāna, suppose that a renunciant or brahmin, staying in a forest area, goes to the base of a tree in an empty quiet place. Through mental resolve he achieves pervasion of the heaven of pervasive pure radiance. He has fully made an end to sloth-and-torpor, and he has well pacified restlessness-and-worry. When his body breaks up at death he is reborn among the *devas* of pervasive pure radiance. After being reborn [there] his radiance is fully pure.

Venerable Kaccāna, it is just like a lamp that burns in dependence on oil and wick. If there are no impurities in the oil and the wick is also fully pure, the light that arises in dependence on this lamp will be fully bright and pure.

In the same way, Venerable Kaccāna, suppose that a renunciant or brahmin, staying in a forest area, goes to the base of a tree in an empty quiet place. Through mental resolve he achieves pervasion of the heaven of pervasive pure radiance. He has fully made an end of sloth-and-torpor, and he has well pacified restlessness-and-worry. When his body breaks up at death he is reborn among the *devas* of pervasive pure radiance. After being reborn [there] his radiance is fully pure. 551c

Venerable Kaccāna, this is the cause, this is the reason why, regarding those *devas* of pervasive pure radiance that are born in one realm, one can know their relative superiority, their degrees of subtlety. Why is that? It is due to the relative superiority of their minds when they were human beings. In their development there were degrees of refinement or crudeness. Because of the degrees of refinement or crudeness in their development, human beings have degrees of superiority. Venerable Kaccāna, the World-honored One has also explained the relative superiority among human beings in this way.

Then Venerable Kaccāna the Real spoke in praise [of Anuruddha] to Chamberlain Isidatta:

It is well, it is well, Chamberlain! You have greatly benefited us. Why is that? You first asked Venerable Anuruddha about the existence of higher *devas*. We had never before heard from Venerable Anuruddha such an explanation of these *devas*, namely that these *devas* exist and that these *devas* are like this.<sup>85</sup>

Then Venerable Anuruddha said:

Venerable Kaccāna, there are many such *devas*. [Even] this sun and moon, which are of such great supernormal power and such great and mighty virtue, such great merit, such great divine might, yet their brilliance is not equal to the brilliance [of the *devas*] I have personally met, with whom I have exchanged greetings and conversed, and from whom I have received responses. Yet I have never before given such an explanation of these *devas*, namely that these *devas* exist and that these *devas* are like this.

At that time, Chamberlain Isidatta, understanding that the discussion of those venerable ones was finished, rose from his seat and personally brought water for washing. With his own hands he prepared assorted pure and tasty dishes to eat, savor, and digest, making sure there was enough to eat. After [Venerable Anuruddha] had finished eating, put aside his bowl, and washed his hands, [Chamberlain Isidatta] took a low seat and sat to one side to listen to the Dharma. When Chamberlain Isidatta had sat down, Venerable Anuruddha taught him the Dharma, exhorting and inspiring him, fully delighting



him. Having taught [Chamberlain Isidatta] the Dharma with countless skillful means, having exhorted and inspired him, and fully delighted him, [Venerable Anuruddha] rose from his seat and departed.

Thus spoke the venerable Anuruddha. Having heard what Venerable Anuruddha said, Chamberlain Isidatta and the monks were delighted and received it respectfully.<sup>86</sup>

## 80. The Discourse on Cloth for Robes

Thus have I heard. At one time the Buddha was dwelling at Sāvaththī, staying in Jeta's Grove, Anāthapiṇḍika's Park.

At that time Venerable Anuruddha was also at Sāvaththī, staying on a mountain crag with *sāla* trees. Then, when the night was over, at dawn, Venerable Anuruddha put on his robes, took his bowl, and entered Sāvaththī to beg for almsfood. At dawn Venerable Ānanda also put on his robes, took his bowl, and entered Sāvaththī to beg for almsfood. 552a

Venerable Anuruddha saw that Venerable Ānanda was also going to beg for almsfood. Having seen him, he said, "Venerable Ānanda, you should know that my three robes have become rough, faded, and worn out. Venerable friend, now could you invite the monks to make robes for me?" Venerable Ānanda accepted Venerable Anuruddha's request by remaining silent.

Then, when Venerable Ānanda had completed begging for alms and after he had partaken of the midday meal, he put away his robe and bowl and washed his hands and feet. With a sitting mat over his shoulder and holding a door key in his hand, he went from hut to hut and said to each monk he visited, "Venerable one, come to the mountain crag with *sāla* trees to make robes for Venerable Anuruddha."

Then the monks, having heard what Venerable Ānanda said, all went to the mountain crag with *sāla* trees to make robes for Venerable Anuruddha.

Then the World-honored One saw Venerable Ānanda going from hut to hut with a door key in his hand. Having seen him, he asked, "Ānanda, in regard to what matter are you going from hut to hut with a door key in your hand?"

Venerable Ānanda said, "World-honored One, I have just now asked the monks to make robes for Venerable Anuruddha."

The World-honored One said, “Ānanda, why did you not ask the Tathāgata to [help] make robes for the monk Anuruddha?”

Then Venerable Ānanda extended his hands with palms joined toward the Buddha and said, “May the World-honored One come to the mountain crag with *sāla* trees to make robes for Venerable Anuruddha.” The World-honored One accepted Venerable Ānanda’s invitation by remaining silent.

Then the World-honored One, in the company of Venerable Ānanda, went to the mountain crag with *sāla* trees. Spreading out his sitting mat, he sat down in front of the company of monks. At that time, on the mountain crag with *sāla* trees there were eight hundred monks seated together with the World-honored One to make robes for Venerable Anuruddha.

At that time Venerable Mahāmoggallāna was also among the assembly. Then the World-honored One said, “Moggallāna, I can spread out the cloth and cut it to size for Anuruddha, then cut it into pieces, stitch them together, and sew it up.”

At that time Venerable Mahāmoggallāna rose from his seat, arranged his robe to bare one shoulder, and, extending his hands with palms joined toward the Buddha, said to the World-honored One, “May the World-honored One spread out the cloth and cut it to size for Venerable Anuruddha. The monks  
552b will then cut it into pieces, stitch them together, and sew them up.”

Then the World-honored One spread out the cloth and cut it to size for Venerable Anuruddha. The monks together cut it into pieces, stitched them together, and sewed them up. In a single day they completed three robes for Venerable Anuruddha.

At that time, when the World-honored One knew that the three robes for Venerable Anuruddha had been completed, he said, “Anuruddha, address the monks on the nature of the cloth for robes (*kāṭhina*) [and of the one who will wear it]. I have a backache now and wish to rest a little.”

Venerable Anuruddha replied, “Yes, World-honored One.”

Then the World-honored One folded his outer robe into four and placed it on a bed, folded the inner robe to use as a pillow, and lay down on his right side, one foot upon the other, arousing the perception of light, establishing right mindfulness and right comprehension, constantly keeping in mind the thought of rising again.

At that time Venerable Anuruddha addressed the monks:

Venerable friends, when I had not yet gone forth to train in the path, I had [already] become weary of birth, old age, disease, death, sorrow and distress, weeping and lamentation, and I aspired to abandon this great mass of *dukkha*. Venerable friends, having become weary, I had this contemplation: “The household life is confined, a dusty place; going forth to train in the path is [like] emerging into a vast open space. Now for me at home, chained with [such] chains, it is not possible to completely devote my life to the practice of the holy life. Let me forsake my wealth, little or much, forsake my relatives, few or many, shave off my beard and hair, don the yellow robe and, out of faith, leave the home life and become homeless to train in the path.”

Venerable friends, at a later time I abandoned my wealth, little or much, left behind my relatives, few or many, shaved off my beard and hair, donned the yellow robe and, out of faith, left the home life and became homeless to train in the path. Venerable friends, having gone forth to train in the path, having forsaken family life, I received the training of monkhood. I practiced the precepts and guarded [against breaking] the code of rules. I also carefully maintained proper conduct and etiquette, always fearing the slightest fault, upholding the training in the precepts.

Venerable friends, I abstained from killing, having abandoned killing. I had discarded sword and club, I had a sense of shame and scruple, and a mind of loving-kindness and compassion, [wishing to] benefit all [beings], including insects. I purified my mind with regard to killing living beings.

Venerable friends, I abstained from taking what was not given, having abandoned taking what was not given. I took [only] what was given, delighting in taking [only] what was given. I always liked to give generously, rejoicing in nonstinginess and not expecting any reward. I purified my mind with regard to taking what was not given.

Venerable friends, I abstained from sexual activity, having abandoned sexual activity. I diligently cultivated the practice of celibacy, and energetically [maintained this] immaculate conduct, pure, without defilement, free from sensual desires, having abandoned sexual desires. I purified my mind with regard to sexual activity.

Venerable friends, I abstained from false speech, having abandoned false speech. I spoke the truth, delighting in the truth, unshakably established

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in the truth, being completely trustworthy, not deceiving [anyone in] the world. I purified my mind with regard to false speech.

Venerable friends, I abstained from divisive speech, having abandoned divisive speech. I did not engage in speech that was divisive and that would harm others. Hearing something from this person, I did not tell it to that person in order to harm this person; hearing something from that person, I did not tell it to this person in order to harm that person. I wished to unite those that were divided, delighting in their unity. I did not create factions, did not delight in or praise factions. I purified my mind with regard to divisive speech.

Venerable friends, I abstained from harsh speech, having abandoned harsh speech. Whatever speech there is that is rough and rude in tone, that sounds offensive and grates on the ear, that people neither enjoy nor desire, that causes others suffering and vexation, and that does not lead to calmness—such speech I had abandoned. Whatever speech there is that is pure, peaceful, gentle, and beneficial, that is pleasant to the ear and [easily] enters the mind, that is enjoyable and desirable, that gives others happiness, speech endowed with meaning, that does not make others afraid, and that leads to calmness in others—such [kinds of] speech I spoke. I purified my mind with regard to harsh speech.

Venerable friends, I abstained from frivolous speech, having abandoned frivolous speech. I spoke at the [proper] time, I spoke what is true, what is Dharma, what is meaningful, what is peaceful. Delighting in speech that is peaceful and of the type that is at the proper time and in the proper way, I would teach well and admonish well. I purified my mind with regard to frivolous speech.

Venerable friends, I abstained from earning profits, having abandoned earning profits. I had discarded weights and measures and did not accept goods [on commission], I did not bind people [with debts], I did not try to cheat with measures, nor did I deceive others for the sake of some small profit. I purified my mind with regard to earning profits.

Venerable friends, I abstained from accepting widows or girls, having abandoned accepting widows or girls. I purified my mind with regard to accepting widows or girls.

Venerable friends, I abstained from accepting male or female slaves, having abandoned accepting male or female slaves. I purified my mind with regard to accepting male or female slaves.

Venerable friends, I abstained from accepting elephants, horses, cattle, or sheep, having abandoned accepting elephants, horses, cattle, or sheep. I purified my mind with regard to accepting elephants, horses, cattle, or sheep.

Venerable friends, I abstained from accepting chickens or swine, having abandoned accepting chickens or swine. I purified my mind with regard to accepting chickens or swine.

Venerable friends, I abstained from accepting farmland or marketplaces, having abandoned accepting farmland or marketplaces. I purified my mind with regard to accepting farmland or marketplaces.

Venerable friends, I abstained from accepting uncooked rice, wheat, or legumes, having abandoned accepting uncooked rice, wheat, or legumes. I purified my mind with regard to accepting uncooked rice, wheat, or legumes.

Venerable friends, I abstained from alcoholic beverages, having abandoned alcoholic beverages. I purified my mind with regard to alcoholic beverages.

Venerable friends, I abstained from [reclining on] high and wide beds, having abandoned [reclining on] high and wide beds. I purified my mind with regard to high and wide beds.

Venerable friends, I abstained from [using] flower garlands, necklaces, perfumes, and cosmetics, having abandoned [using] flower garlands, necklaces, perfumes, and cosmetics. I purified my mind with regard to flower garlands, necklaces, perfumes, and cosmetics. 553a

Venerable friends, I abstained from singing, dancing, and acting, and from going to see or hear [singing, dancing, and acting]; I had abandoned singing, dancing, and acting, and [abandoned] going to see or hear [singing, dancing, and acting]. I purified my mind with regard to singing, dancing, and acting, and [with regard to] going to see or hear [singing, dancing, and acting].

Venerable friends, I abstained from accepting gold and silver, having abandoned accepting gold and silver. I purified my mind with regard to accepting gold and silver.

Venerable friends, I abstained from eating after noon, having abandoned eating after noon. I took a single meal [each day], not eating at night, training in eating [only] at the [proper] time. I purified my mind with regard to eating after noon.

Venerable friends, having accomplished this noble aggregate of virtue, I further trained in supreme contentment, taking robes [only] to cover my body, taking [only enough] food to sustain the physical body. Wherever I went, I took [just] robes and bowl with me, without concern or longing. Just as a wild goose flies through the air with [only] its two wings, venerable friends, I was like that, wherever I went, taking [just] robes and bowl with me, without concern or longing.

Venerable friends, having accomplished this noble aggregate of virtue and this supreme contentment, I further trained in guarding the senses. Always mindful of stopping thoughts of desire, with clear understanding, successfully guarding the mind through mindfulness, I constantly aroused right comprehension. On seeing a form with the eyes I did not grasp at its appearance, nor did I savor the form. That is to say, for the sake of restraint I guarded the eye faculty so that no covetousness or sorrow, evil and unwholesome states, would arise in the mind. To that end I guarded the eye faculty.

In the same way, on [hearing a sound] with the ears, . . . [smelling an odor] with the nose, . . . [tasting a flavor], with the tongue . . . [experiencing a tangible] with the body, . . . coming to know a mental object with the mind, I did not grasp at its appearance nor did I savor the mental object. That is to say, for the sake of restraint I guarded the mind faculty so that no covetousness or sorrow, evil and unwholesome states, would arise in the mind. To that end I guarded the mind faculty.

Venerable friends, having accomplished this noble aggregate of virtue, this supreme contentment, and this guarding of the senses, I further trained in right comprehension when going out or coming in, contemplating and distinguishing well when bending or stretching [my limbs], when lowering or raising [my head]; with orderly manner and appearance, I properly carried the outer robe, the other robes, and the bowl; when walking, standing, sitting, and reclining, when going to sleep or waking up, when speaking or keeping silent, I always had right comprehension.

Venerable friends, having accomplished this noble aggregate of virtue, this supreme contentment, this guarding of the senses, and this right comprehension when going out or coming in, I further trained in dwelling alone in seclusion. I stayed in a forest area, or at the base of a tree in an empty peaceful place, in a mountain cave, on a heap of straw in an open place, in the midst of a forest, or in a cemetery.

Venerable friends, staying in a forest, or having gone to the base of a tree in an empty peaceful place, I spread out my sitting mat and sat down cross-legged, body erect. With right mental aspiration and undivided mindfulness, I abandoned and removed covetousness. With my mind free from agitation, on seeing others' wealth and requisites of living, I did not give rise to covetousness, did not wish "May I get it!" I purified my mind with regard to covetousness. In the same way I abandoned ill-will, . . . sloth-and-torpor, . . . restlessness-and-worry, . . . doubt, overcoming delusion, becoming free from vacillation in regard to wholesome states. I purified my mind with regard to doubt.

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Venerable friends, when I had abandoned these five hindrances, which defile the mind and weaken wisdom, secluded from sensual desires, secluded from evil and unwholesome states, . . . up to . . . dwell having attained the fourth absorption.

Venerable friends, having thus attained concentration, with a mind purified and without defilement, without affliction, malleable, well steadied, with a mind that had attained imperturbability, I trained in the realization of supernormal powers.

Venerable friends, I attained immeasurable supernormal powers—namely, being one, I became many; being many, I became one [again]. Being one, I remained one, possessed of knowledge and vision. I passed unhindered through stone walls as if passing through space. I dived into the earth as if it were water; I walked on water as if it were earth. Seated cross-legged, I ascended into space like a bird. With my hand I touched and stroked the sun and the moon, which are of such great supernormal power, such great and mighty virtue, such great merit, such great divine might. With my [mental] body I reached as far as the Brahmā world.

Venerable friends, having attained concentration in this way, with a mind that is purified and without defilement, without affliction, malleable,

well steadied, a mind that has attained imperturbability, I trained in and realized the supernormal knowledge of the divine ear. Venerable friends, with the divine ear I heard sounds made by human and non-human beings, near and far, subtle and not subtle.

Venerable friends, having attained concentration in this way, with a mind purified and without defilement, without affliction, malleable, well steadied, with a mind that has attained imperturbability, I trained in and realized the supernormal knowledge of the minds of others.

Venerable friends, through the knowledge of the minds of others I knew the minds of others as they really are: how other beings think, intend, do, and act. I knew a mind with desire as a mind with desire, as it really is; I knew a mind without desire as a mind without desire, as it really is, . . . a mind with hatred, . . . without hatred, . . . with delusion, . . . without delusion, . . . defiled, . . . undefiled, . . . contracted, . . . distracted, . . . superior, . . . inferior, . . . narrow, . . . expansive, . . . developed, . . . undeveloped, . . . concentrated, . . . unconcentrated; . . . I knew an unliberated mind as an unliberated mind, as it really is; I knew a liberated mind as a liberated mind, as it really is.

Venerable friends, having attained concentration in this way, with a mind purified and without defilement, without affliction, malleable, well steadied, with a mind that had attained imperturbability, I trained in and realized the supernormal knowledge of recollection of past lives.

Venerable friends, I recalled countless lives I had traversed in the past, with their activities and appearances: one birth, two births, a hundred births, a thousand births, eons of [world] contraction, eons of [world] expansion, countless eons of [world] contraction and expansion.

[I recalled:] “[I was] that living being named So-and-so; in that former life I went through those experiences; I was [once] born there, with this family name and this given name; I had this type of life and this type of food and drink; I experienced this type of pleasure and pain; my life span was like this, I survived this long, and my life ended like this. Dying here, I was reborn there; dying there, I was reborn here. I was reborn here with this family name and this given name; I had this type of life and this type of food and drink; I experienced this type of pleasure and pain; my life span was like this, I survived this long, and my life ended like this.”

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Venerable friends, having attained concentration in this way, with a mind purified and without defilement, without affliction, malleable, well steadied, with a mind that had attained imperturbability, I trained in and realized the supernormal knowledge of birth and death.

Venerable friends, with the divine eye, which is purified and surpasses human [vision], I saw beings as they died and were reborn. [I saw them reborn] as handsome or ugly, superior or inferior, coming and going between good and bad realms of existence, in accordance with the [previous] deeds of those living beings. This I saw as it really is.

If these living beings engaged in evil bodily conduct, evil verbal and mental conduct; if they reviled noble ones, held wrong views, and performed actions [based on] wrong views, then because of these causes and conditions, at the breaking up of the body after death, [they] certainly go to a bad realm of existence, being reborn in hell.

If, [however,] these living beings engaged in good bodily conduct, good verbal and mental conduct, if they did not revile noble ones, held right views, and performed actions [based on] right views, then because of these causes and conditions, at the breaking up of the body after death, [they] certainly go to a good realm of existence, ascending to be reborn in heaven.

Venerable friends, having attained concentration in this way, with a mind purified and without defilement, without affliction, malleable, well steadied, with a mind that had attained imperturbability, I trained in and realized the supernormal knowledge of the destruction of the taints.

Venerable friends, I knew *dukkha* as it really is, knew the arising of *dukkha*, . . . knew the cessation of *dukkha*, . . . and knew the path to the cessation of *dukkha*, as it really is. I knew the taints as they really are, knew the arising of the taints, . . . knew the cessation of the taints, . . . and knew the path to the cessation of the taints as it really is. Knowing like this, seeing like this, my mind was liberated from the taint of sensual desire, from the taint of existence and from the taint of ignorance. It being liberated, I knew it was liberated. I understood as it really is: “Birth has been ended; the holy life has been established; what had to be done has been done; there will not be another experiencing of existence.”

Venerable friends, if a monk transgresses against the precepts, breaks the precepts, falls short of the precepts, violates the precepts, defiles the precepts, blackens the precepts; and if relying on the precepts, established in the precepts, using the precepts as his ladder he wishes to ascend to the hall of unsurpassable wisdom, to the pavilion of the true Dharma, that is impossible.

Venerable friends, it is as if not far from a village there is a viewing tower surmounted by a pavilion, and inside the tower a ladder with ten or twelve rungs had been set up. If a person comes along wanting to ascend to that pavilion, then if he does not mount the first rung of the ladder, desiring instead to [directly] mount the second rung, that is impossible. If he does not mount the second rung of the ladder, desiring instead to [directly] mount the third or fourth rung to ascend to the pavilion, that too is impossible.

In the same way, venerable friends, if a monk transgresses against the precepts, breaks the precepts, falls short of the precepts, violates the precepts, defiles the precepts, blackens the precepts; and if relying on the precepts, established in the precepts, and using the precepts as his ladder he wishes to ascend to the hall of unsurpassable wisdom, to the pavilion of the true Dharma, that is impossible.

554a Venerable friends, if a monk does not transgress against the precepts, break the precepts, fall short of the precepts, violate the precepts, defile the precepts, or blacken the precepts; and if relying on the precepts, established in the precepts, and using the precepts as his ladder he wishes to ascend to the hall of unsurpassable wisdom, to the pavilion of the true Dharma, that is certainly possible.

Venerable friends, it is as if, not far from a village there is a viewing tower surmounted by a pavilion, and inside the tower a ladder with ten or twelve rungs had been set up. If a person comes along wanting to ascend to that pavilion, then if he mounts the first rung of the ladder, and then wishes to mount the second rung, that is certainly possible. And if, having mounted the second rung, he wishes to mount the third rung, and then the fourth, to ascend to the pavilion, that is certainly possible.

In the same way, venerable friends, if a monk does not transgress against the precepts, break the precepts, fall short of the precepts, violate

the precepts, defile the precepts, or blacken the precepts; and if relying on the precepts, established in the precepts, and using the precepts as his ladder he wishes to ascend to the hall of unsurpassable wisdom, to the pavilion of the true Dharma, that is certainly possible.

Venerable friends, relying on the precepts, established in the precepts, using the precepts as my ladder, I ascended to the hall of unsurpassable wisdom, to the pavilion of the true Dharma and, with little effort, I observed the thousand worlds.

Venerable friends, it was just as a man with [good] eyesight might stand on top of a tall building and, with little effort, observe the ground below, seeing a thousand earthen bricks.<sup>87</sup>

In the same way, venerable friends, relying on the precepts, established in the precepts, using the precepts as my ladder, I ascended to the hall of unsurpassable wisdom, to the pavilion of the true Dharma and, with little effort, I observed the thousand worlds.

Venerable friends, [for me to try] to hide these six supernormal knowledges would be like using a palm leaf [to try] to hide a king's great elephant, or his seven treasures, let alone eight of them.

Venerable friends, if [anyone] has doubts about my realization of the supernormal powers, let him ask about it. I shall reply. Venerable friends, if [anyone] has doubts about my realization of the supernormal knowledge of the divine ear, let him ask about it. I shall reply. Venerable friends, if [anyone] has doubts about my realization of the supernormal knowledge of the minds of others, let him ask about it. I shall reply. Venerable friends, if [anyone] has doubts about my realization of the supernormal knowledge of recollection of past lives, let him ask about it. I shall reply. Venerable friends, if [anyone] has doubts about my realization of the supernormal knowledge of birth and death, let him ask about it. I shall reply. Venerable friends, if [anyone] has doubts about my realization of the supernormal knowledge of the destruction of the taints, let him ask about it. I shall reply.

Then Venerable Ānanda said:

Venerable Anuruddha, on this mountain crag with *sāla* trees there are eight hundred monks sitting together with the World-honored One in their midst, to make robes for Venerable Anuruddha. If [anyone] has doubts

554b about Venerable Anuruddha's realization of the supernormal powers, let him ask about it. Venerable Anuruddha will reply. If [anyone] has doubts about Venerable Anuruddha's realization of the supernormal knowledge of the divine ear, let him ask about it. Venerable Anuruddha will reply. If [anyone] has doubts about Venerable Anuruddha's realization of the supernormal knowledge of the minds of others, let him ask about it. Venerable Anuruddha will reply. If [anyone] has doubts about Venerable Anuruddha's realization of the supernormal knowledge of recollection of past lives, let him ask about it. Venerable Anuruddha will reply. If [anyone] has doubts about Venerable Anuruddha's realization of the supernormal knowledge of birth and death, let him ask about it. Venerable Anuruddha will reply. If [anyone] has doubts about Venerable Anuruddha's realization of the supernormal knowledge of the destruction of the taints, let him ask about it. Venerable Anuruddha will reply.

However, we have for a long time known, in our minds, the mind of Venerable Anuruddha—namely that Venerable Anuruddha is of great supernormal power, great and mighty virtue, great merit, great divine might.

By then the World-honored One's affliction had ceased and he was at ease, so he rose and sat cross-legged. Having sat up, the World-honored One praised Venerable Anuruddha:

It is well, it is well, Anuruddha! It is excellent, Anuruddha, how you have addressed the monks on the nature of the cloth for robes [and of the one who will wear it]. Anuruddha, address the monks again on the nature of the cloth for robes [and of the one who will wear it]! Anuruddha, address the monks frequently on the nature of the cloth for robes [and of the one who will wear it]!

Then the World-honored One said to the monks:

Monks, receive the [teaching] on the nature of the cloth for robes [and of the one who will wear it]! Recite the [teaching] on the nature of the cloth for robes [and of the one who will wear it]! Bear well in mind the [teaching] on the nature of the cloth for robes [and of the one who will wear it]! Why is that? The [teaching] on the nature of the cloth for robes [and of the one who will wear it] is connected with the Dharma. This is a basis of the holy

life, which leads to attainment, which leads to awakening, which leads to nirvana. A clansman who has shaved off his beard and hair, donned the yellow robes, and out of faith left home life, becoming homeless to train in the path, should attentively receive the [teaching] on the nature of the cloth for robes [and of the one who will wear it] and bear them well in mind.

Why is that? Because I do not see any monk in the past for whom such a robe was made who was like the monk Anuruddha. Nor do I see in the future or at present any monk for whom such a robe will be made or is being made, as it is for the monk Anuruddha. Why is that? Because now on this mountain crag with *sāla* trees there are eight hundred monks sitting together with the World-honored One in their midst, to make robes for Venerable Anuruddha. In this respect, the monk Anuruddha is of great supernormal power, of great and mighty virtue, of great merit, of great divine might.

Thus spoke the Buddha. Having heard what the Buddha said, Venerable Anuruddha and the [other] monks were delighted and received it respectfully.

### **81. The Discourse on Mindfulness of the Body<sup>88</sup>**

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Thus have I heard. At one time the Buddha, who was wandering in Aṅga country with a great company of monks, went toward Āpaṇa, the dwelling-place of Keṇiya [the fire-worshiper].

Then, when the night was over, at dawn, the World-honored One put on his robes, took his bowl, and entered Āpaṇa to beg for almsfood. After having partaken of the midday meal, he put away his robes and bowl, washed his hands and feet, put his sitting mat over his shoulder, and went into a forest. Entering the forest, he went to the base of a tree, spread his sitting mat, and sat down cross-legged.

At that time, after the midday meal, many monks were sitting together in the assembly hall discussing this topic:

Venerable friends, it is marvelous, it is very special how the World-honored One has explained the cultivation of mindfulness of the body, making much of it by thorough knowledge, thorough contemplation, thorough cultivation, and thoroughly guarding it, as something with which to be well endowed, to be practiced well with a unified mind. The Buddha has

declared such mindfulness of the body to bring great fruits: the gaining of vision and the possession of the vision that sees the highest benefit.

At that time the World-honored One, sitting in meditation, with the purified divine ear that surpasses that of human beings, heard the monks sitting together in the assembly hall after the midday meal, discussing this topic:

Venerable friends, it is marvelous, it is very special how the World-honored One has explained the cultivation of mindfulness of the body, making much of it by thorough knowledge, thorough contemplation, thorough cultivation, and thoroughly guarding it, as something with which to be well endowed, to be practiced well with a unified mind. The Buddha has declared such mindfulness of the body to bring great fruits: the gaining of vision and the possession of the vision that sees the highest benefit.

Having heard this, in the afternoon the World-honored One rose from sitting in meditation, approached the assembly hall, and sat before the sangha of monks on a seat that had been prepared. Then the World-honored One said to the monks, “What topic have you been discussing? For what topic are you sitting together in the assembly hall?”

555a      Then the monks replied:

World-honored One, we monks have been sitting together in the assembly hall after the midday meal discussing this topic: “Venerable friends, it is marvelous, it is very special how the World-honored One has explained the cultivation of mindfulness of the body, making much of it by thorough knowledge, thorough contemplation, thorough cultivation, and thoroughly guarding it, as something with which to be well endowed, to be practiced well with a unified mind. The Buddha has declared such mindfulness of the body to bring great fruits: the gaining of vision and the possession of the vision that sees the highest benefit.”

World-honored One, this is the topic that we have been discussing. It is for this topic that we have been sitting together in the assembly hall.

The World-honored One said again to the monks, “How did I explain that the cultivation of mindfulness of the body, making much of it, will bring great fruits?”

Then, the monks said to the World-honored One:

The World-honored One is the source of the Dharma, the World-honored One is the master of the Dharma, the Dharma comes from the World-honored One. May he explain it! Having heard it, we will come to know its meaning fully.

The Buddha said, “Listen closely and pay proper attention! I shall explain its meaning to you.” Then the monks listened to receive instruction.

The Buddha said:<sup>89</sup>

How does a monk cultivate mindfulness of the body? When walking, a monk knows he is walking; when standing, he knows he is standing; when sitting, he knows he is sitting; when lying down, he knows he is lying down; when falling asleep, he knows he is falling asleep; when waking up, he knows he is waking up; when falling asleep or waking up, he knows he is falling asleep or waking up.<sup>90</sup>

In this way a monk, however he acts with his body, he knows it as [described] above, as it really is. In this way, dwelling in a secluded spot, with a mind free from indolence, practicing energetically, he removes any defilements from the mind and attains concentration of the mind. Having attained concentration of the mind, he knows [the body] as [described] above, as it really is. This is how a monk cultivates mindfulness of the body.<sup>91</sup>

Again, a monk cultivates mindfulness of the body [as follows]. When going out and coming in, a monk clearly knows, contemplates, and discerns [this action] well; when bending or stretching, lowering or raising [any of his limbs], he does so with appropriate deportment; when wearing his outer robe and other robes and [carrying his] bowl, he does so properly; when walking, standing, sitting, lying down, falling asleep, waking up, speaking, and keeping silent—all [of these activities] he clearly knows.<sup>92</sup>

In this way a monk, however he acts with his body, he knows it as [described] above, as it really is. In this way, dwelling in a secluded spot, with a mind free from indolence, practicing energetically, he removes any defilements from the mind and attains concentration of the mind. Having attained concentration of the mind, he knows [the body] as [described] above, as it really is. This is how a monk cultivates mindfulness of the body.

Again, a monk cultivates mindfulness of the body [as follows]. When evil and unwholesome thoughts arise, a monk controls, abandons, eradicates, and stops them by recollecting wholesome states.<sup>93</sup>

It is just as a carpenter or a carpenter's apprentice might apply an inked string to a piece of wood [to mark a straight line] and then trims the wood with a sharp adze to make it straight.<sup>94</sup> In the same way, when evil unwholesome thoughts arise a monk controls, abandons, eradicates, and stops them by recollecting wholesome states.

555b In this way a monk, however he acts with his body, he knows it as [described] above, as it really is. In this way, dwelling in a secluded spot, with a mind free from indolence, practicing energetically, he removes any defilements from the mind and attains concentration of the mind. Having attained concentration of the mind, he knows [the body] as [described] above, as it really is. This is how a monk cultivates mindfulness of the body.

Again, a monk cultivates mindfulness of the body [as follows]. With teeth clenched and tongue pressed against his palate, a monk uses [his own will-power] to control his mind, to control, abandon, eradicate, and stop [evil thoughts].

It is just as two strong men might seize a weak man and, turning him this way and that, beat him up as they wish. In the same way, with teeth clenched and tongue pressed against his palate, a monk uses [his own will-power] to control his mind, to control, abandon, eradicate, and stop [evil thoughts].

In this way a monk, however he acts with his body, he knows it as [described] above, as it really is. In this way, dwelling in a secluded spot, with a mind free from indolence, practicing energetically, he removes any defilements from the mind and attains concentration of the mind. Having attained concentration of the mind, he knows [the body] as [described] above, as it really is. This is how a monk cultivates mindfulness of the body.

Again, a monk cultivates mindfulness of the body [as follows]. A monk is mindful of breathing in and knows he is mindful of breathing in; he is mindful of breathing out and knows he is mindful of breathing out. When breathing in long, he knows he is breathing in long; when breathing out long, he knows he is breathing out long. When breathing in short, he knows he is breathing in short; when breathing out short, he knows he is breathing out short.



He trains [in experiencing] the whole body when breathing in; he trains [in experiencing] the whole body when breathing out. He trains in calming bodily activities when breathing in; he trains in calming <bodily> activities when breathing out.<sup>95</sup>

In this way a monk, however he acts with his body, he knows it as [described] above, as it really is. In this way, dwelling in a secluded spot, with a mind free from indolence, practicing energetically, he removes any defilements from the mind and attains concentration of the mind. Having attained concentration of the mind, he knows [the body] as [described] above, as it really is. This is how a monk cultivates mindfulness of the body.

Again, a monk cultivates mindfulness of the body [as follows]. A monk completely drenches and pervades his body with rapture and pleasure born of seclusion [experienced in the first absorption], so that there is no part within his body that is not pervaded by rapture and pleasure born of seclusion.<sup>96</sup>

It is just as when a bath attendant, having filled a vessel with bathing powder, mixes it with water and kneads it so that no part [of the powder] is not completely drenched and pervaded with water. In the same way, a monk completely drenches and pervades his body with rapture and pleasure born of seclusion, so that no part within his body is not pervaded by rapture and pleasure born of seclusion.

In this way a monk, however he acts with his body, he knows it as [described] above, as it really is. In this way, dwelling in a secluded spot, with a mind free from indolence, practicing energetically, he removes any defilements from the mind and attains concentration of the mind. Having attained concentration of the mind, he knows [the body] as [described] above, as it really is. This is how a monk cultivates mindfulness of the body.

Again, a monk cultivates mindfulness of the body [as follows]. A monk completely drenches and pervades his body with rapture and pleasure born of concentration [experienced in the second absorption], so that there is no part within his body that is not pervaded by rapture and pleasure born of concentration.

It is just like a mountain spring that is full and overflowing with clear, clean water; water coming from any of the four directions cannot enter it, with the springwater welling up from the bottom on its own, flowing 555c

out and flooding the surroundings, completely drenching and pervading every part of the mountain. In the same way, a monk completely drenches and pervades his body with rapture and pleasure born of concentration, so that no part within his body is not pervaded by rapture and pleasure born of concentration.

In this way a monk, however he acts with his body, he knows it as [described] above as it really is. In this way, dwelling in a secluded spot, with a mind free from indolence, practicing energetically, he removes any defilements from the mind and attains concentration of the mind. Having attained concentration of the mind, he knows [the body] as [described] above, as it really is. This is how a monk cultivates mindfulness of the body.

Again, a monk cultivates mindfulness of the body [as follows]. A monk completely drenches and pervades his body with pleasure born of the absence of rapture [experienced in the third absorption], so that there is no part within his body that is not pervaded by pleasure born of the absence of rapture.

It is just like when a blue, red, or white lotus that is born in the water and has come to full growth in the water, remains submerged in water, with every part of its roots, stem, flower, and leaves completely drenched and pervaded [by water], with no part that is not pervaded by it. In the same way, a monk completely drenches and pervades his body with pleasure born of the absence of rapture so that no part within his body is not pervaded by pleasure born of the absence of rapture.

In this way a monk, however he acts with his body, he knows it as [described] above, as it really is. In this way, dwelling in a secluded spot, with a mind free from indolence, practicing energetically, he removes any defilements from the mind and attains concentration of the mind. Having attained concentration of the mind, he knows [the body] as [described] above, as it really is. This is how a monk cultivates mindfulness of the body.

Again, a monk cultivates mindfulness of the body [as follows]. A monk mentally resolves to dwell having accomplished a complete pervasion of his body with mental purity [experienced in the fourth absorption], so that there is no part within his body that is not pervaded by mental purity.

It is just as a person might cover himself from head to foot with a cloth measuring seven or eight cubits, so that every part of his body is covered.<sup>97</sup> In the same way, a monk completely pervades his body with mental purity

[experienced in the fourth absorption], so that no part within his body is not pervaded by mental purity.

In this way a monk, however he acts with his body, he knows it as [described] above, as it really is. In this way, dwelling in a secluded spot, with a mind free from indolence, practicing energetically, he removes any defilements from the mind and attains concentration of the mind. Having attained concentration of the mind, he knows [the body] as [described] above, as it really is. This is how a monk cultivates mindfulness of the body.

Again, a monk cultivates mindfulness of the body [as follows]. A monk is mindful of the perception of light (*ālokasaññā*), properly taking hold of it, properly retaining it, and recollecting it properly with mindfulness, [so that he perceives that] what is behind is like what is in front, what is in front is like what is behind, night is like day, day is like night, what is above is like what is below, and what is below is like what is above. In this way he develops an undistorted and undefiled state of mind that is bright and clear, a state of mind totally unobscured by impediments.<sup>98</sup>

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In this way a monk, however he acts with his body, he knows it as [described] above, as it really is. In this way, dwelling in a secluded spot, with a mind free from indolence, practicing energetically, he removes any defilement from the mind and attains concentration of the mind. Having attained concentration of the mind, he knows [the body] as [described] above, as it really is. This is how a monk cultivates mindfulness of the body.

Again, a monk cultivates mindfulness of the body [as follows]. A monk properly grasps the reviewing sign,<sup>99</sup> recollecting it properly with mindfulness. It is just as a person who is seated might contemplate another person who is lying down, or one who is lying down might contemplate another person who is seated. In the same way, a monk properly grasps the reviewing sign, recollecting it properly with mindfulness.

In this way a monk, however he acts with his body, he knows it as [described] above as it really is. In this way, dwelling in a secluded spot, with a mind free from indolence, practicing energetically, he removes any defilements from the mind and attains concentration of the mind. Having attained concentration of the mind, he knows [the body] as [described] above, as it really is. This is how a monk cultivates mindfulness of the body.

Again, a monk cultivates mindfulness of the body [as follows]. A monk contemplates this body from head to foot, according to its position and its attractive and repulsive [qualities], [seeing it] as full of various kinds of impurities, [reflecting:] “Within this body [of mine] there is head hair, body hair, nails, teeth, rough and smooth epidermis, skin, flesh, sinews, bones, heart, kidneys, liver, lungs, large and small intestine, spleen, stomach, feces, brain and brain stem, tears, sweat, mucus, saliva, pus, blood, fat, marrow, phlegm, bile, and urine.”

It is just as a person endowed with eyesight, on seeing a container full of various seeds, can clearly distinguish them all, identifying [the various seeds] as rice seeds, millet seeds, barley, wheat, hemp seeds, sesame seeds, beans, turnip seeds, and mustard seeds.<sup>100</sup> In the same way, a monk contemplates this body from head to foot, according to its position and its attractive and repulsive [qualities], [seeing it] as full of various kinds of impurities, [reflecting:] “Within this body [of mine] there is head hair, body hair, nails, teeth, rough and smooth epidermis, skin, flesh, sinews, bones, heart, kidneys, liver, lungs, large and small intestine, spleen, stomach, feces, brain and brain stem, tears, sweat, mucus, saliva, pus, blood, fat, marrow, phlegm, bile, and urine.”

In this way a monk, however he acts with his body, he knows it as [described] above, as it really is. In this way, dwelling in a secluded spot, with a mind free from indolence, practicing energetically, he removes any defilements from the mind and attains concentration of the mind. Having attained concentration of the mind, he knows [the body] as [described] above, as it really is. This is how a monk cultivates mindfulness of the body.

Again, a monk cultivates mindfulness of the body [as follows]. A monk contemplates the body [as made up of] elements: “Within this body of mine there is the earth element, the water element, the fire element, the wind element, the space element, and the consciousness element.”<sup>101</sup>

It is just as a butcher, on having slaughtered and skinned a cow, might divide it into six parts and spread them on the ground [to sell them]. In the same way, a monk contemplates the body [as made up of] elements: “Within this body of mine there is the earth element, the water element, the fire element, the wind element, the space element, and the consciousness element.”

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In this way a monk, however he acts with his body, he knows it as [described] above, as it really is. In this way, dwelling in a secluded spot, with a mind free from indolence, practicing energetically, he removes any defilements from the mind and attains concentration of the mind. Having attained concentration of the mind, he knows [the body] as [described] above, as it really is. This is how a monk cultivates mindfulness of the body.

Again, a monk cultivates mindfulness of the body [as follows]. A monk contemplates a corpse dead for one, or two, or up to six or seven days, that is being pecked at by crows, devoured by jackals and wolves, burned by fire, or buried in the earth,<sup>102</sup> or [a corpse] that is completely rotten and decomposed. Seeing this, he compares himself to [the corpse]: “This present body of mine is also like this. It is of the same nature and in the end cannot escape [this fate].”

In this way a monk, however he acts with his body, he knows it as [described] above, as it really is. In this way, dwelling in a secluded spot, with a mind free from indolence, practicing energetically, he removes any defilements from the mind and attains concentration of the mind. Having attained concentration of the mind, he knows [the body] as [described] above, as it really is. This is how a monk cultivates mindfulness of the body.

Again, a monk cultivates mindfulness of the body [as follows]. Just as he has previously seen [a corpse] in a charnel ground, a monk [recollects] a carcass of bluish color, decomposed and half eaten [by animals], with the bones lying on the ground still connected together. Seeing this, he compares himself to [the corpse]: “This present body of mine is also like this. It is of the same nature and in the end cannot escape [this fate].”

In this way a monk, however he acts with his body, he knows it as [described] above, as it really is. In this way, dwelling in a secluded spot, with a mind free from indolence, practicing energetically, he removes any defilements from the mind and attains concentration of the mind. Having attained concentration of the mind, he knows [the body] as [described] above, as it really is. This is how a monk cultivates mindfulness of the body.

Again, a monk cultivates mindfulness of the body [as follows]. Just as he has previously seen [a skeleton] in a charnel ground, a monk [recollects it] without skin, flesh, or blood, held together only by sinews. Seeing this,

he compares himself to [the skeleton]: “This present body of mine is also like this. It is of the same nature and in the end cannot escape [this fate].”

In this way a monk, however he acts with his body, he knows it as [described] above, as it really is. In this way, dwelling in a secluded spot, with a mind free from indolence, practicing energetically, he removes any defilements from the mind and attains concentration of the mind. Having attained concentration of the mind, he knows [the body] as [described] above, as it really is. This is how a monk cultivates mindfulness of the body.

Again, a monk cultivates mindfulness of the body [as follows]. Just as he has previously seen [bones] in a charnel ground, a monk [recollects] disconnected bones scattered in all directions: foot bones, shin bones, thigh bones, a hip bone, vertebrae, shoulder bones, neck bones, a skull, all in different places. Seeing this, he compares his own body to [the bones]: “This present body of mine is also like this. It is of the same nature and in the end cannot escape [this fate].”

556c In this way a monk, however he acts with his body, he knows it as [described] above, as it really is. In this way, dwelling in a secluded spot, with a mind free from indolence, practicing energetically, he removes any defilements from the mind and attains concentration of the mind. Having attained concentration of the mind, he knows [the body] as [described] above, as it really is. This is how a monk cultivates mindfulness of the body.

Again, a monk cultivates mindfulness of the body [as follows]. Just as he has previously seen [bones] in a charnel ground, a monk [recollects] bones that are white like shells, or bluish like the color of a pigeon, or red as if smeared with blood, rotting and decomposing, crumbling into dust. Seeing this, he compares his own body to [the bones]: “This present body of mine is also like this. It is of the same nature and in the end cannot escape [this fate].”

In this way a monk, however he acts with his body, he knows it as [described] above, as it really is. In this way, dwelling in a secluded spot, with a mind free from indolence, practicing energetically, he removes any defilements from the mind and attains concentration of the mind. Having attained concentration of the mind, he knows [the body] as [described] above, as it really is. This is how a monk cultivates mindfulness of the body.

If mindfulness of the body is cultivated like this, made much of like this, then all wholesome states—that is, states that pertain to awakening (*bodhipakkhiya*)—are comprised in it. Whatever state of mind he has resolved [to attain] reaches completion. It is comparable to the great ocean: all small rivers are ultimately contained in the ocean. If mindfulness of the body is cultivated like this, made much of it like this, then all wholesome states are comprised in it, that is, the states that pertain to awakening.

If there are renunciants and brahmins who have not properly established mindfulness of the body, who dwell with a narrow mind, then Māra, the Evil One, on seeking an opportunity with them, will certainly get it. Why is that? Because those renunciants and brahmins lack mindfulness of the body.<sup>103</sup>

It is just as if there is an empty waterpot placed firmly upright on the ground, and someone brings water and pours it into the pot. What do you think, monks: under these circumstances, would the pot accommodate the water?

The monks replied:

World-honored One, it would accommodate it. Why is that? Because [the pot] is empty, without water, and standing firmly upright on the ground, it will certainly accommodate [the water].

[The Buddha said:]

In the same way, if there are renunciants and brahmins who have not properly established mindfulness of the body, who dwell with a narrow mind, then Māra, the Evil One, in seeking an opportunity with them, will certainly get it. Why is that? Because those renunciants and brahmins lack mindfulness of the body.

If there are renunciants and brahmins who have properly established mindfulness of the body, who dwell with a boundless mind, then Māra, the Evil One, on seeking an opportunity with them, will in the end not get it. Why is that? Because those renunciants and brahmins do not lack mindfulness of the body.

It is just as if there were a water pot full of water, placed firmly upright on the ground, and someone brings water and pours it into the pot. What

do you think, monks, under these circumstances, would the pot accommodate [more] water?

The monks replied:

World-honored One, it would not. Why is that? Because [the pot] is [already] full of water, standing firmly upright on the ground, so it will certainly not accommodate [any more water].

[The Buddha said:]

557a In the same way, if there are renunciants and brahmins who have properly established mindfulness of the body, who dwell with a boundless mind, then Māra, the Evil One, on seeking an opportunity with them, will in the end not get it. Why is that? Because those renunciants and brahmins do not lack mindfulness of the body.

If there are renunciants and brahmins who have not properly established mindfulness of the body, who dwell with a narrow mind, then Māra, the Evil One, on seeking an opportunity with them, will certainly get it. Why is that? Because those renunciants and brahmins lack mindfulness of the body.

It is just as if a strong man were to throw a big heavy stone at a mass of wet mud. What do you think, monks, would [the stone] penetrate the mud?

The monks replied:

[The stone] would penetrate [the mud], World-honored One. Why is that? The mud is wet and the stone is heavy; therefore [the stone] will certainly penetrate [the mud].

[The Buddha said:]

In the same way, if there are renunciants and brahmins who have not properly established mindfulness of the body, who dwell with a narrow mind, then Māra, the Evil One, on seeking an opportunity with them, will certainly get it. Why is that? Because those renunciants and brahmins lack mindfulness of the body.



If there are renunciants and brahmins who have properly established mindfulness of the body, who dwell with a boundless mind, then Māra, the Evil One, on seeking an opportunity with them, will in the end not get it. Why is that? Because those renunciants and brahmins do not lack mindfulness of the body.

It is just as if a strong man were to throw a light ball made of hair at a straight door. What do you think, monks, would [the ball of hair] penetrate [the door]?

The monks replied:

The [ball of hair] would not penetrate [the door], World-honored One. Why is that? The ball made of hair is light and malleable, while the door is standing straight,<sup>104</sup> therefore [the ball of hair] will certainly not penetrate [the door].

The Buddha said:

In the same way, if there are renunciants and brahmins who have properly established mindfulness of the body, who dwell with a boundless mind, then Māra, the Evil One, on seeking an opportunity with them, will in the end not get it. Why is that? Because those renunciants and brahmins do not lack mindfulness of the body.

If there are renunciants and brahmins who have not properly established mindfulness of the body, who dwell with a narrow mind, then Māra the Evil One, on seeking an opportunity with them, will certainly get it. Why is that? Because those renunciants and brahmins lack mindfulness of the body.

It is just as if someone who needed to make a fire used a piece of dry wood as a base and to drill it with a dry drill. What do you think, monks, would that person get fire in this way?

The monks replied, “He would get [fire], World-honored One. Why is that? Because he uses a dry drill to drill that dry wood base, he will certainly get [fire].”

[The Buddha said:]

In the same way, if there are renunciants and brahmins who have not properly established mindfulness of the body, who dwell with a narrow mind,

then Māra the Evil One, on seeking an opportunity with them, will certainly get it. Why is that? Because those renunciants and brahmins lack mindfulness of the body.

557b If there are renunciants and brahmins who have properly established mindfulness of the body, who dwell with a boundless mind, then Māra, the Evil One, on seeking an opportunity with them, will in the end not get it. Why is that? Because those renunciants and brahmins do not lack mindfulness of the body.

It is just as if someone needing fire used moist wood as a base and drilled it with a moist drill. What do you think, monks, would that person get fire in this way?

The monks replied, “He will not get [fire], World-honored One. Why is that? Because he used a moist drill to drill moist wood, he will not get [fire].” [The Buddha said:]

In the same way, if there are renunciants and brahmins who have properly established mindfulness of the body, who dwell with a boundless mind, then Māra, the Evil One, on seeking an opportunity with them, will in the end not get it. Why is that? Because those renunciants and brahmins do not lack mindfulness of the body.<sup>105</sup>

Cultivating mindfulness of the body like this, making much of it like this, should be understood to bring eighteen benefits.<sup>106</sup> What are the eighteen? A monk is able to bear hunger and thirst, cold and heat, mosquitoes, gadflies, flies, fleas, being assailed by wind and sun, being verbally abused, and being beaten with sticks—he is able to endure [all of this]. [Even if] his body suffers disease causing such extreme pain that his life is coming to an end—whatever is unpleasant, he is able to endure it all. This is reckoned the first benefit of cultivating mindfulness of the body like this, making much of it like this.

Again, a monk is able to tolerate discontent; if discontent arises his mind does not become stuck in it. This is reckoned the second benefit of cultivating mindfulness of the body like this, making much of it like this.

Again, a monk is able to tolerate fear; if fear arises his mind does not become stuck in it. This is reckoned the third benefit of cultivating mindfulness of the body like this, making much of it like this.

Again, in a monk the three [kinds of] unwholesome thoughts may arise—thoughts of desire, thoughts of anger, and thoughts of harming. If these three [kinds of] unwholesome thoughts arise, his mind does not become stuck in them. This is reckoned the fourth benefit of cultivating mindfulness of the body like this, making much of it like this.<sup>107</sup>

Again a monk, secluded from sensual desires, secluded from evil and unwholesome states, . . . up to dwells having attained the fourth absorption. This is reckoned the fifth, . . . up to the eighth benefit of cultivating mindfulness of the body like this, making much of it like this.<sup>108</sup>

Again, a monk, through the elimination of three fetters, attains stream-entry. He will not fall into evil conditions and is assured of progress toward full awakening within at most seven more existences. Having gone through seven more existences [at most] in the heavenly or human realms,<sup>109</sup> he will attain the end of *dukkha*. This is reckoned the ninth benefit of cultivating mindfulness of the body like this, making much of it like this.

Again, a monk who has eliminated the three fetters reduces sensual passion, anger, and ignorance, and attains once-returning. Having passed through one more existence in a heavenly or human realm, he will attain the end of *dukkha*. This is reckoned the tenth benefit of cultivating mindfulness of the body like this, making much of it like this.

Again, a monk who has eliminated the five lower fetters will be reborn in another realm and there attain final nirvana, having attained the condition of nonreturning, not coming back to this world. This is reckoned the eleventh benefit of cultivating mindfulness of the body like this, making 557c much of it like this.

Again, a monk attains the peaceful liberations that transcend form, having attained the formless, and with the appropriate concentration dwells having directly realized them. This is reckoned the twelfth benefit of cultivating mindfulness of the body like this,<sup>110</sup> making much of it like this.

Again, a monk acquires the supernormal powers, the divine ear, the knowledge of others' minds, the knowledge of former lives, and the knowledge of the birth and death [of beings]. [These are reckoned the thirteenth, fourteenth, fifteenth, sixteenth, and seventeenth benefits.]

[Again, a monk,] by employing wisdom and insight, understands the taints and eradicates them. Through having eradicated all the taints, he

attains the taintless liberation of the mind and liberation by wisdom, knowing and realizing it by himself here and now; and he dwells having personally realized, knowing as it really is: “Birth has been ended, the holy life has been established, what had to be done has been done, there will not be another experiencing of existence!” This is reckoned the eighteenth benefit of cultivating mindfulness of the body like this, making much of it like this.

Cultivating mindfulness of the body like this, making much of it like this, should be understood to bring these eighteen benefits.

Thus spoke the Buddha. Having heard what the Buddha said, the monks were delighted and received it respectfully.

## **82. The Discourse on [Hearing the Sound of] Crickets<sup>11</sup>**

Thus have I heard. At one time the Buddha was staying at Rājagaha, in the Bamboo Grove in the Squirrels’ Sanctuary.

At that time, after the midday meal, many monks were sitting together in the assembly hall for some small matter. They wished to settle a matter of disagreement, namely, to discuss the Dharma and discipline, the teachings of the Buddha. At that time the monk Citta Hatthisāriputta was among the assembly. Then, while many of the monks were discussing the Dharma and the discipline, the teachings of the Buddha, the monk Citta Hatthisāriputta kept interrupting without waiting until those monks had finished what they were saying about the Dharma, being disrespectful and inconsiderately questioning those highly regarded elder monks.

At that time Venerable Mahākoṭṭhita was among the assembly. Then Venerable Mahākoṭṭhita said to the monk Citta Hatthisāriputta:

Venerable friend, you should know that when many monks are talking about the Dharma and discipline, the teachings of the Buddha, you should not interrupt. Only if the monks have completed what they have to say can you speak. You should be respectful and considerate in questioning the highly regarded elder monks. Do not be disrespectful or inconsiderate in questioning highly regarded elder monks.”

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At that time all the close friends of the monk Citta Hatthisāriputta were among the assembly. Then the friends of the monk Citta Hatthisāriputta said to Venerable Mahākoṭṭhita:

Venerable Mahākoṭṭhita, you should not strongly reprimand the monk Citta Hatthisāriputta. Why is that? The monk Citta Hatthisāriputta is virtuous and learned. He may appear to be indolent but he is not conceited. Venerable Mahākoṭṭhita, the monk Citta Hatthisāriputta is capable of assisting the other monks from time to time [in their discussions].

At this the venerable Mahākoṭṭhita said to the close friends of the monk Citta Hatthisāriputta:

Venerable friends, one who does not possess the knowledge of the minds of others cannot arbitrarily declare who is right or wrong. Why is that? There may be a person who, when he is in the presence of the World-honored One and highly regarded elder companions in the holy life, acts with humility, with an endearing and reverential manner, well restrained and well controlled. At a later time, however, when he has left the presence of the World-honored One and the highly regarded elder companions in the holy life, he no longer acts with humility and with an endearing and reverential manner.

He associates much with laypeople,<sup>112</sup> makes fun, is conceited, and engages in various kinds of boisterous talk. As he associates much with laypeople, makes fun, is conceited, and engages in various kinds of boisterous talk, desire arises in his mind. Desire having arisen in his mind, the body and the mind become passionate. The body and mind being passionate, he abandons the moral precepts and stops [practicing] the path.

Venerable friends, [such a monk] is just like an ox that has entered another's field. The guardian of the field catches it and ties it up with a rope or puts it inside a fence. Venerable friends, if someone were to say, "This ox will not again enter another's field," would that be correctly spoken?

They replied:

No. Why is that? That ox might break or undo the rope with which it is bound, or it might break or get out of the fence within which it is kept and again enter another's field, just as before.

[Mahākotṭhita said:]

558b [In the same way,] venerable friends, there may be a person who, when he is in the presence of the World-honored One and highly regarded elder companions in the holy life, acts with humility, with an endearing and reverential manner, well restrained and well controlled. At a later time, however, when he has left the presence of the World-honored One and the highly regarded elder companions in the holy life, he no longer acts with humility and with an endearing and reverential manner. He associates much with laypeople, makes fun, is conceited, and engages in various kinds of boisterous talk. As he associates much with laypeople, makes fun, is conceited, and engages in various kinds of boisterous talk, desire arises in his mind. Desire having arisen in his mind, the body and the mind become passionate. The body and mind being passionate, he abandons the moral precepts and stops [practicing] the path. Venerable friends, this is one type of person.

Again, venerable friends, there may be a person who attains the first absorption. Having attained the first absorption, he remains satisfied with that and does not strive further, wishing to attain what has not yet been attained, to gain what has not been gained, to realize what has not been realized. At a later time he associates much with laypeople, makes fun, is conceited, and engages in various kinds of boisterous talk. As he associates much with laypeople, makes fun, is conceited, and engages in various kinds of boisterous talk, desire arises in his mind. Desire having arisen in his mind, the body and the mind become passionate. The body and the mind being passionate, he abandons the moral precepts and stops [practicing] the path.

Venerable friends, it is just like when there is a great rain and the village pond becomes full of water. Earlier one could see [in that pond] sand, stones, vegetation, beetles, fish, turtles, toads, and all kinds of water-dwelling creatures, as they went back and forth, moved about or remained still. Afterwards, when [the pond] is full of water, one can no longer see them. Venerable friends, if someone were to say, “In this village pond one will never again see sand, stones, vegetation, beetles, fish, turtles, toads, and all kinds of water-dwelling creatures as they go back and forth, move about, or remain still,” would that be correctly spoken?<sup>113</sup>

They replied:

No. Why is that? Elephants might drink from the pond; horses, camels, cows, donkeys, pigs, deer, or water buffalo might drink water from it. People might take water from it for their use, the wind might blow on it and the sun might dry it up. Even if one did not previously see [in that pond] sand, stones, vegetation, beetles, fish, turtles, toads, and all kinds of water-dwelling creatures, as they went back and forth, moved about or remained still, later, when the water has become diminished, one sees them again, just as before.

[Mahākoṭṭhita said:]

In the same way, venerable friends, there may be a person who attains the first absorption. Having attained the first absorption, he remains satisfied with that and does not strive further with a wish to attain what has not yet been attained, to gain what has not been gained, to realize what has not been realized. At a later time, he associates much with laypeople, makes fun, is conceited, and engages in various kinds of boisterous talk. As he associates much with laypeople, makes fun, is conceited, and engages in various kinds of boisterous talk, desire arises in his mind. Desire having arisen in his mind, the body and the mind become passionate. The body and the mind being passionate, he abandons the moral precepts and stops [practicing] the path. Venerable friends, this is one type of person.

Again, venerable friends, there may be a person who attains the second absorption. Having attained the second absorption, he remains satisfied with that and does not strive further with a wish to attain what has not yet been attained, to gain what has not been gained, to realize what has not been realized. At a later time, he associates much with laypeople, makes fun, is conceited, and engages in various kinds of boisterous talk. As he associates much with laypeople, makes fun, is conceited, and engages in various kinds of boisterous talk, desire arises in his mind. Desire having arisen in his mind, the body and the mind become passionate. The body and the mind being passionate, he abandons the moral precepts and stops [practicing] the path.

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Venerable friends, it is just like during a time of much rain, all of the dust at a crossroads becomes muddy.<sup>114</sup> Venerable friends, if someone

were to say, “The mud at this crossroads will never dry out and will not become dust again,” would that be correctly spoken?

They replied:

No. Why is that? Elephants may walk on this crossroads, or horses, camels, cows, donkeys, pigs, deer, water buffalo, or people may walk on this crossroads; the wind may blow on it or the sun may dry it out. [Once] the mud at the crossroads has dried out, it will again become dust.”

[Mahākotṭhita said:]

In the same way, venerable friends, there may be a person who attains the second absorption. Having attained the second absorption, he remains satisfied with that and does not strive further with a wish to attain what has not yet been attained, to gain what has not been gained, to realize what has not been realized. At a later time, he associates much with laypeople, makes fun, is conceited, and engages in various kinds of boisterous talk. As he associates much with laypeople, makes fun, is conceited, and engages in various kinds of boisterous talk, desire arises in his mind. Desire having arisen in his mind, the body and the mind become passionate. The body and the mind being passionate, he abandons the moral precepts and stops [practicing] the path. Venerable friends, this is one type of person.

Again, venerable friends, there may be a person who attains the third absorption. Having attained the third absorption, he remains satisfied with that and does not strive further with a wish to attain what has not yet been attained, to gain what has not been gained, to realize what has not been realized. At a later time, he associates much with laypeople, makes fun, is conceited, and engages in various kinds of boisterous talk. As he associates much with laypeople, makes fun, is conceited, and engages in various kinds of boisterous talk, desire arises in his mind. Desire having arisen in his mind, the body and the mind become passionate. The body and the mind being passionate, he abandons the moral precepts and stops [practicing] the path.

Venerable friends, it is just like a lake [fed by] water from a mountain spring, which is clear and pure, with level shores, still, without fluctuation and without waves. Venerable friends, if someone were to say, “That lake



[fed by] water from a mountain spring will never again fluctuate and will not [again] have any waves,” would that be correctly spoken?<sup>115</sup>

They replied:

No. Why is that? A great wind may suddenly come from the eastern direction and blow on [surface of the] the water of that lake, stirring up waves. In the same way, a great wind may suddenly come from the southern direction, from the western direction, or from the northern direction and blow on the [surface of the] water of that lake, stirring up waves.

[Mahākoṭṭhita said:]

In the same way, venerable friends, there may be a person who attains the third absorption. Having attained the third absorption, he remains satisfied with that and does not strive further with a wish to attain what has not yet been attained, to gain what has not been gained, to realize what has not been realized. At a later time, he associates much with laypeople, makes fun, is conceited, and engages in various kinds of boisterous talk. As he associates much with laypeople, makes fun, is conceited, and engages in various kinds of boisterous talk, desire arises in his mind. Desire having arisen in his mind, the body and the mind become passionate. The body and the mind being passionate, he abandons the moral precepts and stops [practicing] the path. Venerable friends, this is one type of person.

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Again, venerable friends, there may be a person who attains the fourth absorption. Having attained the fourth absorption, he remains satisfied with that and does not strive further with a wish to attain what has not yet been attained, to gain what has not been gained, to realize what has not been realized. At a later time, he associates much with laypeople, makes fun, is conceited, and engages in various kinds of boisterous talk. As he associates much with laypeople, makes fun, is conceited, and engages in various kinds of boisterous talk, desire arises in his mind. Desire having arisen in his mind, the body and the mind become passionate. The body and the mind being passionate, he abandons the moral precepts and stops [practicing] the path.

Venerable friends, it is just like when a householder or a householder’s son eats delicious food until he has had his fill. Earlier he wanted to eat

but now he no longer wishes to eat any more.<sup>116</sup> Venerable friends, if someone were to say, “That householder or householder’s son will never again want to get food,” would that be correctly spoken?

They replied:

No. Why is that? That householder or householder’s son will become hungry again overnight. [Even] if he earlier had no more use for food [having just eaten], later he will again want to get some.

[Mahākotṭhita said:]

In the same way, venerable friends, there may be a person who attains the fourth absorption. Having attained the fourth absorption, he remains satisfied with that and does not strive further with a wish to attain what has not yet been attained, to gain what has not been gained, to realize what has not been realized. At a later time, he associates much with laypeople, makes fun, is conceited, and engages in various kinds of boisterous talk. As he associates much with laypeople, makes fun, is conceited, and engages in various kinds of boisterous talk, desire arises in his mind. Desire having arisen in his mind, the body and the mind become passionate. The body and the mind being passionate, he abandons the moral precepts and stops [practicing] the path. Venerable friends, this is one type of person.

Again, venerable friends, there may be a person who attains the signless concentration of the mind (*animitta cetosamādhī*). Having attained the signless concentration of the mind, he remains satisfied with that and does not strive further with a wish to attain what has not yet been attained, to gain what has not been gained, to realize what has not been realized. At a later time, he associates much with laypeople, makes fun, is conceited, and engages in various kinds of boisterous talk. As he associates much with laypeople, makes fun, is conceited, and engages in various kinds of boisterous talk, desire arises in his mind. Desire having arisen in his mind, the body and the mind become passionate. The body and the mind being passionate, he abandons the moral precepts and stops [practicing] the path.

Venerable friends, it is just as when in a forest one may hear the sound of crickets. If the king or the king’s senior ministers were to stay overnight in that forest, there would be the sound of elephants, horses, chariots,

people walking, conchs, drums, narrow drums, side drums, dancing, singing, lutes, drinking, and eating. The sound of the crickets that could earlier be heard would no longer be audible. Venerable friends, if one were to say, “In this forest one will never again hear the sound of crickets,” would that be correctly spoken? 559b

They replied:

No. Why is that? Having stayed overnight, at dawn the king and the king’s senior ministers will all return to their [respective] place. The sounds that one could hear of the elephants, horses, chariots, people walking, conchs, drums, narrow drums, side drums, dancing, singing, lutes, drinking, and eating, because of which one could not hear the sound of crickets, will have disappeared and one will hear [the crickets] again, just as earlier.

[Mahākoṭṭhita said:]

In the same way, venerable friends, [there may be a person who] attains the signless concentration of the mind. Having attained the signless concentration of the mind, he remains satisfied with that and does not strive further with a wish to attain what has not yet been attained, to gain what has not been gained, to realize what has not been realized. At a later time, he associates much with laypeople, makes fun, is conceited, and engages in various kinds of boisterous talk. As he associates much with laypeople, makes fun, is conceited, and engages in various kinds of boisterous talk, desire arises in his mind. Desire having arisen in his mind, the body and the mind become passionate. The body and the mind being passionate, he abandons the moral precepts and stops [practicing] the path. Venerable friends, this is one type of person.

Then, not long after that, the monk Citta Hatthisāriputta abandoned the moral precepts and stopped [practicing] the path. The close friends of the monk Citta Hatthisāriputta, having heard that the monk Citta Hatthisāriputta had abandoned the moral precepts and stopped [practicing] the path, approached Venerable Mahākoṭṭhita. Having approached him, they said:

Venerable Mahākoṭṭhita, did you have knowledge of the mind of the monk Citta Hatthisāriputta or did you know it in some other way? Why is that?

The monk Citta Hatthisāriputta has just abandoned the moral precepts and stopped [practicing] the path.

Venerable Mahākoṭṭhita said to the close friends [of the monk Citta Hatthisāriputta]:

Venerable friends, it was bound to happen just like this. Why is that? Because [Citta Hatthisāriputta] did not know [things] as they really are, did not see [things] as they really are. Why is that? It is just because of not knowing things as they really are, not seeing [things] as they really are.<sup>117</sup>

Thus spoke the Venerable Mahākoṭṭhita. Having heard what Venerable Mahākoṭṭhita said, the monks were delighted and received it respectfully.

### **83. The Discourse on the Drowsiness of a Highly Regarded Elder<sup>118</sup>**

559c Thus have I heard. At one time the Buddha, who was dwelling among the Bhaggas, was staying on Crocodile Hill in the Deer Park at Bhesakaḷā Grove.

At that time Venerable Mahāmoggallāna, who was dwelling in the country of Magadha, was staying in the village of Kallavāḷamutta. Then Venerable Mahāmoggallāna, while sitting in meditation in a secluded and quiet place, was drowsing off. The World-honored One realized from afar that Venerable Mahāmoggallāna, sitting in meditation in a secluded and quiet place, was drowsing off. Having realized this, the World-honored One entered an appropriate concentration such that, by means of this appropriate concentration, just as [easily and swiftly] a strong man might bend or stretch his arm, he disappeared from the Deer Park at Bhesakaḷā Grove on Crocodile Hill among the Bhaggas and appeared before Venerable Mahāmoggallāna in the village of Kallavāḷamutta in the country of Magadha.

Then the World-honored One emerged from [the state of] concentration and said, “Mahāmoggallāna, you are stuck in drowsiness. Mahāmoggallāna, you are stuck in drowsiness.”

Venerable Mahāmoggallāna said to the World-honored One, “Yes, indeed, World-honored One.”

The Buddha said further:

Mahāmoggallāna, whatever [meditation] sign (*nimitta*) makes you become stuck in drowsiness, do not develop that sign, do not make much of it. In this way the drowsiness may be overcome.

If for some reason your drowsiness is not overcome, Mahāmoggallāna, you should recite in full the teachings as you have previously heard and memorized them. In this way the drowsiness may be overcome.

If for some reason your drowsiness is not overcome, Mahāmoggallāna, you should explain in full to others the teachings as you have previously heard and memorized them. In this way the drowsiness may be overcome.

If for some reason your drowsiness has not been overcome, Mahāmoggallāna, you should ponder and reflect in your mind on the teachings as you have previously heard them and memorized them. In this way the drowsiness may be overcome.<sup>119</sup>

If for some reason your drowsiness has not been overcome, Mahāmoggallāna, you should pull on your earlobes with both hands. In this way the drowsiness may be overcome.

If for some reason your drowsiness is not overcome, Mahāmoggallāna, you should bathe your face and eyes with cold water and sprinkle your body with it. In this way the drowsiness may be overcome.

If for some reason your drowsiness is not overcome, Mahāmoggallāna, you should go out of the dwelling, look to the four directions and gaze up at the constellations. In this way the drowsiness may be overcome.<sup>120</sup>

If for some reason your drowsiness is not overcome, Mahāmoggallāna, you should go out of the dwelling, go in front of it, and practice walking meditation out in the open, with your sense faculties guarded and the mind quietly established within, being perceptive of what is in front and behind. In this way the drowsiness may be overcome.

If for some reason your drowsiness is not overcome, Mahāmoggallāna, you should leave off walking meditation, go to the end of the meditation path, spread your sitting mat, and sit down cross-legged. In this way the drowsiness may be overcome.<sup>121</sup>

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If for some reason your drowsiness is not overcome, Mahāmoggallāna, you should go back into the dwelling, fold your outer robe into four and spread it on the bed, fold the inner robe to use as a pillow, and lie down on your right side, one foot on the other, arousing the perception of light

in the mind, establishing right mindfulness and right comprehension, constantly with the thought of rising again.<sup>122</sup>

Mahāmoggallāna, do not indulge in reclining peacefully in bed. Do not desire gain. Do not be attached to fame. Why is that? I shall tell you all the conditions with which one should not associate and I shall tell you [the conditions with which] one should associate.<sup>123</sup> Mahāmoggallāna, what are the conditions of which I say one should not associate with? Mahāmoggallāna, close association with conditions of the common worldly way: I say, that one should not associate with such conditions. Mahāmoggallāna, by close association with conditions of the common worldly way there will be much talk. If there is much talk, there is agitation. If there is agitation, the mind is not at ease. Mahāmoggallāna, if the mind is not at ease, then the mind is bereft of concentration. For this reason, Mahāmoggallāna, I say that one should not associate with these.

Mahāmoggallāna, what are the conditions of which I say one should associate with? Mahāmoggallāna, secluded places: I say that one should associate with these conditions. Beneath trees in mountain forests, empty and peaceful places, high crags and rocky caves without noise, remote places free of evil, free of people, places conducive to meditation: Mahāmoggallāna, I say that one should associate with these conditions.

Mahāmoggallāna, if you enter the village to beg for almsfood, you should do so [with a mind] disenchanted with gain, disenchanted with offerings and homage. Only when your mind has become disenchanted with gain, offerings, and homage should you enter the village to beg for almsfood. Mahāmoggallāna, do not enter the village to beg for almsfood with a proud state of mind. Why is that? Householder families are busy with domestic affairs and when a monk comes begging for almsfood, a householder may not pay attention to him. Then the monk thinks, “Who has spoiled my [relationship] with the householder in this house? Why is that? When I enter the householder’s house, the householder does not pay attention [to me].” Because of this sadness arises; because of sadness there is agitation; because of agitation the mind is not at ease; and because the mind is not at ease, the mind is bereft of concentration.

Mahāmoggallāna, when you teach the Dharma, do not speak in a disputatious way. If there is disputation, there will be much talk. Because of

much talk, agitation arises; because of agitation, the mind is not at ease; and because the mind is not at ease, the mind is bereft of concentration.

Mahāmoggallāna, when you teach the Dharma, do not be forceful but teach the Dharma [unperturbed,] like a lion. Mahāmoggallāna, when you teach the Dharma, teach it humbly; abandon force, extinguish force, destroy force. Teach the Dharma without being forceful, teach the Dharma [unperturbed,] like a lion. Mahāmoggallāna, you should train like this. 560b

At that time Venerable Mahāmoggallāna rose from his seat, arranged his robe to bare one shoulder, extended his joined palms toward the Buddha, and said, “World-honored One, how does a monk attain the ultimate, the ultimate purity, the ultimate holy life, the ultimate completion of the holy life?”

The World-honored One said:<sup>124</sup>

Mahāmoggallāna, if a monk experiences pleasant feelings, painful feelings, or neutral feelings, he contemplates these feelings as impermanent, he contemplates their rise and fall, their eradication, their fading away, their cessation, and their abandonment. Having contemplated feelings as impermanent, having contemplated their rise and fall, their eradication, their fading away, their cessation, and their abandonment, he does not cling to this world; because of not clinging to the world, he is not wearied; because of not being wearied, he attains final nirvana and he knows as it really is: “Birth has been ended, the holy life has been established, what had to be done has been done. There will not be another experiencing of existence.”

Mahāmoggallāna, in this way a monk attains the ultimate, the ultimate purity, the ultimate holy life, the ultimate completion of the holy life.

Thus spoke the Buddha. Having heard what the Buddha said, Venerable Mahāmoggallāna was delighted and received it respectfully.

#### **84. The Discourse on Being without Thorns<sup>125</sup>**

Thus have I heard. At one time the Buddha was staying at Vesālī, in the Gabled Hall beside the Monkey Pond. Well-known virtuous senior elders, great disciples, such as Cāla, Upacāla, Bhadda, Ariṭṭha, Upariṭṭha, and Yasa the supremely praised,<sup>126</sup> such well-known virtuous senior elders, and great

disciples were also staying at Vesālī in the Gabled Hall beside the Monkey Pond. They were all residing near the Buddha, next to his leaf hut.

560c The Licchavis of Vesālī heard that the World-honored One was staying at Vesālī in the Gabled Hall beside the Monkey Pond. They thought, “Let us, with our great power and royal might, loudly singing, go out of Vesālī and approach the Buddha to pay homage.”

Then the well-known virtuous senior elders, the great disciples, heard that the Licchavis of Vesālī, with their great power and royal might, and loudly singing, were coming out of Vesālī to approach the Buddha and pay homage. They thought, “Noise is a thorn to absorption. The World-honored One has declared that noise is a thorn to absorption. Let us instead go to Gosiṅga Grove. Staying there we will not be disturbed, and will stay secluded and alone to sit in meditation.” The well-known virtuous senior elders, the great disciples, went to Gosiṅga Grove. There, undisturbed, they stayed secluded and alone to sit in meditation.

At that time the Licchavis of Vesālī, with their great power and royal might, loudly singing, went out of Vesālī and approached the Buddha to pay homage.<sup>127</sup> Some of the Licchavis of Vesālī paid homage with their heads at the Buddha’s feet, stepped back, and sat to one side; some exchanged greetings with the Buddha, stepped back, and sat to one side; some extended their hands with palms joined toward the Buddha, stepped back, and sat to one side; and some, seeing the Buddha from afar, remained silent and sat down.

Then, when the multitude of Licchavis from Vesālī had all settled down, the World-honored One taught them the Dharma. He exhorted and inspired them, fully delighting them, teaching the Dharma with countless skillful means. Having exhorted and inspired them, and fully delighted them, he became silent. Then the multitude of Licchavis from Vesālī, having been taught the Dharma by the World-honored One, having been exhorted, inspired, and fully delighted, rose from their seats, paid homage with their heads at the Buddha’s feet, circumambulated him three times, and left.

Soon after the Licchavis from Vesālī had left, the World-honored One asked the monks, “Where have the senior elders, the great disciples, gone?”

The monks replied:

World-honored One, the senior elders, the great disciples, heard that the Licchavis of Vesālī, with their great power and royal might, loudly singing,



were coming out of Vesālī to approach the Buddha and pay homage. They thought, “Noise is a thorn to absorption. The World-honored One has declared that noise is a thorn to absorption. Let us instead go to Gosiṅga Grove. Staying there we will not be disturbed, and will stay secluded and alone to sit in meditation.” The World-honored One, the senior elders, the great disciples, all went there together.

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On hearing this, the World-honored One praised them, saying:

It is well, it is well that the senior elders, the great disciples, should speak like this: “Noise is a thorn to absorption. The World-honored One has declared that noise is a thorn to absorption.” Why is that? I do indeed speak like this. [Noise is indeed] a thorn to absorption.

To one who is keeping morality, breaches of morality are a thorn; to one guarding the senses, bodily adornments are a thorn; to one cultivating [the perception] of foulness, an appearance of purity is a thorn; to one cultivating loving-kindness, anger is a thorn; to one abstaining from liquor, drinking liquor is a thorn; to one leading a celibate life, looking at the female form is a thorn; to one entering the first absorption, noise is a thorn; to one entering the second absorption, [directed] awareness and [sustained] contemplation (*vitakka-vicāra*) is a thorn; to one entering the third absorption, rapture is a thorn; to one entering the fourth absorption, the inhalations and exhalations are a thorn; to one entering the sphere of [boundless] space, the perception of form is a thorn; to one entering the sphere of [boundless] consciousness, the perception of the sphere of [boundless] space is a thorn; to one entering the sphere of nothingness, the perception of the sphere of [boundless] consciousness is a thorn; to one entering the sphere of [neither-perception-nor-]nonperception, the perception of the sphere of nothingness is a thorn; to one entering the concentration by the cessation of perception and knowing, perception and knowing are a thorn.<sup>128</sup>

Again, there are three thorns: the thorn of desire, the thorn of anger, and the thorn of ignorance. An arahant, who has eradicated the taints has already cut off these three thorns, knows that they have been pulled out by the root and destroyed so that they will not arise again. That is, an arahant is without thorns; an arahant is separated from thorns; [thus] an arahant is without thorns and separated from thorns.

Thus spoke the Buddha. Having heard what the Buddha said, the monks were delighted and received it respectfully.

### **85. The Discourse on the True Person<sup>129</sup>**

Thus have I heard. At one time the Buddha was staying at Sāvattthī, in Jeta's Grove, Anāthapiṇḍika's Park.

At that time the World-honored One said to the monks, "I will now teach you the nature of a true person and the nature of an untrue person. Listen closely, listen closely and pay careful attention!" Then the monks listened to receive instruction.

The Buddha said:

What is the nature of an untrue person? Suppose that a certain person who has gone forth to practice the path is from a high family, whereas others are not like that. Because he is from a high family, he praises himself and looks down on others. This is the nature of an untrue person.<sup>130</sup>

561b One who has the nature of a true person reflects like this: "It is not because I am from a high family that I eradicate sensual passion, anger, and delusion. Suppose that a person who has gone forth to practice the path is not from a high family [but] he practices the Dharma in accordance with the Dharma, follows the Dharma, keeps the direction of the Dharma, and progresses in step with the Dharma. Because of this, he [should] receive support and respect."

If, advancing in this way, he attains the true Dharma, without praising himself or looking down on others, then this is the nature of a true person.

Again, suppose that a certain person is handsome and agreeable, whereas others are not like that. Because of being handsome and agreeable, he praises himself and looks down on others. This is the nature of an untrue person.<sup>131</sup>

One who has the nature of a true person reflects like this: "It is not because I am handsome and agreeable that I eradicate sensual passion, anger, and delusion. Suppose that a person is not handsome and agreeable [but] he practices the Dharma in accordance with the Dharma, follows the Dharma, keeps the direction of the Dharma, and progresses in step with the Dharma. Because of this he [should] receive support and respect."

If, advancing in this way, he attains the true Dharma, without praising himself or looking down on others, then this is the nature of a true person.

Again, suppose that a certain person is eloquent and competent in talking, whereas others are not like that. Because he is eloquent and competent in talking, he praises himself and looks down on others. This is the nature of an untrue person.<sup>132</sup>

One who has the nature of a true person reflects like this: “It is not because I am eloquent and competent in talking that I eradicate sensual passion, anger, and delusion. Suppose that a person is not eloquent and competent in talking, [but] he practices the Dharma in accordance with the Dharma, follows the Dharma, keeps the direction of the Dharma, and progresses in step with the Dharma. Because of this he [should] receive support and respect.”

If, advancing in this way, he attains the true Dharma, without praising himself or looking down on others, then this is the nature of a true person.

Again, suppose that a certain person is an elder, known to the king, recognized by the people, and of great merit, whereas others are not like that. Because he is an elder, known to the king, recognized by the people, and of great merit, he praises himself and looks down on others. This is the nature of an untrue person.<sup>133</sup>

One who has the nature of a true person reflects like this: “It is not because I am an elder, known to the king, recognized by the people, and of great merit, that I eradicate sensual passion, anger, and delusion. Suppose that a person is not an elder, not known to the king, not recognized by the people, and not of great merit [but] he practices the Dharma in accordance with the Dharma, follows the Dharma, keeps the direction of the Dharma, and progresses in step with the Dharma. Because of this, he [should] receive support and respect.”

If, advancing in this way, he attains the true Dharma, without praising himself or looking down on others, then this is the nature of a true person.

Again, suppose that a certain person recites the discourses, has memorized the discipline, and is learned in the Abhidharma, is versed in the Āgamas, and is very learned in the collections of discourses, whereas others are not like that. Because he is versed in the Āgamas and very

learned in the collections of discourses, he praises himself and looks down on others. This is the nature of an untrue person.<sup>134</sup>

561c One who has the nature of a true person reflects like this: “It is not because I am versed in the Āgamas and very learned in the collections of discourses that I eradicate sensual passion, anger, and delusion. Suppose that someone is not versed in the Āgamas, not very learned in the collections of discourses [but] he practices the Dharma in accordance with the Dharma, follows the Dharma, keeps the direction of the Dharma, and progresses in step with the Dharma. Because of this, he [should] receive support and respect.”

If, advancing in this way, he attains the true Dharma, without praising himself or looking down on others, then this is the nature of a true person.

Again, suppose that a certain person wears rag robes, . . . limits [himself to] three robes, . . . possesses unpretentious robes, whereas others are not like that. Because he possesses unpretentious robes he praises himself and looks down on others. This is the nature of an untrue person.<sup>135</sup>

One who has the nature of a true person reflects like this: “It is not because I possess unpretentious robes that I eradicate sensual passion, anger, and delusion. Suppose that a person does not possess unpretentious robes [but] he practices the Dharma in accordance with the Dharma, follows the Dharma, keeps the direction of the Dharma, and progresses in step with the Dharma. Because of this, he [should] receive support and respect.”

If, advancing in this way, he attains the true Dharma, without praising himself or looking down on others, then this is the nature of a true person.

Again, suppose that a certain person always observes the practice of begging for almsfood, consistently accepts just five measures of rice, and begs food at no more than seven houses, . . . eats only once [per day], . . . abstains from thick drinks after noon, whereas others are not like that. Because he abstains from thick drinks after noon, he praises himself and looks down on others. This is the nature of an untrue person.<sup>136</sup>

One who has the nature of a true person reflects like this: “It is not because I abstain from thick drinks after noon that I eradicate sensual passion, anger, and delusion. Suppose that a person does not abstain from thick drinks after noon [but] he practices the Dharma in accordance with the Dharma, follows the Dharma, keeps the direction of the Dharma, and

progresses in step with the Dharma. Because of this, he [should] receive support and respect.”

If, advancing in this way, he attains the true Dharma, without praising himself or looking down on others, then this is the nature of a true person.

Again, suppose that a certain person dwells in secluded places, beneath a tree in a mountain forest, or on a high crag, or out in the open, or in a cemetery, and that he is capable of knowing the [proper] time [for staying in such places], whereas others are not like that. Because he is capable of knowing the [proper] time [for staying in such places], he praises himself and looks down on others. This is the nature of an untrue person.<sup>137</sup>

One who has the nature of a true person reflects like this: “It is not because I am capable of knowing the [proper] time [for staying in such places] that I eradicate sensual passion, anger, and delusion. Suppose that a person is incapable of knowing the [proper] time [for staying in such places but] he practices the Dharma in accordance with the Dharma, follows the Dharma, keeps the direction of the Dharma, and progresses in step with the Dharma. Because of this, he [should] receive support and respect.”

If, advancing in this way, he attains the true Dharma, without praising himself or looking down on others, then this is the nature of a true person.

Again, suppose that a certain person attains the first absorption, whereas others are not like that. Because he has attained the first absorption, he praises himself and looks down on others. This is the nature of an untrue person.

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One who has the nature of a true person reflects like this: “The World-honored One has said that the first absorption is of an immeasurable type; [however,] if one were to measure it, that would be clinging.<sup>138</sup> Because of this [absence of clinging], he [should] receive support and respect.”

If, advancing in this way, he attains the true Dharma, without praising himself or looking down on others, then this is the nature of a true person.

Again, suppose that a certain person attains the second, . . . the third, . . . the fourth, absorption; . . . attains the sphere of [boundless] space, . . . the sphere of [boundless] consciousness, . . . the sphere of nothingness, . . . the sphere of neither-perception-nor-nonperception, whereas others are not like that. Because he has attained the sphere of neither-perception-nor-nonperception, he praises himself and looks down on others. This is the nature of an untrue person.<sup>139</sup>

One who has the nature of a true person reflects like this: “The World-honored One has said that the sphere of neither-perception-nor-nonperception is of an immeasurable type; [however,] if one were to measure it, then that would be clinging. Because of this [absence of clinging], he [should] receive support and respect.”

If, advancing in this way, he attains the true Dharma, without praising himself or looking down on others, then this is the nature of a true person.

Monks, this is what is meant by the nature of a true person and the nature of an untrue person. You should know the nature of a true person and the nature of an untrue person. Having known the nature of a true person and the nature of an untrue person, abandon the nature of an untrue person and train in the nature of a true person. You should train like this.

Thus spoke the Buddha. Having heard what the Buddha said, the monks were delighted and received it respectfully.

## **86. The Discourse Explaining the Bases<sup>140</sup>**

Thus have I heard. At one time the Buddha was staying at Sāvattthī, in Jeta’s Grove, Anāthapiṇḍika’s Park.

At that time Venerable Ānanda rose from sitting in meditation in the afternoon and, leading a company of young monks, approached the Buddha. He paid homage at the Buddha’s feet and stood back to one side. The young monks also paid homage at the Buddha’s feet, stepped back, and sat to one side. Venerable Ānanda said, “World-honored One, how should I teach these young monks? How should I instruct them? How should I explain the Dharma to them?”

The World-honored One said:

Ānanda, you should explain to these young monks the bases (*āyatana*), you should teach them the bases. If you explain to these young monks the bases, if you teach them the bases, they will obtain being at ease, they will obtain strength and happiness, they will be untroubled in body and mind, and they will practice the holy life for as long as they live.

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Venerable Ānanda extended his hands with palms joined toward the Buddha and said:

World-honored One, now is the right time. Well-gone One, now is the right time. If the World-honored One would explain to the young monks the bases, teach them the bases, then I and the young monks, having heard it from the World-honored One, will remember it well.

The World-honored One said, “Ānanda, listen closely and pay careful attention! I shall explain it in full to you and the young monks.” Venerable Ānanda and the others listened to receive instruction.

The World-honored One said:

Ānanda, I have earlier explained to you the five aggregates of clinging: the aggregate of clinging of form, . . . of feeling, . . . of perception, . . . of formations, and the aggregate of clinging of consciousness. Ānanda, you should explain and teach these five aggregates of clinging to the young monks. If you explain and teach these five aggregates of clinging to the young monks, they will obtain being at ease, they will obtain strength and happiness, they will be untroubled in body and mind, and they will practice the holy life for as long as they live.

Ānanda, I have earlier explained to you the six internal sense spheres: the sense base of the eye, . . . of the ear, . . . of the nose, . . . of the tongue, . . . of the body, and the sense base of the mind. Ānanda, you should explain and teach these six internal sense spheres to the young monks. If you explain and teach these six internal sense spheres to the young monks, they will obtain being at ease, they will obtain strength and happiness, they will be untroubled in body and mind, and they will practice the holy life for as long as they live.

Ānanda, I have earlier explained to you the six external sense spheres: the sense base of form, of sounds, of odors, of tastes, of tangibles, and the sense base of mental objects. Ānanda, you should explain and teach these six external sense spheres to the young monks. If you explain and teach these six external sense spheres to the young monks, they will obtain being at ease, they will obtain strength and happiness, they will be untroubled in body and mind, and they will practice the holy life for as long as they live.

Ānanda, I have earlier explained to you the six types of consciousness: eye consciousness, ear, . . . nose, . . . tongue, . . . body, . . . and mind consciousness. Ānanda, you should explain and teach these six types

of consciousness to the young monks. If you explain and teach these six types of consciousness to the young monks, they will obtain being at ease, they will obtain strength and happiness, they will be untroubled in body and mind, and they will practice the holy life for as long as they live.

Ānanda, I have earlier explained to you the six types of contact: contact [related to] the eye, . . . the ear, . . . the nose, . . . the tongue, . . . the body, and contact [related to] the mind. Ānanda, you should explain and teach these six types of contact to the young monks. If you explain and teach these six types of contact to the young monks, they will obtain being at ease, they will obtain strength and happiness, they will be untroubled in body and mind, and they will practice the holy life for as long as they live.

562c Ānanda, I have earlier explained to you the six types of feeling: feeling [related to] the eye, . . . the ear, . . . the nose, . . . the tongue, . . . the body, and feeling [related to] the mind. Ānanda, you should explain and teach these six types of feeling to the young monks. If you explain and teach these six types of feeling to the young monks, they will obtain being at ease, they will obtain strength and happiness, they will be untroubled in body and mind, and they will practice the holy life for as long as they live.

Ānanda, I have earlier explained to you the six types of perception: perception [related to] the eye, . . . the ear, . . . the nose, . . . the tongue, . . . the body, and perception [related to] the mind. Ānanda, you should explain and teach these six types of perception to the young monks. If you explain and teach these six types of perception to the young monks, they will obtain being at ease, they will obtain strength and happiness, they will be untroubled in body and mind, and they will practice the holy life for as long as they live.

Ānanda, I have earlier explained to you the six types of intention: intention [related to] the eye, . . . the ear, . . . the nose, . . . the tongue, . . . the body, and intention [related to] the mind. Ānanda, you should explain and teach these six types of intention to the young monks. If you explain and teach these six types of intention to the young monks, they will obtain being at ease, they will obtain strength and happiness, they will be untroubled in body and mind, and they will practice the holy life for as long as they live.

Ānanda, I have earlier explained to you the six types of craving: craving [related to] the eye, . . . the ear, . . . the nose, . . . the tongue, . . . the body,



and craving [related to] the mind. Ānanda, you should explain and teach these six types of craving to the young monks. If you explain and teach these six types of craving to the young monks, they will obtain being at ease, they will obtain strength and happiness, they will be untroubled in body and mind, and they will practice the holy life for as long as they live.

Ānanda, I have earlier explained to you the six elements: the earth element, . . . water, . . . fire, . . . wind, . . . space, and the consciousness element. Ānanda, you should explain and teach these six elements to the young monks. If you explain and teach these six elements to the young monks, they will obtain being at ease, they will obtain strength and happiness, they will be untroubled in body and mind, and they will practice the holy life for as long as they live.

Ānanda, I have earlier explained to you dependent arising and things that are dependently arisen: This being, that comes to be; this not being, that does not come to be. With the arising of this, that arises; with the cessation of this, that ceases. Conditioned by ignorance there are formations, conditioned by formations there is consciousness, conditioned by consciousness there is name-and-form, conditioned by name-and-form there are the six sense spheres, conditioned by the six sense spheres there is contact, conditioned by contact there is feeling, conditioned by feeling there is craving, conditioned by craving there is clinging, conditioned by clinging there is becoming, conditioned by becoming there is birth, conditioned by birth there is old age and death.

With the cessation of ignorance formations cease, with the cessation of formations consciousness ceases, with the cessation of consciousness name-and-form ceases, with the cessation of name-and-form the six sense spheres cease, with the cessation of the six sense spheres contact ceases, with the cessation of contact feeling ceases, with the cessation of feeling craving ceases, with the cessation of craving clinging ceases, with the cessation of clinging becoming ceases, with the cessation of becoming birth ceases, with the cessation of birth old age and death cease.

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Ānanda, you should explain and teach dependent arising and things that are dependently arisen to the young monks. If you explain and teach dependent arising and things that are dependently arisen to the young monks, they will obtain being at ease, they will obtain strength and happiness,

they will be untroubled in body and mind, and they will practice the holy life for as long as they live.

Ānanda, I have earlier explained to you the four establishments of mindfulness: contemplating the body as body, contemplating feeling, . . . mental states, . . . dharmas as dharmas. Ānanda, you should explain and teach these four establishments of mindfulness to the young monks. If you explain and teach these four establishments of mindfulness to the young monks, they will obtain being at ease, they will obtain strength and happiness, they will be untroubled in body and mind, and they will practice the holy life for as long as they live.

Ānanda, I have earlier explained to you the four right efforts: A monk arouses zeal, puts forth exertion, develops energy, and generates mental effort for the elimination of already arisen evil and unwholesome states. He arouses zeal, puts forth exertion, develops energy, and generates mental effort for the nonarising of not yet arisen evil and unwholesome states. He arouses zeal, puts forth exertion, develops energy, and generates mental effort for the arising of not yet arisen wholesome states. He arouses zeal, puts forth exertion, develops energy, and generates mental effort for the maintaining of already arisen wholesome states, for not forgetting them, for not regressing, for their increase, for making much of them, for their fulfillment.

Ānanda, you should explain and teach these four right efforts to the young monks. If you explain and teach these four right efforts to the young monks, they will obtain being at ease, they will obtain strength and happiness, they will be untroubled in body and mind, and they will practice the holy life for as long as they live.

Ānanda, I have earlier explained to you the four bases of supernormal power: A monk develops a basis of supernormal power by achieving concentration through zeal accompanied by formations of striving, in dependence on dispassion, in dependence on separation, in dependence on cessation, not wishing for anything.

In the same way, . . . concentration through effort, . . . concentration through the mind, . . .

[A monk] develops a basis of supernormal power by achieving concentration through investigation accompanied by formations of striving,

in dependence on dispassion, in dependence on separation, in dependence on cessation, not wishing for anything.

Ānanda, you should explain and teach these four bases of supernormal power to the young monks. If you explain and teach these four bases of supernormal power to the young monks, they will obtain being at ease, they will obtain strength and happiness, they will be untroubled in body and mind, and they will practice the holy life for as long as they live.

Ānanda, I have earlier explained to you the four absorptions: Secluded from sensual desires, secluded from evil and unwholesome states, a monk, . . . up to . . . dwells having attained the fourth absorption. Ānanda, you should explain and teach these four absorptions to the young monks. If you explain and teach these four absorptions to the young monks, they will obtain being at ease, they will obtain strength and happiness, they will be untroubled in body and mind, and they will practice the holy life for as long as they live. 563b

Ānanda, I have earlier explained to you the Four Noble Truths: the noble truth of *dukkha*, the noble truth of its arising, the noble truth of its cessation, the noble truth of the path to its cessation.

Ānanda, you should explain and teach these Four Noble Truths to the young monks. If you explain and teach these Four Noble Truths to the young monks, they will obtain being at ease, they will obtain strength and happiness, they will be untroubled in body and mind, and they will practice the holy life for as long as they live.

Ānanda, I have earlier explained to you four perceptions: A monk has a narrow perception, a great perception, an immeasurable perception, or a perception of nothingness.

Ānanda, you should explain and teach these four perceptions to the young monks. If you explain and teach these four perceptions to the young monks, they will obtain being at ease, they will obtain strength and happiness, they will be untroubled in body and mind, and they will practice the holy life for as long as they live.

Ānanda, I have earlier explained to you the four immeasurables: With a mind imbued with loving-kindness, a monk dwells pervading one direction, likewise the second, third, and fourth directions, and also the four intermediate directions, above, and below, all around, everywhere. With

a mind imbued with loving-kindness, free from fetters or resentment, without ill-will or quarreling, he dwells pervading the entire world [with a mind] that is boundless, exalted, immeasurable, and well-cultivated. In the same way, compassion, . . . empathetic joy, . . . equanimity. Free from fetters or resentment, without ill-will or quarreling, he dwells pervading the entire world [with a mind] that is boundless, exalted, immeasurable, and well-cultivated.

Ānanda, you should explain and teach these four immeasurables to the young monks. If you explain and teach these four immeasurables to the young monks, they will obtain being at ease, they will obtain strength and happiness, they will be untroubled in body and mind, and they will practice the holy life for as long as they live.

Ānanda, I have earlier explained to you the four formless [attainments]: By completely transcending perception of form, a monk, . . . up to . . . dwells having attained the sphere of neither-perception-nor-nonperception.

Ānanda, you should explain and teach these four formless [attainments] to the young monks. If you explain and teach these four formless [attainments] to the young monks, they will obtain being at ease, they will obtain strength and happiness, they will be untroubled in body and mind, and they will practice the holy life for as long as they live.

563c Ānanda, I have earlier explained to you the four noble traditions (*ariyavaṃsa*): A monk or a nun knows to be contented with coarse and simple robes and is not mentally preoccupied with seeking robes. If they do not receive robes they are not worried, do not weep, do not beat their breast, and are not bewildered. If they do receive robes, they are not defiled, not attached, not desirous, not greedy, not affected, and do not think about them. They make use of robes seeing the danger in them and knowing the escape from them. If they are not indolent regarding the benefits of this practice [of using robes] and have right comprehension, they are reckoned a monk or nun who is properly established in the ancient noble tradition. In the same way, food, . . . dwelling places, . . .

They wish to eradicate [unwholesome mental states], delighting in eradication; they wish to cultivate [wholesome states], delighting in cultivation. They do not praise themselves or look down on others on account of having that wish to eradicate, that delight in eradication, that wish to

cultivate, that delight in cultivation. If they are not indolent regarding the benefits of this practice [of eradication and cultivation] and have right comprehension, they are reckoned a monk or a nun who is properly established in the ancient noble tradition.

Ānanda, you should explain and teach these four noble traditions to the young monks. If you explain and teach these four noble traditions to the young monks, they will obtain being at ease, they will obtain strength and happiness, they will be untroubled in body and mind, and they will practice the holy life for as long as they live.

Ānanda, I have earlier explained to you the four fruits of a renunciant: stream-entry, once-returning, nonreturning, and the supreme fruit of arahantship.

Ānanda, you should explain and teach these four fruits of a renunciant to the young monks. If you explain and teach these four fruits of a renunciant to the young monks, they will obtain being at ease, they will obtain strength and happiness, they will be untroubled in body and mind, and they will practice the holy life for as long as they live.

Ānanda, I have earlier explained to you the five perceptions ripening in liberation: the perception of impermanence, the perception of *dukkha* [in what is] impermanent, the perception of not-self [in what is] *dukkha*, the perception of impurity and foulness, and the perception of not delighting in the entire world.

Ānanda, you should explain and teach these five perceptions ripening in liberation to the young monks. If you explain and teach these five perceptions ripening in liberation to the young monks, they will obtain being at ease, they will obtain strength and happiness, they will be untroubled in body and mind, and they will practice the holy life for as long as they live.

Ānanda, I have earlier explained to you the five bases of liberation, due to which monks and nuns can attain liberation of the not yet liberated mind, can attain remainderless destruction of the taints not yet destroyed, and can attain the unsurpassable nirvana not yet attained. What are the five?

Ānanda, the World-honored One teaches the Dharma to the monks and nuns, or knowledgeable companions in the holy life teach the Dharma to the monks and nuns.

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Ānanda, when the World-honored One teaches the Dharma to the monks and nuns or knowledgeable companions in the holy life teach the Dharma to the monks and nuns, then, on hearing the Dharma, [the monks and nuns] come to know the Dharma and understand its meaning. Because of coming to know the Dharma and understand its meaning, they get delight. Because of delight, they get joy. Because of joy, they get tranquility of the body. Because of tranquility of the body, they feel happiness. Because of feeling happiness, they get concentration of the mind.

Ānanda, because the mind is concentrated, monks and nuns get to see as it really is, to know as it really is. Because of seeing as it really is, knowing as it really is, they get disenchantment. Because of disenchantment, they get dispassion. Because of dispassion, they attain liberation. Because of liberation, they attain knowledge of liberation, knowing as it really is: “Birth has been ended, the holy life has been established, what had to be done has been done, there will not be another experiencing of existence.”

Ānanda, this is called the first basis of liberation, due to which monks and nuns can attain liberation of the not yet liberated mind, can attain remainderless destruction of the taints not yet destroyed, and can attain the unsurpassable nirvana not yet attained.

Again, Ānanda, [it may be that] the World-honored One does not teach the Dharma to the monks and nuns, nor do knowledgeable companions in the holy life teach the Dharma to the monks and nuns, but they recite at length the Dharma that they have previously heard and practiced reciting. . . .

It may be that they do not recite at length the Dharma that they have previously heard and practiced reciting, but they teach at length to others the Dharma that they have previously heard and practiced reciting. . . .

It may be that they do not teach at length to others the Dharma that they have previously heard and practiced reciting, but they reflect on and analyze in their minds the Dharma that they have previously heard and practiced reciting. . . .

It may be that they do not reflect on and analyze in their minds the Dharma that they have previously heard and practiced reciting, but they hold well the signs (*nimitta*) for concentration.

Ānanda, if monks and nuns hold well the signs for concentration, then they come to know the Dharma and understand its meaning. Because of coming to know the Dharma and to understand its meaning, they get delight. Because of delight, they get joy. Because of joy, they get tranquility of the body. Because of tranquility of the body, they feel happiness. Because of feeling happiness, they get concentration of the mind.

Ānanda, because the mind is concentrated, monks and nuns get to see as it really is, to know as it really is. Because of seeing as it really is, knowing as it really is, they get disenchantment. Because of disenchantment, they get dispassion. Because of dispassion, they attain liberation. Because of liberation, they attain knowledge of liberation, knowing as it really is: “Birth has been ended, the holy life has been established, what had to be done has been done, there will not be another experiencing of existence.”

Ānanda, this is reckoned the fifth basis of liberation, because of which a monk or nun can attain liberation of the not yet liberated mind, can attain remainderless destruction of the taints not yet destroyed, and can attain the unsurpassable nirvana not yet attained.

Ānanda, you should explain and teach these five bases of liberation to the young monks. If you explain and teach these five bases of liberation to the young monks, they will obtain being at ease, they will obtain strength and happiness, they will be untroubled in body and mind, and they will practice the holy life for as long as they live.

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Ānanda, I have earlier explained to you the five faculties: the faculty of faith, . . . of energy, . . . of mindfulness, . . . of concentration, and the faculty of wisdom.

Ānanda, you should explain and teach these five faculties to the young monks. If you explain and teach these five faculties to the young monks, they will obtain being at ease, they will obtain strength and happiness, they will be untroubled in body and mind, and they will practice the holy life for as long as they live.

Ānanda, I have earlier explained to you the five powers: the power of faith, . . . of energy, . . . of mindfulness, . . . of concentration, and the power of wisdom.

Ānanda, you should explain and teach these five powers to the young monks. If you explain and teach these five powers to the young monks, they will obtain being at ease, they will obtain strength and happiness, they will be untroubled in body and mind, and they will practice the holy life for as long as they live.

Ānanda, I have earlier explained to you the five elements of release (*nissaraṇa-dhātu*). What are the five? Ānanda, a learned noble disciple contemplates sensual desire thoroughly and well. Because of having contemplated sensual desire thoroughly and well, his mind does not incline to sensual desire, does not delight in sensual desire, does not approach sensual desire, is not determined on sensual desire. When sensual desire arises in his mind it immediately melts away and shrivels up, unable to expand again. Abandoning sensual desire, [the noble disciple] does not dwell in it. He loathes and detests sensual desire.

Ānanda, it is just as a chicken feather or a tendon, on being placed in a fire, immediately melts away and shrivels up, unable to expand again. In the same way, Ānanda, a learned noble disciple contemplates sensual desire thoroughly and well. Because of having contemplated sensual desire thoroughly and well, his mind does not incline to sensual desire, does not delight in sensual desire, does not approach sensual desire, is not determined on sensual desire. When sensual desire arises in his mind it immediately melts away and shrivels up, unable to expand again. Abandoning sensual desire, [the noble disciple] does not dwell in it. He loathes and detests sensual desire.

[The noble disciple] contemplates dispassion, his mind inclines to dispassion, delights in dispassion, approaches dispassion, determines on dispassion. His mind is free from obstruction and free from turbidity. His mind gains happiness, is able to attain happiness, being far removed from any sensual desire and from the taints, vexations, and worries that arise because of sensual desire. [His mind] is free of them, liberated from them.

Having become free of sensual desire, liberated from it, [the noble disciple] no longer experiences this feeling, namely the feeling that arises in dependence on it. Such is release from sensual desire. Ānanda, this is called the first element of release.



Again, Ānanda, a learned noble disciple contemplates ill-will thoroughly and well. Because of having contemplated ill-will thoroughly and well, his mind does not incline to ill-will, does not delight in ill-will, does not approach ill-will, is not determined on ill-will. When ill-will arises in his mind, it immediately melts away and shrivels up, unable to expand again. Abandoning ill-will, [the noble disciple] does not dwell in it. He loathes and detests ill-will. 564c

Ānanda, it is just as a chicken feather or a tendon, on being placed in a fire, immediately melts away and shrivels up, unable to expand again. In the same way, Ānanda, a learned noble disciple contemplates ill-will thoroughly and well. Because of having contemplated ill-will thoroughly and well, his mind does not incline to ill-will, does not delight in ill-will, does not approach ill-will, is not determined on ill-will. When ill-will arises in his mind, it immediately melts away and shrivels up, unable to expand again. Abandoning ill-will, [the noble disciple] does not dwell in it. He loathes and detests ill-will.

[The noble disciple] contemplates the absence of ill-will, his mind inclines to the absence of ill-will, delights in the absence of ill-will, approaches the absence of ill-will, determines on the absence of ill-will. His mind is free from obstruction and turbidity. His mind gains happiness, is able to attain happiness, being far removed from any ill-will and from the taints, vexations, and worries that arise because of ill-will. [His mind] is free of them, liberated from them.

Having become free of ill-will, liberated from it, [the noble disciple] no longer experiences this feeling, namely the feeling that arises in dependence on it. Such is release from ill-will. Ānanda, this is called the second element of release.

Again, Ānanda, a learned noble disciple contemplates harmfulness thoroughly and well. Because of having contemplated harmfulness thoroughly and well, his mind does not incline to harmfulness, does not delight in harmfulness, does not approach harmfulness, is not determined on harmfulness. When harmfulness arises in his mind, it immediately melts away and shrivels up, unable to expand again. Abandoning harmfulness, [the noble disciple] does not dwell in it. He loathes and detests harmfulness.

Ānanda, it is just as a chicken feather or a tendon, when placed in a fire, immediately melts away and shrivels up, unable to expand again. In the same way, Ānanda, a learned noble disciple contemplates harmfulness thoroughly and well. Because of having contemplated harmfulness thoroughly and well, his mind does not incline to harmfulness, does not delight in harmfulness, does not approach harmfulness, is not determined on harmfulness. When harmfulness arises in his mind, it immediately melts away and shrivels up, unable to expand again. Abandoning harmfulness, [the noble disciple] does not dwell in it. He loathes and detests harmfulness.

[The noble disciple] contemplates the absence of harmfulness, his mind inclines to the absence of harmfulness, delights in the absence of harmfulness, approaches the absence of harmfulness, determines on the absence of harmfulness. His mind is free from obstruction and turbidity. His mind gains happiness, is able to attain happiness, being far removed from any harmfulness and from the taints, vexations, and worries that arise because of harmfulness. It is free of them, liberated from them.

Having become free of harmfulness, liberated from it, [the noble disciple] no longer experiences this feeling, namely the feeling that arises in dependence on it. Such is release from harmfulness. Ānanda, this is called the third element of release.

565a Again, Ānanda, a learned noble disciple contemplates form thoroughly and well. Because of having contemplated form thoroughly and well, his mind does not incline to form, does not delight in form, does not approach form, is not determined on form. When form arises in his mind, it immediately melts away and shrivels up, unable to expand again. Abandoning form, [the noble disciple] does not dwell in it. He loathes and detests form.

Ānanda, it is just as a chicken feather or a tendon, on being placed in a fire, immediately melts away and shrivels up, unable to expand again. In the same way, Ānanda, a learned noble disciple contemplates form thoroughly and well. Because of having contemplated form thoroughly and well, his mind does not incline to form, does not delight in form, does not approach form, is not determined on form. When form arises in his mind, it immediately melts away and shrivels up, unable to expand again. Abandoning form, [the noble disciple] does not dwell in form. He loathes and detests form.

[The noble disciple] contemplates the formless, his mind inclines to the formless, delights in the formless, approaches the formless, determines on the formless. His mind is free from obstruction and turbidity. His mind gains happiness, is able to attain happiness, being far removed from any form and from the taints, vexations, and worries that arise because of form. It is free of them, liberated from them.

Having become free of form, liberated from it, [the noble disciple] no longer experiences this feeling, namely the feeling that arises in dependence on it. Such is release from form. Ānanda, this is called the fourth element of release.

Again, Ānanda, a learned noble disciple contemplates the [sense of] identity (*sakkāya*) thoroughly and well. Because of having contemplated the [sense of] identity thoroughly and well, his mind does not incline to the [sense of] identity, does not delight in the [sense of] identity, does not approach the [sense of] identity, is not determined on the [sense of] identity. When the [sense of] identity arises in his mind, it immediately melts away and shrivels up, unable to expand again. Abandoning the [sense] of identity, [the noble disciple] does not dwell in it. He loathes and detests the [sense of] identity.

Ānanda, it is just as a chicken feather or a tendon, on being placed in a fire, immediately melts away and shrivels up, unable to expand again. In the same way, Ānanda, a learned noble disciple contemplates the [sense of] identity thoroughly and well. Because of having contemplated the [sense of] identity thoroughly and well, his mind does not incline to the [sense of] identity, does not delight in the [sense of] identity, does not approach the [sense of] identity, is not determined on the [sense of] identity. When the [sense of] identity arises in his mind, it immediately melts away and shrivels up, unable to expand again. Abandoning the [sense of] identity, [the noble disciple] does not dwell in it. He loathes and detests the [sense of] identity.

[The noble disciple] contemplates the absence of the [sense of] identity, his mind inclines to the absence of the [sense of] identity, delights in the absence of the [sense of] identity, approaches the absence of the [sense of] identity, determines on the absence of the [sense of] identity. His mind is free from obstruction and turbidity. His mind gains happiness, is able

to attain happiness, being far removed from any [sense of] identity and from the taints, vexations, and worries that arise because of the [sense of] identity. It is free of them, liberated from them.

Having become free of the [sense of] identity, liberated from it, [the noble disciple] no longer experiences this feeling, namely the feeling that arises in dependence on it. Such is release from the [sense of] identity. Ānanda, this is called the fifth element of release.

565b      Ānanda, you should explain and teach these five elements of release to the young monks. If you explain and teach these five elements of release to the young monks, they will obtain being at ease, they will obtain strength and happiness, they will be untroubled in body and mind, and they will practice the holy life for as long as they live.

Ānanda, I have earlier explained to you seven types of wealth: the wealth of faith, . . . of morality, . . . of conscience, . . . of shame, . . . of learning, . . . of generosity, and the wealth of wisdom.

Ānanda, you should explain and teach these seven types of wealth to the young monks. If you explain and teach these seven types of wealth to the young monks, they will obtain being at ease, they will obtain strength and happiness, they will be untroubled in body and mind, and they will practice the holy life for as long as they live.

Ānanda, I have earlier explained to you seven powers: the power of faith, . . . of energy, . . . of conscience, . . . of shame, . . . of mindfulness, . . . of concentration, and the power of wisdom.

Ānanda, you should explain and teach these seven powers to the young monks. If you explain and teach these seven powers to the young monks, they will obtain being at ease, they will obtain strength and happiness, they will be untroubled in body and mind, and they will practice the holy life for as long as they live.

Ānanda, I have earlier explained to you the seven factors of awakening: the mindfulness factor of awakening, the investigation of dharma, . . . energy, . . . joy, . . . tranquility, . . . concentration, and the equanimity factor of awakening.

Ānanda, you should explain and teach these seven factors of awakening to the young monks. If you explain and teach these seven factors of awakening to the young monks, they will obtain being at ease, they will obtain

strength and happiness, they will be untroubled in body and mind, and they will practice the holy life for as long as they live.

Ānanda, I have earlier explained to you the noble eightfold path: right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration—these are the eight.

Ānanda, you should explain and teach this noble eightfold path to the young monks. If you explain and teach this noble eightfold path to the young monks, they will obtain being at ease, they will obtain strength and happiness, they will be untroubled in body and mind, and they will practice the holy life for as long as they live.

Then Venerable Ānanda extended his hands with palms joined toward the Buddha and said, “World-honored One, it is exceptional, it is marvelous, how the World-honored One has explained the bases and taught the bases to the young monks.”

The World-honored One said:

It is like this, Ānanda, it is like this. It is exceptional, it is marvelous, how I have explained the bases and taught the bases to the young monks. Ānanda, if you were to hear about the summit of the Dharma and falling back from the summit of the Dharma from the Tathāgata, then you would have even more faith and delight in regard to the Tathāgata.

Then Venerable Ānanda extended his hands with palms joined toward the Buddha and said:

World-honored One, this is the right time. Well-gone One, this is the right time. If the World-honored One would explain and teach the summit of the Dharma and falling back from the summit of the Dharma to the young monks, the young monks and myself, too, on hearing it from the World-honored One, will remember it well.

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The World-honored One said, “Ānanda, listen closely and pay careful attention! I shall explain to you and the young monks the summit of the Dharma and falling back from the summit of the Dharma.” Venerable Ānanda listened to receive instruction.

The World-honored One said:

Ānanda, a learned noble disciple, with a truly reasoning mind, considers and weighs up carefully, contemplates and analyzes impermanence, *dukkha*, emptiness, and no-self. As he considers like this, weighs up like this, carefully contemplates and analyzes like this, there arises patience, there arises happiness, there arises desire—desire for learning, desire for mindfulness, and desire for contemplation. Ānanda, this is called the summit of the Dharma.

Ānanda, if, having attained this summit of the Dharma he loses it again and regresses through not developing and protecting it, not cultivating it energetically, then, Ānanda, this is called falling back from the summit of the Dharma.

It the same way, the internal and external [sense spheres], . . . consciousness, . . . contact, . . . feeling, . . . perception, . . . volition, . . . craving, . . . the elements, . . . and dependent arising. Ānanda, a learned noble disciple considers and weighs up dependent arising and things that are dependently arisen, and carefully contemplates and analyzes impermanence, *dukkha*, emptiness, and no-self. As he considers like this, weighs up like this, carefully contemplates and analyzes like this, there arises patience, there arises happiness, there arises desire—desire for learning, desire for mindfulness, and desire for contemplation. Ānanda, this is called the summit of the Dharma.

Ānanda, if, having attained this summit of the Dharma, he loses it again and regresses through not developing and protecting it, not cultivating it energetically, then, Ānanda, this is called falling back from the summit of the Dharma.

Ānanda, you should explain and teach this summit of the Dharma and falling back from the summit of the Dharma to the young monks. If you explain and teach this summit of the Dharma and falling back from the summit of the Dharma to the young monks, they will obtain being at ease, they will obtain strength and happiness, they will be untroubled in body and mind, and they will practice the holy life for as long as they live.

Ānanda, I have explained and taught the bases to you all, also the summit of the Dharma and falling back from the summit of the Dharma. What a teacher should do for his disciples out of great compassion, mercy, sympathy, and concern, seeking their benefit and welfare, seeking their safety and happiness, that I have now already done. You too should do your part.

Go and sit in meditation and contemplation in a secluded place, on a mountain, in a forest, at the base of a tree, in an empty and quiet place. Do not be negligent, make diligent effort, lest you regret it later. This is my instruction, this is my teaching.

Thus spoke the Buddha. Having heard what the Buddha said, Venerable Ānanda and the young monks were delighted and received it respectfully.





## Division 8

### On Blemishes

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#### 87. The Discourse on Defilements<sup>141</sup>

Thus have I heard. At one time the Buddha was staying in the Deer Park of Bhesakalā Grove at Suṃsumāragiri in Bhagga country.

At that time, Venerable Sāriputta addressed the monks:

Venerable friends, there are four kinds of person in the world. What [are the] four? Here a person actually has a defilement within himself but does not know it; he does not understand as it really is that he has a defilement within himself. Here some person actually has a defilement within himself and knows it; he understands as it really is that he has a defilement within himself. Here some person actually has no defilement within himself but does not know it; he does not understand as it really is that he has no defilement within himself. Here some person actually has no defilement within himself and knows it; he understands as it really is that he has no defilement within himself.

Venerable friends, in regard to the person who actually has a defilement within himself but does not know it, who does not understand as it really is that he has a defilement within himself: he is inferior among persons [with a defilement]. In regard to the person who actually has a defilement within himself and knows it, who understands as it really is that he has a defilement within himself: he is superior among persons [with a defilement]. In regard to the person who actually has no defilement within himself but does not know it, who does not understand as it really is that he has no defilement within himself: he is inferior among persons [with no defilement]. In regard to the person who actually has no defilement within himself and knows it, who understands as it really is that he has no defilement within himself: he is superior among persons [with no defilement].

Then a certain monk rose from his seat, arranged his robe to bare one shoulder, extended his hands with palms joined toward Venerable Sāriputta, and said:<sup>142</sup>

566b Venerable Sāriputta, what is the cause, what is the condition for saying that, of the two former persons with a defilement, with a defiled mind, one is inferior and one is superior? Again, what is the cause, what is the condition for saying that, of the two latter persons without defilement, with an undefiled mind, one is inferior and one is superior?

Then Venerable Sāriputta replied to that monk:

Venerable friend, if a person actually has a defilement within himself but does not know it, does not understand as it really is that he has a defilement within himself, then it should be known that he will not be motivated to abandon that defilement. He will not make effort or diligently train [for that purpose], and he will die with defilements, with a defiled mind. Because of dying with defilements, with a defiled mind, that person has an inauspicious death and will be reborn in a bad realm of existence.<sup>143</sup> Why is that? Because he dies with defilements, with a defiled mind.

Venerable friend, suppose that a person buys, from a shop or a smithy, a bronze dish that is dirty and stained. Having brought the dish home, he does not frequently wash off the dirt, does not frequently wipe it, does not expose it to sunlight, but puts it away in a dusty place. As a result, that bronze dish becomes even more dirty and stained.

In the same manner, venerable friend, if a person actually has a defilement within himself but does not know it, does not understand as it really is that he has a defilement within himself, then it should be known that he will not be motivated to abandon that defilement. He will not make effort or diligently train [for that purpose], and he will die with defilements, with a defiled mind; he will have an inauspicious death and will be reborn in a bad realm of existence. Why is that? It is because of dying with defilements, with a defiled mind.

Venerable friend, if a person knows as it really is: “I have a defilement within me, I actually have this defilement within me,” then it should be known that this person will be motivated to abandon that defilement. He

will make effort and diligently train [for that purpose], and he will die without defilements, with an undefiled mind. Because of dying without defilements, with an undefiled mind, that person has an auspicious death and will be reborn in a good realm of existence. Why is that? Because he is without defilements, he dies with an undefiled mind.

Venerable friend, suppose that a person buys, from a shop or a smithy, a bronze dish that is dirty and stained. Having brought the dish home, he frequently washes off the dirt, frequently wipes it, frequently exposes it to sunlight, and does not put it away in a dusty place. As a result, the bronze dish will become very clean.

In the same manner, venerable friend, if person knows as it really is: “I have a defilement within me, I actually have this defilement within me,” then it should be known that this person will be motivated to abandon that defilement. He will make effort and diligently train [for that purpose], and he will die without defilements, with an undefiled mind. He has an auspicious death and will be reborn in a good realm of existence. Why is that? Because of dying without defilements, with an undefiled mind.

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Venerable friend, if a person does not know as it really is: “I have no defilement within me, I actually do not have this defilement within me,” then it should be known that he will not guard [his mind] against [enticing] things cognized by the eyes or the ears. As a result of not guarding [his mind] against [enticing] things cognized by the eyes or the ears, his mind will become obsessed by desires and he will die with desires, defilements, with a defiled mind. Because of dying with desires, defilements, with a defiled mind, that person has an inauspicious death and will be reborn in a bad realm of existence. Why is that? Because he dies with desires, defilements, with a defiled mind.

Venerable friend, suppose that a person buys, from a shop or a smithy, a bronze dish that is clean and without stains. Having brought the dish home, he does not frequently wash off any dirt, does not frequently wipe it, and does not frequently expose it to sunlight, but puts it away in a dusty place. As a result, that bronze dish will certainly become dirty and stained.

In the same manner, venerable friend, if a person does not know as it really is: “I have no defilement within me, I actually do not have this defilement within me,” then it should be known that he will not guard

[his mind] against [enticing] things cognized by the eyes or the ears. As a result of not guarding [his mind] against [enticing] things cognized by the eyes or the ears, his mind will become obsessed by desires and he will die with desires, defilements, with a defiled mind. Because of dying with desires, defilements, with a defiled mind, that person has an inauspicious death and will be reborn in a bad realm of existence. Why is that? Because he dies with desires, defilements, with a defiled mind.

Venerable friend, if a person knows as it really is: “I have no defilement within me, I actually do not have this defilement within me,” then it should be known that he will guard [his mind] against [enticing] things cognized by the eyes or the ears. As a result of guarding [his mind] against [enticing] things cognized by the eyes or the ears, his mind will not become obsessed by desires and he will die without desires, without defilements, with an undefiled mind. Because of dying without desires, without defilements, with an undefiled mind, that person has an auspicious death and will be reborn in a good realm of existence. Why is that? Because he dies without desires, without defilements, with an undefiled mind.

Venerable friend, suppose a person buys, from a shop or a smithy, a bronze dish that is clean and without stains. Having brought the dish home, he frequently washes off any dirt, frequently wipes it, frequently exposes it to sunlight, and does not put it away in a dusty place. As a result, that bronze dish will become very clean.

In the same manner, venerable friend, if a person knows as it really is: “I have no defilement within me, I actually do not have this defilement within me,” then it should be known that he will guard [his mind] against [enticing] things cognized by the eyes or the ears. As a result of guarding [his mind] against [enticing] things cognized by the eyes or the ears, his mind will not become obsessed by desires and he will die without desires, without defilements, with an undefiled mind. Because of dying without desires, without defilements, with an undefiled mind, that person has an auspicious death and will be reborn in a good realm of existence. Why is that? Because he dies without desires, without defilements, with an undefiled mind.

Venerable friend, this is the cause, this is the condition for saying that of the two former persons with a defilement, with a defiled mind, one is inferior and one is superior. This is the cause, this is the condition for

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saying that of the two latter persons with no defilement, with an undefiled mind, one is inferior and one is superior.

At this another monk rose from his seat, arranged his robe to bare one shoulder, extended his hands with palms joined toward Venerable Sāriputta, and said, “Venerable Sāriputta, one speaks of ‘defilements.’ What are ‘defilements’?”

Venerable Sāriputta replied to that monk:

Venerable friend, the countless evil and unwholesome states that arise from desires: these are called “defilements.” Why is that? Suppose that a person’s mind gives rise to a desire like this: “I have committed a breach of the precepts. Let others not know that I have committed a breach of the precepts!”

Venerable friend, it may be that others do come to know of his breach of the precepts; and because his breach of the precepts becomes known to others his mind gives rise to evil [thoughts]. Those evil [thoughts] and that desire, if they arise in his mind, are both unwholesome [states].

Venerable friend, suppose a person’s mind gives rise to a desire like this: “I have committed a breach of the precepts. Let others admonish me in private; let them not admonish me amidst the sangha regarding my breach of the precepts!”

Venerable friend, it may be that others admonish that person amidst the sangha rather than in private; and that because he is admonished by others amidst the sangha rather than in private his mind gives rise to evil [thoughts]. Those evil [thoughts] and that desire, if they arise in his mind, are both unwholesome [states].

Venerable friend, suppose that a person’s mind gives rise to a desire like this: “I have committed a breach of the precepts. Let a person superior to me admonish me; let not a person who is of lower standing than myself admonish me about my breach of the precepts!”

Venerable friend, it may be that a person who is of lower standing than himself admonishes him about his breach of the precepts, rather than a person superior to him; and because of being admonished by a person of lower standing than himself rather than by a person superior to him, his mind gives rise to evil [thoughts]. Those evil [thoughts] and that desire, if they arise in his mind, are both unwholesome [states].

Venerable friend, suppose that a person's mind gives rise to a desire like this: "Let me sit before the Buddha and ask him about the Dharma, [in response to which] the World-honored One explains it to the monks! Let not another monk sit before the Buddha and ask him about the Dharma, [in response to which] the World-honored One explains it to the monks!"

Venerable friend, it may be that another monk sits before the Buddha and asks him about the Dharma, [in response to which] the World-honored One explains it to the monks; and because that other monk sat before the Buddha and asked him about the Dharma, [in response to which] the World-honored One explained it to the monks, [that person's] mind gives rise to evil [thoughts]. Those evil [thoughts] and that desire, if they arise in his mind, are both unwholesome [states].

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Venerable friend, suppose that a person's mind gives rise to a desire like this: "When the monks enter [the village to beg alms], let me be at the head [of the line of monks], with all of the [remaining] monks following me when we enter! When the monks enter [the village], let not another monk be at the head [of the line], with all of the remaining monks following him as we enter!"

Venerable friend, it may be that when the monks enter [the village], another monk is at the head [of the line], with all of the remaining monks following him when they enter; and because when the monks enter [the village] that other monk is at the head with all of the remaining monks following him when they enter, [that person's] mind gives rise to evil [thoughts]. Those evil [thoughts] and that desire, if they arise in his mind, are both unwholesome [states].

Venerable friend, suppose that a person's mind gives rise to a desire like this: "When the monks enter [the refectory], let me get the best seat, be the first to be given a seat, the first to receive water for [hand] washing, and the first to be served food! When the monks enter [the refectory], let not another monk get the best seat, be the first to be given a seat, the first to receive water for [hand] washing, and the first to be served food!"

Venerable friend, it may be that when the monks enter [the refectory], another monk gets the best seat, is the first to be given a seat, the first to receive water for [hand] washing, and the first to be served food; and because, when the monks enter [the refectory], that other monk gets the

best seat, is the first to be given a seat, the first to receive water for [hand] washing, and the first to be served food, [that person's] mind gives rise to evil [thoughts]. Those evil [thoughts] and that desire, if they arise in his mind, are both unwholesome [states].

Venerable friend, suppose that a person's mind gives rise to a desire like this: "When the monks have finished their meal, put away their bowls, and washed [their hands], let me be the one to give a teaching to the householders, exhorting and inspiring them, fully delighting them! When the monks have finished their meal, put away their bowls, and washed [their hands], let not another monk be the one to give a teaching to the householders, exhorting and inspiring them, fully delighting them!"

Venerable friend, it may be that when the monks have finished their meal, put away their bowls, and washed [their hands], another monk gives a teaching to the householders, exhorting and inspiring them, fully delighting them; and because when the monks have finished their meal, put away their bowls, and washed [their hands], that other monk gives a teaching to the householders, exhorting and inspiring them, fully delighting them, [that person's] mind gives rise to evil [thoughts]. Those evil [thoughts] and that desire, if they arise in his mind, are both unwholesome [states].

Venerable friend, suppose that a person's mind gives rise to a desire like this: "When householders approach the monastery, let me be the one to meet and accompany them, to sit with them, and to engage in discussion with them! When householders approach the monastery, let not another monk be the one to meet and accompany them, to sit with them and engage in discussion with them!"<sup>144</sup>

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Venerable friend, it may be that when householders approach the monastery, another monk meets and accompanies them, sits with them and engages in discussion with them; and that because that other monk meets and accompanies the householders when they approach the monastery, sitting with them and engaging in discussion with them, [that person's] mind gives rise to evil [thoughts]. Those evil [thoughts] and that desire, if they arise in his mind, are both unwholesome [states].

Venerable friend, suppose that a person's mind gives rise to a desire like this: "Let me be recognized by the king, the senior ministers, brahmins, and householders, and be respected by the people of the country! Let not

another monk be recognized by the king, the senior ministers, brahmins, and householders, or be respected by the people of the country!”<sup>145</sup>

Venerable friend, it may be that another monk is recognized by the king, the senior ministers, brahmins, and householders, and respected by the people of the country; and that because that other monk is recognized by the king, the senior ministers, brahmins, and householders, and is respected by the people of the country, [that person’s] mind gives rise to evil [thoughts]. Those evil [thoughts] and that desire, if they arise in his mind, are both unwholesome [states].

Venerable friend, suppose that a person gives rise to a desire like this: “Let me be respected by members of the four assemblies: monks, nuns, male lay disciples, and female lay disciples! Let not another monk be respected by members of the four assemblies: monks, nuns, male lay disciples, and female lay disciples!”<sup>146</sup>

Venerable friend, it may be that another monk is respected by members of the four assemblies: monks, nuns, male lay disciples, and female lay disciples; and that because that other monk is respected by members of the four assemblies: monks, nuns, male lay disciples, and female lay disciples, [that person’s] mind gives rise to evil [thoughts]. Those evil [thoughts] and that desire, if they arise in his mind, are both unwholesome [states].

Venerable friend, suppose that a person gives rise to a desire like this: “Let me acquire [excellent] robes and blankets, food and drink, beds and bedding, medicine, all the requisites of life! Let not another monk acquire [excellent] robes and blankets, food and drink, beds and bedding, medicine, all the requisites of life!”<sup>147</sup>

Venerable friend, it may be that another monk acquires [excellent] robes and blankets, food and drink, beds and bedding, medicine, all the requisites of life; and that because that other monk acquires [excellent] robes and blankets, food and drink, beds and bedding, all the requisites of life, [that person’s] mind gives rise to evil [thoughts]. Those evil [thoughts] and that desire, if they arise in his mind, are both unwholesome [states].

Venerable friend, so long as his wise companions in the holy life have not come to know of the countless evil and unwholesome mental aspirations that arise in him in this way, that person, [despite] not being a renunciant, is perceived as a renunciant. Not being a wise renunciant, he is perceived



as a wise renunciant. Not [possessing] right comprehension, he is perceived as possessing right comprehension. Not [possessing] right mindfulness, he is perceived as [possessing] right mindfulness. Not purified, he is perceived as purified.

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[But,] venerable friend, when his wise companions in the holy life do come to know of the countless evil and unwholesome mental desires that arise in him in this way, that person, not being a renunciant, is perceived as not a renunciant. Not being a wise renunciant, he is perceived as not a wise renunciant. Not [possessing] right comprehension, he is perceived as not [possessing] right comprehension. Not [possessing] right mindfulness, he is perceived as not [possessing] right mindfulness. Not purified, he is perceived as not purified.<sup>148</sup>

Venerable friend, suppose a person buys, from a shop or a smithy, a bronze dish with a lid. He fills it with feces and puts on the lid.<sup>149</sup> Then he carries it through the market, close to where crowds of people are walking.

All of those people who see [the dish] desire to eat [the food they assume it contains]. They experience strong relishing. They have no repugnance toward it, as the perception of purity has arisen in them. Having carried [the dish] to a certain location, he lifts the lid and reveals [its contents].

When the people see what is inside, none of them has any desire to eat it. They no longer experience relishing, [and instead feel] great repugnance, as the perception of impurity has arisen in them. Even those who are hungry no longer want it, let alone those who are not hungry.

In the same way, venerable friend, so long as his wise companions in the holy life have not come to know of the countless evil and unwholesome mental aspirations that arise in him in this way, that person, [despite] not being a renunciant, is perceived as a renunciant. Not being a wise renunciant, he is perceived as a wise renunciant. Not [possessing] right comprehension, he is perceived as possessing right comprehension. Not [possessing] right mindfulness, he is perceived as [possessing] right mindfulness. Not purified, he is perceived as purified.

In the same way, venerable friend, when his wise companions in the holy life do come to know of the countless evil and unwholesome mental aspirations that arise in him in this way, that person, not being a renunciant, is perceived as not a renunciant. Not being a wise renunciant, he is perceived

as not being a wise renunciant. Not [possessing] right comprehension, he is perceived as not [possessing] right comprehension. Not [possessing] right mindfulness, he is perceived as not [possessing] right mindfulness. Not purified, he is perceived as not purified.

Venerable friend, it should be known that such a person is not to be associated with, not to be respected and honoured. If monks associate with someone who should not be associated with, or respect someone who should not be respected, then they will for a long time be unable to attain profit and benefit, and will not secure their own well-being. They will not find security and happiness but will give rise to suffering, sorrow, and grief.<sup>150</sup>

[In contrast to this,] venerable friend, suppose that a person's mind does not give rise to a desire like this: "I have committed a breach of the precepts. Let others not know that I have committed a breach of the precepts!" Venerable friend, it may be that others do come to know of that person's breach of the precepts, but that in spite of his breach of the precepts being known by others his mind does not give rise to evil [thoughts]. That absence of evil [thoughts] and that absence of desire in his mind are both wholesome [states].

568b Venerable friend, suppose that a person's mind does not give rise to a desire like this: "I have committed a breach of the precepts. Let others admonish me in private; let them not admonish me amidst the sangha regarding my breach of the precepts!" Venerable friend, it may be that others admonish that person amidst the sangha rather than in private, but that in spite of being admonished by others amidst the sangha rather than in private, his mind does not give rise to evil [thoughts]. That absence of evil [thoughts] and that absence of desire in his mind are both wholesome [states].

Venerable friend, suppose that a person's mind does not give rise to a desire like this: "I have committed a breach of the precepts. Let a person superior to me admonish me; let not a person who is of lower standing than myself admonish me about my breach of the precepts!" Venerable friend, it may be that a person of lower standing than himself admonishes him about his breach of the precepts, rather than a person who is superior to him, but in spite of being admonished by a person of lower standing than himself rather than by a person superior to him, his mind does not

give rise to evil [thoughts]. That absence of evil [thoughts] and that absence of desire in his mind are both wholesome [states].

Venerable friend, suppose that a person's mind does not give rise to a desire like this: "Let me sit before the Buddha and ask him about the Dharma, [in response to which] the World-honored One gives a teaching to the monks! Let not another monk sit before the Buddha and ask him about the Dharma, [in response to which] the World-honored One gives a teaching to the monks!" Venerable friend, it may be that another monk sits before the Buddha and asks him about the Dharma, [in response to which] the World-honored One gives a teaching to the monks, but despite that other monk sitting before the Buddha and asking him about the Dharma, [in response to which] the World-honored One gives a teaching to the monks, [that person's] mind does not give rise to evil [thoughts]. That absence of evil [thoughts] and that absence of desire in his mind are both wholesome [states].

Venerable friend, suppose that a person's mind does not give rise to a desire like this: "When the monks enter [the village to beg alms], let me be at the head [of the line of monks], with all the [remaining] monks following me as we enter! When the monks enter [the village], let not another monk be at the head [of the line], with all the remaining monks following him as we enter!" Venerable friend, it may be that when the monks enter, another monk is at the head [of the line] and all the [remaining monks] follow him when they enter, but despite that other monk being at the head [of the line] with the others following him when they enter, [that person's] mind does not give rise to evil [thoughts]. That absence of evil [thoughts] and that absence of desire in his mind are both wholesome [states].

Venerable friend, suppose that a person's mind does not give rise to a desire like this: "When the monks have entered [the refectory], let me get the best seat, be the first to be given a seat, the first to receive water for [hand] washing, and the first to be served food! When the monks have entered [the refectory], let not another monk get the best seat, be the first to be given a seat, the first to receive water for [hand] washing, and the first to be served food!" Venerable friend, it may be that when the monks have entered [the refectory], another monk gets the best seat, is the first to be given a seat, the first to receive water for [hand] washing, and the

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first to be served food, but despite that other monk getting the best seat when the monks have entered [the refectory], being the first to be given a seat, the first to receive water for [hand] washing, and the first to be served food, [that person's] mind does not give rise to evil [thoughts]. That absence of evil [thoughts] and that absence of desire in his mind are both wholesome [states].

Venerable friend, suppose that a person's mind does not give rise to a desire like this: "When the monks have finished their meal, put away their bowls, and washed [their hands], let me be the one to give a teaching to the householders, exhorting and inspiring them, fully delighting them! When the monks have finished their meal, put away their bowls, and washed [their hands], let not another monk be the one to give a teaching to the householders, exhorting and inspiring them, fully delighting them!" Venerable friend, it may be that when the monks have finished their meal, put away their bowls, and washed [their hands], another monk gives a teaching to the householders, exhorting and inspiring them, fully delighting them, but despite that other monk, when the monks have finished their meal, put away their bowls, and washed [their hands], giving a teaching to the householders, exhorting and inspiring them, fully delighting them, [that person's] mind does not give rise to evil [thoughts]. That absence of evil [thoughts] and that absence of desire in his mind are both wholesome [states].

Venerable friend, suppose that a person's mind does not give rise to a desire like this: "When householders approach the monastery, let me be the one to meet and accompany them, to sit with them, and to engage in discussion with them! When householders approach the monastery, let not another monk be the one to meet and accompany them, to sit with them, and to engage in discussion with them!" Venerable friend, it may be that when householders approach the monastery, another monk meets and accompanies them, sits with them, and engages in discussion with them, but despite that other monk meeting and accompanying the householders when they approach the monastery, sitting with them, and engaging in discussion with them, [that person's] mind does not give rise to evil [thoughts]. The absence of evil [thoughts] and the absence of desire in his mind are both wholesome [states].

Venerable friend, suppose that a person's mind does not give rise to a desire like this: "Let me be recognized by the king, the senior ministers, brahmins, and householders, and be respected by the people of the country! Let not another monk be recognized by the king, the senior ministers, brahmins, and householders, or be respected by the people of the country!" Venerable friend, it may be that another monk is recognized by the king, the senior ministers, brahmins, and householders, and respected by the people of the country, but despite that other monk being recognized by the king, the senior ministers, brahmins, and householders, and being respected by the people of the country, [that person's] mind does not give rise to evil [thoughts]. That absence of evil [thoughts] and that absence of desire in his mind are both wholesome [states].

Venerable friend, suppose that a person's mind does not give rise to a desire like this: "Let me be respected by members of the four assemblies: monks, nuns, male lay disciples, and female lay disciples! Let not another monk be respected by members of the four assemblies: monks, nuns, male lay disciples, and female lay disciples!" Venerable friend, it may be that another monk is respected by members of the four assemblies: monks, nuns, male lay disciples, and female lay disciples; but despite that other monk being respected by members of the four assemblies: monks, nuns, male lay disciples, and female lay disciples, [that person's] mind does not give rise to evil [thoughts]. That absence of evil [thoughts] and that absence of desire in his mind are both wholesome [states]. 569a

Venerable friend, suppose that a person's mind does not give rise to a desire like this: "Let me acquire [excellent] robes and blankets, food and drink, beds and bedding, medicine, all the requisites of life! Let not another monk acquire [excellent] robes and blankets, food and drink, beds and bedding, medicine, all the requisites of life!" Venerable friend, it may be that another monk acquires [excellent] robes and blankets, food and drink, beds and bedding, medicine, all the requisites of life, but despite that other monk acquiring [excellent] robes and blankets, food and drink, beds and bedding, medicine, all the requisites of life, [that person's] mind does not give rise to evil [thoughts]. That absence of evil [thoughts] and that absence of desire in his mind are both wholesome [states].

Venerable friend, so long as his wise companions in the holy life have not come to know of the countless wholesome mental aspirations that arise in him in this way, that person, [despite] being a renunciant, is perceived as not a renunciant. Being a wise renunciant he is perceived as not a wise renunciant. [Possessing] right comprehension, he is perceived as not [possessing] right comprehension. [Possessing] right mindfulness, he is perceived as not [possessing] right mindfulness. Being purified, he is perceived as not purified.

[But,] venerable friend, when his wise companions in the holy life do come to know of the countless wholesome mental aspirations that arise in him in this way, that person, being a renunciant, is perceived as a renunciant. Being a wise renunciant, he is perceived as a wise renunciant. [Possessing] right comprehension, he is perceived as [possessing] right comprehension. [Possessing] right mindfulness, he is perceived as [possessing] right mindfulness. Being purified, he is perceived as purified.

Venerable friend, suppose that a person buys, from a shop or a smithy, a bronze dish with a lid. He fills it with various appealing and delicious food and drink and puts on the lid. Then he carries it past shops, close to where crowds of people are walking.

All the people who see [the dish] have no desire to eat [from it]. They do not experience desire or relishing. They have repugnance toward it, as the perception of impurity has arisen in them. They say, “Take away those feces! Take away those feces!”<sup>151</sup> That person, having carried the bowl to a certain location, lifts the lid and reveals [the contents]. When the people see what is inside, all of them have the desire to eat it. They experience desire and relishing. They no longer experience repugnance toward it, as the perception of purity has arisen in them. Even those who are not hungry want to eat it, not to mention those who are hungry.

In the same way, venerable friend, so long as his wise companions in the holy life have not come to know of the countless wholesome mental aspirations that arise in him in this way, that person, [despite] being a renunciant, is perceived as not a renunciant. Being a wise renunciant he is perceived as not a wise renunciant. [Possessing] right comprehension, he is perceived as not [possessing] right comprehension. [Possessing]

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right mindfulness, he is perceived as not [possessing] right mindfulness. Being purified, he is perceived as not purified.

[But,] venerable friend, when his wise companions in the holy life do come to know of the countless wholesome mental aspirations that arise in him in this way, that person, being a renunciant, is perceived as a renunciant. Being a wise renunciant, he is perceived as a wise renunciant. [Possessing] right comprehension, he is perceived as [possessing] right comprehension. [Possessing] right mindfulness, he is perceived as [possessing] right mindfulness. Being purified, he is perceived as purified.

Venerable friend, it should be known that such a person is to be associated with and to be respected. If monks associate with someone who should be associated with, or respect someone who should be respected, then they will for a long time be able to attain profit and benefit, and will secure their own well-being. They will find security and happiness, and be free of suffering, sorrow, and grief.

At that time, Venerable Mahāmoggallāna was in the assembly. The venerable Mahāmoggallāna said, “Venerable Sāriputta, I would like to tell a simile in relation to this topic. Am I permitted to tell it?”

Venerable Sāriputta said, “Venerable Mahāmoggallāna, please tell the simile you wish to tell.”

Then Venerable Mahāmoggallāna said:

Venerable Sāriputta, I recall that on one occasion I was dwelling on Mount Vulture Peak at Rājagaha. At that time, when the night was over, toward dawn, I put on my robes, took my bowl, entered Rājagaha, and went to beg alms. I approached the house of the naked ascetic Puṇṇaputta, a former cartwright.<sup>152</sup>

At that time, at a neighboring house, another cartwright was planing a felloe for a cart. Just then the naked ascetic Puṇṇaputta, the former cartwright, arrived at that house. Seeing that [other cartwright] planing a felloe, the naked ascetic Puṇṇaputta, the former cartwright, had this thought: “If this cartwright uses his adze to plane the felloe by cutting off this and that defect, in this way that felloe will become excellent.”

Then, just as if he knew the thought in the mind of the naked ascetic Puṇṇaputta, the cartwright took his adze and cut off this and that defect.

Then the naked ascetic Puṇṇaputta was overjoyed and said, “Cartwright, it is as if you knew my mind with your mind. Why is that? Because you used your adze to plane that fellow by cutting off this and that defect, just as I was thinking you could.”

In the same way, Venerable Sāriputta, suppose there are those who are flattering, deceitful, envious, lack faith, are negligent, lack right mindfulness and right comprehension, lack concentration, lack wisdom, are conceited, deluded, do not guard the sense faculties, do not train in <seclusion>,<sup>153</sup> and lack discernment—on account of knowing their minds with his mind, Venerable Sāriputta has given this teaching.

569c Venerable Sāriputta, there are those who are not flattering, not deceitful, not envious, who possess faith, are diligent and without sluggishness, endowed with right mindfulness and right comprehension, who cultivate concentration and cultivate wisdom, are not conceited or deluded, guard the sense faculties, train extensively in <seclusion>, and discern skillfully. When they hear the Dharma taught by Venerable Sāriputta, then just like food for the hungry and drink for the thirsty, [what comes from his] mouth gets through to their minds.

Venerable Sāriputta, suppose a girl from the warrior caste, the brahmin caste, the merchant caste, or the worker caste, who is beautiful and attractive, has bathed herself well, anointed her body with perfume, put on bright and clean clothes, and adorned herself with various jewels.<sup>154</sup>

Now, suppose a man who thinks [well] of that girl, seeking her benefit, welfare, peace, and happiness, takes a wreath made of lotuses, a wreath of champak flowers, a wreath of great-flowered jasmine (*sumanā*), a wreath of Arabian jasmine (*vassikā*), or a wreath of roses and gives it to that girl. That girl will joyously receive [the wreath] with both hands and place it on her head.

It is the same, Venerable Sāriputta, with those who are not flattering, not deceitful, not envious, who possess faith, are diligent and without sluggishness, endowed with right mindfulness and right comprehension, who cultivate concentration and cultivate wisdom, are not conceited or deluded, guard the sense faculties, train extensively in <seclusion>, and discern skillfully.



When they hear the Dharma taught by Venerable Sāriputta, then just like food for the hungry and drink for the thirsty, [what comes from his] mouth gets through to their minds.

Venerable Sāriputta, it is extraordinary, it is remarkable! Venerable Sāriputta so often uplifts and supports his companions in the holy life by helping them abandon what is unwholesome and establishing them in what is wholesome.

Having praised each other like this, these two venerable ones rose from their seats and left.

Thus spoke Venerable Sāriputta. Having heard what Venerable Sāriputta said, Venerable Mahāmoggallāna and the [other] monks were delighted and received it respectfully.

### **88. The Discourse on the Quest for the Dharma<sup>155</sup>**

Thus have I heard. At one time the Buddha was traveling in Kosala country with a great assembly of monks. He went to a rosewood grove north of Pañcasāla village, along with various renowned and highly regarded elders, chief disciples such as Venerable Sāriputta, Venerable Mahāmoggallāna, Venerable Kassapa, Venerable Mahākaccāna, Venerable Anuruddha, Venerable Revata, and Venerable Ānanda. Such renowned and highly regarded elders, such chief disciples were dwelling next to the Buddha's thatched hut [north of] Pañcasāla village.<sup>156</sup>

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At that time the World-honored One addressed the monks:

You should be on a quest for the Dharma, not on a quest for food and drink.<sup>157</sup> Why is that? Out of loving-kindness and compassion for my disciples, I wish you to be on a quest for the Dharma, not on a quest for food and drink.

If you are not on a quest for the Dharma and are on a quest for food and drink, then you will disgrace yourselves and [as your teacher] I will also not have a good reputation. If you are on a quest for the Dharma and not on a quest for food and drink, then you will dignify yourselves and [as your teacher] I will also have a good reputation.

How are disciples who practice under the Buddha on a quest for food and drink and not on a quest for the Dharma? Suppose that I have had my fill, having finished eating my meal, and there is still some food left over. Then two monks arrive who are hungry and weak, and I tell them, “I have had my fill, having finished eating my meal, and there is still some food left over. Take that food if you wish to eat. If you do not take it, then I shall throw it away where there is no greenery or drop it into water where there is no life.”

Then the first of the two monks thinks to himself, “The World-honored One has had his fill, having finished eating his meal, and there is still some food left over. If I do not take it, the World-honored One will certainly throw it away where there is no greenery or drop it into water where there is no life. I would now rather take and eat it.” He then takes the food.

Although that monk, having taken the food, passes the day and night pleasantly and has gained comfort and well-being, yet in taking the food that monk is not conforming to the Buddha’s intention.

Why is that? Because by taking the food that monk does not achieve having few desires, does not know contentment, is not easily supported, is not easily satisfied, does not know the [proper] time, does not know restraint, does not gain energy, does not attain sitting in meditation, does not attain purity of conduct, does not attain seclusion, does not attain mental unification, does not attain diligence, and does not attain nirvana.

Thus, in taking the food, that monk is not conforming to the Buddha’s intention. This is how disciples practicing under the Buddha are on a quest for food and drink and not on a quest for the Dharma.

How are disciples on a quest for the Dharma and not on a quest for food and drink? Of those two monks, the second one thinks to himself, “The World-honored One has had his fill, has finished eating his meal, and there is still some food left over. If I do not take it, the World-honored One will certainly throw it away where there is no greenery or drop it into water where there is no life. Again, the World-honored One has said that among [the types of] nutriment this is the most lowly, namely remnants of food. I would now rather not take this food.” Thinking thus, he does not take it.

570b Although that monk, through not taking the food, passes the day and night in suffering, not having gained comfort and well-being, yet, in not

taking the food, that monk is conforming to the Buddha's intention. Why is that?

By not taking the food that monk achieves having few desires, knows contentment, is easily supported, is easily satisfied, knows the [proper] time, knows restraint, gains energy, attains sitting in meditation, attains purity of conduct, attains seclusion, attains mental unification, attains diligence, and attains nirvana. Thus, in not taking the food, that monk is conforming to the Buddha's intention. This is how disciples practicing under the Buddha are on a quest for the Dharma and not on a quest for food and drink.

Then the World-honored One addressed the disciples:

If a teacher of the Dharma and discipline delights in abiding in seclusion but his senior disciples do not delight in abiding in seclusion, then this Dharma and discipline is not conducive to the welfare of many people or the happiness of many people. It is not [being practiced] out of compassion and sympathy for the world, nor for the benefit, welfare, peace, and happiness of *devas* and human beings.<sup>158</sup>

If a teacher of the Dharma and discipline delights in abiding in seclusion but his intermediate . . . his new disciples do not delight in abiding in seclusion, then this Dharma and discipline will not be conducive to the welfare of many people or the happiness of many people. It is not [being practiced] out of compassion and sympathy for the world, nor for the benefit, welfare, peace, and happiness of *devas* and human beings.

[On the other hand,] if a teacher of the Dharma and discipline delights in abiding in seclusion and his senior disciples also delight in abiding in seclusion, then this Dharma and discipline are conducive to the welfare of many people and the happiness of many people. It is [being practiced] out of compassion and sympathy for the world and for the benefit, welfare, peace, and happiness of *devas* and human beings.

If a teacher of the Dharma and discipline delights in abiding in seclusion and his intermediate . . . his new disciples also delight in abiding in seclusion, then this Dharma and discipline will be conducive to the welfare of many people and the happiness of many people. It is [being practiced] out of compassion and sympathy for the world and for the benefit, welfare, peace, and happiness of *devas* and human beings.

At that time Venerable Sāriputta was present in the assembly. Then the World-honored One said to him:

Sāriputta, for the sake of the monks, deliver a discourse on the Dharma that accords with the Dharma. I am afflicted by a backache and wish to rest a little.<sup>159</sup>

Venerable Sāriputta assented to the Buddha's instruction: "Certainly, World-honored One."

Then the World-honored One folded his outer robe in four to serve as a bed, rolled his main robe into a pillow, and lay down on his right side with one foot on the other, maintaining the perception of light, mindful and attentive, and always keeping in mind the intention of getting up again.

Then Venerable Sāriputta addressed the monks:

570c Venerable friends, you should know that the World-honored One has given this teaching in brief: "If a teacher of the Dharma and discipline delights in abiding in seclusion but his senior disciples do not delight in abiding in seclusion, then this Dharma and discipline will not be conducive to the welfare of many people or the happiness of many people. It is not [being practiced] out of compassion and sympathy for the world, nor for the benefit, welfare, peace, and happiness of *devas* and human beings.

"If a teacher of the Dharma and discipline delights in abiding in seclusion but his intermediate . . . his new disciples do not delight in abiding in seclusion, then this Dharma and discipline will not be conducive to the welfare of many people or the happiness of many people. It is not [being practiced] out of compassion and sympathy for the world, nor for the benefit, welfare, peace, and happiness of *devas* and human beings.

"[On the other hand,] if a teacher of the Dharma and discipline delights in abiding in seclusion and his senior disciples also delight in abiding in seclusion, then this Dharma and discipline will be conducive to the welfare of many people and the happiness of many people. It is [being practiced] out of compassion and sympathy for the world and for the benefit, welfare, peace, and happiness of *devas* and human beings.

"If a teacher of the Dharma and discipline delights in abiding in seclusion, and his intermediate . . . his new disciples also delight in abiding in

seclusion, then this Dharma and discipline will be conducive to the welfare of many people and the happiness of many people. It is [being practiced] out of compassion and sympathy for the world and for the benefit, welfare, peace, and happiness of *devas* and human beings.”

Regarding this teaching given so briefly by the World-honored One, how do you understand its meaning? How would you elaborate on it and analyze it?<sup>160</sup>

Then one monk in the assembly said:

Venerable Sāriputta, here a highly regarded elder declares about himself, “I have attained final knowledge: Birth has been ended for me, the holy life is established, what had to be done has been done, there will not be another experiencing of existence; I know this as it really is.” Upon hearing that monk’s self-declaration of his attainment of final knowledge, his companions in the holy life are filled with joy.

Another monk said:

Venerable Sāriputta, when intermediate and new disciples are on the quest for unsurpassable nirvana and aspire to it, their companions in the holy life are delighted on seeing that.

In these ways those monks explained the meaning, but it did not accord with what Venerable Sāriputta had in mind.

Venerable Sāriputta addressed those monks:

Venerable friends, listen to what I shall say to you. If a teacher of the Dharma and discipline delights in abiding in seclusion, but his senior disciples do not delight in abiding in seclusion, then his senior disciples are to be reproached for three reasons. What are the three?

[If] the teacher delights in seclusion but his senior disciples do not train in <seclusion>,<sup>161</sup> then his senior disciples are to be reproached for this. If the teacher teaches the abandoning of certain [mental] states but his senior disciples do not train in abandoning those states, then his senior disciples are to be reproached for this. [If] his senior disciples give up making effort for that which can be experienced and realized, then his senior disciples are to be reproached for this.

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If a teacher of the Dharma and discipline delights in abiding in seclusion but his senior disciples do not delight in abiding in seclusion, then his senior disciples are to be reproached for these three reasons.

Venerable friends, if a teacher of the Dharma and discipline delights in abiding in seclusion, but his intermediate . . . his new disciples do not delight in abiding in seclusion, then his intermediate . . . his new disciples are to be reproached for three reasons. What are the three?

[If] the teacher delights in seclusion but his intermediate . . . his new disciples do not train in <seclusion>, then his intermediate . . . his new disciples are to be reproached for this. If the teacher teaches the abandoning of certain [mental] states but his intermediate . . . his new senior disciples do not train in abandoning those states, then his intermediate . . . his new disciples are to be reproached for this. [If] his intermediate . . . his new disciples give up making effort for that which can be experienced and realized, then his intermediate . . . his new disciples are to be reproached for this.

If a teacher of the Dharma and discipline delights in abiding in seclusion but his intermediate . . . his new disciples do not delight in abiding in seclusion, then his intermediate . . . his new disciples are to be reproached for these three reasons.

[On the other hand,] venerable friends, if a teacher of the Dharma and discipline delights in abiding in seclusion, and his senior disciples also delight in abiding in seclusion, then his senior disciples are to be praised for three reasons. What are the three?

[If] the teacher delights in seclusion and his senior disciples also train in <seclusion>, then his senior disciples are to be praised for this. If the teacher teaches the abandoning of certain [mental] states and his senior disciples also train in abandoning those states, then his senior disciples are to be praised for this. [If] his senior disciples do not give up making effort but practice diligently for that which can be experienced and realized, then his senior disciples are to be praised for this.

If a teacher of the Dharma and discipline delights in abiding in seclusion and his senior disciples also delight in abiding in seclusion, then his senior disciples are to be praised for these three reasons.

Venerable friends, if a teacher of the Dharma and discipline delights in abiding in seclusion, and his intermediate . . . his new disciples also

delight in abiding in seclusion, then his intermediate . . . his new disciples are to be praised for three reasons. What are the three?

[If] the teacher delights in seclusion and his intermediate . . . his new disciples also train in <seclusion>, then his intermediate . . . his new disciples are to be praised for this. If the teacher teaches the abandoning of certain states and his intermediate . . . his new disciples also train in abandoning those states, then his intermediate . . . his new disciples are to be praised for this. [If] his intermediate . . . his new disciples do not give up making effort but practice diligently for that which can be experienced and realized, then his intermediate . . . his new disciples are to be praised for this.

If a teacher of the Dharma and discipline delights in abiding in seclusion, and his intermediate . . . his new disciples also delight in abiding in seclusion, then his intermediate . . . his new disciples are to be praised for these three reasons.

Venerable Sāriputta said further to the monks:

Venerable friends, there is a middle way for the attainment of mental stability, the attainment of concentration, and the attainment of bliss, which conforms to the Dharma and is in accordance with the Dharma, and which leads to penetration, awakening, and nirvana.

Venerable friends, what is the middle way for the attainment of mental stability, the attainment of concentration, and the attainment of bliss, which conforms to the Dharma and is in accordance with the Dharma, and which leads to penetration, awakening, and nirvana?

Venerable friends, thoughts of sensual desire are evil, and the vice of thoughts of sensual desire is also evil. One [should] abandon thoughts of sensual desire and the vice of thoughts of sensual desire. Like this with ill-will, . . . enmity, . . . envy, . . . deceit, . . . flattery, . . . lack of shame, . . . lack of scruples, . . . conceit, . . . overbearing pride, . . . arrogance, . . . negligence, . . . luxuriousness, . . . resentment, . . . disputatiousness. . . . 571b

Venerable friends, craving is evil, attachment is also evil. One [should] abandon craving and attachment. Venerable friends, this is the middle way for the attainment of mental stability, the attainment of concentration, and the attainment of bliss, which conforms to the Dharma and is in accordance with the Dharma, and leads to penetration, awakening, and nirvana.

Again, venerable friends, there is this middle way for the attainment of mental stability, the attainment of concentration, and the attainment of bliss, which conforms to the Dharma, is in accordance with the Dharma, and leads to penetration, awakening, and nirvana. And what, venerable friends, is this middle way for the attainment of mental stability, the attainment of concentration, and the attainment of bliss, which conforms to the Dharma, is in accordance with the Dharma, and leads to penetration, awakening, and nirvana?

It is the noble eightfold path: right view . . . up to . . . right concentration; these are the eight. Venerable friends, this is the middle way for the attainment of mental stability, the attainment of concentration, and the attainment of bliss, which conforms to the Dharma and is in accordance with the Dharma, and leads to penetration, awakening, and nirvana.

By then the pain afflicting the World-honored One had dissipated and he was at ease and comfortable.<sup>162</sup> Rising from his reclining position, he sat cross-legged and praised Venerable Sāriputta:

It is well, it is well, Sāriputta, you have given the monks a discourse on the Dharma that accords with the Dharma. Sāriputta, you should continue to explain to the monks the Dharma that accords with the Dharma. Sāriputta, you should frequently explain to the monks the Dharma that accords with the Dharma.

Then the World-honored One addressed the monks:

You should all remember [this discourse on] the Dharma that accords with the Dharma, recite it and commit it to memory. Why is that?

[This discourse on] the Dharma accords with the Dharma; it contains the Dharma and is meaningful; it is the basis of the holy life, leading to penetration, awakening, and nirvana. As clansmen who have shaved off your hair and beards, donned the yellow robes, and out of faith given up the household life, having gone forth to train in the path, you should remember well this Dharma that accords with the Dharma.

Thus spoke the Buddha. Having heard what the Buddha said, Venerable Sāriputta and the [other] monks were delighted and received it respectfully.



## 89. The Discourse on a Monk's Request<sup>163</sup>

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Thus have I heard. At one time the Buddha was dwelling at Rājagaha in the Bamboo Grove, in the Squirrels' Sanctuary, where he was observing the rains retreat with a great assembly of monks.<sup>164</sup>

At that time Venerable Mahāmoggallāna addressed the monks:

Venerable friends, it may be that a monk requests of other monks, "Venerable friends, please advise me, instruct me, and admonish me. Do not [regard] me as a difficult person."

Why is that? Venerable friends, suppose that a certain person is difficult to admonish, and possesses qualities that make him difficult to admonish. Because that person possesses qualities that make him difficult to admonish, his companions in the holy life do not advise, instruct, or admonish him, but [they regard] him as a difficult person.

Venerable friends, what are the qualities that make a person difficult to admonish, such that if someone possesses these qualities that make him difficult to admonish, his companions in the holy life do not advise, instruct, or admonish him but [they regard] him as a difficult person?

Venerable friends, suppose that a certain person has evil desires and thoughts [based on such] desires. Venerable friends, having evil desires and thoughts [based on such] desires is a quality that makes this person difficult to admonish. In the same way, having mental defilements and conduct [based on such] defilements, . . . not speaking and being uncommunicative, . . . being deceitful and flattering, . . . being avaricious and envious, . . . lacking shame and lacking scruples, . . . harboring ill-will and malice, . . . becoming angry and uttering angry words, . . . admonishing the monk who admonishes him, . . . being disdainful of the monk who admonishes him, . . . revealing a transgression of the monk who admonishes him, . . . prevaricating by leading the talk astray and refusing to talk, . . . becoming angry and burning with resentment, . . . [associating with] bad friends and bad companions, . . . lacking gratitude and not knowing gratitude.<sup>165</sup>

Venerable friends, lacking gratitude and not knowing gratitude is a quality that makes this person difficult to admonish. Venerable friends,

these are the qualities that make a person difficult to admonish, such that if someone possesses these qualities that make him difficult to admonish, his companions in the holy life do not advise, instruct, or admonish him but [they regard] him as a difficult person. Venerable friends, a monk should reflect on such qualities in himself.

Venerable friends, [one should reflect]: “If a person has evil desires and thoughts [based on such] desires, I will not like him. If I have evil desires and thoughts [based on such] desires, others will also not like me.” Contemplating like this, a monk does not engage in evil desires and in thoughts [based on such] desires. This is how one should train.<sup>166</sup>

In the same way, having mental defilements and conduct [based on such] defilements, . . . not speaking and being uncommunicative, . . . being deceitful and flattering, . . . being avaricious and envious, . . . lacking shame and lacking scruples, . . . harboring ill-will and malice, . . . becoming angry and uttering angry words, . . . admonishing the monk who admonishes him, . . . being disdainful of the monk who admonishes him, . . . revealing a transgression of the monk who admonishes him, . . . prevaricating by leading the talk astray and refusing to talk, . . . becoming angry and burning with resentment, . . . [associating with] bad friends and bad companions, . . . lacking gratitude and not knowing gratitude.

Venerable friends, [one should reflect]: “If a person lacks gratitude and does not know gratitude, I will not like him. If I lack gratitude and do not know gratitude, others will also not like me.” Contemplating like this, a monk does not engage in lack of gratitude and not knowing gratitude. This is how one should train.

572a Venerable friends, it may be that a monk does not request of other monks, “Venerable friends, please advise me, instruct me, and admonish me, and do not [regard] me as a difficult person.” Why is that?

Venerable friends, suppose that a certain person is easy to admonish, and possesses qualities that make him easy to admonish. Because that person possesses qualities that make him easy to admonish his companions in the holy life advise him well, instruct him well, and admonish him well, and do not [regard] him as a difficult person.

Venerable friends, what are the qualities that make a person easy to admonish, such that if someone possesses these qualities that make him

easy to admonish his companions in the holy life advise him well, instruct him well, and admonish him well, and do not [regard] him as a difficult person?

Venerable friends, suppose that a certain person does not have evil desires or thoughts [based on such] desires. Venerable friends, not having evil desires or thoughts [based on such] desires is a quality that makes this person easy to admonish.

In the same way, not having mental defilements or conduct [based on such] defilements, . . . not refusing to speak or being uncommunicative, . . . not being deceitful or flattering, . . . not being avaricious or envious, . . . not lacking shame or scruples, . . . not harboring ill-will or malice, . . . not becoming angry or uttering angry words, . . . not admonishing the monk who admonishes him, . . . not being disdainful of the monk who admonishes him, . . . not revealing a transgression of the monk who admonishes him, . . . not prevaricating by leading the talk astray or refusing to talk, . . . not becoming angry or burning with resentment, . . . not [associating with] bad friends or bad companions, . . . not lacking gratitude or knowledge of gratitude.

Venerable friends, not lacking gratitude or knowledge of gratitude is a quality that makes such a person easy to admonish. Venerable friends, these are the qualities that make a person easy to admonish, such that if someone possesses these qualities that make him easy to admonish, his companions in the holy life advise him well, instruct him well, and admonish him well, and do not [regard] him as a difficult person. Venerable friends, a monk should reflect on [such qualities] in himself.

Venerable friends, [one should reflect]: “If a person does not have evil desires or thoughts [based on such] desires, I will like him. If I do not have evil desires or thoughts [based on such] desires, then others will like me.” Contemplating like this, a monk does not engage in evil desires or in thoughts [based on such] desires. This is how one should train.<sup>167</sup>

In the same way, not having mental defilements or conduct [based on such] defilements, . . . not refusing to speak or being uncommunicative, . . . not being deceitful or flattering, . . . not being avaricious or envious, . . . not lacking shame or scruples, . . . not harboring ill-will or malice, . . . not becoming angry or uttering angry words, . . . not admonishing the

monk who admonishes him, . . . not being disdainful of the monk who admonishes him, . . . not revealing a transgression of the monk who admonishes him, . . . not prevaricating by leading the talk astray or refusing to talk, . . . not becoming angry or burning with resentment, . . . not [associating with] bad friends or bad companions, . . . not lacking gratitude or knowledge of gratitude.

Venerable friends, [one should reflect]: “If a person does not lack gratitude but knows gratitude, I will like him. If I do not lack gratitude but know gratitude, others will also like me.” Contemplating like this, a monk does not lack gratitude but knows gratitude. This is how one should train.

Venerable friends, a monk will ensure much benefit for himself if he contemplates like this: “Do I have evil desires and thoughts [based on such] desires, or do I not have evil desires and thoughts [based on such] desires?” Venerable friends, when contemplating [like this], if a monk finds that he does have evil desires and thoughts [based on such] desires, then he is not delighted and seeks to abandon them.

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Venerable friends, when contemplating [like this], if a monk finds that he does not have evil desires or thoughts [based on such] desires, then he is delighted, [thinking,] “I am pure [in regard to these states]” and being delighted on this account, he [keeps] pursuing his training in the superb Dharma.

Venerable friends, it is just as a person with [good] eyesight might look at himself in a mirror to see whether or not his face is clean. Venerable friends, if that person with [good] eyesight sees that there is dirt on his face, then he is not delighted and seeks to wash it off. Venerable friends, if that person with [good] eyesight sees that there is no dirt on his face, then he is delighted, [thinking,] “My face is clean,” and is delighted on this account.

Venerable friends, when contemplating [like this], if a monk finds that he has evil desires and thoughts [based on such] desires, then he is not delighted and seeks to abandon them. Venerable friends, when contemplating [like this], if a monk finds that he does not have evil desires and thoughts [based on such] desires, then he is delighted, [thinking,] “I am pure [in regard to these states]” and being delighted on this account, he [keeps] pursuing his training in the superb Dharma.

In the same way [the monk contemplates like this]: “Do I have mental defilements and conduct [based on such] defilements, or do I not have mental defilements and conduct [based on such] defilements? Do I refuse to speak and remain uncommunicative, or do I speak and remain communicative? Am I deceitful and flattering, or am I not deceitful and flattering? Am I avaricious and envious, or am I not avaricious and envious? Do I lack shame and scruples, or do I have shame and scruples? Do I harbor ill-will and malice, or do I not harbor ill-will and malice? Do I become angry and utter angry words, or do I not become angry and utter angry words? Do I admonish the monk who admonishes me, or do I not admonish the monk who admonishes me? Am I disdainful of the monk who admonishes me or am I not disdainful of the monk who admonishes me? Do I reveal a transgression of the monk who admonishes me, or do I not reveal a transgression of the monk who admonishes me? Do I prevaricate by leading the talk astray and refusing to speak, or do I not prevaricate by leading the talk astray and refusing to talk? Do I become angry and burn with resentment or do I not become angry and burn with resentment? Do I [associate with] bad friends and bad companions, or do I not [associate with] bad friends and bad companions? Do I lack gratitude and not know gratitude, or do I have gratitude and know gratitude?”

Venerable friends, when contemplating [like this], if a monk finds that he lacks gratitude and does not know gratitude, then he is not delighted and seeks to abandon this [state].

Venerable friends, when contemplating [like this], if a monk finds that he does not lack gratitude and does know gratitude, then he is delighted, [thinking,] “I am pure [in regard to these states]” and being delighted on this account, he [keeps] pursuing his training in the superb Dharma.

Venerable friends, it is just as a person with [good] eyesight might look at himself in a mirror to see whether or not his face is clean. Venerable friends, if that person with [good] eyesight sees that there is dirt on his face, then he is not delighted and seeks to wash it off. [But] venerable friends, if that person with [good] eyesight sees that there is no dirt on his face, then he is delighted, [thinking,] “My face is clean,” and is delighted on this account.

572c Venerable friends, when contemplating [like this], if a monk finds that he lacks gratitude and does not know gratitude, then he is not delighted and seeks to abandon this [state].

Venerable friends, when contemplating [like this], if a monk finds that he does not lack gratitude and does know gratitude, then he is delighted, [thinking,] “I am pure [in regard to these states]” and being delighted on this account, he [keeps] pursuing his training in the superb Dharma.<sup>168</sup>

Because of being delighted, he attains rapture. Because of attaining rapture, his body becomes tranquil. Because the body is tranquil, he experiences pleasure. Because of experiencing pleasure, his mind becomes concentrated.

Venerable friends, because of his mind becoming concentrated, a learned noble disciple sees and knows as it really is. Because of seeing and knowing as it really is, he experiences disenchantment. Because of disenchantment, he experiences dispassion.

Because of dispassion, he attains liberation. Because of being liberated, he attains knowledge of being liberated, knowing as it really is: “Birth has been ended, the holy life has been established, what had to be done has been done, there will not be another experiencing of existence.”

Thus spoke Venerable Mahāmoggallāna. Having heard what Venerable Mahāmoggallāna said, the monks were delighted and received it respectfully.

## 90. The Discourse on Knowledge of the Dharma<sup>169</sup>

Thus have I heard. At one time the Buddha was dwelling at Kosambī in Ghosita’s Park.

At that time Venerable Cunda addressed the monks:

Suppose that a monk makes this proclamation: “I know all the teachings and what can be known about the teaching, and I am free from covetousness”;<sup>170</sup> yet in that venerable one’s mind the evil of covetousness arises and remains. In the same way for disputatiousness, . . . anger, . . . ill-will, . . . uncommunicativeness, . . . avarice, . . . envy, . . . deceit, . . . flattery, . . . lack of shame and scruples, . . . <evil> desires and evil views;<sup>171</sup> yet in that venerable one’s mind evil desires and evil views arise and remain.<sup>172</sup>

His companions in the holy life will know that venerable one as a person who does not know all the teachings and what can be known about the teaching, and who is not free from covetousness. Why is that? Because in that venerable one's mind covetousness arises and remains. In the same way, disputatiousness, . . . anger, . . . ill-will, . . . uncommunicativeness, . . . avarice, . . . envy, . . . deceit, . . . flattery, . . . lack of shame and scruples, . . . and <evil> desires and evil views. Why is that? Because in that venerable one's mind evil desires and evil views arise and remain.

Venerable friends, he is like a person who is not wealthy but claims to be wealthy, has no fiefdom but claims to have a fiefdom, possesses no livestock but claims to possess livestock. When a time of need comes he has no gold, silver, pearls, beryl, crystal, or amber, no livestock, grain, or servants [of which he could make use].

His relatives and friends approach him and say, "You are in fact not wealthy but claim to be wealthy. You have no fiefdom but claim to have a fiefdom. You possess no livestock but claim to possess livestock. When a time of need comes you have no gold, silver, pearls, beryl, crystal, or amber, you have no livestock, grain, or servants [of which you could make use]."<sup>173</sup>

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In the same way, venerable friends, suppose that a monk makes this proclamation: "I know all the teachings and what can be known about the teaching, and I am free from covetousness"; yet in that venerable one's mind the evil of covetousness arises and remains. In the same way, disputatiousness, . . . anger, . . . ill-will, . . . uncommunicativeness, . . . avarice, . . . envy, . . . deceit, . . . flattery, . . . lack of shame and scruples, . . . and <evil> desires and evil views; yet in that venerable one's mind evil desires and evil views arise and remain.

His companions in the holy life will know that venerable one as a person who does not know all the teachings and what can be known about the teaching, and who is not free from covetousness. Why is that? Because the mind of that venerable one does not tend toward the cessation of covetousness and toward remainderless nirvana.

In the same way, disputatiousness, . . . anger, . . . ill-will, . . . uncommunicativeness, . . . avarice, . . . envy, . . . deceit, . . . flattery, . . . lack of shame and scruples, . . . and <evil> desires and evil views. Why is that?

Because the mind of that venerable one does not tend toward the cessation of evil views and toward remainderless nirvana.

Venerable friends, suppose that a monk does not make this proclamation: “I know all the teachings and what can be known about the teaching, and I am free from covetousness”; yet in that venerable one’s mind the evil of covetousness does not arise and remain.

In the same way, disputatiousness, . . . anger, . . . ill-will, . . . uncommunicativeness, . . . avarice, . . . envy, . . . deceit, . . . flattery, . . . lack of shame and scruples, . . . and <evil> desires and evil views; yet in that venerable one’s mind evil desires and evil views do not arise and remain.

His companions in the holy life will know that venerable one as a person who really knows all the teachings and what can be known about the teaching, and who is free from covetousness. Why is that? Because in that venerable one’s mind covetousness does not arise and remain. In the same way, disputatiousness, . . . anger, . . . ill-will, . . . uncommunicativeness, . . . avarice, . . . envy, . . . deceit, . . . flattery, . . . lack of shame and scruples, . . . and <evil> desires and evil views. Why is that? Because in that venerable one’s mind evil desires and evil views do not arise and remain.

Venerable friends, suppose a person is very wealthy but does not claim to be wealthy, has a fiefdom but does not claim to have a fiefdom, possesses livestock but does not claim to possess livestock. When a time of need comes he has gold, silver, pearls, beryl, crystal, amber, livestock, grain, and servants [of which he can make use].

His relatives and friends approach him and say, “You are in fact very wealthy but do not claim to be wealthy. You have a fiefdom but do not claim to have a fiefdom. You have livestock but do not claim to have livestock. When a time of need comes you have gold, silver, pearls, beryl, crystal, and amber, you have livestock, grain, and servants [of which you can make use].”

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In the same way, venerable friends, suppose a monk does not make this proclamation: “I know all the teachings and what can be known about the teaching, and I am free from covetousness,” and in that venerable one’s mind the evil of covetousness does not arise and remain. In the same way, disputatiousness, . . . anger, . . . ill-will, . . . uncommunicativeness, . . . avarice, . . . envy, . . . deceit, . . . flattery, . . . lack of shame



and scruples, . . . <evil> desires and evil views; and in that venerable one's mind evil desires and evil views do not arise and remain.

His companions in the holy life will know that venerable one as a person who [really] knows all the teachings and what can be known about the teaching, and who is free from covetousness. Why is that? Because the mind of that venerable one tends toward the cessation of covetousness and toward remainderless nirvana. In the same way, disputatiousness, . . . anger, . . . ill-will, . . . uncommunicativeness, . . . avarice, . . . envy, . . . deceit, . . . flattery, . . . lack of shame and scruples, . . . and <evil> desires and evil views. Why is that? Because the mind of that venerable one tends toward the cessation of evil views and toward remainderless nirvana.

Thus spoke Venerable Cunda. Having heard what Venerable Cunda said, the monks were delighted and received it respectfully.

### **91. The Discourse on Cunda's Inquiry about Views<sup>174</sup>**

Thus have I heard. At one time the Buddha was dwelling at Kosambī, in Ghosita's Park.

At that time, in the afternoon, Venerable Mahācunda emerged from sitting in meditation and approached the Buddha. Having paid homage at the Buddha's feet, he stepped back, sat to one side, and said:

World-honored One, regarding the various views that keep arising in the world—speculations about the existence of a self, of living beings, of human beings, of a soul, of a life-substratum, and of the world—World-honored One, in what way should one know and in what way should one see so that these views are eradicated and abandoned, and other views are not perpetuated and clung to?

The World-honored One said:

Cunda, regarding the various views that keep arising in the world—speculations about the existence of a self, of living beings, of human beings, of a soul, of a life-substratum, and of the world—if, Cunda, [one realizes] the remainderless cessation of all phenomena, [then] knowing like this and seeing like this, these views are eradicated and abandoned, and other

views are not perpetuated and clung to. [For this purpose] one should train in effacement.

Cunda, what constitutes “effacement” in the noble Dharma and discipline? Here a monk, secluded from sensual desires, secluded from evil and unwholesome states, with [directed] awareness and [sustained] contemplation . . . up to . . . dwells having attained the fourth absorption. He [might] think, “I am abiding in effacement.”

573c But, Cunda, in the noble Dharma and discipline these four higher states of mind do not yet constitute “effacement.” They are “pleasant abidings here and now.” As a practitioner emerges from [these absorptions] and enters them again, he [might] think, “I am abiding in effacement.” But, Cunda, in the noble Dharma and discipline these do not yet constitute “effacement.”

A monk, with the complete transcending of perceptions of form . . . up to . . . enters and abides in the sphere of neither-perception-nor-non-perception. He might think, “I am abiding in effacement.” But, Cunda, in the noble Dharma and discipline these four peaceful liberations, which transcend form, having attained the formless, do not yet constitute “effacement.” On emerging from them, a practitioner might proclaim to others or think to himself, “I am abiding in effacement.” But, Cunda, in the noble Dharma and discipline these do not yet constitute “effacement.”

Cunda, one should train in effacement [like this]: “Others [may] have evil desires and thoughts [based on such] desires; I shall not have evil desires or thoughts [based on such] desires.”<sup>175</sup> Cunda, one should train in effacement [like this]: “Others [may] have harmful intent and anger; I shall not have harmful intent and anger.”

Cunda, one should train in effacement [like this]: “Others [may] kill living beings, . . . take what is not given, . . . not be celibate; I shall be celibate.” Cunda, one should train in effacement [like this]: “Others [may be] overcome by covetousness, . . . disputatiousness, . . . sloth-and-torpor, . . . restlessness, . . . arrogance, . . . doubt; I shall not be overcome by doubt.” Cunda, one should train in effacement [like this]: “Others [may be] fettered by ill-will, . . . flattery, . . . deceit, . . . lack of shame and scruples; I shall have shame and scruples.”

Cunda, one should train in effacement [like this]: “Others [may] have conceit; I shall not have conceit.” Cunda, one should train in effacement [like this]: “Others [may] have overbearing pride; I shall not have overbearing pride.” Cunda, one should train in effacement [like this]: “Others [may] have little learning; I shall have much learning.” Cunda, one should train in effacement [like this]: “Others [may] not contemplate wholesome states; I shall contemplate wholesome states.”

Cunda, one should train in effacement [like this]: “Others [may] engage in evil conduct contrary to the Dharma; I shall engage in sublime conduct according to the Dharma.” Cunda, one should train in effacement [like this]: “Others [may] engage in false speech, . . . divisive speech, . . . harsh speech, . . . frivolous speech, . . . evil behavior; I shall not engage in evil behavior.” Cunda, one should train in effacement [like this]: “Others [may] lack faith, . . . be negligent, . . . lack mindfulness, . . . lack concentration, . . . have faulty wisdom; I shall not have faulty wisdom.”

Cunda, even just to incline the mind toward wholesome states and to wish to train in them will be of much benefit; how much more so if one practices wholesome states in one’s bodily and verbal actions!

Cunda, one should incline the mind [like this]: “Others [may] have evil desires and thoughts [based on such] desires; I shall not have evil desires or thoughts [based on such] desires.” Cunda, one should incline the mind [like this]: “Others [may] have harmful intent and anger; I shall not have harmful intent and anger.”

Cunda, one should incline the mind [like this]: “Others [may] kill living beings, . . . take what is not given, . . . and not be celibate; I shall be celibate.” Cunda, one should incline the mind [like this]: “Others [may be] overcome by covetousness, . . . disputatiousness, . . . sloth-and-torpor, . . . restlessness, . . . arrogance, . . . and doubt; I shall not [be overcome by] doubt.” Cunda, one should incline the mind [like this]: “Others [may] be fettered by ill-will, . . . flattery, . . . deceit, . . . lack shame and scruples; I shall have shame and scruples.”

Cunda, one should incline the mind [like this]: “Others [may] have conceit; I shall not have conceit.” Cunda, one should incline the mind [like this]: “Others [may] have overbearing pride; I shall not have overbearing pride.” Cunda, one should incline the mind [like this]: “Others [may] have

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little learning; I shall have much learning.” Cunda, one should incline the mind [like this]: “Others [may] not contemplate wholesome states; I shall contemplate wholesome states.”

Cunda, one should incline the mind [like this]: “Others [may] engage in evil conduct contrary to the Dharma; I shall engage in sublime conduct according to the Dharma.” Cunda, one should incline the mind [like this]: “Others [may] engage in false speech, . . . divisive speech, . . . harsh speech, . . . frivolous speech, . . . evil behavior; I shall not engage in evil behavior.” Cunda, one should incline the mind [like this]: “Others [may] lack faith, . . . be negligent, . . . lack mindfulness, . . . lack concentration, . . . and have faulty wisdom; I shall not have faulty wisdom.”

Cunda, just as a wrong path has the right path as its opposite, and just as an uneven ford has an even ford as its opposite, in the same way, Cunda, evil desire has as its opposite lack of evil desire. Harmful intent and anger has as its opposite absence of harmful intent and anger.

Killing living beings, . . . taking what is not given, . . . not being celibate has as its opposite being celibate. Covetousness, . . . disputatiousness, . . . sloth-and-torpor, . . . restlessness, . . . arrogance, . . . doubt has as its opposite absence of doubt. The fetter of ill-will, . . . flattery, . . . deceit, . . . lack of shame and scruples has as its opposite the presence of shame and scruples.

Conceit has as its opposite absence of conceit. Overbearing pride has as its opposite absence of overbearing pride. Little learning has as its opposite much learning. Not contemplating wholesome states has as its opposite contemplating wholesome states.

Evil conduct contrary to the Dharma has as its opposite sublime conduct according to the Dharma. False speech, . . . divisive speech, . . . harsh speech, . . . frivolous speech, . . . and evil behavior has as its opposite abstaining from evil behavior. Lacking faith, . . . being negligent, . . . lacking mindfulness, . . . lacking concentration, . . . having faulty wisdom has as its opposite wholesome wisdom.

Cunda, there are dark states that produce dark results and lead [downward to] bad realms of existence; and there are bright states that produce bright results and lead upward. Thus, Cunda, a person given to evil desires is led upward by the absence of evil desires. One given to harmful intent and anger is led upward by the absence of harmful intent and anger.

One given to killing living beings, . . . taking what is not given, . . . not being celibate is led upward by being celibate. One given to covetousness, . . . disputatiousness, . . . sloth-and-torpor, . . . restlessness, . . . arrogance, . . . doubt is led upward by absence of doubt. One given to the fetter of ill-will, . . . to flattery, . . . to deceit, . . . to lack of shame and scruples is led upward by the presence of shame and scruples.

One given to conceit is led upward by the absence of conceit. One given to overbearing pride is led upward by the absence of overbearing pride. One with little learning is led upward by much learning. One given to not contemplating wholesome states is led upward by contemplating wholesome states.

One given to evil conduct contrary to the Dharma is led upward by sublime conduct according to the Dharma. One given to false speech, . . . divisive speech, . . . harsh speech, . . . frivolous speech, . . . evil behavior is led upward by abstaining from evil behavior. One who lacks faith, . . . is negligent, . . . lacks mindfulness, . . . lacks concentration, . . . has faulty wisdom is led upward by wholesome wisdom.

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Cunda, if one is not tamed oneself, it is impossible to tame another who is not tamed. If one is drowning oneself, it is impossible to rescue another who is drowning. If one has not extinguished [defilements] oneself, it is impossible to cause another who has not extinguished [defilements] to extinguish them.<sup>176</sup>

Cunda, if one is tamed oneself, it is possible to tame another who is not tamed. If one is not drowning oneself, it is possible to save another who is drowning. If one has extinguished [defilements] oneself, it is possible to cause another who has not extinguished [defilements] to extinguish them.

In this way, Cunda, one given to evil desires can extinguish them through the absence of evil desires. One given to harmful intent and anger can extinguish it through the absence of harmful intent and anger.

One given to killing living beings, . . . taking what is not given, . . . not being celibate can extinguish it through being celibate. One given to covetousness, . . . disputatiousness, . . . sloth-and-torpor, . . . restlessness, . . . arrogance, . . . doubt can extinguish it through absence of doubt. One given to the fetter of ill-will, . . . to flattery, . . . to deceit, . . . to lack of shame and scruples can extinguish it through having shame and scruples.

One given to conceit can extinguish it through being without conceit. One given to overbearing pride can extinguish it through being without overbearing pride. One with little learning can extinguish it through much learning. One given to not contemplating wholesome states can extinguish it through contemplating wholesome states.

One given to evil conduct contrary to the Dharma can extinguish it through sublime conduct according to the Dharma. One given to false speech, . . . divisive speech, . . . harsh speech, . . . frivolous speech, . . . evil behavior can extinguish it through abstaining from evil behavior. One who lacks faith, . . . is negligent, . . . lacks mindfulness, . . . lacks concentration, . . . has faulty wisdom can extinguish it through having wholesome wisdom.

In this way, Cunda, I have taught you the way of effacement. I have taught you the way of inclining the mind. I have taught you the way of opposites. I have taught you the way that leads upward. I have taught you the way to extinction.

What a teacher should do for his disciples out of great compassion, mercy, sympathy, and concern, seeking their benefit and welfare, seeking their safety and happiness—that I have now already done. You too should do your part. Go and sit in meditation and contemplation in a secluded place, on a mountain, in a forest, at the base of a tree, in an empty and quiet place.

Do not be negligent. Make diligent effort, lest you regret it later. This is my instruction, this is my teaching.

Thus spoke the Buddha. Having heard what the Buddha said, Venerable  
574c Mahācunda and the [other] monks were delighted and received it respectfully.

## **92. The Discourse on the Simile of Blue and White Lotuses**

Thus have I heard. At one time the Buddha was dwelling at Sāvathī, in Jeta's Grove, Anāthapiṇḍika's Park.

At that time the World-honored One addressed the monks:

There are states that are extinguished by the body and not extinguished by speech. There are states that are extinguished by speech and not

extinguished by the body. And there are states that are not extinguished by the body or by speech, but are extinguished only by wisdom and vision.

What are states that are extinguished by the body and not extinguished by speech? Here a monk is filled with unwholesome bodily action, endowed with it and maintaining it, adhering to it bodily. Having seen this, other monks admonish that monk, “Venerable friend, you are filled with unwholesome bodily action, endowed with it and maintaining it. Why do you adhere to it bodily? Venerable friend, you should abandon unwholesome bodily action and cultivate wholesome bodily action.” At a later time that person abandons unwholesome bodily action and cultivates wholesome bodily action. This is what is meant by states that are extinguished by the body and not extinguished by speech.

What are states that are extinguished by speech and not extinguished by the body? Here a monk is filled with unwholesome verbal action, endowed with it and maintaining it, adhering to it verbally. Seeing this, other monks admonish that monk thus, “Venerable friend, you are filled with unwholesome verbal action, endowed with it and maintaining it. Why do you adhere to it verbally? Venerable friend, you should abandon unwholesome verbal action and cultivate wholesome verbal action.” At a later time that person abandons unwholesome verbal action and cultivates wholesome verbal action. This is what is meant by states that are extinguished by speech and not extinguished by the body.

What are states that are not extinguished by the body or by speech, but are extinguished only by wisdom and vision? Covetousness is not extinguished by the body or by speech, but is extinguished only by wisdom and vision.

In the same way, disputatiousness, . . . anger, . . . ill-will, . . . uncommunicativeness, . . . avarice, . . . envy, . . . deceit, . . . flattery, . . . lack of shame and scruples, . . . evil desires and evil views are not extinguished by the body or by speech, but are extinguished only by wisdom and vision. This is what is meant by states that are not extinguished by the body or by speech, but are extinguished only by wisdom and vision.

The Tathāgata at times practices examination, examining the mind of another person. He knows that this person is not cultivating the body, cultivating morality, cultivating his mind, and cultivating wisdom in such

a way that through cultivating the body, cultivating morality, cultivating the mind, and cultivating wisdom he could extinguish covetousness. Why is that? Because in the mind of that person evil [states] of covetousness are arising and remaining.

In the same way, disputatiousness, . . . anger, . . . ill-will, . . . uncommunicativeness, . . . avarice, . . . envy, . . . deceit, . . . flattery, . . . lack of shame and scruples, . . . he could extinguish evil desires and evil views. Why is that? Because in the mind of that person evil desires and evil views are arising and remaining.

[The Tathāgata at times] knows that this [other] person is cultivating the body, cultivating morality, cultivating the mind, and cultivating wisdom in such a way that through cultivating the body, cultivating morality, cultivating the mind, and cultivating wisdom, he could extinguish covetousness. Why is that? Because in the mind of this person evil [states of] covetousness are not arising and remaining.

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In the same way, disputatiousness, . . . anger, . . . ill-will, . . . uncommunicativeness, . . . avarice, . . . envy, . . . deceit, . . . flattery, . . . lack of shame and scruples, . . . he could extinguish evil desires and evil views. Why is that? Because in the mind of that person evil desires and evil views are not arising and remaining.

It is just as when a blue lotus, or a red, crimson, or white lotus is born in water and grows in water, but rises above the water and is not attached to the water. In the same way, a tathāgata is born in the world and grows up in the world, but rises above worldly conduct and is not attached to worldly states. Why is that? [Because] a tathāgata is free from attachment and fully awakened, having risen above all that is worldly.

At that time, Venerable Ānanda was holding a fan and attending on the Buddha. Then, extending his hands with palms joined toward the Buddha, Venerable Ānanda said, “World-honored One, what is the name of this discourse? How should we remember it?”

The World-honored One said, “Ānanda, this discourse is called the ‘Simile of the Blue and White Lotuses.’ This is how you should remember and recite it.”

Then the World-honored One addressed all the monks:



You should together remember this “Discourse on the Simile of the Blue and White Lotuses,” recite it, and commit it to memory. Why is that? This “Discourse on the Simile of the Blue and White Lotuses” accords with the Dharma and is conducive for benefit. It is a basis for the holy life, leading to penetration, awakening, and nirvana.

Clansmen who have shaved off their hair and beards, donned the yellow robe, and out of faith given up the household life to become homeless and train in the path should memorize this “Discourse on the Simile of the Blue and White Lotuses,” reciting it and retaining it well.

Thus spoke the Buddha. Having heard what the Buddha said, Venerable Ānanda and the [other] monks were delighted and received it respectfully.

### **93. The Discourse on a Brahmin [Practitioner of] Purification by Bathing<sup>177</sup>**

Thus have I heard. At one time, when the Buddha had just recently attained awakening,<sup>178</sup> he was staying under an *ajapāla-nigrodha* tree in Uruvelā, by the bank of the Nerañjarā River.

At that time there was a brahmin [practitioner of] purification by bathing who, while taking a stroll in the afternoon, approached the Buddha. Seeing that brahmin [practitioner of] purification by bathing coming in the distance, the World-honored One addressed the monks on his account:<sup>179</sup>

If someone’s mind is defiled by [any of the] twenty-one defilements, then he will certainly go to a bad realm, take birth in a hell realm.<sup>180</sup> What are the twenty-one defilements?

Wrong view is a mental defilement; desire contrary to the Dharma is a mental defilement; covetousness is a mental defilement; [adhering to] wrong teachings is a mental defilement; greed is a mental defilement; anger is a mental defilement; sloth-and-torpor is a mental defilement; restlessness-and-worry is a mental defilement; doubt is a mental defilement; ill-will is a mental defilement; uncommunicativeness is a mental defilement; avarice is a mental defilement; envy is a mental defilement; deceit is a mental defilement; flattery is a mental defilement; lack of shame is a mental defilement; lack of scruples is a mental defilement; conceit is a mental

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defilement; overbearing pride is a mental defilement; arrogance is a mental defilement; negligence is a mental defilement. If someone's mind is defiled by [any of these] twenty-one defilements, then he will certainly go to a bad realm, taking birth in a hell realm.

Suppose that a dirty and stained cloth is given to a dyer [to be dyed]. Having received it, the dyer washes the cloth thoroughly with ash, soap beans, or clay in order to remove the dirt and stains from it. But even though the dyer washes the cloth thoroughly with ash, soap beans, or clay in order to make it clean, the dirty cloth still remains defiled and stained.<sup>181</sup>

In the same way, if someone's mind is defiled by [any of the] twenty-one defilements, then he will certainly go to a bad realm, take birth in a hell realm. What are the twenty-one defilements? Wrong view is a mental defilement; desire contrary to the Dharma is a mental defilement; covetousness is a mental defilement; [adhering to] wrong teachings is a mental defilement; greed is a mental defilement; anger is a mental defilement; sloth-and-torpor is a mental defilement; restlessness-and-worry is a mental defilement; doubt is a mental defilement; ill-will is a mental defilement; uncommunicativeness is a mental defilement; avarice is a mental defilement; envy is a mental defilement; deceit is a mental defilement; flattery is a mental defilement; lack of shame is a mental defilement; lack of scruples is a mental defilement; conceit is a mental defilement; overbearing pride is a mental defilement; arrogance is a mental defilement; negligence is a mental defilement. If someone's mind is defiled by [any of these] twenty-one defilements, then he will certainly go to a bad realm, take birth in a hell realm.

If someone's mind is not defiled by [any of] the twenty-one defilements, then he will certainly go to a good realm, take birth in a heavenly realm. What are the twenty-one defilements? Wrong view is a mental defilement; desire contrary to the Dharma is a mental defilement; covetousness is a mental defilement; [adhering to] wrong teachings is a mental defilement; greed is a mental defilement; anger is a mental defilement; sloth-and-torpor is a mental defilement; restlessness-and-worry is a mental defilement; doubt is a mental defilement; ill-will is a mental defilement; uncommunicativeness is a mental defilement; avarice is a mental defilement; envy is a mental defilement; deceit is a mental defilement; flattery is a mental defilement;

lack of shame is a mental defilement; lack of scruples is a mental defilement; conceit is a mental defilement; overbearing pride is a mental defilement; arrogance is a mental defilement; negligence is a mental defilement. If someone's mind is not defiled by [any of these] twenty-one defilements, then he will certainly go to a good realm, take birth in a heavenly realm.

Suppose that a clean, white Benares cloth is given to a dyer [to be dyed]. Having received it, the dyer washes the cloth thoroughly with ash, soap beans, or clay in order to clean it. As the dyer thoroughly washes this clean, white Benares cloth with ash, soap beans, or clay in order to make it clean, this clean, white Benares cloth that was already clean becomes even cleaner.<sup>182</sup>

In the same way, if someone's mind is not defiled by [any of] the twenty-one defilements, then he will certainly go to a good realm, take birth in a heavenly realm. What are the twenty-one defilements? Wrong view is a mental defilement; desire contrary to the Dharma is a mental defilement; covetousness is a mental defilement; [adhering to] wrong teachings is a mental defilement; greed is a mental defilement; anger is a mental defilement; sloth-and-torpor is a mental defilement; restlessness-and-worry is a mental defilement; doubt is a mental defilement; ill-will is a mental defilement; uncommunicativeness is a mental defilement; avarice is a mental defilement; envy is a mental defilement; deceit is a mental defilement; flattery is a mental defilement; lack of shame is a mental defilement; lack of scruples is a mental defilement; conceit is a mental defilement; overbearing pride is a mental defilement; arrogance is a mental defilement; negligence is a mental defilement. If a person's mind is not defiled by [any of these] twenty-one defilements, he will certainly go to a good realm, take birth in a heavenly realm.

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If someone knows wrong view to be a mental defilement, then, having known this, he should abandon it. In the same way, if someone knows desire contrary to the Dharma to be a mental defilement, . . . covetousness to be a mental defilement, . . . [adhering to] wrong teachings to be a mental defilement, . . . greed to be a mental defilement, . . . anger to be a mental defilement, . . . sloth-and-torpor to be a mental defilement, . . . restlessness and worry to be a mental defilement, . . . doubt to be a mental defilement, . . . ill-will to be a mental defilement, . . . uncommunicativeness

to be a mental defilement, . . . avarice to be a mental defilement, . . . envy to be a mental defilement, . . . deceit to be a mental defilement, . . . flattery to be a mental defilement, . . . lack of shame to be a mental defilement, . . . lack of scruples to be a mental defilement, . . . conceit to be a mental defilement, . . . overbearing pride to be a mental defilement, . . . arrogance to be a mental defilement, . . . negligence to be a mental defilement, then, having known this, he should abandon it.

He imbues the mind with loving-kindness, mentally pervading one direction [with loving-kindness], likewise the second, third, and fourth directions, the four intermediate directions, and also above and below, all around, everywhere. With a mind imbued with loving-kindness, free from fetters or resentment, without ill-will or contention, he dwells having pervaded the entire world [with a mind] that is boundless, exalted, immeasurable, and well developed. In the same way, he imbues the mind with compassion, . . . with empathetic joy, . . . with equanimity, free from fetters or resentment, without ill-will or contention; he dwells having pervaded the entire world [with a mind] that has become boundless, exalted, immeasurable, and well developed.<sup>183</sup>

Brahmin, this is what is called bathing the inner mind instead of bathing the outer body.

Then the brahmin said to the World-honored One, “Gotama, you should go to the Bāhukā River to bathe.”

The World-honored One asked, “Brahmin, what do people gain from bathing in the Bāhukā River?”

The brahmin replied:

Gotama, bathing in the Bāhukā River is a sign of religious purification in the world, a sign of deliverance, a sign of merit. Gotama, one who bathes in the Bāhukā River thereby becomes purified and eliminates all evil.

The World-honored One then spoke to the brahmin in verse:

Brahmin Sundarika,  
Entering the Bāhukā River  
Is a common recreation of fools,  
Which cannot purify dark deeds.

Sundarika, of what use is going to springs?  
 Of what benefit is the Bāhukā River?  
 If a person performs unwholesome deeds,  
 What good does clean water do him?

A pure person has no stains and defilements;  
 A pure person always speaks of morality.  
 A pure person's clean bright deeds  
 Always lead to pure conduct.

If you do not kill living beings,  
 Always abstain from taking what is not given,  
 Speak the truth, do not speak lies,  
 Always have right mindfulness and right comprehension,  
 Then, brahmin, training in this way,  
 All living beings are at peace.

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Brahmin, why return home [to bathe]?  
 The spring at home purifies no one.  
 Brahmin, you should train  
 In purification through wholesome teachings.  
 What need have you of lowly water,  
 Which removes only bodily filth?

The brahmin said to the Buddha, "I also think in this way. I shall purify myself through wholesome teachings. What need have I of lowly water?"

Hearing what the Buddha taught, the brahmin was greatly gladdened in mind. He paid homage at the Buddha's feet, and took refuge in the Buddha, Dharma, and Sangha. The brahmin said:

World-honored One, I have understood. Well-gone One, I have comprehended.  
 I now personally take refuge in the Buddha, the Dharma, and the Sangha.  
 May the World-honored One accept me as a male lay disciple from this day forward until the end of life. I personally take refuge for my whole life.<sup>184</sup>

Thus spoke the Buddha. Having heard what the Buddha said, the brahmin Sundarika [who practiced] purification through bathing and the monks were delighted and received it respectfully.

## 94. The Discourse on the Monk Kālaka<sup>185</sup>

Thus have I heard. At one time the Buddha was staying at Sāvattthī in the Eastern Park, in the Hall of Migāra's Mother.

At this time the monk Kālaka, Migāra's mother's son, who always liked disputing, approached the Buddha. Seeing the monk Kālaka approaching in the distance, the World-honored One addressed the monks on account of the monk Kālaka.<sup>186</sup>

Suppose a person always likes disputing and does not praise the ending of disputes. If a person always likes disputing and does not praise the ending of disputes, then this state of things is not agreeable, not likeable, cannot be thought of fondly, cannot be respected. It is not conducive to training, not conducive to restraint, not conducive to being a renunciant, not conducive to attaining mental unification, not conducive to attaining nirvana.<sup>187</sup>

Suppose a person has evil desires and does not praise the ending of evil desires. If a person has evil desires and does not praise the ending of evil desires, then this state of things is not agreeable, not likeable, cannot be thought of fondly, cannot be respected. It is not conducive to training, not conducive to restraint, not conducive to being a renunciant, not conducive to attaining mental unification, not conducive to attaining nirvana.

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Suppose a person violates the precepts, transgresses the precepts; his precepts are deficient, his precepts are in tatters, his precepts are corrupted, and he does not praise observance of the precepts. If a person violates the precepts, transgresses the precepts; if his precepts are deficient, if his precepts are in tatters, if his precepts are corrupted, and he does not praise observance of the precepts, then this state of things is not agreeable, not likeable, cannot be thought of fondly, cannot be respected. It is not conducive to training, not conducive to restraint, not conducive to being a renunciant, not conducive to attaining mental unification, not conducive to attaining nirvana.

Suppose a person is given to ill-will, . . . uncommunicativeness, . . . avarice, . . . envy, . . . flattery, . . . deceit, . . . lacks shame and scruples and does not praise shame and scruples. If a person is given to ill-will, . . . uncommunicativeness, . . . avarice, . . . envy, . . . flattery, . . . deceit, . . .

lacks shame and scruples and does not praise shame and scruples, then this state of things is not agreeable, not likeable, cannot be thought of fondly, cannot be respected. It is not conducive to training, not conducive to restraint, not conducive to being a renunciant, not conducive to attaining mental unification, not conducive to attaining nirvana.

Suppose a person does not show support for his companions in the holy life and does not praise the showing of support for one's companions in the holy life. If a person does not show support for his companions in the holy life and does not praise the showing of support for one's companions in the holy life, then this state of things is not agreeable, not likeable, cannot be thought of fondly, cannot be respected. It is not conducive to training, to restraint, not conducive to being a renunciant, not conducive to attaining mental unification, not conducive to attaining nirvana.

Suppose a person does not contemplate the teachings and does not praise contemplation of the teachings. If a person does not contemplate the teachings, and does not praise contemplation of the teachings, then this state of things is not agreeable, not likeable, cannot be thought of fondly, cannot be respected. It is not conducive to training, not conducive to restraint, not conducive to being a renunciant, not conducive to attaining mental unification, not conducive to attaining nirvana.

Suppose a person does not sit in meditation and does not praise sitting in meditation. If a person does not sit in meditation and does not praise sitting in meditation, then this state of things is not agreeable, not likeable, cannot be thought of fondly, cannot be respected. It is not conducive to training, not conducive to restraint, not conducive to being a renunciant, not conducive to attaining mental unification, not conducive to attaining nirvana.

Even though that person may think, "May my companions in the holy life support me, respect me, and honor me!", his companions in the holy life still do not support him, respect him, or honor him. Why is that? That person has these countless evil qualities. Because he has these countless evil qualities, his companions in the holy life do not support him, respect him, or honor him. 576c

Suppose that a bad-natured horse is tethered in a stable to be fed. Even though it may think, "May people tether me in a comfortable place, give me good water and fodder, and look after me well!" people still do not

tether it in a comfortable place, give it good water and fodder, or look after it well. Why is that? Because that horse has a bad nature, it is extremely rough and disobedient, not docile and well-behaved and this causes people not to tether it in a comfortable place, give it good water and fodder, or look after it well.

In the same way, even though a person may think, “May my companions in the holy life support me, respect me, and honor me!” his companions in the holy life still do not support him, respect him, or honor him. Why is that? That person has these countless evil qualities. Because he has these countless evil qualities this causes his companions in the holy life not to support to him, respect him, or honor him.

[In contrast to this,] suppose a person does not like disputing and praises the ending of disputes. If a person does not like disputing and praises the ending of disputes, then this state of things is agreeable, likeable, enjoyable, can be thought of fondly, can be respected. It is conducive to training, is conducive to restraint, is conducive to being a renunciant, is conducive to attaining mental unification, is conducive to attaining nirvana.

Suppose a person does not have evil desires and praises the ending of evil desires. If a person does not have evil desires and praises the ending of evil desires, then this state of things is agreeable, likeable, enjoyable, can be thought of fondly, can be respected. It is conducive to training, is conducive to restraint, is conducive to being a renunciant, is conducive to attaining mental unification, is conducive to attaining nirvana.

Suppose a person does not violate the precepts, does not transgress the precepts; his precepts are not deficient, his precepts are not in tatters, his precepts are not corrupted, and he praises observance of the precepts. If a person does not violate the precepts, does not transgress the precepts; if his precepts are not deficient, if his precepts are not in tatters, if his precepts are not corrupted, and if he praises observance of the precepts, then this state of things is agreeable, likeable, enjoyable, can be thought of fondly, can be respected. It is conducive to training, is conducive to restraint, is conducive to being a renunciant, is conducive to attaining mental unification, is conducive to attaining nirvana.

Suppose a person is not given to ill-will, . . . uncommunicativeness, . . . avarice, . . . envy, . . . flattery, . . . deceit, . . . lack of shame and scruples,



and praises possession of shame and scruples. If a person is not given to ill-will, . . . uncommunicativeness, . . . avarice, . . . envy, . . . flattery, . . . deceit, . . . does not lack shame and scruples, and praises possession of shame and scruples, then this state of things is agreeable, likeable, enjoyable, can be thought of fondly, can be respected. It is conducive to training, is conducive to restraint, is conducive to being a renunciant, is conducive to attaining mental unification, is conducive to attaining nirvana.

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Suppose a person shows support for his companions in the holy life and praises showing support for one's companions in the holy life. If a person shows support for his companions in the holy life and praises showing support for one's companions in the holy life, then this state of things is agreeable, likeable, enjoyable, can be thought of fondly, can be respected. It is conducive to training, is conducive to restraint, is conducive to being a renunciant, is conducive to attaining mental unification, is conducive to attaining nirvana.

Suppose a person contemplates the teachings and praises contemplation of the teachings. If a person contemplates the teachings and praises contemplation of the teachings, then this state of things is agreeable, likeable, enjoyable, can be thought of fondly, can be respected. It is conducive to training, is conducive to restraint, is conducive to being a renunciant, is conducive to attaining mental unification, is conducive to attaining nirvana.

Suppose a person sits in meditation and praises sitting in meditation. If a person sits in meditation and praises sitting in meditation, then this state of things is agreeable, likeable, enjoyable, can be thought of fondly, can be respected. It is conducive to training, is conducive to restraint, is conducive to being a renunciant, is conducive to attaining mental unification, is conducive to attaining nirvana.

Even though this person may not think, "May my companions in the holy life support me, respect me, and honor me!" yet his companions in the holy life do support him, respect him, and honor him. Why is that? That person has these countless wholesome qualities. Because he has these countless wholesome qualities, his companions in the holy life support him, respect him, and honor him.

Suppose an excellent horse is tethered in a stable to be fed. Even though it may not think, "May people tether me in a comfortable place, give me

good water and fodder, and look after me well!” yet people do tether it in a comfortable place, give it good water and fodder, and look after it well. Why is that? Because that horse has a good nature, is docile and obedient, extremely gentle, and well-behaved; this causes people to tether it in a comfortable place, give it good water and fodder, and look after it well.

In the same way, even though this person may not think, “May my companions in the holy life support me, respect me, and honor me!” yet his companions in the holy life do support him, respect him, and honor him. [Why is that? That person has these countless wholesome qualities. Because he has these countless wholesome qualities, his companions in the holy life support him, respect him, and honor him.]

577b Thus spoke the Buddha. Having heard what the Buddha said, the monks were delighted and received it respectfully.

## **95. The Discourse on Maintaining [Wholesome] States<sup>188</sup>**

Thus have I heard. At one time the Buddha was dwelling at Sāvathī, in Jeta’s Grove, Anāthapiṇḍika’s Park.

At that time the World-honored One addressed the monks:

I shall explain what is regressing in wholesome states, neither maintaining them nor increasing them; I shall explain what is maintaining wholesome states, neither regressing in them nor increasing them; and I shall explain what is increasing wholesome states, neither regressing in them nor [merely] maintaining them.<sup>189</sup>

What is regressing in wholesome states, neither maintaining them nor increasing them? Monks, if, in regard to possessing firm faith, restraint through the precepts, broad learning, generosity, wisdom, eloquence, and [knowing] the Āgamas and their benefits, a person regresses in regard to these states, neither maintaining nor increasing them, then this is what is called regressing in wholesome states, neither maintaining them nor increasing them.<sup>190</sup>

What is maintaining wholesome states, neither regressing in them nor increasing them? Monks, in regard to possessing firm faith, restraint through

the precepts, broad learning, generosity, wisdom, eloquence, and [knowing] the Āgamas and their benefits, a person maintains these states, not regressing in them and not increasing them. This is what is called maintaining wholesome states, neither regressing in them nor increasing them.

What is increasing wholesome states, neither regressing in them nor [merely] maintaining them? Monks, in regard to possessing firm faith, restraint through the precepts, broad learning, generosity, wisdom, eloquence, and [knowing] the Āgamas and their benefits, here a person increases in regard to these states, neither regressing in them nor [merely] maintaining them. This is what is called increasing wholesome states, neither regressing in them nor [merely] maintaining them.

A monk will ensure much benefit for himself if he contemplates like this:<sup>191</sup> “Am I often given to covetousness, or am I often free of covetousness? Am I often given to hatred, or am I often free of hatred? Am I often given to sloth-and-torpor, or am I often free of sloth-and-torpor? Am I often given to restlessness and arrogance, or am I often free of restlessness and arrogance? Am I often given to doubt, or am I often free of doubt? Am I often disputatious, or am I often not disputatious? Do I often have a defiled and stained mind, or do I often not have a defiled and stained mind?

“Do I often have faith, or do I often lack faith? Do I often have energy, or am I often given to indolence? Do I often have mindfulness, or do I often lack mindfulness? Do I often have concentration, or do I often lack concentration? Do I often have faulty wisdom, or am I often free of faulty wisdom?”

Suppose that a monk, while contemplating, knows, “I am often given to covetousness, . . . hatred, . . . sloth-and-torpor, . . . restlessness and arrogance, . . . doubt, . . . disputatiousness, . . . a defiled and stained mind, . . . lack of faith, . . . indolence, . . . lack of mindfulness, . . . lack of concentration, . . . faulty wisdom.”

That monk, wishing to eradicate these evil unwholesome states, will seek the means to train with great diligence, with right mindfulness and right comprehension, persevering in order not to regress. 577c

It is just as a person whose head is on fire or whose clothes are on fire will quickly seek the means to save his head and save his clothes. In the

same way a monk, wishing to eradicate these evil unwholesome states, will quickly seek the means to train with great diligence, with right mindfulness and right comprehension, persevering in order not to regress.

Suppose a monk, while contemplating, knows, “I am often free of covetousness, . . . free of hatred, . . . free of sloth-and-torpor, . . . free of restlessness and arrogance, . . . free of doubt, . . . free of disputatiousness, . . . and free of a defiled and stained mind; . . . I have faith, . . . have energy, . . . have mindfulness, . . . and have concentration; . . . and I often dwell free of faulty wisdom.”

Then that monk, wishing to maintain these wholesome states, wishing not to lose them, not to regress, but to develop them further, will quickly seek the means to train with great diligence, with right mindfulness and right comprehension, persevering in order not to regress.

It is just as a person whose head is on fire or whose clothes are on fire will quickly seek the means to save his head and clothes. In the same way a monk, wishing to maintain these wholesome states, wishing not to lose them, not to regress, but to develop them further, will quickly seek the means to train with great diligence, with right mindfulness and right comprehension, persevering in order not to regress.<sup>192</sup>

Thus spoke the Buddha. Having heard what the Buddha said, the monks were delighted and received it respectfully.

## **96. The Discourse on Absence<sup>193</sup>**

Thus have I heard. At one time the Buddha was dwelling at Sāvathī, in Jeta’s Grove, Anāthapiṇḍika’s Park.

At that time Venerable Sāriputta addressed the monks:<sup>194</sup>

Venerable friends, if a monk or nun does not listen to a teaching that he or she has not yet heard; if he or she forgets teachings that he or she has heard; if he or she cannot recollect a teaching that he or she has practiced, developed, recited, and understood through wisdom, if he or she no longer knows what he or she knew, then, venerable friends, this is called the decline of pure states in that monk or nun.

Venerable friends, if a monk or a nun listens to a teaching that he or she has not yet heard; if he or she does not forget teachings that he or she has heard; if he or she frequently recollects teachings that he or she has practiced, developed, recited, and understood through wisdom, if he or she still knows what he or she knew, then this is called the increase of pure states in that monk or nun.

Venerable friends, a monk should contemplate like this:<sup>195</sup> “Do I have covetousness, or do I not have covetousness? Do I have hatred, or do I not have hatred? Do I have sloth-and-torpor, or do I not have sloth-and-torpor? Do I have restlessness and arrogance, or do I not have restlessness and arrogance? Do I have doubt, or do I not have doubt? Am I disputatious, or am I not disputatious? Do I have a defiled and stained mind, or do I not have a defiled and stained mind?

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“Do I have faith, or do I not have faith? Do I have energy, or do I not have energy? Do I have mindfulness, or do I not have mindfulness? Do I have concentration, or do I not have concentration? Do I have faulty wisdom, or do I not have faulty wisdom?”

Venerable friends, suppose that a monk, while contemplating, knows, “I have covetousness, . . . I have hatred, . . . I have sloth-and-torpor, . . . I have restlessness and arrogance, . . . I have doubt, . . . I am disputatious, . . . I have a defiled and stained mind, . . . I lack faith, . . . I lack energy, . . . I lack mindfulness, . . . I lack concentration, . . . I have faulty wisdom.”

Venerable friends, that monk, wishing to eradicate these evil unwholesome states, should quickly seek the means to train with great diligence, with right mindfulness and right comprehension, persevering in order not to regress.

Venerable friends, it is just as a person whose head is on fire or whose clothes are on fire will quickly seek the means to save his head and save his clothes. In the same way, venerable friends, a monk, wishing to eradicate these evil and unwholesome states, will quickly seek the means to train with great diligence, with right mindfulness and right comprehension, persevering in order not to regress.

Venerable friends, suppose that a monk, while contemplating, knows, “I am free of covetousness, . . . free of hatred, . . . free of sloth-and-torpor, . . . free of restlessness and arrogance, . . . free of doubt; . . . I am not disputatious, . . . I do not have a defiled and stained mind, . . . I have faith, . . .

I have energy, . . . I have mindfulness, . . . I have concentration, . . . and I am free of faulty wisdom.”

That monk, wishing to maintain these wholesome states, wishing not to lose them, not to regress but to develop them further, will quickly seek the means to train with great diligence, with right mindfulness and right comprehension, persevering in order not to regress.

It is just as a person whose head is on fire or whose clothes are on fire will quickly seek the means to save his head and to save his clothes. In the same way, venerable friends, a monk, wishing to maintain these wholesome states, wishing not to lose them, not to regress but to develop them further, will quickly seek the means to train with great diligence, with right mindfulness and right comprehension, persevering in order not to regress.<sup>196</sup>

Thus spoke Venerable Sāriputta. Having heard what Venerable Sāriputta said, the monks were delighted and received it respectfully.

## Division 9

### On Causality

#### 97. The Great Discourse on Causality<sup>197</sup>

Thus have I heard. At one time the Buddha was staying among the Kurus, 578b  
at a Kuru town called Kammāsadhamma.

At that time Venerable Ānanda, while sitting in meditation alone and in seclusion, had this thought, “This dependent arising is wonderful. It is very profound and also appears profound; yet on contemplating it, I see it as very easy, very easy [to understand].”

Then in the late afternoon Venerable Ānanda rose from his meditation and approached the Buddha. He paid homage with his head at the Buddha’s feet, stood back to one side, and said:

World-honored One, while sitting in meditation alone and in seclusion, I had this thought: “This dependent arising is wonderful. It is very profound and appears profound; yet on contemplating it, I see it as very easy, very easy [to understand].”

The World-honored One said:

Ānanda, do not think like that: “This dependent arising is very easy, very easy [to understand]”! Why is that? This dependent arising is very profound and appears profound.

Ānanda, through not knowing dependent arising as it really is, not seeing it as it really is, not realizing it, not penetrating it, living beings are like a jammed loom,<sup>198</sup> [or] like a thoroughly tangled mass of creepers, hurriedly and clamorously coming and going from this world to that world and from that world to this world, unable to transcend birth and death. Therefore, Ānanda, realize that this dependent arising is very profound and appears profound.

Ānanda, if one is asked “Is there a condition for old age and death?” then one should answer “There is a condition for old age and death”; and if one is asked “What is the condition for old age and death?” then one should answer “Birth is the condition.”

Ānanda, if one is asked “Is there a condition for birth?” then one should answer “There is a condition for birth”; and if one is asked “What is the condition for birth?” then one should answer “Becoming is the condition.”

Ānanda, if one is asked “Is there a condition for becoming?” then one should answer “There is a condition for becoming”; and if one is asked “What is the condition for becoming?” then one should answer “Clinging is the condition.”

578c Ānanda, if one is asked “Is there a condition for clinging?” then one should answer “There is a condition for clinging”; and if one is asked “What is the condition for clinging?” then one should answer “Craving is the condition.”<sup>199</sup>

Thus, Ānanda, conditioned by craving there is clinging, conditioned by clinging there is becoming, conditioned by becoming there is birth, conditioned by birth there are old age and death, conditioned by old age and death there are worry and woe, weeping and tears, sorrow and pain, distress and vexation—all these exist conditioned by old age and death. In this way this entire great mass of *dukkha* arises.

Ānanda, conditioned by birth there are old age and death. [Regarding] this statement, “conditioned by birth there are old age and death,” it should be understood what is meant by saying, “conditioned by birth there are old age and death.”

Ānanda, if there were no births of fish to the species of fish, of birds to the species of birds, of serpents to the species of serpents,<sup>200</sup> of *nāgas* to the species of *nāgas*, of spirits to the species of spirits, of demons to the species of demons, of *devas* to the species of *devas*, of human beings to the species of human beings;<sup>201</sup> Ānanda, if there were no births of the various living beings in their various places, not a single instance of birth—supposing that birth were absent, would there be old age and death?

[Ānanda] answered, “There would not.”

[The Buddha said:]



Ānanda, for this reason it should be understood that this is the cause of old age and death, the source of old age and death, the origin of old age and death, the condition for old age and death, namely birth. Why is that? Because conditioned by birth there are old age and death.

Ānanda, conditioned by becoming there is birth. [Regarding] this statement, “conditioned by becoming there is birth,” it should be understood what is meant by saying “conditioned by becoming there is birth.”

Ānanda, if there were no becoming of fish to the species of fish, of birds to the species of birds, of serpents to the species of serpents, of *nāgas* to the species of *nāgas*, of spirits to the species of spirits, of demons to the species of demons, of *devas* to the species of *devas*, of human beings to the species of human beings;<sup>202</sup> Ānanda, if there were no becoming of the various living beings in their various places, not a single instance of becoming—supposing that becoming were absent, would there be birth?

[Ānanda] answered, “There would not.”

[The Buddha said:]

Ānanda, for this reason it should be understood that this is the cause of birth, the source of birth, the origin of birth, the condition for birth, namely becoming. Why is that? Because conditioned by becoming there is birth.

Ānanda, conditioned by clinging there is becoming. [Regarding] this statement, “conditioned by clinging there is becoming,” it should be understood what is meant by saying “conditioned by clinging there is becoming.”

Ānanda, if there were no clinging, not a single instance of clinging; supposing that clinging were absent,<sup>203</sup> would there be becoming or the concept of becoming?

[Ānanda] answered, “There would not.”

[The Buddha said:]

Ānanda, for this reason it should be understood that this is the cause of becoming, the source of becoming, the origin of becoming, the condition for becoming, namely clinging. Why is that? Because conditioned by clinging there is becoming.

Ānanda, conditioned by craving there is clinging. [Regarding] this statement, “conditioned by craving there is clinging,” it should be understood what is meant by saying “conditioned by craving there is clinging.”

Ānanda, if there were no craving, not a single instance of craving; supposing that craving were absent,<sup>204</sup> would there be clinging, would clinging become established?

[Ānanda] answered, “It would not.”

[The Buddha said:]

579a Ānanda, for this reason it should be understood that this is the cause of clinging, the source of clinging, the origin of clinging, the condition for clinging, namely craving. Why is that? Because conditioned by craving there is clinging.<sup>205</sup>

Ānanda, conditioned by craving there is seeking, conditioned by seeking there is gain, conditioned by gain there is discrimination, conditioned by discrimination there is defilement by desire, conditioned by defilement by desire there is attachment, conditioned by attachment there is miserliness, conditioned by miserliness there is storing up, conditioned by storing up there is protecting [one’s possessions].

Ānanda, conditioned by protecting there is the [taking up of] sword and club, there is quarreling, flattery, deceit, falsehood, divisive speech, and the arising of countless evil and unwholesome states. In this way this entire great mass of *dukkha* arises.

Ānanda, if there were no protecting, not a single instance of protecting; supposing that protecting were absent, would there be the [taking up of] sword and club, would there be quarreling, flattery, deceit, falsehood, divisive speech, and the arising of countless evil and unwholesome states?

[Ānanda] answered, “There would not.”

[The Buddha said:]

Ānanda, for this reason it should be understood that this is the cause of the [taking up of] sword and club, of quarreling, flattery, deceit, falsehood, divisive speech, of the arising of countless evil and unwholesome states; this is the source, this is the origin, this is the condition, namely protecting. Why is that? Because conditioned by protecting there is the [taking up

of] sword and club, quarreling, flattery, deceit, falsehood, divisive speech, the arising of countless evil and unwholesome states. In this way this entire great mass of *dukkha* arises.

Ānanda, conditioned by storing up there is protecting. [Regarding] this statement, “conditioned by storing up there is protecting,” it should be understood what is meant by saying “conditioned by storing up there is protecting.”

Ānanda, if there were no storing up, not a single instance of storing up; supposing that storing up were absent, would there be protecting?

[Ānanda] answered, “There would not.”

[The Buddha said:]

Ānanda, for this reason it should be understood that this is the cause of protecting, the source of protecting, the origin of protecting, the condition for protecting, namely storing up. Why is that? Because conditioned by storing up there is protecting.

Ānanda, conditioned by miserliness there is storing up. [Regarding] this statement, “conditioned by miserliness there is storing up,” it should be understood what is meant by saying “conditioned by miserliness there is storing up.”

Ānanda, if there were no miserliness, not a single instance of miserliness; supposing that miserliness were absent, would there be storing up?

[Ānanda] answered, “There would not.”

[The Buddha said:]

Ānanda, for this reason it should be understood that this is the cause of storing up, the source of storing up, the origin of storing up, the condition for storing up, namely miserliness. Why is that? Because conditioned by miserliness there is storing up.

Ānanda, conditioned by attachment there is miserliness. [Regarding] this statement, “conditioned by attachment there is miserliness,” it should be understood what is meant by saying “conditioned by attachment there is miserliness.”

Ānanda, if there were no attachment, not a single instance of attachment; supposing that attachment were absent, would there be miserliness?

[Ānanda] answered, “There would not.”

[The Buddha said:]

Ānanda, for this reason it should be understood that this is the cause of miserliness, the source of miserliness, the origin of miserliness, the condition for miserliness, namely attachment. Why is that? Because conditioned by attachment there is miserliness.

Ānanda, conditioned by desire there is attachment. [Regarding] this statement, “conditioned by desire there is attachment,” it should be understood what is meant by saying “conditioned by desire there is attachment.”

Ānanda, if there were no desire, not a single instance of desire; supposing that desire were absent, would there be attachment?

579b [Ānanda] answered, “There would not.”

[The Buddha said:]

Ānanda, for this reason it should be understood that this is the cause of attachment, the source of attachment, the origin of attachment, the condition for attachment, namely desire. Why is that? Because conditioned by desire there is attachment.

Ānanda, conditioned by discrimination there is defilement by desire. [Regarding] this statement, “conditioned by discrimination there is defilement by desire,” it should be understood what is meant by saying “conditioned by discrimination there is defilement by desire.”

Ānanda, if there were no discrimination, not a single instance of discrimination; supposing that discrimination were absent, would there be defilement by desire?

[Ānanda] answered, “There would not.”

[The Buddha said:]

Ānanda, for this reason it should be understood that this is the cause of defilement by desire, the source of defilement by desire, the origin of defilement by desire, the condition for defilement by desire, namely discrimination. Why is that? Because conditioned by discrimination there is defilement by desire.

Ānanda, conditioned by gain there is discrimination. [Regarding] this

statement, “conditioned by gain there is discrimination,” it should be understood what is meant by saying “conditioned by gain there is discrimination.”

Ānanda, if there were no gain, not a single instance of gain; supposing that gain were absent, would there be discrimination?

[Ānanda] answered, “There would not.”

[The Buddha said:]

Ānanda, for this reason it should be understood that this is the cause of discrimination, the source of discrimination, the origin of discrimination, the condition for discrimination, namely gain. Why is that? Because conditioned by gain there is discrimination.

Ānanda, conditioned by seeking there is gain. [Regarding] this statement, “conditioned by seeking there is gain,” it should be understood what is meant by saying “conditioned by seeking there is gain.”

Ānanda, if there were no seeking, not a single instance of seeking; supposing that seeking were absent, would there be gain?

[Ānanda] answered, “There would not.”

[The Buddha said:]

Ānanda, for this reason it should be understood that this is the cause of gain, the source of gain, the origin of gain, the condition for gain, namely seeking. Why is that? Because conditioned by seeking there is gain.

Ānanda, conditioned by craving there is seeking. [Regarding] this statement: “conditioned by craving there is seeking,” it should be understood what is meant by saying “conditioned by craving there is seeking.”

Ānanda, if there were no craving, not a single instance of craving; supposing that craving were absent, would there be seeking?

[Ānanda] answered, “There would not.”

[The Buddha said:]

Ānanda, for this reason it should be understood that this is the cause of seeking, the source of seeking, the origin of seeking, the condition for seeking, namely craving. Why is that? Because conditioned by craving there is seeking.

Ānanda, sensual craving and craving for becoming, these two factors have feeling as their cause, conditioned by feeling they come about.

Ānanda, if one is asked “Is there a condition for feeling?” then one should answer “There is a condition for feeling”; and if one is asked “What is the condition for feeling?” then one should answer “Contact is the condition.” It should be understood what is meant by saying “conditioned by contact there is feeling.”

Ānanda, if there were no eye contact, not a single instance of eye contact; supposing that eye contact were absent; would there be the arising of pleasant feeling, painful feeling, or neutral feeling conditioned by eye contact?

[Ānanda] answered, “There would not.”

[The Buddha said:]

579c Ānanda, if there were no ear contact, . . . nose [contact], . . . tongue [contact], . . . body [contact], . . . mind contact, not a single instance of mind contact; supposing that mind contact were absent, would there be the arising of pleasant feeling, painful feeling, and neutral feeling conditioned by mind contact?

[Ānanda] answered, “There would not.”

[The Buddha said:]

Ānanda, for this reason it should be understood that this is the cause of feeling, the source of feeling, the origin of feeling, the condition for feeling, namely contact. Why is that? Because conditioned by contact there is feeling.

Ānanda, if one is asked “Is there a condition for contact?” then one should answer “There is a condition for contact”; and if one is asked “What is the condition for contact?” then one should answer “Name-and-form is the condition.” It should be understood what is meant by saying “conditioned by name-and-form there is contact.”

Ānanda, [regarding] the formations and conditions for the existence of the name group, if those formations and conditions were absent, would there be contact [by way of] <designation>?<sup>206</sup>

[Ānanda] answered, “There would not.”

[The Buddha said:]

Ānanda, [regarding] the formations and conditions for the existence of the form group, if those formations and conditions were absent, would there be contact [by way of] <resistance>?

[Ānanda] answered, “There would not.”

[The Buddha said,] “[Ānanda,] supposing the name group and the form group were absent, would there be contact or the concept of contact?”

[Ānanda] answered, “There would not.”

[The Buddha said:]

Ānanda, for this reason it should be understood that this is the cause of contact, the source of contact, the origin of contact, the condition for contact, namely name-and-form. Why is that? Because conditioned by name-and-form there is contact.

Ānanda, if one is asked “Is there a condition for name-and-form?” then one should answer “There is a condition for name-and-form”; and if one is asked “What is the condition for name-and-form?” then one should answer “Consciousness is the condition.” It should be understood what is meant by saying “conditioned by consciousness there is name-and-form.”

Ānanda, if consciousness did not enter the mother’s womb, would name-and-form manifest as this body?

[Ānanda] answered, “It would not.”

[The Buddha said,] “Ānanda, if after entering the mother’s womb consciousness were to depart, would name-and-form combine with the semen?”

[Ānanda] answered, “It would not.”

[The Buddha said:]

Ānanda, if the consciousness of a young boy or girl were to be cut off at the beginning, destroyed and made nonexistent, would name-and-form come to growth?

[Ānanda] answered, “It would not.”

[The Buddha said:]

Ānanda, for this reason it should be understood that this is the cause of name-and-form, the source of name-and-form, the origin of name-and-form, the condition for name-and-form, namely consciousness. Why is that? Because conditioned by consciousness there is name-and-form.

Ānanda, if one is asked “Is there a condition for consciousness?” then one should answer “There is a condition for consciousness”; and if one is asked “What is the condition for consciousness?” then one should answer “Name-and-form is the condition.” It should be understood what is meant by saying “conditioned by name-and-form there is consciousness.”

Ānanda, if consciousness did not acquire name-and-form, if consciousness were not established on name-and-form and reliant on it, then would there, for consciousness, be birth, old age, disease, death, and *dukkha*?

[Ānanda] answered, “There would not.”

[The Buddha said:]

580a Ānanda, for this reason it should be understood that this is the cause of consciousness, the source of consciousness, the origin of consciousness, the condition for consciousness, namely name-and-form. Why is that? Because conditioned by name-and-form there is consciousness.

So, Ānanda, conditioned by name-and-form there is consciousness, and conditioned by consciousness there is name-and-form. From this comes designation, a statement about designation which is transmitted, a transmitted statement that can be conceptualized, namely from consciousness together with name-and-form.<sup>207</sup>

Ānanda, why would a [person hold] the view that a self exists?

Venerable Ānanda said to the World-honored One:

The World-honored One is the source of the Dharma; the World-honored One is the master of the Dharma; the Dharma comes from the World-honored One. May he explain this! Hearing it now, I will gain a full understanding of its meaning.

Then the Buddha said, “Ānanda, listen closely and pay proper attention. I shall analyze the meaning for you.” Venerable Ānanda listened to receive the teaching.



The Buddha said:<sup>208</sup>

Ānanda, there might be a [person who holds] the view that feeling is the self. Or again, there might be a [person who] does not [hold] the view that feeling is the self, but [holds] the view that the self is able to feel, as it is the nature of the self to be able to feel. Or again, there might be a [person who holds] neither the view that feeling is the self nor the view that the self is able to feel, as it is the nature of the self to be able to feel, but [instead holds] the view that the self is without feeling.

Ānanda, if there is a [person who holds] the view that feeling is the self, then one should ask him: “You have three [types of] feeling: pleasant feeling, painful feeling, and neutral feeling. Of these three [type of] feelings of yours, which feeling do you view as the self?”

Ānanda, one should further tell him that when he experiences a pleasant feeling, at that time two feelings have ceased, painful feeling and neutral feeling, and at that time he experiences only pleasant feeling. Pleasant feeling is of an impermanent nature, of an unsatisfactory nature, of a nature to cease. [Yet] when the pleasant feeling has ceased, he does not think, “Is this not the cessation of the self?”<sup>209</sup>

Again, Ānanda, when one experiences a painful feeling, at that time two feelings have ceased, pleasant feeling and neutral feeling, and at that time he experiences only painful feeling. Painful feeling is of an impermanent nature, of an unsatisfactory nature, of a nature to cease. [Yet] when the painful feeling has ceased, he does not think, “Is this not the cessation of the self?”

Again, Ānanda, when one experiences a neutral feeling, at that time two feelings have ceased, pleasant feeling and painful feeling, and at that time he experiences only neutral feeling. Neutral feeling is of an impermanent nature, of an unsatisfactory nature, of a nature to cease. [Yet] when the neutral feeling has ceased, he does not think, “Is this not the cessation of the self?”

Ānanda, [since] these are impermanent phenomena in this way, a mere mixture of pleasure and pain,<sup>210</sup> is it proper for him to continue [to hold] the view that feeling is the self?

[Ānanda] answered, “It is not.”

[The Buddha said:]

Therefore, Ānanda, [since] these are impermanent phenomena in this way, a mere mixture of pleasure and pain, he should not continue [to hold] the view that feeling is the self.

580b Again, Ānanda, if there is a [person] who does not [hold] the view that feeling is the self but rather [holds] that the self is able to feel, the view that it is the nature of the self to be able to feel, then one should say to him, “If you had no feeling and were unable to experience feeling, it would not be proper [for you] to say of it: ‘This is mine.’”

Ānanda, is it proper for him to continue like this to [hold] the view that [while] feeling is not the self, yet the self is able to feel, the view that it is the nature of the self to be able to feel?

[Ānanda] answered, “It is not.”

[The Buddha said:]

Therefore, Ānanda, he should not [hold] the view that [while] feeling is not the self, [yet] the self is able to feel, the view that it is the nature of the self to be able to feel.

Again, Ānanda, if there is a [person who holds] neither the view that feeling is the self, nor the view that the self is able to feel, it being the nature of the self to be able to feel, but rather [holds] the view that the self is without feeling, then one should tell him, “If you had no feeling and were totally unable to experience [feeling], the self being dissociated from feeling, then there would be no [such practice as] purification of the self.”<sup>211</sup>

Ānanda, is it proper for him, [while] continuing [to hold] the view that feeling is not the self, and [while] not [holding] the view that the self is able to feel, it being the nature of the self to be able to feel, to instead [hold] the view that the self is without feeling?

[Ānanda] answered, “It is not.”

[The Buddha said:]

Therefore, Ānanda, it is not proper for him, [while] thus continuing [to hold] the view that feeling is not the self, and [while ] not [holding] the

view that the self is able to feel, it being the nature of the self to be able to feel, to instead [hold] the view that the self is without feeling. This is what is meant by saying that a [person] holds the view that a self exists.

Ānanda, how does a [person] not hold the view that a self exists?

Venerable Ānanda said to the World-honored One:

The World-honored One is the source of the Dharma, the World-honored One is the master of the Dharma, the Dharma comes from the World-honored One. May he explain this! Hearing it now, I will gain a full understanding of its meaning.

Then the Buddha said, “Ānanda, listen closely and pay proper attention. I shall analyze the meaning for you.” Venerable Ānanda listened to receive the teaching.

The Buddha said:

Ānanda, there might be a [person who] does not [hold] the view that feeling is the self, or the view that the self is able to feel, it being the nature of the self to be able to feel, or the view that the self is without feeling. Not holding such views, he does not cling to [anything] in this world; not clinging, he is not agitated; not being agitated, he [attains] nirvana, knowing as it really is: “Birth has been ended for me; the holy life has been established; what had to be done has been done; there will not be another experiencing of existence.”

Ānanda, these are reckoned [as mere] designations, statements about designation that are to be transmitted, transmitted statements that can be conceptualized, to which one who knows does not cling.

Ānanda, if a monk has been rightly liberated in this way, he no longer [holds] the view that the Tathāgata exists after death, [or] the view that the Tathāgata does not exist after death, [or] the view that the Tathāgata exists and does not exist after death, [or] the view that the Tathāgata neither exists nor does not exist after death. This is what is meant by saying that a [person] does not hold the view that a self exists.<sup>212</sup>

Ānanda, how does a [person] conceive the concept of a self?<sup>213</sup>

Venerable Ānanda said to the World-honored One:

580c The World-honored One is the source of the Dharma, the World-honored One is the master of the Dharma, the Dharma comes from the World-honored One. May he explain this! Hearing it now, I will gain a full understanding of its meaning.

Then the Buddha said, “Ānanda, listen closely and pay proper attention. I shall analyze the meaning for you.” Venerable Ānanda listened to receive the teaching.

The Buddha said:

Ānanda, there might be a [person who] conceives the concept of a limited material self. Or again, there might be a [person who] does not conceive the concept of a limited material self [but] conceives the concept of a boundless material self.

Or again, there might be a [person who] neither conceives the concept of a limited material self nor conceives the concept of a boundless material self, [but] conceives the concept of a limited immaterial self. Or again, there might be a [person who] does not conceive the concept of a limited material self, nor conceives the concept of a boundless material self, nor conceives the concept of a limited immaterial self [but] conceives the concept of a boundless immaterial self.

Ānanda, if there is a [person who] conceives the concept of a limited material self, then he conceives the concept of a limited material self in the present; and [regarding] the breaking up of the body at death he will make a declaration and [hold] a view as this: “There is a self that at that time will appear apart from limited materiality.”<sup>214</sup> He imagines like this and that; his thinking is like this. Ānanda, in this way a [person] conceives the concept of a limited material self; in this way one remains attached to the view of a limited material self.

Again, Ānanda, if a [person] does not conceive the concept of a limited material self [but] conceives the concept of a boundless material self, then he conceives the concept of a boundless material self in the present; and [regarding] the breaking up of the body at death he will make a declaration and [hold] a view like this: “There is a self that at that time will appear apart from boundless materiality.” He imagines like this and that; his thinking is like this. Ānanda, in this way a [person] conceives the concept

of a boundless material self; in this way one remains attached to the view of a boundless material self.

Again, Ānanda, if there is a [person who] neither conceives the concept of a limited material self nor conceives the concept of a boundless material self, [but] conceives the concept of a limited immaterial self, then he conceives the concept of a limited immaterial self in the present; and [regarding] the breaking up of the body at death he will make a declaration and [hold] a view like this: “There is a self that at that time will appear apart from limited immateriality.” He imagines like this and that; his thinking is like this. Ānanda, in this way a [person] conceives the concept of a limited immaterial self; in this way one remains attached to the view of a limited immaterial self.

Again, Ānanda, if there is a [person who] does not conceive the concept of a limited material self, does not conceive the concept of a boundless material self, and does not conceive the concept of a limited immaterial self [but] conceives the concept of a boundless immaterial self, then he conceives the concept of a boundless immaterial self in the present; and [regarding] the breaking up of the body at death he will make a declaration and [hold] a view like this: “There is a self that at that time will appear apart from boundless immateriality.” He imagines like this and that; his thinking is like this. Ānanda, in this way a [person] conceives the concept of a boundless immaterial self; in this way a [person] remains attached to the view of a boundless immaterial self. This is what is meant by saying that one conceives the concept of a self.

581a

Ānanda, how does a [person] not conceive the concept of a self?

Venerable Ānanda said to the World-honored One:

The World-honored One is the source of the Dharma, the World-honored One is the master of the Dharma, the Dharma comes from the World-honored One. May he explain this! Hearing it now, I will gain a full understanding of its meaning.

Then the Buddha said, “Ānanda, listen closely and pay proper attention. I shall analyze the meaning for you.” Venerable Ānanda listened to receive the teaching.

The Buddha said:

Ānanda, there could be a [person who] does not conceive the concept of a limited material self, does not conceive the concept of a boundless material self, does not conceive the concept of a limited immaterial self, and does not conceive the concept of a boundless immaterial self.

Ānanda, if a [person] does not conceive the concept of a limited material self, he does not conceive the concept of a limited material self in the present; and [regarding] the breaking up of the body at death he will not make a declaration or [hold] a view like this: “There is a self that at that time will appear apart from limited materiality.” He does not imagine like this and that; his thinking is not like this. Ānanda, in this way a [person] does not conceive the concept of a limited material self; in this way one does not remain attached to the view of a limited material self.

Again, Ānanda, if there is a [person who] does not conceive the concept of a boundless material self, then he does not conceive the concept of a boundless material self in the present; and [regarding] the breaking up of the body at death he will not make a declaration or [hold] a view like this: “There is a self that at that time will appear apart from boundless materiality.” He does not imagine like this and that; his thinking is not like this. Ānanda, in this way a [person] does not conceive the concept of a boundless material self; in this way one does not remain attached to the view of a boundless material self.

581b Again, Ānanda, if there is a [person who] does not conceive the concept of a limited immaterial self, then he does not conceive the concept of a limited immaterial self in the present; and [regarding] the breaking up of the body at death he will not make a declaration or [hold] a view like this: “There is a self that at that time will appear apart from limited immateriality.” He does not imagine like this and that; his thinking is not like this. Ānanda, in this way a [person] does not conceive the concept of a limited immaterial self; in this way one does not remain attached to the view of a limited immaterial self.

Again, Ānanda, if there is a [person] who does not conceive the concept of a boundless immaterial self, then he does not conceive the concept of a boundless immaterial self in the present; and [regarding] the breaking

up of the body at death he will not make a declaration or [hold] a view like this: “There is a self that at that time will appear apart from boundless immateriality.” He does not imagine like this and that; his thinking is not like this. Ānanda, in this way a [person] does not conceive the concept of a boundless immaterial self; in this way one does not remain attached to the view of a boundless immaterial self.

Ānanda, this is what is meant by saying that a [person] does not conceive the concept of a self.

Ānanda, there are seven stations of consciousness and two spheres. What are the seven stations of consciousness? There are material beings of various bodies and varied perception, namely human beings and *devas* of the desire [realm]. This is reckoned as the first station of consciousness.

Again, Ānanda, there are material beings of various bodies and uniform perception, namely Brahmā *devas* born of the first [absorption], who live long. This is reckoned as the second station of consciousness.

Again, Ānanda, there are material beings of uniform bodies and varied perception, namely the *devas* of Streaming Radiance (Ābhassara). This is reckoned as the third station of consciousness.

Again, Ānanda, there are material beings of uniform bodies and uniform perception, namely the *devas* of Refulgent Glory (Subhakiṇṇa). This is reckoned as the fourth station of consciousness.

Again, Ānanda, there are immaterial beings that by completely transcending perceptions of form, with the cessation of perceptions of resistance, not attending to perceptions of variety, [aware of] the sphere of infinite space, dwell having attained the sphere of infinite space, namely *devas* of the sphere of infinite space. This is reckoned as the fifth station of consciousness.

Again, Ānanda, there are immaterial beings that by completely transcending the sphere of infinite space, [aware] of the sphere of infinite consciousness, dwell having attained the sphere of infinite consciousness, namely *devas* of the sphere of infinite consciousness. This is reckoned as the sixth station of consciousness.

Again, Ānanda, there are immaterial beings that by completely transcending the sphere of infinite consciousness, [aware] of the sphere of nothingness, dwell having attained the sphere of nothingness, namely

*devas* of the sphere of nothingness. This is reckoned as the seventh station of consciousness.

Ānanda, what are the two spheres? There are material beings without perception and without feeling, namely the impercipient *devas*. This is reckoned as the first sphere.

581c Again, Ānanda, there are immaterial beings that by completely transcending the sphere of nothingness, [aware] of the sphere of neither-perception-nor-nonperception, dwell having attained the sphere of neither-perception-nor-nonperception, namely *devas* of the sphere of neither-perception-nor-nonperception. This is reckoned as the second sphere.

Ānanda, [regarding] the first station of consciousness, [where] there are material beings of various bodies and varied perception, namely human beings and *devas* of the desire [realm]; if a monk knows that station of consciousness, knows the arising of that station of consciousness, knows its cessation, knows its advantages, knows its disadvantages, and knows the escape from it as it really is, Ānanda, would this monk delight in that station of consciousness? Would he value it or become attached to dwelling in that station of consciousness?

[Ānanda] answered, “He would not.”

[The Buddha said:]

Ānanda, [regarding] the second station of consciousness, [where] there are material beings of various bodies and uniform perception, namely Brahmā *devas* born of the first [absorption], who live long; if a monk knows that station of consciousness, knows the arising of that station of consciousness, knows its cessation, knows its advantages, knows its disadvantages, and knows the escape from it as it really is, Ānanda, would this monk delight in that station of consciousness? Would he value it or become attached to dwelling in that station of consciousness?

[Ānanda] answered, “He would not.”

[The Buddha said:]

Ānanda, [regarding] the third station of consciousness, [where] there are material beings of uniform bodies and varied perception, namely the *devas* of Streaming Radiance; if a monk knows that station of consciousness,



knows the arising of that station of consciousness, knows its cessation, knows its advantages, knows its disadvantages, and knows the escape from it as it really is, Ānanda, would this monk delight in that station of consciousness? Would he value it or become attached to dwelling in that station of consciousness?

[Ānanda] answered, “He would not.”

[The Buddha said:]

Ānanda, [regarding] the fourth station of consciousness, [where] there are material beings of uniform bodies and uniform perception, namely the *devas* of Refulgent Glory; if a monk knows that station of consciousness, knows the arising of that station of consciousness, knows its cessation, knows its advantages, knows its disadvantages, and knows the escape from it as it really is, Ānanda, would this monk delight in that station of consciousness? Would he value it or become attached to dwelling in that station of consciousness?

[Ānanda] answered, “He would not.”

[The Buddha said:]

Ānanda, [regarding] the fifth station of consciousness, [where] there are immaterial beings that by completely transcending perceptions of form, with the cessation of perceptions of resistance, not attending to perceptions of variety, [aware] of the sphere of infinite space, dwell having attained the sphere of infinite space, namely *devas* of the sphere of infinite space; if a monk knows that station of consciousness, knows the arising of that station of consciousness, knows its cessation, knows its advantages, knows its disadvantages, and knows the escape from it as it really is, Ānanda, would this monk delight in that station of consciousness. Would he value it or become attached to dwelling in that station of consciousness?

[Ānanda] answered, “He would not.”

[The Buddha said:]

Ānanda, [regarding] the sixth station of consciousness, [where] there are immaterial beings that by completely transcending the sphere of infinite space, [aware] of the sphere of infinite consciousness, dwell having attained

the sphere of infinite consciousness, namely *devas* of the sphere of infinite consciousness; if a monk knows that station of consciousness, knows the arising of that station of consciousness, knows its cessation, knows its advantages, knows its disadvantages, and knows the escape from it as it really is, Ānanda, would this monk delight in that station of consciousness? Would he value it or become attached to dwelling in that station of consciousness?

[Ānanda] answered, “He would not.”

[The Buddha said:]

582a     Ānanda, [regarding] the seventh station of consciousness, [where] there are immaterial beings that, by completely transcending the sphere of infinite consciousness, [aware] of the sphere of nothingness, dwell having attained the sphere of nothingness, namely *devas* of the realm of nothingness; if a monk knows that station of consciousness, knows the arising of that station of consciousness, knows its cessation, knows its advantages, knows its disadvantages, and knows the escape from it as it really is, Ānanda, would this monk delight in that station of consciousness? Would he value it or become attached to dwelling in that station of consciousness?

[Ānanda] answered, “He would not.”

[The Buddha said:]

Ānanda, [regarding] the first sphere, [where] there are material beings without perception and without feeling, namely the impercipient *devas*; if a monk knows that sphere, knows the arising of that sphere, knows its cessation, knows its advantages, knows its disadvantage, and knows the escape from it as it really is, Ānanda, would this monk delight in that sphere? Would he value it or become attached to dwelling in that sphere?

[Ānanda] answered, “He would not.”

[The Buddha said:]

Ānanda, [regarding] the second sphere, [where] there are immaterial beings that, by completely transcending the sphere of nothingness, [aware] of the sphere of neither-perception-nor-nonperception, dwell having attained the sphere of neither-perception-nor-nonperception, namely *devas*

of the sphere of neither-perception-nor-nonperception; if a monk knows that sphere, knows the arising of that sphere, knows its cessation, knows its advantages, knows its disadvantages, and knows the escape from it as it really is, Ānanda, would this monk delight in that sphere, would he value it or become attached to dwelling in that sphere?

[Ānanda] answered, “He would not.”

[The Buddha said:]

Ānanda, if a monk knows these seven stations of consciousness and two spheres as they really are, if his mind is not defiled by attachment and he has attained liberation, then he is reckoned to be an arahant monk called “liberated by wisdom.”

Ānanda, there are eight liberations. What are the eight? [Being] material, he sees forms. This is reckoned as the first liberation.

Again, not perceiving forms internally, he sees forms externally. This is reckoned as the second liberation.

Again, he dwells having directly realized and accomplished liberation through purity. This is reckoned as the third liberation.

Again, by completely transcending perceptions of form, with the cessation of perceptions of resistance, not attending to perceptions of variety, [aware] of the sphere of infinite space, he dwells having attained the sphere of infinite space. This is reckoned as the fourth liberation.

Again, by completely transcending the sphere of infinite space, [aware] of the sphere of infinite consciousness, he dwells having attained the sphere of infinite consciousness. This is reckoned as the fifth liberation.

Again, by completely transcending the sphere of infinite consciousness, [aware] of the sphere of nothingness, he dwells having attained the sphere of nothingness. This is reckoned as the sixth liberation.

Again, by completely transcending the sphere of nothingness, [aware] of the sphere of neither-perception-nor-nonperception, he dwells having attained the sphere of neither-perception-nor-nonperception. This is reckoned as the seventh liberation.

Again, by completely transcending the sphere of neither-perception-nor-nonperception, he dwells having directly realized and accomplished

the liberation of the cessation of perception and knowing, and seeing with wisdom he knows that all taints have been eradicated. This is reckoned as the eighth liberation.

582b        Ānanda, if a monk knows these seven stations of consciousness and two spheres as they really are, if his mind is not defiled by attachment and he has attained liberation, and if he dwells having directly realized and accomplished these eight liberations in forward and backward order, and seeing with wisdom knows that all taints have been eradicated, then he is reckoned to be an arahant monk and is called “liberated both ways.”

Thus spoke the Buddha. Having heard what the Buddha said, Venerable Ānanda and the monks were delighted and received it respectfully.

### **98. The Discourse on the Establishments of Mindfulness<sup>215</sup>**

Thus have I heard. At one time the Buddha was staying among the Kurus, at a Kuru town called Kammāsadhamma.

At that time the World-honored One addressed the monks:

There is one path for the purification of beings, for going beyond sorrow and fear, for eradicating suffering and distress, for abandoning weeping and tears, for attaining the true Dharma, namely the four establishments of mindfulness.

If there were tathāgatas of the past, free from attachment and fully awakened, they all attained realization of unsurpassable and complete awakening by abandoning the five hindrances that defile the mind and weaken wisdom, by dwelling with the mind well settled in the four establishments of mindfulness, and by developing the seven factors of awakening.<sup>216</sup>

If there will be tathāgatas of the future, free from attachment and fully awakened, they will all attain realization of unsurpassable and complete awakening by abandoning the five hindrances that defile the mind and weaken wisdom, by dwelling with the mind well settled in the four establishments of mindfulness, and by developing the seven factors of awakening.

I now, being the tathāgata of the present, free from attachment and fully awakened, have attained realization of unsurpassable and complete awakening by abandoning the five hindrances that defile the mind and weaken wisdom, by dwelling with the mind well settled in the four establishments of mindfulness, and by developing the seven factors of awakening.

What are the four [establishments of mindfulness]? [They are] the establishment of mindfulness by contemplating the body as body; and similarly the establishment of mindfulness by contemplating feelings, . . . [states of] mind, . . . and dharmas as dharmas.<sup>217</sup>

What is the establishment of mindfulness by contemplating the body as body?<sup>218</sup> When walking, a monk knows he is walking; when standing, he knows he is standing; when sitting, he knows he is sitting; when lying down, he knows he is lying down; when falling asleep, he knows he is falling asleep; when waking up, he knows he is waking up; when falling asleep or waking up, he knows he is falling asleep or waking up.<sup>219</sup>

In this way a monk contemplates the body as body internally [or] he contemplates the body as body externally.<sup>220</sup> He sets up mindfulness in the body and is endowed with knowledge, vision, understanding, and penetration. This is [how] a monk contemplates the body as body.

Again, a monk contemplates the body as body. When going out and coming in, a monk clearly knows, contemplates, and discerns [this action] well; [when] bending or stretching [his limbs], when lowering or raising [his head], he does so with appropriate deportment; when wearing his outer robe and other robes and [carrying his] bowl, he does so properly; when walking, standing, sitting, lying down, [falling] asleep, waking up, speaking, and keeping silent—all [these activities] he clearly knows.<sup>221</sup>

In this way a monk contemplates the body as body internally [or] he contemplates the body as body externally. He sets up mindfulness in the body and is endowed with knowledge, vision, understanding, and penetration. This is [how] a monk contemplates the body as body.

Again, a monk contemplates the body as body. [When] evil and unwholesome thoughts arise, a monk controls, abandons, eradicates, and stops them by recollecting wholesome dharmas.<sup>222</sup> 582c

It is just as a carpenter or a carpenter's apprentice might apply an inked string to a piece of wood [to mark a straight line] and then cut the wood

with a sharp adze to make it straight.<sup>223</sup> In the same way, [when] evil unwholesome thoughts arise, a monk controls, abandons, eradicates, and stops them by recollecting wholesome dharmas.

In this way a monk contemplates the body as body internally [or] he contemplates the body as body externally. He sets up mindfulness in the body and is endowed with knowledge, vision, understanding, and penetration. This is [how] a monk contemplates the body as body.

Again, a monk contemplates the body as body. With teeth clenched and tongue pressed against his palate, a monk uses [the will-power of his own] mind to control his mind, to control, abandon, eradicate, and stop [evil thoughts].

It is just as two strong men might seize a weaker man and shoving him this way and that, they beat him up as they wish. In the same way, with teeth clenched and tongue pressed against his palate, a monk uses [the will-power of his own] mind to control his mind, to control, abandon, eradicate, and stop [evil thoughts].

In this way a monk contemplates the body as body internally [or] he contemplates the body as body externally. He sets up mindfulness in the body and is endowed with knowledge, vision, understanding, and penetration. This is [how] a monk contemplates the body as body.

Again, a monk contemplates the body as body: A monk is mindful of breathing in and knows he is breathing in mindfully; he is mindful of breathing out and knows he is breathing out mindfully. [When] breathing in long, he knows he is breathing in long; [when] breathing out long, he knows he is breathing out long. [When] breathing in short, he knows he is breathing in short; [when] breathing out short, he knows he is breathing out short.

He trains [in experiencing] the whole body when breathing in; he trains [in experiencing] the whole body when breathing out. He trains in calming bodily activities when breathing in; he trains in calming <bodily> activities when breathing out.<sup>224</sup>

In this way a monk contemplates the body as body internally [or] he contemplates the body as body externally. He sets up mindfulness in the body and is endowed with knowledge, vision, understanding, and penetration. This is [how] a monk contemplates the body as body.

Again, a monk contemplates the body as body. A monk completely drenches and pervades his body from within with rapture and pleasure born of seclusion [experienced in the first absorption], so that there is no part [of his body] that is not pervaded by rapture and pleasure born of seclusion.<sup>225</sup>

It is just as a bath attendant, having filled a vessel with bathing powder, might mix it with water and knead it so that no part of [the powder] is not completely drenched and pervaded with water. In the same way, a monk completely drenches and pervades his body from within with rapture and pleasure born of seclusion, so that there is no part [of his body] that is not pervaded by rapture and pleasure born of seclusion.

In this way a monk contemplates the body as body internally [or] he contemplates the body as body externally. He sets up mindfulness in the body and is endowed with knowledge, vision, understanding, and penetration. This is [how] a monk contemplates the body as body.

Again, a monk contemplates the body as body. A monk completely drenches and pervades his body from within with rapture and pleasure born of concentration [experienced in the second absorption], so that there is no part [of his body] that is not pervaded by rapture and pleasure born of concentration.

It is just like a mountain spring that is full and overflowing with clear, clean water so that water coming from any of the four directions cannot enter it, with springwater welling up from the bottom on its own, flowing out and flooding the surroundings, completely drenching and pervading every part of the mountain. In the same way, a monk completely drenches and pervades his body from within with rapture and pleasure born of concentration so that there is no part [of his body] that is not pervaded by rapture and pleasure born of concentration.

583a

In this way a monk contemplates the body as body internally [or] he contemplates the body as body externally. He sets up mindfulness in the body and is endowed with knowledge, vision, understanding, and penetration. This is [how] a monk contemplates the body as body.

Again, a monk contemplates the body as body. A monk completely drenches and pervades his body from within with pleasure born of the absence of rapture [experienced in the third absorption], so that there is

no part [of his body] that is not pervaded by pleasure born of the absence of rapture.

It is just as a blue, red, or white lotus that is born in the water and has come to full growth in the water, remains submerged in the water with every part of its roots, stem, flower, and leaves completely drenched and pervaded [by it], with no part that is not pervaded by [the water]. In the same way, a monk completely drenches and pervades his body from within with pleasure born of the absence of rapture so that there is no part [of his body] that is not pervaded by pleasure born of the absence of rapture.

In this way a monk contemplates the body as body internally [or] he contemplates the body as body externally. He sets up mindfulness in the body and is endowed with knowledge, vision, understanding, and penetration. This is [how] a monk contemplates the body as body.

Again, a monk contemplates the body as body. A monk mentally resolves to dwell having accomplished a complete pervasion of his body from within with mental purity [experienced in the fourth absorption], so that there is no part [of his body] that is not pervaded by mental purity.

It is just as a person might cover himself from head to foot with a cloth measuring seven or eight units, so that every part of his body is covered. In the same way, a monk completely pervades his body from within with mental purity [experienced in the fourth absorption], so that there is no part [of his body] that is not pervaded by mental purity.

In this way a monk contemplates the body as body internally [or] he contemplates the body as body externally. He sets up mindfulness in the body and is endowed with knowledge, vision, understanding, and penetration. This is [how] a monk contemplates the body as body.

Again, a monk contemplates the body as body. A monk is mindful of the perception of light (*ālokasaññā*), properly taking hold of it, properly retaining it, and recollecting it properly with mindfulness, [so that] what is behind is like what is in front, what is in front is like what is behind, night is like day, day is like night, what is above is like what is below, and what is below is like what is above. In this way, he develops an undistorted and undefiled state of mind that is bright and clear, a state of mind that is totally unobscured by impediments.<sup>226</sup>



In this way a monk contemplates the body as body internally [or] he contemplates the body as body externally. He sets up mindfulness of the body and is endowed with knowledge, vision, understanding, and penetration. This is [how] a monk contemplates the body as body.

Again, a monk contemplates the body as body. A monk properly grasps the reviewing sign,<sup>227</sup> recollecting it properly with mindfulness. It is just as someone who is seated might contemplate another person who is lying down, or while lying down might contemplate someone who is seated. In the same way, a monk properly grasps the reviewing sign, recollecting it properly with mindfulness.

583b

In this way a monk contemplates the body as body internally [or] he contemplates the body as body externally. He establishes mindfulness in the body and is endowed with knowledge, vision, understanding, and penetration. This is [how] a monk contemplates the body as body.

Again, a monk contemplates the body as body. A monk contemplates this body from head to foot, according to its position and according to its attractive and repulsive [qualities], as full of various kinds of impurities, [reflecting]: “Within this body of mine there is head hair, body hair, nails, teeth, rough and smooth epidermis, skin, flesh, sinews, bones, heart, kidneys, liver, lungs, large intestine, small intestine, spleen, stomach, feces, brain and brain stem, tears, sweat, mucus, saliva, pus, blood, fat, marrow, phlegm, bile, and urine.”

It is just as a person endowed with eyesight, on seeing a vessel full of various seeds, might clearly distinguish them all, identifying them as rice seeds, millet seeds, turnip seeds, or mustard seeds.<sup>228</sup> In the same way, a monk contemplates this body from head to foot, according to its position and according to its attractive and repulsive [qualities], as full of various kinds of impurities, [reflecting]: “Within this body of mine there is head hair, body hair, nails, teeth, rough and smooth epidermis, skin, flesh, sinews, bones, heart, kidneys, liver, lungs, large intestine, small intestine, spleen, stomach, feces, brain and brain stem, tears, sweat, mucus, saliva, pus, blood, fat, marrow, phlegm, bile, and urine.”

In this way a monk contemplates the body as body internally [or] he contemplates the body as body externally. He sets up mindfulness of the

body and is endowed with knowledge, vision, understanding, and penetration. This is [how] a monk contemplates the body as body.

Again, a monk contemplates the body as body. A monk contemplates the body [as made up of] elements: “Within this body of mine there is the earth element, the water element, the fire element, the wind element, the space element, and the consciousness element.”<sup>229</sup>

It is just as a butcher, having slaughtered and skinned a cow, might divide it into six parts and spread them on the ground [to display them for sale]. In the same way a monk contemplates the body [as made up of] elements: “Within this body of mine there is the earth element, the water element, the fire element, the wind element, the space element, and the consciousness element.”

In this way a monk contemplates the body as body internally [or] he contemplates the body as body externally. He sets up mindfulness of the body and is endowed with knowledge, vision, understanding, and penetration. This is [how] a monk contemplates the body as body.

Again, a monk contemplates the body as body. A monk contemplates a corpse that has been dead for one, two, or up to six or seven days, which is being pecked at by crows, devoured by jackals and wolves, burned by fire, or buried in the earth,<sup>230</sup> or that is completely rotten and decomposed. Seeing this, he compares himself to it: “This present body of mine is also like this. It is of the same nature and in the end cannot escape [this fate].”

In this way a monk contemplates the body as body internally [or] he contemplates the body as body externally. He sets up mindfulness of the body and is endowed with knowledge, vision, understanding, and penetration. This is [how] a monk contemplates the body as body.

583c

Again, a monk contemplates the body as body. Just as he has formerly seen [a corpse] in a charnel ground, [so] the monk [recollects] a carcass of bluish color, decomposed and half eaten [by animals], the bones lying on the ground still connected together. Seeing this, he compares himself to it: “This present body of mine is also like this. It is of the same nature and in the end cannot escape [this fate].”

In this way a monk contemplates the body as body internally [or] he contemplates the body as body externally. He sets up mindfulness of the

body and is endowed with knowledge, vision, understanding, and penetration. This is [how] a monk contemplates the body as body.

Again, a monk contemplates the body as body. Just as he has formerly seen [a skeleton] in a charnel ground, [so] a monk [recollects it] without skin, flesh, or blood, held together only by sinews. Seeing it, he compares himself to it: “This present body of mine is also like this. It is of the same nature and in the end cannot escape [this fate].”

In this way a monk contemplates the body as body internally [or] he contemplates the body as body externally. He sets up mindfulness of the body and is endowed with knowledge, vision, understanding, and penetration. This is [how] a monk contemplates the body as body.

Again, a monk contemplates the body as body. Just as he has formerly seen [bones] in a charnel ground, [so] a monk [recollects] disconnected bones that have been scattered in all directions: foot bones, shin bones, thigh bones, a hip bone, vertebrae, shoulder bones, neck bones, and a skull, all in different places. Seeing this, he compares himself to it: “This present body of mine is also like this. It is of the same nature and in the end cannot escape [this fate].”

In this way a monk contemplates the body as body internally [or] he contemplates the body as body externally. He sets up mindfulness of the body and is endowed with knowledge, vision, understanding, and penetration. This is [how] a monk contemplates the body as body.

Again, a monk contemplates the body as body. Just as he has formerly seen [bones] in a charnel ground, [so] a monk [recollects] bones that are white like shells, or bluish like the color of a pigeon, or red as if smeared with blood, rotting and decomposing, crumbling to dust. Seeing this, he compares himself to it: “This present body of mine is also like this. It is of the same nature and in the end cannot escape [this fate].”

In this way a monk contemplates the body as body internally [or] he contemplates the body as body externally. He sets up mindfulness of the body and is endowed with knowledge, vision, understanding, and penetration. This is [how] a monk contemplates the body as body.

If a monk or nun contemplates the body in this way for even a short time, then this is what is meant by the establishment of mindfulness by contemplating the body as body.<sup>231</sup>

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What is the establishment of mindfulness by contemplating feelings as feelings? When experiencing a pleasant feeling, a monk knows he is experiencing a pleasant feeling; when experiencing a painful feeling, he knows he is experiencing a painful feeling; when experiencing a neutral feeling, he knows he is experiencing a neutral feeling; when experiencing a pleasant bodily feeling, he knows he is experiencing a pleasant bodily [feeling], [when experiencing] a painful bodily [feeling], . . . a neutral bodily [feeling], . . . a pleasant mental [feeling], . . . a painful mental [feeling] . . . a neutral mental [feeling], . . . a pleasant worldly [feeling], . . . a painful worldly [feeling], . . . a neutral worldly [feeling], . . . a pleasant unworldly [feeling], . . . a painful unworldly [feeling], . . . a neutral unworldly [feeling], . . . a pleasant [feeling related to] sensuality, . . . a painful [feeling related to] sensuality, . . . a neutral [feeling related to] sensuality, . . . a pleasant [feeling not related to] sensuality, . . . a painful [feeling not related to] sensuality . . . ; when [experiencing] a neutral [feeling not related to] sensuality, he knows he is experiencing a neutral feeling not related to sensuality.<sup>232</sup>

In this way a monk contemplates feelings as feelings internally [or] he contemplates feelings as feelings externally. He sets up mindfulness of feelings and is endowed with knowledge, vision, understanding, and penetration. This is [how] a monk contemplates feelings as feelings. If a monk or nun contemplates feelings in this way for even a short time, then this is what is meant by the establishment of mindfulness by contemplating feelings as feelings.

What is the establishment of mindfulness by contemplating states of mind as states of mind? A monk knows, as it really is, a state of mind with desire to be a state of mind with desire; he knows, as it really is, a state of mind without desire to be a state of mind without desire; [he knows, as it really is, a state of mind] with hatred, . . . [a state of mind] without hatred, . . . [a state of mind] with delusion, . . . [a state of mind] without delusion, . . . a defiled [state of mind], . . . an undefiled [state of mind], . . . a contracted [state of mind], . . . a distracted [state of mind], . . . an inferior [state of mind], . . . a superior [state of mind], . . . a narrow [state of mind], . . . a broad [state of mind], . . . a developed [state of mind], . . . an undeveloped [state of mind], . . . a concentrated [state of mind], . . .

an unconcentrated [state of mind] . . . ; he knows, as it really is, an unliberated [state of mind] to be an unliberated state of mind; he knows, as it really is, a liberated [state of mind] to be a liberated [state of mind].<sup>233</sup>

In this way a monk contemplates states of mind as states of mind internally [or] he contemplates states of mind as states of mind externally. He sets up mindfulness of states of mind and is endowed with knowledge, vision, understanding, and penetration. This is [how] a monk contemplates states of mind as states of mind. If a monk or nun contemplates states of mind in this way for even a short time, then this is what is meant by the establishment of mindfulness by contemplating states of mind as states of mind.

What is the establishment of mindfulness by contemplating dhammas as dhammas?<sup>234</sup> In dependence on the eye and forms, an internal fetter [may] arise. [When such] an internal fetter is actually present, a monk knows, as it really is, that an internal fetter is present; [when] an internal fetter is actually absent, a monk knows, as it really is, that an internal fetter is absent; he knows, as it really is, how an unarisen internal fetter arises; he knows, as it really is, how an arisen internal fetter ceases and does not arise again.<sup>235</sup>

In the same way for the ear, . . . the nose, . . . the tongue, . . . the body, . . . In dependence on the mind and mind objects an internal fetter [may] arise. [When such] an internal fetter is actually present, a monk knows, as it really is, that an internal fetter is present; [when] an internal fetter is actually absent, he knows, as it really is, that an internal fetter is absent; he knows, as it really is, how an unarisen internal fetter arises; he knows, as it really is, how an arisen internal fetter ceases and does not arise again.

In this way a monk contemplates dhammas as dhammas internally [or] he contemplates dhammas as dhammas externally. He sets up mindfulness of dhammas and is endowed with knowledge, vision, understanding, and penetration. This is [how] a monk contemplates dhammas as dhammas, namely [in relation] to the six internal [sense] spheres.

Again, a monk contemplates dhammas as dhammas. [When] sensual desire is actually present internally, a monk knows, as it really is, that sensual desire is present; [when] sensual desire is actually absent internally, he knows, as it really is, that sensual desire is absent; he knows, as it really

is, how unarisen sensual desire arises; he knows, as it really is, how arisen sensual desire ceases and does not arise again.

In the same way for anger, . . . sloth-and-torpor, . . . restlessness-and-worry. . . [When] doubt is actually present internally, a monk knows, as it really is, that doubt is present; [when] doubt is actually absent internally, he knows, as it really is, that doubt is absent; he knows, as it really is, how unarisen doubt arises; he knows, as it really is, how arisen doubt ceases and does not arise again.

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In this way a monk contemplates dhammas as dhammas internally [or] he contemplates dhammas as dhammas externally. He sets up mindfulness of dhammas and is endowed with knowledge, vision, understanding, and penetration. This is [how] a monk contemplates dhammas as dhammas, namely [in relation to] the five hindrances.

Again, a monk contemplates dhammas as dhammas. [When] the awakening factor of mindfulness is actually present internally, a monk knows, as it really is, that the awakening factor of mindfulness is present; [when] the awakening factor of mindfulness is actually absent internally, he knows, as it really is, that the awakening factor of mindfulness is absent; he knows, as it really is, how the unarisen awakening factor of mindfulness arises; he knows, as it really is, how the arisen awakening factor of mindfulness is maintained without loss or deterioration, and how it is further developed and increased.

In the same way for investigation of dhammas,<sup>236</sup> . . . energy, . . . joy, . . . tranquility, . . . concentration. . . [When] the awakening factor of equanimity is actually present internally, a monk knows, as it really is, that the awakening factor of equanimity is present; [when] the awakening factor of equanimity is actually absent internally, he knows, as it really is, that the awakening factor of equanimity is absent; he knows, as it really is, how the unarisen awakening factor of equanimity arises; he knows, as it really is, how the arisen awakening factor of equanimity is maintained without loss or deterioration, and how it is further developed and increased.

In this way a monk contemplates dhammas as dhammas internally [or] he contemplates dhammas as dhammas externally. He sets up mindfulness of dhammas and is endowed with knowledge, vision, understanding, and penetration. This is [how] a monk contemplates dhammas as dhammas, namely [in relation] to the seven factors of awakening. If a monk or nun

contemplates dhammas in this way even for a short time, then this is reckoned to be the establishment of mindfulness by contemplating dhammas as dhammas.

If a monk or a nun with settled mind properly maintains the four establishments of mindfulness for seven years, then he or she will certainly attain [one of] two fruits: either final knowledge here and now or, if there is a remainder [of clinging], the attainment of nonreturning. Let alone seven years, . . . six [years], . . . five [years], . . . four [years], . . . three [years], . . . two [years], . . . [or] one year, if a monk or a nun with settled mind properly maintains the four establishments of mindfulness for seven months, then he or she will certainly attain [one of] two fruits: either final knowledge here and now or, if there is a remainder [of clinging], the attainment of nonreturning.

Let alone seven months, . . . six [months], . . . five [months], . . . four [months], . . . three [months], . . . two [months], . . . [or] one month, if a monk or a nun with settled mind properly maintains the four establishments of mindfulness for seven days and nights, he or she will certainly attain one of two fruits: either final knowledge here and now or, if there is a remainder [of clinging], the attainment of nonreturning.

Let alone seven days and nights, . . . six [days and nights], . . . five [days and nights], . . . four [days and nights], . . . three [days and nights], . . . two [days and nights], . . . [or] one day and night, if a monk or a nun with settled mind properly maintains the four establishments of mindfulness even for a short moment, then, practicing in this way in the morning, he or she will certainly have made progress by the evening of the same day, [or] practicing in this way in the evening, he or she will certainly have made progress by the [next] morning.<sup>237</sup>

Thus spoke the Buddha. Having heard what the Buddha said, the monks were delighted and received it respectfully.

### 99. The [First] Discourse on the Mass of *Dukkha*<sup>238</sup>

584c

Thus have I heard. At one time the Buddha was staying at Sāvattthī, in Jeta's Grove, Anāthapiṇḍika's Park.

At that time, after the midday meal, the monks were seated together in the assembly hall for some small matter, when many heterodox practitioners, who were roaming around after midday, approached the monks.<sup>239</sup> Having exchanged greetings, stepped back, and sat to one side, they said to the monks:

Venerable friends, the renunciant Gotama sets forth penetrative knowledge of sensual pleasures, he sets forth penetrative knowledge of material form, and he sets forth penetrative knowledge of feelings. Venerable friends, we too set forth penetrative knowledge of sensual pleasures, set forth penetrative knowledge of material form, and set forth penetrative knowledge of feelings.

In regard to these two knowledges and these two penetrations [set forth by] the renunciant Gotama and by ourselves, which is superior [or inferior] and what is different?

Then the monks, hearing what the many heterodox practitioners had said, neither agreed nor disagreed but silently got up and left, thinking: “From the World-honored One we shall obtain an understanding of what has thus been said.” Then they approached the Buddha. Having paid homage with their heads [at his feet], stepped back, and sat to one side, they told the Buddha the whole discussion they had had with the many heterodox practitioners.

Then the World-honored One told the monks:

You should have right away asked the many heterodox practitioners this: “Venerable friends, what is the gratification (*assāda*) in sensual pleasures, what is the danger (*ādīnava*) in sensual pleasures, and what is the escape (*nissaraṇa*) from sensual pleasures? What is the gratification in material form, what is the danger in material form, and what is the escape from material form? What is the gratification in feelings, what is the danger in feelings, and what is the escape from feelings?”

Monks, if you had asked them this, then on hearing [these questions] they would have found it hard to respond. They would have [diverted the] talk to some other topic, would have become more and more upset, and [in the end] would certainly have risen up from their seats and withdrawn in silence. Why is that?



I do not see in this world, with its *devas* and *māras*, Brahmās, renunciants, and brahmins, and all other assemblies, anyone who is able to understand and expound the significance of this, excepting the Tathāgata, a disciple of the Tathāgata, or someone who has heard it from them.

The Buddha said:

What is the gratification in sensual pleasures? It is the pleasure and joy that arises in dependence on the five cords of sensual pleasure. This is the foremost gratification in sensual pleasures with nothing beyond it, [yet] it is beset by much danger. 585a

What is the danger in sensual pleasures? A clansman uses whatever ability or skill he has to gain his livelihood, whether it is farming, trading, using scholarly knowledge, skill in accountancy, knowledge of calculation, skill in carving seals, composing documents, making pens, understanding sacred texts, serving as a brave general, or attending the king.

When it is cold, he is [afflicted by] cold; when it is hot, he is [afflicted by] heat; he becomes hungry, thirsty, and tired, and is stung by mosquitoes and gadflies as he undertakes such work in his quest for wealth.

If that clansman, making such efforts, engaged in such activity and such striving, does not obtain wealth, then he experiences sorrow and pain, he worries and grieves, is upset and vexed, and bewilderment arises in his mind. He says [to himself], “My undertakings are in vain, my suffering is in vain, my striving is unsuccessful!”

If, [however,] that clansman, making such efforts, engaged in such activity and such striving, does obtain wealth, then he cherishes and values it, guarding it in a concealed storeroom. Why is that?

[Because he thinks,] “May this wealth of mine not be taken away forcibly by kings, stolen by thieves, or burned up in fire; may it not rot and decay or become lost! May none of my money go out without making profit, or be employed for any undertaking that fails!” [For these reasons,] he guards [his wealth] thus, in a concealed storeroom.

If it is taken away forcibly by kings, stolen by thieves, burned in a fire, spoiled, destroyed, ruined, or lost, then sorrow and pain arise. He worries and grieves, is upset and vexed, and bewilderment arises in his mind, as

he says [to himself,] “That which I cherished for a long time is now ruined and lost.” This is what is meant by a mass of *dukkha* in the present, which has sensual pleasures as its cause, sensual pleasures as its condition, and sensual pleasures as its source.<sup>240</sup>

Again, [among] living beings, with sensual pleasures as the cause, sensual pleasures as the condition, and sensual pleasures as the source, a mother quarrels with her child, or a child quarrels with its mother, a father [quarrels with] his child, . . . an elder brother with his younger brother, . . . an elder sister with her younger sister, . . . or relatives quarrel with one another.

Having quarreled like this, a mother speaks badly of her child, a child speaks badly of its mother, a father [speaks badly] of his child . . . an elder brother of his younger brother, . . . an elder sister of her younger sister, . . . and relatives speak badly of one another, let alone other people.<sup>241</sup> This is what is meant by a mass of *dukkha* in the present, which has sensual pleasures as its cause, sensual pleasures as its condition, and sensual pleasures as its source.

Again, [among] living beings, with sensual pleasures as the cause, sensual pleasures as the condition, and sensual pleasures as the source, kings quarrel with kings, brahmins quarrel with brahmins, householders quarrel with householders, citizens quarrel with citizens, and countries quarrel with countries.

Because they quarrel with and hate one another they take up various kinds of weapons to harm each other, striking [each other] with their fists, or hurling stones [at each other], or hitting [each other] with sticks, or cutting [each other] with swords. During the quarrel they may die or become terrified, experiencing extreme suffering. This is what is meant by a mass of *dukkha* in the present, which has sensual pleasures as its cause, sensual pleasures as its condition, and sensual pleasures as its source.

585b Again, with sensual pleasures as the cause, sensual pleasures as the condition, sensual pleasures as the source, living beings put on armor and coats [of mail], take up lances or bows and arrows, or wield swords and shields and go into battle. They fight on elephants, horses, or chariots, or as foot soldiers, or they fight as [ordinary] people.<sup>242</sup> During the battle they may die or become terrified, experiencing extreme suffering. This is what is meant by a mass of *dukkha* in the present, which has sensual

pleasures as its cause, sensual pleasures as its condition, and sensual pleasures as its source.

Again, with sensual pleasures as the cause, sensual pleasures as the condition, and sensual pleasures as the source, living beings put on armor and coats [of mail], take up lances or bows and arrows, or wield swords and shields, and [set out to] conquer another country. They besiege a city and destroy its fortifications, lining up in battle array to the beating of drums, the blowing of horns, and loud shouting. They strike with hammers, or they use spears and halberds, or they use cutting wheels, or they shoot arrows, or they hurl down rocks, or they use great catapults, or they pour down molten copper pellets. During the battle they may die or become terrified, experiencing extreme suffering. This is what is meant by a mass of *dukkha* in the present, which has sensual pleasures as its cause, sensual pleasures as its condition, and sensual pleasures as its source.

Again, with sensual pleasures as the cause, sensual pleasures as the condition, and sensual pleasures as the source, living beings put on armor or coats [of mail], take up lances or bows and arrows, or wield swords and shields, and advance into a village, a town, a country, or a city. They break through walls and open up storerooms to steal property. They intercept [travelers] on the king's highway or reach out to other streets. They destroy villages, damage towns, wipe out countries, and break up cities.

In the process they may be caught by the king's men, who subject them to various punishments, such as cutting off their hands, their feet, or both hands and feet; cutting off their ears, their nose, or both ears and nose; or slicing strips [of flesh] off them, or tearing out their beards, their hair, or both beards and hair; or putting them in a cage and setting fire to their clothing, or wrapping them in straw and setting fire to it, or placing them in the belly of an "iron donkey" or in the mouth of an "iron pig" or in the mouth of an "iron tiger" and then heating it up; or placing them in a copper or iron cauldron and boiling them; or cutting them into pieces, or stabbing them with sharp forks, or hooking them with iron hooks, or laying them down on an iron bed and scalding them with boiling oil, or seating them in an iron mortar and pounding them with an iron pestle, or letting them be bitten by snakes or serpents, or whipping them with whips, or beating them with staves, or hitting them with clubs, or impaling them alive on a tall post, or decapitating them.

In the process they will die or become terrified, experiencing extreme suffering. This is what is meant by a mass of *dukkha* in the present, which has sensual pleasures as its cause, sensual pleasures as its condition, and sensual pleasures as its source.

Again, with sensual pleasures as the cause, sensual pleasures as the condition, and sensual pleasures as the source, living beings do evil bodily, verbal, and mental deeds. At a later time they are afflicted by disease and lie on their beds, or sit or lie on the ground, with pain oppressing their body, experiencing extremely severe pain that is not at all desirable.

585c At the time of death their evil bodily, verbal, and mental deeds manifest before them and envelop them. It is just as when at sunset, the shadow of a great mountain peak envelops the earth—in the same way their evil bodily, verbal, and mental deeds manifest before them and envelop them.<sup>243</sup>

They think: “Formerly I did evil deeds, which are [now] manifesting before me and enveloping me. Formerly I did not perform meritorious acts; I performed many evil acts. If there is a place where people are reborn who do what is evil, bad, and harmful, who only commit crimes, who make no merit and do no good deeds, who are without fear [of the consequences of their deeds], without reliance, without a refuge, then I will certainly be reborn there.”

From this they feel regret, and being regretful they have a bad death, and their life ends without merit. This is what is meant by a mass of *dukkha* in the present, which has sensual pleasures as its cause, sensual pleasures as its condition, and sensual pleasures as its source.

Again, with sensual pleasures as the cause, sensual pleasures as the condition, and sensual pleasures as the source, living beings do evil bodily, verbal, and mental deeds. Because of those evil bodily, verbal, and mental deeds, with this as the cause, with this as the condition, on the breaking up of the body at death they will certainly go to a bad realm and be reborn in hell. This is what is meant by a mass of *dukkha* in the next life that has sensual pleasures as its cause, sensual pleasures as its condition, and sensual pleasures as its source. This is what is meant by the danger of sensual pleasures.

What is the escape from sensual pleasures? The abandoning and discarding of sensual pleasures, the relinquishing and renunciation of sensual

pleasures, the cessation of sensual pleasures, the eradication of sensual pleasures, the transcending of and escaping from sensual pleasures—this is what is meant by the escape from sensual pleasures.

Any renunciants or brahmins who do not know, as it really is, the gratification in sensual pleasures, the danger in sensual pleasures, and the escape from sensual pleasures are totally unable to abandon sensual pleasures themselves. How then could they cause others to abandon sensual pleasures?

Any renunciants or brahmins who know, as it really is, the gratification in sensual pleasures, the danger in sensual pleasures, and the escape from sensual pleasures are able to discard [sensual pleasures] themselves and also able to cause others to abandon sensual pleasures.

What is the gratification in material form? Suppose there is a girl from the warrior, brahmin, merchant, or worker [caste], fourteen or fifteen years old. At that time her physical beauty is at its most excellent. The pleasure and joy that arise with her physical beauty as its cause, with her physical beauty as its condition, that is the foremost gratification in material form. Nothing excels it, [yet] it is beset by much danger.

What is the danger in material form? Suppose one were to see that beautiful girl at a later time when she has become extremely old and feeble, her hair turned white and teeth fallen out, with hunched back and unsteady on her feet, leaning on a stick to walk, with deteriorating health, her life span approaching its end, her body trembling, and her sense faculties failing.

What do you think? Has her former physical beauty ceased and its danger manifested?

[The monks] replied, “Yes indeed.”

[The Buddha said:]

Again, suppose one were to see that [formerly] beautiful girl afflicted with disease, lying on a bed, or sitting or lying on the ground, with pain oppressing her body, experiencing extremely severe pain. What do you think? Has her former physical beauty ceased and its danger manifested?

[The monks] replied, “Yes indeed.”

[The Buddha said:]

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Again, suppose one were to see [the corpse of] that [formerly] beautiful girl, dead for one, two days, or up to six or seven days, being pecked at by crows and hawks, devoured by jackals and wolves, burned by fire or buried in the earth, or completely rotten and decomposed. What do you think? Has her former physical beauty ceased and its danger manifested?

[The monks] replied, “Yes indeed.”

[The Buddha said:]

Again, suppose one were to see [the corpse of] that [formerly] beautiful girl in a charnel ground as a carcass of bluish color, decomposed and half eaten [by animals], with the skeleton lying on the ground still connected together. What do you think? Has her former physical beauty ceased and its danger manifested?

[The monks] replied, “Yes indeed.”

[The Buddha said:]

Again, suppose one were to see [the skeleton of] that beautiful girl in a charnel ground without skin, flesh, or blood, held together only by sinews. What do you think: has her former physical beauty ceased and its danger manifested?

[The monks] replied, “Yes indeed.”

[The Buddha said:]

Again, suppose one were to see [the bones of] that [formerly] beautiful girl in a charnel ground, disconnected bones scattered in all directions: feet bones, shin bones, thigh bones, hip bone, vertebrae, shoulder bones, neck bones, and a skull, all in different places. What do you think: has her former physical beauty ceased and its danger manifested?

[The monks] replied, “Yes indeed.”

[The Buddha said:]

Again, suppose one were to see [the bones of] that [formerly] beautiful girl in a charnel ground, bones white like shells, or bluish like the color of pigeons, or red as if smeared with blood, rotting and decomposing, in

bits and pieces. What do you think? Has her former physical beauty ceased and its danger manifested?

[The monks] replied, “Yes indeed.”

[The Buddha said:]

This is what is meant by the danger in material form.

What is the escape from material form? The abandoning and discarding of material form, the relinquishing and renouncing of material form, the cessation of material form, the eradicating of material form, the transcending of and escape from material form—this is what is meant by the escape from material form.

Any renunciants or brahmins who do not know, as it really is, the gratification in material form, the danger in material form, and the escape from material form are totally unable to abandon material form themselves. How then could they cause others to abandon material form?

Any renunciants or brahmins who know, as it really is, the gratification in material form, the danger in material form, and the escape from material form are able to discard [material form] themselves and also able to cause others to abandon material form.

What is the gratification in feelings? Secluded from sensual desires, secluded from evil and unwholesome states, a monk dwells having attained . . . up to . . . the fourth absorption. At that time he has neither harmful intentions toward himself nor harmful intentions toward others. Being without harmful intentions is what is meant by the pleasure and gratification in feeling. Why is that? [Because] one who is without harmful intentions accomplishes such happiness. This is what is meant by the gratification in feelings.

What is the danger in feelings? Feelings are of an impermanent nature, of an unsatisfactory nature, of a nature to cease. This is what is meant by the danger in feelings.

What is the escape from feelings? The abandoning and discarding of feelings, the relinquishing and renouncing of feelings, the cessation of feelings, the eradication of feelings, the transcending of and escape from feelings—this is what is meant by the escape from feelings.

Any renunciants or brahmins who do not know, as it really is, the gratification in feelings, the danger in feelings, and the escape from feelings are totally unable to abandon feelings themselves. How then could they cause others to abandon feelings?

Any renunciants or brahmins who know, as it really is, the gratification in feelings, the danger in feelings, and the escape from feelings definitely are able to discard [feelings] themselves and also able to cause others to abandon feelings.

586b Thus spoke the Buddha. Having heard what the Buddha said, the monks were delighted and received it respectfully.

### **100. The [Second] Discourse on the Mass of *Dukkha*<sup>244</sup>**

Thus have I heard. At one time the Buddha was staying among the Sakyans at Kapilavatthu, in Nigrodha Park.

At that time Mahānāma the Sakyan, while walking about after midday, approached the Buddha. Having paid homage with his head at the Buddha's feet, stepped back, and sat to one side, he said:

World-honored One, as I understand the teaching of the World-honored One, I must bring about the cessation of the three defilements in my mind: the defilement of mind by greed, the defilement of mind by hatred, and the defilement of mind by delusion.

World-honored One, [although] I understand the teaching like this, yet states of greed, states of hatred, and states of delusion still arise in my mind. World-honored One, I am thinking: What condition have I not eradicated that still causes states of greed, states of hatred, and states of delusion to arise in my mind?

The World-honored One said:

Mahānāma, [within] you there is one condition that has not been eradicated, namely [that because of which] you remain a householder, instead of leaving the household life out of faith and becoming a homeless one to practice the path. Mahānāma, if you had eradicated this one condition, you would



certainly not remain a householder but would certainly leave the household life out of faith and become a homeless one to practice the path. It is because this one condition has not been eradicated that you have remained a householder instead of leaving the household life out of faith and becoming a homeless one to practice the path.

At this Mahānāma the Sakyan rose from his seat, arranged his robe so as to bare one shoulder, extended his hands with palms joined toward the Buddha, and said to the World-honored One, “May the World-honored One teach me the Dharma, so that my mind may become purified, free itself of doubt, and attain the path!”<sup>245</sup>

The World-honored One said:<sup>246</sup>

Mahānāma, there are the five strands of sensual pleasure that are desirable, thought about, delighted in, connected with desire, and enjoyed by people. What are the five? They are visible forms known by the eye, sounds known by the ear, odors known by the nose, flavors known by the tongue, and tangibles known by the body.

From these, kings and the retinue of kings gain pleasure and delight. Mahānāma, this is the foremost gratification in sensual pleasures. Nothing excels it, [yet] it is beset by much danger.

Mahānāma, what is the danger in sensual pleasures? Mahānāma, a clansman may use whatever ability or skill he has to gain his livelihood, whether it is farming, trading, using scholarly knowledge, skill in accountancy, knowledge of calculation, skill in carving seals, composing documents, making pens, understanding sacred texts, serving as a brave general, or attending the king.

When it is cold, he is [afflicted by] cold; when it is hot, he is [afflicted by] heat; he becomes hungry, thirsty, and tired, and is stung by mosquitoes and gadflies as he undertakes such work in his quest for wealth. Mahānāma, if that clansmen, making such efforts, engaged in such activity and such striving, does not obtain wealth, then he experiences sorrow and unhappiness, he worries and grieves, is upset and vexed, and bewilderment arises in his mind. He says [to himself], “My undertakings are in vain, my suffering is in vain, my striving is unsuccessful!”

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[However,] Mahānāma, if that clansman, making such effort, engaged in such activity and such striving, does obtain wealth, then he cherishes and values it, guarding it in a concealed storeroom. Why is that?

[Because he thinks,] “May this wealth of mine not be taken away forcibly by kings, stolen by thieves, or burned in a fire; may it not rot or decay or become lost! May none of my money go out without [making a] profit, or be employed for any undertaking that fails!” [For these reasons] he guards [his wealth] thus in a concealed storeroom.

If [his wealth] is taken away forcibly by kings, stolen by thieves, or burned in a fire; if it rots or decays or becomes lost, then sorrow and unhappiness arise. He worries and grieves, is upset and vexed, and bewilderment arises in his mind, and he says [to himself], “That which I long cherished is lost!” Like this, Mahānāma, is the mass of *dukkha* in the present, which has sensual pleasures as its cause, sensual pleasures as its condition, and sensual pleasures as its source.<sup>247</sup>

Again, Mahānāma, [among] living beings, with sensual pleasures as the cause, sensual pleasures as the condition, and sensual pleasures as the source, a mother quarrels with her child, or a child quarrels with its mother, a father [quarrels with] his child . . . an elder brother with his younger brother, . . . an elder sister with her younger sister, . . . or relatives quarrel with one another.

Having quarreled like this, a mother speaks badly of her child, a child speaks badly of its mother, a father [speaks badly] of his child . . . an elder brother of his younger brother, . . . an elder sister of her younger sister, . . . or relatives speak badly of one another, let alone other people.<sup>248</sup>

This, Mahānāma, is what is meant by a mass of *dukkha* in the present, which has sensual pleasures as its cause, sensual pleasures as its condition, and sensual pleasures as its source.

Again, Mahānāma, [among] living beings, with sensual pleasures as the cause, sensual pleasures as the condition, and sensual pleasures as the source, kings quarrel with kings, brahmins quarrel with brahmins, householders quarrel with householders, citizens quarrel with citizens, countries quarrel with countries.

Because they quarrel and hate each other, they take up various kinds of weapons to harm each other, striking [each other] with their fists, or

hurling stones [at each other], or hitting [each other] with sticks, or cutting [each other] with swords. During the quarrel they may die or become terrified, experiencing extreme suffering. This, Mahānāma, is what is meant by a mass of *dukkha* in the present, which has sensual pleasures as its cause, sensual pleasures as its condition, and sensual pleasures as its source.

Again, Mahānāma, with sensual pleasures as the cause, sensual pleasures as the condition, and sensual pleasures as the source, living beings put on armor and coats [of mail], take up lances or bows and arrows, or wield swords and shields, and go into battle. They fight on elephants, horses, or chariots, or as foot soldiers, or they fight as [ordinary] people.<sup>249</sup> During the battle they may die or become terrified, experiencing extreme suffering. This, Mahānāma, is what is meant by a mass of *dukkha* in the present, which has sensual pleasures as its cause, sensual pleasures as its condition, and sensual pleasures as its source.

Again, Mahānāma, with sensual pleasures as the cause, sensual pleasures as the condition, and sensual pleasures as the source, living beings put on armor and coats [of mail], take up lances or bows and arrows, or wield swords and shields, and [set out to] conquer another country. They besiege a city and destroy its fortifications, lining up in battle array to the beating of drums, the blowing of horns, and loud shouting. They strike with hammers, or they use spears and halberds, or they use cutting wheels, or they shoot arrows, or they hurl down rocks, or they use great catapults, or they pour down molten copper pellets. During the battle they may die or become terrified, experiencing extreme suffering. This, Mahānāma, is what is meant by a mass of *dukkha* in the present, which has sensual pleasures as its cause, sensual pleasures as its condition, and sensual pleasures as its source.

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Again, Mahānāma, with sensual pleasures as the cause, sensual pleasures as the condition, and sensual pleasures as the source, living beings put on armor and coats [of mail], take up a lance or a bow and arrows, or wield a sword and a shield, and advance into a village, a town, a country, or a city. They break through walls and open up storerooms to steal property. They interrupt the king's highway or reach out to other streets. They destroy villages, damage towns, wipe out countries, and break up cities.

In the process they may be caught by the king's men, who subject them to various punishments, such as cutting off their hands, feet, or both hands and feet; cutting off their ears, nose, or both ears and nose; or slicing strips [of flesh] off them, or tearing out their beards or hair, or tearing out both beards and hair, or putting them in a cage and setting fire to their clothing, or wrapping them in straw and setting fire to it; or placing them in the belly of an "iron donkey" or in the mouth of an "iron pig" or in the mouth of an "iron tiger" and then heating it up, or putting them into a copper or iron cauldron and boiling them; or cutting them into pieces, or stabbing them with sharp forks, or hooking them with iron hooks, or laying them down on an iron bed and scalding them with boiling oil, or seating them in an iron mortar and pounding them with an iron pestle, or letting them be bitten by snakes or serpents, or whipping them with whips, beating them with sticks, or hitting them with clubs, or impaling them alive on a tall post, or decapitating them.

In the process they will die or become terrified, experiencing extreme suffering. This, Mahānāma, is what is meant by a mass of *dukkha* in the present, which has sensual pleasures as its cause, sensual pleasures as its condition, and sensual pleasures as its source.

Again, Mahānāma, with sensual pleasures as the cause, sensual pleasures as the condition, and sensual pleasures as the source, living beings do evil bodily, verbal, and mental deeds. At a later time they are afflicted by disease and lie on a bed, or sit or lie on the ground, with pain oppressing their body, experiencing extremely severe pain that is not at all desirable.

At the time of death their evil bodily, verbal, and mental deeds manifest before them and envelop them. Just as when at sunset, the shadow of a great mountain peak envelops the earth, in the same way their evil bodily, verbal, and mental deeds manifest before them and envelop them.<sup>250</sup>

They think: "Formerly I did evil deeds, which are [now] manifesting before me and enveloping me. Formerly I did not perform meritorious acts; I performed many evil acts. If there is a place where people are reborn who do what is evil, bad, and harmful, who only commit crimes, who make no merit and do no good deeds, who are without fear [of the consequences], without reliance, without a refuge—then I will certainly be reborn there."

From this they feel regret, and being regretful they have an unwholesome death and their life ends without merit. This, Mahānāma, is what is meant by a mass of *dukkha* in the present, which has sensual pleasures as its cause, sensual pleasures as its condition, and sensual pleasures as its source.

Again, Mahānāma, with sensual pleasures as the cause, sensual pleasures as the condition, and sensual pleasures as the source, living beings do evil bodily, verbal, and mental deeds. Because of those evil bodily, verbal, and mental deeds, with this as the cause, with this as the condition, on the breaking up of the body at death they will certainly go to a bad realm and are reborn in hell. This, Mahānāma, is what is meant by a mass of *dukkha* in the next life that has sensual pleasures as its cause, sensual pleasures as its condition, and sensual pleasures as its source.

Mahānāma, for this reason it should be understood that there is no happiness at all in sensual pleasures; [there is only] immeasurable suffering and misery. [If] a learned noble disciple does not see this as it really is, then he is enveloped by sensual pleasures and will not attain the happiness of relinquishment and unsurpassable peace.

Mahānāma, in this way a learned noble disciple regresses because of sensual pleasures. Mahānāma, I know that there is no happiness in sensual pleasures, but only immeasurable misery. Knowing this as it really is, Mahānāma, I am not enveloped by sensual pleasures and not overcome by what is evil, and so I attain the happiness of relinquishment and unsurpassable peace. Mahānāma, for this reason I do not regress because of sensual pleasures.<sup>251</sup>

Mahānāma, once I was dwelling near Rājagaha, on Mount Vebhāra in the Sattapaṇṇi Cave [frequented by] seers.<sup>252</sup> Mahānāma, in the late afternoon, having risen from sitting in meditation, I approached the mountainside.

There I saw many Nigaṇṭhas engaged in the practice of not sitting down, standing continuously without sitting down, experiencing extremely severe pain. I approached them and asked, “Nigaṇṭhas, for what reason do you engage in this practice of not sitting down, standing continuously without sitting down, experiencing pain like this?”

They said, “Gotama, we have a teacher, a Nigaṇṭha called Nātaputta, who teaches us, saying,<sup>253</sup> ‘Nigaṇṭhas, any unwholesome karma done in your former lives will certainly be eradicated through these ascetic practices.

If you now maintain good bodily verbal, and mental conduct, then because of that you will perform no further evil and unwholesome karma.”

Mahānāma, I questioned them further, “Nigaṇṭhas, do you have faith in your teacher and are you free of doubt?”<sup>254</sup> They replied, “Yes indeed, Gotama. We have faith in our teacher and are free of doubt.”

Mahānāma, I questioned them further, “Nigaṇṭhas, if this is the case, then [does this mean that] in a former life you and your Nigaṇṭha teacher repeatedly performed evil and unwholesome deeds,<sup>255</sup> and having formerly performed [such deeds] you Nigaṇṭhas, on passing away and being reborn now in the human realm, went forth as Nigaṇṭhas to engage in the practice of not sitting down, standing continuously without sitting down, experiencing pain like this, just as you and your disciples are doing?”

They replied, “Gotama, happiness is attained not through happiness but through pain. The happiness experienced by the renunciant Gotama cannot match that of King Bimbisāra.”

I said further, “You are confused. What you say lacks meaning. Why is that? Unskilled, lacking in understanding, and not knowing the right time, you have made this statement:<sup>256</sup> ‘The happiness experienced by the renunciant Gotama cannot match that of King Bimbisāra.’ Nigaṇṭhas, you should have first asked, ‘Who [experiences] the higher happiness, King Bimbisāra or the renunciant Gotama?’ Nigaṇṭhas, I would have answered like this, ‘I [experience] the higher happiness; King Bimbisāra cannot match it.’ However, Nigaṇṭhas, you stated that ‘The happiness experienced by the renunciant Gotama cannot match that of King Bimbisāra.’”

Then the Nigaṇṭhas said, “Gotama, we now ask the renunciant Gotama: Who [experiences] the higher happiness, King Bimbisāra or the renunciant Gotama?”

I replied further, “Nigaṇṭhas, I shall now ask you a question. Answer according to your understanding. Nigaṇṭhas, what do you think? Can King Bimbisāra, according to his wish, remain in silence, not speaking a word, and thereby obtain joy and happiness for seven days and seven nights?” The Nigaṇṭhas answered, “No, Gotama.”

[I asked further, “Can he, according to his wish, remain in silence, not speaking a word, and thereby] obtain joy and happiness for six days, . . .

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five, . . . four, . . . three, . . . two days, . . . or one day and one night?” The Nigaṇṭhas answered, “No, Gotama.”

I again asked, “Nigaṇṭhas, can I, according to my wish, remain in silence, not speaking a word, and thereby obtain joy and happiness for one day and one night?”<sup>257</sup> The Nigaṇṭhas answered, “Yes indeed, Gotama.”

[I again asked, “Can I, according to my wish, remain in silence, not speaking a word, and thereby] obtain joy and happiness for two, . . . three, . . . four, . . . five, . . . six, . . . or seven days and seven nights?” The Nigaṇṭhas answered, “Yes indeed, Gotama.”

I again asked, “Nigaṇṭhas, what do you think, who [experiences] the higher happiness, King Bimbisāra or myself?” The Nigaṇṭhas answered, “Gotama, as we receive and understand what the renunciant Gotama has said, Gotama [experiences] the higher happiness; King Bimbisāra cannot match it.”<sup>258</sup>

Mahānāma, for this reason know that there is no happiness in sensual pleasures; there is only immeasurable suffering and misery. [If] a learned noble disciple does not see this as it really is, then he is enveloped by sensual pleasures, entangled in what is evil and unwholesome, and will not attain the happiness of relinquishment and unsurpassable peace.

Mahānāma, in this way a learned noble disciple regresses on account of sensual pleasures. Mahānāma, I know that there is no happiness in sensual pleasures; there is only immeasurable suffering and misery. Knowing this as it really is, I am not enveloped by sensual pleasures, not entangled by evil and unwholesome states, and thus attain the happiness of relinquishment and unsurpassable peace. Mahānāma, for this reason I do not regress on account of sensual pleasures.

Thus spoke the Buddha. Having heard what the Buddha said, Mahānāma the Sakyan and the monks were delighted and received it respectfully. 588a

### 101. The Discourse on the Higher State of Mind<sup>259</sup>

Thus have I heard. At one time the Buddha was staying at Sāvattthī, in Jeta’s Grove, Anāthapiṇḍika’s Park.

At that time the World-honored One addressed the monks:

If a monk wishes to attain a higher state of mind (*adhicitta*) then he should frequently attend to five signs. Through frequent attention to these five signs, unwholesome thoughts that arise will be swiftly extinguished. Evil thoughts having been extinguished, the mind will be constantly established in inner tranquility; it will become unified and attain concentration.

What are the five [signs]? If unwholesome thoughts arise [while] a monk is giving attention to some sign related to what is wholesome, then because this [preliminary] sign [has led to the arising of unwholesome thoughts], he [should] instead attend to a different sign related to what is wholesome so that evil and unwholesome thoughts will no longer arise.

[If,] because the [preliminary] sign [has led to the arising of unwholesome thoughts], he instead attends to a different sign related to what is wholesome, then the already arisen unwholesome thoughts will be swiftly extinguished. Evil thoughts having been extinguished, his mind will be constantly established in inner tranquility; it will become unified and attain concentration.

It is just as a carpenter or a carpenter's apprentice might apply an inked string to a piece of wood [to mark a straight line],<sup>260</sup> and then trim the wood with a sharp adze to make it straight.<sup>261</sup> In the same way, because the [preliminary] sign [has led to the arising of unwholesome thoughts], the monk instead attends to a different sign related to what is wholesome so that evil and unwholesome thoughts will no longer arise.

[If,] because the [preliminary] sign [has led to the arising of unwholesome thoughts], he instead attends to a different sign related to what is wholesome, then the already arisen unwholesome thoughts will be swiftly extinguished. Evil thoughts having been extinguished his mind will be constantly established in inner tranquility; it will become unified and attain concentration.

If a monk wishes to attain a higher state of mind, he should frequently attend to this [different] first sign. Through attention to this sign, arisen unwholesome thoughts will be swiftly extinguished. Evil thoughts having been extinguished, his mind will be constantly established in inner tranquility; it will become unified and attain concentration.

Again, if unwholesome thoughts arise [while] a monk is giving attention to a sign related to what is wholesome, then he [should] contemplate these thoughts as evil and beset by danger [thus]: "These thoughts are unwholesome, these thoughts are evil, these thoughts are abhorred by the wise.



One who is filled with these thoughts will not attain penetration, will not attain the path to awakening, will not attain nirvana, because they will cause the arising of [further] evil and unwholesome thoughts.”

[If] he contemplates them in this way as evil, then the already arisen unwholesome thoughts will be swiftly extinguished. Evil thoughts having been extinguished, his mind will be constantly established in inner tranquility; it will become unified and attain concentration.

It is just as a young and very handsome person might take a bath and wash himself,<sup>262</sup> dress in clean clothes, apply perfume to his body, and comb his beard and hair, in order to be spotlessly clean. If someone were to take a dead snake, a dead dog, or a human corpse that has been half eaten [by animals], of bluish color, swollen and putrefied, with impurities oozing out, and put [the dead animal or body] around [that young person's] neck, then [that person] would abhor the filth, they would not enjoy or like it. In the same way, a monk [should] contemplate these [arisen] thoughts as evil and beset by danger [thus]: “These thoughts are unwholesome, these thoughts are evil, these thoughts are abhorred by the wise. One who is filled with these thoughts will not attain penetration, will not attain the path to awakening, will not attain nirvana, because they will cause the arising of [further] evil and unwholesome thoughts.” 588b

[If] he contemplates them in this way as evil, then the unwholesome thoughts that have already arisen will be swiftly extinguished. Evil thoughts having been extinguished his mind will be constantly established in inner tranquility; it will become unified and attain concentration.

If a monk wishes to attain a higher state of mind, then he should frequently attend to this second sign. Through attention to this sign, arisen unwholesome thoughts will be swiftly extinguished. Evil thoughts having been extinguished, his mind will be constantly established in inner tranquility; it will become unified and attain concentration.

Again, if unwholesome thoughts arise while a monk is giving attention to a sign related to what is wholesome, and if while he is contemplating these thoughts as evil and dangerous unwholesome thoughts again arise, then that monk should not attend to those thoughts, because they will cause the arising of [further] evil and unwholesome thoughts.

[If] he does not attend to these thoughts, then the unwholesome thoughts that have already arisen will be swiftly extinguished. Evil thoughts having been extinguished, his mind will be constantly established in inner tranquility; it will become unified and attain concentration.

It is just as when there are visible forms in a well-lit place and a person with good eyesight who [has] no wish to see them closes his eyes or turns away and leaves. What do you think? [Those] visible forms being in a well lit place, will that person be able to receive the image of those forms?

[The monks] answered, “He will not.”

[The Buddha said:]

In the same way, a monk should not attend to these thoughts, because they will cause the arising of [further] evil and unwholesome thoughts. [If] he does not attend to these thoughts, then the unwholesome thoughts that have already arisen will be swiftly extinguished. Evil thoughts having been extinguished, his mind will be constantly established in inner tranquility; it will become unified and attain concentration.

If a monk wishes to attain a higher state of mind, then he should frequently attend to this third sign. Through attention to this sign, arisen unwholesome thoughts will be swiftly extinguished. Evil thoughts having been extinguished, his mind will be constantly established in inner tranquility; it will become unified and attain concentration.

Again, if unwholesome thoughts arise while the monk is giving attention to a sign related to what is wholesome; and if, while he is contemplating these thoughts as evil and dangerous, unwholesome thoughts again arise; and if, while he is not attending to those thoughts, further unwholesome thoughts arise; then, in regard to these thoughts, that monk should deploy his volition to reduce those thoughts gradually so that evil and unwholesome thoughts no longer arise.

[If] in regard to these thoughts he deploys his volition to reduce the thoughts gradually, then unwholesome thoughts that have already arisen will be swiftly extinguished. Evil thoughts having been extinguished, his mind will be constantly established in inner tranquility; it will become unified and attain concentration.

It is just as someone who is walking quickly, hurrying along, might reflect, “Why am I hurrying? Wouldn’t I rather walk more slowly now?” and so he walks slowly. Then he reflects again, “Why am I walking slowly? Wouldn’t I rather stand still?” and so he stands still. Then he reflects again, “Why am I standing? Wouldn’t I rather sit down?” and so he sits down. Then he reflects again, “Why am I sitting? Wouldn’t I rather lie down?” and so he lies down. In this way that person gradually calms his bodily gross activities.

It should be understood that the monk, too, is like that [when], in regard to these thoughts, he deploys his volition to reduce those thoughts gradually so that evil and unwholesome thoughts no longer arise.

[If,] in regard to these thoughts, he deploys his volition to reduce the thoughts gradually, then the unwholesome thoughts that have already arisen will be swiftly extinguished. Evil thoughts having been extinguished, his mind will be constantly established in inner tranquility; it will become unified and attain concentration.

If a monk wishes to attain a higher state of mind, then he should frequently attend to this fourth sign. Through attention to this sign, unwholesome thoughts that have already arisen will be swiftly extinguished. Evil thoughts having been extinguished, his mind will be constantly established in inner tranquility; it will become unified and attain concentration.

Again, if unwholesome thoughts arise while the monk is giving attention to a sign related to what is wholesome; and if, while he is contemplating these thoughts as evil and dangerous, unwholesome thoughts also arise; and if, while he is not attending to those thoughts, further unwholesome thoughts arise; and if when he deploys his volition to reduce those thoughts gradually, unwholesome thoughts again arise; then that monk should contemplate thus: “If, owing to these thoughts, unwholesome thoughts arise in a monk, then that monk should, with teeth clenched and tongue pressed against his palate, use mind to control mind, taking hold of it and subduing it, so that evil and unwholesome thoughts no longer arise.”

[If] he uses mind to control mind, taking hold of it and subduing it, then the unwholesome thoughts that have already arisen will be swiftly extinguished. Evil thoughts having been extinguished, his mind will be constantly established in inner tranquility; it will become unified and attain concentration.

It is just as two strong men might seize a weaker man, taking hold of him and subduing him. In the same way a monk, with teeth clenched and tongue pressed against his palate, uses mind to control mind, taking hold of it and subduing it so that evil and unwholesome thoughts no longer arise.

[If] he uses mind to control mind, taking hold of it and subduing it, then the unwholesome thoughts that have already arisen will be swiftly extinguished. Evil thoughts having been extinguished, his mind will be constantly established in inner tranquility; it will become unified and attain concentration.

If a monk wishes to attain a higher state of mind, then he should frequently attend to this fifth sign. Through attention to this sign, unwholesome thoughts that have already arisen will be swiftly extinguished. Evil thoughts having been extinguished, his mind will be constantly established in inner tranquility; it will become unified and attain concentration.

589a If a monk wishes to attain a higher state of mind, he should frequently attend to these five signs. Through frequent attention to these five signs, unwholesome thoughts that have already arisen will be swiftly extinguished. Evil thoughts having been extinguished, his mind will be constantly established in inner tranquility; it will become unified and attain concentration.

If when a monk gives attention to a sign related to what is wholesome, evil thoughts no longer arise; [if] when he contemplates [evil] thoughts as evil and dangerous, evil thoughts also no longer arise; [if] when he does not attend to [evil] thoughts, evil thoughts also no longer arise; if when he deploys his volition to reduce [evil] thoughts gradually, evil thoughts also no longer arise; [and] if when he uses mind to control mind, taking hold of it and subduing it, evil thoughts also no longer arise—then he has attained self-mastery. He thinks what he wishes to think and does not think what he does not wish to think.

If a monk thinks what he wishes to think and does not think what he does not wish to think, then he is reckoned as a monk who thinks according to his wish, who has mastery of the courses of thought.<sup>263</sup>

Thus spoke the Buddha. Having heard what the Buddha said, the monks were delighted and received it respectfully.

## 102. The Discourse on Thoughts<sup>264</sup>

Thus have I heard. At one time the Buddha was staying at Sāvattthī, in Jeta's Grove, Anāthapiṇḍika's Park.

At that time the World-honored One addressed the monks:

Formerly, when I had not yet awakened to unsurpassable, right, and total awakening, I had this thought: "Let me divide my thoughts into two parts, with thoughts of sensual desire, thoughts of ill-will, and thoughts of cruelty as one part, and thoughts without sensual desire, thoughts without ill-will, and thoughts without cruelty as the other part."

Thereafter I divided all my thoughts into two parts, with thoughts of sensual desire, thoughts of ill-will, and thoughts of harming as one part, and thoughts without sensual desire, thoughts without ill-will, and thoughts without harming as the other part.

Practicing like this, I went and stayed in a remote and secluded place, practicing diligently with a mind free of negligence. [If] a thought of sensual desire arose, I at once realized "A thought of sensual desire has arisen, which is harmful to myself, harmful to others, harmful to both, which will destroy wisdom, cause much trouble, and not [lead to] attaining nirvana." On realizing that it was harmful to myself, harmful to others, harmful to both, would destroy wisdom, cause much trouble, and not [lead to] attaining nirvana, it rapidly ceased.

Again, [if] a thought of ill-will, . . . [or] a thought of cruelty arose, I at once realized "A thought of ill-will, . . . [or] a thought of cruelty has arisen, which is harmful to myself, harmful to others, harmful to both, which will destroy wisdom, cause much trouble, and not [lead to] attaining nirvana." [When I] realized that it was harmful to myself, harmful to others, harmful to both, would destroy wisdom, cause much trouble, and not [lead to] attaining nirvana, it rapidly ceased.

[If] a thought of sensual desire arose in me, I did not accept it but abandoned it, discarded it, vomited it out. [If] a thought of ill-will, . . . [or] a thought of cruelty arose, I did not accept it but abandoned it, discarded it, and vomited it out. Why was that? Because I saw that countless evil unwholesome states would certainly arise because of [such thoughts].

589b It is just as in the last month of spring when, because the fields have been sown, the area where cows can graze is limited, and a cowherd, having set the cows free in uncultivated marshland, wields a cane to prevent them from straying into others' fields. Why is that? Because the cowherd knows that he would certainly be scolded, beaten, or imprisoned [if the cows] trespassed. For this reason, the cowherd wields a cane to prevent it.

In the same way, [if] a thought of sensual desire arose in me, I did not accept it but abandoned it, discarded it, and vomited it out. [If] a thought of ill-will, . . . [or] a thought of cruelty arose, I did not accept it but abandoned it, discarded it, and vomited it out. Why was that? Because I saw that countless evil and unwholesome states would certainly arise because of [such thoughts].

Monks, in accordance with what one intends, in accordance with what one thinks, the mind takes delight in that. If a monk often thinks thoughts of sensual desire and abandons thoughts without sensual desire, then through often thinking thoughts of sensual desire his mind takes delight in them.

If a monk often thinks thoughts of ill-will, . . . [or] thoughts of cruelty and abandons thoughts without ill-will, . . . [or] thoughts without cruelty, then through often thinking thoughts of ill-will, . . . [or] thoughts of cruelty his mind takes delight in them.

Thus a monk who has not abandoned thoughts of sensual desire, not abandoned thoughts of ill-will, and not abandoned thoughts of cruelty will be unable to free himself from birth, old age, disease, death, worry and sorrow, weeping and tears; he will not be able to free himself from all this *dukkha*.<sup>265</sup>

Practicing in this way, I went and stayed in a remote and secluded place, practicing diligently with a mind free of negligence. [If] a thought without sensual desire arose in me, I at once realized, "A thought without sensual desire has arisen, which is not harmful to myself, not harmful to others, not harmful to both, which will [lead to] developing wisdom without difficulty, and to attaining nirvana." On realizing that it was not harmful to myself, not harmful to others, not harmful to both, and that it would [lead to] developing wisdom without difficulty and to attaining nirvana, I rapidly developed it and made much of it.

Again, [if] a thought without ill-will, . . . [or] a thought without cruelty arose in me, I at once realized, “A thought without ill-will, . . . [or] a thought without cruelty has arisen, which is not harmful to myself, not harmful to others, not harmful to both, which will [lead to] developing wisdom without difficulty and to attaining nirvana.” On realizing that it was not harmful to myself, not harmful to others, not harmful to both, that it would [lead to] developing wisdom without difficulty and to attaining nirvana, I rapidly developed it and made much of it.

[If] a thought without sensual desire arose in me, I intentionally kept on thinking it. [If] a thought without ill-will, . . . [or] a thought without cruelty arose, I intentionally kept on thinking it.

I further had this thought: “If I intentionally keep on thinking my body will lose strength and my mind will be troubled. Let me rather keep my mind in check within, continuously dwelling in inner tranquility, unified, having attained concentration, so that my mind will not be troubled.”

Thereafter I kept my mind in check within, continuously dwelling in inner tranquility, unified, having attained concentration, and my mind was no longer troubled.

[If] a thought without sensual desire arose in me, I further [allowed] thoughts to arise that were inclined toward the Dharma and in accordance with the Dharma. [If] a thought without ill-will, . . . [or] a thought without cruelty arose, I further [allowed] thoughts to arise that were inclined toward the Dharma and in accordance with the Dharma. Why was that? [Because] I did not see that countless evil and unwholesome states would arise because of [such thoughts].

It is just as in the last month of autumn, when the entire harvest has been collected, a cowherd boy sets the cows free in the uncultivated fields and is mindful of them, thinking, “My cows are there in the herd.” Why is that? Because the cowherd boy does not see that he would be scolded, beaten, or imprisoned for any trespassing. For this reason he is mindful of them thus, “My cows are there in the herd.” 589c

In the same way, [if] a thought without sensual desire arose in me, I further [allowed] thoughts to arise that were inclined to the Dharma and in accordance with the Dharma. [If] a thought without ill-will, . . . [or] a thought without cruelty arose, I further [allowed] thoughts to arise that

were inclined to the Dharma and in accordance with the Dharma. Why was that? [Because] I did not see that countless evil and unwholesome states would arise because of [such thoughts].

Monks, in accordance with what one intends, in accordance with what one thinks, the mind takes delight in that. If a monk often thinks thoughts without sensual desire and abandons thoughts of sensual desire, then because of often thinking thoughts without sensual desire his mind takes delight in them.

If a monk often thinks thoughts without ill-will, . . . [or] thoughts without cruelty, and abandons thoughts of ill-will, . . . [or] thoughts of cruelty, then because of often thinking thoughts without ill-will, . . . [or] thoughts without cruelty his mind takes delight in them.<sup>266</sup>

With the calming of [directed] awareness and [sustained] contemplation, with inner stillness and mental unification, he dwells having attained the second absorption, which is without [directed] awareness and [sustained] contemplation and with rapture and happiness born of concentration.

Secluded from rapture and pleasure, dwelling in equanimity and without seeking anything, with right mindfulness and right comprehension, experiencing happiness with the body, he dwells having attained the third absorption, which the noble ones speak of as noble equanimity and mindfulness, a happy abode.

With the cessation of pleasure and the cessation of pain, and with the earlier cessation of rapture and displeasure, with neither pain nor pleasure, and with purity of mindfulness and equanimity, he dwells having attained the fourth absorption.

With his mind concentrated and purified in this way, free of defilements, free of troubles, malleable, well-steadied, having gained imperturbability, he directs it to the realization of the higher knowledge of the destruction of the taints.<sup>267</sup>

He knows as it really is: “This is *dukkha*”; he knows [as it really is]: “This is the arising of *dukkha*”; he knows [as it really is]: “This is the cessation of *dukkha*”; he knows as it really is: “This is the path [leading to] the cessation of *dukkha*.”

He knows as it really is: “These are the taints”; he knows [as it really is]: “This is the arising of the taints”; he knows [as it really is]: “This is



the cessation of the taints”; he knows as it really is: “This is the path [leading] to the cessation of the taints.”

Knowing like this and seeing like this, his mind is liberated from the taint of sensual desire, from the taint of existence, and from the taint of ignorance. Being liberated, he knows that he is liberated, knowing as it really is: “Birth is ended, the holy life has been established, what had to be done has been done, there will not be another experiencing of existence.”

This monk, being free from thoughts of sensual desire, free from thoughts of ill-will, and free from thoughts of cruelty, attains liberation from birth, old age, disease, death, worry and sorrow, weeping and tears. He is free from all *dukkha*.

It is just as if a herd of deer is living in a secluded area where there is a large spring. A man comes along who does not seek the benefit and welfare of that herd of deer, does not seek their safety and happiness. He blocks the right path and opens up a false path, digs a pit [as a trap], and gets someone to keep watch over it. In this way the entire herd of deer will be [trapped and] killed.

Suppose another man comes along, who does seek the benefit and welfare of that herd of deer and seeks their safety and happiness. He opens up the right path, blocks off the bad path, and drives the watchman away. In this way the entire herd of deer will remain safe and sound.

Monks, you should know that I have spoken this simile wishing you to know its meaning. On hearing a simile a wise person understands its implications. This is the meaning of this saying: The large spring represents the five cords of sensual pleasure that are agreeable, yearned for, and delighted in. 590a

What are the five? They are visible forms perceived by the eye, sounds perceived by the ear, odors perceived by the nose, flavors perceived by the tongue, and tangibles perceived by the body. You should know that “the large spring” represents these five sensual pleasures.

You should [also] know that the great herd of deer [represents] renunciants and brahmins. You should [also] know that the one man who comes along and does not seek their benefit and welfare, their safety and happiness, [represents] Māra, the Evil One. Blocking the right path and opening

up a bad path [represents] the three evil and unwholesome types of thought: thoughts of sensual desire, thoughts of ill-will, and thoughts of cruelty.

You should know that the evil path [represents] these three evil and unwholesome thoughts. Again, there is another evil path, namely the eightfold wrong path: wrong view, . . . up to . . . wrong concentration; these are the eight.<sup>268</sup> You should [also] know that the great pit [represents] ignorance. You should [also] know that the watchman [represents] the retinue of Māra, the Evil One.<sup>269</sup>

You should [also] know that the other man who comes along, seeking the benefit and welfare [of that herd of deer], seeking their safety and happiness, [represents] the Tathāgata, free from attachment, fully awakened. Opening up the right path and blocking the evil path [represents] the three wholesome thoughts: thoughts without sensual desire, thoughts without ill-will, and thoughts without cruelty. You should know that the path [represents] these three wholesome thoughts. Again, there is another path, namely the eightfold right path: right view, . . . up to . . . right concentration; these are the eight.

Monks, I have opened up the right path for you and blocked off the evil path; I have filled in the pit and driven away the watchman. What a teacher should do for his disciples out of great compassion, mercy, sympathy, and concern, seeking their benefit and welfare, seeking their safety and happiness, I have now already done.

You, too, should do your part. Go and sit in meditation in a secluded place, on a mountain, in a forest, at the base of a tree, in an empty and quiet place. Do not be negligent, make diligent effort, lest you regret it later. This is my instruction, this is my teaching.

Thus spoke the Buddha. Having heard what the Buddha said, the monks were delighted and received it respectfully.

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### **103. The Discourse on the Lion's Roar<sup>270</sup>**

Thus have I heard. At one time the Buddha was staying among the Kurus, at a Kuru town called Kammāsadhamma.

At that time the World-honored One addressed the monks:

When you are among assemblies, you can roar a true lion's roar like this: "In this [dispensation] there is a first[-level] renunciant, a second[-level], . . . a third[-level], . . . and a fourth[-level] renunciant."<sup>271</sup> Outside of this [dispensation] there is no [true] renunciant or brahmin; all heterodox paths [of practice] are devoid of [true] renunciants and brahmins."

Monks, suppose that heterodox practitioners come and ask you, "Venerable friends, what is the [mode of] practice, what is the power, what is the knowledge that you have, by virtue of which you make such a proclamation when you are among assemblies, roaring a true lion's roar like this: 'In this [dispensation] there is a first[-level] renunciant, a second[-level], . . . a third[-level], . . . and a fourth[-level] renunciant. Outside of this [dispensation] there is no [true] renunciant or brahmin; all heterodox paths [of practice] are devoid of [true] renunciants and brahmins?'"

Monks, you should reply to those heterodox practitioners like this: "Venerable friends, our World-honored One is endowed with knowledge and vision, he is a tathāgata, free of attachment, fully awakened. He has declared four principles, and it is because of these four principles that we make such a proclamation when among assemblies, roaring a true lion's roar like this: 'In this [dispensation] there is a first[-level] renunciant, a second[-level], . . . a third[-level], . . . and a fourth[-level] renunciant. Outside of this [dispensation] there is no [true] renunciant or brahmin; all heterodox paths [of practice] are devoid of [true] renunciants and brahmins.'

"What are the four [principles]? Venerable friends, we have faith in the teacher; we have faith in the teaching; we have faith in, and are endowed with, the virtues of the precepts; and we feel affection and respect toward companions on the path, revering and supporting them.

"Venerable friends, our World-honored One, who is endowed with knowledge and vision, who is a tathāgata, free of attachment, fully awakened, has declared these four principles, and it is because of these four principles that we make such a proclamation when among assemblies, roaring a true lion's roar like this: "In this [dispensation] there is a first[-level] renunciant, a second[-level], . . . a third[-level], . . . and a fourth[-level] renunciant. Outside of this [dispensation] there is no [true] renunciant or brahmin; all heterodox paths [of practice] are devoid of [true] renunciants and brahmins."

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Monks, suppose that the heterodox practitioners reply like this, “Venerable friends, we too have faith in the teacher, that is to say, in our teacher; we have faith in the teaching, that is to say, in our teaching; we are endowed with the virtue of the precepts, that is to say, our precepts; and we feel affection and respect toward companions on the path, revering and supporting them, that is to say, companions on our path, both those who have gone forth and those who remain in the household.

“Venerable friends, regarding these two dispensations, that of the renunciant Gotama and that of ourselves, what is superior [or inferior], what is their significance, and what are the differences?”

Monks, you should ask the heterodox practitioners this: “Venerable friends, is there a single final goal or are there many final goals?”

Monks, if the heterodox practitioners reply like this, “Venerable friends, there is a single final goal; there are not many final goals,” then, monks, ask the heterodox practitioners further, “Venerable friends, is the final goal attained by one who has sensual desires or is the final goal attained by one who is without sensual desires?”

Monks, if the heterodox practitioners reply like this, “Venerable friends, the final goal is to be attained by one who is without sensual desires; the final goal is not attained by one who has sensual desires,” then, monks, ask the heterodox practitioners further: “Venerable friends, is the final goal attained by one who has ill-will or is the final goal attained by one who is without ill-will?”

Monks, if the heterodox practitioners reply like this, “Venerable friends, the final goal is attained by one who is without ill-will; the final goal is not attained by one who has ill-will,” then, monks, ask the heterodox practitioners further: “Venerable friends, is the final goal attained by one who has delusion or is the final goal attained by one who is without delusion?”

Monks, if the heterodox practitioners reply like this, “Venerable friends, the final goal is attained by one who is without delusion; the final goal is not attained by one who has delusion,” then, monks, ask the heterodox practitioners further: “Venerable friends, is the final goal attained by one who has craving and clinging, or is the final goal attained by one who is without craving and clinging?”<sup>272</sup>

Monks, if the heterodox practitioners reply like this, “Venerable friends, the final goal is attained by one who is without craving and clinging; the final goal is not attained by one who has craving and clinging,” then, monks, ask the heterodox practitioners further: “Venerable friends, is the final goal attained by one who is without wisdom and does not speak wisely, or is the final goal attained by one who has wisdom and speaks wisely?”

Monks, if the heterodox practitioners reply like this, “Venerable friends, the final goal is attained by one who has wisdom and speaks wisely; the final goal is not attained by one who is without wisdom and does not speak wisely,” then, monks, ask the heterodox practitioners further, “Venerable friends, is the final goal attained by one who is hostile and disputatious, or is the final goal attained by one who is not hostile and not disputatious?”

Monks, if the heterodox practitioners reply like this, “Venerable friends, the final goal is attained by one who is not hostile and not disputatious; the final goal is not attained by one who is hostile and disputatious,” then, monks, say this to the heterodox practitioners: “Venerable friends, according to what you have said, there is a single final goal; there are not many final goals. The final goal is attained by one who is without sensual desires; the final goal is not attained by one who has sensual desires.

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“The final goal is attained by one who is without ill-will; the final goal is not attained by one who has ill-will. The final goal is attained by one who is without delusion; the final goal is not attained by one who has delusion. The final goal is attained by one who is without craving and clinging; the final goal is not attained by one who has craving and clinging.

“The final goal is attained by one who has wisdom and speaks wisely; the final goal is not attained by one who is without wisdom and does not speak wisely. The final goal is attained by one who is not hostile and not disputatious; the final goal is not attained by one who is hostile and disputatious.”

If renunciants and brahmins incline to countless views, then they all incline to two [basic] views: the view of existence and the view of nonexistence. If they incline to the view of existence, then they are attached to the view of existence, rely on the view of existence, take their stand on the view of existence, and dispute with [those who hold] the view of

nonexistence. If they incline to the view of nonexistence, then they are attached to the view of nonexistence, rely on the view of nonexistence, take their stand on the view of nonexistence, and dispute with [those who hold] the view of existence.

Renunciants and brahmins who do not know the cause [of these two views], who do not know their arising, do not know their cessation, do not know the gratification in them, do not know the danger in them, and do not know the escape from them—they all have sensual desire, they have ill-will and delusion, they have craving, they have clinging, they are without wisdom and do not speak wisely, and they are hostile and disputatious. Consequently, they do not become free from birth, old age, disease, and death and are unable to liberate themselves from worry and woe, weeping and tears, sorrow and pain, distress and vexation; they do not attain the ending of *dukkha*.

Renunciants and brahmins who do know the cause of these [two] views, who know their arising, know their cessation, know the gratification in them, know the danger in them, and know the escape from them—they all are without sensual desire, without ill-will, without delusion, without craving, without clinging, they have wisdom and speak wisely, and they are not hostile and not disputatious. They attain freedom from birth, old age, disease, and death, and are able to liberate themselves from worry and woe, weeping and tears, sorrow and pain, distress and vexation; consequently, they attain the ending of *dukkha*.

There may be renunciants and brahmins who declare the abandoning of clinging but do not declare the abandoning of all [types of] clinging. They declare the abandoning of clinging to sensual pleasures but they do not declare the abandoning of clinging to rules, clinging to views, and clinging to a self.<sup>273</sup> Why is that?

Those renunciants and brahmins do not know these three instances [of clinging] as they really are; consequently, although they declare the abandoning of clinging, they do not declare the abandoning of all [types of] clinging.

Again, there are renunciants and brahmins who declare the abandoning of clinging but do not declare the abandoning of all [types of] clinging. [They] declare the abandoning of clinging to sensual pleasures and of

clinging to rules but they do not declare the abandoning of clinging to views and of clinging to a self. Why is that?

Those renunciants and brahmins do not know these two instances [of clinging] as they really are; consequently, although they declare the abandoning of clinging, they do not declare the abandoning of all [types of] clinging.

Again, there are renunciants and brahmins who declare the abandoning of clinging but do not declare the abandoning of all [types] of clinging. They declare the abandoning of clinging to sensual pleasures, of clinging to rules, and of clinging to views but they do not declare the abandoning of clinging to a self. Why is that?

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Those renunciants and brahmins do not know this one instance [of clinging] as it really is; consequently, although they declare the abandoning of clinging, they do not declare the abandoning of all [types of] clinging.

In such a teaching and discipline, if someone has faith in the teacher, that is not appropriate and does not [lead to the] highest; if someone has faith in the teaching, that too is not appropriate and does not [lead to the] highest; if someone is endowed with the virtue of the precepts, that too is not appropriate and does not [lead to the] highest; if someone feels affection and respect toward companions on the path, revering and supporting them, that too is not appropriate and does not [lead to the] highest.

A tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, called a buddha, an exalted one.

He declares the abandoning of clinging, declaring here and now the abandoning of all [types] of clinging. He declares the abandoning of clinging to sensual pleasures, of clinging to rules, of clinging to views, and of clinging to a self.

What is the cause of these four [types] of clinging? From what do they arise? From where are they born? What is their source? These four [types] of clinging are caused by ignorance, they arise [because] of ignorance, they are born from ignorance, and they have ignorance as their source.<sup>274</sup>

If a monk has eradicated ignorance and given rise to knowledge, then he thereafter ceases clinging to sensual pleasures, clinging to rules, clinging

to views, and clinging to a self. Not clinging, he is not agitated; being without agitation and having abandoned its cause and condition, he is certain to attain final nirvana, knowing as it really is: “Birth has been ended, the holy life has been established, what had to be done has been done, there will not be another experiencing of existence.”

In such a true Dharma and discipline, if someone has faith in the teacher, that is appropriate and [leads to the] highest; if someone has faith in the teaching, that is appropriate and [leads to the] highest; if someone is endowed with the virtues of the precepts, that is appropriate and [leads to the] highest; if someone feels affection and respect towards companions on the path, revering and supporting them, that is appropriate and [leads to the] highest.

Venerable friends, this is the [mode of] practice, this is the power, this is the knowledge we have, by virtue of which we make such a proclamation when we are among assemblies, roaring a true lion’s roar like this: “In this [dispensation] there is a first[-level] renunciant, a second[-level], . . . a third[-level], . . . and a fourth[-level] renunciant. Outside of this [dispensation] there is no [true] renunciant or brahmin; all heterodox paths [of practice] are devoid of [true] renunciants and brahmins.”<sup>275</sup>

Thus spoke the Buddha. Having heard what the Buddha said, the monks were delighted and received it respectfully.

#### **104. The Discourse in the *Udumbara* [Forest]<sup>276</sup>**

Thus have I heard. At one time the Buddha was staying at Rājagaha, in the Bamboo Grove, the Squirrels’ Sanctuary.

At that time there was a householder called True Mind,<sup>277</sup> who in the early morning had left Rājagaha with the intention of approaching the Buddha and paying homage to him.

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Then the householder True Mind thought, “For the time being, never mind about approaching the Buddha. The World-honored One and the monks may [still] be sitting in meditation. Let me rather go to the *udumbara* forest and approach the park of the heterodox practitioners.” Then the householder True Mind went to the *udumbara* forest and approached the park of the heterodox practitioners.



At that time in the park of the heterodox practitioners in the *udumbara* forest there was one heterodox practitioner named Nigrodha,<sup>278</sup> who was respected as a teacher among the heterodox practitioners, held in reverence by people as one who had vanquished many [opponents] and was the leader of five hundred heterodox practitioners.

He was with a disorderly assembly that was making a great uproar, engaging in various types of animal talk,<sup>279</sup> discussions [about such things as] talk about kings, talk about thieves, talk about battles, talk about food and drink, talk about clothes and blankets, talk about married women, talk about girls, talk about adulterous women, talk about worldly customs, talk about wrong ways of practice, talk about the ocean, and talk about the country. They were all seated together there talking these various types of animal talk.

When the heterodox practitioner Nigrodha saw the householder True Mind coming in the distance, he admonished his followers, telling them all to be silent:

Venerable friends, be silent! Don't talk! Enjoy being silent! Let each one control himself!

Why is that? The householder True Mind, a disciple of the renunciant Gotama, is coming. Among the disciples of the renunciant Gotama who have a high reputation for virtue and are worthy of respect, and who live as householders at Rājagaha, he is the foremost. He does not speak [much] but enjoys silence and practices self-restraint. If he knows that this assembly is established in silence, he will probably approach us.

Then, having silenced his assembly, the heterodox practitioner Nigrodha became silent himself. Then the householder True Mind approached the heterodox practitioner Nigrodha, exchanged friendly greetings, stepped back, and sat to one side. He said:

Nigrodha, our World-honored One makes a practice of sitting in meditation beneath a tree in some secluded area or mountain forest, or while dwelling on some high crag, in an isolated [place] without noise, remote, without disturbance, and without people.

This is the nature of the Buddha, the World-honored One. He makes a practice of sitting in meditation beneath a tree in some secluded area or

mountain forest, or while dwelling on some high crag, in an isolated [place] without noise, remote, without disturbance, and without people. He always enjoys sitting in meditation in remote areas, at peace and happy.

Since the beginning the Buddha, the World-honored One, has never met together with a large group, day and night, as you are doing today with your retinue.

At this the heterodox practitioner Nigrodha said:

Stop, householder, stop! How would you know? The renunciant Gotama is devoid of wisdom and liberation. You have no adequate basis for saying whether [his conduct] is appropriate or not, whether it is reasonable or not.

592a That renunciant Gotama keeps to the fringes [of populated areas], enjoying the fringes and dwelling on the fringes. Just as a blind ox grazes on the fringes and keeps to the fringes, enjoying the fringes and dwelling on the fringes, it is like this too with the renunciant Gotama. Householder, if that renunciant Gotama were to come to this assembly, I would destroy him with a single argument, just as one might [smash] an empty pot, and I would tell him the simile of the blind ox.

Then the heterodox practitioner Nigrodha addressed his assembly:

Venerable friends, suppose the renunciant Gotama were to come to this assembly—if he must come, then don't show him respect by getting up from your seats and extending your hands, with palms joined, toward him; and don't invite him to sit on a prepared seat. When he arrives, say something like, "Gotama, there are seats. Sit where you like!"<sup>280</sup>

At that time the World-honored One was sitting in meditation, and with the purified divine ear that surpasses [the hearing ability of ordinary] people he overheard this conversation between the householder True Mind and the heterodox practitioner Nigrodha.

Then, in the late afternoon, he rose from sitting in meditation and approached the park of the heterodox practitioners in the *udumbara* forest. When the heterodox practitioner Nigrodha saw the World-honored One coming in the distance, he got up from his seat, arranged his robe so as to bare one shoulder and, extending his hands with palms joined toward the Buddha,

he graciously said, “Welcome, renunciant Gotama! It is a long time since you have been here. Please take this seat!”

Then the World-honored One thought, “This foolish man disregards his own instructions.” Knowing this, the World-honored One sat down on that seat. The heterodox practitioner Nigrodha exchanged polite greetings with the World-honored One, stepped back, and sat to one side.

The World-honored One said, “Nigrodha, what topic have you been discussing with the householder True Mind? On account of what matter are you seated here together?”

The heterodox practitioner Nigrodha replied:

Gotama, we had this thought: “What are the teachings with which the renunciant Gotama instructs his disciples, such that his disciples, having been instructed, attain well-being and spend the rest of their lives practicing the holy life in purity and teaching it to others?”

Gotama, this is the topic that I have been discussing with the householder True Mind; this is the matter on account of which we are seated here together.<sup>281</sup>

On hearing these words, the householder True Mind thought, “How strange that this heterodox practitioner Nigrodha should be speaking a falsehood! Why is that? He is right in front of the Buddha trying to deceive the World-honored One.”

Knowing this, the World-honored One said:

Nigrodha, my teachings are profound, remarkable, and special. They are difficult to realize, difficult to know, difficult to see, and difficult to attain—that is to say, the teachings with which I instruct my disciples, such that having been so instructed my disciples spend the rest of their lives practicing the holy life in purity and teaching it to others.

Nigrodha, if you have any questions about the practice of self-mortification taught by your own teachers, then ask me. I will certainly be able to answer to your satisfaction.

At this the disorderly assembly of heterodox practitioners all exclaimed in unison:

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The renunciant Gotama is remarkable and special, with great supernormal power, great virtue, great merit, and great dignity! Why is that? He is able to let go of his own doctrine and answer questions asked in terms of another's doctrine.

At this, the heterodox practitioner Nigrodha admonished his assembly, telling them to be quiet. He asked, "Gotama, how does self-mortification reach fulfilment, and how does it not reach fulfilment?"

Then the World-honored One replied:

Nigrodha, there are some renunciants or brahmins who go around naked, unclothed, or who use their hands as clothing [to cover their private parts], or use leaves as clothing, or use beads as clothing; who abstain from using a pot to get water, or abstain from using a ladle to get water; who do not eat food that has been stolen with a knife or cudgel, who do not eat food [obtained] by cheating, or [that has been obtained] themselves by approaching [a donor], or by sending a messenger [to the donor], or [on hearing a donor say,] "Come, venerable sir!" or "Very well, venerable sir!" or "Stay, venerable sir!"; or who do not eat food when there are two people eating together, or food from the house of a pregnant woman, or from a house with a domestic dog, or who do not eat food from a house where there are excrement-eating flies; or who do not eat fish, do not eat meat, do not drink wine, do not drink bad water, or who do not drink anything at all, training in the practice of not drinking; who eat [only] one mouthful and are content with one mouthful, or eat [only] two, . . . three, . . . four, . . . up to . . . seven mouthfuls and are content with seven mouthfuls; or eat [only] what is obtained at a single [house] and are content with what is obtained at a single [house], or [only] what is obtained at two, . . . three, . . . four, . . . up to . . . seven [houses] and are content with what is obtained at seven [houses]; or who eat [only] once a day and are content with eating once a day, or eat [only] once every two days, . . . or three, . . . or four, . . . or five, . . . or six, . . . or seven days, . . . or once a fortnight, . . . or once a month and are content with eating [only] once [a month]; who eat [only] greens, or eat [only] millet, or wild rice, or rice bran, or rice scum, or eat [only] coarse food; or who go to the forest and, [living] in dependence on the forest, eat [only] roots, or eat [only] fruits, or eat [only] fruits that have fallen by themselves; who wear patchwork

robes, or robes made from hair, or robes made from woven material, or robes made from hair and woven material, or who wear complete hides, or hides with holes, or [both] complete hides and hides with holes; or who keep their hair disheveled, or keep their hair in braids, or keep their hair disheveled and in braids; who shave off their hair, or shave off their beard, or shave off both hair and beard;<sup>282</sup> who tear out their hair, or tear out their beard, or tear out both hair and beard; who stand continuously, rejecting seats; or move about in a squatting position; or lie down on thorns, making a bed of thorns; or lie down on fruits, making a bed of fruits; who worship water and make oblations day and night; or who worship fire, keeping it burning constantly; or who worship the sun and moon as spirits of great might, extending their hands with palms joined [in homage] to [the sun and moon].

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In this and that way, they experience immeasurable suffering, training in the practice of tormenting [themselves]. Nigrodha, what do you think: does self-mortification of this kind reach fulfilment, or does it not reach fulfilment?

The heterodox practitioner Nigrodha replied, “Gotama, self-mortification of this kind reaches fulfilment; it does not fail to reach fulfilment.”

The World-honored One said further, “Nigrodha, I will tell you how the fulfilment of this self-mortification becomes polluted with countless defilements.”

The heterodox practitioner Nigrodha asked, “Gotama, what can you tell me about how the fulfilment of this self-mortification becomes polluted with countless defilements?”

The World-honored One replied:

Nigrodha, suppose that someone rigorously practices asceticism, and on account of this rigorous practice of asceticism has evil desires and thoughts of desire.

Nigrodha, if someone rigorously practices asceticism, and on account of this rigorous practice of asceticism has evil desires and thoughts of desire, then this, Nigrodha, is reckoned as a defilement of the practitioner of asceticism.

Again, Nigrodha, suppose that someone rigorously practices asceticism, and on account of this rigorous practice of asceticism looks up at the sun to absorb the energy of the sun.<sup>283</sup>

Nigrodha, if someone rigorously practices asceticism, and on account of this rigorous practice of asceticism looks up at the sun to absorb the energy of the sun, then this, Nigrodha, is reckoned as a defilement of the practitioner of asceticism.

Again, Nigrodha, suppose that someone rigorously practices asceticism, and on account of this rigorous practice of asceticism becomes conceited, [thinking] to himself, “I have attained the rigorous practice of asceticism,” and his mind is bound and attached to it.

Nigrodha, if someone rigorously practices asceticism, and on account of this rigorous practice of asceticism becomes conceited, [thinking] of himself, “I have attained the rigorous practice of asceticism,” and his mind is bound and attached to it, then this, Nigrodha, is reckoned as a defilement of the practitioner of asceticism.

Again, Nigrodha, suppose that someone rigorously practices asceticism, and on account of this rigorous practice of asceticism praises himself and looks down on others.

Nigrodha, if someone rigorously practices asceticism, and on account of this rigorous practice of asceticism praises himself and looks down on others, then this, Nigrodha, is reckoned as a defilement of the practitioner of asceticism.

Again, Nigrodha, suppose that someone rigorously practices asceticism, and on account of this rigorous practice of asceticism he goes from house to house praising himself, [saying,] “I practice extreme asceticism; I practice what is very difficult.”

Nigrodha, if someone rigorously practices asceticism, and on account of this rigorous practice of asceticism he goes from house to house praising himself, [saying,] “I undertake extreme asceticism; I practice what is very difficult,” then this, Nigrodha, is reckoned as a defilement of the practitioner of asceticism.

Again, Nigrodha, suppose that someone rigorously practices asceticism, and on account of this rigorous practice of asceticism when he sees a renunciant or brahmin receiving respect, support, and offerings from others, he becomes envious and says, “Why do you respect, support, and make offerings to that renunciant or brahmin? You should respect, support, and make offerings to me! Why is that? [Because] I undertake ascetic practices.”

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Nigrodha, if someone rigorously practices asceticism, and on account of this rigorous practice of asceticism when he sees a renunciant or brahmin receiving respect, support, and offerings from others, he becomes envious and says, “Why do you respect, support, and make offerings to that renunciant or brahmin? You should respect, support, and make offerings to me! Why is that? [Because] I undertake ascetic practices”—then this, Nigrodha, is reckoned as a defilement of the practitioner of asceticism.

Again, Nigrodha, suppose that someone rigorously practices asceticism, and on account of this rigorous practice of asceticism when he sees a renunciant or brahmin receiving respect, support, and offerings from others, he scolds that renunciant or brahmin to his face, saying, “What [have you done to earn] this respect, support, and offerings? You have much desire, much yearning, and you are constantly eating, eating root sprouts, stem sprouts, fruit sprouts, joint sprouts, and seed sprouts, these five.”<sup>284</sup> Just as a torrential rainstorm does much damage to the five kinds of grain crops, creating havoc for farm animals and people, in the same way a renunciant or brahmin [like you does harm by] frequently entering others’ houses.”

Nigrodha, if someone rigorously practices asceticism, and on account of this rigorous practice of asceticism when he sees a renunciant or brahmin receiving respect, support, and offerings from others, he scolds that renunciant or brahmin to his face, saying, “What [have you done to earn] this respect, support, and offerings? You have much desire, much yearning, and you are constantly eating, eating root sprouts, stem sprouts, fruit sprouts, joint sprouts, and seed sprouts, these five. Just as a torrential rainstorm does much damage to the five kinds of grain crops, creating havoc for farm animals and people, in the same way a renunciant or brahmin [like you does harm by] frequently entering others’ houses”—then this, Nigrodha, is reckoned as a defilement of the practitioner of asceticism.

Again, Nigrodha, suppose that someone rigorously practices asceticism, and on account of this rigorous practice of asceticism he becomes worried and apprehensive, fearful [so that he] practices in secret for fear of losing his reputation or becoming increasingly negligent.

Nigrodha, if someone rigorously practices asceticism, and on account of this rigorous practice of asceticism he becomes worried and apprehensive, fearful [so that] he practices in secret for fear of losing his reputation

or becoming increasingly negligent—then this, Nigrodha, is reckoned as a defilement of the practitioner of asceticism.

593b Again, Nigrodha, suppose that someone rigorously practices asceticism, and on account of this rigorous practice of asceticism there arise in him views [related] to personality (*sakkāya*), extreme views, wrong views, views conducive to clinging, which makes it difficult for his mind to be without limitations, with the result that he does not realize what renunciants or brahmins are able to realize.<sup>285</sup>

Nigrodha, if someone rigorously practices asceticism, and on account of this rigorous practice of asceticism there arise in him views [related] to personality, extreme views, wrong views, views conducive to clinging, which makes it difficult for his mind to be without limitations, with the result that he does not realize what renunciants or brahmins are able to realize—then this, Nigrodha, is reckoned as a defilement of the practitioner of asceticism.

Again, Nigrodha, suppose that someone rigorously practices asceticism, and on account of this rigorous practice of asceticism he becomes angry, entangled, tongue-tied, stingy, jealous, flattering, deceitful, shameless, and brazen.

Nigrodha, if someone rigorously practices asceticism, and on account of this rigorous practice of asceticism he becomes angry, entangled, tongue-tied, stingy, jealous, flattering, deceitful, shameless, and brazen—then this, Nigrodha, is reckoned as a defilement of the practitioner of asceticism.

Again, Nigrodha, suppose that someone rigorously practices asceticism, and on account of this rigorous practice of asceticism he speaks falsehood, divisive speech, harsh speech, frivolous speech, and practices evil conduct.

Nigrodha, if someone rigorously practices asceticism, and on account of this rigorous practice of asceticism he speaks falsehood, divisive speech, harsh speech, frivolous speech, and practices evil conduct, then this, Nigrodha, is reckoned as a defilement of the practitioner of asceticism.

Again, Nigrodha, suppose that someone rigorously practices asceticism, and on account of this rigorous practice of asceticism he is without faith, negligent, without right mindfulness and right comprehension, and is possessed of stupidity.



Nigrodha, if someone rigorously practices asceticism, and on account of this rigorous practice of asceticism he is without faith, negligent, without right mindfulness and right comprehension, and is possessed of stupidity, then this, Nigrodha, is reckoned as a defilement of the practitioner of asceticism.

Nigrodha, have I not told you how the fulfilment of this self-mortification becomes polluted with countless defilements?

The heterodox practitioner Nigrodha replied, “Indeed, Gotama has told me how the fulfilment of this self-mortification becomes polluted with countless defilements.”

[The Buddha said,] “Nigrodha, I will also tell you how the fulfilment of this self-mortification does not become polluted with countless defilements.”

The heterodox practitioner Nigrodha asked again, “Gotama, what can you tell me about how the fulfilment of this self-mortification does not become polluted by countless defilements?”

The World-honored One said:

Nigrodha, suppose that someone rigorously practices asceticism and does not, on account of this rigorous practice of asceticism, have evil desires and thoughts of desire.

Nigrodha, if someone rigorously practices asceticism and does not, on account of this rigorous practice of asceticism, have evil desires and thoughts of desire, then this, Nigrodha, is reckoned as nondefilement of the practitioner of asceticism.

Again, Nigrodha, suppose that someone rigorously practices asceticism and does not, on account of this rigorous practice of asceticism, look up at the sun to absorb the energy of the sun.

Nigrodha, if someone rigorously practices asceticism and does not, on account of this rigorous practice of asceticism, look up at the sun to absorb the energy of the sun, then this, Nigrodha, is reckoned as nondefilement of the practitioner of asceticism. 593c

Again, Nigrodha, suppose that someone rigorously practices asceticism and does not, on account of this rigorous practice of asceticism, become conceited, [thinking,] “I have achieved the rigorous practice of asceticism,” and his mind is not bound and attached to it.

Nigrodha, if someone rigorously practices asceticism and does not, on account of this rigorous practice of asceticism, become conceited, [thinking,] “I have achieved the rigorous practice of asceticism,” and his mind is not bound and attached to it, then this, Nigrodha, is reckoned as nondefilement of the practitioner of asceticism.

Again, Nigrodha, suppose that someone rigorously practices asceticism and does not, on account of this rigorous practice of asceticism, praise himself and look down on others.

Nigrodha, if someone rigorously practices asceticism and does not, on account of this rigorous practice of asceticism, praise himself and look down on others, then this, Nigrodha, is reckoned as nondefilement of the practitioner of asceticism.

Again, Nigrodha, suppose that someone rigorously practices asceticism and does not, on account of this rigorous practice of asceticism, go from house to house praising himself, [saying,] “I practice extreme asceticism. I practice what is very difficult.”

Nigrodha, if someone rigorously practices asceticism and does not, on account of this rigorous practice of asceticism, go from house to house praising himself, [saying,] “I practice extreme asceticism. I practice what is very difficult,” then this, Nigrodha, is reckoned as nondefilement of the practitioner of asceticism.

Again, Nigrodha, suppose that someone rigorously practices asceticism, and on account of this rigorous practice of asceticism when he sees a renunciant or brahmin receiving respect, support, and offerings from others, does not become envious, saying: “Why do you respect, support, and make offerings to that renunciant or brahmin? You should respect, support, and make offerings to me! Why is that? [Because] I undertake ascetic practices.”

Nigrodha, if someone rigorously practices asceticism, and on account of this rigorous practice of asceticism when he sees a renunciant or brahmin receiving respect, support, and offerings from others does not become envious, saying: “Why do you respect, support, and make offerings to that renunciant or brahmin? You should respect, support, and make offerings to me! Why is that? [Because] I undertake ascetic practices”—then this, Nigrodha, is reckoned as nondefilement of the practitioner of asceticism.

Again, Nigrodha, suppose that someone rigorously practices asceticism, and on account of this rigorous practice of asceticism when he sees a renunciant or brahmin receiving respect, support, and offerings from others does not scold that renunciant or brahmin to his face, saying: “What [have you done to earn] this respect, support, and offerings? You have much desire, much yearning, and you are constantly eating, eating root sprouts, stem sprouts, fruit sprouts, joint sprouts, and seed sprouts, these five. Just as a torrential rainstorm does much damage to the five kinds of grain crops, creating havoc for farm animals and people, in the same way a renunciant or brahmin [like you does harm by] frequently entering others’ houses.”

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Nigrodha, if someone rigorously practices asceticism, and on account of this rigorous practice of asceticism when he sees a renunciant or brahmin receiving respect, support, and offerings from others does not scold that renunciant or brahmin to his face, saying: “What [have you done to earn] this respect, support, and offerings? You have much desire, much yearning, and you are constantly eating, eating root sprouts, stem sprouts, fruit sprouts, joint sprouts, and seed sprouts, these five. Just as a torrential rainstorm does much damage to the five kinds of grain crops, creating havoc for farm animals and people, in the same way a renunciant or brahmin [like you does harm by] frequently entering others’ houses”—then this, Nigrodha, is reckoned as nondefilement of the practitioner of asceticism.

Again, Nigrodha, suppose that someone rigorously practices asceticism and does not, on account of this rigorous practice of asceticism, become worried and apprehensive, so fearful that he practices in secret for fear of losing his reputation or becoming increasingly negligent.

Nigrodha, if someone rigorously practices asceticism and does not, on account of this rigorous practice of asceticism, become worried and apprehensive, so fearful that he practices in secret for fear of losing his reputation or becoming increasingly negligent—then this, Nigrodha, is reckoned as nondefilement of the practitioner of asceticism.

Again, Nigrodha, suppose that someone rigorously practices asceticism, and on account of this rigorous practice of asceticism, there do not arise in him views [related] to personality, extreme views, wrong views, or views conducive to clinging, and this makes it not difficult for his mind

to be without limitations, so that he realizes what renunciants or brahmins are able to realize.

Nigrodha, if someone rigorously practices asceticism, and on account of this rigorous practice of asceticism there do not arise in him views [related] to personality, extreme views, wrong views, or views conducive to clinging, and that this makes it not difficult for his mind to be without limitations, so that he realizes what renunciants or brahmins are able to realize—then this, Nigrodha, is reckoned as nondefilement of the practitioner of asceticism.

Again, Nigrodha, suppose that someone rigorously practices asceticism, and on account of this rigorous practice of asceticism he does not become angry, entangled, tongue-tied, stingy, jealous, flattering, deceitful, shameless, or reckless.

Nigrodha, if someone rigorously practices asceticism, and on account of this rigorous practice of asceticism he does not become angry, entangled, tongue-tied, stingy, jealous, flattering, deceitful, shameless, or reckless—then this, Nigrodha, is reckoned as nondefilement of the practitioner of asceticism.

Again, Nigrodha, suppose that someone rigorously practices asceticism, and on account of this rigorous practice of asceticism he does not speak falsehood, divisive speech, harsh speech, frivolous speech, or practice evil conduct.

594b Nigrodha, if someone rigorously practices asceticism, and on account of this rigorous practice of asceticism he does not speak falsehood, divisive speech, harsh speech, frivolous speech, or practice evil conduct—then this, Nigrodha, is reckoned as nondefilement of the practitioner of asceticism.

Again, Nigrodha, suppose that someone rigorously practices asceticism, and on account of this rigorous practice of asceticism he is not without faith, is not negligent but has right mindfulness and right comprehension, and is not possessed of stupidity.

Nigrodha, if someone rigorously practices asceticism and on account of this rigorous practice of asceticism he is not without faith and negligent but has right mindfulness and right comprehension, and is not possessed of stupidity—then this, Nigrodha, is reckoned as nondefilement of the practitioner of asceticism.

Nigrodha, have I not told you how the fulfilment of this self-mortification does not become polluted by countless defilements?

The heterodox practitioner Nigrodha replied, “Indeed, Gotama has told me how the fulfilment of this self-mortification does not become polluted by countless defilements.”

The heterodox practitioner Nigrodha asked, “Gotama, does this self-mortification reach the highest? Does it reach the true essence?”

The World-honored One replied:

Nigrodha, this self-mortification does not reach the highest; it does not reach the true essence. Nevertheless, there are two modes [of self-mortification] that reach the skin and reach the joints.

The heterodox practitioner Nigrodha asked again, “Gotama, how does this self-mortification reach the outer skin?”

The World-honored One replied:

Nigrodha, suppose that a renunciant or brahmin undertakes four practices: not killing living beings, not instructing others to kill, and not approving of killing; not stealing, not instructing others to steal, and not approving of stealing; not taking another’s wife, not instructing others to take another’s wife, and not approving of others taking another’s wife; not speaking falsehoods, not instructing others to speak falsehoods, and not approving of speaking falsehoods. He undertakes these four practices, delights in them, and does not transgress them.<sup>286</sup>

He dwells with a mind imbued with loving-kindness, pervading one direction, likewise the second, third, and fourth directions, and also the four intermediate directions, above and below, all around, everywhere. He dwells pervading the entire world with a mind imbued with loving-kindness, without fetters or resentment, without ill-will or contention, [a mind] that is boundless, exalted, immeasurable, and well cultivated. In the same way, he dwells with a mind imbued with compassion, . . . with empathetic joy, . . . with equanimity, without fetters or resentment, without ill-will or contention, [with a mind] that is boundless, exalted, immeasurable, and well cultivated. Nigrodha, what do you think? Does such self-mortification reach the outer skin?

Nigrodha replied, “Gotama, this kind of self-mortification does reach the outer skin. Gotama, how does this self-mortification reach the joints?”<sup>287</sup>

The World-honored One replied:

Nigrodha, suppose that a renunciant or brahmin undertakes four practices: not killing living beings, not instructing others to kill, and not approving of killing; not stealing, not instructing others to steal, and not approving of stealing; not taking another’s wife, not instructing others to take another’s wife, and not approving of taking another’s wife; not speaking falsehood, not instructing others to speak falsehood, and not approving of speaking falsehood. He undertakes these four practices, delights in them, and does not transgress them.

594c He recalls countless former lives traversed by him in the past, together with his activities and appearances [in those lives]: one birth, two births, a hundred births, a thousand births, eons of [world] expansion, eons of [world] contraction, countless eons of [world] expansion and contraction, [thus]:

[I was] that living being named So-and-so; I went through those past experiences; I was [once] born there, with this family name, this given name, I had this type of life and this type of food and drink, experiencing this type of pleasure and pain, my life span was like this, I survived this long, and my life ended like this. Dying here I was reborn there, dying there I was reborn here. I was reborn here with this family name, this given name, I had this type of life and this type of food and drink, I experienced this type of pleasure and pain, my life span was like this, I survived this long, and my life ended like this.

Nigrodha, what do you think? Does this kind of self-mortification reach the joints?

Nigrodha replied:

Gotama, this type of self-mortification reaches the joints. Gotama, how does this self-mortification reach the highest, how does it reach the true essence?

The World-honored One replied:

Nigrodha, suppose a renunciant or brahmin undertakes four practices: not killing living beings, not instructing others to kill, and not approving of killing; not stealing, not instructing others to steal, and not approving of stealing; not taking another's wife, not instructing others to take another's wife, and not approving of others taking another's wife; not speaking falsehood, not instructing others to speak falsehood, and not approving of speaking falsehood. He undertakes these four practices, delights in them, and does not transgress them.

With the divine eye, which is purified and surpasses [the vision of ordinary] people, he sees beings as they die and as they are reborn, handsome or ugly, superior or inferior, as they come and go between good and bad realms of existence, in accordance with the [previous] deeds of these living beings. He sees as it really is that, if these living beings undertook evil bodily, verbal, and mental conduct, if they reviled noble ones, held wrong views, and undertook actions [based on] wrong views, then because of these causes and conditions at the breaking up of the body at death they certainly go to a bad realm of existence, and are reborn in hell.

If, [however,] these living beings undertook good bodily, verbal, and mental conduct, if they did not revile noble ones, held right views, and undertook actions [based on] right views, then because of these causes and conditions at the breaking up of the body after death they certainly ascend to a good realm of existence, and are reborn in heavenly realms. Nigrodha, what do you think: has this kind of self-mortification reached the highest? Has it reached the true essence?

Nigrodha replied:

Gotama, this kind of self-mortification has reached the highest; it has reached the true essence. Gotama, is it for realizing this self-mortification that the disciples of the renunciant Gotama practice the holy life in dependence on the renunciant [Gotama]?

The World-honored One replied:

Nigrodha, it is not for realizing this self-mortification that my disciples practice the holy life in dependence on me. Nigrodha, there is something

595a else that is supremely superior, supremely sublime, supremely excellent, for the realization of which my disciples practice the holy life in dependence on me.

At this the disorderly assembly of heterodox practitioners exclaimed loudly:

It is like this, it is like this! The realization of that is why the disciples of the renunciant Gotama practice the holy life in dependence on the renunciant Gotama!<sup>288</sup>

Then the heterodox practitioner Nigrodha admonished his assembly. Having quietened them, he asked:

Gotama, what is that something else that is supremely superior, supremely sublime, supremely excellent, for the realization of which the disciples of the renunciant Gotama practice the holy life in dependence on the renunciant Gotama?

Then the World-honored One said:

Nigrodha, the Tathāgata arises in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, leader on the path of Dharma, teacher of *devas* and human beings, called a buddha, an exalted one.

[A disciple of the Tathāgata] abandons the five hindrances that defile the mind and weaken wisdom. Secluded from sensual desires, secluded from evil and unwholesome states, he dwells having attained . . . up to . . . the fourth absorption.<sup>289</sup>

With his mind concentrated and purified in this way, without defilement, without affliction, malleable, well steadied, having gained imperturbability, he directs his mind toward knowledge and realization of the destruction of the taints.

He knows as it really is: “This is *dukkha*.” He knows [as it really is]: “This is the arising of *dukkha*.” He knows [as it really is]: “This is the cessation of *dukkha*.” He knows as it really is: “This is the path to the cessation of *dukkha*.”



He knows as it really is: “These are the taints.” He knows [as it really is]: “This is the arising of the taints.” He knows [as it really is]: “This is the cessation of the taints.” He knows as it really is: “This is the path to the cessation of the taints.”

Knowing like this, seeing like this, his mind is liberated from the taint of sensual desire, . . . from the taint of existence, his mind is liberated from the taint of ignorance. It being liberated, he knows that it is liberated, knowing as it really is: “Birth has been ended, the holy life has been established, what had to be done has been done, there will not be another experiencing of existence.”

Nigrodha, this is reckoned as something else that is supremely superior, supremely sublime, supremely excellent, for the realization of which my disciples practice the holy life in dependence on me.

Then the householder True Mind said:

Nigrodha, the World-honored One is [sitting] right here. You can now destroy him with a single argument, as you might [smash] an empty pot, and tell him the simile of the blind ox that grazes on the fringes.

On hearing this, the World-honored One asked the heterodox practitioner Nigrodha, “Did you really speak like this?” The heterodox practitioner Nigrodha replied, “I really [spoke] like this, Gotama.”

The World-honored One asked again:

Nigrodha, haven’t you heard this from senior and former practitioners? “Tathāgatas of the past, free from attachment, fully awakened, made a practice of sitting in meditation beneath a tree in a secluded area or mountain forest, or while dwelling on a high crag, in an isolated [place] without noise, remote, without disturbance, and without people.

“All buddhas, world-honored ones, have made a practice of sitting in meditation beneath a tree in a secluded area or a mountain forest, or while dwelling on a high crag, in an isolated [place] without noise, remote, without disturbance, and without people. Following the practice of sitting in meditation, they have always enjoyed being in remote areas, at peace and happy. From the beginning they have never gathered day and night in a group,” as you are doing today with your followers.

595b

The heterodox practitioner Nigrodha replied:

Gotama, I have heard this from senior and former practitioners: “Tathāgatas of the past, free from attachment, fully awakened, made a practice of sitting in meditation beneath a tree in a secluded area or a mountain forest, or while dwelling on a high crag, in an isolated [place] without noise, remote, without disturbance, and without people.

“All buddhas, world-honored ones, have made a practice of sitting in meditation beneath a tree in a secluded area or a mountain forest, or while dwelling on a high crag, in an isolated [place] without noise, remote, without disturbance, and without people. Following the practice of sitting in meditation, they have always enjoyed being in remote areas, at peace and happy. From the beginning they have never gathered day and night in a group,” as I am doing today with my followers.

[The Buddha said:]

Nigrodha, did you not have this reflection: “Just as those world-honored ones [of the past] made a practice of sitting in meditation beneath a tree in a secluded area or a mountain forest, or while dwelling on a high crag, in an isolated [place] without noise, remote, without disturbance, and without people; and they always enjoyed sitting in meditation in remote areas, at peace and happy—[so too in the present] the renunciant Gotama is practicing the path to full awakening?”

The heterodox practitioner Nigrodha replied:

Gotama, had I known this, what grounds would I have had for making a declaration like this, “I will destroy him with a single argument, as I might [smash] an empty pot, and I will tell him the simile of the blind ox that grazes on the fringes”?<sup>290</sup>

The World-honored One said:

Now, Nigrodha, I have the Dharma, which is wholesome and connected with the wholesome, whose every sentence relating to liberation can be realized. It is for this reason that the Tathāgata calls himself ‘fearless.’ All monks who come to me as disciples, without flattery, without deceit,

honest, and without deception, will, after having been taught by me and having followed my instruction, certainly attain final knowledge.<sup>291</sup>

Nigrodha, if you are thinking, ‘the renunciant Gotama teaches the Dharma out of a desire to become the teacher,’ don’t think like that! The [role of] teacher remains yours even while I am teaching you the Dharma.

Nigrodha, if you are thinking, ‘the renunciant Gotama teaches the Dharma out of a desire to get disciples,’ don’t think like that! These disciples remain yours even while I am teaching you the Dharma.

Nigrodha, if you are thinking, ‘the renunciant Gotama teaches the Dharma out of a desire to get offerings,’ don’t think like that! The offerings remain yours even while I am teaching you the Dharma.

Nigrodha, if you are thinking, ‘the renunciant Gotama teaches the Dharma out of a desire for praise and acclaim,’ don’t think like that! The praise and acclaim remain yours even while I am teaching you the Dharma.

Nigrodha, you may be thinking: ‘If I had the Dharma, which is wholesome and connected with the wholesome, whose every sentence relating to liberation can be realized, then that renunciant Gotama would capture me and destroy me.’ Don’t think like that! The Dharma remains yours even while I am teaching you the Dharma.<sup>292</sup>

At this [all in] the large assembly remained silent. Why was that? Because they were under the control of King Māra. 595c

Then the World-honored One said to the householder True Mind:

See how this large assembly remains silent. Why is that? Because they are under the control of King Māra. Because of him, among this assembly of heterodox practitioners there is not a single heterodox practitioner who thinks: “Let me try cultivating the holy life under the renunciant Gotama.”

Knowing this, the World-honored One taught the Dharma to the householder True Mind, exhorting, inspiring, and fully delighting him. Having exhorted, inspired, and fully delighted him by teaching him the Dharma using countless skillful means, [the Buddha] rose from his seat. Then, taking the householder True Mind by the arm, he flew up into the air using supernormal power and departed.<sup>293</sup>

Thus spoke the Buddha. Having heard what the Buddha said, the householder True Mind was delighted and received it respectfully.

## 105. The Discourse on Wishes<sup>294</sup>

Thus have I heard. At one time the Buddha was staying at Sāvattthī, in Jeta's Grove, Anāthapiṇḍika's Park.

At that time there was a monk who was living alone, in seclusion, staying in a remote and quiet place.<sup>295</sup> While sitting in meditation and reflecting, he had this thought, "The World-honored One has comforted me with his words and taught me the Dharma. [Accordingly,] I have fulfilled the precepts, do not neglect absorption, am accomplished in insight, and dwell in empty and quiet places." Then, having had this thought, in the late afternoon that monk rose from sitting in meditation and approached the Buddha.<sup>296</sup>

On seeing that monk coming in the distance, the World-honored One, on account of that monk [who was approaching], told the [assembled] monks:

Should you wish, "May the World-honored One comfort me with his words and teach me the Dharma!", then fulfill the precepts, do not neglect absorption, be accomplished in insight, and dwell in empty and quiet places.<sup>297</sup>

Monks, should you wish, "On my account may my relatives, on the breaking up of the body at death, definitely ascend to a good realm of existence by being reborn in a heavenly realm!", then fulfill the precepts, do not neglect absorption, be accomplished in insight, and dwell in empty and quiet places.

Monks, should you wish, "The donors who supply me with robes and blankets, food and drink, beds and bedding, and medicine, all the requisites, may they on account of these gifts [come to] possess great merit, great brilliance, and obtain great fruits!", then fulfill the precepts, do not neglect absorption, be accomplished in insight, and dwell in empty and quiet places.

Monks, should you wish, "May I be able to endure hunger and thirst, cold and heat, mosquitoes and gadflies, flies and fleas, the impact of wind and sun, evil words and [even] being beaten with sticks; may I also be able to bear disease that afflicts the body with extreme pain and suffering, enough to make me wish to end my life; also any [other] disagreeable [experience]—may I be able to bear them all!", then fulfill the precepts, do not neglect absorption, be accomplished in insight, and dwell in empty and quiet places.

Monks, should you wish, “May I be able to bear discontent; if discontent arises, may my mind never cling to it!”, then fulfill the precepts, do not neglect absorption, be accomplished in insight, and dwell in empty and quiet places.

Monks, should you wish, “May I be able to bear fear; if fear arises may my mind make an end of it and not cling to it!”, then fulfill the precepts, do not neglect absorption, be accomplished in insight, and dwell in empty and quiet places.

Monks, should you wish, “If the three evil and unwholesome thoughts arise—thoughts of sensual desire, thoughts of ill-will, and thoughts of cruelty—may my mind make an end of these three evil and unwholesome thoughts and not cling to them!”, then fulfill the precepts, do not neglect absorption, be accomplished in insight, and dwell in empty and quiet places.

Monks, should you wish, “May I, secluded from sensual desires, secluded from evil and unwholesome states, dwell having attained, . . . up to . . . the fourth absorption!”, then fulfill the precepts, do not neglect absorption, be accomplished in insight, and dwell in empty and quiet places.

Monks, should you wish, “May I, having eradicated three fetters, become a stream-enterer, one who will not fall into evil conditions and who is assured of progress toward full awakening within at most seven [more] existences; and, having traversed [at most] seven existences in heavenly or human realms, may I attain the ending of *dukkha*!”, then fulfill the precepts, do not neglect absorption, be accomplished in insight, and dwell in empty and quiet places.

Monks, should you wish, “May I, having eradicated three fetters and having reduced sensual passion, anger, and ignorance, attain once-returning and, having passed through one existence in a heavenly or human realm, attain the ending of *dukkha*!”, then fulfill the precepts, do not neglect absorption, be accomplished in insight, and dwell in empty and quiet places.

Monks, should you wish, “May I, having eradicated the five lower fetters, be reborn in another realm and there attain final nirvana, having attained the condition of nonreturning, not coming back to this world!”, then fulfill the precepts, do not neglect absorption, be accomplished in insight, and dwell in empty and quiet places.

Monks, should you wish, “May I attain the peaceful liberations that transcend form, having attained the formless, and with the appropriate type of concentration dwell having directly realized them; and by employing wisdom and insight [may I] eradicate the taints and know that the taints [have been eradicated]!”, then fulfill the precepts, do not neglect absorption, be accomplished in insight, and dwell in empty and quiet places.

Monks, should you wish, ‘May I acquire supernormal powers, knowledge of the divine ear, knowledge of others’ minds, knowledge of former lives, knowledge of the birth and death [of beings]; and through having eradicated all taints [may I] attain the taintless liberation of the mind, liberation by wisdom, knowing and realizing it by myself here and now, and dwell having accomplished self-realization, knowing as it really is: ‘Birth has been ended, the holy life has been established, what had to be done has been done, there will not be another experiencing of existence!’”[should you wish for all this] then fulfill the precepts, do not neglect absorption, be accomplished in insight, and dwell in empty and quiet places.

Then the monks, having heard what the Buddha said, received it well and remembered it well. Rising from their seats, they paid homage with their heads at the Buddha’s feet, circumambulated him three times, and left.

596b Those monks, having received this teaching from the Buddha, sat in meditation in remote and quiet places, practicing diligently, their minds free of negligence. Through sitting in meditation in remote and quiet places and practicing diligently, with their minds free of negligence, they came to know and realize for themselves, here and now, that [attainment] for the sake of which clansmen shave off hair and beards, don yellow robes, and leave their households out of faith, becoming homeless to train in the path just for the sake of attaining fully the summit of the holy life; and they dwelled having personally realized, knowing as it really is: “Birth has been ended, the holy life has been established, what had to be done has been done, there will not be another experiencing of existence.” Those venerable ones, having come to know the Dharma, had become arahants.<sup>298</sup>

Thus spoke the Buddha. Having heard what the Buddha said, the monks were delighted and received it respectfully.

## 106. The Discourse on Perception<sup>299</sup>

Thus have I heard. At one time the Buddha was staying at Sāvattthī, in Jeta's Grove, Anāthapiṇḍika's Park.

At that time the World-honored One addressed the monks:

If in regard to earth, a renunciant or brahmin has a perception of earth [in terms of] “earth is the self,” “earth belongs to the self,” “the self belongs to earth,” speculating that earth is the self—then he does not know earth.

In the same way with regard to water, . . . fire, . . . wind, . . . spirits, . . . *devas*, . . . Pajāpati, . . . Brahmā, . . . [the *devas* of] nonanxiety, . . . [and the *devas* of] nonaffliction. . . . [If] in regard to purity he has a perception of purity [in terms of] “purity is the self,” “purity belongs to the self,” “the self belongs to purity,” speculating that purity is the self—then he does not know purity.

[In the same way with] the sphere of infinite space, . . . the sphere of infinite consciousness, . . . the sphere of nothingness, . . . the sphere of neither-perception-nor-nonperception, . . . unity, . . . diversity, . . . variety, . . . the seen, . . . the heard, . . . the cognized, . . . the known, . . . the ability to contemplate thoughts in the mind, . . . [the ability to contemplate] mental intentions, . . . from this world to that world, . . . from that world to this world. . . . [If] in regard to the all he has a perception of the all [in terms of] “the all is the self,” “the all belongs to the self,” “the self belongs to the all,” speculating that the all is the self, then he does not know the all.

If, [however,] in regard to earth a renunciant or brahmin knows earth [in terms of] “earth is not the self,” “earth does not belong to the self,” “the self does not belong to earth,” not speculating that earth is the self—then he knows earth.

In the same way with regard to water, . . . fire, . . . wind, . . . spirits, . . . *devas*, . . . Pajāpati, . . . Brahmā, . . . [the *devas* of] nonanxiety, . . . [the *devas* of] nonaffliction. . . . [If] in regard to purity he knows purity [in terms of] “purity is not the self,” “purity does not belong to the self,” “the self does not belong to purity,” not speculating that purity is the self—then he knows purity.

596c

[In the same way in regard to] the sphere of infinite space, . . . the sphere of infinite consciousness, . . . the sphere of nothingness, . . . the sphere of neither-perception-nor-nonperception, . . . unity, . . . diversity, . . . variety, . . . the seen, . . . the heard, . . . the cognized, . . . the known, . . . the ability to contemplate thoughts in the mind, . . . [the ability to contemplate] mental intentions, . . . from this world to that world, . . . from that world to this world. . . . [If] in regard to the all he knows the all [in terms of] “the all is not the self,” “the all does not belong to the self,” “the self does not belong to the all,” not speculating that the all is the self—then he knows the all.

In regard to earth, I know earth [in terms of] “earth is not the self,” “earth does not belong to the self,” “the self does not belong to earth.” Not speculating that earth is the self, I know earth.

In the same way in regard to water, . . . fire, . . . wind, . . . spirits, . . . *devas*, . . . Pajāpati, . . . Brahmā, . . . [the *devas* of] nonanxiety, . . . [the *devas* of] nonaffliction. . . . In regard to purity, I know purity [in terms of] “purity is not the self,” “purity does not belong to the self,” “the self does not belong to purity.” Not speculating that purity is the self, I know purity.

[In the same way in regard to] the sphere of infinite space, . . . the sphere of infinite consciousness, . . . the sphere of nothingness, . . . the sphere of neither-perception-nor-nonperception, . . . unity, . . . diversity, . . . variety, . . . the seen, . . . the heard, . . . the cognized, . . . the known, . . . the ability to contemplate thoughts in the mind, . . . [the ability to contemplate] mental intentions, . . . from this world to that world, . . . from that world to this world. . . . In regard to the all, I know the all [in terms of] “the all is not the self,” “the all does not belong to the self,” “the self does not belong to the all.” Not speculating that the all is the self, I know the all.

Thus spoke the Buddha. Having heard what the Buddha said, the monks were delighted and received it respectfully.



## Division 10

### On the Forest

#### 107. The [First] Discourse on the Forest<sup>300</sup>

Thus have I heard. At one time, the Buddha was staying at Sāvattthī, in Jeta's Grove, Anāthapiṇḍika's Park.

At that time the World-honored One addressed the monks:

A monk who dwells in dependence on a certain forest [contemplates thus]: “While I am dwelling in dependence on this forest, it may be that, lacking right mindfulness, I will attain right mindfulness; that having a mind without concentration, I will attain a concentrated mind; that not being liberated, I will attain liberation; that not having brought the taints to cessation, I will attain the cessation of the taints; that not having attained the unsurpassable peace of nirvana, I will attain nirvana; [also] that everything needed by one who is training in the path—robes and blankets, food and drink, beds and bedding, and medicine, all the requisites of life—all of that will be obtained easily, without difficulty.” 597a

That monk [therefore] dwells in dependence on that forest. Having dwelled in dependence on that forest, if he was lacking right mindfulness, he does not attain right mindfulness; having a mind without concentration, he does not attain concentration of the mind; not being liberated, he does not attain liberation; not having brought the taints to cessation, he does not attain the cessation of the taints; not having attained the unsurpassable peace of nirvana, he does not attain nirvana; [however] everything needed by one who is training in the path—robes and blankets, food and drink, beds and bedding, and medicine, all the requisites of life—all of that is obtained easily, without difficulty.<sup>301</sup>

That monk should contemplate thus: “I have left the household life to train in the path, not for the sake of robes and blankets, not for the sake of food and drink, beds and bedding, and medicine, and also not for the

sake of all the requisites of life. While dwelling in dependence on this forest, lacking right mindfulness, I do not attain right mindfulness; having a mind without concentration, I do not attain a concentrated mind; not being liberated, I do not attain liberation; not having brought the taints to cessation, I do not attain the cessation of the taints; not having attained the unsurpassable peace of nirvana, I do not attain nirvana, [though] everything needed by one who is training in the path—robes and blankets, food and drink, beds and bedding, and medicine, all the requisites of life—all of that is obtained easily, without difficulty.” That monk, having contemplated like this, should abandon that forest and leave.

[Again,] a monk who dwells in dependence on a certain forest [contemplates thus]: “While I dwell in dependence on this forest, it may be that lacking right mindfulness, I will attain right mindfulness; that having a mind without concentration, I will attain a concentrated mind; that not being liberated, I will attain liberation; that not having brought the taints to cessation, I will attain the cessation of the taints; that not having attained the unsurpassable peace of nirvana, I will attain nirvana; [also] that everything needed by one who is training in the path—robes and blankets, food and drink, beds and bedding, and medicine, all the requisites of life—all of that will be obtained easily, without difficulty.”

That monk then dwells in dependence on that forest. Having dwelled in dependence on that forest, lacking right mindfulness, he attains right mindfulness; having a mind without concentration, he attains a concentrated mind; not being liberated, he attains liberation; not having brought the taints to cessation, he attains the cessation of the taints; not having attained the unsurpassable peace of nirvana, he attains nirvana, [though] everything needed by one who is training in the path—robes and blankets, food and drink, beds and bedding, and medicine, all the requisites of life—all of that is obtained only with great difficulty.

That monk should contemplate thus: “I have left the household life to train in the path, not for the sake of robes and blankets, food and drink, beds and bedding, medicine, and also not for the sake of all the requisites of life. While dwelling in dependence on this forest, lacking right mindfulness, I have attained right mindfulness; having a mind without concentration, I

have attained a concentrated mind; not being liberated, I have attained liberation; not having brought the taints to cessation, I have attained the cessation of the taints; not having attained the unsurpassable peace of nirvana, I have attained nirvana, [though] everything needed by one who is training in the path—robes and blankets, food and drink, beds and bedding, and medicine, all the requisites of life—all of that is obtained only with great difficulty.” That monk, having contemplated like this, should remain in that forest. 597b

[Again,] a monk who dwells in dependence on a certain forest [contemplates thus]: “While I dwell in dependence on this forest, it may be that lacking right mindfulness, I will attain right mindfulness; that having a mind without concentration, I will attain a concentrated mind; that not being liberated, I will attain liberation; that not having brought the taints to cessation, I will attain the cessation of the taints; that not having attained the unsurpassable peace of nirvana, I will attain nirvana; [also] that everything needed by one who is training in the path—robes and blankets, food and drink, beds and bedding, and medicine, all the requisites of life—all of that will be obtained easily, without difficulty.”

That monk then dwells in dependence on that forest. Having dwelled in dependence on that forest, lacking right mindfulness, he does not attain right mindfulness; having a mind without concentration, he does not attain a concentrated mind; not being liberated, he does not attain liberation; not having brought the taints to cessation, he does not attain cessation of the taints; not having attained the unsurpassable peace of nirvana, he does not attain nirvana; [also] everything needed by one who is training in the path—robes and blankets, food and drink, beds and bedding, and medicine, all the requisites of life—all of that is obtained only with great difficulty.

That monk should contemplate thus: “While dwelling in dependence on this forest, lacking right mindfulness, I do not attain right mindfulness; having a mind without concentration, I do not attain a concentrated mind; not being liberated, I do not attain liberation; not having brought the taints to cessation, I do not attain cessation of the taints; not having attained the unsurpassable peace of nirvana, I do not attain nirvana; [also] everything needed by one who is training in the path—robes and blankets, food and

drink, beds and bedding, and medicine, all the requisites of life—all of that is obtained only with great difficulty.” That monk, having contemplated like this, should abandon that forest, even in the middle of the night, and leave, without taking leave of others.

[Again,] a monk who dwells in dependence on a certain forest [contemplates thus]: “While I dwell in dependence on this forest, it may be that lacking right mindfulness, I will attain right mindfulness; that having a mind without concentration, I will attain a concentrated mind; that not being liberated, I will attain liberation; that not having brought the taints to cessation, I will attain the cessation of the taints; that not having attained the unsurpassable peace of nirvana, I will attain nirvana; [also] that everything needed by one who is training in the path—robes and blankets, food and drink, beds and bedding, medicine, and all the requisites of life—all of that will be obtained easily, without difficulty.”

597c That monk then dwells in dependence on that forest. Having dwelled in dependence on that forest, lacking right mindfulness, he attains right mindfulness; having a mind without concentration, he attains a concentrated mind; not being liberated, he attains liberation; not having brought the taints to cessation, he attains the cessation of the taints; not having attained the unsurpassable peace of nirvana, he attains nirvana; [also] everything needed by one who is training in the path—robes and blankets, food and drink, beds and bedding, and medicine, all the requisites of life—all of that is obtained easily, without difficulty.

That monk should contemplate thus: “While dwelling in dependence on this forest, lacking right mindfulness, I have attained right mindfulness; having a mind without concentration, I have attained a concentrated mind; not being liberated, I have attained liberation; not having brought the taints to cessation, I have attained cessation of the taints; not having attained the unsurpassable peace of nirvana, I have attained nirvana; [also] everything needed by one who is training in the path—robes and blankets, food and drink, beds and bedding, and medicine, all the requisites of life—all of that is obtained easily, without difficulty.” That monk, having contemplated like this, should continue to dwell in dependence on that forest until the end of his life.

As with dwelling in dependence on a forest, in the same way it is with dwelling in dependence on a cemetery, on a village or town, or on a person.

Thus spoke the Buddha. Having heard what the Buddha said, the monks were delighted and received it respectfully.

### **108. The [Second] Discourse on the Forest<sup>302</sup>**

Thus have I heard. At one time, the Buddha was staying at Sāvattthī, in Jeta's Grove, Anāthapiṇḍika's Park.

At that time the World-honored One addressed the monks:

A monk who dwells in dependence on a certain forest [contemplates thus]: “While I dwell in dependence on this forest, it may be that I will attain the goal of the renunciant, for the sake of which I have gone forth to train in the path,<sup>303</sup> [also] that everything needed by one who is training in the path—robes and blankets, food and drink, beds and bedding, and medicine, all the requisites of life—all of that will be obtained easily, without difficulty.”<sup>304</sup>

That monk then dwells in dependence on that forest. Having dwelled in dependence on that forest [he contemplates thus]: “The goal of the renunciant, for the sake of which I have gone forth to train in the path, that goal I do not attain, [though] everything needed by one who is training in the path—robes and blankets, food and drink, beds and bedding, and medicine, all the requisites of life—all of that is obtained easily, without difficulty.”

That monk should contemplate thus: “I have left the household life to train in the path, not for the sake of robes and blankets, not for food and drink, beds and bedding, and medicine, [that is to say,] not for all the requisites of life. While I dwell in dependence on this forest, the goal of the renunciant, for the sake of which I have gone forth to train in the path, that goal I do not attain, [though] everything needed by one who is training in the path—robes and blankets, food and drink, beds and bedding, and medicine, all the requisites of life—all of that is obtained easily, without difficulty.” That monk, having contemplated like this, should abandon that forest and leave.

[Again,] a monk who dwells in dependence on a certain forest [contemplates thus]: “While I dwell in dependence on this forest, it may be that I will attain the goal of the renunciant, for the sake of which I have gone forth to train in the path, [also] that everything needed by one who is training in the path—robes and blankets, food and drink, beds and bedding, and medicine, all the requisites of life—all of that will be obtained easily, without difficulty.”

598a

That monk then dwells in dependence on that forest, and having dwelled in dependence on that forest [he contemplates thus]: “The goal of the renunciant, for the sake of which I have gone forth to train in the path, that goal I attain, [though] everything needed by one who is training in the path—robes and blankets, food and drink, beds and bedding, and medicine, all the requisites of life—all of that is obtained only with great difficulty.”

That monk should contemplate thus: “I have left the household life to train in the path, not for the sake of robes and blankets, not for food and drink, beds and bedding, and medicine, [that is to say,] not for all the requisites of life. While I dwell in dependence on this forest, the goal of the renunciant, for the sake of which I have gone forth to train in the path, that goal I attain, [though] everything needed by one who is training in the path—robes and blankets, food and drink, beds and bedding, and medicine, all the requisites of life—all of that is obtained only with great difficulty.” That monk, having contemplated like this, should remain in that forest.

[Again,] a monk who dwells in dependence on a certain forest [contemplates thus]: “While I dwell in dependence on this forest, it may be that I will attain the goal of the renunciant, for the sake of which I have gone forth to train in the path, [also] that everything needed by one who is training in the path—robes and blankets, food and drink, beds and bedding, and medicine, all the requisites of life—all of that will be obtained easily, without difficulty.”

That monk then dwells in dependence on that forest. Having dwelled in dependence on that forest [he contemplates thus:] “The goal of the renunciant, for the sake of which I have gone forth to train in the path, that goal I do not attain; [also] everything needed by one who is training

in the path—robes and blankets, food and drink, beds and bedding, and medicine, all the requisites of life—all of that is obtained only with great difficulty.”

That monk should contemplate thus: “While I dwell in dependence on this forest, the goal of the renunciant, for the sake of which I have gone forth to train in the path, that goal I do not attain; [also] everything needed by one who is training in the path—robes and blankets, food and drink, beds and bedding, and medicine, all the requisites of life—all of that is obtained only with great difficulty.” That monk, having contemplated like this, should abandon that forest, even in the middle of the night, and leave without taking leave of others.

[Again,] a monk who dwells in dependence on a certain forest [contemplates thus]: “While I dwell in dependence on this forest, it may be that I will attain the goal of the renunciant, for the sake of which I have gone forth to train in the path, [also] that everything needed by one who is training in the path—robes and blankets, food and drink, beds and bedding, and medicine, all the requisites of life—all of that will be obtained easily, without difficulty.”

That monk then dwells in dependence on that forest. Having dwelled in dependence on that forest [he contemplates thus:] “The goal of the renunciant, for the sake of which I have gone forth to train in the path, that goal I attain; [also] everything needed by one who is training in the path—robes and blankets, food and drink, beds and bedding, and medicine, all the requisites of life—all of that is obtained easily, without difficulty.”

That monk should contemplate thus: “While I dwell in dependence on this forest, the goal of the renunciant, for the sake of which I have gone forth to train in the path, that goal I attain; [also] everything needed by one who is training in the path—robes and blankets, food and drink, beds and bedding, and medicine, all the requisites of life—all of that is obtained easily, without difficulty.” That monk, having contemplated like this, should continue to dwell in dependence on that forest until the end of his life.

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As with dwelling in dependence on a forest, in the same way it is with dwelling in dependence on a cemetery, on a village or town, or on a person.

Thus spoke the Buddha. Having heard what the Buddha said, the monks were delighted and received it respectfully.

### **109. The [First] Discourse on Examining One's Own Mind<sup>305</sup>**

Thus have I heard. At one time, the Buddha was staying at Sāvattthī, in Jeta's Grove, Anāthapiṇḍika's Park.

At that time the World-honored One addressed the monks:

If a monk is not able to skillfully examine the minds of others, then he should skillfully examine his own mind; he should train himself like this.<sup>306</sup>

How does a monk skillfully examine his own mind? A monk will certainly ensure much benefit for himself if he contemplates like this: "Have I attained inner tranquility while not having attained supreme wisdom of insight into phenomena? Have I attained supreme wisdom of insight into phenomena while not having attained inner tranquility? Have I attained neither inner tranquility nor supreme wisdom of insight into phenomena? Have I attained both inner tranquility and supreme wisdom of insight into phenomena?"

If a monk, having examined himself, knows: "I have attained inner tranquility while not having attained supreme wisdom of insight into phenomena," then this monk, having attained inner tranquility, should strive to attain supreme wisdom of insight into phenomena. Later, having attained inner tranquility, he also attains supreme wisdom of insight into phenomena.

If a monk, having examined himself, knows: "I have attained supreme wisdom of insight into phenomena while not having attained inner tranquility," then that monk, having attained supreme wisdom of insight into phenomena, should strive to attain inner tranquility. Later, having attained supreme wisdom of insight into phenomena, he also attains inner tranquility.

If a monk, having examined himself, knows: "I have attained neither inner tranquility nor supreme wisdom of insight into phenomena," then such a monk, having not yet attained these wholesome states, because of wanting to attain them, should strive quickly by every means, training with utmost diligence, relentlessly, with right mindfulness and right comprehension.

It is just as a person whose head is on fire or whose clothes are on fire would quickly seek means to save his head and save his clothes. In the



same way, a monk who has not yet attained these wholesome states, due to wanting to attain them should strive quickly by every means, training with utmost diligence, relentlessly, with right mindfulness and right comprehension. Later, having attained inner tranquility, he also attains supreme wisdom of insight into phenomena.

598c

If a monk, having examined himself, knows, “I have attained inner tranquility and also attained supreme wisdom of insight into phenomena,” then that monk, established in these wholesome states, should strive to realize the higher knowledge of the destruction of the taints. Why is that?

I say of robes that not every one of them can be kept, [but] I also say of robes that every one of them can be kept. What kind of robe do I say cannot be kept? If by the keeping of a [certain] robe evil and unwholesome states increase and wholesome states decrease, then I say that kind of robe cannot be kept. What kind of robe do I say can be kept? If by the keeping of a [certain] robe wholesome states increase and evil and unwholesome states decrease, then I say that kind of robe can be kept.

As with robes, in the same way it is also with food and drink, beds and bedding, and villages and towns.

I say [further] that one cannot associate with every person, [but] I also say that one can associate with every person. What kind of person do I say cannot be associated with? If through association with a person evil and unwholesome states increase and wholesome states decrease, then I say that kind of person should not be associated with. What kind of person do I say can be associated with? If through association with a person wholesome states increase and evil and unwholesome states decrease, then I say that kind of person can be associated with.<sup>307</sup>

[Thus] one knows the qualities to be cultivated as they really are, and one knows the qualities not to be cultivated as they really are. Knowing the qualities to be cultivated and the qualities not to be cultivated as they really are, one does not cultivate the qualities that are not to be cultivated and one cultivates the qualities that are to be cultivated. When one does not cultivate the qualities that are not to be cultivated,<sup>308</sup> and cultivates the qualities that are to be cultivated, wholesome qualities increase and evil and unwholesome qualities decrease. This is how a monk skillfully examines

his own mind, skillfully knows his own mind, skillfully takes up [some qualities] and skillfully gives up [other qualities].

Thus spoke the Buddha. Having heard what the Buddha said, the monks were delighted and received it respectfully.

### **110. The [Second] Discourse on Examining One's Own Mind<sup>309</sup>**

Thus have I heard. At one time, the Buddha was staying at Sāvathī, in Jeta's Grove, Anāthapiṇḍika's Park.

At that time the World-honored One addressed the monks:

If a monk is not able to skillfully examine the minds of others, then he should skillfully examine his own mind; in this way he should train himself. How does a monk skillfully examine his own mind?<sup>310</sup>

599a A monk will certainly ensure much benefit for himself if he contemplates thus: "Do I often abide with covetousness, or do I often abide without covetousness? Do I often abide with hatred in the mind, or do I often abide without hatred in the mind? Do I often abide overcome by sloth-and-torpor, or do I often abide not overcome by sloth-and-torpor? Do I often abide with agitation and conceit, or do I often abide without agitation and conceit? Do I often abide with doubt, or do I often abide without doubt? Do I often abide being disputatious, or do I often abide not being disputatious? Do I often abide with a defiled mind, or do I often abide without a defiled mind? Do I often abide with faith or do I often abide without faith? Do I often abide with energy, or do I often abide with laziness? Do I often abide with mindfulness, or do I often abide without mindfulness? Do I often abide with concentration, or do I often abide without concentration? Do I often abide with faulty wisdom, or do I often abide without faulty wisdom?"<sup>311</sup>

If, when examining himself, a monk knows: "I often abide with covetousness . . . with hatred in the mind . . . overcome by sloth-and-torpor . . . with agitation and conceit . . . with doubt . . . being disputatious . . . with a defiled mind . . . without faith . . . with laziness . . . without mindfulness . . . without concentration . . . I often abide with faulty wisdom," then that monk, wanting to eradicate these evil, unwholesome states, should strive quickly by

every means, training with utmost diligence, relentlessly, with right mindfulness and right comprehension.

It is just as a person whose head is on fire or whose clothes are on fire quickly seeks means to save his head and save his clothes. In the same way, a monk who wants to eradicate these evil and unwholesome states should strive quickly by every means, training with utmost diligence, relentlessly, with right mindfulness and right comprehension.

If, when examining himself, a monk knows: “I often abide without covetousness . . . without hatred in the mind . . . not overcome by sloth-and-torpor . . . without agitation and conceit . . . without doubt . . . not being disputatious . . . without a defiled mind . . . with faith . . . with energy . . . with mindfulness . . . with concentration . . . I often abide without faulty wisdom,” then that monk, established in these wholesome states, should strive to realize the higher knowledge of the destruction of the taints.<sup>312</sup>

Why do I say of robes that not every one of them can be kept but also say of robes that every one of them can be kept? What kind of robe do I say cannot be kept? If by keeping a [certain] robe evil and unwholesome states increase and wholesome states decrease, then I say that kind of robe cannot be kept. What kind of robe do I say can be kept? If by keeping a [certain] robe wholesome states increase and evil and unwholesome states decrease, then I say that kind of robe can be kept.

As with robes, in the same way it is also with food and drink, beds and bedding, villages and towns.

I say [further] that one cannot associate with every person, but I also say that one can associate with every person. What kind of person do I say cannot be associated with? If, through association with a [certain] person, evil and unwholesome states increase and wholesome states decrease, then I say that kind of person cannot be associated with. What kind of person do I say can be associated with? If, through association with a [certain] person, wholesome states increase and evil and unwholesome states decrease, then I say that kind of person can be associated with.

599b

[Thus] one knows as they really are the qualities to be cultivated, and also knows as they really are the qualities not to be cultivated. Knowing as they really are the qualities to be cultivated and the qualities not to be cultivated, one does not cultivate the qualities that should not be cultivated

but cultivates the qualities that should be cultivated. When one does not cultivate the qualities that should not be cultivated and cultivates the qualities that should be cultivated, wholesome qualities increase and evil and unwholesome qualities decrease. This is how a monk skillfully examines his own mind, skillfully knows his own mind, skillfully takes up [some qualities] and skillfully gives up [other qualities].

Thus spoke the Buddha. Having heard what the Buddha said, the monks were delighted and received it respectfully.

### **111. The Discourse on Fulfilling the Holy Life<sup>313</sup>**

Thus have I heard. At one time the Buddha was staying among the Kurus, in the Kuru city of Kammāsadhamma.

At that time the World-honored One addressed the monks:

I will teach you the Dharma, which is sublime in the beginning, sublime in the middle, and also sublime in the end, with its meaning and phrasing, endowed with purity, revealing the holy life, namely, fulfilling the holy life and being capable of ending the taints. Listen closely and pay proper attention!

Then the monks listened to receive the teaching.

The World-honored One said:

You should know the taints, know the cause for the arising of the taints, know the result of the taints, know the diversity of the taints, know the cessation of the taints, and know the path to the cessation of the taints.<sup>314</sup>

You should know feelings, know the cause for the arising of feelings, know the result of feelings, know the diversity of feelings, know the cessation of feelings, and know the path to the cessation of feelings.

You should know perception, know the cause for the arising of perception, know the result of perception, know the diversity of perception, know the cessation of perception, and know the path to the cessation of perception.

You should know sensual pleasures, know the cause for the arising of sensual pleasures, know the result of sensual pleasures, know the diversity

of sensual pleasures, know the cessation of sensual pleasures, and know the path to the cessation of sensual pleasures.

You should know karma, know the cause for the arising of karma, know the result of karma, know the diversity of karma, know the cessation of karma, and know the path to the cessation of karma.

You should know *dukkha*, know the cause for the arising of *dukkha*, know the result of *dukkha*, know the diversity of *dukkha*, know the cessation of *dukkha*, and know the path to the cessation of *dukkha*.

What is “knowing the taints”? There are three taints: the taint of sensual desire, the taint of existence, and the taint of ignorance. This is called “knowing the taints.”

What is “knowing the cause for the arising of the taints”? It is ignorance. Because of ignorance, the taints come into being. This is called “knowing the cause for the arising of the taints.”

What is “knowing the result of the taints”? It is bondage due to ignorance. Because of being stained by the taints, one receives the result: either attaining a good realm of existence, or attaining a bad realm of existence. This is called “knowing the result of the taints.”

599c

What is “knowing the diversity of the taints”? There are taints [leading to] rebirth in hell, there are taints [leading to] rebirth among animals, there are taints [leading to] rebirth among hungry ghosts, there are taints [leading to] rebirth in a heaven, there are taints [leading to] rebirth as a human being. This is called “knowing the diversity of the taints.”

What is “knowing the cessation of the taints”? When ignorance is eradicated, the taints are eradicated. This is called “knowing the cessation of the taints.”

What is “knowing the path to the cessation of the taints”? It is the noble eightfold path: right view . . . up to . . . right concentration; these are the eight. This is called “knowing the path to the cessation of the taints.”

If a monk knows the taints in this way, knows the cause for the arising of the taints, knows the result of the taints, knows the diversity of the taints, knows the cessation of the taints, and knows the path to the cessation of the taints, then he is reckoned as fulfilling the holy life and being capable of ending all the taints.

What is “knowing feelings”? There are three kinds of feeling: pleasant feeling, painful feeling, and neutral feeling. This is called “knowing feelings.”

What is “knowing the cause for the arising of feelings”? It is contact. Because of contact there is feeling. This is called “knowing the cause for the arising of feelings.”

What is “knowing the result of feelings”? It is craving. Craving is the result of feelings. This is called “knowing the result of feelings.”<sup>315</sup>

What is “knowing the diversity of feelings”? When a monk feels a pleasant feeling, he knows he is feeling a pleasant feeling. When a monk feels a painful feeling, he knows he is feeling a painful feeling. When a monk feels a neutral feeling, he knows he is feeling a neutral feeling. When he feels a bodily pleasant . . . a bodily painful . . . a bodily neutral feeling . . . a mental pleasant . . . a mental painful . . . a mental neutral feeling . . . a worldly pleasant . . . a worldly painful . . . a worldly neutral feeling . . . an unworldly pleasant . . . an unworldly painful . . . an unworldly neutral feeling . . . a pleasant . . . a painful . . . a neutral feeling related to sensuality . . . a pleasant . . . a painful . . . a neutral feeling unrelated to sensuality, then he knows he is feeling a neutral feeling unrelated to sensuality. This is called “knowing the diversity of feelings.”<sup>316</sup>

What is “knowing the cessation of feelings”? The cessation of contact is the cessation of feelings. This is called “knowing the cessation of feelings.”

What is “knowing the path to the cessation of feelings”? It is the noble eightfold path: right view . . . up to . . . right concentration; these are the eight. This is called “knowing the path to the cessation of feelings.”

If a monk knows feelings in this way, knows the cause for the arising of feelings, knows the result of feelings, knows the diversity of feelings, knows the cessation of feelings, and knows the path to the cessation of feelings, then he is reckoned as fulfilling the holy life and being capable of ending all feelings.

What is “knowing perception”? There are four kinds of perception. A monk knows narrow perception, knows great perception, knows perception of boundlessness, and knows perception of the sphere of nothingness. This is called “knowing perception.”<sup>317</sup>

What is “knowing the cause for the arising of perception”? It is contact. Because of contact there is perception. This is called “knowing the cause for the arising of perception.”

What is “knowing the result of perception”? It is verbalization. Following on perception there is verbalization. This is called “knowing the result of perception.” 600a

What is “knowing the diversity of perception”? There is perception that perceives visible forms, there is perception that perceives sounds, there is perception that perceives odors, there is perception that perceives tastes, and there is perception that perceives tangibles. This is called “knowing the diversity of perception.”

What is “knowing the cessation of perception”? The cessation of contact is the cessation of perception. This is called “knowing the cessation of perception.”

What is “knowing the path to the cessation of perception”? It is the noble eightfold path: right view . . . up to . . . right concentration; these are the eight. This is called “knowing the path to the cessation of perception.”

If a monk knows perception in this way, knows the cause for the arising of perception, knows the result of perception, knows the diversity of perception, knows the cessation of perception, and knows the path to the cessation of perception, then he is reckoned as fulfilling the holy life and being capable of ending all perception.

What is “knowing sensual pleasures”? There are the five strands of sensual pleasure, which are desirable, delightful, attractive, connected with sensual desire, and extremely pleasurable. What are the five? Visible forms known by the eye, sounds known by the ear, odors known by the nose, flavors known by the tongue, and tangibles known by the body. This is called “knowing sensual pleasures.”

What is “knowing the cause for the arising of sensual pleasures”? It is contact. Because of contact there are sensual pleasures. This is called “knowing the cause for the arising of sensual pleasures.”

What is “knowing the result of sensual pleasures”? Following sensual pleasures is the seed for craving for pleasure, clinging to it, and dwelling in it. Because of this, one receives as a result existence in a meritorious

condition, a demeritorious condition, or an imperturbable condition. This is called “knowing the result of sensual pleasures.”

What is “knowing the diversity of sensual pleasures”? There is sensual pleasure with regard to forms, sensual pleasure with regard to sounds, sensual pleasure with regard to odors, sensual pleasure with regard to tastes, and sensual pleasure with regard to tangibles. This is called “knowing the diversity in sensual pleasures.”

What is “knowing the cessation of sensual pleasures”? The cessation of contact is the cessation of sensual pleasures. This is called “knowing the cessation of sensual pleasures.”

What is “knowing the path to the cessation of sensual pleasures”? It is the noble eightfold path: right view . . . up to . . . right concentration; these are the eight. This is called “knowing the path to the cessation of sensual pleasures.”

If a monk knows sensual pleasures in this way, knows the cause for the arising of sensual pleasures, knows the result of sensual pleasures, knows the diversity of sensual pleasures, knows the cessation of sensual pleasures, and knows the path to the cessation of sensual pleasures, then he is reckoned as fulfilling the holy life and being capable of ending all sensual pleasures.

What is “knowing karma”? There are two types of karma: intention and intentional action. This is called “knowing karma.”

What is “knowing the cause for the arising of karma”? It is contact. Because of contact there is karma. This is called “knowing the cause for the arising of karma.”

What is “knowing the result of karma”? There is karma that is black and has black results; there is karma that is white and has white results; there is karma that is black and white and has black and white results; and there is karma that is neither black nor white, that has no result, karma [that leads to] the destruction of karma. This is called “knowing the result of karma.”<sup>318</sup>

600b What is “knowing the diversity of karma”? There is karma [leading to] rebirth in hell, there is karma [leading to] rebirth among animals, there is karma [leading to] rebirth among hungry ghosts, there is karma [leading



to] rebirth in a heaven, there is karma [leading to] rebirth as a human being. This is called “knowing the diversity of karma.”

What is “knowing the cessation of karma”? The cessation of contact is the cessation of karma. This is called “knowing the cessation of karma.”

What is “knowing the path to the cessation of karma”? It is the noble eightfold path: right view . . . up to . . . right concentration; these are the eight. This is called “knowing the path to the cessation of karma.”

If a monk knows karma in this way, knows the cause for the arising of karma, knows the result of karma, knows the diversity of karma, knows the cessation of karma, and knows the path to the cessation of karma, then he is reckoned as fulfilling the holy life and being capable of ending all karma.

What is “knowing *dukkha*”? Birth is *dukkha*, old age is *dukkha*, disease is *dukkha*, death is *dukkha*, association with what is disliked is *dukkha*, dissociation from what is liked is *dukkha*, not getting what one wants is *dukkha*; in brief, the five aggregates of clinging are *dukkha*.<sup>319</sup> This is called “knowing *dukkha*.”

What is “knowing the cause for the arising of *dukkha*”? It is craving. Because of craving, *dukkha* arises. This is called “knowing the cause for the arising of *dukkha*.”

What is “knowing the result of *dukkha*”? There is minor *dukkha* that passes away only slowly; there is minor *dukkha* that passes away quickly; there is intense *dukkha* that passes away only slowly; and there is intense *dukkha* that passes away quickly. [Knowing] *dukkha* and the cessation of *dukkha*: this is called “knowing the result of *dukkha*.”

What is “knowing the diversity of *dukkha*”? An unlearned ignorant worldling, who has not found a good spiritual friend and has not encountered the noble Dharma, experiences the arising of extreme pain in his body, pain so severe that one would wish to end one’s life to escape it. He seeks [a remedy] from outsiders [thinking]: “There may be some renunciant or brahmin who knows a spell consisting of one verse, or two verses, three verses, four verses, a spell of many verses, or [even] a spell consisting of a hundred verses, that will cure my *dukkha*!” Because he seeks like this, *dukkha* arises [in him]. [As] the causes of it come together,<sup>320</sup> *dukkha* arises and *dukkha* ceases. This is called “knowing the diversity of *dukkha*.”<sup>321</sup>

What is “knowing the cessation of *dukkha*”? The cessation of craving is the cessation of *dukkha*. This is called “knowing the cessation of *dukkha*.”

What is “knowing the path to the cessation of *dukkha*”? It is the noble eightfold path: right view . . . up to . . . right concentration; these are the eight. This is called “knowing the path to the cessation of *dukkha*.”

If a monk knows *dukkha* in this way, knows the cause for the arising of *dukkha*, knows the result of *dukkha*, knows the diversity of *dukkha*, knows the cessation of *dukkha*, and knows the path to the cessation of *dukkha*, then he is reckoned as having fulfilled the holy life and being capable of ending all *dukkha*.

Thus spoke the Buddha. Having heard what the Buddha said, the monks were delighted and received it respectfully.

## 112. The Discourse Spoken at Anupiya<sup>322</sup>

600c Thus have I heard. At one time the Buddha was staying among the Vajjīs in the Vajjī village of Anupiya.

At that time the World-honored One rose from his meditation seat in the late afternoon, came down from the hall, and said, “Ānanda, come with me to the Aciravatī River to bathe.” Venerable Ānanda replied, “Yes.”

Thereupon, the World-honored One, followed by Venerable Ānanda, went to the Aciravatī River. They took off their robes, placed them on the bank, and entered the water to bathe. Having bathed, they came out again, wiped their bodies dry, and put on their robes. At that time Venerable Ānanda was holding a fan and fanning the Buddha. The World-honored One turned to him and said:

Ānanda, because Devadatta is negligent, he will fall into extreme suffering. He will certainly go to a bad realm of existence and be reborn in hell to stay for an entire eon, unable to find relief. Ānanda, have you not heard from the [other] monks that I have definitely declared that Devadatta will certainly go to a bad realm of existence and be reborn in hell to stay for an entire eon, unable to find relief?

Venerable Ānanda replied, “Yes, I have.”

At that time there was a certain monk who had asked Venerable Ānanda, “Is it because the World-honored One used the knowledge of the minds of others to discern Devadatta’s mind that he has definitely declared that Devadatta will certainly go to a bad realm of existence and be reborn in hell to stay for an entire eon, unable to find relief?”<sup>323</sup> [In relation to that question,] the World-honored One said:

Ānanda, that monk may have been young, middle-aged, or old, [but] he was as ignorant as a youngster. Why is that? He had doubts because the Tathāgata has definitely declared this. Ānanda, I do not see in this world, with its *devas*, *māras*, Brahmas, renunciants, and brahmins, from human beings to *devas*, [anyone else] about whom I would definitely declare what I have declared about Devadatta. Why is that?

Ānanda, I have declared that Devadatta will certainly go to a bad realm of existence and be reborn in hell to stay for an entire eon, unable to find relief. Ānanda, if I saw that Devadatta had any pure state in him, amounting even to a single hair, then I would not definitely declare that Devadatta will certainly go to a bad realm of existence and be reborn in hell to stay for an entire eon, unable to find relief. [However,] Ānanda, I do not see that Devadatta has any pure state, amounting even to a single hair, within him. Therefore I have definitely declared that Devadatta will certainly go to a bad realm of existence and be reborn in hell to stay for an entire eon, unable to find relief.

Ānanda, it is as if not far from a village there is a big deep cesspit, and someone had fallen into it and sunk to the bottom. Suppose that someone else comes along and is moved to much compassion, mercy, sympathy, and concern, seeking to benefit him, seeking his security and happiness. That person, having come [to the pit], walks around it looking at him and says, “Does this man have even one spot, amounting to a single hair, that is not contaminated by excrement, by which I could grasp him and pull him out?” [But] having looked him over carefully he does not see that the man has even one clean spot, amounting to a single hair, that is not contaminated by excrement, that he could grasp with his hand and pull him out. 601a

In the same way, Ānanda, if I saw that Devadatta had any pure state in him, even amounting to a single hair, then I would not definitely declare

that Devadatta will certainly go to a bad realm of existence and be reborn in hell to stay for an entire eon, unable to find relief. [But,] Ānanda, I do not see that Devadatta has any pure state in him, not even amounting to a single hair. Therefore I have definitely declared that Devadatta will certainly go to a bad realm of existence and be reborn in hell to stay for an entire eon, unable to find relief.

Thereupon, Venerable Ānanda wept.<sup>324</sup> Wiping the tears away with his hands, he said:

It is marvelous, World-honored One, it is extraordinary that the World-honored One has definitely declared that Devadatta will certainly go to a bad realm of existence and be reborn in hell, to stay for an entire eon, unable to find relief.

The World-honored One said:

Indeed, Ānanda. Indeed, Ānanda, I have declared that Devadatta will certainly go to a bad realm of existence and be reborn in hell to stay for an entire eon, unable to find relief. Ānanda, if you hear from the Tathāgata the explanation of the “great knowledge of discerning people’s faculties,” then you will certainly gain supreme faith in the Tathāgata and your heart will be delighted.

At this, Venerable Ānanda extended his hands with palms together toward the Buddha and said:

World-honored One, now is the right time. Well-gone One, now is the right time. May the World-honored One explain to the monks the great knowledge of discerning people’s faculties. The monks, on hearing it from the World-honored One, will remember it well.

The World-honored One said, “Ānanda, listen closely and pay proper attention. I will now explain to you the great knowledge of discerning people’s faculties.” Venerable Ānanda listened to receive the instruction.

The World-honored One said:

Ānanda, the Tathāgata uses the knowledge of the minds of others to observe another person’s mind, and knows that this person has accomplished

wholesome qualities and accomplished unwholesome qualities. Later the Tathāgata again uses the knowledge of the minds of others to observe this person's mind and knows that this person's wholesome qualities have ceased and unwholesome qualities have arisen. [Although] this person's wholesome qualities have ceased and unwholesome qualities have arisen, a remainder of wholesome roots has not been cut off, and from these wholesome roots the wholesome will grow back again. In this way this person gains in pure qualities.

Ānanda, it is just as when the morning sun first appears, the darkness ceases and light arises. What do you think, Ānanda: when the sun rises higher and mealtime arrives [at midday], has not the darkness already ceased and the light arisen?<sup>325</sup>

Venerable Ānanda replied, "It is like this, World-honored One."  
[The World-honored One said:]

601b

In the same way, Ānanda, the Tathāgata uses the knowledge of the minds of others to observe another person's mind, and knows that this person has accomplished wholesome qualities and accomplished unwholesome qualities. Later the Tathāgata again uses the knowledge of the minds of others to observe this person's mind and knows that this person's wholesome qualities have ceased and his unwholesome qualities have arisen. [Although] this person's wholesome qualities have ceased and his unwholesome qualities have arisen, a remainder of his wholesome roots has not been cut off, and from these wholesome roots the wholesome will grow back again. In this way, this person gains in pure qualities.

Ānanda, it is like seeds of grain, unspoiled and undamaged, not rotten or broken, unharmed by wind and heat, which were stored safely in autumn. If a householder tends the seeds well in a fertile field and they are watered by timely rain, what do you think, Ānanda: will those seeds grow and thrive?

Venerable Ānanda replied, "They will, World-honored One."  
[The World-honored One said:]

In the same way, Ānanda, the Tathāgata uses the knowledge of the minds of others to observe another person's mind, and knows that this person has accomplished wholesome qualities and accomplished unwholesome

qualities. Later the Tathāgata again uses the knowledge of the minds of others to observe this person's mind, and knows that this person's wholesome qualities have ceased and his unwholesome qualities have arisen. [Although] this person's wholesome qualities have ceased and his unwholesome qualities have arisen, a remainder of his wholesome roots has not been cut off, and from these wholesome roots the wholesome will grow back again. In this way this person gains in pure qualities. Ānanda, this is what is called the Tathāgata's great knowledge of people's faculties. This is how the Tathāgata correctly knows the roots of all qualities.

Again, Ānanda, the Tathāgata uses the knowledge of the minds of others to observe another person's mind, and he knows that this person has accomplished wholesome qualities and accomplished unwholesome qualities. Later the Tathāgata again uses the knowledge of the minds of others to observe this person's mind, and knows that this person's wholesome qualities have ceased and his unwholesome qualities have arisen. [Although] this person's wholesome qualities have ceased and his unwholesome qualities have arisen, a remainder of his wholesome roots has not been cut off, [yet] they certainly will be cut off in the future. Thus, this person is of a nature to decline and regress.<sup>326</sup>

Ānanda, it is just as when the sun is sinking in the late afternoon the light [begins to] cease and darkness descends. What do you think, Ānanda, once the sun has set, will not the light [totally] cease and [total] darkness descend?

Venerable Ānanda replied, "It will be so, World-honored One."

[The World-honored One said:]

In the same way, Ānanda, the Tathāgata uses the knowledge of the minds of others to observe another person's mind, and knows that this person has accomplished wholesome qualities and accomplished unwholesome qualities. Later the Tathāgata again uses the knowledge of the minds of others to observe this person's mind, and knows that this person's wholesome qualities have ceased and his unwholesome qualities have arisen. [Although] this person's wholesome qualities have ceased and his unwholesome qualities have arisen, a remainder of his wholesome roots has not been cut off, [yet] they certainly will be cut off in the future. In this way, this person is of a nature to decline and regress.

Ānanda, it is like seeds of grain, unspoiled and undamaged, not rotten or broken, unharmed by wind and heat, which were stored safely in autumn. If a householder tends the seeds well in a fertile field but they are not watered by timely rain, what do you think, Ānanda: will those seeds grow and thrive? 601c

Venerable Ānanda replied, “They will not, World-honored One.”  
[The World-honored One said:]

In the same way, Ānanda, the Tathāgata uses the knowledge of the minds of others to observe another person’s mind, and knows that this person has accomplished wholesome qualities and accomplished unwholesome qualities. Later the Tathāgata again uses the knowledge of the minds of others to observe this person’s mind, and knows that this person’s wholesome qualities have ceased and his unwholesome qualities have arisen. [Although] this person’s wholesome qualities have ceased and his unwholesome qualities have arisen, a remainder of his wholesome roots has not been cut off, [yet] they certainly will be cut off in the future. Thus this person is of a nature to decline and regress. Ānanda, this is what is called the Tathāgata’s great knowledge of people’s faculties. This is how the Tathāgata correctly knows the roots of all qualities.

Again, Ānanda, the Tathāgata uses the knowledge of the minds of others to observe another person’s mind, [realizing,] “I do not see in this person any pure quality at all, not even amounting to a single hair. This person is definitely filled with evil and unwholesome defiling qualities. These are the roots of future becoming, resulting in trouble and suffering, the cause of birth, old age, disease, and death. On the breaking up of the body at death, such a person will certainly go to a bad realm of existence and be reborn in hell.”

Ānanda, it is like seeds of grain that are spoiled and damaged, rotten and broken, harmed by wind and heat, not having been stored safely in autumn. If a householder sows these seeds in a barren field, does not tend them well, and the rains are not timely, what do you think, Ānanda: will those seeds grow and thrive?

Venerable Ānanda replied, “They will not, World-honored One.”

[The World-honored One said:]

In the same way, Ānanda, the Tathāgata uses the knowledge of the minds of others to observe another person's mind, [realizing,] "I do not see in that person any pure quality at all, not even amounting to a single hair. That person is definitely filled with evil and unwholesome defiling qualities. These are the roots of future becoming, resulting in trouble and suffering, the cause of birth, old age, disease, and death. On the breaking up of the body at death, such a person will certainly go to a bad realm of existence and be reborn in hell." Ānanda, this is what is called the Tathāgata's great knowledge of people's faculties. This is how the Tathāgata correctly knows the roots of all qualities.

At this Venerable Ānanda extended his hands with palms together toward the Buddha and said, "The World-honored One has now explained three types of person in this way. Could he also explain the [corresponding] other three types of person?"

The World-honored One said:

602a He can explain them. Ānanda, the Tathāgata uses the knowledge of the minds of others to observe another person's mind, and knows that this person has accomplished unwholesome qualities and accomplished wholesome qualities. Later the Tathāgata again uses the knowledge of the minds of others to observe this person's mind, and finds that this person's unwholesome qualities have ceased and his wholesome qualities have arisen. [Although] this person's unwholesome qualities have ceased and his wholesome qualities have arisen, a remainder of his unwholesome roots has not been cut off, and from these unwholesome roots the unwholesome can grow back again. In this way this person is of a nature to decline and regress.<sup>327</sup>

Ānanda, it is as with a fire that has just begun burning, when only a single tongue of flame is burning, and then someone feeds it with dry grass or dead wood. What do you think, Ānanda: will that fire increase and flare up?

Venerable Ānanda replied, "It will, World-honored One."

[The World-honored One said:]



In the same way, Ānanda, the Tathāgata uses the knowledge of the minds of others to observe another person's mind, and knows that this person has accomplished unwholesome qualities and accomplished wholesome qualities. Later the Tathāgata again uses the knowledge of the minds of others to observe this person's mind, and finds that this person's unwholesome qualities have ceased and his wholesome qualities have arisen. [Although] this person's unwholesome qualities have ceased and his wholesome qualities have arisen, a remainder of his unwholesome roots has not yet been cut off, and from these unwholesome roots the unwholesome can grow back again. In this way this person is of a nature to decline and regress. Ānanda, this is what is called the Tathāgata's great knowledge of people's faculties. This is how the Tathāgata correctly discerns the roots of all qualities.

Again, Ānanda, the Tathāgata uses the knowledge of the minds of others to observe another person's mind, and knows that this person has accomplished unwholesome qualities and accomplished wholesome qualities. Later the Tathāgata again uses the knowledge of the minds of others to observe this person's mind, and finds that this person's unwholesome qualities have ceased and his wholesome qualities have arisen. [Although] this person's unwholesome qualities have ceased and his wholesome qualities have arisen, a remainder of his unwholesome roots has not been cut off, [yet] they will certainly be cut off in the future, and in this way this person will be of a nature to attain purity.

Ānanda, it is just as when a fire has burned down to just one tongue of flame and someone comes and puts it on level clear ground or places it on a rock. What do you think, Ānanda: will that fire increase and flare up?

Venerable Ānanda replied, "It will not, World-honored One."

[The World-honored One said:]

In the same way, Ānanda, the Tathāgata uses the knowledge of the minds of others to observe another person's mind, and knows that this person has accomplished unwholesome qualities and accomplished wholesome qualities. Later the Tathāgata again uses the knowledge of the minds of others to observe this person's mind, and finds that this person's unwholesome qualities have ceased and his wholesome qualities have arisen. [Although]

this person's unwholesome qualities have ceased and his wholesome qualities have arisen, a remainder of his unwholesome roots has not been cut off, [yet] they certainly will be cut off in the future, and in this way this person gains in pure qualities. Ānanda, this is what is called the Tathāgata's great knowledge of people's faculties. This is how the Tathāgata correctly discerns the roots of all qualities.

602b Again, Ānanda, the Tathāgata uses the knowledge of the minds of others to observe another person's mind, and sees that this person does not have even a small amount of black karma, not even amounting to a single hair. This person is definitely full of wholesome qualities, which give happiness and bring happy results, and will certainly lead to his being reborn in a good realm of existence and attaining a long life [there]. A person like this will certainly attain final nirvana in this very life.

Ānanda, it is just as when burning coals have long gone out and become cold, yet someone feeds them with dry grass or lots of dead wood. What do you think, Ānanda: will those dead coals begin burning again?

Venerable Ānanda replied, "They will not, World-honored One."  
[The World-honored One said:]

In the same way, Ānanda, the Tathāgata uses the knowledge of the minds of others to observe another person's mind, and sees that this person does not have even a small amount of black karma, not even amounting to a single hair. This person is completely full of wholesome qualities, which give happiness and bring happy results, and will certainly lead to his being reborn in a good realm of existence and attaining a long life [there]. A person like this will certainly attain final nirvana in this very life. Ānanda, this is what is called the Tathāgata's great knowledge of people's faculties. This is how the Tathāgata correctly knows the roots of all qualities.

Ānanda, of the three types of person I described earlier, the first gains in pure qualities, the second is of a nature to decline and regress, and the third, on the breaking up of the body at death, will certainly go to a bad realm of existence and be reborn in hell. Of the three types of person I described later, the first is of a nature to decline and regress, the second gains in pure qualities, and the third will attain final nirvana in this very life.<sup>328</sup>

Ānanda, I have now explained to you the great knowledge of people's faculties. What a teacher should do for his disciples out of great compassion, mercy, sympathy, and concern, seeking their benefit and welfare, seeking their safety and well-being—that I have now done. All of you should do your part. Go sit in meditation and contemplation in a secluded place, on a mountain, in a forest, at the base of a tree, in an empty and quiet place. Do not be negligent. Make diligent efforts, lest you regret it later. This is my instruction; this is my teaching.

Thus spoke the Buddha. Having heard what the Buddha said, the monks were delighted and received it respectfully.

### **113. The Discourse on the Root of all Phenomena<sup>329</sup>**

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Thus have I heard. At one time, the Buddha was staying at Sāvattthī, in Jeta's Grove, Anāthapiṇḍika's Park.

At that time the World-honored One addressed the monks:

If heterodox practitioners ask you, "What is the root of all phenomena?", you should answer them in this way, "All phenomena have desire as their root."

If they ask further, "What connects all phenomena?", you should answer in this way, "Contact connects all phenomena."

If they ask further, "From what do they come?", you should answer in this way, "They come from feelings."

If they ask further, "Because of what do they exist?", you should answer in this way, "They exist because of intentions and perceptions."

If they ask further, "What is their leader?", you should answer in this way, "Mindfulness is their leader."

If they ask further, "What is foremost among them?", you should answer in this way, "Concentration is foremost among them."

If they ask further, "What is supreme among them?", you should answer in this way, "Wisdom is supreme among them."

If they ask further: "What is their true [essence]?" you should answer in this way: "Liberation is their true [essence]."

If they ask further, “What is their culmination?”, you should answer in this way, “Nirvana is their culmination.”

Thus, monks, desire is the root of all phenomena, contact connects them, they come from feelings, they exist because of intentions and perceptions, mindfulness is their leader, concentration is foremost among them, wisdom is supreme among them, liberation is their true [essence], and nirvana is their culmination.

Therefore, monks, you should train in this way:<sup>330</sup> practice the mental attitude of [one who has] gone forth to train in the path, practice the perception of impermanence, practice the perception of *dukkha* in impermanence, practice the perception of not-self in *dukkha*, practice the perception of impurity, practice the perception of the repulsiveness of food, practice the perception of not delighting in the entire world, practice the perception of death.

Knowing likes and dislikes in regard to the world, practice perceiving them like this in the mind. Knowing the arising and existence of the world, practice perceiving it like this in the mind. Knowing, as it really is, the world’s arising and ceasing, its attraction, its peril, and the escape from it, practice perceiving it like this in the mind.

If a monk is able to practice the mental attitude of [one who has] gone forth to train in the path, then he is able to practice the perception of impermanence, to practice the perception of *dukkha* in impermanence, to practice the perception of not-self in *dukkha*, to practice the perception of impurity, to practice the perception of the repulsiveness of food, to practice the perception of not delighting in the entire world, and to practice the perception of death.

Knowing likes and dislikes in regard to the world, he is able to practice perceiving them like this in the mind; knowing the arising and existence of the world, he is able to practice perceiving it like this in the mind. If, knowing as it really is, the world’s arising, its ceasing, its attraction, its peril, and the escape from it, he is able to practice perceiving it like this in the mind, then such a monk is said to have abandoned craving and removed the fetters. Having rightly known and rightly contemplated all phenomena, he has attained the end of *dukkha*.

603a Thus spoke the Buddha. Having heard what the Buddha said, the monks were delighted and received it respectfully.

## 114. The Discourse on Uddaka [Rāmaputta]<sup>331</sup>

Thus have I heard. At one time, the Buddha was staying at Sāvathī, in Jeta's Grove, Anāthapiṇḍika's Park.

At that time the World-honored One addressed the monks:

In assemblies Uddaka Rāmaputta often spoke like this, "In this lifetime I have contemplated this and realized this. Not knowing the root of the tumor, I have subsequently come to know fully the root of the tumor."<sup>332</sup>

Uddaka Rāmaputta was not omniscient yet he claimed to be omniscient;<sup>333</sup> he had not actually realized but claimed to have realized.

Uddaka Rāmaputta had this view and taught like this, "Existence is an illness, a tumor, a thorn. Those who advocate nonperception are foolish. Those who have realized [know]: this is tranquil, this is sublime, namely attaining the sphere of neither-perception-nor-nonperception."

He delighted in his own identity and clung to his own identity. Attached to his own identity, he practiced attaining the sphere of neither-perception-nor-nonperception. On the breaking up of the body at death, he was reborn among the *devas* of neither-perception-nor-nonperception. When his life span there is exhausted he will return to this world and be reborn as a lowly person.<sup>334</sup>

As to this, a monk [in my dispensation] might rightly say, "In this lifetime I have contemplated this and realized this. Not knowing the root of the tumor, I have subsequently come to know fully the root of the tumor."

For a monk, what is right contemplation? A monk knows the six bases of contact, knows their arising, knows their passing away, knows their attraction, knows their peril, and knows the escape from them. He knows [this] with wisdom, as it really is. For a monk this is called right contemplation.

For a monk, what is realization? A monk knows the three [types of] feeling, knows their arising, knows their passing away, knows their attraction, knows their peril, and knows the escape from them. He knows this with wisdom, as it really is. For a monk, this is called right realization.<sup>335</sup>

For a monk, what is not knowing the root of the tumor but subsequently coming to know fully the root of the tumor? A monk knows that craving can be brought to cessation and pulls it out by its roots completely, so that

it does not arise again. For a monk, this is called not knowing the root of the tumor but subsequently coming to know fully the root of the tumor.

As to the tumor, this is the body, with its coarse form made of the four elements, born of father and mother, to be nourished by food and drink, to be covered by clothing and blankets, to be massaged and bathed, having to endure being mishandled—it is impermanent by nature, of a nature to deteriorate and fall apart. This is called the tumor.

As to the root of the tumor, this is the threefold craving.<sup>336</sup> Craving for sensual pleasures, craving for form, and craving for the formless: these are called the root of the tumor.

As to the taints of the tumor, these are the six bases of sense contact. The taint [related to] the eye on seeing forms, the taint [related to] the ear on hearing sounds, the taint [related to] the nose on smelling odors, the taint [related to] the tongue on tasting flavors, the taint [related to] the body on experiencing tangibles, the taint [related to] the mind on knowing mental objects: these are called the taints of the tumor.

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Monks, I have taught you about the tumor, and about the root of the tumor.<sup>337</sup> What a teacher should do for his disciples out of great compassion, mercy, sympathy, and concern, seeking their benefit and welfare, seeking their safety and well-being, that I have now done. You too should do your part. Go sit in meditation and contemplation in a secluded place, on a mountain, in a forest, at the base of a tree, in an empty and quiet place. Do not be negligent. Make diligent efforts, lest you regret it later. This is my instruction; this is my teaching.

Thus spoke the Buddha. Having heard what the Buddha said, the monks were delighted and received it respectfully.

### **115. The Discourse with the Simile of the Honeyball<sup>338</sup>**

Thus have I heard. At one time the Buddha was staying among the Sakyans at Kapilavatthu.

Then the World-honored One, at dawn, when the night was over, having put on his robes and taken his bowl, went into Kapilavatthu to beg for almsfood. After having partaken of the midday meal, he put away his robe and bowl

and washed his hands and feet. With his sitting mat over his shoulder he went to a Sakyan shrine in a bamboo grove. Entering the great forest, he spread his mat under a tree and sat down cross-legged.

Then the Sakyan Daṇḍapāṇi, leaning on a staff, came by on his afternoon walk. He approached the Buddha and they exchanged greetings. Leaning on his staff, he stood before the Buddha and asked the World-honored One, “Renunciant Gotama, what is the basis of your dispensation? What do you teach?”

The World-honored One answered:

Sakyan, [my teaching] is not to quarrel with anyone in the entire world—*devas*, *māras*, Brahmās, renunciants, and brahmins, from human beings to *devas*—to practice the pure holy life secluded from sensual desires,<sup>339</sup> abandon hypocrisy, cut off worries, and not be attached to existence, nonexistence, or nonperception. This is the basis of my dispensation, this is what I teach.

When the Sakyan Daṇḍapāṇi heard what the Buddha said, he neither agreed nor disagreed. Shaking his head, the Sakyan Daṇḍapāṇi left.

Not long after the Sakyan Daṇḍapāṇi had left, in the late afternoon, the World-honored One rose from sitting in meditation and went to the assembly hall. He sat on a seat prepared in front of the sangha of monks and addressed the monks:

This morning I put on my robes and took my bowl and went into Kapilavatthu to beg for almsfood. Having partaken of the midday meal, I put away my robes and bowl and washed my hands and feet. With my sitting mat over my shoulder I went to a Sakyan shrine in a bamboo grove. Entering the great forest, I spread my sitting mat under a tree and sat down cross-legged.

Then the Sakyan Daṇḍapāṇi, leaning on a staff, came by on his afternoon walk. He approached me and we exchanged greetings. Leaning on his staff, he stood before me and asked, “Renunciant Gotama, what is the basis of your dispensation? What do you teach?” I answered, “Sakyan, [my teaching] is not to quarrel with anyone in the entire world—*devas*, *māras*, Brahmās, renunciants, and brahmins, from human beings to *devas*—to practice the pure holy life secluded from sensual desires, abandon hypocrisy, cut off

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worries, and not be attached to existence, nonexistence, or nonperception: this is the basis of my dispensation, this is what I teach.”

When the Sakyan Daṇḍapāṇi heard what I said, he neither agreed nor disagreed. Shaking his head, the Sakyan Daṇḍapāṇi left.

Then one of the monks rose from his seat, arranged his robe to bare one shoulder, extended his hands with palms together toward the Buddha, and said:

World-honored One, what is meant by “not to quarrel with anyone in the entire world—*devas*, *māras*, *Brahmās*, renunciants, and brahmins, from human beings to *devas*—to practice the pure holy life secluded from sensual desires, abandon hypocrisy, cut off worries, and not be attached to existence, nonexistence, or nonperception”?

The World-honored One said:

Monk, suppose that a person, with a [corresponding] reflection as the cause, leaves the household life to train in the path. With intention and perception he practices not desiring past, future, and present phenomena, not rejoicing in them, not becoming attached to them, and not dwelling on them.<sup>340</sup>

This is called the end of *dukkha*, [namely, the end of] the underlying tendency to desire, the underlying tendency to hatred, the underlying tendency to existence, the underlying tendency to conceit, the underlying tendency to ignorance, the underlying tendency to views, and the underlying tendency to doubt. [This is called the end of] quarrel, resentment, flattery, deceit, false speech, divisive speech, and innumerable evil and unwholesome states—this is called the end of *dukkha*.

Having said this, the Buddha rose from his seat and went into his dwelling to sit in meditation. Then the monks thought:

Venerable friends, you should know that the World-honored One has risen from his seat and entered his dwelling to sit in meditation, having spoken about this matter in brief, without explaining its details, [namely,] “Suppose that a person, with a [corresponding] reflection as the cause, leaves the household life to train in the path. With intention and perception he practices not desiring past, future, and present phenomena, not rejoicing in them, not becoming attached to them, and not dwelling on them.



“This is called the end of *dukkha*, [namely, the end of] the underlying tendency to desire, the underlying tendency to hatred, the underlying tendency to existence, the underlying tendency to conceit, the underlying tendency to ignorance, the underlying tendency to views, and the underlying tendency to doubt. [This is called the end of] quarrel, resentment, flattery, deceit, false speech, divisive speech, and innumerable evil and unwholesome states—this is called the end of *dukkha*.”

They further thought, “Venerable friends, who would be able to explain in detail the meaning of what the World-honored One has just said in brief?” They further thought:

Venerable Mahākaccāna is often praised by the World-honored One and by his wise companions in the holy life. Venerable Mahākaccāna would be able to explain in detail the meaning of what the World-honored One has just said in brief. Venerable friends, let us together approach Venerable Mahākaccāna and request him to explain this matter. As Venerable Mahākaccāna explains it, so we will remember it well.

Thereupon the monks approached Venerable Mahākaccāna. Having 604a exchanged greetings, they stepped back, sat to one side, and said:

Venerable Mahākaccāna, please know that the World-honored One rose from his seat and entered his dwelling to sit in meditation, having spoken on this matter in brief without explaining the details, [namely,] “Monks, suppose that a person, with a [corresponding] reflection as the cause, leaves the household life to train in the path. With intention and perception he practices not desiring past, future, and present phenomena, not rejoicing in them, not becoming attached to them, and not dwelling on them.

“This is called the end of *dukkha*, [namely the end of] the underlying tendency to desire, the underlying tendency to hatred, the underlying tendency to existence, the underlying tendency to conceit, the underlying tendency to ignorance, the underlying tendency to views, and the underlying tendency to doubt. [This is called the end of] quarrel, resentment, flattery, deceit, false speech, divisive speech, and innumerable evil and unwholesome states—this is called the end of *dukkha*.”

Then we had this thought, “Venerable friends, who would be able to explain in detail the meaning of what the World-honored One has just said in brief?” We further thought, “Venerable Mahākaccāna is often praised by the World-honored One and by his wise companions in the holy life. Venerable Mahākaccāna would be able to explain in detail the meaning of what the World-honored One has just said in brief.” May Venerable Mahākaccāna, out of compassion, teach us in detail!

Then Venerable Mahākaccāna said:

Venerable friends, listen while I tell you a simile. On hearing a simile wise people understand the meaning. Venerable friends, it is as if a man wishing to obtain heartwood, searches for it. In search of heartwood he enters the forest, carrying an axe. He sees a great tree possessing roots, branches, joints, twigs, leaves, flowers, and heartwood. That man does not take hold of the roots, branches, joints, and heartwood but only takes hold of the twigs and leaves.

Venerable friends, what you have said is just like that. The World-honored One was present yet you left him and come to ask me about this matter. Why is that? Venerable friends, you should know that the World-honored One is the eye, is knowledge, is meaning, is the Dharma, is the master of the Dharma, is the general of the Dharma. The teaching of this right meaning, the revelation of all meaning, comes from the World-honored One. Venerable friends, you should have approached the World-honored One himself to ask about this matter, saying, “World-honored One, how is this? What is the meaning of this?” As the World-honored One taught it, so, venerable friends, you should have remembered it.

Then the monks said:

Yes, indeed, Venerable Mahākaccāna, the World-honored One is the eye, is knowledge, is meaning, is the Dharma, is the master of the Dharma, is the general of the Dharma. The teaching of this right meaning, the revelation of all meaning, comes from the World-honored One. We should have approached the World-honored One to ask about this matter, saying, “World-honored One, how is this? What is the meaning of this?” As the World-honored One taught it, so we should have remembered it well.

However, Venerable Mahākaccāna is often praised by the World-honored One and by his wise companions in the holy life. Venerable Mahākaccāna will be able to explain in detail the meaning of what the World-honored One said in brief. May Venerable Mahākaccāna explain it in detail, out of compassion!

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Venerable Mahākaccāna addressed the monks:

Venerable friends, listen together to what I say. Venerable friends, in dependence on the eye and forms, eye consciousness arises. The coming together of these three things is contact. In dependence on contact there is feeling. If there is feeling, there is perception; if there is perception, there is intention; if there is intention, there is thought; if there is thought, there is differentiation.<sup>341</sup> A monk, having gone forth to train in the path with such a [corresponding] reflection as the cause, with intention and perception practices not desiring past, future, and present phenomena, not rejoicing in them, not becoming attached to them, and not dwelling on them.

This is called the end of *dukkha*, [namely, the end of] the underlying tendency to desire, the underlying tendency to hatred, the underlying tendency to existence, the underlying tendency to conceit, the underlying tendency to ignorance, the underlying tendency to views, and the underlying tendency to doubt. [This is called the end of] quarrel, resentment, flattery, deceit, false speech, divisive speech, and countless evil and unwholesome states—this is called the end of *dukkha*.

In the same way for the ear . . . nose . . . tongue . . . body . . . in dependence on the mind and mental objects, mind consciousness arises. The coming together of these three things is contact. In dependence on contact there is feeling. If there is feeling, there is perception; if there is perception, there is intention; if there is intention, there is thought; if there is thought, there is differentiation. A monk, having gone forth to train in the path with such a [corresponding] reflection as the cause, with intention and perception practices not desiring past, future, and present phenomena, not rejoicing in them, not becoming attached to them and not dwelling on them.

This is called the end of *dukkha*, [namely, the end of] the underlying tendency to desire, the underlying tendency to hatred, the underlying tendency to existence, the underlying tendency to conceit, the underlying

tendency to ignorance, the underlying tendency to views, and the underlying tendency to doubt. [This is called the end of] quarrel, resentment, flattery, deceit, false speech, divisive speech, and countless evil and unwholesome states—this is called the end of *dukkha*.

Venerable friends, without the eye, without forms, and without eye consciousness, the existence of contact and the manifestation of contact for a monk are not possible. If contact does not manifest, the existence of feeling and the manifestation of feeling are not possible. If feeling does not manifest, the existence and manifestation of thought, intention, and perception of a practitioner, gone forth and training in the path, are not possible. In the same way for the ear . . . nose . . . tongue . . . body . . . without the mind, without mental objects, without mind consciousness, the existence of contact and the manifestation of contact are not possible. If contact does not manifest, the existence of feeling and the manifestation of feeling are not possible. If feeling does not manifest, the existence and manifestation of thought, intention, and perception of a practitioner, gone forth and training in the path, are not possible.<sup>342</sup>

[On the other hand], venerable friends, because of the eye, because of forms, because of eye consciousness, the existence of contact and the manifestation of contact for a monk are certainly possible. If contact manifests, the existence of feeling and the manifestation of feeling are certainly possible. If feeling manifests, the existence and manifestation of thought, intention, and perception of a practitioner, gone forth and training in the path, are certainly possible. In the same way for the ear . . . nose . . . tongue . . . body . . . because of the mind, because of mental objects, because of mind consciousness, the existence of contact and the manifestation of contact are certainly possible. If contact manifests, the existence of feeling and the manifestation of feeling are certainly possible. If feeling manifests, the existence and manifestation of thought, intention, and perception of a practitioner, gone forth and training in the path, are certainly possible.

Venerable friends, the World-honored One rose from his seat and entered his dwelling to sit in meditation, having spoken on this matter in brief without explaining the details, [thus:] “Monks, suppose that a person, with a [corresponding] reflection as the cause, leaves the household life to train in the path. With intention and perception he practices not desiring

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past, future, and present phenomena, not rejoicing in them, not becoming attached to them, and not dwelling on them.

“This is called the end of *dukkha*, [namely, the end of] the underlying tendency to desire, the underlying tendency to hatred, the underlying tendency to existence, the underlying tendency to conceit, the underlying tendency to ignorance, the underlying tendency to views, and the underlying tendency to doubt. [This is called the end of] quarrel, resentment, flattery, deceit, false speech, divisive speech, and countless evil and unwholesome states—this is called the end of *dukkha*.”

What the World-honored One spoke of only in brief without explaining the details, I have explained in detail in this way, employing these phrases and words. Venerable friends, approach the Buddha and set out [my explanation] in full [to him]. As the World-honored One explains its meaning, venerable friends, you should remember it!

Then, having heard what Venerable Mahākaccāna had said, bearing well in mind [how] to recite it, the monks rose from their seats, circumambulated Venerable Mahākaccāna three times, and left. They approached the Buddha. Having paid homage to him, they stepped back, sat to one side, and said:

World-honored One, the instruction that the World-honored One gave in brief without explaining its meaning in detail, after which he rose from his seat and entered his dwelling to sit in meditation—Venerable Mahākaccāna has explained it to us in detail employing these phrases and words.

Having heard this, the World-honored One expressed praise:

It is well, it is well! My disciple is endowed with the eye, with knowledge, with Dharma, with meaning. Why is that? [Because] in regard to this matter which the teacher taught to his disciples in brief, without explaining its details, that disciple has taught it in detail employing these phrases and words. You should remember it like this, [just] as the monk Mahākaccāna has taught it. Why is that? According to this explanation, so you should contemplate the meaning.

Monks, it is as if someone, due to dwelling in a secluded place, in the mountains or a forest, were to suddenly obtain a ball of honey. Whichever part of it he eats, he gets the taste of it. In the same way, a clansman in

my true Dharma and discipline, whichever part of it he contemplates, he gets the taste of it: Contemplating the eyes he gets the taste, contemplating the ears . . . nose . . . tongue . . . body . . . contemplating the mind he gets the taste.<sup>343</sup>

At that time Venerable Ānanda was fanning the Buddha. Then Venerable Ānanda extended his hands with palms together toward the Buddha and said, “World-honored One, what is the name of this teaching? How should we remember it?”

The World-honored One said, “Ānanda, the name of this teaching is ‘the simile of the honeyball.’ Thus you should remember it.”

Then the World-honored One told the monks:

605a Having received this teaching with the simile of the honeyball, you should learn it and recite it. Why is that? Monks, the teaching with the simile of the honeyball is meaningful. It is the root of the holy life. It leads toward the path,<sup>344</sup> toward awakening, toward nirvana. If clansmen shave off their hair and beards, don the yellow robe, leave home out of faith, and go forth to practice the path, they should remember well this simile of the honeyball.

Thus spoke the Buddha. Having heard what the Buddha said, Venerable Ānanda and the monks were delighted and received it respectfully.

### **116. The Discourse Spoken to Gotamī<sup>345</sup>**

Thus have I heard. At one time, the Buddha was staying among the Sakyans at Kapilavatthu in the Nigrodhārāma, where he spent the rains retreat with a large number of monks.

At that time Mahāpajāpatī Gotamī went to the Buddha, paid homage at the Buddha’s feet, stood back to one side, and said:

World-honored One, are women able to attain the fourth fruit of a renunciant? Will women therefore be allowed to leave home out of faith and go forth to practice the path in this true Dharma and discipline?<sup>346</sup>

The World-honored One told her:

Desist! Desist, Gotamī! Do not think this: “Women will be allowed to

leave home out of faith and go forth to practice the path in this true Dharma and discipline.” Gotamī, shave off your hair like this, wear the yellow robe, and for the rest of your life practice the holy life in purity.

At this, Mahāpajāpatī Gotamī, having been refused by the Buddha, paid homage at the Buddha’s feet, circumambulated him three times, and left.

At that time the monks were mending the Buddha’s robes, [thinking,] “The World-honored One will soon end his rains retreat among the Sakyans. The robes are mended and the three months have passed. [Soon] he will collect his robes, take his bowl, and wander among the people.”

Mahāpajāpatī Gotamī heard that the monks were mending the Buddha’s robes [thinking,] “The World-honored One will soon end his rains retreat among the Sakyans. The robes are mended and the three months have passed. [Soon] he will collect his robes, take his bowl, and wander among the people.” Having heard this, Mahāpajāpatī Gotamī went to the Buddha, paid homage at the Buddha’s feet, stood back to one side, and said:

World-honored One, are women able to attain the fourth fruit of a renunciant? Will women therefore be allowed to leave home out of faith and go forth to practice the path in this true Dharma and discipline?

The World-honored One again told her:

Desist! Desist, Gotamī! Do not think this: “Women will be allowed to leave home out of faith and go forth to practice the path in this true Dharma and discipline.” Gotamī, shave off your hair like this, wear the yellow robe, and for the rest of your life practice the holy life in purity.

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At this Mahāpajāpatī Gotamī, having again been refused by the Buddha, paid homage at the Buddha’s feet, circumambulated him three times, and left.

Then the World-honored One concluded his rains retreat among the Sakyans. The robes had been mended and the three months had passed. He gathered up his robes, took his bowl, and went journeying among the people.

Mahāpajāpatī Gotamī, accompanied by some elder women of the Sakyan clan, followed in pursuit of the Buddha, who traveled in stages until he arrived at Nāḍika and stayed in the Giṇḍakāvasatha Hall.<sup>347</sup>

At that time Mahāpajāpatī Gotamī went to the Buddha, paid homage at the Buddha’s feet, stood back to one side and said:

World-honored One, are women able to attain the fourth fruit of a renunciant? Will women therefore be allowed to leave home out of faith and go forth to practice the path in this true Dharma and discipline?

A third time the World-honored One told her:

Desist! Desist, Gotamī! Do not think this: “Women will be allowed to leave home out of faith and go forth to practice the path in this true Dharma and discipline.” Gotamī, shave off your hair like this, wear the yellow robe, and for the rest of your life practice the holy life in purity.

Thereupon Mahāpajāpatī Gotamī, having been refused by the Buddha for a third time, paid homage at the Buddha’s feet, circumambulated him three times, and left.

Then Mahāpajāpatī Gotamī stood outside the entrance crying in great sorrow, all covered in dirt, her bare feet muddied and soiled [from the journey]. Venerable Ānanda, on seeing Mahāpajāpatī Gotamī standing outside crying in great sorrow, all covered in dirt, her bare feet muddied and soiled, asked, “Gotamī, why are you standing outside the entrance crying in great sorrow, all covered in dirt, your bare feet muddied and soiled?”

Mahāpajāpatī Gotamī answered, “Venerable Ānanda, [it is because] women are not allowed to leave home out of faith and go forth to practice the path in this true Dharma and discipline.”

Venerable Ānanda said, “Gotamī, wait here. I will go to the Buddha to speak to him about this matter.”

Mahāpajāpatī Gotamī said, “Yes indeed, Venerable Ānanda.”

Thereupon, Venerable Ānanda went to the Buddha [and] paid homage with his head at the Buddha’s feet. He extended his hands with palms together toward the Buddha and said:

605c World-honored One, are women able to attain the fourth fruit of a renunciant? Will women therefore be allowed to leave home out of faith and go forth to practice the path in this true Dharma and discipline?

The World-honored One told him:

Desist! Desist, Ānanda! Do not think this: “Women will be allowed to leave home out of faith and go forth to practice the path in this true Dharma



and discipline.” Ānanda, if women are allowed to leave home out of faith and go forth to practice the path in this true Dharma and discipline, the holy life will not last long. Ānanda, it is just as in a family with many females and few males: will this family prosper?

Venerable Ānanda said, “No, World-honored One.”

[The World-honored One said:]

In the same way, Ānanda, if women are allowed to leave home out of faith and go forth to practice the path in this true Dharma and discipline, the holy life will not last long.

Ānanda, it is just as in rice fields and wheat fields: if weeds grow, the fields will be ruined. In the same way, Ānanda, if women are allowed to leave home out of faith and go forth to practice the path in this true Dharma and discipline, the holy life will not last long.<sup>348</sup>

Venerable Ānanda said further:

World-honored One, Mahāpajāpatī Gotamī has greatly benefited the World-honored One. Why is that? After the World-honored One’s mother died, Mahāpajāpatī Gotamī raised the World-honored One.<sup>349</sup>

The World-honored One said:

It is like this, Ānanda, it is like this, Ānanda. Mahāpajāpatī Gotamī greatly benefited me; she raised me after my mother died. But, Ānanda, I have also greatly benefited Mahāpajāpatī Gotamī. Why is that?

Ānanda, because of me Mahāpajāpatī Gotamī took refuge in the Buddha, Dharma, and Sangha, has no doubts about these three things worthy of respect, and [has no doubts about the four truths of] *dukkha*, its arising, its ending, and the path. She is accomplished in faith, upholds the precepts, has wide knowledge, is accomplished in giving, and has attained wisdom. She refrains from killing, having abandoned killing. She refrains from taking what is not given, having abandoned taking what is not given. She refrains from sexual misconduct, having abandoned sexual misconduct. She refrains from false speech, having abandoned false speech. She refrains from intoxicants, having abandoned intoxicants.

Ānanda, if because of another person, someone takes refuge in the Buddha, Dharma, and Sangha, has no doubts about these three things worthy of respect, and [has no doubts about the four truths of] *dukkha*, its arising, its ending, and the way to it, is accomplished in faith, upholds the precepts, has wide knowledge, is accomplished in giving, and has attained wisdom; [if that person] refrains from killing, having abandoned killing; refrains from taking what is not given, having abandoned taking what is not given; refrains from sexual misconduct, having abandoned sexual misconduct; refrains from false speech, having abandoned false speech; refrains from intoxicants, having abandoned intoxicants—then, Ānanda, even if one were to make offerings to that person with clothes and blankets, food and drink, beds and bedding, and medicine, all the requisites of life, for the rest of one's life, one could not repay this favor.

606a     Ānanda, for women I will now lay down eight rules of respect, which women may not transgress but must uphold until the end of their lives. Ānanda, just as a fisherman or his apprentice may build a dike in deep water to keep the water in and not let it flow out, in the same way, Ānanda, I now lay down eight rules of respect, which women may not transgress but must uphold until the end of their lives. What are these eight?

Ānanda, a nun should seek full ordination from the monks. Ānanda, this is the first rule of respect that I lay down for women, which women may not transgress but must uphold until the end of their lives.<sup>350</sup>

Ānanda, a nun should seek instruction every half-month from the monks. Ānanda, this is the second rule of respect that I lay down for women, which women may not transgress but must uphold until the end of their lives.

Ānanda, a nun is not allowed to spend the rains retreat in an area where there are no monks. Ānanda, this is the third rule of respect that I lay down for women, which women may not transgress but must uphold until the end of their lives.

Ānanda, when a nun has completed the rains retreat, she should ask in both assemblies about three things: seeking about what has been seen, what has been heard, and what has been suspected. Ānanda, this is the fourth rule of respect that I lay down for women, which women may not transgress but must uphold until the end of their lives.

Ānanda, if a monk has not given a nun permission to ask about the discourses, the discipline, or the Abhidharma, then that nun is not allowed to ask him about them. [Only] if he gives her permission to ask about the discourses, the discipline, or the Abhidharma is she allowed to ask. Ānanda, this is the fifth rule of respect that I lay down for women, which women may not transgress but must uphold until the end of their lives.<sup>351</sup>

Ānanda, a nun is not allowed to point out the transgressions of a monk but a monk is allowed to point out the transgressions of a nun. Ānanda, this is the sixth rule of respect that I lay down for women, which women may not transgress but must uphold until the end of their lives.

Ānanda, if a nun commits a serious offense (*saṅghādisesa*), she is to undergo penance before both assemblies for fifteen days. Ānanda, this is the seventh rule of respect that I lay down for women, which women may not transgress but must uphold until the end of their lives.

Ānanda, even if a nun has received full ordination for a hundred years she must still prostrate herself humbly before a recently ordained monk, be respectful and submissive, and greet him by extending her hands with palms together. Ānanda, this is the eighth rule of respect that I lay down for women, which women may not transgress but must uphold until the end of their lives.

606b

Ānanda, I lay down for women these eight rules of respect, which women may not transgress but must uphold until the end of their lives. Ānanda, if Mahāpajāpatī Gotamī upholds these eight rules of respect, then this is her leaving home out of faith, going forth to practice the path in this true Dharma and discipline, obtaining full ordination, and becoming a nun.

Thereupon Venerable Ānanda, having heard what the Buddha said, received it well, retained it well, paid homage at the Buddha's feet, circumambulated him three times, and left. He went to Mahāpajāpatī Gotamī and told her:

Gotamī, women are allowed to leave home out of faith and go forth to practice the path in this true Dharma and discipline. Mahāpajāpatī Gotamī, the World-honored One has laid down for women eight rules of respect, which women may not transgress but must uphold until the end of their lives. What are these eight?

Gotamī, a nun should seek full ordination from the monks. Gotamī, this is the first rule of respect that the World-honored One has laid down for women, which women may not transgress but must uphold until the end of their lives.

Gotamī, a nun should seek instruction every half-month from the monks. Gotamī, this is the second rule of respect that the World-honored One has laid down for women, which women may not transgress but must uphold until the end of their lives.

Gotamī, a nun is not allowed to spend the rains retreat in an area where there are no monks. Gotamī, this is the third rule of respect that the World-honored One has laid down for women, which women may not transgress but must uphold until the end of their lives.

Gotamī, when a nun has completed the rains retreat she should ask in both assemblies about three things: seeking about what has been seen, what has been heard, and what has been suspected. Gotamī, this is the fourth rule of respect that the World-honored One has laid down for women, which women may not transgress but must uphold until the end of their lives.

Gotamī, if a monk has not given a nun permission to ask about the discourses, the discipline, or the Abhidharma, then that nun is not allowed to ask him about them. [Only] if he has given her permission to ask about the discourses, the discipline, or the Abhidharma is she allowed to ask. Gotamī, this is the fifth rule of respect that the World-honored One has laid down for women, which women may not transgress but must uphold until the end of their lives.

Gotamī, a nun is not allowed to point out the transgressions of a monk but a monk is allowed to point out the transgressions of a nun. Gotamī, this is the sixth rule of respect that the World-honored One has laid down for women, which women may not transgress but must uphold until the end of their lives.

606c Gotamī, if a nun commits a serious offense, she is to undergo penance before both assemblies for fifteen days. Gotamī, this is the seventh rule of respect that the World-honored One has laid down for women, which women may not transgress but must uphold until the end of their lives.

Gotamī, even if a nun has had full ordination for a hundred years she must still prostrate herself humbly before a recently ordained monk, be respectful and submissive, and greet him, extending her hands with palms together. Gotamī, this is the eighth rule of respect that the World-honored One has laid down for women, which women may not transgress but must uphold until the end of their lives.

Gotamī, the World-honored One has laid down for women these eight rules of respect, which women may not transgress but must uphold until the end of their lives. Gotamī, the World-honored One has said this: “If Mahāpajāpatī Gotamī upholds these eight rules of respect, then this is her leaving home out of faith and going forth to practice the path in this true Dharma and discipline, obtaining full ordination, and becoming a nun.”

At this Mahāpajāpatī Gotamī said:

Venerable Ānanda, listen while I tell you a simile. The wise, on hearing a simile, understand its implication.

Venerable Ānanda, it is just as [when] a warrior woman, a brahmin woman, a householder woman, or a worker woman, beautiful and attractive, having cleansed and bathed herself and anointed her body with fragrant oils, may put on bright clean clothes, and adorn herself with necklaces made of various kinds of precious stones. Suppose someone, feeling well-disposed toward this woman and wishing to benefit her and make her happy, then gives her a wreath of lotuses, a wreath of champak flowers, a wreath of great-flowered jasmine (*sumanā*), a wreath of Arabian jasmine (*vassikā*), or a wreath of roses. That woman would rejoice and accept it with both hands and adorn her head with it.

In the same way, Venerable Ānanda, the World-honored One has laid down for women these eight rules of respect and I receive them on my head and will uphold them until the end of my life.

Then Mahāpajāpatī Gotamī went forth to practice the path in this true Dharma and discipline, obtained full ordination, and became a nun.<sup>352</sup>

At a later time, Mahāpajāpatī Gotamī came to be followed and surrounded by a large assembly of nuns. Accompanied by various elder and highly

regarded nuns who were known to the king, and who had practiced the holy life for a long time, she approached Venerable Ānanda.

Having paid homage to him and stood back to one side, she said:

607a Venerable Ānanda should know that these are elder and highly regarded nuns, who are known to kings, and who have practiced the holy life for a long time. There are young monks, new in the training, who have only recently gone forth and entered this true Dharma and discipline, who have begun [this practice] not long ago. We wish that those monks should be ordered to pay homage to these nuns according to their seniority, that they should show respect and reverence and greet them by extending their hands with palms together.

At this Venerable Ānanda said, “Gotamī, wait here. I will go to the Buddha and ask him about this.”

Mahāpajāpatī Gotamī said, “Certainly, Venerable Ānanda.”

Then Venerable Ānanda went to the Buddha, paid homage at the Buddha’s feet and stood back to one side. Extending his hands with palms together, he addressed the Buddha:

World-honored One, Mahāpajāpatī Gotamī, accompanied by various elder and highly regarded nuns who are known to kings and who have practiced the holy life for a long time, came to me today. Having paid homage at my feet and stood to one side with palms together, she said to me, “Venerable Ānanda, these elder and highly regarded nuns are known to kings and have practiced the holy life for a long time. There are young monks, new in the training, who have only recently gone forth and entered this true teaching and discipline, who have begun [this practice] not long ago. We wish that those monks should be ordered to pay homage to these nuns according to their seniority, that they should show respect and reverence and greet them by extending their hands with palms together.”

The World-honored One said:

Desist! Desist, Ānanda! Guard your words, do not speak like this! Ānanda, if you knew what I know, you would not say one word [about this], let alone speak like this.

Ānanda, if women had not been allowed to leave home out of faith and go forth to practice the path in this true Dharma and discipline, then brahmins and householders would spread their clothes on the ground and say, “Diligent renunciants, walk on this! The diligent renunciants practice what is difficult to practice. Grant us long-lasting benefit and gain, peace and happiness [by stepping on these clothes]!”

Ānanda, if women had not been allowed to leave home out of faith and go forth to practice the path in this true Dharma and discipline, then brahmins and householders would spread their hair on the ground and say, “Diligent renunciants, walk on this! The diligent renunciants practice what is difficult to practice. Grant us long-lasting benefit and gain, peace and happiness [by stepping on this hair]!”

Ānanda, if women had not been allowed to leave home out of faith and go forth to practice the path in this true Dharma and discipline, then brahmins and householders, on seeing renunciants, would have been waiting by the wayside holding in their hands various types of food and drink, saying, “Venerable ones, accept this, eat this, take it with you and use it as you wish. Grant us long-lasting benefit and gain, peace and happiness!”

Ānanda, if women had not been allowed to leave home out of faith and go forth to practice the path in this true Dharma and discipline, then faithful brahmins, on seeing diligent renunciants, would respectfully take them by the arm, lead them into their houses, and hold up various sorts of material goods to give to the renunciants, saying, “Venerable Ones, accept this, take it with you and use it as you wish! Grant us long-lasting benefit and gain, peace and happiness!”

607b

Ānanda, if women had not been allowed to leave home out of faith and go forth to practice the path in this true Dharma and discipline, then even the sun and moon, endowed as they are with great spiritual powers, great virtue, great merit, great spiritual might—even they would not equal the great spiritual might of a diligent renunciant, much less would those lifeless, skinny heterodox practitioners.

Ānanda, if women had not been allowed to leave home out of faith and go forth to practice the path in this true Dharma and discipline, then this true Dharma would have lasted a thousand years. Now its duration has been decreased by five hundred years; it will last only five hundred years.

Ānanda, you should know that there are five positions a woman cannot achieve. It is not possible for a woman to be a tathāgata, without attachment and fully awakened;<sup>353</sup> a wheel-turning monarch; Sakka, the ruler of the *devas*; King Māra; or Great Brahmā. Know that a man can achieve these five states. It is possible that a man can be a tathāgata, without attachment and fully awakened; a wheel-turning monarch; Sakka, the ruler of the *devas*; King Māra; or Great Brahmā.

Thus spoke the Buddha. Having heard what the Buddha said, Venerable Ānanda and the monks were delighted and received it respectfully.



## Division 11

### The [First] Great Division

#### 117. The Discourse on Delicate [Upbringing]<sup>354</sup>

607c

Thus have I heard. At one time the Buddha was staying at Sāvathī, in Jeta's Grove, Anāthapiṇḍika's Park.

At that time the World-honored One addressed the monks:

In the past, [before] I had left the household life to practice the path, I [lived] at leisure, composed and happy, being brought up in an extremely delicate [manner]. While I was [still] living in the home of my father, Suddhodana, he built various palaces for me: a spring palace, a summer palace, and a winter palace.

To provide for my recreation, he had various kinds of flower ponds constructed not far from these palaces: flower ponds for blue lotuses, for pink lotuses, for red lotuses, and for white lotuses. In those ponds he had various water flowers planted: blue lotus, pink lotus, red lotus, and white lotus. He had them constantly supplied with water and flowers; and he had them guarded, so that no one else could gain access to them.

To provide for my recreation, he had various kinds of land-dwelling flowers planted on the banks of the ponds: great-flowered jasmine, Arabian jasmine, champak, fragrant lily, honey-scent flower, rose flower, and water lily.<sup>355</sup>

To provide for my recreation, he assigned four people to bathe me. Having bathed me, they would apply red sandalwood paste to my body. Having applied sandalwood paste to my body, they would dress me in new silk clothes, brand new from top to bottom, inside and out, surface and interior. By day and by night they constantly held a parasol over me, the Crown Prince, so that I would not be dampened by dew at night or scorched by the sun during the day.

Whereas in other, ordinary households coarse grains, wheat, bean soup, and ginger were the primary foods, within the household of my father, Suddhodana, even the lowest-ranking servants had rice and sumptuous dishes as their primary foods.

Again, meals were constantly prepared for me from game birds and beasts, the most beautiful birds and beasts—pheasant or partridge, and deer or roe—such game birds and beasts, the most beautiful birds and beasts.

I recall how, long ago, when I was [still] living in the home of my father, Suddhodana, I would go up to the main palace to spend the four months of the summer season. There were no other men there, only women for my entertainment. Once there, I had no [thought of] coming down again. When I wanted to visit parks, thirty renowned cavalymen of the best quality were selected to provide a ceremonial escort, both ahead of me and behind me, to wait on me and guide me—not to mention my other [servants]. Such was my prestige and power. So exceedingly delicate [was my upbringing].

608a I also recall how, long ago, I saw farmers resting in their fields. I went to the base of a rose-apple tree and sat down cross-legged. Secluded from sensual pleasures, secluded from evil and unwholesome states, I entered and abided in the first absorption, which is with [directed] awareness and [sustained] contemplation, with rapture and happiness born of seclusion.<sup>356</sup>

I thought, “Unlearned ignorant worldlings are themselves subject to disease, not exempt from disease. On seeing other people become sick, they feel disgust and slight them as undesirable and unpleasant, not observing their own [condition].”

Again, I thought, “I am myself subject to disease, not exempt from disease. If on seeing other people become sick I were to feel disgust and slight them as undesirable and unpleasant, then that would not be appropriate for me, since I too am subject to this [condition].” On my having observed in this way, the pride caused by being without sickness naturally vanished.

Again, I thought, “Unlearned ignorant worldlings are themselves subject to old age, not exempt from old age. On seeing other people become old, they feel disgust and slight them as undesirable and unpleasant, not observing their own [condition].”

Again I thought, “I am myself subject to old age, not exempt from old age. If on seeing other people become old I were to feel disgust and slight them as undesirable and unpleasant, that would not be appropriate for me, since I too am subject to this [condition].” On my having contemplated in this way, the pride caused by [youthful] age naturally vanished.<sup>357</sup>

Unlearned ignorant worldlings are proud, conceited, and become negligent due to being without disease. Due to sensual desires their ignorance grows and they do not practice the holy life. Unlearned ignorant worldlings are proud, conceited, and become negligent due to being [youthful]. Because of sensual desires their ignorance grows and they do not practice the holy life. Unlearned ignorant worldlings are proud, conceited, and become negligent due to being alive. Due to sensual desires their ignorance grows and they do not practice the holy life.

Then the World-honored One uttered these verses:

Subject to disease, subject to old age, and subject to death.  
 [Despite] being themselves similarly subject [to these],  
 Worldlings view [these conditions] with disgust.  
 If I were to feel disgust [at these conditions],  
 [Despite] not having gone beyond them,  
 That would not be appropriate for me,  
 Since I too am subject to this.

One who practices like this  
 Realizes the Dharma that [leads to] freedom from rebirth  
 As for pride in being without disease,  
 Youthful, and of long life.  
 Eliminating all [such] pride,  
 One sees the peace of dispassion.

By awakening in this way,  
 One is not anxious in regard to sensual pleasures.  
 Attaining the perception that there is nothing [in sensual pleasures],  
 He practices the pure holy life.

Thus spoke the Buddha. Having heard what the Buddha said, the monks were delighted and received it respectfully.

608b

## 118. The Discourse on the Elephant<sup>358</sup>

Thus have I heard. At one time the Buddha was staying at Sāvattthī in the Eastern Park, in the Hall of Migāra’s Mother.

At that time, in the afternoon, the World-honored One rose from sitting in seclusion, came down from the hall, and said, “Udāyin, let us go together to the Eastern River to bathe.”<sup>359</sup>

Venerable Udāyin answered, “Yes.”

Then the World-honored One went to the Eastern River together with Venerable Udāyin. He took off his robes, left them on the bank, and entered the water to bathe. Having bathed, he came out, wiped his body [dry], and put on his robes.

At that time King Pasenadi had an elephant (*nāga*) named Sati.<sup>360</sup> It was crossing the Eastern River to the accompaniment of all kinds of entertaining music. On seeing it, the multitude said, “This is a *nāga* among *nāgas*, a great royal *nāga*. What is its name?”

Venerable Udāyin extended his hands with palms together toward the Buddha and said:

World-honored One, this elephant has a massive body, and the multitude, on seeing it, say, “This is a *nāga* among *nāgas*, a great royal *nāga*. What is its name?”

The World-honored One said:

That is so, Udāyin. That is so, Udāyin. This elephant has a massive body, and the multitude, on seeing it, say, “This is a *nāga* among *nāgas*, a great royal *nāga*. What is its name?”

Udāyin, if a horse, a camel, an ox, a donkey, a serpent, a human being, or a tree has grown to have a massive bodily form, then Udāyin, the multitude, on seeing it, say, “This is a *nāga* among *nāgas*, a great royal *nāga*. What is its name?”

Udāyin, in this world with its *devas*, *māras*, Brahmās, renunciants, and brahmins, from human beings to *devas*, of anyone who does not harm [others] through [acts of] body, speech, or mind I say, “he is a *nāga*.”<sup>361</sup> Udāyin, in this world with its *devas*, *māras*, Brahmās, renunciants,

and brahmins, from human beings to *devas*, the Tathāgata does not harm [others] through [acts of] body, speech, or mind. For this reason I am called a *nāga*.

Then Venerable Udāyin extended his hands with palms together toward the Buddha and said:

World-honored One! May the World-honored One enhance my inspirational power! May the Well-gone One enhance my inspirational power! Allow me, in the presence of the Buddha, to chant in praise of the World-honored One with verses related to the characteristics of a *nāga*!

The World-honored One said, “Do as you wish.”

Then, Venerable Udāyin, in the presence of the Buddha, praised the World-honored One with verses related to the characteristics of a *nāga*:

The Fully Awakened One, born among humans,  
Taming himself, attained right concentration.  
Practicing the holy path,  
He calmed his mind and was able by himself to attain happiness.

Respected by men  
For transcending all things,  
He is also respected by *devas*  
[As] one who has become an arahant, without attachment.

608c

He has gone beyond all fetters,  
From being in the jungle [of fetters], he has left the jungle behind  
[by attaining nirvana].<sup>362</sup>  
Having discarded sensual pleasures, he delights in dispassion,  
Like true gold extracted from ore.

Renowned as the Fully Awakened One,  
Like the sun ascending in the sky,  
[He is] supreme among all *nāgas*,  
Like the highest summit among a multitude of mountains.

Praised as a great *nāga*,  
He does no harm anywhere.

The *nāga* among all *nāgas*,  
Truly is an unsurpassable *nāga*.

Gentleness and harmlessness—  
These two are the *nāga*'s [hind] legs.  
Asceticism and celibacy  
Are the *nāga*'s practice.

The great *nāga* has faith as his trunk,  
Two kinds of virtue as his tusks;  
Mindfulness as his neck, and wisdom as his head,  
To contemplate and analyze the teaching;

Receiving and retaining the teachings is his belly,  
Delight in seclusion is his two forelegs.<sup>363</sup>  
Settled well on the in- and out-breaths,  
[His] mind attains perfect concentration.

The *nāga* remains concentrated when walking and when standing still;  
When seated he is concentrated and also when lying down.  
The *nāga* is concentrated at all times.  
This is the constant state of the *nāga*.

He accepts food from a household that is without fault.  
He does not accept it from one that is with fault.  
[If] he receives food that is bad or impure,  
He discards it, as a lion does.

The food that is offered to him  
He accepts out of compassion for others.  
The *nāga*, in eating the faithful offerings of others,  
Maintains his life without attachment.

He has cut off all fetters, big and small,  
Attained liberation from all bonds.  
Wherever he travels,  
His mind is not bound by any attachment.

Just as a white lotus

Is born in water and grows up nourished by water,  
 [Yet] the muddy water cannot become attached  
 To its fine fragrance and delightful form—

In the same way, the supremely Awakened One  
 Was born into the world and is active in the world,  
 [Yet] is not defiled by sensual pleasures,  
 Just as the [lotus] flower to which the [muddy] water does not become  
 attached.

It is just as a blazing fire  
 Will cease burning if not supplied with fuel.  
 Without fuel a fire will not continue;  
 Such a fire is said to have ceased.

Wise men deliver these similes,  
 Wishing their meaning to be understood.  
 This is what the *nāga* has come to know,  
 And what the *nāga* among *nāgas* teaches.

609a

Free from sexual desire and hatred,  
 Having discarded ignorance and attained the [state] without taints,  
 [When] the *nāga* abandons his body,  
 This *nāga* is said to have ceased.

Thus spoke the Buddha. Having heard what the Buddha said, Venerable  
 Udāyin was delighted and received it respectfully.

### 119. The Discourse on the Grounds for Speaking<sup>364</sup>

Thus have I heard. At one time the Buddha was staying at Sāvattthī, in Jeta's  
 Grove, Anāthapiṇḍika's Park.

At that time the World-honored One addressed the monks:

Herein there are [just] three grounds for speaking,<sup>365</sup> not four and not five.  
 If a monk has seen [something], then based on that he may speak, saying,  
 "I saw it." [If he has] heard . . . recognized . . . known [something, then  
 based on that] a monk may speak, saying, "This is what I know."

What are the three [grounds for speaking]? Based on the past a monk may speak, saying, “Like this it was in the past.” Based on the future a monk may speak, saying, “Like this it will be in the future.” Based on the present a monk may speak, saying, “Like this it is now.” These are the three grounds for speaking, not four and not five.

If a monk has seen [something], then based on that he may speak, saying, “I saw it.” [If he has] heard . . . cognized . . . known [something, then based on that] a monk may speak, saying, “This is what I know.” Since what he says is wholesome, he gains benefit. Since he does not say what is unwholesome, he gains benefit.

A disciple of the noble ones listens attentively with both ears to the Dharma. Having listened attentively with both ears to the Dharma, he abandons one factor, practices one factor, and realizes one factor. Having abandoned one factor, practiced one factor, and realized one factor, he attains right concentration.

A disciple of the noble ones, having attained right concentration of mind, then abandons all sensual passion, hatred, and ignorance. In this way a disciple of the noble ones attains liberation of the mind. Having attained liberation, he knows that he is liberated. He knows as it really is: “Birth has been ended, the holy life has been established, what had to be done has been done, there will not be another experience of existence.”<sup>366</sup>

Based on what a person says, there are four grounds on which one should observe him, [thinking,] “Is this venerable one fit to engage in discussion or not fit to engage in discussion?” If this venerable one does not respond definitively to a definitive argument, does not respond analytically to an analytical argument, does not respond conclusively to a conclusive argument, and does not respond with finality to a final argument, then in these ways this venerable one is not fit to engage in discussion, not fit to engage in argumentation.

If [however] this venerable one does respond definitively to a definitive argument, does respond analytically to an analytical argument, does respond conclusively to a conclusive argument, and does respond with finality to a final argument, then in these ways this venerable one is fit to engage in discussion, fit to engage in argumentation.<sup>367</sup>

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Again, based on what a person has said, there are a further four grounds on which one should observe him, [thinking,] “Is this venerable one fit to engage in discussion or not fit to engage in discussion?” If this venerable one is inconsistent about standpoints and their opposites, inconsistent about what is known, inconsistent about what has been explained through similes, and inconsistent about procedure, then in these ways this venerable one is not fit to engage in discussion, not fit to engage in argumentation.

If [however] this venerable one is consistent about standpoints and their opposites, consistent about what is known, consistent about what has been explained through similes, and consistent about procedure, then in these ways this venerable one is fit to engage in discussion, fit to engage in argumentation.<sup>368</sup>

Depending on what is being spoken of, he curbs his verbal activity at the [proper] time. He discards his preformed views, discards resentful states of mind, discards sensual desire, discards hatred, discards delusion, discards pride, discards obstinate silence, discards stinginess and jealousy. He does not pursue victory, does not prevail over others, and does not seize on their mistakes. He talks only about what is meaningful, about Dharma. Having talked about what is meaningful, about Dharma, and having taught it and again taught it, he himself is delighted and causes others to be delighted. Such talk about what is meaningful, such talk on [these] subjects is noble talk about what is meaningful, noble talk about [these] matters. It leads all the way to total destruction of the taints.

Then the World-honored One uttered these verses:

If when arguing in a discussion,  
The confused mind harbors cherishing and pride,  
Then this is not noble; it destroys virtue,  
With each seeking advantage over the other.

Just seeking to find fault with the other,  
Wishing to defeat him;  
Striving ever more for victory over each other—  
Noble ones do not speak like this.

If he wants to be competent in discussion,  
A wise one should know the [proper] timing.  
With Dharma and with meaning,  
This is how the noble ones discuss.

The wise speak like this:  
Without dispute, without pride,  
Without feelings of aversion,  
Without fetters, without taints.

Compliant and unconfused,  
They speak with right knowledge.  
They accept what is well said,  
And they themselves never speak evil.

In discussion they do not remonstrate,  
And are not affected by others' remonstrations.  
They know the standpoints and grounds for their speech,  
This is [the way] they discuss.

Thus speak the noble ones,  
The wise ones who completely get the meaning.  
For happiness in the present,  
And for peace in the hereafter,  
You should know that an intelligent person  
Speaks without bias or banality.

609c Thus spoke the Buddha. Having heard what the Buddha said, the monks  
were delighted and received it respectfully.

## 120. The Discourse on a Teaching about Impermanence<sup>369</sup>

Thus have I heard. At one time the Buddha was staying at Sāvattthī, in Jeta's  
Grove, Anāthapiṇḍika's Park.

At that time the World-honored One addressed the monks:

Form is impermanent; what is impermanent, that it is *dukkha*; what is  
*dukkha*, that is not-self. Feeling too is impermanent; what is impermanent,

that is *dukkha*; what is *dukkha*, that is not-self. Perception too is impermanent; what is impermanent, that is *dukkha*; what is *dukkha*, that is not-self. Volitional formations too are impermanent; what is impermanent, that is *dukkha*; what is *dukkha*, that is not-self. Consciousness too is impermanent; what is impermanent, that is *dukkha*; what is *dukkha*, that is not-self. That is to say: Form is impermanent . . . feeling . . . perception . . . volitional formations . . . consciousness is impermanent; what is impermanent, that is *dukkha*; what is *dukkha*, that is not-self.

A learned noble disciple, contemplating in this way, cultivates the thirty-seven requisites of awakening with unobstructed right attention and right mindfulness<sup>370</sup> Knowing like this and seeing like this, his mind is liberated from the taint of sensual desire, from the taint of existence, and from the taint of ignorance. Being liberated, he knows that he is liberated, and he knows as it really is: “Birth has been ended for me, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence.”

Among existing sentient beings whatsoever—including the nine abodes of sentient beings, up to the stage beyond the sphere of neither-perception-nor-nonperception, [called] “the pinnacle of existence”—among [all of] these this is the foremost, this is the greatest, this is the victor, this is the utmost, this is the most admirable, this is the most excellent, namely: an arahant in the world. Why is that? Because an arahant in the world has attained [true] peace and happiness.

Then the World-honored One uttered these verses:

Freedom from attachment is the foremost happiness.

[An arahant] has abandoned sensual desires, and is without craving  
for existence.

He has forever discarded the “I”-conceit,  
Having torn asunder the net of ignorance.

He has attained imperturbability,  
His mind is without defilements.

He is not defiled by attachment to the world,  
Having lived the holy life and attained freedom from taints.

He understands and knows the five aggregates,  
His province is the seven wholesome states.<sup>371</sup>  
A great hero, he dwells in a place  
That is free from all fear.

Having attained the seven treasures of awakening,  
And trained in the threefold training,  
He is well reputed as a superior friend,  
The Buddha's supreme and true son.

He has attained the tenfold path,  
A great *nāga* with a supremely concentrated mind.  
Foremost in this world,  
He is without craving for existence.

610a Unperturbed by the myriad affairs,  
Liberated from future existence,  
Having cut off birth, old age, disease, and death.  
What was to be done is done: he has eradicated the taints.

He has generated the knowledge of one beyond training  
Having made this body his last.  
Equipped with the foremost holy life,  
His mind is not dependent on others.

Above, below, and in all directions,  
Nowhere does he find delight.  
He can roar a lion's roar,  
Supremely awakened in the world.

Thus spoke the Buddha. Having heard what the Buddha said, the monks  
were delighted and received it respectfully.

### **121. The Discourse on the Invitation Ceremony (*Pavāraṇā*)<sup>372</sup>**

Thus have I heard. At one time the Buddha was staying at Rājagaha, in the  
Bamboo Grove, the Squirrels' Sanctuary, spending the rains retreat together  
with a large assembly of five hundred monks.

At that time on the fifteenth of the month, at the time of the recitation of the code of rules, at the invitation ceremony (*pavāraṇā*), the World-honored One sat down on a seat arranged before the assembly of monks. He addressed the monks:

I am a brahmin, having attained complete cessation. [I am] the unsurpassable King of Physicians and this present body is the last one for me. Being a brahmin, having attained complete cessation, being the unexcelled King of Physicians, and this present body being the last one for me, I say that you are my true sons, born from my mouth and transformed by the nature of the Dharma. Being my true sons, born from my mouth and transformed by the nature of the Dharma, you should through instruction transform [others, and also] teach and admonish one another.<sup>373</sup>

At that time Venerable Sāriputta was also seated among the assembly. Then Venerable Sāriputta rose from his seat, arranged his robe to bare one shoulder, extended his hands with palms together toward the Buddha, and said:

Just now the World-honored One said [this]: “I am a brahmin, having attained complete cessation. [I am] the unsurpassable King of Physicians, and this present body is the last one for me. Being a brahmin, having attained complete cessation, being the unsurpassable King of Physicians, and this present body being the last one for me, I say that you are my true sons, born from my mouth and transformed by the nature of the Dharma. Being my true sons, born from my mouth and transformed by the nature of the Dharma, you should through instruction transform [others, and also] teach and admonish one another.”

The World-honored One tames those who are not [yet] tamed, stills those who are not [yet] stilled, delivers those who are not [yet] delivered, liberates those who are not [yet] liberated, quenches those who are not [yet] quenched, brings to attainment of the path those who have not [yet] attained the path, establishes in the holy life those who are not [yet] established in the holy life. [He causes them to] know the path, awaken to the path, recognize the path, and talk about the path.

610b

From the World-honored One the disciples obtain the Dharma, receive instruction, and receive admonition. Having received instruction and admonition, following the World-honored One’s words, they then put it

into practice and gain a good understanding of the true Dharma in accordance with its purport. That is so. World-honored One, is there not something to censure in my bodily, verbal, and mental conduct?

Then the World-honored One said:

Sāriputta, I do not censure your bodily, verbal, and mental conduct. Why is that? Sāriputta, you possess intelligent wisdom, great wisdom, quick wisdom, swift wisdom, sharp wisdom, wide wisdom, deep wisdom, emancipating wisdom, brightly penetrating wisdom. Sāriputta, you have achieved true wisdom.

Sāriputta, it is just as the crown prince of a wheel-turning monarch, if he does not overstep the instructions he has received but respectfully accepts what his father, the king, transmits to him, he is then able to transmit it in turn. In the same way, Sāriputta, you are able to keep turning the wheel of Dharma that I have set turning. For this reason, Sāriputta, I do not censure your bodily, verbal, and mental conduct.

Venerable Sāriputta again extended his hands with palms together toward the Buddha and said:

That is so. The World-honored One does not censure my bodily, verbal, and mental conduct. Does the World-honored One not censure the bodily, verbal, and mental conduct of these five hundred monks?

The World-honored One said:

Sāriputta, I also do not censure the bodily, verbal, and mental conduct of these five hundred monks. Why is that? Sāriputta, these five hundred monks have all attained freedom from attachment. In them the taints have been eradicated, the holy life has been established, what had to be done has been done, the heavy burden has been discarded, the fetter of existence has been eradicated, and they have attained the good benefit of right knowledge and right liberation.

The only exception is one monk, of whom I earlier foretold that he would, here and now, attain final knowledge, understanding as it really is: “Birth has been ended, the holy life has been established, what had to be done has been done, there will not be another experience of existence.”<sup>374</sup>

For this reason, Sāriputta, I do not censure the bodily, verbal, and mental conduct of these five hundred monks.

A third time Venerable Sāriputta extended his hands with palms together toward the Buddha and said:

That is so. The World-honored One does not censure my bodily, verbal, and mental conduct, and he also does not censure the bodily, verbal, and mental conduct of these five hundred monks. World-honored One, among these five hundred monks, how many monks have attained the three higher knowledges, how many monks have attained liberation both ways, and how many monks have attained liberation by wisdom?

The World-honored One said:

Sāriputta, among these five hundred monks, ninety monks have attained the three higher knowledges, ninety monks have attained liberation both ways, and the remaining monks have attained liberation by wisdom.

Sāriputta, this assembly is without branches, without leaves, and without knots or faults. It is pure and genuine [heartwood], having become rightly established.<sup>375</sup>

At that time Venerable Vaṅgīsa was seated among the assembly. Then Venerable Vaṅgīsa rose from his seat, arranged his robe to bare one shoulder, extended his hands with palms together toward the Buddha, and said:

That is so. The World-honored One has uplifted me. May the Well-gone One [further] uplift me, so that I may, in the presence of the Buddha and the assembly of monks, utter suitable verses of praise. 610c

The World-honored One said, “Vaṅgīsa, do as you wish!”

Then in the presence of the Buddha and the assembly of monks, Venerable Vaṅgīsa uttered suitable verses of praise:

Today, on the fifteenth, the day of invitation,  
An assembly of five hundred monks is seated together.  
Having gotten rid of all fetters,  
They are without obstructions, seers for whom [repeated] existence  
is ended.

Shining with pure light,  
[They are] liberated from every kind of existence.  
They have put an end to birth, old age, disease, and death,  
Eliminated the taints, and done what had to be done.

[They] have put an end to restlessness-and-worry and the fetter of doubt,  
To pride and the taint of existence,  
And they have cut off the thorn that is the fetter of craving.  
[Thanks to] the Highest Physician, these no longer exist.

Brave as lions,  
[They] have removed all fear.  
They have crossed over birth and death,  
With all taints completely eradicated.<sup>376</sup>

Just as a wheel-turning monarch,  
Surrounded by his many courtiers,  
Rules over his entire territory,  
As far as the great ocean,

In the same way, the heroic conqueror,  
The unsurpassable caravan leader,  
Is revered gladly by his disciples,  
Who have realized the three [higher knowledges] and abandoned  
the fear of death.

All are sons of the Buddha,  
Who have permanently removed the branches, leaves, and knots.  
They pay homage to the foremost Honored One,  
Who set turning the unsurpassable wheel of the Dharma.<sup>377</sup>

Thus spoke the Buddha. Having heard what the Buddha said, the monks  
were delighted and received it respectfully.

## **122. The Discourse at Campā<sup>378</sup>**

Thus have I heard. At one time the Buddha was staying at Campā, beside  
the pond of Gaggārā.



At that time, on the fifteenth of the month, at the time of the recital of the code of rules, the World-honored One sat down on a seat arranged before an assembly of monks. Having sat down, the World-honored One immediately entered a meditative concentration. By means of the knowledge of the minds of others he observed the minds of the assembly. Having observed the minds of the assembly, he sat silently until the end of the first watch of the night.<sup>379</sup>

Then a certain monk rose from his seat, arranged his robe to bare one shoulder, extended his hands with palms together toward the Buddha, and said:

World-honored One, the first watch of the night has ended. The Buddha and the assembly of monks have been sitting together for a long time. 611a  
May the World-honored One recite the code of rules!<sup>380</sup>

At that time the World-honored One remained silent and did not answer. Then the World-honored One remained sitting silently through the middle watch of the night. That monk again rose from his seat, arranged his robe to bare one shoulder, extended his hands with palms together toward the Buddha, and said:

World-honored One, the first watch of the night has passed and the middle watch of the night is about to end. The Buddha and the assembly of monks have been sitting together for a long time. May the World-honored One recite the code of rules!

The World-honored One again remained silent. Then the World-honored One remained sitting silently through the last watch of the night.

A third time that monk rose from his seat, arranged his robe so as to bare one shoulder, extended his hands with palms together towards the Buddha, and said:

World-honored One, the first watch of the night has passed, the middle watch of the night has also ended, and the last watch of the night is coming to an end. It is nearly dawn. Dawn will be breaking before long. The Buddha and the assembly of monks have been sitting together for a very long time. May the World-honored One recite the code of rules!

Then the World-honored One told that monk, "Among this assembly there is one monk who is impure."

At that time Venerable Mahāmoggallāna was also seated among the assembly. Then Venerable Mahāmoggallāna thought, “About which monk does the World-honored One say that one monk in this assembly is impure? Let me enter the appropriate meditative concentration such that, through that appropriate meditative concentration I acquire the knowledge of the minds of others and can observe the minds of the assembly.”

Then Venerable Mahāmoggallāna entered the appropriate meditative concentration such that through that appropriate meditative concentration he acquired the knowledge of the minds of others and could observe the minds of the assembly. Venerable Mahāmoggallāna then knew in regard to which monk the World-honored One had said that one monk in the assembly was impure.

Thereupon Venerable Mahāmoggallāna rose from his meditative concentration, went up to that monk, pulled him by the arm, and led him out. He opened the door and sent him outside, [saying:]

Ignorant man, go far away! Don’t stay here! You can no longer participate in gatherings of the sangha. As of now you have left it. You are not a monk.<sup>381</sup>

He closed the door, locked it, and returned to the Buddha. Having paid respect with his head at the Buddha’s feet, he stepped back, sat to one side, and said:

I have expelled the monk about whom the World-honored One said that one monk in the assembly was impure. World-honored One, the first watch of the night has passed, the middle watch of the night has also ended, and the last watch of the night is coming to an end. It is nearly dawn. Dawn will be breaking before long. The Buddha and the assembly of monks have been sitting together for a very long time. May the World-honored One recite the code of rules!

The World-honored One said:

Mahāmoggallāna, that foolish person committed a great offense by troubling the World-honored One and the assembly of monks. Mahāmoggallāna, if the Tathāgata had recited the code of rules in an impure assembly [of monks], the head of that [impure] man would have split into seven pieces.<sup>382</sup>

For this reason, Mahāmogallāna, from now on you are to recite the code of rules [yourselves]. The Tathāgata will no longer recite the code of rules.<sup>383</sup> 611b

Why is this? It is like this, Mahāmogallāna. It may be that an ignorant man practices right comprehension when coming and going; that he is properly observant and discerning when bending, stretching, looking up, and looking down; that he has a composed manner; that he skillfully wears his outer robe and his other robes and [carries his] bowl; that he practices right comprehension when walking, standing, sitting, and reclining, as well as when sleeping, waking, speaking, and keeping silent—all like a genuine practitioner of the holy life. When he approaches those who are genuinely practicing the holy life, they might not recognize [his real inner condition].

Mahāmogallāna, when his companions in the holy life come to recognize [his real inner condition], they think, “He is a pollutant among renunciants, a disgrace among renunciants, an abomination among renunciants, a thorn among renunciants.” Having recognized him [as such], they should collectively reject him. Why is that? So as not to let [him] corrupt those who are [genuinely] practicing the holy life.

Mahāmogallāna, it is just as if a householder had a good rice field or wheat field, but there were to emerge in it a kind of weed called “impure wheat,” whose roots, stem, nodes, leaves, and flowers all resembled those of [genuine] wheat. Later, once [the impure wheat] had matured, the householder would see it and think, “This is a pollutant and a disgrace to [genuine] wheat, an abomination and a thorn to [genuine] wheat.” Having recognized it, he would pull it up and throw it out [of the field]. Why is that? So as not to let it corrupt the genuine, good wheat.

In the same way, Mahāmogallāna, it may be that an ignorant man practices right comprehension when coming and going; that he is properly observant and discerning when bending, stretching, looking up, and looking down; that he has a composed manner; that he skillfully wears his outer robe and his other robes and [carries his] bowl; that he practices right comprehension when walking, standing, sitting, and reclining, as well as when sleeping, waking, speaking, and keeping silent—all like a genuine practitioner of the holy life. When he approaches those who are genuinely practicing the holy life, they might not recognize [his real inner condition].

Mahāmoggallāna, when his companions in the holy life come to recognize [his real inner condition], they think, ‘He is a pollutant among renunciants, a disgrace among renunciants, an abomination among renunciants, a thorn among renunciants.’ Having recognized him [as such], they should collectively reject him. Why is that? So as not to let [him] corrupt those who are [genuinely] practicing the holy life.

Mahāmoggallāna, it is just as when a householder is winnowing the [rice] grain in autumn, the grains in the pile that are fully mature will, when tossed up, fall down again and remain there; but the grains that are not fully mature will be carried away by the wind along with the rice chaff. Seeing this, the householder takes a broom and sweeps away [the immature grains and chaff] so that [the floor] is clean. Why is that? So as not to let the remaining good clean rice be polluted.

In the same way, Mahāmoggallāna, it may be that an ignorant man practices right comprehension when coming and going; that he is properly observant and discerning when bending, stretching, looking up, and looking down; that he has a composed manner; that he skillfully wears his outer robe and his other robes and [carries his] bowl; that he practices right comprehension when walking, standing, sitting, and reclining, as well as when sleeping, waking, speaking, and keeping silent, all like a genuine practitioner of the holy life. When he approaches those who are genuinely practicing the holy life, they might not recognize [his real inner condition].

611c Mahāmoggallāna, when his companions in the holy life come to recognize [his real inner condition], they think, “He is a pollutant among renunciants, a disgrace among renunciants, an abomination among renunciants, a thorn among renunciants.’ Having recognized him [as such], they should collectively reject him. Why is that? So as not to let [him] corrupt those who are [genuinely] practicing the holy life.

Mahāmoggallāna, it is just as a householder, intending to make a water chute to channel spring water, takes an ax and goes into the forest. He taps on the trees. If they are firm and solid they make little sound; if they are hollow, they make a louder sound. Having recognized [the tree he wants], the householder then chops it down and trims away its knots to make it into a water chute.

In the same way, Mahāmoggallāna, it may be that an ignorant man practices right comprehension when coming and going; that he is properly observant and discerning when bending, stretching, looking up and looking down; that he has a composed manner; that he skillfully wears his outer robe and his other robes and [carries his] bowl; that he practices right comprehension when walking, standing, sitting, and reclining, as well as when sleeping, waking, speaking, and keeping silent, all like a genuine practitioner of the holy life. When he approaches those who are genuinely practicing the holy life, they might not recognize [his real inner condition].

Mahāmoggallāna, when his companions in the holy life come to recognize [his real inner condition], they think, “He is a pollutant among renunciants, a disgrace among renunciants, an abomination among renunciants, a thorn among renunciants.” Having recognized him [as such], they should collectively reject him. Why is that? So as not to let [him] corrupt those who are [genuinely] practicing the holy life.

Then the World-honored One uttered these verses:

When assembled together you should recognize  
[The one who harbors] evil desires, hatred, jealousy, anger,  
The fetter of obstinate silence, malevolence, stinginess,  
Jealousy, fawning, and deceit.

[The one] in the sangha who deceitfully claims to be calm,  
Taking cover by claiming to be a renunciant,  
[Yet] secretly does evil deeds,  
[Holds] evil views, unguarded,  
[The one who] cheats and lies—  
You should recognize him as such.

Do not associate with him!  
Reject him! Do not stay together with him!  
Speaking much, he cheats and boasts,  
Not calm, he claims to be calm.

Knowing the right time, [those who are] equipped with pure conduct  
Reject him and keep distant from him.

The pure should associate with the pure,  
Always together in harmony.  
Being in harmony, they will be at peace,  
And thus attain the end of *dukkha*.

Thus spoke the Buddha. Having heard what the Buddha said, the monks were delighted and received it respectfully.

### 123. The Discourse on the Renunciant Soṇa Kolivīsa<sup>384</sup>

Thus have I heard. At one time the Buddha was staying at Sāvathī, in Jeta's Grove, Anāthapiṇḍika's Park.

612a At that time the venerable renunciant Soṇa Kolivīsa was also staying at Sāvathī, in the Blind [Men's] Forest.<sup>385</sup> He practiced diligently, not sleeping during the first and the last watches of the night, and was rightly established in the cultivation of the requisites of awakening.

Then, while the venerable renunciant Soṇa Kolivīsa was dwelling alone quietly, sitting in meditation and reflecting, this thought came to his mind: "Among the disciples of the World-honored One who diligently practice the true Dharma and discipline, I am foremost. Yet my mind has not attained liberation from the taints. My parents are very wealthy and prosperous; they have a great deal of wealth. Should I now abandon the precepts, cease practicing the path, and engage in sensual pleasures, while practicing generosity and doing meritorious deeds?"

At that time the World-honored One, by means of knowledge of the minds of others, knew the thoughts in the mind of the venerable renunciant Soṇa Kolivīsa. Then he told a certain monk, "Go and tell the renunciant Soṇa Kolivīsa to come here."<sup>386</sup>

At this the monk answered, "Yes." Then he rose from his seat, paid homage with his head at the Buddha's feet, circumambulated him three times, and left. Approaching the venerable renunciant Soṇa Kolivīsa, he said, "The World-honored One summons you."

The venerable renunciant Soṇa Kolivīsa, having heard the monk's words, approached the Buddha, paid homage with his head [at the Buddha's feet], stepped back, and sat to one side. The World-honored One said:

Renunciant, is it true that while you were dwelling alone quietly, sitting in meditation and reflecting, this thought came to your mind: “Among the disciples of the World-honored One who diligently practice the true Dharma and discipline, I am foremost. Yet my mind has not attained liberation from the taints. My parents are very wealthy and prosperous; they have a great deal of wealth. Should I now abandon the precepts, cease practicing the path, and engage in sensual pleasures, while practicing generosity and doing meritorious deeds?”

Then the venerable renunciant Soṇa Kolivīsa felt ashamed and was not without trepidation [on realizing,] “The World-honored One knows what I was thinking!”<sup>387</sup> He extended his hands with palms together toward the Buddha and said, “That is true.”

The World-honored One said:

Renunciant, I will now question you. Answer according to your understanding. What do you think? When you were living at home, you were good at playing the lute harmoniously, with the lute in tune with the sound of singing and the singing in tune with the sound of the lute; is that so?

The venerable renunciant Soṇa Kolivīsa said, “That is so, World-honored One.”

The World-honored One asked further, “What do you think? If the strings of the lute are [too] tight, can it produce a pleasant, harmonious sound?”

The renunciant answered, “No, World-honored One.”

The World-honored One asked further, “What do you think? If the strings of the lute are [too] loose, can it produce a pleasant, harmonious sound?”

The renunciant answered, “No, World-honored One.”

The World-honored One asked again, “What do you think? If the strings of the lute are neither [too] tight nor [too] loose but just right, in between, can it produce a pleasant and harmonious sound?”

The renunciant answered, “That is so, World-honored One.”

The World-honored One said:

In the same way, renunciant, too much effort makes the mind become restless; too little effort makes the mind indolent. Therefore, you should discriminate like this at the proper time. Observe these features! Do not be negligent! 612b

At that time the venerable renunciant Soṇa Kolivīsa heard what the Buddha said, received it well, and kept it well [in mind]. Then he rose from his seat, paid homage with his head at the Buddha's feet, circumambulated him three times, and left.

Having received the Buddha's instruction with the simile of playing the lute, he dwelled alone in a secluded place and practiced diligently, without negligence of mind. Dwelling alone in a secluded place and practicing diligently, without negligence of mind, this son of a good family, who had shaved off his hair and beard, donned the yellow robes, left home out of faith, and become homeless to practice the path, realized in full the summit of the holy life. He dwelled having personally achieved understanding, awakening, and realization here and now. He knew as it really is: "Birth has been ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence."

The venerable renunciant Soṇa Kolivīsa, having understood the Dharma, had become an arahant. At that time the venerable renunciant Soṇa Kolivīsa, having become an arahant, thought, "Now is the right time. Should I approach the World-honored One and declare my attainment of final knowledge?"

Then the venerable renunciant Soṇa Kolivīsa approached the Buddha. Having paid homage with his head [at the Buddha's feet], he stepped back, sat to one side, and said:

World-honored One, if a monk has attained nonattachment and has completely destroyed the taints, [then for him] the holy life has been established, what had to be done has been done, the heavy burden has been cast away, the fetter of existence has been untied, and he has himself attained the good benefits with right knowledge and right liberation.

At that time he delights in these six experiences: he delights in dispassion, he delights in seclusion, he delights in nonconflict, he delights in the cessation of craving, he delights in the cessation of clinging, and he delights in imperturbability of the mind.<sup>388</sup>

World-honored One, perhaps someone may think, "This venerable one delights in dispassion because he relies on faith," [but] it should not be seen like this. It is just [due to] the cessation of desire, the cessation of hatred, and the cessation of ignorance that he delights in dispassion.



World-honored One, perhaps someone may think, “This venerable one delights in seclusion because he is greedy for material profit and fame, seeking offerings,’ [but] it should not be seen like this. It is just [due to] the cessation of desire, the cessation of hatred, and the cessation of ignorance that he delights in seclusion.

World-honored One, perhaps someone may think, “This venerable one delights in nonconflict because he relies on the precepts,’ [but] it should not be seen like this. It is just [due to] the cessation of desire, the cessation of hatred, and the cessation of ignorance that he delights in nonconflict, delights in the cessation of craving, delights in the cessation of clinging, and delights in imperturbability of the mind.

World-honored One, if a monk has attained nonattachment and exhausted the taints, [for him] the holy life has been established, what had to be done has been done, the heavy burden has been cast away, the fetter of existence has been untied, and he has personally attained the good benefits with right comprehension and right liberation, then at that time he delights in these six experiences.

612c

World-honored One, if a monk in training, seeking the unsurpassable peace of nirvana, has not yet attained his intention, at that time he has accomplished the faculties of one in training and the moral habits of one in training. At a later time he exhausts all taints and attains the taintless liberation of the mind and liberation by wisdom. He dwells having personally achieved understanding, awakening, and realization here and now, knowing as it really is: “Birth has been ended, the holy life has been established, what had to be done has been done, there will not be another experience of existence.” At that time he has accomplished the faculties of one beyond training and the moral habits of one beyond training.

World-honored One, it is just as a young boy who at that time [in his life] has accomplished minor faculties and minor moral habits. At a later time he becomes equipped with the faculties of one in training. At that time he has accomplished the faculties of one in training and the moral habits of one in training.<sup>389</sup>

In the same way, World-honored One, if a monk in training, seeking the unsurpassable peace of nirvana, has not yet attained his intention, then at that time he has accomplished the faculties of one in training and the

moral habits of one in training. At a later time he exhausts all taints and attains the taintless liberation of the mind and liberation by wisdom. He dwells having personally achieved understanding, awakening, and realization here and now, knowing as it really is: “Birth has been ended, the holy life has been established, what had to be done has been done, there will not be another experience of existence.” At that time he has accomplished the faculties of one beyond training and the moral habits of one beyond training.

If his eyes encounter forms perceivable by the eyes, then these will not be able to make him lose this liberation of the mind and liberation by wisdom; his mind remains established within, well controlled and guarded, and he observes the rise and fall of phenomena. If . . . sounds perceivable by the ears . . . odors perceivable by the nose . . . flavors perceivable by the tongue . . . tangibles perceivable by the body . . . mental objects perceivable by the mind, then these will not be able to make him lose this liberation of the mind and liberation by wisdom; his mind remains established within, well controlled and guarded, and he observes the rise and fall of phenomena.

World-honored One, it is just as if not far from a village there is a great rocky mountain without clefts, without chasms, not easily broken, solidly fixed, without cavities, a single mass. If a strong wind and rain come from the east they cannot shake or agitate [the mountain], nor can the east wind move [the mountain aside] to the south. If a strong wind and rain come from the south they cannot shake or agitate [the mountain], nor can the south wind move [the mountain aside] to the west. If a strong wind and rain come from the west they cannot shake and agitate [the mountain], nor can the west wind move [the mountain aside] to the north. If a strong wind and rain come from the north they cannot shake and agitate [the mountain], nor can the north wind move [the mountain aside] in any direction.

In the same way, if his eyes encounter forms perceivable by the eyes, these will not be able to make him lose this liberation of the mind and liberation by wisdom; his mind stays established within, well controlled and guarded, and he observes the rise and fall of phenomena. If [his senses encounter] sounds perceivable by the ears . . . odors perceivable by the nose . . . flavors perceivable by the tongue . . . tangibles perceivable by

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the body . . . mental objects perceivable by the mind, these will not be able to make him lose this liberation of the mind and liberation by wisdom; his mind stays established within, well controlled and guarded, and he observes the rise and fall of phenomena.

Then the venerable renunciant Soṇa Kolivīsa uttered these verses:

One who delights in dispassion  
Whose mind dwells in seclusion  
Delights in being without conflict  
And rejoices in the cessation of clinging.

One who also delights in the cessation of clinging  
And in the imperturbability of the mind  
On attaining true knowledge,  
Through this his mind is liberated.

On attaining liberation of the mind,  
A monk's faculties are calmed.  
That accomplished, he need look no further;  
There is no further seeking to be done.

Just as a rocky mountain  
Is not agitated by the wind,  
So too forms, sounds, odors, flavors  
And tangibles,  
Things lovable and unlovable,  
Cannot agitate the mind.<sup>390</sup>

The venerable renunciant Soṇa Kolivīsa, having proclaimed before the Buddha his attainment of final knowledge, rose from his seat, paid homage with his head at the Buddha's feet, circumambulated him three times, and left.

At that time, soon after the venerable renunciant Soṇa Kolivīsa had left, the World-honored One told the monks:

Sons of a good family should proclaim before me their attainment of final knowledge, just as the venerable renunciant Soṇa Kolivīsa proclaimed before me his attainment of final knowledge. Without praising himself or

looking down on others, he told of the benefits here and now, according to his experience.

Let no ignorant ones, entangled in excessive conceit, come before me and proclaim attainment of final knowledge! They have obtained no benefits but instead big trouble.

The venerable renunciant Soṇa Kolivīsa proclaimed before me his attainment of final knowledge without praising himself or looking down on others. He told of the benefits here and now, according to his experience.

Thus spoke the Buddha. Having heard what the Buddha said, the monks were delighted and received it respectfully.

### 124. The Discourse on Eight Obstacles<sup>391</sup>

613b Thus have I heard. At one time the Buddha was staying at Sāvattihī, in Jeta's Grove, Anāthapiṇḍika's Park.

At that time the World-honored One addressed the monks:

For one who [intends to] practice the holy life, there are eight obstacles, eight untimely conditions. What are the eight?

At the time when a tathāgata, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, leader on the path of Dharma, teacher of *devas* and human beings, called a buddha, an exalted one, has appeared in the world and teaches the Dharma that leads to calmness, leads to complete cessation, leads to the path of awakening expounded by the Well-gone One—at that time this person is reborn in hell. This is the first obstacle, the first untimely condition for one who [intends to] practice the holy life.

Again, at the time when a tathāgata, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, leader on the path of Dharma, teacher of *devas* and human beings, called a buddha, an exalted one, has appeared in the world and teaches the Dharma that leads to calmness, leads to complete cessation, leads to the path of awakening expounded by the Well-gone One—at that time this person is reborn in the realm of animals . . . is reborn in the realm of hungry ghosts . . . is reborn in a

heaven of long life . . . is reborn in a border country among barbarians who have no faith and no kindness, who are ungrateful, where there are no monks, nuns, or male and female lay disciples. This is the fifth obstacle, the fifth untimely condition for one who [intends to] practice the holy life.

Again, at the time when a tathāgata, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, leader on the path of Dharma, teacher of *devas* and human beings, called a buddha, an exalted one, has appeared in the world and teaches the Dharma that leads to calmness, leads to complete cessation, leads to the path of awakening expounded by the Well-gone One—at that time this person is reborn in the Middle Kingdom, but he is deaf and dumb like a bleating sheep, only able to communicate through sign language, unable to understand whether the meaning of what is said is good or evil. This is the sixth obstacle, the sixth untimely condition for one who [intends to] practice the holy life.

Again, at the time when a tathāgata, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, leader on the path of Dharma, teacher of *devas* and human beings, called a buddha, an exalted one, has appeared in the world and teaches the Dharma that leads to calmness, leads to complete cessation, leads to the path of awakening expounded by the Well-gone One—at that time this person is reborn in the Middle Kingdom, he is not deaf and not dumb like a bleating sheep, does not only communicate through sign language, is able to understand whether the meaning of what is said is good or evil, yet he possesses wrong and perverted views, holding views and doctrines such as these: there is no [merit in] giving, no offering, and no recitation of hymns; there is no [distinction between] wholesome and unwholesome actions; there is no result of wholesome and unwholesome actions; there is neither this life nor the next life; there is no [responsibility toward one's] mother or father; in this world there are no arahants who have reached a good attainment, who are well gone, well advanced, who have personally realized this world and the next world through understanding, awakening, and realization. This is the seventh obstacle, the seventh untimely condition for one who [intends to] practice the holy life.<sup>392</sup>

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Again, at the time when a tathāgata, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, leader on the path of Dharma, teacher of *devas* and human beings, called a buddha, an exalted one, has not appeared in the world and does not teach the Dharma that leads to calmness, leads to complete cessation, leads to the path of awakening expounded by the Well-gone One—at that time this person is reborn in the Middle Kingdom, he is not deaf and not dumb like a bleating sheep, does not communicate only through sign language, is able to understand whether the meaning of what is said is good or evil, and is equipped with right views, not perverted views, holding views and doctrines such as these: there is [merit in] giving, offering, and recitation of charms; there is [a distinction between] wholesome and unwholesome actions; there are results of wholesome and unwholesome actions; there is this life and the next life; there is [responsibility toward one's] mother or father; in this world there are arahants who have reached a good attainment, who are well gone, well advanced, who have personally realized this world and the next world through understanding, awakening, and realization. This is the eighth obstacle, the eighth untimely condition for one who [intends to] practice the holy life.

For one who [intends to] practice the holy life, there is [one occasion] that is without obstacle, that is the timely condition. What is the [one occasion] for one who [intends to] practice the holy life that is without obstacle and is the timely condition? At the time when a tathāgata, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, leader on the path of Dharma, teacher of *devas* and human beings, called a buddha, an exalted one, has appeared in the world and teaches the Dharma that leads to calmness, leads to complete cessation, leads to the path of awakening expounded by the Well-gone One—at that time this person is reborn in the Middle Kingdom, he is not deaf and not dumb like a bleating sheep, does not only communicate through sign language, is able to understand whether the meaning of what is said is good or evil, and is equipped with right view, not perverted views, holding such views and doctrines as these: there is [merit in] giving, offerings, and the recitation of charms; there is

[a distinction between] wholesome and unwholesome actions; there is a result of wholesome and unwholesome actions; there is this life and the next life; there is [responsibility toward one's] mother or father; in this world there are arahants who have reached a good attainment, who are well gone, well advanced, who have personally realized this world and the next world through understanding, awakening, and realization. This is [the one occasion] for one who [intends to] practice the holy life that is without obstacle, that is a timely condition.

Then the World-honored One uttered these verses:

If one has obtained a human body  
 And the most sublime Dharma is being taught,  
 Yet he does not attain any fruit,  
 Then this is certainly because he did not encounter the [right] time for it.

Many obstacles to [practicing] the holy life have been taught.  
 For a person to encounter  
 The [right] time in the next life  
 Is very rare in the world.

If one wishes to obtain a human body again  
 And to hear the sublime Dharma,  
 Then one should practice diligently,  
 Out of concern for oneself.

As for talking about and hearing the good Dharma,  
 Do not miss the [right] time for it.  
 If [one] misses this [right] time,  
 One should certainly worry about falling into hell.

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If one does not encounter the [right] time,  
 And does not hear the good Dharma taught,  
 Then [one is] like a merchant who loses his wealth;  
 One will endure countless births and deaths.

If one obtains a human body,  
 Hears the right and good Dharma being taught,

And respectfully follows the teaching of the World-honored One,  
Then one must have encountered the [right] time for it.

If one encounters this [right] time,  
And is able to practice the right holy life,  
Then one will achieve the unsurpassable vision,  
Taught by the Kinsman of the Sun.

Such a person constantly guards himself,  
And practices in abandoning the latent tendencies.  
By removing and extinguishing all fetters,  
And by defeating the Evil One [Māra] and the Evil One's retinue,  
He transcends the world;  
That is, he achieves the cessation of the taints.

Thus spoke the Buddha. Having heard what the Buddha said, the monks  
were delighted and received it respectfully.

### **125. The Discourse on Poverty<sup>393</sup>**

Thus have I heard. At one time the Buddha was staying at Sāvathī, in Jeta's  
Grove, Anāthapiṇḍika's Park.

At that time the World-honored One addressed the monks, "For a worldly  
person who has sensual desires, is poverty a great suffering?"

The monks answered, "Yes, World-honored One, it is."

The World-honored One further asked the monks:

If a person who has sensual desires is poor, he may raise a loan from  
another family's wealth. Is raising a loan from another family's wealth a  
great suffering in the world?

The monks answered, "Yes, World-honored One, it is."

The World-honored One further asked the monks:

If a person who has sensual desires raises a loan and is unable to repay it  
on time, the interest increases day by day. Is the increasing interest a great  
suffering in the world?

The monks answered, "Yes, World-honored One, it is."



The World-honored One further asked the monks:

If a person who has sensual desires is unable to pay the increasing interest the creditor asks for repayment [of the debt]. Is being asked by a creditor [for repayment of a debt] a great suffering in the world?

The monks answered, “Yes, World-honored One, it is.”

The World-honored One further asked the monks:

If a person who has sensual desires is asked by the creditor [for repayment of a debt] and is unable to repay it, the creditor pursues him and asks again and again [for repayment]. Is being pursued by a creditor and asked again and again [for repayment] a great suffering in the world?

The monks answered, “Yes, World-honored One, it is.”

The World-honored One further asked the monks:

For a person who has sensual desires, if the creditor pursues him and asks again and again [for repayment], and because of being unable to repay [the loan] he is arrested and bound by the creditor. Is being arrested and bound by a creditor a great suffering in the world? 614b

The monks answered, “Yes, World-honored One, it is.”

[The World-honored One said:]

This means that for a person who has sensual desires, poverty is a great suffering in the world; for a person who has sensual desires, raising a loan is a great suffering in the world; for a person who has sensual desires, the increasing interest from raising a loan is a great suffering in the world; for a person who has sensual desires, being asked by a creditor [for repayment of a loan] is a great suffering in the world; for a person who has sensual desires, being pursued by a creditor and asked again and again [for repayment] is a great suffering in the world; for a person who has sensual desires, being arrested and bound by a creditor is a great suffering in the world.

In the same way, if someone in this noble Dharma has no faith in [the value of] wholesome states, does not keep the precepts, is not learned, is not generous, and lacks wisdom regarding wholesome states, then for that reason he is poor and powerless, even if he possesses great amounts of

gold, silver, beryl, crystal, *maṇi* jewels, white jade, conch shell, coral, amber, agate, tortoise shell, cornelian, green jade, ruby, and jade pearl.<sup>394</sup> This is what I speak of in my noble teaching as the unwholesomeness [resembling] poverty.

[This person] engages in evil conduct of body, speech, and mind. This is what I speak of in my noble teaching as the unwholesomeness [resembling] raising a loan. He wishes to cover up his evil bodily conduct; he does not disclose it himself, does not want to talk about it, does not want to be rebuked by others, and does not do as they ask. He wishes to cover up his evil verbal and mental conduct; he does not disclose it himself, does not want to talk about it, does not want to be rebuked by others, and does not do as they ask. This is what I speak of in my noble teaching as the unwholesomeness [resembling] the increase in interest due.

Whether he is practicing inside a village or town or outside a village or town, his companions in the holy life, on seeing him, speak like this, “Venerable friends, this man acts like this, behaves like this, is evil like this, is impure like this; he is a thorn to the village or town.” He speaks like this, “Venerable sirs, I do not act like this, do not behave like this, am not evil like this, not impure like this; I am not a thorn to the village or town.” This is what I speak of in my noble teaching as the unwholesomeness [resembling] the demand for repayment.

Whether he is dwelling in a secluded place, on a mountain, at the base of a tree in a forest, or in an open place, he thinks three kinds of unwholesome thoughts, [namely,] thoughts of sensual desire, thoughts of hatred, and thoughts of harming. This is what I speak of in my noble teaching as the unwholesomeness [resembling] repeated pursuit.

He engages in evil bodily, verbal, and mental conduct. Owing to his evil bodily, verbal, and mental conduct, because of this, at the breaking up of the body at death, he will certainly go to a bad realm of existence, and be reborn in hell. This is what I speak of in my noble teaching as the unwholesomeness [resembling] arrest and bondage.

I see no other bondage as miserable, as severe, as harsh, and as undesirable as the bondage of hell or of [rebirth] as an animal or a hungry ghost.

A monk who is an arahant, who has achieved destruction of the taints, knows that these three miserable kinds of bondage have been

destroyed completely, that they have been pulled out by the roots, never 614c  
to grow again.<sup>395</sup>

Then the World-honored One uttered these verses:

In the world poverty is suffering,  
[So too is] raising a loan from another's wealth.  
Having raised such a loan,  
Being asked [to repay it] is suffering and distress.

The creditor approaches him and asks [for repayment];  
Because of this, [being unable to repay it,] he is arrested and bound.  
This bondage is very severe suffering  
For a worldly person who delights in sensual pleasures.

It is the same in the noble Dharma  
For one who is without right faith,  
Who has no sense of shame or guilt,  
And performs evil, unwholesome deeds.

With his body he performs unwholesome deeds,  
And also with his speech and mind.  
He covers them up, does not want to talk about them,  
And does not like being rightly instructed and admonished.

If someone performs [such deeds] again and again,  
His mind and thoughts experience suffering.  
Whether in a village or in a secluded place,  
He will certainly experience regret because of it.

With body and speech he performs such deeds,  
And also with the thoughts in his mind.  
His evil deeds increase more and more,  
[As] he performs them again and again.

[Committing] evil actions and lacking wisdom,  
Having done much that is unwholesome,  
Accordingly, when his life comes to its end,  
He will certainly go to the bondage of hell.

This bondage is the most profound suffering.  
A “hero,” [however,] is free from it.  
One who obtains wealth in accordance with the Dharma  
Will not incur debt but will be at peace.

Giving brings happiness;  
It is profitable in both respects [in present and future lives].  
In this way householders  
Increase their merit through giving.

It is the same in the noble Dharma;  
For one who has good and sincere faith  
And is equipped with a sense of shame and guilt  
Who will certainly be without stinginess or greed.

Having abandoned the five hindrances,  
He always delights in practicing diligently.  
Attaining the concentrative absorptions,  
He is filled with lasting peace and happiness.<sup>396</sup>

Having attained an unworldly happiness,  
Purified as if bathed with water,  
His imperturbable mind is liberated,  
And all bonds of existence are eradicated.

Nirvana is freedom from ailment;  
It is called the unsurpassable lamp.<sup>397</sup>  
Freedom from grief, freedom from dust, and peace:  
This is called “the imperturbable.”

Thus spoke the Buddha. Having heard what the Buddha said, the monks  
were delighted and received it respectfully.

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## **126. The Discourse on Engaging in Sensual Pleasures<sup>398</sup>**

Thus have I heard. At one time the Buddha was staying at Sāvathī in Jeta’s  
Grove, Anāthapiṇḍika’s Park.

At that time the householder Anāthapiṇḍika approached the Buddha, paid homage with his head at the Buddha's feet, stepped back, and sat to one side. He said, "World-honored One, in the world how many kinds of persons are there who engage in sensual pleasures?"

The World-honored One said:

Householder, in the world there are altogether ten kinds of persons who engage in sensual pleasures. What are the ten?

Householder, one kind of person who engages in sensual pleasures seeks wealth in improper ways, contrary to the Dharma. Having sought wealth in improper ways, contrary to the Dharma, he does not [use it to] support himself or provide for the comfort of his mother and father, wife and children, servants and employees; nor does he [use it to] make offerings to renunciants and brahmins whereby he might ascend to higher kinds of pleasure, experiencing pleasurable results by being reborn into a heaven of long life. There is this kind of person who engages in sensual pleasures.

Again, householder, one kind of person who engages in sensual pleasures seeks wealth in improper ways, contrary to the Dharma. Having sought wealth in improper ways, contrary to the Dharma, he is able to support himself and provide for the comfort of his mother and father, wife and children, servants and employees; [yet he] does not make offerings to renunciants and brahmins whereby he might ascend to higher kinds of pleasure, experiencing pleasurable results by being reborn in a heaven of long life. There is this kind of person who engages in sensual pleasures.

Again, householder, one kind of person who engages in sensual pleasures seeks wealth in improper ways, contrary to the Dharma. Having sought wealth in improper ways, contrary to the Dharma, he is able to support himself and provide for the comfort of his mother and father, wife and children, servants and employees, and he also makes offerings to renunciants and brahmins whereby he may ascend to higher kinds of pleasure, experiencing pleasurable results by being reborn into a heaven of long life. There is this kind of person who engages in sensual pleasures.

Again, householder, one kind of person who engages in sensual pleasures seeks wealth both in accordance with the Dharma and contrary to the Dharma. Having sought wealth both in accordance with the Dharma

and contrary to the Dharma, he does not [use it to] support himself or provide for the comfort of his mother and father, wife and children, servants and employees; nor does he [use it to] make offerings to renunciants and brahmins whereby he might ascend to higher kinds of pleasure, experiencing pleasurable results by being reborn into a heaven of long life. There is this kind of person who engages in sensual pleasures.

Again, householder, one kind of person who engages in sensual pleasures seeks wealth both in accordance with the Dharma and contrary to the Dharma. Having sought wealth both in accordance with the Dharma and contrary to the Dharma, he is able to support himself and provide for the comfort of his mother and father, wife and children, servants and employees; [yet he] does not make offerings to renunciants and brahmins whereby he might ascend to higher kinds of pleasure, experiencing pleasurable results by being reborn into a heaven of long life. There is this kind of person who engages in sensual pleasures.

Again, householder, one kind of person who engages in sensual pleasures seeks wealth both in accordance with the Dharma and contrary to the Dharma. Having sought wealth both in accordance with the Dharma and contrary to the Dharma, he is able to support himself and provide for the comfort of his mother and father, wife and children, servants and employees; and he also makes offerings to renunciants and brahmins whereby he may ascend to higher kinds of pleasure, experiencing pleasurable results by being reborn into a heaven of long life. There is this kind of person who engages in sensual pleasures.

Again, householder, one kind of person who engages in sensual pleasures seeks wealth in proper ways, in accordance with the Dharma. Having sought wealth in proper ways, in accordance with the Dharma, he does not [use it to] support himself or provide for the comfort of his mother and father, wife and children, servants and employees; nor does he [use it to] make offerings to renunciants and brahmins whereby he might ascend to higher kinds of pleasure, experiencing pleasurable results by being reborn into a heaven of long life. There is this kind of person who engages in sensual pleasures.

Again, householder, one kind of person who engages in sensual pleasures seeks wealth in proper ways, in accordance with the Dharma. Having

sought wealth in proper ways, in accordance with the Dharma, he is able to support himself and provide for the comfort of his mother and father, wife and children, servants and employees, [yet he] does not make offerings to renunciants and brahmins whereby he might ascend to higher kinds of pleasure, experiencing pleasurable results by being reborn into a heaven of long life. There is this kind of person who engages in sensual pleasures.

Again, householder, one kind of person who engages in sensual pleasures seeks wealth in proper ways, in accordance with the Dharma. Having sought wealth in proper ways, in accordance with the Dharma, he is able to support himself and provide for the comfort of his mother and father, wife and children, servants and employees; and he also makes offerings to renunciants and brahmins whereby he may ascend to higher kinds of pleasure, experiencing pleasurable results by being reborn into a heaven of long life. Having obtained wealth, he is defiled [by it], attached, bound, and tied [to it]. Being defiled [by it], attached, bound, and tied [to it], he uses [that wealth] without seeing the danger [in it] and without knowing how to transcend it. There is this kind of person who engages in sensual pleasures.

Again, householder, one kind of person who engages in sensual pleasures seeks wealth in proper ways, in accordance with the Dharma. Having sought wealth in proper ways, in accordance with the Dharma, he is able to support himself and provide for the comfort of his mother and father, wife and children, servants and employees; and he also makes offerings to renunciants and brahmins whereby he may ascend to higher kinds of pleasure, experiencing pleasurable results by being reborn into a heaven of long life. Having obtained wealth, he is not defiled by it, not attached, bound, and tied to it. Being not defiled by it, not attached, bound, and tied to it, he uses [that wealth] while seeing the danger in it, and knows how to transcend it. There is this [tenth] kind of person who engages in sensual pleasures.

Householder, suppose there is a person who engages in sensual pleasures and seeks wealth in improper ways, contrary to the Dharma; who, having sought wealth in improper ways, contrary to the Dharma, does not [use it to] support himself or provide for the comfort of his mother and father, wife and children, servants and employees; and who does not [use it to] make offerings to renunciants and brahmins whereby he might ascend to higher kinds of pleasure, experiencing pleasurable results by being reborn

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into a heaven of long life. This kind of person who engages in sensual pleasures rates as the lowest among all the kinds of persons who engage in sensual pleasures.<sup>399</sup>

Householder, suppose there is a person who engages in sensual pleasures and seeks wealth both in accordance with the Dharma and contrary to the Dharma; and who, having sought wealth both in accordance with the Dharma and contrary to the Dharma, supports himself and provides for the comfort of his mother and father, wife and children, servants and employees; and who also makes offerings to renunciants and brahmins whereby he may ascend to higher kinds of pleasure, experiencing pleasurable results by being reborn into a heaven of long life. This kind of person who engages in sensual pleasures is rated the highest among all the kinds of persons who engage in sensual pleasures [and who seek wealth both in accordance with the Dharma and contrary to the Dharma].<sup>400</sup>

Householder, suppose there is a person who engages in sensual pleasures who seeks wealth in proper ways, in accordance with the Dharma; who, having sought wealth in proper ways, in accordance with the Dharma, supports himself and provides for the comfort of his mother and father, wife and children, servants and employees; and who also makes offerings to renunciants and brahmins whereby he may ascend to higher kinds of pleasure, experiencing pleasurable results by being reborn into a heaven of long life. Having obtained wealth, he is not defiled by it, not attached, bound, and tied to it. Being not defiled by it, not attached, bound, and tied to it, he uses [that wealth] while seeing the danger in it, and knows how to transcend it. This kind of person who engages in sensual pleasures is the foremost, the greatest, the superior, the best, the most excellent. He is the most sublime of all the kinds of persons who engage in sensual pleasures.

It is just as from a cow comes milk, from milk comes cream, from cream comes butter, from butter comes ghee, from ghee comes clarified ghee—[among these] clarified ghee is the foremost, the greatest, the highest, the best, the most excellent and sublime. In the same way, householder, this [kind of] person who engages in sensual pleasures is the foremost, the greatest, the highest, the best, the most excellent, and the most sublime of all the kinds of persons who engage in sensual pleasures.



Then the World-honored One uttered these verses:<sup>401</sup>

If someone seeks wealth in ways contrary to the Dharma,  
 And if someone seeks it both in accordance with the Dharma and  
     contrary to the Dharma,  
 [Then,] by not using [that wealth] to provide for [others] and themselves,  
 And also not using it as offerings to make merit,  
 Both of them are at fault;  
 They are the lowest among those who engage in sensual pleasures  
     [in such ways].

If someone seeks wealth according to the Dharma,  
 And gains it through his own effort,  
 By using it to provide for himself and others,  
 And also as offerings to make merit,  
 On both accounts this is virtuous,  
 He is the highest among those who engage in sensual pleasures [with  
     attachment].

If one attains the wisdom of transcendence  
 [While] engaging in sensual pleasures and living the domestic life,  
 Seeing the danger in wealth, being contented, and using it frugally— 616a  
 Such a one attains the wisdom that transcends sensual pleasures.  
 He is [in all respects] the highest among those who engage in sensual  
     pleasures.

Thus spoke the Buddha. Having heard what the Buddha said, the householder  
 Anāthapiṇḍika and the monks were delighted and received it respectfully.

### 127. The Discourse on Fields of Merit<sup>402</sup>

Thus have I heard. At one time the Buddha was dwelling at Sāvattthī in Jeta's  
 Grove, Anāthapiṇḍika's Park.

At that time the householder Anāthapiṇḍika approached the Buddha, paid  
 homage with his head at the Buddha's feet, stepped back, and sat to one side.  
 He said, "World-honored One, how many kinds of persons are there in the  
 world who are fields of merit?"

The World-honored One said:

Householder, in the world there are altogether two kinds of persons who are fields of merit. What are the two? The first is the person who is in training. The second is the person who is beyond training. Of persons who are in training there are eighteen kinds, and of persons who are beyond training there are nine kinds.<sup>403</sup>

Householder, what are the eighteen kinds of persons in training? The faith follower, the Dharma follower, the one liberated by faith, the one who has attained vision, the body witness, the one who goes from clan to clan, the one-seeder,<sup>404</sup> the one on the path to stream-entry, the one who has attained stream-entry, the one on the path to once-returning, the one who has attained once-returning, the one on the path to nonreturning, the one who has attained nonreturning, the one who attains final nirvana in between, the one who attains final nirvana on being reborn, the one who attains final nirvana with effort, the one who attains final nirvana without effort, and the one who proceeds upstream to Akaniṭṭha Heaven; these are the eighteen kinds of persons in training.

Householder, what are the nine kinds of persons beyond training?<sup>405</sup> [They are] the one who is capable at will [of putting an end to existence] (*cetanādharmā*); the one who is capable of penetrating [without effort] (*pravedhanādharmā*); the one who is in an immovable condition (*akopyadharman*); the one who is liable to regress (*parihāṇadharman*); the one who is not liable to regress (*aparihāṇadharman*); the one who is capable of protecting (*anurakṣaṇādharmā*), [that is,] who while protecting himself will not regress, but if he does not protect himself he will regress; the one who is in a condition of standing firmly (*sthitākampya*); the one who is liberated by wisdom; and the one who is liberated on both sides. These are the nine kinds of persons who are beyond training.

Then the World-honored One uttered these verses:

In the world those who are in training and those who are beyond training  
Are worthy of respect, worthy of offerings.  
They are accomplished in maintaining correct [conduct of] body,  
And of speech and mind as well.

Householder, these are excellent fields [of merit];  
One who makes offerings to them gains great merit.

Thus spoke the Buddha. Having heard what the Buddha said, the householder Anāthapiṇḍika and the monks were delighted and received it respectfully.

## **128. The Discourse on Male Lay Disciples<sup>406</sup>**

Thus have I heard. At one time the Buddha was dwelling at Sāvattṥi in Jeta's Grove, Anāthapiṇḍika's Park.

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At that time the householder Anāthapiṇḍika, accompanied by a large assembly of five hundred male lay disciples, approached Venerable Sāriputta. He paid homage with his head [at the feet of Venerable Sāriputta], stepped back, and sat to one side. The five hundred male lay disciples also paid homage, stepped back, and sat to one side.

After the householder Anāthapiṇḍika and the five hundred male lay disciples had sat down to one side, Venerable Sāriputta taught them the Dharma, exhorting and inspiring them, fully delighting them. Having with countless skillful means taught them the Dharma, having exhorted and inspired them, fully delighting them, [Venerable Sāriputta] rose from his seat and approached the Buddha. He paid homage with his head at the Buddha's feet, stepped back, and sat to one side. Not long after Venerable Sāriputta had left, the householder Anāthapiṇḍika and the five hundred male lay disciples also approached the Buddha, paid homage with their heads at the Buddha's feet, stepped back, and sat to one side.<sup>407</sup>

Once Venerable Sāriputta and the [lay] assembly were properly seated, the World-honored One addressed them saying:

Sāriputta, if regarding a noble lay disciple you know that he is well guarded by practicing five principles, and that he attains easily and without difficulty four higher states of mind that are happy abodes here and now, then, Sāriputta, you can declare that for that noble disciple [rebirth] in hell is ended,<sup>408</sup> and also [rebirth] as an animal, as a hungry ghost, or into any [other] bad realm of existence. He has attained stream-entry. He will not descend into any evil condition but will certainly progress toward full awakening; and after experiencing at most seven existences, coming and

going among *devas* and human beings [at most] seven times, he will attain the ending of *dukkha*.

Sāriputta, how is a noble lay disciple well guarded by practicing five principles?<sup>409</sup> A noble lay disciple abstains from killing, has given up killing, has discarded sword and club. He has a sense of shame and fears blame, and a mind [full of] loving-kindness and compassion, [wishing] to benefit all [beings], even insects. He has purified his mind with regard to killing living beings. A noble lay disciple is well guarded by practicing this first principle.

Again, Sāriputta, a noble lay disciple abstains from taking what is not given, has given up taking what is not given. He takes [only] what is given and delights in taking [only] what is given. He is always fond of generosity, rejoicing in it, without stinginess, and not expecting any reward. He constantly guards himself so as not to be overcome by [any thought of] stealing. He has purified his mind with regard to taking what is not given. A noble lay disciple is well guarded by practicing this second principle.

Again, Sāriputta, a noble lay disciple abstains from sexual misconduct, has given up sexual misconduct. If a woman is being guarded by her father, guarded by her mother, guarded by her parents, guarded by her brothers, or guarded by her sisters; or if a woman is guarded by her parents-in-law, guarded by her relatives, or guarded by her clan; or if she has been promised in marriage or is protected by threat of punishment, or has been garlanded as a sign of betrothal—[then he] does not violate such a woman. He has purified his mind with regard to sexual misconduct. A noble lay disciple is well guarded by practicing this third principle.

616c Again, Sāriputta, a noble lay disciple abstains from false speech, has given up false speech. He speaks the truth, delights in the truth, is unshakably established in the truth, is completely trustworthy, and will not deceive [anyone in] the world. He has purified his mind with regard to false speech. A noble lay disciple is well guarded by practicing this fourth principle.

Again, Sāriputta, a noble lay disciple abstains from intoxicants, has given up intoxicants. He has purified his mind with regard to intoxicants. A noble lay disciple is well guarded by practicing this fifth principle.

Sāriputta, what are the four higher states of mind that are happy abodes here and now, which a noble lay disciple attains easily and without difficulty?

A noble lay disciple recollects the Tathāgata [thus], “That is the Tathāgata, free from attachment, fully awakened, accomplished in knowledge and conduct, a Well-gone One, a knower of the world, unsurpassable person, leader on the path of Dharma, teacher of *devas* and human beings, called Buddha, an Exalted One.” When he recollects the Tathāgata in this way, if there are [in his mind] any evil desires they disappear right away. If there are in his mind unwholesome and defiling [states causing] distress, worry, and grief, then they too disappear.

For a noble lay disciple who is established in [recollection of] the Tathāgata, his mind is pacified and attains joy. If [in his mind] there are any evil desires, then they disappear right away. [If] in his mind there are unwholesome and defiling [states causing] distress, worry, and grief, then they too disappear. A noble lay disciple attains, easily and without difficulty, this first higher state of mind that is a happy abode here and now.

Again, Sāriputta, a noble lay disciple recollects the Dharma [thus], “The Dharma that is well taught by the World-honored One definitely leads to the ultimate, to freedom from vexation and affliction; it exists continuously and is immovable.”<sup>410</sup> When he contemplates in this way, understands in this way, knows in this way, and recollects the Dharma in this way, then if [in his mind] there are any evil desires, they disappear right away. If in his mind there are any unwholesome and defiling [states causing] distress, worry, and grief, then they too disappear.

For a noble lay disciple who is established in [recollection of] the Dharma, his mind is pacified and attains joy. If [in his mind] there are any evil desires, then they disappear right away. [If] in his mind there are any unwholesome and defiling [states causing] distress, worry, and grief, then they too disappear. A noble lay disciple attains [easily and without difficulty] this second higher state of mind [that is a happy abode here and now].

Again, Sāriputta, a noble lay disciple recollects the sangha [thus], “The noble sangha of the Tathāgata is proceeding well and proceeding rightly, progressing in the Dharma in accordance with the Dharma, and conforming to the Dharma. In the sangha there are indeed arahants and those on the path to arahantship, nonreturners and those on the path to nonreturning, once-returners and those on the path to once-returning, stream-enterers and those on the path to stream-entry. These are reckoned the four pairs

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or the eight classes [of noble ones]. These are reckoned the sangha of the Tathāgata. They have achieved morality, they have achieved concentration, they have achieved wisdom, they have achieved liberation, and they have achieved knowledge and vision of liberation.<sup>411</sup> They are worthy of respect and esteem, worthy of offerings, and are an excellent field of merit in the world.” When [a noble lay disciple] recollects the sangha of the Tathāgata in this way, then if [in his mind] there are any evil desires, they disappear right away. If in his mind there are any unwholesome and defiling [states causing] distress, worry, and grief, then they too disappear.

For a noble lay disciple who is established in [recollection of] the sangha of the Tathāgata, his mind is pacified and attains joy. If [in his mind] there are any evil desires, then they disappear right away. [If] in his mind there are any unwholesome and defiling [states causing] distress, worry, and grief, then they too disappear. A noble lay disciple attains, easily and without difficulty, this third higher state of mind that is a happy abode here and now.

Again, Sāriputta, a noble lay disciple recollects his own morality [thus], “This morality [of mine] is not deficient, not defective. It is free from defilement and corruption, established [firmly] like the earth, not hollow.<sup>412</sup> It is praised by the noble ones, well received and remembered.” When he recollects his own morality in this way, if [in his mind] there are any evil desires, then they disappear right away. If in his mind there are any unwholesome and defiling [states causing], distress, worry, and grief, then they too disappear.

For a noble lay disciple who is established in [recollection of] morality, his mind is pacified and attains joy. If [in his mind] there are any evil desires, then they disappear right away. [If] in his mind there are any unwholesome and defiling [states causing] distress, worry, and grief, then they too disappear. A noble lay disciple attains, easily and without difficulty, this fourth higher state of mind that is a happy abode here and now.

Sāriputta, if regarding a noble lay disciple you know that he is well guarded by practicing these five principles, and that he attains easily and without difficulty these four higher states of mind that are happy abodes here and now, then, Sāriputta, you can declare that for that noble disciple [rebirth] in hell is ended, and also [rebirth] as an animal, a hungry ghost,

or in any [other] bad realm of existence. He has attained stream-entry. He will not descend into any evil condition but will certainly progress toward full awakening; and after experiencing at most seven existences, coming and going among *devas* and human beings [at most] seven times, he will attain the ending of *dukkha*.

Then the World-honored One uttered these verses:

A wise man who dwells in the household,  
Discerns the fearfulness of hell.  
Due to receiving and retaining the noble Dharma,  
He eliminates every kind of evil.

He abstains from killing or harming living beings,  
Being able to abandon this with understanding.  
He speaks the truth, not what is false.  
He does not steal others' property.

Satisfied with his own wife,  
He does not take delight in another's wife.  
He has given up intoxicants and abstains from them,  
[Knowing them to be] a source of mental confusion, madness, and  
ignorance.

[One] should often recollect the Fully Awakened One,  
Reflect on the wholesome teachings,  
Recollect the sangha, and contemplate [one's own] morality.  
From this [one] will gain joy.

Wishing to practice giving,  
One should consider the anticipated merit of it,  
And give first to [those who are of] calmed mind.  
Such [giving] brings [good] results.  
I will now speak of [those with] calmed minds.  
Sāriputta, listen attentively!

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[An ox] may be black or white,  
Red or brown,

Mottled with delightful colors,  
Or having the color of a dove,  
According to its inborn state;  
[But] the well-trained ox is foremost.

[If] it has adequate bodily strength  
And goes at a good speed, quickly back and forth,  
Then it will be selected for its capability  
And not rejected for its color.

In the same way, a human being  
May be born into different estates:  
As warrior or brahmin  
Or merchant or laborer,  
According to his inborn state.

An elder who is pure and keeps the precepts,  
Who is without worldly attachment, a well-gone one<sup>413</sup>—  
Giving alms to him brings great fruit.  
As for someone who is ignorant, who lacks knowledge,  
Lacks wisdom, lacks learning—  
Giving alms to him brings little fruit.<sup>414</sup>  
Lacking the light [of wisdom], [such a person] illuminates no one.

If the light [of wisdom] shines  
On a wise disciple of the Buddha  
Whose faith in the Well-gone One  
Is well rooted and firmly established,  
[Then] that person will be reborn into a good estate,  
In a family of his choice,  
And in the end will attain nirvana.  
In these ways each one has his destiny.

Thus spoke the Buddha. Having heard what the Buddha said, Venerable Sāriputta, the monks, the householder Anāthapiṇḍika, and the five hundred male lay disciples were delighted and received it respectfully.



## 129. The Discourse on the Enemy<sup>415</sup>

Thus have I heard. At one time the Buddha was staying at Sāvattṥī in Jeta's Grove, Anāthapiṇḍika's Park.

At that time the World-honored One addressed the monks:

There are seven states of enmity that make for the enmity that comes upon a man or a woman when they become angry. What are the seven?

An enemy does not want his enemy to be good-looking. Why is that? [Because] an enemy does not delight in his enemy being good-looking.

A person who is angry, who repeatedly becomes angry, who is overcome by anger, and whose mind does not abandon anger has an ugly appearance because of this, even if he is well bathed and his body is anointed with fine fragrance. Why is that? Because he is overcome by anger and his mind does not abandon anger. This is the first state of enmity that makes for the enmity that comes upon a man or woman when they become angry.

Again, an enemy does not want his enemy to sleep in peace. Why is that? [Because] an enemy does not delight in his enemy sleeping in peace. 617c

A person who is angry, who repeatedly becomes angry, who is overcome by anger, and whose mind does not abandon anger sleeps in distress because of this, even if he is lying on a royal bed upholstered with wool textiles, draped with brocades and fine silk fabrics, with lined and quilted coverlets, and with cushions [made of] antelope hide at both ends. Why is that? Because he is overcome by anger and his mind does not abandon anger. This is the second state of enmity that makes for the enmity that comes upon a man or woman when they become angry.

Again, an enemy does not want his enemy to make a large profit. Why is that? [Because] an enemy does not delight in his enemy making a large profit.

A person who is angry, who repeatedly becomes angry, who is overcome by anger, and whose mind does not abandon anger does not [try to] make a profit when he should [try to] make a profit, and [tries to] make a profit when he should not [try to] make a profit. In both cases he acts contrary [to what is appropriate], so he has a big loss. Why is that? Because he is

overcome by anger and his mind does not abandon anger. This is the third state of enmity that makes for the enmity that comes upon a man or woman when they become angry.

Again, an enemy does not want his enemy to have friends. Why is that? [Because] an enemy does not delight in his enemy having friends.

For a person who is angry, who repeatedly becomes angry, who is overcome by anger, and whose mind does not abandon anger, if he has good friends they leave him and go away. Why is that? Because he is overcome by anger and his mind does not abandon anger. This is the fourth state of enmity that makes for the enmity that comes upon a man or woman when they become angry.

Again, an enemy does not want his enemy to have a good reputation. Why is that? [Because] an enemy does not delight in his enemy having a good reputation.

A person who is angry, who repeatedly becomes angry, who is overcome by anger, and whose mind does not abandon anger gains ill fame, a bad reputation, which becomes widely known in all directions. Why is that? Because he is overcome by anger and his mind does not abandon anger. This is the fifth state of enmity that makes for the enmity that comes upon a man or woman when they become angry.

Again, an enemy does not want his enemy to be very wealthy. Why is that? [Because] an enemy does not delight in his enemy being very wealthy.

A person who is angry, who repeatedly becomes angry, who is overcome by anger, and whose mind does not abandon anger engages in conduct of body, speech, and mind that causes him to lose a great deal of wealth.<sup>416</sup> Why is that? Because he is overcome by anger and his mind does not abandon anger. This is the sixth state of enmity that makes for the enmity that comes upon a man or woman when they become angry.

Again, an enemy does not want his enemy, at the breaking up of the body at death, to be certain of going to a good realm of existence, a heavenly world. Why is that? [Because] an enemy does not delight in his enemy going to a good realm of existence.

A person who is angry, who repeatedly becomes angry, who is overcome by anger, and whose mind does not abandon anger engages in evil conduct of body, speech, and mind. Having engaged in evil conduct of body,

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speech, and mind, at the breaking up of the body at death, he will certainly go to a bad realm of existence, being reborn in hell. Why is that? Because he is overcome by anger and his mind does not abandon anger. This is the seventh state of enmity that makes for the enmity that comes upon a man or woman when they become angry. These are the seven states of enmity that make for the enmity that comes upon a man or woman when they become angry.

Then the World-honored One uttered these verses:

One who is angry acquires an ugly appearance,  
He sleeps uneasily and in distress.  
Though he should gain great wealth,  
He instead incurs loss.

[Even those who were his] close good friends  
Keep their distance from a person who becomes angry.  
As he repeatedly becomes angry,  
His bad reputation spreads in all directions.

He is angry when engaging in activities of body or speech,  
And entangled in anger when engaging in activities of the mind.  
A person overcome by anger  
Loses all his wealth.

Anger produces disadvantage;  
Anger produces defilement of the mind.  
Fear arises within [such] a person,  
Yet he is unable to realize this.

One who is angry does not recognize what is advantageous;  
One who is angry does not know the Dharma.  
Lacking sight, blind, enveloped in darkness:  
Such is the person who delights in anger.

Anger first manifests as an ugly appearance,  
Just as fire first starts by giving out smoke.  
From this arise hatred and jealousy;  
And as a consequence of this, everyone becomes angry.

What an angry person does,  
Whether wholesome or unwholesome deeds,  
After having become full of anger,<sup>417</sup>  
He feels scorched as if burned by fire.

What I have called scorching deeds  
And entangling [mental] states  
I will now explain one by one.  
All of you, listen attentively!

One who is angry will turn against his father and harm him,  
And against his brothers too.  
He will even kill his sisters.  
So harmful is one who is angry.

618b [The one] who gave birth to him and raised him,  
Who enabled him to see this world,  
Who enabled him to survive: his mother.  
Even her the angry one will harm.<sup>418</sup>

Without shame, without scruple,  
For one who is entangled by anger there is nothing he will [not be  
ready] to say.  
For a person overcome by anger,  
There is nothing [bad] that his mouth will not utter.

He performs ignorant and immoral deeds,<sup>419</sup>  
And takes his own life at a young age.  
When doing this he lacks self-awareness;  
Because of anger, terrifying things occur.

He is attached to himself,  
And loves himself extremely;  
Yet despite loving himself,  
One who is angry also harms himself.

He stabs himself with a knife,  
Or flings himself off a cliff,

Or hangs himself with a rope,  
Or takes various kinds of poison.

Such is the nature of anger;  
His death is due to anger.  
All of this can be abandoned,  
By understanding it with wisdom.  
As for tiny unwholesome deeds,  
A wise person is able to discard them by understanding them.

One should be patient with such behavior,  
If one wishes to be free of ugliness,  
To be free of anger and free of worry,  
To remove the smoke of conceit and be free of it,  
To tame anger and abandon it,  
To eradicate it completely and be free of the taints.

Thus spoke the Buddha. Having heard what the Buddha said, the monks were delighted and received it respectfully.

### **130. The Discourse on Teaching Dhammika<sup>420</sup>**

Thus have I heard. At one time the Buddha was staying at Sāvattthī, in Jeta's Grove, Anāthapiṇḍika's Park.

At that time Venerable Dhammika was an elder in his native region. He was in charge of the stupa, and he held a senior position relative to [others, but he] was irascible, impatient, and very coarse, [given to] berating and condemning other monks. Because of this, all the [other] monks of [Dhammika's] native region left and went away. They did not enjoy staying there. Then the laymen of the region, seeing that all the monks of the region were leaving and going away, because they did not enjoy staying there, thought, "Why do all the monks of the region leave and go away, not delighting in staying here?"

The laymen of the region heard about Venerable Dhammika, an elder in his native region, [as follows]. He was in charge of the stupa and he held a senior position relative to [others, but he] was irascible, impatient, and very

618c coarse, [given to] berating and condemning other monks. Because of this, all the [other] monks of [Dhammika's] native region left and went away. They did not enjoy staying there. Hearing this, the laymen of [Dhammika's] birthplace together approached Venerable Dhammika and expelled him from the monasteries of his native region.<sup>421</sup>

At this Venerable Dhammika, having been expelled from the monasteries of his native region by the laymen of his native region, took his robes and bowl and headed for Sāvattṥī. Traveling in stages, he reached Sāvattṥī and stayed in Jeta's Grove, Anāthapiṇḍika's Park.

Then Venerable Dhammika approached the Buddha, paid homage with his head at the Buddha's feet, stepped back, and sat to one side. He said:

World-honored One, I did not revile the laymen of my native region, I did not berate them, I did not give offense to them. Yet the laymen of my native region have driven me from the monasteries of my native region.

Then the World-honored One told him, "Stop, Dhammika! Stop! Why do you need to say this?"<sup>422</sup>

Venerable Dhammika extended his hands with palms together toward the Buddha, and again said:

World-honored One, I did not revile the laymen of my native region, I did not berate them, I did not give offense to them. Yet the laymen of my native region have driven me from the monasteries of my native region.

The World-honored One again addressed him:

Dhammika, long ago merchants here in Jambudīpa would set out on the ocean by boat, carrying with them a land-seeking bird of prey. Before going far on the great ocean, they would release the land-seeking bird of prey. If the land-seeking bird of prey was able to reach the coast of the great ocean, it would not return to the boat; but if the land-seeking bird of prey was not able to reach the coast of the great ocean, it would return to the boat. In the same way, Dhammika, since you have been expelled from the monasteries of your native region by the laymen of your native region, you return to me. Stop, Dhammika! Stop! Why do you need to say this again?

A third time Venerable Dhammika said:

World-honored One, I did not revile the laymen of my native region, I did not berate them, I did not give offense to them. Yet the laymen of my native region have driven me from the monasteries of my native region.

A third time the World-honored One addressed him:

Dharmika, when you were expelled from the monasteries of your native region by the laymen of your native region, did you abide by the Dharma of a renunciant?

At this Venerable Dharmika rose from his seat, extended his hands with palms together toward the Buddha, and said, “World-honored One, how does a renunciant abide by the Dharma of a renunciant?”

The World-honored One said:

Dharmika, long ago the human life span was eighty thousand years. Dharmika, when the human life span was eighty thousand years, this continent of Jambudīpa was very wealthy and pleasant, with many inhabitants; villages and cities were as close [together] as the distance of the flight of a single rooster. Dharmika, when the human life span was eighty thousand years, women married at the age of five hundred years.

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Dharmika, when the human life span was eighty thousand years, there were [only] such ailments as [needing to] defecate and urinate, having desires, having nothing to eat, and growing old. Dharmika, when the human life span was eighty thousand years, there was a king called Koravya, a wheel-turning monarch, intelligent and wise, equipped with a fourfold army to reign over the entire world. Being a righteous Dharma king, he possessed the seven treasures. Those seven treasures are: the wheel treasure, the elephant treasure, the horse treasure, the jewel treasure, the woman treasure, the steward treasure, and the counselor treasure—these are the seven. He had a thousand sons who were handsome, brave, fearless, and able to overcome other people. He certainly ruled over the whole earth, as far as the ocean, without relying on sword or club, governing only by the Dharma, bringing peace and happiness [to all].<sup>423</sup>

Dharmika, King Koravya had a tree called Well-established, a royal banyan tree. Dharmika, the royal banyan tree Well-established had five branches: the first branch provided nourishment for the king and queen;

the second one provided nourishment for the crown prince and courtiers; the third one provided nourishment for the countrymen; the fourth one provided nourishment for renunciants and brahmins; the fifth one provided nourishment for birds and beasts. Dhammika, the fruits of the royal banyan tree Well-established were as big as a two-pint bottle, and tasted like pure honeyballs.

Dhammika, the royal banyan tree Well-established was not guarded, [yet] no one stole from it. [Then one day] a man came, hungry and thirsty, very weak, with a wan and sallow appearance, wanting to eat the fruit, so he approached the royal banyan tree Well-established. After having eaten his fill of fruit he broke off a branch bearing fruit and left.

There was a *deva* who dwelled in dependence on the royal banyan tree Well-established. He thought, “How odd is this man of Jambudīpa! He lacks gratitude and appreciation. Why is that? Because, having eaten his fill of fruit from the royal banyan tree Well-established, he broke off a branch bearing fruit and took it away. Let me cause the royal banyan tree Well-established to become devoid of fruit and not bear [any more] fruit.” Then the royal banyan tree Well-established became devoid of fruit and did not bear [any more] fruit.

Another man came by, hungry and thirsty, very weak, with wan and sallow appearance, wanting to eat the fruit, so he approached the royal banyan tree Well-established. Seeing that the royal banyan tree Well-established had become devoid of fruit and was not producing [any more] fruit, he approached King Koravya and said, “May your majesty know that the royal banyan tree Well-established has become devoid of fruit and is not producing [any more] fruit.”<sup>424</sup>

On hearing this, just as [quickly as the time it takes for] a strong man to bend his arm or stretch it out, King Koravya disappeared from Kuru [country] and arrived in the Heaven of the Thirty-three. Standing before Sakka, ruler of the *devas*, he said, “May Kosiya know that the royal banyan tree Well-established has become devoid of fruit and does not produce [any more] fruit.”

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Then, just as [quickly as the time it takes for] a strong man to bend his arm or stretch it out, Sakka, ruler of the *devas*, and King Koravya disappeared from the Heaven of the Thirty-three and arrived in Kuru [country].



Standing not far from the royal banyan tree Well-established, Sakka, ruler of the *devas*, performed a feat of supernormal powers to create a great rainstorm. After he had created the great rainstorm, the royal banyan tree Well-established was uprooted and fell over.

Because of this, the tree *deva* who dwelled in the royal banyan tree Well-established was sorrowful and distressed. Weeping and shedding tears, he stood before Sakka, ruler of the *devas*. Sakka, ruler of the *devas*, asked him, “*Deva*, why are you sorrowful and distressed, standing before me weeping and shedding tears?”

The *deva* said, “May Kosiya know that, because of the great rainstorm the royal banyan tree Well-established has been uprooted and fell over.”

Then Sakka, ruler of the *devas*, said to the tree *deva*, “Tree *deva*, when the royal banyan tree Well-established was uprooted and fell over due to the great rainstorm, did you abide by the Dharma of a tree *deva*?”

The tree *deva* said, “Kosiya, how does a tree *deva* abide by the Dharma of a tree *deva*?” Sakka, ruler of the *devas*, told him: “*Deva*, suppose that someone wants to dig up the roots of a tree and take them away; suppose that he wants to cut the stem of the tree, the branches of the tree, the leaves of the tree, the flowers of the tree, the fruits of the tree, and take them away. The tree *deva* should not become angry, should not dislike him for it; he should not harbor hatred in his heart. The tree *deva* should abandon such states of mind and [just] dwell there as a tree *deva*. This is how a tree *deva* abides by the Dharma of a tree *deva*.”

The *deva* said further, “Kosiya, I am a tree *deva* who did not abide by the Dharma of a tree *deva*. From now on, being a tree *deva*, I will abide by the Dharma of a tree *deva*. May the royal banyan tree Well-established recover and be as it was before!”

Then Sakka, ruler of the *devas*, employed his supernormal powers to again create a great rainstorm. After he had created the great rainstorm, the royal banyan tree Well-established recovered and was as before.

It is the same, Dhammika, with a monk. He does not berate someone who berates him; he does not become angry with someone who becomes angry with him; he does not injure someone who injures him; and he does not beat someone who beats him. In this way, Dhammika, a renunciant abides by the Dharma of a renunciant.

Then Venerable Dhammika rose from his seat, arranged his robe so as to bare one shoulder, extended his hands with palms together toward the Buddha, and, weeping and shedding tears, said:

World-honored One, I am a renunciant who did not abide by the Dharma of a renunciant. From now on, being a renunciant, I will abide by the Dharma of a renunciant.

The World-honored One said:

619c Dhammika, long ago there was a great teacher called Sunetta, a leader of heterodox seers, who had abandoned sensual desire and [sensual] craving and had acquired supernormal powers. Dhammika, the great teacher Sunetta had countless hundreds and thousands of disciples. Dhammika, the great teacher Sunetta taught his disciples the method for [attaining] the Brahmā world.

Dhammika, when the great teacher Sunetta taught [his disciples] the method for [attaining] the Brahmā world, some of the disciples who did not completely accept and practice his method were reborn after death into the Heaven of the Four Kings, some were reborn into the Heaven of the Thirty-three, some were reborn into the Yāma Heaven, some were reborn into the Tusita Heaven, some were reborn into the Heaven of Those Who Delight in Creating, and some were reborn into the Heaven of Those Who Delight in the Creations of Others.<sup>425</sup>

Dhammika, when the great teacher Sunetta taught [his disciples] the method for [attaining] the Brahmā world, those disciples who completely accepted and practiced his method developed the four divine abodes and abandoned sensual desire, and after death they attained rebirth into the Brahmā world. Then, Dhammika, the great teacher Sunetta thought, “It is not proper for me to be on the same level in the next life as my disciples by being reborn in the same place. Let me now instead practice a more developed form of loving-kindness. After practicing this more developed form of loving-kindness, after death I will attain rebirth into the Heaven of Streaming Radiance (Ābhassara).”

Dhammika, at a later time the great teacher Sunetta practiced a more developed form of loving-kindness. Having practiced that more developed

form of loving-kindness, after death he attained rebirth into the Heaven of Streaming Radiance. Dhammika, the path of practice of the great teacher Sunetta and his disciples was not in vain. It yielded great fruits.

Just like the great teacher Sunetta, so too were [six other great teachers]: Mūgapakkha, the brahmin Aranemi, the teacher Kuddālaka, the young brahmin Hatthipāla, Jotipāla, [and his father] Govinda: these were the “seven [brahmin] chaplains” (*satta purohita*).<sup>426</sup>

Dhammika, these seven chaplains and teachers also had countless hundreds and thousands of disciples. Dhammika, these seven chaplains and teachers taught their disciples the method for [attaining] the Brahmā world. When the seven chaplains and teachers taught [their disciples] the method for [attaining] the Brahmā world, some of the disciples who did not completely accept and practice his method were reborn after death into the Heaven of the Four Kings, some were reborn into the Heaven of the Thirty-three, some were reborn into the Yāma Heaven, some were reborn into Tusita Heaven, some were reborn into the Heaven of Those Who Delight in Creating, and some were reborn into the Heaven of Those Who Delight in the Creations of Others.

When the seven chaplains and teachers taught [their disciples] the method for [attaining] the Brahmā world, those disciples who completely accepted and practiced his method developed the four divine abodes and abandoned sensual desire, and after death they attained rebirth into the Brahmā world. Dhammika, then [each of] the seven chaplains and teachers thought, “It is not proper that I, in the next life, should be on the same level as my disciples by being reborn in the same place. Let me instead practice a more developed kind of loving-kindness. After practicing that more developed kind of loving-kindness, after death I will attain rebirth into the Heaven of Streaming Radiance.”

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Dhammika, then subsequently the seven chaplains and teachers practiced a more developed form of loving-kindness. Having practiced that more developed form of loving-kindness, after death they attained rebirth into the Heaven of Streaming Radiance. Dhammika, the path of practice of the seven chaplains and teachers and [their] disciples was not in vain. It yielded great fruits.

Dhammika, if anyone had berated those seven teachers and their retinue of countless hundreds and thousands, if anyone had beaten them, become angry with them, or condemned them, then that person would certainly have been committing an immeasurably serious offense.

As for a disciple of the Buddha who has achieved right view, a monk who has attained [such] a lesser fruit, if anyone were to berate him, beat him, become angry with him, or condemn him, that person would be committing an even more serious offense. Therefore, Dhammika, you [and your fellow monks] should protect one another. Why is that? After you have abandoned this fault there will be no further loss [for you].

Thereupon the World-honored One uttered these verses:

Sunetta, Mūgapakkha,  
The brahmin Aranemi,  
The teacher Kuddālaka,  
The young brahmin Hatthipāla,  
Jotipāla, and [his father] Govinda—  
[These were] the seven chaplains.

In the past  
These seven teachers were renowned for their virtue,  
Free of the bond of [sensual] craving, delighting in compassion,  
And with the fetter of sensual desire completely transcended.

They had disciples,  
Countless hundreds and thousands of them,  
Who had also abandoned the fetter of sensual desire,  
But only momentarily, not yet totally.

In the case of those heterodox seers,  
Who protected themselves well when practicing asceticism,  
Anyone who with hatred and jealousy in his mind  
Derided them, would have been committing a serious offense.

In the case of a disciple of the Buddha who has attained right view,  
Who is established in a lesser fruit,

Anyone who might deride, condemn, or attack him  
Would be committing an even more serious offense.

Therefore, Dhammika,  
You [and your fellow monks] should protect one another.  
You should protect one another because  
There is no offense more serious than this.

[It causes] suffering so severe  
That the noble ones abhor it.  
One will certainly receive disapproving looks  
If he flagrantly adopts this position based on wrong view.

One who is the lowest grade of person,  
As explained in the noble Dharma,  
Namely one who has not yet abandoned sensual passion,  
Has acquired to a very small degree the five faculties:<sup>427</sup>  
Faith, energy, the establishment of mindfulness,  
Right concentration, and right insight.

One who [derides, condemns, or attacks someone] like this will  
receive this suffering:

Facing the experience of one's own ruin.  
One will experience one's own ruin  
After harming others.

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[But] if one can protect oneself,  
One can then protect others.  
Therefore, one should protect oneself;  
[In this way] the wise [achieve] lasting happiness.

Thus spoke the Buddha. Having heard what the Buddha said, Venerable Dhammika and the [other] monks were delighted and received it respectfully.

### **131. The Discourse on Overcoming Māra<sup>428</sup>**

Thus have I heard. At one time the Buddha was staying in Bhagga country, at Mount Crocodile (Sumsumāragiri) in the Fearsome Grove, the Deer Park.

At that time Venerable Mahāmoggallāna, who was supervising the construction of a meditation hut for the Buddha,<sup>429</sup> was walking back and forth out in the open. Then King Māra, transforming himself into a miniature form, entered Venerable Mahāmoggallāna's belly. Venerable Mahāmoggallāna thought, "Right now my belly feels as if I had just eaten beans. Let me enter the appropriate meditative concentration, such that through that appropriate meditative concentration I can observe my own belly."

Then Venerable Mahāmoggallāna walked to the end of the walking path, spread his sitting mat, sat down on it cross-legged, and entered the appropriate meditative concentration. Observing his own belly through the appropriate meditative concentration, Venerable Mahāmoggallāna knew that King Māra was inside his belly.

Venerable Mahāmoggallāna rose from meditative concentration and told King Māra:

Evil One, come out! Evil One, come out! Do not harass the Tathāgata, and do not harass a disciple of the Tathāgata! Do not [cause yourself] lack of prosperity and lack of benefit for a long time and the certainty of being reborn into a bad realm of existence and experiencing immeasurable suffering!

Then King Māra thought, "This renunciant does not see and know me when he says: 'Evil One, come out! Evil One, come out! Do not harass the Tathāgata, and do not harass a disciple of the Tathāgata! Do not [cause yourself] lack of prosperity and lack of benefit for a long time and the certainty of being reborn into a bad realm of existence and of experiencing immeasurable suffering!' Your venerable teacher is endowed with great supernormal power, great and mighty virtue, great merit, great and mighty power, yet even he cannot see and know me so quickly. How, then, would his disciple be able to see and know me?"

Venerable Mahāmoggallāna further told King Māra:

I also know your mind. You are thinking this: "This renunciant does not see and know me when he says, 'Evil One, come out! Evil One, come out! Do not harass the Tathāgata, and do not harass a disciple of the Tathāgata! Do not [cause yourself] lack of prosperity and lack of benefit for a

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long time and the certainty of being reborn into a bad realm of existence and of experiencing immeasurable suffering!’ Your venerable teacher is endowed with great supernormal power, great and mighty virtue, great merit, great and mighty power, yet even he cannot see and know me so quickly. How, then, would his disciple be able to see and know me?”

Then Māra the Evil One thought again, “It is because this renunciant has seen and known me that he now says this.” Thereupon Māra, the Evil One, transforming himself into a miniature form, emerged from Venerable Mahāmoggallāna’s mouth and stood before him.

Venerable Mahāmoggallāna said:

Evil One, long ago there was a tathāgata, free from attachment and fully awakened, named Kakusandha. At that time I was a *māra* named Corrupter (Dūsī), and I had a sister named Black (Kālī). You were her son, Evil One. Therefore, you were my nephew.

Evil One, Kakusandha Tathāgata, free from attachment and fully awakened, had two chief disciples, one named Voice and the other named Perception. Evil One, for what reason was Venerable Voice named “Voice”? Evil One, Venerable Voice, when dwelling in the Brahmā world, often caused his voice to pervade a thousand worlds. No other disciple had a voice equal to his, similar to his, or surpassing his. Evil One, it was because of this that Venerable Voice was named “Voice.”<sup>430</sup>

Again, Evil One, for what reason was Venerable Perception named “Perception”? Evil One, Venerable Perception used to live in dependence on a village or town. When the night was over, at dawn he would put on his robes, take his bowl, and go into the village to beg for almsfood, well guarded as to his bodily [movements], well restrained as to his sense faculties, and established in right mindfulness. Having begged almsfood and after having partaken of the midday meal, he would put away his robe and bowl and wash his hands and feet. Then he would put his sitting mat over his shoulder and go to a forest, a mountain, the base of a tree, or some [other] secluded place. He would spread out his sitting mat, sit down on it cross-legged, and quickly enter the meditative concentration of the cessation of perception and knowing.

Then [it happened that] some cowherds, shepherds, woodsmen, and passersby entered the forest. Seeing him in the meditative concentration of the cessation of perception and knowing, they thought, “Now, this renunciant has died while sitting in the forest. Let us gather dry wood and grass, pile it up to cover his body, and cremate it.” So they gathered wood and grass, piled it up to cover his body, set fire to it, and departed.

When the night was over, at dawn, Venerable Perception rose from his meditative concentration, shook his robes [to remove the ashes], and went to the village or town on which he depended. Wearing his robes and carrying his bowl as usual, he entered the village to beg for almsfood, well guarded as to his bodily [movements], well restrained as to his sense faculties, and established in right mindfulness.

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The cowherds, shepherds, woodsmen, or passersby who had earlier entered the forest and seen him, who had thought, “Now, this renunciant has died while sitting in the forest,” [now thought,] “Yesterday we gathered dry wood and grass, piled it up to cover his body, set fire to it, and then left. Yet this venerable one has recovered his perception.” Evil One, it is for this reason that Venerable Perception was named “Perception.”<sup>431</sup>

Evil One, at that time the *māra* [named] Corrupter thought, “These shaven-headed renunciants are bound by [their own] darkness, their lineage is severed since they are without sons;<sup>432</sup> when practicing meditation, they muse, increasingly muse, and keep on musing, over and over.

“They are just like a donkey that has been carrying a heavy burden all day long and, on being tied up in the stable but not yet fed his wheat, muses about that wheat, increasingly muses, and keeps on musing over and over. In the same way, these shaven-headed renunciants are bound by [their own] darkness, their lineage is severed since they are without sons; when practicing meditation, they muse, increasingly muse, and keep on musing, over and over.

“They are just like a cat waiting beside a mouse hole, wanting to catch the mouse; because of that, it muses, increasingly muses, and keeps musing again and again. In the same way, these shaven-headed renunciants are bound by [their own] darkness, their lineage is severed since they are without sons; when practicing meditation, they muse, increasingly muse, and keep on musing, over and over.



“They are just like an owl or a fox that waits by a crevice in a pile of dry firewood because it wants to catch a mouse; because of that, it muses, increasingly muses, and keeps on musing over and over. In the same way, these shaven-headed renunciants are bound by [their own] darkness, their lineage is severed since they are without sons; when practicing meditation, they muse, increasingly muse, and keep on musing, over and over.

“They are just like a crane waiting on a riverbank because it wants to catch a fish; because of that, it muses, increasingly muses, and keeps on musing, over and over. In the same way, these shaven-headed renunciants are bound by [their own] darkness, their lineage is severed since they are without sons; when practicing meditation, they muse, increasingly muse, and keep on musing, over and over.

“What do they muse about? For what benefit do they muse? What are they seeking through musing? They are confused, crazy, and ruined. I do not know where they come from, where they are going to, or where they are staying. I do not know about their death or their rebirth. Let me incite the brahmin householders, ‘Come on, all of you! Revile the diligent renunciants! Beat them up and rebuke them!’ Why is this? Perhaps when [the renunciants] are reviled, beaten up, and rebuked it may stir up some unwholesome state of mind in them. Then I will get an opportunity.”

Evil One, when the *māra* [named] Corrupter incited the brahmin householders [in this way], the brahmin householders reviled, beat up, and rebuked the diligent renunciants. Some brahmin householders beat them with pieces of wood, some threw stones at them, some struck them with sticks, some injured the diligent renunciants’ heads, some tore their robes, and some broke their almsbowls.<sup>433</sup>

Then, because of this, conditioned by this, when those brahmin householders died, at the breaking up of the body at death, they certainly went to a bad realm, being reborn in hell. Having been reborn there, they thought, “We deserve to experience this suffering, and we will experience suffering more extreme than this. Why is that? Because we performed evil deeds toward diligent renunciants.” 621b

Evil One, the disciples of Kakusandha Tathāgata, free from attachment and fully awakened, having had their heads injured, their robes torn, and

their almsbowls broken, approached Kakusandha Tathāgata, free from attachment and fully awakened.

At that time Kakusandha Tathāgata, free from attachment and fully awakened, was surrounded by a retinue of countless hundreds and thousands to whom he was teaching the Dharma.<sup>434</sup> Kakusandha Tathāgata, free from attachment and fully awakened, saw from afar that his disciples with their heads injured, their robes torn, and their almsbowls broken, were approaching. Seeing this, he addressed the monks, “Do you see that? The *māra* [named] Corrupter has incited brahmin householders: ‘Come on, all of you! Revile the diligent renunciants! Beat them up and rebuke them!’ Why is that? [Because he thought,] ‘Perhaps, when they are reviled, beaten up, and rebuked, that may stir up some unwholesome state of mind in them. Then I will get an opportunity.’

“Monks, you should dwell with a mind imbued with loving-kindness, mentally pervading one direction, likewise the second, the third, and the fourth directions—all four directions and also the four intermediate directions, above and below, all around, everywhere. Dwell with a mind imbued with loving-kindness—without bondage, resentment, ill-will, and contention—[with a mind] that has become boundless, exalted, immeasurable, and well developed, having pervaded the entire world. Dwell like this, having pervaded the entire world with a mind imbued with compassion . . . with empathetic joy . . . with equanimity, without bondage, resentment, ill-will, and contention—[with a mind] that has become boundless, exalted, immeasurable, and well developed. Let the *māra* [named] Corrupter who seeks to get an opportunity be unable to get an opportunity.”

Evil One, [when] Kakusandha Tathāgata, free from attachment and fully awakened, taught his disciples this teaching and they had received this teaching, they dwelled mentally pervading one direction with a mind imbued with loving-kindness, likewise the second, the third, and the fourth directions—all four directions and also the four intermediate directions, above and below, all around, everywhere. They dwelled with a mind imbued with loving-kindness—without bondage, resentment, ill-will, and contention—[with a mind] that had become boundless, exalted, immeasurable, and well developed, having pervaded the entire world. They dwelled like this having pervaded the entire world with a mind

imbued with compassion . . . with empathetic joy . . . with equanimity, without bondage, resentment, ill-will, and contention—[with a mind] that had become boundless, exalted, immeasurable, and well developed. For this reason, the *māra* [named] Corrupter who was seeking to get an opportunity was unable to get an opportunity.

Evil One, at that time the *māra* [named] Corrupter thought, “I am unable to get an opportunity with the diligent renunciants in this way. Let me now instead urge the brahmin householders, ‘Come on, all of you. Respect, revere, and serve the diligent renunciants!’ Perhaps, when the diligent renunciants are respected, revered, and served that may stir up some unwholesome state of mind in them. Then I will get an opportunity.”

Evil One, having been urged [thus] by the *māra* [named] Corrupter, all the brahmin householders respected, revered, and served the diligent renunciants.<sup>435</sup> [They] spread their clothes on the ground and said, “Diligent renunciants, please walk on this. The diligent renunciants practice what is difficult to practice. Grant us long-lasting benefit and gain, peace and happiness [by stepping on these clothes]!” 621c

The brahmin householders spread their hair on the ground and said, “Diligent renunciants, please walk on this. The diligent renunciants practice what is difficult to practice. Grant us long-lasting benefit and gain, peace and happiness [by stepping on this hair]!”

The brahmin householders, holding various kinds of food and drink in their hands, stood waiting by the roadside, saying, “Diligent renunciants, accept this, eat this, take it with you and use it as you wish. Grant us long-lasting benefit and gain, peace and happiness!”

The faithful brahmin householders, seeing the diligent renunciants, respectfully took them by the arm, led them inside [their houses] and, holding up various valuable objects, said to the diligent renunciants, “Accept this! Take it with you and use it as you wish!”

Then because of this, conditioned by this, when those brahmin householders died at the breaking up of the body at death, they certainly went to a good realm of existence, being reborn in a heavenly world. Having been reborn there, they thought, “We deserve to experience this happiness, and we will experience even more extreme happiness. Why is that? Because we performed good deeds toward the diligent renunciants.”

Evil One, the disciples of Kakusandha Tathāgata, free from attachment and fully awakened, having been respected, revered, and served, approached Kakusandha Tathāgata, free from attachment and fully awakened. At that time Kakusandha Tathāgata, free from attachment and fully awakened, was surrounded by a retinue of countless hundreds and thousands to whom he was teaching the Dharma.

Kakusandha Tathāgata, free from attachment and fully awakened, saw from afar that his disciples, who had been respected, revered, and served, were approaching. Seeing this, he addressed the monks, “Did you see that? The *māra* [named] Corrupter urged the brahmin householders, ‘Come on, all of you! Respect, revere, and serve the diligent renunciants!’ [He thought,] ‘Perhaps, when the diligent renunciants are respected, revered, and served, it may stir up some unwholesome state of mind in them, and then I will get an opportunity.’

“Monks, you should contemplate all formations as impermanent, contemplate them as of a nature to rise and fall, contemplate dispassion, contemplate abandoning, contemplate cessation, and contemplate elimination.<sup>436</sup> Let the *māra* [named] Corrupter, who seeks to get an opportunity, be unable to get an opportunity.”

Evil One, when Kakusandha Tathāgata, free from attachment and fully awakened, taught his disciples this teaching and they had received the teaching, they contemplated all formations as impermanent, they contemplated them as of a nature to rise and fall, they contemplated dispassion, they contemplated abandoning, they contemplated cessation, and they contemplated elimination, so that the *māra* [named] Corrupter, who was seeking to get an opportunity, was unable to get an opportunity.

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Evil One, at that time the *māra* [named] Corrupter thought, “I am unable to get an opportunity with the diligent renunciants in this way. Let me instead transform myself into a young man and, holding a large stick in my hand and standing by the roadside, I will hit Venerable Voice on the head so that [his head] is cut and blood runs down his face.”<sup>437</sup>

Evil One, at dawn Kakusandha Tathāgata, free from attachment and fully awakened, who was living in dependence on a village or town, put on his robes, took his bowl, and entered the village to beg for almsfood. Venerable Voice followed behind him as his attendant.

Evil One, at that time the *māra* [named] Corrupter, having transformed himself into a young man, was holding a large stick in his hand and standing by the roadside. He hit Venerable Voice on the head, cutting it, and blood ran down his face. Evil One, Venerable Voice, with his head cut and blood running down his face, followed behind Kakusandha Tathāgata, free from attachment and fully awakened, like a shadow that never left him.

Evil One, Kakusandha Tathāgata, free from attachment and fully awakened, having reached the village, turned his whole body around to the right to look, in the way a *nāga* looks around, observing in all directions without fear or trepidation.

Evil One, Kakusandha Tathāgata, free from attachment and fully awakened, saw that Venerable Voice, with his head cut and blood running down his face, was following behind the Buddha like a shadow that never left him. Then he said, “The *māra* [named] Corrupter is vicious and violent and possesses great power. This *māra* [named] Corrupter does not know how much is enough.”

Evil One, before Kakusandha Tathāgata, free from attachment and fully awakened, had finished speaking, at that time the body of the *māra* [named] Corrupter straightaway fell from that place into the Great Hell Without Omission.

Evil One, this Great Hell has four designations. The first is “Without Omission,” the second is “Hundred Nails,” the third is “Barbed Spikes,” and the fourth is “Six Contacts.”<sup>438</sup> In the Great Hell there are wardens who approached the *māra* [named] Corrupter. They told the *māra* [named] Corrupter, “Now, you should know that when nail and nail meet each other, a full hundred years have passed.”

Hearing this, Māra, the Evil One, experienced palpitations of the heart due to fear and terror, and all his bodily hair stood on end. He addressed Venerable Mahāmoggallāna in verse:

Which hell was it  
 Into which the *māra* [named] Corrupter fell long ago,  
 He who troubled and harmed practitioners of the Buddha’s holy life  
 And offended against the monks?

Venerable Mahāmoggallāna answered Māra, the Evil One, in verse:<sup>439</sup>

622b Without Omission is the name of the hell  
In which the *māra* [named] Corrupter formerly [fell],  
[When he] troubled and harmed practitioners of the Buddha's holy life  
And offended against the monks.

It contains a hundred iron nails,  
Each of them with barbed spikes.  
Without Omission is the name of the hell  
That the *māra* [named] Corrupter was in long ago.

Those who do not understand  
The [consequences of attacking] monks who are the Buddha's disciples  
Will certainly suffer like this,  
Experiencing the results of their black deeds.

There are various kinds of pleasure parks,  
For human beings on the earth  
Who eat naturally grown white rice  
[While] dwelling in the northern continent (Uttarakuru),

On the peak of the great Mount Sumeru  
I cultivated [my mind] well and burned up [all defilements].  
Having cultivated there and [attained] liberation,  
I [now] bear my last body.

Located by a great spring  
Is a palace that will last for the [entire] eon,  
Of delightful golden color,  
And radiant like a flame.

Various kinds of music are performed  
As [one] approaches the [dwelling] place of Sakka,  
His single residence, which in the past,  
As is well known, had been offered to him.

With Sakka walking ahead of me  
I ascended to the Vejayanta Palace.

On seeing Sakka, each heavenly nymph  
 Began dancing with great joy.  
 On seeing that a monk was coming,  
 They withdrew in shame.

On reaching the Vejayanta Palace,  
 And seeing the monk, [Sakka] asked him a question,  
 “Does the great seer know  
 The end of craving and the attainment of liberation?”

The monk replied  
 According to the inquirer’s question,  
 “Kosiya, I do know  
 The end of craving and the attainment of liberation.”

On hearing his answer  
 Sakka gained joy and happiness.  
 [He said,] “The monk benefits [me] greatly;  
 What he has said is in accordance with my question.”

After reaching the Vejayanta Palace,  
 [The monk] asked Sakka, ruler of the *devas*,  
 “What is the name of this palace,  
 Sakka, in the city you rule?”

Sakka answered, “Great Seer,  
 It is called Vejayanta,  
 Which means ‘a thousand worlds  
 Among a thousand worlds.’  
 Nothing surpasses or [even] resembles  
 This palace Vejayanta.”

[There] the Heavenly King, Sakka, ruler of the *devas*,  
 Can dwell at ease as he pleases.  
 He enjoys a myriad pleasures,  
 By transforming one [pleasure] into a hundred.  
 In the Vejayanta Palace  
 Sakka is able to dwell at ease.

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Great though the Vejayanta Palace is,  
I was able to shake it with my toe,  
As the Heavenly King saw with his own eyes.  
Yet Sakka is [still] able to dwell [in it] at ease.

For, like the Hall of Migāra's Mother,  
Its foundations are built extremely deep and solid.  
It is difficult to move and shake,  
[Yet] supernatural power can shake it.

It has colored glaze floors  
Upon which noble ones have trodden.  
Smooth and glossy, lovely to touch,  
Spread with soft cotton covers.

With loving speech and harmonious company,  
The Heavenly King is always happy.  
He is skilled in playing music  
With harmonious tone and melody.

When a stream-enterer speaks  
All the *devas* come and assemble,<sup>440</sup>  
Countless thousands  
And hundreds of myriads of them.

Having gone to the Heaven of the Thirty-three,  
The one endowed with the eye of wisdom taught them the Dharma.  
Having heard his teaching,  
[The *devas*] were delighted and received it respectfully.

I too have this quality,  
As the seers say.  
I went up to the Brahmā world  
And asked Brahmā,  
“Brahmā, do you [still] have this view,  
Namely the view: ‘I existed in the distant past,  
And I still exist, and I always will exist,  
Eternal and unchanging’?”



Brahmā answered,  
 “Great seer, I no longer have that view,  
 Namely the view: ‘I existed in the distant past,  
 I am eternal and unchanging.’  
 [Instead] I see that all Brahmās  
 In this realm will pass away.  
 How could I now say  
 That I am eternal and unchanging?

“I see that this world  
 Is just as the Fully Awakened One has taught.  
 It has arisen in accordance with causes and conditions,  
 And will return to where it came from.

“Fire does not think:  
 ‘I will burn the ignorant one.’  
 When a fire is burning, if an ignorant one touches it,  
 Naturally he is certain to be burned.

“In the same way, Evil One,  
 If you harass a tathāgata,  
 And engage in unwholesome conduct for a long time,  
 You will experience the [bad] results for a long time.

“Evil One, do not dislike the Buddha!  
 Do not trouble or harm monks!  
 There is a monk who overcomes Māra  
 Dwelling in the Fearsome Grove.”

The Evil One was worried and grieved,  
 After being reprimanded by Moggallāna.  
 Frightened and lacking wisdom,  
 He immediately disappeared from that place.

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Thus spoke Venerable Mahāmoggallāna. Having heard what Venerable Mahāmoggallāna said, Māra the Evil One was delighted and received it respectfully.



## Notes

### Division 7

- <sup>1</sup> The Pāli parallel is the *Upakkilesa-sutta*, MN 128 at MN III 152 (see also Mv 10.2 at Vin I 342); for a comparative study see Bhikkhu Anālayo, *A Comparative Study of the Majjhima-nikāya* (Taipei: Dharma Drum Publishing Corporation, 2011), pp. 731–741. Here and elsewhere, further information on previously published comparative studies can be found in this source.
- <sup>2</sup> In the Pāli parallels a monk informs the Buddha of what is happening. The ensuing tale of the king of Kosala is found only in the Vinaya, not in the *Upakkilesa-sutta*.
- <sup>3</sup> In the Pāli Vinaya version King Dīghīti of Kosala immediately flees when King Brahmadatta of Kāsi attacks for the first time, as he feels unable to resist the attack.
- <sup>4</sup> The Pāli Vinaya version does not report that King Dīghīti of Kosala took to performing music and in this way came to live with the brahmin chaplain.
- <sup>5</sup> In the Pāli Vinaya version Dīghīti directly approaches the brahmin chaplain and relates his wife's request.
- <sup>6</sup> The Pāli Vinaya version does not describe the prince's training but reports that he was sent to live outside the town, out of caution regarding King Brahmadatta.
- <sup>7</sup> According to the Pāli Vinaya version, the barber of King Dīghīti had happened to see his former master and then told King Brahmadatta.
- <sup>8</sup> In the Pāli Vinaya version King Brahmadatta immediately orders the execution of Dīghīti and his wife. Their son happens to visit the town just at that time and sees them being paraded through the streets.
- <sup>9</sup> According to the Pāli Vinaya version, King Dīghīti and his wife had been executed, and it was their son who took care of their bodily remains.
- <sup>10</sup> In the Pāli Vinaya version, the son has found work in an elephant stable. He is overheard by King Brahmadatta singing and playing a lute in the stable, and the king subsequently sends for him.
- <sup>11</sup> In the Pāli Vinaya version at this point Prince Long Life again draws his sword, holds it to King Brahmadatta's throat, and recounts the harm done by the king to his parents.
- <sup>12</sup> In the Pāli Vinaya version they grant each other their lives.

- <sup>13</sup> In the *Upakkilesa-sutta* only one monk tells the Buddha three times to stay out of their dispute.
- <sup>14</sup> A stanza in the *Upakkilesa-sutta* instead has, before the line about living alone like an elephant, a line that describes a king who leaves behind a realm he has conquered. This fits the context better and suggests that the idea of “governing sternly” could be the result of some error in transmission or translation.
- <sup>15</sup> In the *Upakkilesa-sutta* the Buddha instead departs by walking away.
- <sup>16</sup> The *Upakkilesa-sutta* does not describe Bhagu’s practice.
- <sup>17</sup> In the *Upakkilesa-sutta* Bhagu reports only that he has no trouble getting food.
- <sup>18</sup> The Buddha’s sojourn in the Rakkhitavana Grove in the company of an elephant is also recorded at Vin I 352, according to which this took place after he had visited Anuruddha and his companions.
- <sup>19</sup> A comparable description is found in the *Upakkilesa-sutta*, but later, as part of a report given by Anuruddha to the Buddha.
- <sup>20</sup> The corresponding description in the *Upakkilesa-sutta* does not refer to their practice of meditation, and in relation to their regular meetings every five days mentions only that they discuss the Dharma, not that they might alternatively sit together in silence.
- <sup>21</sup> The *Upakkilesa-sutta* does not report any reply by the Buddha to the warden; here Anuruddha intervenes right away.
- <sup>22</sup> Adopting the variant 是, in accordance with the reading of this passage found in the *Abhidharmakośabhāṣya*; see Prahlād Pradhān, *Abhidharmakośabhāṣya of Vasubandhu* (Patna: K. P. Jayaswal Research Institute, 1967), p. 300: *yat tat loka nāsti*. This specification, not found in the *Upakkilesa-sutta*, helps explain why doubt can arise, namely because of unfamiliarity with the mental experience of an inner light (as the result of deepening concentration).
- <sup>23</sup> 身病, literally “bodily disease,” which might render an Indic original comparable to the Pāli *kāyaduṭṭhulla*, hence the rendering “bodily inertia.”
- <sup>24</sup> The *Upakkilesa-sutta* illustrates excessive energy, the seventh *upakkilesa* in its listing, with the example of grasping a quail so tightly that it will die; the same simile, but with grasping the quail too loosely, then illustrates lack of energy.
- <sup>25</sup> The corresponding simile in the *Upakkilesa-sutta* describes searching for one entrance to a treasure and finding five entrances.
- <sup>26</sup> Conceit is not mentioned in the *Upakkilesa-sutta*.
- <sup>27</sup> The *Upakkilesa-sutta* instead speaks of excessive meditation on forms. Whereas the rest of the list, in spite of some variations in sequence, appears to be on the whole similar, in the case of this last item in both lists the two versions stand in direct contrast

to each other. The instruction in MĀ 72 makes it appear recommendable to contemplate forms, but MN 128 warns against excessively contemplating forms.

- <sup>28</sup> These three types of concentration occur only at the end of the *Upakkilesa-sutta* as part of a summary statement in which the Buddha describes his practice of concentration with *vitakka* and *vicāra*, without *vitakka* but still with *vicāra*, and without either.
- <sup>29</sup> Here and below, the translation is based on an emendation, given in brackets. The text speaks rather of “knowledge” of forms. Since otherwise the passage is about “vision” of forms and “knowledge” of light, it seems probable that the formulation here is the result of a textual error.
- <sup>30</sup> Instead of exclusive, diversified, limited, and vast concentrations, the *Upakkilesa-sutta* mentions concentration with and without rapture, with enjoyment, and with equanimity.
- <sup>31</sup> The Pāli parallel is the *Gayā-sutta*, AN 8.64 at AN IV 302, which has Gayāsīsa at Gayā as its location.
- <sup>32</sup> According to the *Gayā-sutta*, the Buddha did perceive light, but did not see forms.
- <sup>33</sup> In the *Gayā-sutta* the item that follows being able to converse with the *devas* is knowing which order (*nikāya*) of *devas* they belong to.
- <sup>34</sup> In the *Gayā-sutta* knowing the karma that led the *devas* to their rebirths precedes knowing their pleasure or pain and knowing their life spans.
- <sup>35</sup> Recognition of individual *devas* is not mentioned in the *Gayā-sutta*.
- <sup>36</sup> The Pāli parallel is the *Anuruddha-sutta*, AN 8.30 at AN IV 228.
- <sup>37</sup> Instead of the ability to wander freely in the four directions, the *Anuruddha-sutta* compares the medicine made out of fermented cow’s urine to various medications made of ghee, butter, oil, honey, and molasses. The *Anuruddha-sutta* also does not report any prediction about increasing in wholesome states or attaining one of two fruits; it instead directly continues with the Buddha’s advice that Anuruddha should spend the rainy season in the same place.
- <sup>38</sup> In the *Anuruddha-sutta* the Buddha addresses the monks immediately on his return, without asking Ānanda to gather them.
- <sup>39</sup> The *Anuruddha-sutta* additionally mentions contentment with lodgings and medicine.
- <sup>40</sup> Instead of bodily and mental seclusion, the *Anuruddha-sutta* describes a detached attitude toward visitors.
- <sup>41</sup> Instead of the four *satipaṭṭhānas*, the *Anuruddha-sutta* just mentions mindfulness of the type that enables recalling what was said and done long ago.
- <sup>42</sup> The *Anuruddha-sutta* only mentions inclining the mind toward the extinction of proliferation.

- <sup>43</sup> The *Anuruddha-sutta* specifies that the Buddha had come through his mind-made body (*manomayena kāyena*).
- <sup>44</sup> The next two stanzas in MĀ 74 are not found in the *Anuruddha-sutta*; the last has a counterpart in Th 919.
- <sup>45</sup> The Pāli parallel is the *Āneñjasappāya-sutta*, MN 106 at MN II 261; for comparative studies see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 613–623; *Madhyama-āgama Studies*, (Taipei: Dharma Drum Publishing Corporation, 2012), pp. 195–222.
- <sup>46</sup> Instead of sensual pleasures and material forms, the *Āneñjasappāya-sutta* takes up sensual pleasures and sensual perceptions.
- <sup>47</sup> In addition to material forms, the *Āneñjasappāya-sutta* mentions sensual pleasures and sensual perceptions.
- <sup>48</sup> In addition to the corresponding perceptions, the *Āneñjasappāya-sutta* also mentions sensual pleasures and material forms; and it commends that the cessation of all these is to be viewed as peaceful.
- <sup>49</sup> The translation is based on an emendation of the text. For the words given in angle brackets (< >) the text instead has, in each case, “imperturbability.” The context shows that these must be textual errors.
- <sup>50</sup> The second approach to nothingness in the *Āneñjasappāya-sutta* is just about being empty of a self and of what belongs to a self, without an explicit mention of being empty of permanence.
- <sup>51</sup> In the *Āneñjasappāya-sutta* the third approach to nothingness is to contemplate: “I am not anything belonging to anyone anywhere,” etc.
- <sup>52</sup> According to the *Āneñjasappāya-sutta*, the cessation of all these perceptions is to be viewed as peaceful.
- <sup>53</sup> In the *Āneñjasappāya-sutta* Ānanda highlights that the Buddha taught the crossing of the flood in dependence on one support after another.
- <sup>54</sup> The Pāli parallels are the *Bhikkhu-sutta*, SN 47.3 at SN V 142, which has Jeta’s Grove at Sāvathī as its location, and the *Saṅkhitta-sutta*, AN 8.63 at AN IV 299, which does not specify the location.
- <sup>55</sup> In the two Pāli versions, the Buddha first rebuffs the monk before giving an instruction.
- <sup>56</sup> The injunction to settle the mind within has a counterpart in the *Saṅkhitta-sutta* (where this is followed by instructions on the *brahmavihāras*); practice of the four *satipaṭṭhānas* internally and externally is described in the *Bhikkhu-sutta* (where it is preceded by the need to purify morality and have straight view).
- <sup>57</sup> The implication of this expression is unclear; to judge from the Pāli parallels, it could be a textual error.

- <sup>58</sup> The *Saṅkhitta-sutta* recommends cultivating concentration with *vitakka* and *vicāra*, without *vitakka* but with a remainder of *vicāra*, without *vitakka* or *vicāra*, with rapture, without rapture, with enjoyment, and with equanimity.
- <sup>59</sup> The *Saṅkhitta-sutta* takes up the *brahmavihāras* first and only afterward the four *satipaṭṭhānas* (which are not explicitly shown to require internal and external practice), and in relation to both it enjoins that such concentration should be with *vitakka* and *vicāra*, without *vitakka* but with a remainder of *vicāra*, without *vitakka* or *vicāra*, with rapture, without rapture, with enjoyment, and with equanimity. Only in relation to the four *satipaṭṭhānas* does the *Saṅkhitta-sutta* mention being at ease in any bodily posture.
- <sup>60</sup> Such a prediction of attainment is not found in the two Pāli parallels, although both report that the monk who received the respective instructions, after practice in seclusion, became an arahant.
- <sup>61</sup> The Pāli parallel is the *Naḷakapāna-sutta*, MN 68 at MN I 462, which has Naḷakapāna in the Kosalan country as its location; for a comparative study, see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 370–373.
- <sup>62</sup> In the *Naḷakapāna-sutta* the Buddha instead asks if they thought he practiced restraint because he had not yet eradicated the taints.
- <sup>63</sup> According to the *Naḷakapāna-sutta*, it is because the Buddha has eradicated the taints that he practices restraint.
- <sup>64</sup> The Buddha's secluded lifestyle is not taken up in the *Naḷakapāna-sutta*.
- <sup>65</sup> The Pāli parallel is the *Brahmanimantaṇika-sutta*, MN 49 at MN I 326; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 294–299.
- <sup>66</sup> According to the *Brahmanimantaṇika-sutta*, Māra had actually taken possession of a member of the assembly.
- <sup>67</sup> The *Brahmanimantaṇika-sutta* does not report that Māra disappeared.
- <sup>68</sup> In the *Brahmanimantaṇika-sutta* the Buddha adds that Brahmā had previously passed away from the Ābhassarā heavenly realm and in the meantime had forgotten about it.
- <sup>69</sup> In the *Brahmanimantaṇika-sutta* the Buddha also refers to the nonmanifestative or invisible consciousness, *anidassana viññāṇa*.
- <sup>70</sup> The text gives the impression that Brahmā is still the speaker. The Pāli editions differ and only some mark the corresponding part as spoken by the Buddha; for a discussion see Anālayo, “The Luminous Mind in Theravāda and Dharmaguptaka Discourses”, *Journal of the Oxford Centre for Buddhist Studies* 13 (2017): 10–50.
- <sup>71</sup> According to the *Brahmanimantaṇika-sutta*, the Buddha spoke the stanza on seeing fear in becoming while he had made himself invisible.

- <sup>72</sup> The reference to joining the assembly “up to three times” is not clear. According to the earlier narration he had departed once, so for him to come back now would constitute only a second joining of the assembly.
- <sup>73</sup> Instead of telling Māra to keep away from the topic of the Buddha’s teaching activities, in the *Brahmanimantaṇika-sutta* the Buddha affirms his eradication of the taints, comparing it to a palm tree that has been cut down.
- <sup>74</sup> The Pāli parallel is the *Anuruddha-sutta*, MN 127 at MN III 144; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 726–731.
- <sup>75</sup> The protagonist in the *Anuruddha-sutta* is instead the householder Pañcakaṅga.
- <sup>76</sup> Adopting the variant 料 instead of 斷.
- <sup>77</sup> In the *Anuruddha-sutta* those who have taught him are instead elder monks, *therā bhikkhū*. Similarly later in Anuruddha’s description, those who practice these liberations are monks, not renunciants and brahmins.
- <sup>78</sup> The *Anuruddha-sutta* does not report a question-and-answer exchange at this juncture. Another difference is that in the preceding part it first takes up the immeasurable and then the exalted liberation of the mind.
- <sup>79</sup> Instead of these three, the *Anuruddha-sutta* distinguishes four types: *devas* of limited radiance, immeasurable radiance, defiled radiance, and pure radiance.
- <sup>80</sup> The fly simile in the *Anuruddha-sutta*, where the fly is on a carrying pole or basket, illustrates that the *devas* do not consider themselves to be permanent.
- <sup>81</sup> In the *Anuruddha-sutta* Kaccāna instead asks if the *devas* are all of limited radiance or if some are rather of immeasurable radiance, and later on he asks the same question for those of defiled and pure radiance.
- <sup>82</sup> The *Anuruddha-sutta* does not have a reference to the Buddha’s position on this matter.
- <sup>83</sup> The lotus simile is not found in the *Anuruddha-sutta*.
- <sup>84</sup> In the *Anuruddha-sutta* the simile of the impure oil lamp illustrates *devas* of defiled radiance.
- <sup>85</sup> In the *Anuruddha-sutta* Kaccāna instead addresses Anuruddha, and apparently in a discourteous way.
- <sup>86</sup> The *Anuruddha-sutta* reports neither the meal offering nor the delight of the audience.
- <sup>87</sup> Adopting the variant 墩 instead of 塹.
- <sup>88</sup> The Pāli parallel is the *Kāyagatāsati-sutta*, MN 119 at MN III 88, which has Jeta’s Grove at Sāvathī as its location; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 673–678.



- <sup>89</sup> The sequence of body contemplation in the *Kāyagatāsati-sutta* differs, proceeding from mindfulness of breathing to bodily postures, bodily activities, anatomical parts, elements, cemetery contemplations, and the four absorptions.
- <sup>90</sup> The *Kāyagatāsati-sutta* does not mention falling asleep or waking up as part of the contemplation of bodily postures.
- <sup>91</sup> The *Kāyagatāsati-sutta* states that memories and intentions related to the household life are abandoned and the mind becomes concentrated.
- <sup>92</sup> The *Kāyagatāsati-sutta* also mentions eating, drinking, consuming food, tasting, defecating, and urinating.
- <sup>93</sup> This and the following exercise are not mentioned in the *Kāyagatāsati-sutta*.
- <sup>94</sup> Adopting the variant 拏 instead of 拏.
- <sup>95</sup> The translation is based on emending what in the original is a reference to “verbal activities” when exhaling, clearly a textual error.
- <sup>96</sup> In the case of each of the four absorptions, the *Kāyagatāsati-sutta* also describes the actual attainment of the corresponding absorption before depicting how it affects the body.
- <sup>97</sup> The *Kāyagatāsati-sutta* does not give the size of the cloth, which it qualifies as being white.
- <sup>98</sup> This and the following exercise are not mentioned in the *Kāyagatāsati-sutta*.
- <sup>99</sup> *Guanxiang* 觀相, which perhaps is equivalent to the *paccavekkhaṇanimitta*.
- <sup>100</sup> This list of seeds differs from the seeds in the same simile in MĀ 98, the parallel to the *Satipaṭṭhāna-sutta*.
- <sup>101</sup> The *Kāyagatāsati-sutta* lists only the four elements of earth, water, fire, and wind.
- <sup>102</sup> Cremation or burial are not mentioned in the *Kāyagatāsati-sutta*.
- <sup>103</sup> In the *Kāyagatāsati-sutta* this and the following descriptions are rather about monks who have or have not established mindfulness of the body. The Pāli version also has a different sequence: it first has the three similes of throwing a ball, fire sticks, and the water pot that illustrate lack of being established in mindfulness of the body, and then their three counterparts that illustrate the presence of mindfulness of the body.
- <sup>104</sup> Adopting the variant 搏 instead of 闢.
- <sup>105</sup> The *Kāyagatāsati-sutta* has three more similes, which describe tilting a full water jug, loosening the embankment of a pond full of water, and driving a chariot wherever one wishes.
- <sup>106</sup> The *Kāyagatāsati-sutta* announces and lists ten benefits. It does not refer to not getting

stuck in the three unwholesome thoughts, nor to attaining stream-entry, once-returning, nonreturning, and the four immaterial attainments.

- <sup>107</sup> Adopting a variant that does not have a reference to this being also “the fifth, sixth and seventh benefit,” 五六七. Since overcoming three types of unwholesome thought cannot result in four benefits, the reference to the fifth, sixth, and seventh benefits must be misplaced, probably belonging with the next item in the list.
- <sup>108</sup> Adopting a variant that adds 第五至.
- <sup>109</sup> Adopting a variant that speaks of “seven” instead of “one” existence.
- <sup>110</sup> Adopting a variant that only mentions the twelfth benefit at this point and accordingly deleting a redundant passage on the eradication of the taints.
- <sup>111</sup> The Pāli parallel is the *Hatthisāriputta-sutta*, AN 6.60 at AN III 392, which has the Isipatana at Vārāṇasī as its location.
- <sup>112</sup> The *Hatthisāriputta-sutta* mentions not just association with laypeople but associating with other monastics, lay disciples, kings, and ministers, as well as non-Buddhist practitioners and their disciples.
- <sup>113</sup> In the *Hatthisāriputta-sutta* the simile of no longer seeing animals in a lake illustrates the effect of having attained the second absorption, whereas the simile of the dust at a crossroads becoming mud after rain illustrates the effect of the first absorption.
- <sup>114</sup> Adopting a variant that reads 咸 instead of 減.
- <sup>115</sup> In the *Hatthisāriputta-sutta* the simile of the lake without waves illustrates the effect of having attained the fourth absorption, whereas the simile related to food illustrates the third absorption.
- <sup>116</sup> The simile in the *Hatthisāriputta-sutta* depicts a person who has just finished a delicious meal and is offered leftover food from the day before.
- <sup>117</sup> In the *Hatthisāriputta-sutta* Mahākoṭṭhita affirms that he knew the mind of Citta and had also been informed about it by *devas*. The Pāli discourse continues by reporting that Citta’s friends also informed the Buddha of Citta’s disrobing, who then predicted that Citta would soon go forth again. This indeed happened, Citta went forth again and eventually became an arahant.
- <sup>118</sup> The Pāli parallel is the *Pacalāyamāna-sutta*, which is the first part of AN 7.58 at AN IV 85; the second part of this discourse in the PTS edition, beginning at AN IV 88, is a different discourse which is rather a parallel to MĀ 138.
- <sup>119</sup> Instead of these three means related to the teachings—recitation, teaching others, and reflection—the *Pacalāyamāna-sutta* only recommends two, reflection and recitation.
- <sup>120</sup> The *Pacalāyamāna-sutta* combines this and the preceding one into a single remedy of washing the eyes with water and looking at the constellations. The next recommendation

in the *Pacalāyamāna-sutta* is to cultivate *ālokasaññā*, “perception of light” (or “clarity of perception”?), a method not mentioned in MĀ 83.

- <sup>121</sup> The *Pacalāyamāna-sutta* does not recommend resuming sitting meditation after having done walking meditation. According to its presentation, if after doing walking meditation one still feels tired, it is time to lie down and take a rest.
- <sup>122</sup> In total the *Pacalāyamāna-sutta* lists only eight recommendations: to avoid the perception that has led to the drowsiness, to reflect on the teachings, to recite the teachings, to pull on the earlobes, to rinse the eyes with water and look at the constellations, to develop perception of light, to practice walking meditation, and to lie down.
- <sup>123</sup> After its list of methods to overcome drowsiness, the *Pacalāyamāna-sutta* warns against pride when begging alms, engaging in contentious talk, and being bound to monastics or laypeople.
- <sup>124</sup> In the *Pacalāyamāna-sutta* the Buddha introduces this instruction with the dictum that “nothing in the world is worth adhering to.”
- <sup>125</sup> The Pāli parallel is the *Kaṇṭaka-sutta*, AN 10.72 at AN V 133, which has as its location the Gabled Hall in the Great Wood at the same location, Vesālī.
- <sup>126</sup> The reconstruction of the last four of these six names is only tentative.
- <sup>127</sup> The *Kaṇṭaka-sutta* does not report the actual visit by the Licchavis.
- <sup>128</sup> The *Kaṇṭaka-sutta* announces and then describes ten thorns: socializing as a thorn for seclusion, pursuit of (physical) beauty as a thorn for cultivation of *asubha*, entertainments as a thorn for sense restraint, female company as a thorn for celibacy (for males), sound as a thorn for the first absorption, *vitakka-vicāra* as a thorn for the second absorption, rapture as a thorn for the third absorption, inhalation and exhalation as a thorn for the fourth absorption, perception and feeling as a thorn for the attainment of cessation, and finally lust (sensual passion), hatred (anger), and delusion (ignorance) as thorns in general.
- <sup>129</sup> The Pāli parallel is the *Sappurisa-sutta*, MN 113 at MN III 37; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 639–643.
- <sup>130</sup> The *Sappurisa-sutta* takes up several types of distinguished families, which in its presentation become four different grounds for pride.
- <sup>131</sup> The *Sappurisa-sutta* does not mention being handsome and agreeable as a potential ground for pride.
- <sup>132</sup> A related quality in the *Sappurisa-sutta* is being a preacher of the Dharma (*dhamma-kathika*).
- <sup>133</sup> In addition to fame, similarly highlighted in the *Sappurisa-sutta*, another related ground for pride in its presentation is the gain of requisites, not mentioned in MĀ 85.

- <sup>134</sup> The *Sappurisa-sutta* reckons being learned and being versed in the Vinaya as two separate potential grounds for pride; it also does not refer to the Abhidharma.
- <sup>135</sup> The *Sappurisa-sutta* only mentions wearing rag robes as a potential ground for pride.
- <sup>136</sup> The *Sappurisa-sutta* reckons begging alms and taking only one meal as two potential grounds for pride.
- <sup>137</sup> The corresponding grounds for pride in the *Sappurisa-sutta* are dwelling in a forest, at the base of a tree, in a cemetery, and out in the open; additional grounds for pride, not mentioned in MĀ 85, are the practices of never lying down to rest and accepting any bed.
- <sup>138</sup> Adopting the variant 受 instead of 愛. In the *Sappurisa-sutta* the true person reflects that the Buddha had recommended nonidentification (*atammayatā*) with the first absorption; the same holds for the other absorptions and immaterial attainments.
- <sup>139</sup> The *Sappurisa-sutta* additionally takes up the attainment of cessation, which it implicitly shows to be no longer within reach of the untrue person.
- <sup>140</sup> This discourse is not a parallel to the *Chachakka-sutta*, MN 148 at MN III 280; cf. Anālayo, *A Comparative Study of the Majjhima-nikāya*, p. 838, n. 96.

## Division 8

- <sup>141</sup> Adopting a variant that adds 穢 before 經. The Pāli parallel is the *Anaṅgaṇa-sutta*, MN 5 at MN I 24, which has Jeta's Grove at Sāvattihī as its location; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 42–45.
- <sup>142</sup> In the *Anaṅgaṇa-sutta* the one who asks this question is Mahāmoggallāna.
- <sup>143</sup> Here and below, the *Anaṅgaṇa-sutta* has no statement about the realm of one's rebirth.
- <sup>144</sup> The *Anaṅgaṇa-sutta* has this as four distinct topics, namely the wish to be the one who gives teachings to each of the four assemblies.
- <sup>145</sup> This wish has no counterpart in the *Anaṅgaṇa-sutta*.
- <sup>146</sup> The *Anaṅgaṇa-sutta* has being respected by each of the four assemblies as four distinct wishes.
- <sup>147</sup> In the *Anaṅgaṇa-sutta* the corresponding four wishes are for excellent robes, excellent food, excellent resting places, and excellent medicine. The wish for others not to get the same is therefore only for such excellent requisites, not for others not to get any requisites at all. Since it seems implausible that a monastic would wish for his companions not to receive any requisites, the qualification "[excellent]" has been added to the translation of MĀ 87.
- <sup>148</sup> The *Anaṅgaṇa-sutta* notes that others will not respect such a monk even if he engages in various types of ascetic practice; conversely a monk without defilements will be respected even if he does not adopt an ascetic living style.

- <sup>149</sup> Instead of feces, in the *Anaṅgaṇa-sutta* the carcass of a dead animal or a human is put into the dish.
- <sup>150</sup> Such a warning is not found in the *Anaṅgaṇa-sutta*.
- <sup>151</sup> In the *Anaṅgaṇa-sutta* the onlookers are just curious to know what is inside, without expecting it to contain something repulsive.
- <sup>152</sup> The *Anaṅgaṇa-sutta* speaks of the *ājīvika* Paṇḍuputta who observes Samīti, the son of a cartwright, at work; it does not refer to a house of Paṇḍuputta.
- <sup>153</sup> The original here refers to a “renunciant,” presumably a mistake caused by the recurrent reference to the same term in a preceding passage.
- <sup>154</sup> The simile of receiving a flower garland in the *Anaṅgaṇa-sutta* concerns a woman or a man.
- <sup>155</sup> The Pāli parallel is the *Dhammadāyāda-sutta*, MN 3 at MN I 12, which has Jeta’s Grove at Sāvatthī as its location; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 34–37.
- <sup>156</sup> The *Dhammadāyāda-sutta* does not list by name the monks present on this occasion.
- <sup>157</sup> In the *Dhammadāyāda-sutta* being heirs in the Dharma is contrasted with being heirs in material things in general, not just in food and drink.
- <sup>158</sup> A comparable exposition in the *Dhammadāyāda-sutta* has Sāriputta as its speaker.
- <sup>159</sup> In the *Dhammadāyāda-sutta* the Buddha had already withdrawn earlier, without any reference to having a backache and without asking Sāriputta to continue the teaching.
- <sup>160</sup> In the *Dhammadāyāda-sutta* Sāriputta expounds the matter himself, without asking the monks to express their understanding of it.
- <sup>161</sup> Here and below, the translation is based on emending 捨離 to read 遠離, in line with the expression used elsewhere in the discourse.
- <sup>162</sup> The *Dhammadāyāda-sutta* concludes with the monks rejoicing in what Sāriputta had said, without any further reference to the Buddha.
- <sup>163</sup> The Pāli parallel is the *Anumāna-sutta*, MN 15 at MN I 95, which has Bhesakalā Grove in Bhagga country as its location; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 124–127.
- <sup>164</sup> The *Anumāna-sutta* does not refer to the rains retreat.
- <sup>165</sup> The list of qualities in the *Anumāna-sutta* shows several differences, see the survey in Anālayo, *A Comparative Study of the Majjhima-nikāya*, p. 126, table 2.8.
- <sup>166</sup> The *Anumāna-sutta* takes up the case of someone who is easy to admonish before turning to a comparable reflection regarding one’s own qualities that make one difficult to admonish.

- <sup>167</sup> The *Anumāna-sutta* does not have a reflection regarding one's own qualities that make one easy to admonish.
- <sup>168</sup> The *Anumāna-sutta* does not have a counterpart to the ensuing description of how delight leads on to other awakening factors, to dispassion, and to liberation.
- <sup>169</sup> The Pāli parallel is the *Mahācunda-sutta*, AN 10.24 at AN V 41, which has Sahajāti among the Cetis as its location.
- <sup>170</sup> The *Mahācunda-sutta* cites three related proclamations. The first is a proclamation of one's knowledge, *ñāṇavāda*, namely a claim to know and see the Dharma. The second is a proclamation of one's cultivation, *bhāvanāvāda*, namely a claim to have cultivated the body, virtue, the mind, and wisdom. The third combines the previous two into a single claim.
- <sup>171</sup> Here and below, the translation is based on emending 無惡欲 to 惡欲. The latter is the version found immediately afterward in the same sentence.
- <sup>172</sup> The *Mahācunda-sutta* does not mention uncommunicativeness, deceit, flattery, and lack of shame and scruples. Qualities mentioned only in the *Mahācunda-sutta* are delusion, denigration, and insolence.
- <sup>173</sup> A statement by the relatives and friends is not reported in the *Mahācunda-sutta*, which concludes its description of the poor person by saying that he will be known for being poor despite his claims.
- <sup>174</sup> The Pāli parallel is the *Sallekha-sutta*, MN 8 at MN I 40, which has Jeta's Grove at Sāvathī as its location; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 59–66.
- <sup>175</sup> This and several other qualities mentioned in MĀ 91 are not in the list in the *Sallekha-sutta*; for a comparison of the two lists see Anālayo, *A Comparative Study of the Majjhima-nikāya*, p. 62, table 1.9.
- <sup>176</sup> As in the Pāli version, the present reference to “extinction” involves the term *pari-nirvāṇa*, 般涅槃; see the discussion in Bhikkhu Ñāṇamoli, *The Middle Length Discourses of the Buddha, A Translation of the Majjhima Nikāya* (Boston: Wisdom Publications, 1995, reprint 2005), p. 1184, n. 111.
- <sup>177</sup> The Pāli parallel is the *Vatthūpama-sutta*, MN 7 at MN I 36, which has Jeta's Grove at Sāvathī as its location; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 49–59.
- <sup>178</sup> The *Vatthūpama-sutta* does not associate this discourse with the time soon after the Buddha's awakening.
- <sup>179</sup> The *Vatthūpama-sutta* does not introduce the brahmin at this point and does not mention that the Buddha's exposition of defilements was related to him.
- <sup>180</sup> The *Vatthūpama-sutta* lists sixteen defilements; for a comparison of the lists of defilements see Anālayo, *A Comparative Study of the Majjhima-nikāya*, p. 51, table 1.7.

- <sup>181</sup> The simile in the *Vatthūpama-sutta* describes a dirty cloth that does not take dye properly. In the *Vatthūpama-sutta* this simile and the next one together precede the exposition of defilements.
- <sup>182</sup> The simile in the *Vatthūpama-sutta* describes a clean cloth that takes dye properly.
- <sup>183</sup> Before turning to the *brahmavihāras*, the *Vatthūpama-sutta* mentions confidence in the Buddha, Dharma, and Sangha, and detachment in regard to food. It continues from the *brahmavihāras* to the topic of liberation, which in its presentation corresponds to the inner bathing.
- <sup>184</sup> In the *Vatthūpama-sutta* the brahmin goes forth and eventually becomes an arahant.
- <sup>185</sup> The Pāli parallel is the *Adhikaraṇa-sutta*, AN 10.87 at AN V 164.
- <sup>186</sup> The *Adhikaraṇa-sutta* does not report that the monk, on account of whom the Buddha delivers the discourse, had approached the Buddha.
- <sup>187</sup> The *Adhikaraṇa-sutta* lists ten such bad qualities: being a maker of disciplinary issues, not being desirous of training, having evil wishes, being angry, denigrating others, being crafty, being deceitful, not paying attention to the teachings, not being secluded, and not showing kindness towards other monastics. In the Pāli discourse the list of unbeneficial results does not refer to the attainment of nirvana.
- <sup>188</sup> The Pāli parallel is the *Thīti-sutta*, AN 10.53 at AN V 96.
- <sup>189</sup> In the *Thīti-sutta* the Buddha instead proclaims that he praises only growth in wholesome states, not their mere maintenance, much less their decline.
- <sup>190</sup> The qualities listed in the *Thīti-sutta* are faith, virtue, learning, generosity, wisdom, and eloquence.
- <sup>191</sup> The *Thīti-sutta* introduces its list of mental states with the simile of a young woman or man who looks in a mirror; the actual list then comprises ten mental states, which are the five hindrances (the fourth is just restlessness), as well as irritation, defiled mental states, bodily agitation, laziness, and lack of concentration.
- <sup>192</sup> According to the *Thīti-sutta*, one who is free of those states should make an effort to progress to nirvana. The *Thīti-sutta* does not employ the simile of the burning head or clothes to illustrate this case, which it only has to illustrate the case of one under the influence of defiled mental states.
- <sup>193</sup> The Pāli parallel is the *Parihāna-sutta*, AN 10.55 at AN V 102.
- <sup>194</sup> In the *Parihāna-sutta* Sāriputta first announces the topic of “a person subject to decline” and then, at the request of the other monks, expounds it.
- <sup>195</sup> The *Parihāna-sutta* introduces its list of mental states with the simile of a young woman or man who looks in a mirror; the actual list then comprises ten mental states, which are being free of the five hindrances (the fourth is just being without restlessness), as well as not being irritable, not having defiled mental states, delighting in the

Dharma, gaining internal tranquility of the mind, and gaining higher wisdom and insight into phenomena.

- <sup>196</sup> According to the *Parihāṇa-sutta*, one who is free of these states should make an effort to progress to nirvana. The *Parihāṇa-sutta* does not employ the simile of the burning head or clothes to illustrate this case, which it only has to illustrate the case of one under the influence of defiled mental states.

## Division 9

- <sup>197</sup> The Pāli parallel is the *Mahānidāna-sutta*, DN 15 at DN II 55.
- <sup>198</sup> Adopting the variant 令 instead of 念.
- <sup>199</sup> The *Mahānidāna-sutta* continues further, via feeling, contact, and name-and-form, up to consciousness.
- <sup>200</sup> Adopting the variant reading 蚊 instead of 蚊.
- <sup>201</sup> The *Mahānidāna-sutta* also mentions the birth of quadrupeds.
- <sup>202</sup> The *Mahānidāna-sutta* instead lists the three types of becoming: sense sphere, material, and immaterial.
- <sup>203</sup> The *Mahānidāna-sutta* mentions the four types of clinging to sensuality, to views, to rules and observances, and to doctrines of a self.
- <sup>204</sup> The *Mahānidāna-sutta* lists the six types of craving, according to the six sense objects.
- <sup>205</sup> The *Mahānidāna-sutta* proceeds further to the topic of feeling.
- <sup>206</sup> The translation here and below is based on an emendation. MĀ 97 links contact with the name group by way of “resistance” 對, and with the form group by way of “designation” 增語. The *Mahānidāna-sutta* instead links contact with the name group by way of “designation,” *adhivacana*, and with the form group by way of “resistance,” *paṭigha*. The presentation in the *Mahānidāna-sutta* is clearly the more appropriate one, whereas the present passage in MĀ 97 seems to have resulted from an erroneous exchange of the two terms.
- <sup>207</sup> The *Mahānidāna-sutta* also reckons being born, growing old, dying, etc., as results of the reciprocal conditionality between consciousness and name-and-form.
- <sup>208</sup> In the *Mahānidāna-sutta* the Buddha first examines different notions of a self as being material or immaterial, limited or unlimited, before discussing the three ways of relating views of a self to feeling.
- <sup>209</sup> In the *Mahānidāna-sutta* the holder of the view of self concludes that the self has departed once the particular type of feeling identified as the self ceases.
- <sup>210</sup> Adopting the variant reading 雜 instead of 離.



- <sup>211</sup> The *Mahānidāna-sutta*, where this is the second of the three types of view of self in relation to feeling, instead argues that the notion “I am this” would no longer exist.
- <sup>212</sup> The reason given in the *Mahānidāna-sutta* is more detailed, pointing out that a liberated one is freed from the pathways of designation and conceptualization, yet it would be inappropriate to view such a liberated monk as one who does not know and does not see.
- <sup>213</sup> Since the *Mahānidāna-sutta* has the corresponding exposition earlier, before the examination of the three types of view of a self in relation to feeling, at this point it instead continues by listing the seven stations of consciousness, the two spheres, and the eight liberations, also found later in MĀ 97.
- <sup>214</sup> In the *Mahānidāna-sutta* one who upholds a certain type of self instead expects to realize that type of self after death.
- <sup>215</sup> The Pāli parallel is the *Satipaṭṭhāna-sutta*, MN 10 at MN I 55; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 73–97, and *Perspectives on Satipaṭṭhāna* (Cambridge: Windhorse, 2013).
- <sup>216</sup> A statement on past, future, or present tathāgatas is not found in the *Satipaṭṭhāna-sutta*.
- <sup>217</sup> The *Satipaṭṭhāna-sutta* additionally mentions that such contemplation is undertaken diligently, clearly knowing, and free from desire or discontent toward the world.
- <sup>218</sup> The sequence of the body contemplations in the *Satipaṭṭhāna-sutta* differs, proceeding from mindfulness of breathing to bodily postures, bodily activities, anatomical parts, elements, and the cemetery contemplations.
- <sup>219</sup> The *Satipaṭṭhāna-sutta* does not mention falling asleep or waking up as part of the contemplation of bodily postures.
- <sup>220</sup> The *Satipaṭṭhāna-sutta* also mentions the contemplation of impermanence and refers to dwelling independently, without clinging to anything.
- <sup>221</sup> The *Satipaṭṭhāna-sutta* also mentions eating, drinking, consuming food, tasting, defecating, and urinating.
- <sup>222</sup> This and the following exercise are not mentioned in the *Satipaṭṭhāna-sutta*.
- <sup>223</sup> Adopting the variant 𑖦 instead of 𑖦.
- <sup>224</sup> The translation is based on emending what in the original is a reference to “verbal activities” when breathing out, clearly a textual error. The *Satipaṭṭhāna-sutta* has a simile of a turner at work at a lathe to illustrate mindfulness of breathing.
- <sup>225</sup> Whereas the *Satipaṭṭhāna-sutta* does not mention this and the subsequent three exercises, the *Kāyagatāsati-sutta*, MN 119 at MN III 92, does reckon the bodily experience of each of the four absorptions as modes of body contemplation.
- <sup>226</sup> This and the following exercise are not mentioned in the *Satipaṭṭhāna-sutta*.

- <sup>227</sup> 觀相, which perhaps is an equivalent to the *paccavekkhaṇanimitta*.
- <sup>228</sup> This list of seeds differs from the one given in the same simile in MĀ 81, the parallel to the *Kāyagatāsati-sutta*.
- <sup>229</sup> The *Satipaṭṭhāna-sutta* only lists the four elements of earth, water, fire, and wind.
- <sup>230</sup> Cremation or burial are not mentioned in the *Satipaṭṭhāna-sutta*.
- <sup>231</sup> Nuns are not explicitly mentioned in the *Satipaṭṭhāna-sutta*, although the same would be implicit, in as much as the term “monk” can represent monastics of either gender; see Alice Collett and Bhikkhu Anālayo, “Bhikkhave and Bhikkhu as Gender-inclusive Terminology in Early Buddhist Texts,” *Journal of Buddhist Ethics* 21 (2014): 760–797.
- <sup>232</sup> The *Satipaṭṭhāna-sutta* does not mention a distinction between bodily and mental feelings, or between feelings related or not related to sensuality.
- <sup>233</sup> The *Satipaṭṭhāna-sutta* does not mention mental states that are defiled or undefiled, inferior or superior, or developed or undeveloped.
- <sup>234</sup> Contemplation of dhammas in the *Satipaṭṭhāna-sutta* also covers contemplating the five aggregates of clinging and the Four Noble Truths, which are the second and fifth exercises in its version of the fourth *satipaṭṭhāna*.
- <sup>235</sup> In the *Satipaṭṭhāna-sutta*, where contemplation of the six sense spheres is the third exercise under contemplation of dhammas, the task is also to know the senses and their objects as such, in addition to knowing the fetter that arises in dependence on both.
- <sup>236</sup> Adopting a variant reading that adds 擇.
- <sup>237</sup> The *Satipaṭṭhāna-sutta* proceeds from a period of seven years of practice step by step down to seven days, but no further than that.
- <sup>238</sup> The Pāli parallel is the *Mahādukkhakkhandha-sutta*, MN 13 at MN I 83; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 117–121.
- <sup>239</sup> In the *Mahādukkhakkhandha-sutta* the monks themselves, on their way into town to collect alms, had approached the heterodox wanderers.
- <sup>240</sup> The *Mahādukkhakkhandha-sutta* treats what has been mentioned so far as three distinct cases illustrating the danger of sensual pleasures, namely the suffering experienced when working, when such work does not succeed, and when what has been gained is lost again.
- <sup>241</sup> According to the *Mahādukkhakkhandha-sutta*, family members may even go so far as to take up weapons and harm one another.
- <sup>242</sup> 男女, “men and women,” which in the present context presumably means “people.”
- <sup>243</sup> The regret experienced by an evildoer is not mentioned in the *Mahādukkhakkhandha-sutta*, which therefore does not have the simile of a mountain’s shadow. A version of this simile can be found in the *Bālappaṇḍita-sutta*, MN 129 at MN III 164.

- <sup>244</sup> The Pāli parallel is the *Cūḷadukkhakkhandha-sutta*, MN 14 at MN I 91; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 121–124.
- <sup>245</sup> This request, which has no counterpart in the *Cūḷadukkhakkhandha-sutta*, implies that Mahānāma was still a worldling at the time of this discourse. According to the commentary on the *Cūḷadukkhakkhandha-sutta*, Ps II 61, however, he was a once-returner at that time.
- <sup>246</sup> In the *Cūḷadukkhakkhandha-sutta* the Buddha first relates how he overcame sensuality in the period before his awakening. The ensuing exposition of sensual pleasures is the same as in the *Mahādukkhakkhandha-sutta*.
- <sup>247</sup> The *Cūḷadukkhakkhandha-sutta* treats what has been mentioned so far as three distinct cases illustrating the danger in sensual pleasures, namely the suffering experienced when working, when such work does not succeed, and when what has been gained is lost through theft, etc.
- <sup>248</sup> According to the *Cūḷadukkhakkhandha-sutta*, family members may even go so far as to take up weapons and harm one another.
- <sup>249</sup> See note 242.
- <sup>250</sup> The regret experienced by an evildoer is not mentioned in the *Cūḷadukkhakkhandha-sutta*, which therefore does not have the simile of a mountain's shadow. A version of this simile can be found in the *Bālappaṇḍita-sutta*, MN 129 at MN III 164.
- <sup>251</sup> In the *Cūḷadukkhakkhandha-sutta* the Buddha relates his insight into sensual pleasures to the time before his awakening, explaining that despite this insight he transcended the attraction of sensual pleasures only after he had experienced superior forms of happiness, such as those available through absorption attainment.
- <sup>252</sup> The location in the *Cūḷadukkhakkhandha-sutta* is Mount Vulture Peak.
- <sup>253</sup> According to the *Cūḷadukkhakkhandha-sutta*, the Nigaṇṭhas attributed omniscience to their teacher.
- <sup>254</sup> In the *Cūḷadukkhakkhandha-sutta* the Buddha instead inquires if the Nigaṇṭhas had knowledge of former evil deeds done by them and if they were aware of the degree to which these deeds were now being eradicated.
- <sup>255</sup> The *Cūḷadukkhakkhandha-sutta* specifies that such deeds were acts of murder.
- <sup>256</sup> The Buddha's rebuke in the *Cūḷadukkhakkhandha-sutta* is less strongly worded; he simply points out that they spoke rashly and should have asked him about it.
- <sup>257</sup> In the *Cūḷadukkhakkhandha-sutta* the Buddha's ability to remain motionless in joy and happiness for up to seven days takes the form of an affirmation instead of being a question.
- <sup>258</sup> The *Cūḷadukkhakkhandha-sutta* concludes at this point.

- <sup>259</sup> The Pāli parallel is the *Vitakkasaṇḥhāna-sutta*, MN 20 at MN I 118; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 140–143.
- <sup>260</sup> Adopting the variant 拏 instead of 拏.
- <sup>261</sup> The *Vitakkasaṇḥhāna-sutta* instead describes a carpenter who removes a coarse peg with the help of a finer peg.
- <sup>262</sup> Adopting the variant 正 instead of 政.
- <sup>263</sup> The *Vitakkasaṇḥhāna-sutta* continues with a description of the attainment of liberation.
- <sup>264</sup> The Pāli parallel is the *Dvedhāvitakka-sutta*, MN 19 at MN I 114; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 138–140.
- <sup>265</sup> The *Dvedhāvitakka-sutta* does not follow the description of frequent thinking leading to a tendency of the mind to delight in such thoughts with a statement about freedom from *dukkha*. Instead, in the Pāli version the simile of the cowherd comes at this point.
- <sup>266</sup> The expected description of the first absorption is lacking here, but is present in the *Dvedhāvitakka-sutta*. It could be restored as follows: “Secluded from sensual desires, secluded from evil and unwholesome states, he dwells having attained the first absorption, which is with directed awareness and sustained contemplation, with rapture and happiness born of separation.”
- <sup>267</sup> The *Dvedhāvitakka-sutta* mentions recollection of past lives and the divine eye before turning to the destruction of the taints. Another difference in the Pāli version is that the one who attains the absorptions and the three higher knowledges is the Buddha himself.
- <sup>268</sup> Here and below, the *Dvedhāvitakka-sutta* only identifies the path with the eightfold wrong or right path, not with the three unwholesome or wholesome thoughts.
- <sup>269</sup> The simile in the *Dvedhāvitakka-sutta* contains no watchman; hence its explanation of the simile also has no reference to the retinue of Māra.
- <sup>270</sup> The Pāli parallel is the *Cūḷasīhanāda-sutta*, MN 11 at MN I 63, which has Jeta’s Grove at Sāvathī as its location; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 99–105.
- <sup>271</sup> This would refer to the four levels of awakening; see AN 4.239 at AN II 238.
- <sup>272</sup> The *Cūḷasīhanāda-sutta* has craving and clinging as two separate topics. The next topics it discusses are being without vision, favoring and opposing, and enjoying conceptual proliferation, *papañca*. It does not sum up all the qualifications of the final goal thus covered.
- <sup>273</sup> In the *Cūḷasīhanāda-sutta* the fourth type is clinging to “a doctrine of self” rather than to “a self.”
- <sup>274</sup> The *Cūḷasīhanāda-sutta* relates the four types of clinging to ignorance via the intervening seven links of dependent arising, *paṭicca samuppāda*.

- <sup>275</sup> The *Cūḷasīhanāda-sutta* does not repeat the reference to the lion's roar.
- <sup>276</sup> The Pāli parallel is the *Udumbarika-sutta*, DN 25 at DN III 36 (following the Asian editions for the title; in the PTS edition the title is *Udumbarika-sīhanāda-sutta*).
- <sup>277</sup> In the *Udumbarika-sutta* the householder's name is Sandhāna.
- <sup>278</sup> 無恚, literally, "no anger," apparently mistaking *nigrodha* for *ni + krodha*.
- <sup>279</sup> 鳥論, literally "bird talk"; elsewhere the *Madhyama-āgama* employs the expression 畜生之論 as its counterpart to *tiracchānakathā*.
- <sup>280</sup> The *Udumbarika-sutta* does not report Nigrodha making any statement about how the Buddha should be offered a seat.
- <sup>281</sup> In the *Udumbarika-sutta* Nigrodha and his followers had indeed been intending to ask the Buddha this question if he should join them. Consequently, the Pāli version does not report a reflection by the householder Sandhāna that Nigrodha is speaking a falsehood.
- <sup>282</sup> One of several differences is that the *Udumbarika-sutta* does not mention shaving off the hair and beard (a practice that is in fact followed by Buddhist monastics themselves).
- <sup>283</sup> The partly different list of defilements of self-mortification in the *Udumbarika-sutta* does not mention absorbing the energy of the sun, a reference whose implications are not clear.
- <sup>284</sup> Adopting a variant that adds another 子.
- <sup>285</sup> "Views" is another topic that is not included in the *Udumbarika-sutta*'s list of defilements of self-mortification.
- <sup>286</sup> The four restraints in the *Udumbarika-sutta* are not killing, not stealing, not speaking falsehoods, and not yearning for sensual pleasures (following the commentarial explanation for the last). The Pāli version goes on to describe withdrawal into seclusion and overcoming the five hindrances.
- <sup>287</sup> Here and below, according to the *Udumbarika-sutta*, Nigrodha thinks that by now the practice of self-mortification has reached the essence.
- <sup>288</sup> In the *Udumbarika-sutta* they instead exclaim that they are lost, as they do not know this higher attainment. Right after that the householder Sandhāna intervenes, reminding Nigrodha of his earlier dismissive remarks about the Buddha and of his boast that he would defeat the Buddha with a single question.
- <sup>289</sup> The *Udumbarika-sutta* does not contain the account of the gradual path to awakening.
- <sup>290</sup> In the *Udumbarika-sutta* Nigrodha formally confesses his transgression of speaking like this about the Buddha.
- <sup>291</sup> The *Udumbarika-sutta* lists various time periods from seven years down to seven days within which a disciple may reach the goal.

- <sup>292</sup> In the *Udumbarika-sutta* the Buddha also points out that he does not require heterodox practitioners to abandon their rules and way of life, to do what they consider unwholesome, or to abstain from doing what they consider wholesome. The Pāli version does not mention the suspicion that the Buddha might be interested in capturing and destroying them or in obtaining offerings or fame.
- <sup>293</sup> The *Udumbarika-sutta* records no comment or teaching given by the Buddha to the householder, who returns to Rājagaha on his own.
- <sup>294</sup> The Pāli parallel is the *Ākhaṅkheyya-sutta*, MN 6 at MN I 33; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 45–49.
- <sup>295</sup> Adopting the variant 住 instead of 任.
- <sup>296</sup> The *Ākhaṅkheyya-sutta* does not have an introductory narration recording the monk's reflection. It begins with the Buddha addressing the monks, emphasizing the need to maintain virtuous conduct, seeing danger in the slightest fault.
- <sup>297</sup> In the *Ākhaṅkheyya-sutta* the wish to be taught by the Buddha is not in the list of wishes, which includes the following: to be dear to other monks, to receive requisites, to be a source of merit for supporters, to be a source of merit for relatives, to bear discontent, to bear fear, and to attain the four absorptions, the immaterial attainments, stream-entry, once-returning, nonreturning, and each of the six higher knowledges.
- <sup>298</sup> The *Ākhaṅkheyya-sutta* does not report that the monks put the Buddha's instruction into practice.
- <sup>299</sup> Chizen Akanuma, *The Comparative Catalogue of Chinese Āgamas & Pāli Nikāyas* (Delhi: Sri Satguru, 1990, reprint), p. 15, lists as a parallel for MĀ 106 the *Mūla-pariyāya-sutta*, MN 1 at MN I 1. However, these two discourses differ considerably and do not seem to be “parallels,” properly speaking; see the discussion in Anālayo, *A Comparative Study of the Majjhima-nikāya*, p. 23.

## Division 10

- <sup>300</sup> The Pāli parallel is the *Vanapattha-sutta*, MN 17 at MN I 104; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 132–134.
- <sup>301</sup> The *Vanapattha-sutta* first examines the case of a monk who has no improvement in his practice and scarce requisites; then the cases of no improvement and ample requisites, improvement and scarce requisites, and improvement and ample requisites.
- <sup>302</sup> As in the case of the preceding discourse, MĀ 107, the Pāli parallel to the present MĀ 108 is the *Vanapattha-sutta*, MN 17 at MN I 104; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 132–134.
- <sup>303</sup> This reflection differs from the one in MĀ 107, which is closer to the *Vanapattha-sutta*, both of which refer to cultivating mindfulness and concentration, as well as achieving the destruction of the taints.

- <sup>304</sup> The *Vanapattha-sutta* first examines the case of a monk who has no improvement of his practice and scarce requisites; then the cases of no improvement and ample requisites, improvement and scarce requisites, and improvement and ample requisites.
- <sup>305</sup> The Pāli parallel is the *Samatha-sutta*, AN 10.54 at AN V 98.
- <sup>306</sup> The *Samatha-sutta* likens this to a young woman or a young man examining her or his face in a mirror.
- <sup>307</sup> The *Samatha-sutta* concludes after the case of the person, having no counterpart for the general statement that follows in MĀ 109.
- <sup>308</sup> Adopting a variant that adds 法, in accordance with earlier instances of the same phrase.
- <sup>309</sup> The Pāli parallel is the *Sacitta-sutta*, AN 10.51 at AN V 92.
- <sup>310</sup> The *Sacitta-sutta* likens this to a young woman or a young man examining her or his face in a mirror.
- <sup>311</sup> The *Sacitta-sutta* does not mention faith, mindfulness, and wisdom. As already noted by Bhikkhu Bodhi, *The Numerical Discourses of the Buddha*, p. 1844, n. 2061, these, together with energy and concentration (mentioned in both versions), would constitute the five faculties.
- <sup>312</sup> The *Sacitta-sutta* concludes at this point, having no counterpart for the discussion of robes, etc.
- <sup>313</sup> The Pāli parallel is the *Nibbedhika-sutta*, AN 6.63 at AN III 410.
- <sup>314</sup> The *Nibbedhika-sutta* has two minor differences in sequence: (1) it begins with sensual pleasures, discussing the taints only later at the point where MĀ 111 refers to sensual pleasures; (2) in each case it discusses the diversity before the results.
- <sup>315</sup> In the *Nibbedhika-sutta* the result of feelings is rather the coming to an individual existence partaking of merit or demerit.
- <sup>316</sup> The present description corresponds to the instruction on contemplation of feeling in the parallel to the *Satipaṭṭhāna-sutta*, MĀ 98. Like the *Satipaṭṭhāna-sutta*, the *Nibbedhika-sutta* does not mention bodily and mental feelings, and feelings related or not related to sensual pleasures.
- <sup>317</sup> The *Nibbedhika-sutta* lists six types of perception according to the six sense objects.
- <sup>318</sup> The *Nibbedhika-sutta* presents a threefold distinction of karma according to it being experienced in this life, the next, or later.
- <sup>319</sup> Instead of association with what is disliked and dissociation from what is liked, the *Nibbedhika-sutta* mentions sorrow, lamentation, pain, grief, and despair.
- <sup>320</sup> Adopting the variant reading 集 instead of 習.

- <sup>321</sup> The *Nibbedhika-sutta* locates the search for help from outsiders under the “result of *dukkha*,” and the fourfold distinction into minor or intense *dukkha* that passes away quickly or slowly under the “diversity of *dukkha*.”
- <sup>322</sup> The Pāli parallel is the *Purisindriyañāṇa-sutta* (or *Udaka-sutta*), AN 6.62 at AN III 402, which has Daṇḍakappa in Kosala as its location.
- <sup>323</sup> The *Purisindriyañāṇa-sutta* reports that Ānanda had gone with a group of monks to bathe and one monk had asked the question about Devadatta, which Ānanda then reported to the Buddha.
- <sup>324</sup> No such reaction by Ānanda is reported in the *Purisindriyañāṇa-sutta*.
- <sup>325</sup> The *Purisindriyañāṇa-sutta* only illustrates this case with the example of good seeds placed in fertile soil (which in MĀ 112 appears a little later); it has the simile of the sunrise in relation to one who manifests wholesomeness and whose unwholesome roots will soon become extinct.
- <sup>326</sup> The second case in the *Purisindriyañāṇa-sutta* is rather someone whose unwholesome qualities have disappeared but who still has the roots of unwholesomeness, comparable to seeds deposited on a rock.
- <sup>327</sup> The fourth case in the *Purisindriyañāṇa-sutta* is rather someone whose wholesome qualities have disappeared and whose roots of wholesomeness will also disappear, likened to burning coals deposited on a rock or the onset of darkness at sunset.
- <sup>328</sup> At this point the *Purisindriyañāṇa-sutta* ends, with no counterpart for the final injunction in MĀ 112.
- <sup>329</sup> The Pāli parallels are the *Mūlaka-suttas*, AN 8.83 at AN IV 338 and AN 10.58 at AN V 106. These differ in having eight and ten topics respectively; MĀ 113 has nine.
- <sup>330</sup> These practices are not mentioned in the *Mūlaka-suttas* themselves, but a comparable description can be found in the discourse after the second *Mūlaka-sutta*, AN 10.59 at AN V 106.
- <sup>331</sup> The Pāli parallel is the *Uddaka-sutta*, SN 35.103 at SN IV 83.
- <sup>332</sup> In the *Uddaka-sutta* his proclamation takes the form of a stanza worded differently.
- <sup>333</sup> Instead of omniscience, the claim in the *Uddaka-sutta* is to have conquered everything.
- <sup>334</sup> The translation of 狸 follows the indication in Hirakawa, *Buddhist Chinese-Sanskrit Dictionary*, p. 814, that this can render *jambuka*. This entire paragraph with the description of Uddaka’s attainment and rebirth has no counterpart in the *Uddaka-sutta*.
- <sup>335</sup> The three feelings are not discussed in the *Uddaka-sutta*.
- <sup>336</sup> The three cravings are not discussed in the *Uddaka-sutta*; nor are the six taints related to the senses.



- <sup>337</sup> Instead of an exhortation to practice, the *Uddaka-sutta* repeats the earlier quoted stanza, attributed to Uddaka, together with the Buddha's comment on it.
- <sup>338</sup> The Pāli parallel is the *Madhupiṇḍika-sutta*, MN 18 at MN I 108; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 134–138.
- <sup>339</sup> Adopting the variant 行 instead of 志.
- <sup>340</sup> The *Madhupiṇḍika-sutta* speaks of not delighting in the source of perceptions and notions (related to) conceptual proliferation, *papañca*.
- <sup>341</sup> 分別, whereas the *Madhupiṇḍika-sutta* speaks of conceptual proliferation, *papañca*.
- <sup>342</sup> The *Madhupiṇḍika-sutta* adopts the opposite sequence, discussing first the presence of the sense organs and then their absence.
- <sup>343</sup> In the *Madhupiṇḍika-sutta* it is Ānanda who delivers the simile of the honeyball, which involves a hungry person.
- <sup>344</sup> Adopting the variant 道 instead of 通.
- <sup>345</sup> The Pāli parallel is the *Gotamī-sutta*, AN 8.51 at AN IV 274; for a comparative study see Anālayo, *Madhyama-āgama Studies*, pp. 449–488, 2016a.
- <sup>346</sup> Gotamī's request in the Pāli discourse does not refer to the four fruits of a renunciant, which represent the four levels of awakening; she also makes three requests one right after the other.
- <sup>347</sup> According to the *Gotamī-sutta*, they had shaved off their hair and put on yellow robes.
- <sup>348</sup> The *Gotamī-sutta* has a comparable set of similes at its end, after Ānanda has told the Buddha that Gotamī has become a nun. The similes describe robbers easily assailing a house with many females and few males, and two types of disease afflicting a rice field or a sugar field, respectively. These are followed by a version of the simile of the dike, which in MĀ 116 introduces the eight *garudhammas*.
- <sup>349</sup> In the *Gotamī-sutta* Ānanda inquires about women's ability to awaken and reminds the Buddha of his debt of gratitude to his foster mother Mahāpajāpatī Gotamī. The Buddha affirms the first and does not reply to the second, but next promulgates the eight *garudhammas*. A clarification by the Buddha that he has already settled his debt of gratitude to his foster mother can be found in the *Dakkhiṇāvibhaṅga-sutta*, MN 142 at MN III 254.
- <sup>350</sup> The eight *garudhammas* in the *Gotamī-sutta* come in a different sequence. The *garudhamma* on higher ordination refers to the probationary training and stipulates that ordination is to be given by both communities.
- <sup>351</sup> The corresponding *garudhamma* in the *Gotamī-sutta* does not mention questions about the discourses, Vinaya, or Abhidharma.

<sup>352</sup> The remainder of MĀ 116 has no counterpart in the *Gotamī-sutta*; Gotamī's request for the *garudhamma* on respect to be abolished can be found at Vin II 257.

<sup>353</sup> This refers to becoming a buddha, not to becoming an arahant.

## Division 11

<sup>354</sup> The Pāli parallel is the *Sukhumāla-sutta*, AN 3.38 at AN I 145.

<sup>355</sup> The identification of some flower names is tentative.

<sup>356</sup> The *Sukhumāla-sutta* does not report the young prince's attainment of the first absorption.

<sup>357</sup> MĀ 117 refers not only to old age and illness, but also to death in the stanzas that follow. This makes it safe to conclude that the prose section in MĀ 117 has lost an exposition on the topic of death; in fact the same topic is found also in the *Sukhumāla-sutta*. The apparently lost text could be supplemented as follows: "Again, I thought, 'Unlearned ignorant worldlings are themselves subject to death, not exempt from death. On seeing other people die, they feel disgust and slight them as undesirable and unpleasant, not observing their own condition.' Again I thought, 'I am myself subject to death, not exempt from death. If on seeing other people die I were to feel disgust and were to slight them as undesirable and unpleasant, then that would not be appropriate for me, since I too am subject to this condition.' On my having contemplated in this way, the pride caused by life naturally vanished."

<sup>358</sup> The Pāli parallel is the *Nāga-sutta*, AN 6.43 at AN III 344, which has Jeta's Grove, also in Sāvathī, as its location.

<sup>359</sup> In the *Nāga-sutta* the Buddha goes to bathe with Ānanda, after both have spent the day meditating in the Hall of Migāra's Mother.

<sup>360</sup> 念. In the *Nāga-sutta* the elephant is called Seta.

<sup>361</sup> Bhikkhu Bodhi, *The Numerical Discourses of the Buddha*, p. 1756, n. 1317, explains that the corresponding statement in the Pāli version (on not doing evil by body, speech, and mind) involves a pun based on a playful etymology of *nāga* as *na āgum*, "no evil." That the Tathāgata is such a *nāga* is not explicitly stated in the *Nāga-sutta*.

<sup>362</sup> On this stanza see Bhikkhu Bodhi, *The Numerical Discourses of the Buddha*, p. 1756, n. 1319.

<sup>363</sup> In the *Nāga-sutta* the elephant's tusks represent equanimity and its tail represents seclusion.

<sup>364</sup> The Pāli parallel is the *Kathāvatthu-sutta*, AN 3.67 at AN I 197.

<sup>365</sup> The *Kathāvatthu-sutta* proceeds directly from the initial statement of three grounds for talk to the analysis of past, present, and future.

<sup>366</sup> The *Kathāvatthu-sutta* does not at this juncture describe arrival at liberation.

- <sup>367</sup> The *Kathāvatthu-sutta* discusses questions to be answered in four ways: categorically, by making a distinction, by asking a counter-question, and by setting the question aside.
- <sup>368</sup> The *Kathāvatthu-sutta* continues by further analyzing types of talk.
- <sup>369</sup> The Pāli parallel is the *Arahanta-sutta*, SN 22.76 at SN III 82.
- <sup>370</sup> Adopting a variant that adds 三十. The *Arahanta-sutta* instead describes how insight into the three characteristics in relation to the five aggregates leads to disenchantment and dispassion toward them, resulting in liberation.
- <sup>371</sup> 七善法, with its counterpart in the seven *saddhammas* in the *Arahanta-sutta*; these seven wholesome states are listed in the *Saṅgīti-sutta*, DN 33 at DN III 252, as faith, shame, fear of wrongdoing, learning, energy, mindfulness, and wisdom.
- <sup>372</sup> The Pāli parallel is the *Pavāraṇā-sutta*, SN 8.7 at SN I 190, which has the Hall of Migāra's Mother at Sāvathī as its location.
- <sup>373</sup> In the *Pavāraṇā-sutta* the Buddha makes no statement about his own attainments and instead invites the monks to point out any censurable deeds of his.
- <sup>374</sup> The *Pavāraṇā-sutta* makes no reference to one monk who has yet to attain the final goal.
- <sup>375</sup> In the *Pavāraṇā-sutta* the Buddha, without being asked to do so, lists sixty monks who have the three higher knowledges, sixty who have the six direct knowledges, and sixty who are liberated both ways; the remainder of the five hundred monks are liberated by wisdom. The *Pavāraṇā-sutta* does not report a statement by the Buddha comparing the assembled monks to heartwood.
- <sup>376</sup> The three stanzas beginning with “shining with pure light” up to the present one have no counterpart in the *Pavāraṇā-sutta*.
- <sup>377</sup> In the final stanza of the *Pavāraṇā-sutta* Vaṅgīsa pays homage to the Kinsman of the Sun (i.e., the Buddha), who has destroyed the arrow of craving.
- <sup>378</sup> The Pāli parallel to the first part of MĀ 122 is the *Uposatha-sutta*, AN 8.20 at AN IV 204, which has the Hall of Migāra's Mother at Sāvathī as its location. The second part of MĀ 122 has a parallel in the *Kāraṇḍava-sutta*, AN 8.10 at AN IV 168.
- <sup>379</sup> The *Uposatha-sutta* reports that the Buddha sat in silence, without stating that he had entered concentration and observed the minds of the monks in the assembly. Only the commentary, Mp IV 112, states that the Buddha had observed the minds of the monks and discerned one without virtue.
- <sup>380</sup> According to the *Uposatha-sutta*, the one who asked the Buddha to recite the *pātimokkha* (code of rules) was Ānanda.
- <sup>381</sup> In the *Uposatha-sutta* Mahāmoggallāna first tells the monk three times to leave, and only when the monk keeps sitting silently does he take him by the arm and lead him outside.

- <sup>382</sup> The *Upasatha-sutta* does not refer to the head of the monk possibly splitting into seven pieces, a danger mentioned only in the commentary, Mp IV 112.
- <sup>383</sup> The *Upasatha-sutta* continues with the eight extraordinary qualities of the ocean comparable to eight extraordinary qualities of the Buddha's teaching. The exposition in the remainder of MĀ 122 on a monk who pretends to be genuine by acting with right comprehension has a parallel in the *Kāraṇḍava-sutta*, AN 8.10 at AN IV 168.
- <sup>384</sup> The Pāli parallel is the *Soṇa-sutta*, AN 6.55 at AN III 374, which has Mount Vulture Peak at Rājagaha as its location.
- <sup>385</sup> The *Soṇa-sutta* says that Soṇa Kolivīsa stayed in the Sītavana at Rājagaha. It reports only that he was living in seclusion and gives no further details about his practice.
- <sup>386</sup> In the *Soṇa-sutta* the Buddha instead uses supernormal means to disappear from Mount Vulture Peak and reappear before Soṇa in the Sītavana.
- <sup>387</sup> The *Soṇa-sutta* does not report Soṇa's embarrassment or his realization that the Buddha knew his thoughts.
- <sup>388</sup> In the *Soṇa-sutta* the six experiences are being determined on renunciation, seclusion, nonaffliction, the destruction of craving, the destruction of clinging, and nonconfusion.
- <sup>389</sup> The *Soṇa-sutta* does not discuss the topic of one in training and thus has no counterpart to the simile of a young boy's faculties and habits.
- <sup>390</sup> The *Soṇa-sutta* concludes with this last stanza and has no counterpart to the remainder of MĀ 124.
- <sup>391</sup> The Pāli parallel is the *Akkhaṇa-sutta*, AN 8.29 at AN IV 225.
- <sup>392</sup> The *Akkhaṇa-sutta* has the last two in the opposite sequence, first the problem of holding wrong views and then the problem of being unable to understand.
- <sup>393</sup> The Pāli parallel is the *Iṇa-sutta*, AN 6.45 at AN III 351.
- <sup>394</sup> The *Iṇa-sutta* lists lack of faith, of shame, of fear of wrongdoing, of energy, and of wisdom, all in relation to wholesome states. It does not mention that such a person might possess gold and precious stones.
- <sup>395</sup> The *Iṇa-sutta* does not refer to the arahant at this juncture.
- <sup>396</sup> Adopting the variant 安 instead of 棄.
- <sup>397</sup> The comparison to a lamp is not found in the *Iṇa-sutta*.
- <sup>398</sup> The Pāli parallel is the *Kāmaḥhogī-sutta*, AN 10.91 at AN V 176.
- <sup>399</sup> The *Kāmaḥhogī-sutta* takes up all of the ten types introduced earlier and points out in each case on how many grounds these are to be criticized or praised.
- <sup>400</sup> One who seeks wealth by partially improper means could hardly qualify as being superior to one who does so by entirely proper means. The added part in brackets is

therefore intended to clarify that this refers only to those who similarly seek wealth through mixed means. Judging from the ensuing verse, this passage seems to be the result of a textual error and would originally have been about one who seeks wealth by proper means but is attached to it.

- <sup>401</sup> The *Kāmaḥhogī-sutta* contains no verses.
- <sup>402</sup> The Pāli parallel is the *Dakkhiṇeyyā-sutta*, AN 2.4.4 at AN I 62.
- <sup>403</sup> A distinction of the two types of persons into eighteen and nine kinds is not found in the *Dakkhiṇeyyā-sutta*, which instead continues after the twofold distinction with verses spoken by the Buddha.
- <sup>404</sup> “One-seeder” refers to a stream-enterer who will experience only one more life.
- <sup>405</sup> Whereas the previous list of those in training represents material common to the early discourses in different reciter traditions, the present list of those beyond training reflects later ideas held in the Sarvāstivāda reciter tradition, which transmitted the *Madhyama-āgama*. A similar list can be found in the *Abhidharmakośavyākhyā*; see Wogihara, *Sphuṭārthā Abhidharmakośavyākhyā* by Yaśomitra, Part II, p. 566.
- <sup>406</sup> The Pāli parallel is the *Gihī-sutta*, AN 5.179 at AN III 211.
- <sup>407</sup> The *Gihī-sutta* does not report a meeting between Sāriputta and the group headed by Anāthapiṇḍika. Instead it begins with the arrival of the group in the Buddha’s presence.
- <sup>408</sup> In the *Gihī-sutta* such a declaration is to be made by the noble disciple him- or herself.
- <sup>409</sup> The *Gihī-sutta* merely lists the five precepts, without going into details.
- <sup>410</sup> The *Gihī-sutta* highlights that the Dharma is directly visible, not involving time, inviting one to come and see, leading onward, and to be experienced personally by the wise. Here and in relation to the other three pleasant mental abidings, the *Gihī-sutta* mentions only that they serve to purify the impure mind and cleanse the unclean mind.
- <sup>411</sup> The *Gihī-sutta* only refers to the four pairs (of noble ones), the eight persons, without listing them individually and without noting that they are accomplished in morality, concentration, wisdom, liberation, and the knowledge and vision of liberation.
- <sup>412</sup> The *Gihī-sutta* does not have the comparison to the earth.
- <sup>413</sup> The *Gihī-sutta* describes such a person in more detail, qualifying him in various ways as a liberated one.
- <sup>414</sup> In the *Gihī-sutta* those who give to outsiders are considered fools.
- <sup>415</sup> The Pāli parallel is the *Kodhana-sutta*, AN 7.60 at AN IV 94.
- <sup>416</sup> In the *Kodhana-sutta*, where loss of wealth is the fourth in the list, such loss comes about through confiscation in the king’s name.
- <sup>417</sup> Adopting the variant 盛 instead of 止.

- <sup>418</sup> Besides parents, the *Kodhana-sutta* also mentions killing a brahmin (which according to the commentary means an arahant) or a worldling.
- <sup>419</sup> Adopting the variant 業 instead of 逆.
- <sup>420</sup> The Pāli parallel is the *Dhammika-sutta*, AN 6.54 at AN III 366, which has Mount Vulture Peak at Rājagaha as its location.
- <sup>421</sup> In the *Dhammika-sutta* Dhammika several times leaves one monastery and goes to another one, where the same events happen, until eventually the lay disciples tell him to leave all seven monasteries of the region.
- <sup>422</sup> The discussion in the *Dhammika-sutta* proceeds differently. On seeing Dhammika, the Buddha asks him where he is coming from, in reply to which Dhammika explains that he has been banished. In response to that, the Buddha delivers the simile of the bird and right away continues with the story of King Koravya's banyan tree.
- <sup>423</sup> The *Dhammika-sutta* does not describe the general conditions at the time of King Koravya, nor does it speak of him as a wheel-turning monarch.
- <sup>424</sup> The *Dhammika-sutta* does not report how King Koravya came to know that the banyan tree no longer bore fruit; this information is found only in the commentary, Mp III 386. It also merely reports that King Koravya approached Sakka, without explicitly stating that he did so by supernormal means or that both returned to Jambudīpa by the same means.
- <sup>425</sup> In relation to Sunetta and the other teachers, the *Dhammika-sutta* only mentions that those who had no confidence in their teaching were reborn in a lower realm. A description of Sunetta's disciples being reborn in different heavenly realms and his own superior practice and rebirth can be found in AN 7.62 at AN IV 103, and its parallel MĀ 8 at T I 429b.
- <sup>426</sup> The *Dhammika-sutta* does not mention Jotipāla's father, Govinda, and therefore speaks of only six teachers, although it does refer to Govinda and Jotipāla in its verse part. The *Mahāgovinda-sutta*, DN 19 at DN II 230, reports that Govinda had been chaplain to King Disampatī, and Govinda's son Jotipāla served as chaplain to the son of Disampatī, King Reṇu (and of his companions). Unlike Jotipāla, Govinda did not go forth to cultivate the *brahmavihāras* and thus did not become a "teacher" of this practice to others. Therefore, the reference to seven brahmin chaplains but rather six teachers in the *Dhammika-sutta* correctly reflects the description in DN 19.
- <sup>427</sup> Adopting the variant 微 instead of 妙.
- <sup>428</sup> The Pāli parallel is the *Māratajjanīya-sutta*, MN 50 at MN I 332; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 300–307.
- <sup>429</sup> The *Māratajjanīya-sutta* does not mention supervision of the construction of a hut or that Māra made himself smaller.

- <sup>430</sup> According to the *Māratajjanīya-sutta*, the corresponding monk Vidhura had acquired his name for being without equal in teaching the Dharma (*vidhura* can mean “unequaled”).
- <sup>431</sup> 想; in the *Māratajjanīya-sutta* the corresponding monk Sañjīva is so-called because he has been “revived,” *patisañjīva*.
- <sup>432</sup> Māra’s reflection in the *Māratajjanīya-sutta* has no reference to the lineage being severed due to the renunciants’ lack of sons. Instead it describes his plans to get the householders to abuse the monks in order to upset their minds. The denigration about musing, etc., appears in the Pāli version only as part of the actual abuse of the householders. This abuse begins with the simile of an owl wanting to catch a mouse, followed by a jackal wanting to catch a fish, a cat wanting to catch a mouse, and an unburdened donkey.
- <sup>433</sup> In the *Māratajjanīya-sutta* the householders abuse them only verbally; they do not attack them physically. On being reborn in hell, they are not shown to realize that this happened in retribution for abusing the monks.
- <sup>434</sup> The *Māratajjanīya-sutta* gives no information about the size of the crowd taught by Kakusandha.
- <sup>435</sup> The *Māratajjanīya-sutta* merely reports that the householders behaved respectfully and reverentially, without detailing in what way they did so. On being reborn in heaven, they are not shown to realize that this happened as a reward for their respectful behavior toward the monks.
- <sup>436</sup> The advice in the *Māratajjanīya-sutta* is to contemplate the lack of beauty of the body, to perceive the repulsiveness of food, to perceive the whole world as without delight, and to contemplate the impermanence of all formations.
- <sup>437</sup> The *Māratajjanīya-sutta* does not report Māra’s plan; the actual attack was achieved by way of taking possession of a boy.
- <sup>438</sup> The *Māratajjanīya-sutta* gives three names for hell; the period for stake to meet stake is a thousand years; and the form of rebirth taken by the past *māra* was a human body with the head of a fish.
- <sup>439</sup> The verses in the *Māratajjanīya-sutta* show several differences and tend to be less detailed.
- <sup>440</sup> Adopting the variant 諸 instead of 謂.





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## Z

- Zhong ahan jing. See Madhyama-āgama*



## BDK English Tripiṭaka (First Series)

### Abbreviations

<i>Ch.</i> :	Chinese
<i>Skt.</i> :	Sanskrit
<i>Jp.</i> :	Japanese
<i>Eng.</i> :	Published title

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THE MADHYAMA ĀGAMA  
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VOLUME III

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**THE MADHYAMA ĀGAMA  
(MIDDLE-LENGTH DISCOURSES)  
VOLUME III**

**(Taishō Volume 1, Number 26)**

Edited by

Bhikkhu Anālayo and Roderick S. Bucknell

**BDK America, Inc.  
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## **A Message on the Publication of the English Tripiṭaka**

The Buddhist canon is said to contain eighty-four thousand different teachings. I believe that this is because the Buddha's basic approach was to prescribe a different treatment for every spiritual ailment, much as a doctor prescribes a different medicine for every medical ailment. Thus his teachings were always appropriate for the particular suffering individual and for the time at which the teaching was given, and over the ages not one of his prescriptions has failed to relieve the suffering to which it was addressed.

Ever since the Buddha's Great Demise over twenty-five hundred years ago, his message of wisdom and compassion has spread throughout the world. Yet no one has ever attempted to translate the entire Buddhist canon into English throughout the history of Japan. It is my greatest wish to see this done and to make the translations available to the many English-speaking people who have never had the opportunity to learn about the Buddha's teachings.

Of course, it would be impossible to translate all of the Buddha's eighty-four thousand teachings in a few years. I have, therefore, had one hundred thirty-nine of the scriptural texts in the prodigious Taishō edition of the Chinese Buddhist canon selected for inclusion in the First Series of this translation project.

It is in the nature of this undertaking that the results are bound to be criticized. Nonetheless, I am convinced that unless someone takes it upon himself or herself to initiate this project, it will never be done. At the same time, I hope that an improved, revised edition will appear in the future.

It is most gratifying that, thanks to the efforts of more than a hundred Buddhist scholars from the East and the West, this monumental project has finally gotten off the ground. May the rays of the Wisdom of the Compassionate One reach each and every person in the world.

NUMATA Yehan  
Founder of the English  
Tripiṭaka Project

August 7, 1991





## Editorial Foreword

In the long history of Buddhist transmission throughout East Asia, translations of Buddhist texts were often carried out as national projects supported and funded by emperors and political leaders. The BDK English Tripiṭaka project, on the other hand, began as a result of the dream and commitment of one man. In January 1982 Dr. NUMATA Yehan, founder of Bukkyō Dendō Kyōkai (Society for the Promotion of Buddhism), initiated the monumental task of translating the complete Taishō shinshū daizōkyō edition of the Chinese Tripiṭaka (Buddhist canon) into the English language. Under his leadership, a special preparatory committee was organized in April 1982. By July of the same year the Translation Committee of the English Tripiṭaka was officially convened.

The initial Committee included the following members: (late) HANAYAMA Shōyū (Chairperson), (late) BANDŌ Shōjun, (late) ISHIGAMI Zennō, (late) KAMATA Shigeo, (late) KANAOKA Shūyū, MAYEDA Sengaku, (late) NARA Yasuaki, (late) SAYEKI Shinkō, (late) SHIOIRI Ryōtatsu, (late) TAMARU Noriyoshi, (late) TAMURA Kwansei, (late) URYŪZU Ryūshin, and (late) YUYAMA Akira. Assistant members of the Committee were as follows: KANAZAWA Atsushi, WATANABE Shōgo, Rolf Giebel of New Zealand, and Rudy Smet of Belgium.

After holding planning meetings on a monthly basis, the Committee selected one hundred and thirty-nine texts for the First Series of the project, estimated to be one hundred printed volumes in all. The texts selected were not limited to those originally written in India but also included works composed in China and Japan. While the publication of the First Series proceeds, the texts for the Second Series will be selected from among the remaining works; this process will continue until all the texts, in Japanese as well as in Chinese, have been published. Given the huge scope of this project, accomplishing the English translations of all the Chinese and Japanese texts in the Taishō canon may take as long as one hundred years or more. Nevertheless, as Dr. NUMATA wished, it is the sincere hope of the Committee that this project will continue until completion, even after all the present members have passed away.

Dr. NUMATA passed away on May 5, 1994, at the age of ninety-seven. He entrusted his son, Mr. NUMATA Toshihide with the continuation and completion of the English Tripiṭaka project. Mr. Numata served for twenty-three years, leading the project forward with enormous progress before his sudden passing on February 16, 2017, at the age of eighty-four. The Committee previously lost its able and devoted first Chairperson, Professor HANAYAMA Shōyū, on June 16, 1995, at the age of sixty-three. In October 1995 the Committee elected Professor MAYEDA Sengaku (then Vice President of Musashino Women's College) as Chairperson, and upon the retirement of Professor Mayeda in July 2016, the torch was passed to me to serve as the third Chairperson. Despite these losses and changes we, the Editorial Committee members, have renewed our determination to carry out the noble ideals set by Dr. NUMATA. Present members of the Committee are Kenneth K. Tanaka (Chairperson), MAYEDA Sengaku, ICHISHIMA Shōshin, KATSURA Shōryū, MINOWA Kenryō, SAITŌ Akira, SHIMODA Masahiro, WATANABE Shōgo, and YONEZAWA Yoshiyasu.

The Numata Center for Buddhist Translation and Research was established in November 1984, in Berkeley, California, U.S.A., to assist in the publication of the translated texts. The Publication Committee was organized at the Numata Center in December 1991. In 2010, the Numata Center's operations were merged with Bukkyō Dendō Kyōkai America, Inc. (BDK America), and BDK America continues to oversee the publication side of the English Tripiṭaka project in close cooperation with the Editorial Committee in Tokyo.

At the time of this writing, in July 2017, the project has completed about sixty-five percent of the seven thousand one hundred and eighty-five Taishō pages of texts selected for the First Series. Much work still lies ahead of us but we are committed to the completion of the remaining texts in order to realize the grand vision of Dr. Numata, shared by Mr. Numata and Professor Hanayama, to make the Buddhist canon more readily accessible to the English-speaking world.

Kenneth K. Tanaka  
Chairperson  
Editorial Committee of  
the BDK English Tripiṭaka

## **Publisher's Foreword**

On behalf of the members of the Publication Committee, I am happy to present this volume as the latest contribution to the BDK English Tripiṭaka Series. The Publication Committee members have worked to ensure that this volume, as all other volumes in the series, has gone through a rigorous process of editorial efforts.

The initial translation and editing of the Buddhist scriptures found in this and other BDK English Tripiṭaka volumes are performed under the direction of the Editorial Committee in Tokyo, Japan. Both the Editorial Committee in Tokyo and the Publication Committee, headquartered in Moraga, California, are dedicated to the production of accurate and readable English translations of the Buddhist canon. In doing so, the members of both committees and associated staff work to honor the deep faith, spirit, and concern of the late Reverend Dr. Yehan Numata, who founded the BDK English Tripiṭaka Series in order to disseminate the Buddhist teachings throughout the world.

The long-term goal of our project is the translation and publication of the texts in the one hundred-volume Taishō edition of the Chinese Buddhist canon, along with a number of influential extracanonical Japanese Buddhist texts. The list of texts selected for the First Series of this translation project may be found at the end of each volume in the series.

As Chair of the Publication Committee, I am deeply honored to serve as the fifth person in a post previously held by leading figures in the field of Buddhist studies, most recently by my predecessor, John R. McRae.

In conclusion, I wish to thank the members of the Publication Committee for their dedicated and expert work undertaken in the course of preparing this volume for publication: Managing Editor Marianne Dresser, Dr. Hudaya Kandahjaya, Dr. Carl Bielefeldt, Dr. Robert Sharf, and Rev. Brian Kensho Nagata, Director of the BDK English Tripiṭaka Project.

A. Charles Muller  
Chairperson  
Publication Committee



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As an act of Dhammadāna, Bhikkhu Anālayo has waived  
payment for the translation of *The Madhyama Āgama*  
(*Middle-length Discourses*), Volumes II–IV.



# **Introduction to *Madhyama Āgama* (*Middle-length Discourses*) Volume III**

This volume represents the third installment of *The Madhyama-āgama (Middle-Length Discourses)*. The eventually resulting four-volume set is one of the texts identified for translation for the BDK English Tripiṭaka (First Series). Volume I of this set appeared in 2013 and Volume II in 2018. The present third installment covers fifty discourses found in Divisions 11 to 14 of the collection; the remaining Divisions 15 to 18 will be published in Volume IV.

## **Discourse Parallels**

Comparing the *Madhyama-āgama* version of a discourse with its parallel(s) in the Pāli canon and elsewhere reveals varying degrees of closeness, as regards both their essential message and the details of their wording. Such closeness is the main criterion by which researchers identify discourse parallels; and because there are varying degrees of closeness, researchers sometimes disagree in their identifications. Further complicating the notion of parallels is the occasional existence of “partial parallels,” cases where, for example, a certain Chinese discourse is matched by just one part of a Pāli discourse—or the converse of this situation. In the endnotes to each volume and in the tables of parallels that will appear in Volume IV such cases are marked with an asterisk (\*).

What the phenomenon of discourse parallels signifies in terms of the historical development of the texts remains a controversial question. A common interpretation is that a given discourse and its parallel(s) are divergent descendants of what was originally a single ancestral discourse; that is, that they are variously remembered records of a teaching delivered on a certain occasion by the Buddha or one of his immediate disciples. Wide geographical separation of monastic communities, perhaps combined with translation into different dialects, could have eventually led to the development of regional variants of imperfectly memorized oral texts.

In such ways the vicissitudes of oral transmission could have resulted in the splitting of a formerly unitary discourse into two or more related but distinct parallel versions. This is probably an oversimplification; but despite such uncertainties, there is no denying that comparison of discourse parallels is both a valuable aid in translating difficult texts and a powerful tool in researching early Buddhism.

A good example is the last discourse in the present volume, the “Discourse on Many Elements” (MĀ 181). It differs from its Pāli parallel, the *Bahudhātuka-sutta* (MN 115), which stipulates that a woman cannot be a buddha. Closer inspection of the context makes it fair to conclude that the *Madhyama-āgama* discourse has preserved an earlier version of this exposition, when the notion of what is impossible for a woman had not yet impacted this discourse; see Bhikkhu Anālayo, *Madhyama-āgama Studies* (Taipei: Dharma Drum Publishing Corporation, 2012), pp. 249–288. Several other discourses in the *Madhyama-āgama* offer similarly significant indications (a survey can be found in Bhikkhu Anālayo, “Selected Madhyama-āgama Discourse Passages and Their Pāli Parallels,” *Dharma Drum Journal of Buddhist Studies* 19 [2016]: 1–61). This makes it fruitful to consult the translations provided in this and the other volumes alongside their Pāli counterparts.

For the convenience of researchers, relevant information on known discourse parallels to the *Madhyama-āgama* is summarized in two tables (Tables 1 and 2, compiled by Roderick S. Bucknell), which will be placed at the back of Volume IV. These tables bring together the principal data on parallels contained in the endnotes to the translations. Table 1 is designed for finding the Pāli parallel(s) to a given Chinese *Madhyama-āgama* discourse; Table 2 is for finding the Chinese *Madhyama-āgama* parallel(s) to a given Pāli discourse. More detailed information on these tables will be provided in Volume IV.

**THE MADHYAMA ĀGAMA  
(MIDDLE-LENGTH DISCOURSES)  
VOLUME III**



## Division 11

### The [First] Great Division (*continued*)

#### 132. The Discourse on Raṭṭhapāla<sup>1</sup>

Thus have I heard. At one time the Buddha was traveling among the Kurus together with a large company of monks. Having reached Thullakoṭṭhita, he stayed in a rosewood grove north of Thullakoṭṭhita village.

At that time the brahmin householders of Thullakoṭṭhita heard this:

The renunciant Gotama, the son of the Sakyans who left the Sakyan clan and went forth to train in the path, has been traveling among the Kurus together with a large company of monks and, having reached Thullakoṭṭhita, is staying in a rosewood grove north of Thullakoṭṭhita village. That renunciant Gotama has great fame, being well known in the ten directions. The renunciant Gotama is a tathāgata, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, leader on the path of Dharma, teacher of *devas* and human beings, called a buddha, an exalted one.

In this world with its *devas*, *māras*, Brahmas, renunciants, and brahmins, from human beings to *devas*, he dwells having personally achieved understanding, awakening, and realization. He teaches the Dharma, which is sublime in the beginning, sublime in the middle, and sublime in the end, with its meaning and phrasing, endowed with purity, and he reveals the holy life. If [one] visits the Tathāgata, free from attachment and fully awakened, reveres, pays respect, and offers support and honor to [him], then one quickly obtains good benefits. We should go together to visit the renunciant Gotama, to pay our respects and offer our support to [him].

On hearing that, the brahmin householders of Thullakoṭṭhita, each accompanied by the members of his family group, went out of Thullakoṭṭhita and

headed north to a rosewood grove, wishing to visit the World-honored One, to pay their respects and offer their support to him. Having approached the Buddha, some of the brahmin householders of Thullakoṭṭhita paid homage with their heads at the Buddha's feet, stepped back, and sat to one side; some exchanged greetings with the Buddha, then stepped back and sat to one side; some extended their hands with joined palms toward the Buddha, then stepped  
623b back and sat to one side; and some, having seen the Buddha from afar, sat down silently.

At that time, when all of the brahmin householders of Thullakoṭṭhita were seated, the Buddha taught them the Dharma, exhorted and encouraged them, accomplishing their delight. Having taught them the Dharma with countless skillful means, having exhorted and inspired them, fully delighting them, he remained silent. Then, after the Buddha had taught them the Dharma, exhorted and inspired them, fully delighting them, the brahmin householders of Thullakoṭṭhita rose from their seats, paid homage with their heads at the Buddha's feet, circumambulated the Buddha three times, and left.

At that time there was present a young householder named Raṭṭhapāla, who intentionally remained seated without rising. Then, soon after the brahmin householders of Thullakoṭṭhita had left, the young householder Raṭṭhapāla rose from his seat, arranged his clothes so as to bare one shoulder, extended his hands with joined palms toward the Buddha, and said:

World-honored One, as I understand the Dharma taught by the Buddha, if I live the home life, then I am chained with chains, unable to practice the holy life in purity for my whole life. World-honored One, may I receive from the World-honored One the going forth to train in the path, receive the full ordination and become a monk, to practice the holy life in purity!

The World-honored One asked:

Young householder, have your parents allowed you to give up the household life out of faith in the true Dharma and discipline and become a homeless one to train in the path?

The young householder Raṭṭhapāla said:

World-honored One, my parents have not yet allowed me to give up the

household life out of faith in the true Dharma and discipline and become a homeless one to train in the path.

The World-honored One told him:

Young householder, if your parents have not allowed you to give up the household life out of faith and become a homeless one to practice the path in the true Dharma and discipline, then I cannot let you go forth to train in the path, and also cannot give you the full ordination.

The young householder Raṭṭhapāla said:

World-honored One, I shall make effort in requesting this of my parents and will certainly get them to allow me to give up the household life and, out of faith in the true Dharma and discipline, become a homeless one to train in the path.

The World-honored One told him, “Young householder, do as you wish.”

Thereupon the young householder Raṭṭhapāla, having heard what the Buddha said, having received it well and kept it [in mind], paid homage with his head at the Buddha’s feet, circumambulated him three times, and returned home.

He said [to his parents]:

Honored [parents], as I understand the Dharma taught by the Buddha, if I live the household life then I am chained with chains, unable to practice the holy life in purity for my whole life. May my honored [parents] allow me to give up the household life and, out of faith in the true Dharma and discipline, become a homeless one to train in the path!

Raṭṭhapāla’s parents said:

Raṭṭhapāla, you are now our only son, whom we very much love and for whom we have tender regard; our minds always delight in you and we never get enough of seeing [you]. Even if you died, we would still not want to give you up, let alone be separated from you while you are alive and not see you [any longer].

Three times the young householder Raṭṭhapāla said:

623c

Honored [parents], as I understand the Dharma taught by the Buddha, if I live the household life, then I am chained with chains, unable to practice the holy life in purity for my whole life. May my honored [parents] allow me to give up the household life and, out of faith in the true Dharma and discipline, become a homeless one to train in the path!

And three times the parents of the young householder Raṭṭhapāla's said:

Raṭṭhapāla, you are now our only son, whom we very much love and for whom we have tender regard; our minds always delight in you and we never get enough of seeing [you]. Even if you died, we would still not want to give you up, let alone be separated from you while you are alive and not see you [any longer].

Then the young householder Raṭṭhapāla right away lay down on the ground [and said]:

From now on I will not get up, neither drink nor eat, until my parents allow me to give up the household life out of faith in the true Dharma and discipline and become a homeless one to train in the path.

Then the young householder Raṭṭhapāla took no food for one day; for two, three, four, several days he took no food.

At this the parents of the young householder Raṭṭhapāla went to their son and said:

Raṭṭhapāla, you are very delicate, with a very fine body, and always [accustomed to] sitting or lying on fine beds. Are you not feeling pain now? Get up, Raṭṭhapāla! Quickly! Engage in sensual pleasures and in generous giving! Joyfully practice meritorious deeds! Why is that? Raṭṭhapāla, [living] conditions with the World-honored One are very difficult, very difficult. Going forth to train in the path is also very difficult.

At that time the young householder Raṭṭhapāla remained silent and did not reply.<sup>2</sup>

At this the parents of the young householder Raṭṭhapāla went to his intimate friends and attendants and said, "All of you together, come to Raṭṭhapāla and persuade him to get up off the ground!"



The young householder Raṭṭhapāla's intimate friends and attendants went together to Raṭṭhapāla and said:

Raṭṭhapāla, you are very delicate, with a very fine body, and always [accustomed to] sitting or lying on fine beds. Are you not feeling pain now? Get up, Raṭṭhapāla! Quickly! Engage in sensual pleasures and in generous giving! Joyfully practice meritorious deeds! Why is that? Raṭṭhapāla, [living] conditions with the World-honored One are very difficult, very difficult. Going forth to train in the path is also very difficult.

At that time the young householder Raṭṭhapāla remained silent and did not reply.

Then the parents of the young householder Raṭṭhapāla went to his good friends, companions, and contemporaries and said this, "All of you together, come as a group to Raṭṭhapāla and persuade him to get up off the ground!"<sup>3</sup>

Then the young householder Raṭṭhapāla's good friends, companions, and contemporaries went together to Raṭṭhapāla and said:

624a

Raṭṭhapāla, you are very delicate, with a very fine body, and always [accustomed to] sitting or lying on fine beds. Are you not feeling pain now? Get up, Raṭṭhapāla! Quickly! Engage in sensual pleasures and in generous giving! Joyfully practice meritorious deeds! Why is that? Raṭṭhapāla, [living] conditions with the World-honored One are very difficult, very difficult. Going forth to train in the path is also very difficult.

At that time the young householder Raṭṭhapāla remained silent and did not reply.

At this the young householder Raṭṭhapāla's good friends, companions, and contemporaries went to the young householder Raṭṭhapāla's parents and said:

Allow Raṭṭhapāla to give up the household life out of faith, and to become a homeless one to practice the path in the true Dharma and discipline! If he delights in it, you can still meet each other in this life; if he does not delight in it, he will certainly return of his own accord to his parents. If you do not allow [him] now, he will certainly die, without doubt. Of what benefit is that?

On hearing this, the parents of the young householder Raṭṭhapāla told the good friends, companions, and contemporaries of the young householder Raṭṭhapāla:

We now allow Raṭṭhapāla to give up the household life out of faith in the true Dharma and discipline and become a homeless one to train in the path. When he has trained in the path, he must come back and visit [us].

Then the good friends, companions, and contemporaries of the young householder Raṭṭhapāla went together to Raṭṭhapāla and said:

Young householder, your parents allow you to give up the household life out of faith in the true Dharma and discipline and become a homeless one to practice the path. When you have finished training in the path, return to visit your parents.

On hearing this, the young householder Raṭṭhapāla was very joyful; delight and happiness arose in him. He got up off the ground and gradually nourished his body. After his body had recovered, he went out of Thullakoṭṭhita and went to where the Buddha was. He paid homage with his head at the Buddha's feet and said:

World-honored One, my parents have allowed me to give up the household life out of faith in the true Dharma and discipline and become a homeless one to train in the path. World-honored One, may I receive from the World-honored One the going forth to train in the path, receive the full ordination, and become a monk!

Then the World-honored One let the young householder Raṭṭhapāla go forth to train in the path by giving him the full ordination. Having given him the full ordination, [the Buddha,] after staying on for some time in Thullakoṭṭhita, took his robes and bowl and went wandering. Traveling by stages, he reached Sāvattṭhī and stayed in Jeta's Grove, Anāthapiṇḍika's Park. The venerable Raṭṭhapāla, having gone forth to train in the path and having received the full ordination, lived alone in a secluded place, practicing diligently and with a mind that is without negligence.

Having lived alone in a secluded place, practicing diligently and with a mind that is without negligence, [this] son of good family who had shaved

off hair and beard, donned the yellow robe, left home out of faith, and gone forth to practice the path, attained fully the summit of the holy life. He dwelled having personally achieved understanding, awakening, and realization here and now. He knew as it really is: “Birth has been ended, the holy life has been established, what had to be done has been done. There will not be another experiencing of existence.” The venerable Raṭṭhapāla, having understood the Dharma . . . up to . . . had become an arahant. 624b

Then, after having been an arahant for nine or ten years,<sup>4</sup> the venerable Raṭṭhapāla thought, “Long ago I promised that, after going forth and training in the path, I would return to visit my parents. Let me now return to keep that promise of long ago.”

Then the venerable Raṭṭhapāla approached the Buddha. Having paid homage with his head at the Buddha’s feet, stepped back, and sat to one side, he said:

World-honored One, long ago I promised that after having gone forth and trained in the path, I would return to see my parents. World-honored One, I now ask leave to go and visit my parents and keep my promise of long ago.

At that time the World-honored One thought, “It is definitely not possible that the clansman Raṭṭhapāla might abandon the precepts, cease practicing the path, or indulge in sensual pleasures as before.” Knowing this, the World-honored One told him:

Go and rescue those who have not yet been rescued, liberate those who have not yet been liberated, [lead to] complete extinction those who have not yet attained complete extinction!<sup>5</sup> Raṭṭhapāla, now do as you wish.

Then the venerable Raṭṭhapāla, having heard what the Buddha said, received it well and kept it well [in mind]. He rose from his seat, paid homage with his head at the Buddha’s feet, circumambulated him three times, and left. Going to his quarters, he stowed away his bedding, put on his robes, took his bowl, and went wandering. Traveling in stages, he approached Thullakoṭṭhita and stayed in a rosewood grove north of Thullakoṭṭhita village.

Then, when the night was over, at dawn, the venerable Raṭṭhapāla put on his robes, took his bowl, and entered Thullakoṭṭhita to beg for almsfood. The venerable Raṭṭhapāla thought, “The World-honored One praises begging for almsfood in [uninterrupted] sequence. Let me now beg for almsfood in

Thullakoṭṭhita in [uninterrupted] sequence.” Then the venerable Raṭṭhapāla begged for almsfood in Thullakoṭṭhita in [uninterrupted] sequence, and in turn reached his former home.

At that time the venerable Raṭṭhapāla’s father was standing at the central gate, dressing his hair and beard. The venerable Raṭṭhapāla’s father, seeing the venerable Raṭṭhapāla coming in the distance, said:

These bald-pated renunciants are bound by [their own] darkness. They have severed their lineage since they are without sons. They broke up our family. We had only one son, whom we loved very much and for whom we had tender regard. Our minds always delighted in him and we never got enough of seeing him. [But] he was taken away by [one of you]. I will not give you food.

The venerable Raṭṭhapāla received no alms at his own father’s house; he got only abuse:

624c These bald-pated renunciants are bound by [their own] darkness. They have severed their lineage since they are without sons. They broke up our family. We had only one son, whom we loved very much and for whom we had tender regard. Our minds always delighted in him and we never got enough of seeing him. [But] he was taken away by [one of you]. I will not give you food.

Having understood that, the venerable Raṭṭhapāla quickly went away.

At that time a maidservant in the household of the venerable Raṭṭhapāla’s father was about to discard a basketful of smelly stale food and drink on a garbage heap. The venerable Raṭṭhapāla, seeing that his father’s maidservant was about to discard a basketful of smelly stale food and drink on a garbage heap, said, “Sister, if this stale food and drink is of a nature to be discarded, then put it into my bowl! I will eat it.”

Then the maidservant in the household of the venerable Raṭṭhapāla’s father poured the smelly stale food and drink from the basket into the bowl. While pouring it into the bowl, she recognized [Raṭṭhapāla] by noticing two of his physical features, namely his voice and his hands and feet. Having noticed these two features, she went to the venerable Raṭṭhapāla’s father and said,<sup>6</sup>

“Master, now you should know that your son, Master Raṭṭhapāla, has returned here to Thullakoṭṭhita. Go and see him!”

On hearing that, the venerable Raṭṭhapāla’s father leapt up with great joy. Gathering up his garments with his left hand and smoothing down his hair and beard with his right hand, he hurried to the venerable Raṭṭhapāla.

At that time the venerable Raṭṭhapāla was [sitting] facing a wall and eating the smelly stale food. The venerable Raṭṭhapāla’s father, seeing the venerable Raṭṭhapāla [sitting] facing a wall and eating the smelly stale food, said:

Raṭṭhapāla, you are very delicate, with a very fine body, and you have always had fine food. Raṭṭhapāla, why are you eating this smelly stale food? Raṭṭhapāla, having come here to Thullakoṭṭhita, why can you not return to your parents’ home?

The venerable Raṭṭhapāla replied:

Householder, I went to my father’s home, but got no alms. I got [only] abuse: “These bald-pated renunciants are bound by [their own] darkness. They have severed their lineage since they are without sons. They broke up our family. We had only one son, whom we loved very much and for whom we had tender regard. Our minds always delighted in him and we never got enough of seeing him. [But] he was taken away by [one of you]. I will not give you food.” On hearing this, I quickly went away.

The venerable Raṭṭhapāla’s father immediately apologized, saying:

Bear with me, Raṭṭhapāla! Bear with me, Raṭṭhapāla! I truly did not know that it was you, Raṭṭhapāla, who had returned and come to his father’s home.<sup>7</sup>

Then the venerable Raṭṭhapāla’s father respectfully took Raṭṭhapāla by the arm, led him inside, prepared a seat, and asked him to sit down. Then the venerable Raṭṭhapāla sat down.

625a

Then, seeing that the venerable Raṭṭhapāla was seated, the father approached his wife and said, “Now, you should know that the clansman Raṭṭhapāla has returned home. Quickly prepare food and drink!”

On hearing this, the venerable Raṭṭhapāla’s mother leapt up with great joy and quickly prepared food and drinks. Having prepared food and drink,

she quickly had coins brought out with a handcart and placed on the floor of the central room. They were piled up in such a great heap that a person standing on one side could not see another person sitting on the other side.

Having made this great heap of coins, she approached the venerable Raṭṭhapāla and said:<sup>8</sup>

Raṭṭhapāla, this is your mother's part of the property; [besides this,] your father's property is immeasurable, countless hundreds and thousands of it. All this we now hand over to you, Raṭṭhapāla. Abandon the precepts, cease practicing the path, engage in sensual pleasures and generous giving, and joyfully practice meritorious deeds! Why is that? [Living] conditions with the World-honored One are very difficult, very difficult. Going forth to train in the path is also very difficult.

The venerable Raṭṭhapāla said to his mother, "I would like to say something now. Would you agree to listen to it?"

The venerable Raṭṭhapāla's mother said, "Young householder, if you have something to say, I will listen to it."

The venerable Raṭṭhapāla said to his mother:

You should make new cloth bags, fill them with these coins, carry them by cart to the Ganges River, and then pour them into it at a deep spot. Why is that? Because of these coins people will be made to grieve, worry, and weep. They will not attain happiness.

At this the venerable Raṭṭhapāla's mother thought, "Since I cannot, by this means, get my son Raṭṭhapāla to abandon the precepts and cease practicing the path, let me approach his former wives and say this:

Daughters-in-law, decorate yourselves with the necklaces of jade and pearls that you used to wear previously, which highly delighted the clansman Raṭṭhapāla in the past when he was living at home. Having quickly decorated yourselves with these necklaces of jade and pearls, go together to the clansman Raṭṭhapāla. Each of you clasp one of his feet and say this: 'We are wondering what kind of heavenly maidens are so much better than we are, that our worthy husband abandons us to practice the holy life for their sake.'"

Then the venerable Raṭṭhapāla's mother approached his former wives and said:

Daughters-in-law, decorate yourselves with the necklaces of jade and pearls that you used to wear previously, which highly delighted the clansman Raṭṭhapāla in the past when he was living at home. Having quickly decorated yourselves with these necklaces of jade and pearls, go together to the clansman Raṭṭhapāla. Each of you clasp one of his feet and say this: 625b  
 “We are wondering what kind of heavenly maidens are so much better than we are, that our worthy husband abandons us to practice the holy life for their sake.”

Then the venerable Raṭṭhapāla's former wives decorated themselves with the necklaces of jade and pearls that they used to wear previously, which highly delighted the clansman Raṭṭhapāla in the past when he was living at home. Having decorated themselves with these necklaces of jade and pearls, they went together to the clansman Raṭṭhapāla. Each clasped one of his feet and said this:

We are wondering what kind of heavenly maidens are so much better than we are, that our worthy husband abandons us to practice the holy life for their sake.

The venerable Raṭṭhapāla told his former wives:

Sisters, you should know that I did not practice the holy life for the sake of heavenly maidens. The benefit of practicing the holy life has already been attained. What has to be done according to the Buddha's instruction has now already been achieved.<sup>9</sup>

The venerable Raṭṭhapāla's [former] wives stood back to one side. Weeping and shedding tears, they said, “We are not our worthy husband's sisters; yet our worthy husband addresses us as ‘sisters.’”

Then the venerable Raṭṭhapāla, turning his head to look at his parents, said, “Householders, if food is to be offered, then let it be offered on time. Why trouble one another?”

Then his parents rose from their seats and personally offered water for washing. With their own hands they served various kinds of most delicious

dishes, making sure that there was enough to eat, savor, and digest. After the meal was finished, the utensils had been cleared away, and water for washing had been offered, [they] took a low seat and sat down to one side to listen to the Dharma. The venerable Raṭṭhapāla taught his parents the Dharma, exhorting and inspiring them, fully delighting them. Having with countless skillful means taught them the Dharma, having exhorted and inspired them, fully delighting them, the venerable Raṭṭhapāla rose from his seat, and uttered these verses:

Behold this body adorned  
With jewelry, necklaces of jade and pearls,  
Entwined hair made to curl to the right,  
Eyes and brows painted deep purple and black—  
This deceives a fool,  
But not one who is crossing to the farther shore.

Using fine silks of varied colors,  
To adorn this smelly defiled body—  
This deceives a fool,  
But not one who is crossing to the farther shore.

Smearing the whole body with various perfumes,  
Dyeing the feet yellow with orpiment—  
This deceives a fool,  
But not one who is crossing to the farther shore.

A body dressed in pure fine clothes,  
Adorned like an illusion—  
This deceives a fool,  
But not one who is crossing to the farther shore.

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Severed is the deer snare,  
Destroyed the deer [trap] gate.  
I have abandoned the bait and left.  
Who would enjoy being in a deer's trap?

Having uttered these verses, the venerable Raṭṭhapāla, using his supernatural powers, rose into the air and left.<sup>10</sup> Arriving at the Thullakoṭṭhita



forest, he entered the forest, spread his sitting mat beneath a terminalia tree (*vibhītaka*), and sat down cross-legged.

At that time King Koravya was sitting in the main hall [of his palace], surrounded by his courtiers. [Earlier he had] expressed his admiration and praise for the venerable Raṭṭhapāla, saying, “If I were to hear that the clansman Raṭṭhapāla had come here to Thullakoṭṭhita, I would certainly go to see him.”

Then King Koravya told a hunter, “Go and clean up the Thullakoṭṭhita forest. I want to go out hunting.” Having received the order, the hunter went off to clean up the Thullakoṭṭhita forest. Then while the hunter was cleaning up the Thullakoṭṭhita forest, he saw the venerable Raṭṭhapāla, who had spread his sitting mat beneath a terminalia tree and was sitting there cross-legged. He thought, “The one who was admired and praised by King Koravya and his courtiers when they were sitting together in the main hall is now already here.”

Then the hunter, after having cleaned up the Thullakoṭṭhita forest, returned and approached King Koravya. He said:

Your Majesty should know that I have gone and cleaned up the Thullakoṭṭhita forest according to Your Majesty’s wish. Before, when Your Majesty was sitting together with the courtiers in the main hall, he expressed his admiration and praise of the venerable Raṭṭhapāla, saying, “If I were to hear that the clansman Raṭṭhapāla had come here to Thullakoṭṭhita, I would certainly go to visit him.” The venerable Raṭṭhapāla, the clansman, has spread his sitting mat beneath a terminalia tree in the Thullakoṭṭhita forest and is now sitting [there] cross-legged. If Your Majesty wishes to visit him, let him go there.

Hearing this, King Koravya told his charioteer, “Prepare the vehicles quickly. I want to go now to see Raṭṭhapāla.”

The charioteer, having received the order, immediately prepared the vehicles. That done, he returned and said, “Your Majesty should know that the chariots have been prepared, according to Your Majesty’s wish.” Then King Koravya mounted the chariot and went out toward the Thullakoṭṭhita forest. Seeing the venerable Raṭṭhapāla from afar, he descended from his chariot and approached the venerable Raṭṭhapāla on foot.

The venerable Raṭṭhapāla, seeing that King Koravya had come, said: “Your Majesty has now come. Would you like to seat yourself?”<sup>11</sup>

626a King Koravya said: “Although I have now arrived at a place [that belongs] to my own realm, still I would like the clansman Raṭṭhapāla to invite me to sit down.”

Then the venerable Raṭṭhapāla invited King Koravya, saying: “Now there is a separate seat. May Your Majesty be seated.”

Then King Koravya exchanged greetings with the venerable Raṭṭhapāla, stepped back, and sat to one side. He said to Raṭṭhapāla:

Did you go forth to train in the path because of some deterioration in your household? If you went forth to train in the path because of some lack of property, Raṭṭhapāla, since King Koravya’s household is endowed with much property, I would give property to Raṭṭhapāla and persuade Raṭṭhapāla to abandon the precepts, cease practicing the path, engage in sensual pleasures and generous giving, and joyfully practice meritorious deeds. Why is that? Raṭṭhapāla, because the teaching of your master is very difficult; it is also very difficult to go forth to train in the path.<sup>12</sup>

The venerable Raṭṭhapāla, hearing that, said, “Your Majesty is now inviting me with what is impure. He is not inviting me with what is pure.”

Hearing that, King Koravya asked, “How should I invite Raṭṭhapāla with what is pure, not with what is impure?”

The venerable Raṭṭhapāla said:

Your Majesty could speak like this: “Raṭṭhapāla, the people of my country are peaceful, happy, without fear, without conflict, without the thorn of violence, without obligation to serve with hard labor, and there is abundant rice, making it easy to beg for alms. Raṭṭhapāla, stay in my country; I will protect you in accordance with the Dharma.” In this way Your Majesty would be inviting me with what is pure, not with what is impure.

Hearing that, King Koravya said:

I now invite Raṭṭhapāla with what is pure, not with what is impure. The people of my country are peaceful, happy, without fear, without conflict, without the thorn of violence, without obligation to serve with hard labor, and there is abundant rice, making it easy to beg for alms. Raṭṭhapāla, stay in my country; I will protect you in accordance with the Dharma.

Again, Ratṭhapāla, there are four kinds of deterioration. Because of one or another of these [kinds of] deterioration, some people shave off hair and beard, don the yellow robe, leave home out of faith, and go forth to train in the path. What are the four? They are deterioration by disease, deterioration by aging, deterioration of property, and deterioration of relatives.<sup>13</sup>

Ratṭhapāla, what is deterioration by disease? Suppose there is a person who has been ill for a long time with extremely severe pain. He thinks, “I have been ill for a long time with extremely severe pain. I certainly have sensual desires but I am unable to indulge in sensuality. Let me now shave off hair and beard, don the yellow robe, leave home out of faith, and go forth to train in the path.” Later, because of deterioration by disease, he shaves off hair and beard, dons the yellow robe, leaves home out of faith, and goes forth to train in the path. This is what is called deterioration by disease.<sup>14</sup>

Ratṭhapāla, what is deterioration by aging? Suppose there is a person who is old with worn-out faculties, excessively aged, and nearing the end of life. He thinks, “I am old with worn-out faculties, excessively aged, and nearing the end of life. I certainly have sensual desire but I am unable to indulge in sensuality. Let me now shave off hair and beard, don the yellow robe, leave home out of faith, and go forth to train in the path.” Later, because of deterioration by aging, he shaves off hair and beard, dons the yellow robe, leaves home out of faith, and goes forth to train in the path. This is what is called deterioration by aging.

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Ratṭhapāla, what is deterioration of property? Suppose there is a person who is poor and powerless. He thinks, “I am poor and powerless. Let me now shave off hair and beard, don the yellow robe, leave home out of faith, and go forth to train in the path.” Later, because of deterioration of property, he shaves off hair and beard, dons the yellow robe, leaves home out of faith, and goes forth to train in the path. This is called deterioration of property.

Ratṭhapāla, what is deterioration of relatives? Suppose there is a person whose [family] lineage has been severed, whose relatives have died and disappeared. He thinks, “My [family] lineage has been severed, my relatives have died and disappeared. Let me now shave off hair and beard, don the yellow robe, leave home out of faith, and go forth to train in the

path.” Later, because of deterioration of relatives, he shaves off hair and beard, dons the yellow robe, leaves home out of faith, and goes forth to train in the path. This is what is called deterioration of relatives.

Raṭṭhapāla [however,] was without disease in the past, at ease and comfortable. His digestion was balanced—neither too cold nor too hot, correctly balanced and comfortable, all in order and without problems. Consequently, he was able to digest and savor [food] at ease. It was not because of deterioration by disease that Raṭṭhapāla shaved off hair and beard, donned the yellow robe, left home out of faith, and went forth to train in the path.

In the past Raṭṭhapāla was a young lad, with pure black hair and a strong body. At that time he entertained himself much with singing and music, adorned his body, and always liked recreation. At that time none of his relatives wanted to let him train in the path. His parents wept and shed tears of grief and distress as they refused to allow him to go forth to train in the path. Yet he shaved off hair and beard, donned the yellow robe, left home out of faith, and went forth to train in the path. It was not because of deterioration by aging that Raṭṭhapāla shaved off hair and beard, donned the yellow robe, left home out of faith, and went forth to train in the path.

Raṭṭhapāla is from the foremost, the biggest, the best, the supreme household with property in Thullakoṭṭhita. It was not because of deterioration of property that Raṭṭhapāla shaved off hair and beard, donned the yellow robe, left home out of faith, and went forth to train in the path.

626c Raṭṭhapāla has great and eminent relatives and clans living in Thullakoṭṭhita and its forest [surroundings]. It was not because of deterioration of relatives that Raṭṭhapāla shaved off hair and beard, donned the yellow robe, left home out of faith, and went forth to train in the path.

Raṭṭhapāla, regarding these four kinds of deterioration, some people, because of such deterioration, shave off hair and beard, don the yellow robe, leave home out of faith, and go forth to train in the path.

I see Raṭṭhapāla as having been free of all these deteriorations that could have caused him to shave off hair and beard, don the yellow robe, leave home out of faith, and go forth to train in the path. Raṭṭhapāla, what did you come to know and see, what did you hear, that [made] you shave off hair and beard, don the yellow robe, leave home out of faith, and go forth to train in the path?

The venerable Raṭṭhapāla answered:

Your Majesty, the World-honored One, the Tathāgata, free from attachment and fully awakened, who sees and knows, teaches four things. It was after I had accepted these [four],<sup>15</sup> approved them, and delighted in them, after I had known, seen, and heard them, that I shaved off hair and beard, donned the yellow robe, left home out of faith, and went forth to train in the path. What are the four? Your Majesty, they are these:

This world is without protection; there is nothing on which one  
can depend.

This entire world inclines toward aging.

This world is impermanent, and one will have to leave it.

This world is insufficient, unsatisfying, and driven by craving.<sup>16</sup>

King Koravya asked:

Raṭṭhapāla just said, “Your Majesty, this world is without protection; there is nothing on which one can depend.” Raṭṭhapāla, I have sons and grandsons, brothers, and retainers; [I have] elephant troops, chariot troops, cavalry, and infantry, each able to shoot and drive, awe-inspiring, resolute, and courageous. [I have] princes, mighty men, conquerors, great heroes; I have diviners, strategists, calculators, scholars, and orators. I have courtiers and attendants, memorizers, and knowers of charms. They accompany me everywhere and are able to avert anything threatening.<sup>17</sup>

As to what Raṭṭhapāla just said—“Your Majesty, this world is without protection; there is nothing on which one can depend”—Raṭṭhapāla, what is the meaning of this?

Venerable Raṭṭhapāla answered, “I shall now ask Your Majesty [a question], which he may answer according to his understanding. Does this body of your majesty have any disease?”

King Koravya answered, “Raṭṭhapāla, my body now constantly has a disease related to wind.”

Venerable Raṭṭhapāla asked:

Your Majesty, when this disease related to wind manifests, if there is very severe pain, is the king able to tell his sons, grandsons, and brothers; his

627a elephant troops, cavalry, chariot troops, and infantry, each of whom is able to shoot and drive and is awe-inspiring, resolute, and courageous; his princes, mighty men, conquerors, great heroes; his diviners, strategists, calculators, scholars, and orators; his courtiers and attendants, memorizers and knowers of charms, “Come, all of you, and relieve me of this very severe pain! Make me free of disease and at ease!”?

King Koravya answered, “No. Why is that? This is due to my own [former] deeds. Caused and conditioned by those deeds, I myself must experience the severe pain alone.”<sup>18</sup>

The venerable Raṭṭhapāla said:

Your Majesty, it was on account of this that the World-honored One said, “This world is without protection; there is nothing on which one can depend.” I accepted this [teaching], approved it, and delighted in it. It was after knowing, seeing, and hearing this that I shaved off hair and beard, donned the yellow robe, left home out of faith, and went forth to train in the path.

King Koravya said:

As to what Raṭṭhapāla said—“Your Majesty, this world is without protection; there is nothing on which one can depend”—Raṭṭhapāla, I too accept it, approve it, and delight in it. Why is that? This world is indeed without protection; there is nothing on which one can depend.

King Koravya asked further, “As to what Raṭṭhapāla said, ‘Your Majesty, this entire world inclines toward aging.’ Again, Raṭṭhapāla, what is the meaning of what you just said?”

The venerable Raṭṭhapāla answered:

Your Majesty, I shall now ask the king [a question], which he may answer according to his understanding. Does Your Majesty consider that when he was aged twenty-four or twenty-five, his speed at that time was as it is now, that his physical strength, bodily figure, and complexion at that time were as they are now?

King Koravya answered:

Raṭṭhapāla, I recall that when I was aged twenty-four or twenty-five, nobody surpassed me in speed, physical strength, bodily physique, and complexion. Raṭṭhapāla, I am now very old, with degenerated faculties, excessively aged and near death, a full eighty years old, and [sometimes] unable to get up [by myself].

The venerable Raṭṭhapāla said:

Your Majesty, it was on account of this that the World-honored One said, “This entire world inclines toward aging.” I accepted [this teaching], approved it, and delighted in it. It was after knowing, seeing, and hearing this that I shaved off hair and beard, donned the yellow robe, left home out of faith, and went forth to train in the path.

King Koravya said:

As to what Raṭṭhapāla said—“Your Majesty, this entire world inclines toward aging”—I too accept it, approve it, and delight in it. Why is that? This entire world does indeed incline toward aging.

King Koravya asked further:

As to what Raṭṭhapāla said, “Your Majesty, this world is impermanent and one will have to leave it.” Again, Raṭṭhapāla, what is the meaning of what you just said?

The venerable Raṭṭhapāla said:

I shall now ask Your Majesty [a question], which he may answer according to his understanding. Does Your Majesty possess the rich Kuru country, along with a rich inner palace and a rich treasury?

King Koravya answered, “That is so.”

The venerable Raṭṭhapāla asked further:

Although Your Majesty possesses this rich Kuru country, along with a rich inner palace and a rich treasury, there comes a time when such things prove unreliable and one’s happiness is destroyed. The entire world inevitably ends in death. At that time will Your Majesty be able to take

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the rich Kuru country, the rich inner palace, and the rich treasury along with him from this life into the next life?

King Koravya answered, “No. Why is that? I alone, without a second, without any companion, will pass on from this life to the next life.”<sup>19</sup>

The venerable Raṭṭhapāla said:

Your Majesty, it was on account of this that the World-honored One said, “This world is impermanent; one will have to leave it.” I accepted it, approved it, and delighted in it. It was after knowing, seeing, and hearing this that I shaved off hair and beard, donned the yellow robe, left home out of faith, and went forth to train in the path.

King Koravya said:

As to what Raṭṭhapāla said—“Your Majesty, this world is impermanent; one will have to leave it”—I too accept it, approve it, and delight in it. Why is that? This world is indeed impermanent, and one will have to leave it.

King Koravya asked further:

As to what Raṭṭhapāla said, “Your Majesty, this world is insufficient, unsatisfying, and driven by craving.” Again, Raṭṭhapāla, what is the meaning of what you said?

The venerable Raṭṭhapāla answered:

I shall now ask Your Majesty [a question], which he may answer according to his understanding. Does Your Majesty possess the rich Kuru country, a rich inner palace, and a rich treasury?

King Koravya answered, “That is so.”

The venerable Raṭṭhapāla asked further:

Although Your Majesty possesses the rich Kuru country, a rich inner palace, and a rich treasury, suppose a person were to come from the east, reliable and trustworthy, not one to deceive the world, and were to tell the king, “I have come from the east and there I saw a country, great, rich, and very populous. Your Majesty could acquire that country and its



resources, people, and labor.” Would Your Majesty wish to acquire that country and rule over it?

King Koravya answered:

Raṭṭhapāla, if I knew that there was such a rich country with its resources, people, and labor, and that I could rule over its people, I would definitely seize it.

[The venerable Raṭṭhapāla said:]

Suppose that, in the same way, a person were to come from the south, or from the west, or from the north, or [even] from the other side of the great ocean, reliable and trustworthy, not one to deceive the world, and were to tell the king, “I have come from the other shore of the great ocean and there I saw a country, great, rich, and very populous. Your Majesty could acquire that country and its resources, people, and labor.” Would Your Majesty wish to acquire that country and rule over it?

King Koravya answered:

Raṭṭhapāla, if I knew that there was such a rich country with its resources, people, and labor, and that I could rule over its people, I would definitely seize it. 627c

The venerable Raṭṭhapāla said:

Your Majesty, it was on account of this that the World-honored One said, “This world is insufficient, unsatisfying, and driven by craving.” I accepted it, approved it, and delighted in it. It was after knowing, seeing, and hearing this that I shaved off hair and beard, donned the yellow robe, left home out of faith, and went forth to train in the path.

King Koravya said:

Raṭṭhapāla, as to what Raṭṭhapāla said—“Your Majesty, this world is insufficient, unsatisfying, and driven by craving”—I too accept it, approve it, and delight in it. Why is that? This world is indeed insufficient, unsatisfying, and driven by craving.

The venerable Raṭṭhapāla said:

Your Majesty, these four things were taught by the World-honored One, the Tathāgata, free from attachment and fully awakened, who sees and knows. I accepted them, approved them, and delighted in them. It was after I had known, seen, and heard them that I shaved off hair and beard, donned the yellow robe, left home out of faith, and went forth to train in the path.

Then the venerable Raṭṭhapāla uttered these verses:

I see people in the world  
Who have property but foolishly do not give generously,  
Having obtained property, they again seek even more.  
Stingy and greedy, they accumulate property.

A king who has acquired the entire known world  
And rules it according to his power,  
Is not satisfied with [ruling only] on this side of the sea,  
But further seeks [to rule] overseas.

For both king and people  
Life ends before they have abandoned their desires.  
With hair disheveled, their wives and children cry,  
“Alas! *Dukkha* is hard to overcome!”

Wrapped in a shroud and buried,  
Or cremated on a pile of firewood,  
[People] pass on to the next life according to their deeds.  
Cremated, they are without wisdom or mindfulness.

After death, their property does not follow them,  
Nor do their wives, children, or servants.  
For the poor and the rich it is the same;  
For the foolish and the wise it is also thus.

The wise do not nurture grief;  
Only the foolish harbor depression and worry.  
Therefore, the wise are victorious,  
Attaining the path to full awakening.

Deeply attached to continued existence,  
The foolish do evil deeds.  
In regard to the Dharma, they act contrary to the Dharma,  
Seizing from others by force.

One with little wisdom imitates others;  
Being ignorant he does many evil deeds.  
Going to a womb and into the next life,  
He will repeatedly endure birth and death.

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Having been born into this life,  
And having done many evil deeds alone,  
He is like a robber tied up by others,  
Suffering for his own evil deeds.

Thus these sentient beings,  
Passing on to the next life,  
Suffer for their own deeds,  
Harmed by the evil that they themselves have done.

It is just as fruit falls of itself when ripe;  
[All people] young and old are like this.  
They desire dignity and love happiness;  
Their minds incline according to the beauty or ugliness of forms.

[The mind is] bound and harmed by sensual desire;  
Because of sensual desire fear arises.  
King, I have seen this and become awakened;  
And I have understood the excellence of [the way of] the renunciant.

Thus spoke the venerable Raṭṭhapāla. Having heard what the venerable Raṭṭhapāla said, King Koravya was delighted and received it respectfully.<sup>20</sup>

### 133. The Discourse on Upāli<sup>21</sup>

Thus have I heard. At one time the Buddha was dwelling at Nāḷandā in Pāvārika's Mango Grove.

At that time the Nigaṇṭha Dīghatapassin, who was wandering about in the afternoon, approached the Buddha. After exchanging greetings, he stepped

back and sat to one side. Then the World-honored One asked him, “Tapassin, how many [types of] actions does the Nigaṇṭha Nātaputta designate for not performing evil actions, not doing evil actions?”

The Nigaṇṭha Dīghatapassin answered:

Gotama, my honored master, the Nigaṇṭha Nātaputta, does not designate to us “[types] of actions” for not performing evil actions, not doing evil actions; instead he designates to us “restraints” for not performing evil actions, not doing evil actions.<sup>22</sup>

The World-honored One asked again, “Tapassin, how many restraints does the Nigaṇṭha Nātaputta designate for not performing evil actions, not doing evil actions?”

The Nigaṇṭha Dīghatapassin answered:

628b Gotama, my honored master, the Nigaṇṭha Nātaputta, designates to us three restraints for not performing evil actions, not doing evil actions. What are the three? They are bodily restraint, verbal restraint, and mental restraint.

The World-honored One asked further, “Tapassin, do bodily restraint, verbal restraint, and mental restraint differ from one another?”

The Nigaṇṭha Dīghatapassin answered, “Gotama, for us bodily restraint, verbal restraint, and mental restraint do differ from one another.”

The World-honored One asked further:

Tapassin, of these three restraints like this, which restraint does the Nigaṇṭha Nātaputta designate as the most serious one for not performing evil actions, not doing evil actions: bodily restraint, verbal restraint, or mental restraint?

The Nigaṇṭha Dīghatapassin answered:

Gotama, of these three restraints like this, my honored master, the Nigaṇṭha Nātaputta, designates bodily restraint as the most serious for not performing evil actions, not doing evil actions. Verbal restraint is less serious; mental restraint is the least serious, in contrast to bodily restraint, which is extremely serious.

The World-honored One asked further, “Tapassin, did you say that bodily restraint is the most serious one?”

The Nigaṇṭha Dīghatapassin answered, “Gotama, bodily restraint is the most serious.”

The World-honored One asked a second and a third time, “Tapassin, did you say that bodily restraint is the most serious one?”

The Nigaṇṭha Dīghatapassin also answered a second and a third time, “Gotama, bodily restraint is the most serious one.”

Then the World-honored One, having thus three times ascertained the standpoint of the Nigaṇṭha Dīghatapassin, remained silent.

The Nigaṇṭha Dīghatapassin asked, “How many restraints does the renunciant Gotama designate for not performing evil actions, not doing evil actions?”

Then the World-honored One answered:

Tapassin, I do not designate “restraints” for not performing evil actions, not doing evil actions; instead I designate “actions” for not performing evil actions, not doing evil actions.

The Nigaṇṭha Dīghatapassin asked, “How many actions does Gotama designate for not performing evil actions, not doing evil actions?”

The World-honored One answered again:

Tapassin, I designate three actions for not performing evil actions, not doing evil actions. What are the three? They are bodily action, verbal action, and mental action.

The Nigaṇṭha Dīghatapassin asked, “Gotama, do bodily action, verbal action, and mental action differ from one another?”

The World-honored One answered again, “Tapassin, to me, bodily action, verbal action, and mental action do differ from one another.”

The Nigaṇṭha Dīghatapassin asked:

Gotama, of these three actions like this, which action do you designate as the most serious one for not performing evil actions, not doing evil actions: bodily action, verbal action, or mental action?

The World-honored One answered again:

Tapassin, of these three actions like this, I designate mental action as the

628c most serious one for not performing evil actions, not doing evil actions.  
Bodily action and verbal action are not like that.

The Nigaṇṭha Dīghatāpassin asked, “Gotama, you designate mental action as the most serious one?”

The World-honored One answered again, “Tapassin, I designate mental action as the most serious one.”

The Nigaṇṭha Dīghatāpassin asked a second and a third time, “Gotama, you designate mental action as the most serious one?”

The World-honored One answered a second and a third time, “Tapassin, I designate mental action as the most serious one.”

Then the Nigaṇṭha Dīghatāpassin, having three times ascertained the standpoint of the World-honored One, rose from his seat, circumambulated the World-honored One three times, and left. He approached the Nigaṇṭha Nātaputta.

The Nigaṇṭha Nātaputta, on seeing the Nigaṇṭha Dīghatāpassin coming in the distance, asked him, “Tapassin, where are you coming from?”

The Nigaṇṭha Dīghatāpassin answered, “Honored One, I am coming from Nālandā, Pāvārika’s Mango Grove, where the renunciant Gotama is staying.”

The Nigaṇṭha Nātaputta asked, “Tapassin, did you have any discussion with the renunciant Gotama?”

The Nigaṇṭha Dīghatāpassin answered, “We did have a discussion together.”

The Nigaṇṭha Nātaputta said, “Tapassin, if you had a discussion with the renunciant Gotama, tell me about it in full. Perhaps I can come to understand what he proclaims.”

Then the Nigaṇṭha Dīghatāpassin told him in full what he had discussed with the World-honored One. After hearing it, the Nigaṇṭha Nātaputta praised him, saying:

It is well, Tapassin, in that you have performed a disciple’s duty toward the master. What you did was to debate wisely, intelligently, and decisively. You have achieved great mastery in argument with calmness and fearlessness. You have acquired the banner of ambrosia. You have personally attained the realm of ambrosia and are abiding in it.

Why is that? Because you have, before the renunciant Gotama, designated bodily restraint as the most serious one for not performing evil actions, not doing evil actions, verbal restraint as less serious, and mental restraint as the least serious—in contrast to bodily restraint, which is extremely serious.

At this time the householder Upāli was together with five hundred householders who had gathered in the assembly. He extended his hands with joined palms toward the Nigaṇṭha Nātaputta. Then the householder Upāli said to the Nigaṇṭha Dīghatāpassin, “Honored one, you ascertained the standpoint of the renunciant Gotama three times—is that so?”

The Nigaṇṭha Dīghatāpassin answered, “Householder, I ascertained the standpoint of the renunciant Gotama three times—that is so.”

The householder Upāli said to the Nigaṇṭha Dīghatāpassin:

I too am able to ascertain the standpoint of the renunciant Gotama up to three times, and having done so in this matter, drag him around at will.

Just as a strong man might seize a long-haired sheep and drag it around at will, in the same way I will be able to ascertain the standpoint of the renunciant Gotama up to three times and then drag him around at will.

629a

Just as a strong man might take hold of a fur cloak with his hands and shake it to remove any dust, in the same way I will be able to ascertain the standpoint of the renunciant Gotama up to three times and then drag him around at will.<sup>23</sup>

Just as a master brewer or his apprentice might put a brewing filter deep into the water and drag it around at will, however he wishes, in the same way I will be able to ascertain the standpoint of the renunciant Gotama up to three times and then drag him around at will.

Just as a great royal elephant, fully sixty years old, a proud *mahānāga*, with fully grown tusks, feet, and body, with abundant muscular strength might be led away by a strong man who washes its hips, its back, its flanks, its belly, its tusks, and its head with water, and makes it play in the water,<sup>24</sup> in the same way I will be able to ascertain the standpoint of the renunciant Gotama up to three times and then wash him around at will. I will approach the renunciant Gotama and debate with him; and having defeated him, I will come back here.

The Nigaṇṭha Nātaputta told the householder Upāli, “I too could defeat the renunciant Gotama. You too could do it, and the Nigaṇṭha Dīghatapassin too could do it.”

Then the Nigaṇṭha Dīghatapassin said to the Nigaṇṭha Nātaputta:

I do not want to have the householder Upāli approach the renunciant Gotama. Why is that? The renunciant Gotama knows a magic spell that enables him to convert people so that they become his disciples as monks, nuns, laymen, or laywomen. I fear that the householder Upāli might be converted by the renunciant Gotama and become his disciple.

The Nigaṇṭha Nātaputta said:

Tapassin, it is impossible that the householder Upāli might be converted by the renunciant Gotama and become his disciple. It is, however, certainly possible that the renunciant Gotama might be converted by the householder Upāli and become his disciple.

A second and a third time the householder Upāli said to the Nigaṇṭha Nātaputta, “I will now approach the renunciant Gotama and debate with him and, having defeated him, I will come back here.”

A second and a third time the Nigaṇṭha Nātaputta answered, “You can quickly go there. I too could defeat the renunciant Gotama. You too could do it and the Nigaṇṭha Dīghatapassin too could do it.”

A second and a third time the Nigaṇṭha Dīghatapassin said:

I do not want to have the householder Upāli approach the renunciant Gotama. Why is that? The renunciant Gotama knows a magic spell that enables him to convert people so that they become his disciples as monks, nuns, laymen, or laywomen. I fear that the householder Upāli might be converted by the renunciant Gotama and become his disciple.

The Nigaṇṭha Nātaputta said:

629b Tapassin, it is impossible that the householder Upāli might be converted by the renunciant Gotama to become his disciple. It is, however, certainly possible that the renunciant Gotama might be converted by the householder Upāli to become his disciple. Householder Upāli, go according to your wish!



Then the householder Upāli paid homage with his head at the feet of the Nigaṇṭha Nātaputta, circumambulated him three times, and left. He approached the Buddha, exchanged greetings, stepped back, and sat to one side. He asked, “Gotama, did the Nigaṇṭha Dīghatapassin come here today?”

The World-honored One answered, “He did, householder.”

The householder Upāli asked, “Gotama, did you have any discussion with the Nigaṇṭha Dīghatapassin?”

The World-honored One answered, “Yes, there was some discussion.”

The householder Upāli said, “Gotama, if you tell me in full what you discussed with the Nigaṇṭha Dīghatapassin, perhaps I can understand it after having heard it.” Then the World-honored One told him in full what he had discussed with the Nigaṇṭha Dīghatapassin.

Then the householder Upāli, having heard this, expressed praise:

It is well that Tapassin has performed a disciple’s duty toward the master. What he did was to debate wisely, intelligently, and decisively. He has achieved great mastery in argument with calmness and fearlessness. He has acquired the banner of ambrosia. He has attained the realm of ambrosia and is abiding in it. Why is that?

Because he has, before the renunciant Gotama, designated bodily restraint as the most serious one for not performing evil actions, not doing evil actions, verbal restraint as less serious, and mental restraint as the least serious—in contrast to bodily restraint, which is extremely serious.

Then the World-honored One said, “Householder, I am willing to discuss this matter with you if you will take a stance on truth and answer according to truth.”

The householder Upāli replied, “Gotama, I will take a stance on truth and answer according to truth. Renunciant Gotama, you may feel free to discuss this matter with me.”

The World-honored One asked:

Householder, what do you think? Suppose that a Nigaṇṭha comes by who is fond of giving and delights in giving, who does not [engage in] merry-making and delights in not [engaging in] merrymaking, who is of the highest purity and highest performance in his vows, [yet] in going and coming he

kills many big and small insects.<sup>25</sup> Householder, what result does the Nigaṇṭha Nātaputta designate for this kind of killing of living beings?

The householder Upāli answered, “Gotama, if it is intentional, it is a great offense; if it is unintentional, it is not a great offense.”

The World-honored One asked, “Householder, what do you mean by intention?”

The householder Upāli answered, “Gotama, I mean mental action.”  
The World-honored One said:

629c Householder, you should answer only after consideration. Of what you have said, the earlier disagrees with the latter, and the latter disagrees with the earlier; they do not correspond. Householder, you yourself have proclaimed in this assembly, “Gotama, I will take a stance on truth and answer according to truth. Renunciant Gotama, you may feel free to discuss this matter with me.”

Householder, what do you think? Suppose that a Nigaṇṭha comes by who drinks [only] boiled water and refuses unboiled water. When there is no boiled water [available], he has a desire to drink unboiled water. Not obtaining [even] unboiled water he dies.<sup>26</sup> Householder, according to the Nigaṇṭha Nātaputta, where would this Nigaṇṭha be reborn?

The householder Upāli answered, “Gotama, there is a heaven called Mind with Attachment. If the Nigaṇṭha died with attachment in his mind, he would certainly be reborn there.”

The World-honored One said:

Householder, you should answer only after consideration. Of what you have said, the earlier disagrees with the latter, and the latter disagrees with the earlier; they do not correspond. You yourself have proclaimed in this assembly, “Gotama, I will take a stance on truth and answer according to truth. Renunciant Gotama, you may feel free to discuss this matter with me.”

Householder, what do you think? Suppose that a man comes by carrying a sharp knife and he says, “In a single day I will chop, cut, split up, and slice up all the living beings here in Nālandā to make one heap of flesh, to make one pile of flesh.” Householder, what do you think? Would that man

be able, in a single day, to chop, cut, split up, and slice up all the living beings here in Nālandā to make one heap of flesh, to make one pile of flesh?

The householder Upāli answered:

No, [he could not]. Why is that? This Nālandā is very large, flourishing, and opulent, with many inhabitants. For this reason, that man would certainly not be able, in a single day, to chop, cut, split up, and slice up all the living beings here in Nālandā to make one heap of flesh, to make one pile of flesh. Gotama, that man would be making a great deal of trouble for himself in vain.

[The World-honored One said:]

Householder, what do you think? Suppose that a renunciant or a brahmin comes by who is endowed with great bases of supernormal power, great power, great merit, great might, who has attained mastery of the mind, and he says, “I shall burn this entire Nālandā to ashes by sending out one thought of hatred.” Householder, what do you think? Would that renunciant or brahmin be able to burn this entire Nālandā to ashes?

The householder Upāli answered:

Gotama, not just one Nālandā; not just two, three, or four [Nālandās]. Gotama, since that renunciant or brahmin is endowed with great bases of supernormal power, great power, great merit, great might, and has attained mastery of the mind, if he sent out one thought of hatred, he could burn entire countries and entire populations to ashes. What, then, of one Nālandā? 630a

The World-honored One said:

Householder, you should answer only after due consideration. Of what you have said, the earlier disagrees with the latter, and the latter disagrees with the earlier; they do not correspond. You yourself have proclaimed in this assembly, “Gotama, I will take a stance on truth and answer according to truth. Renunciant Gotama, you may feel free to discuss this matter with me.”

The World-honored One asked:

Householder, have you heard how certain forests became forests, namely the Great Marshy Forest, the Unicorn Forest, the Deer Forest, the Tranquil Forest, and the Empty Field Forest?<sup>27</sup>

The householder Upāli answered, “Gotama, I have heard about that.”  
[The World-honored One said:]

Householder, what do you think? Who made those forests become forests, namely the Great Marshy Forest, the Unicorn Forest, the Deer Forest, the Tranquil Forest, and the Empty Field Forest?

The householder Upāli remained silent.<sup>28</sup> The World-honored One said:

Householder, answer quickly! Householder, answer quickly! Now is not the time for silence. Householder, you yourself proclaimed in this assembly, “Gotama, I will take a stance on truth and answer according to truth. Renunciant Gotama, you may feel free to discuss this matter with me.”

Then the householder Upāli, after remaining silent for a while, replied:

Gotama, I was not just keeping silence; I was thinking about this matter. Gotama, the foolish Nigaṇṭhas do not clearly understand; they are not able to realize; they do not recognize what is a fertile field; they do not examine themselves. They have cheated me for a long time. I have been misled by them into proclaiming before the renunciant Gotama that bodily restraint is the most serious one for not performing evil actions, not doing evil actions, and that verbal restraint and mental restraint cannot match it.

As I understand the meaning, from what the renunciant Gotama has said, [it is not the case that bodily restraint is more serious, since] a seer sending out a thought of hatred is what made those forests become forests, namely the Great Marshy Forest, the Unicorn Forest, the Deer Forest, the Tranquil Forest, and the Empty Field Forest.<sup>29</sup>

World-honored One, I have come to know. Well-gone One, I have understood. I now personally take refuge in the Buddha, the Dharma, and the Sangha of monks. May the World-honored One receive me as a lay disciple, from this day forth, until life ends. I personally take refuge for my whole life.

The World-honored One said, “Householder, you had better keep quiet and not announce it. For a highly placed person like yourself it is good to keep quiet.”<sup>30</sup>

The householder Upāli said:

World-honored One, because of this, I am even more delighted and pleased with the World-honored One. Why is that? Because the World-honored One speaks like this: “Householder, you had better keep quiet and not announce it. For a highly placed person like yourself it is good to keep quiet.”

World-honored One, if I were to become a disciple of another renunciant or brahmin, they would take flags, banners, and parasols and parade all around Nālandā announcing, “The householder Upāli has become a disciple of mine! The householder Upāli has become a disciple of mine!” Yet the World-honored One speaks like this: “Householder, you had better keep quiet and not announce it. For a highly placed person like yourself it is good to keep quiet.”

630b

The householder Upāli said:

World-honored One, from this day forth I will not allow Nigaṇṭhas to enter my house. I will allow only the four assemblies of disciples of the World-honored One to enter, that is, monks, nuns, laymen, and laywomen.

The World-honored One said:

Householder, the Nigaṇṭhas have been respected by all in your household for a long time. If they come, you should support them according to your ability.

The householder Upāli said:

World-honored One, because of this, I am even more delighted and pleased with the World-honored One. Why is that? Because the World-honored One speaks like this: “Householder, those Nigaṇṭhas have been respected by all in your household for a long time. If they come, you should support them according to your ability.”

World-honored One, earlier I heard a report that the World-honored One speaks like this: “You should give alms to me; do not give alms to

others! You should give alms to my disciples; do not give alms to others' disciples! If you give alms to me, you will receive great merit; if you give alms to others, you will not receive great merit. If you give alms to my disciples, you will receive great merit; if you give alms to others' disciples, you will not receive great merit."

The World-honored One said:<sup>31</sup>

Householder, I do not speak like this: "You should give alms to me; do not give alms to others! You should give alms to my disciples; do not give alms to others' disciples! If you give alms to me, you will receive great merit; if you give alms to others, you will not receive great merit. If you give alms to my disciples, you will receive great merit; if you give alms to others' disciples, you will not receive great merit." Householder, I speak like this: "You should give alms to all people according as your mind delights. However, if you give alms to those who do not practice diligently, you will not receive great merit; if you give alms to those who do practice diligently, you will receive great merit."

The householder Upāli said:

World-honored One, I wish to be independent. I myself will know whether I should give alms to Nigaṇṭhas or not give alms to Nigaṇṭhas. World-honored One, I now again personally take refuge in the Buddha, the Dharma, and the Sangha of monks. May the World-honored One receive me as a lay disciple from this day forth until life ends. I personally take refuge for my whole life.

630c Then the World-honored One taught the Dharma to the householder Upāli, to exhort and inspire him, fully delighting him. Having taught him the Dharma with countless skillful means, having exhorted and inspired him, fully delighting him, he did as all buddhas do when they first give instruction in the proper and true Dharma to gladden their listeners. That is, he spoke about generosity, he spoke about moral discipline, and he spoke about the conditions for rebirth in heaven; he warned of the dangers in sensual desire and the defilements in birth and death; and he praised the sublime nature of dispassion and the purity of the requisites of awakening. The World-honored One taught him such teachings.

[Then] the Buddha knew that his mind had become gladdened, contented, malleable, receptive, uplifted, concentrated, free from doubt, and free from the hindrances, [and that he had] the ability and power to receive the true Dharma, that is, the essential teaching of all buddhas. Then the World-honored One taught him the [truths of] *dukkha*, of its arising, of its cessation, and of the path [leading to its cessation].

Then the householder Upāli, as he sat there, immediately saw the four noble truths of *dukkha*, its arising, its cessation, and the path [leading to its cessation]. Just as white silk is easily dyed with colors, in the same way the householder Upāli, as he sat there, immediately saw the four noble truths of *dukkha*, its arising, its cessation, and the path [leading to its cessation].

Thereupon the householder Upāli saw the Dharma, attained the Dharma, realized the pure white Dharma. He discarded doubt and overcame perplexity; [henceforth] he would venerate no other [teacher], would no longer follow others. He was without uncertainty, having attained the fruit of realization and attained unshakability in the Dharma of the World-honored One.

Then he rose from his seat, paid homage to the Buddha [and said]:

World-honored One, now for the third time I personally take refuge in the Buddha, the Dharma, and the Sangha of monks. May the World-honored One receive me as a lay disciple, from this day forth until life ends. I personally take refuge for my whole life.

Then the householder Upāli, having heard what the Buddha said, received it well and kept it well [in mind]. He paid homage with his head at the Buddha's feet, circumambulated him three times, and returned [home]. He gave orders to his gatekeeper:

You should know that I am now a disciple of the World-honored One. From now on, when Nigaṇṭhas come, do not allow them to enter the gate. Allow only the four assemblies of disciples of the World-honored One to enter; that is, monks, nuns, laymen, and laywomen.

If a Nigaṇṭha comes, you should tell him, "Venerable Sir, the householder Upāli has been converted by the Buddha and is now his disciple. He does not allow Nigaṇṭhas to enter the gate; he allows only the four assemblies of disciples of the World-honored One to enter: monks, nuns,

laymen, and laywomen. If you need food, then stand here and food will be brought out to you.”

Then the Nigaṇṭha Dīghatapassin heard that the householder Upāli had been converted by the renunciant Gotama and become a disciple and that he was therefore not allowing Nigaṇṭhas to enter the gate, but allowing only the four assemblies of disciples of the renunciant Gotama to enter, that is monks, nuns, laymen, and laywomen. Having heard this, the Nigaṇṭha Dīghatapassin approached the Nigaṇṭha Nātaputta and said, “Honored One, this is as I said earlier.”

The Nigaṇṭha Nātaputta asked, “Tapassin, what did you say earlier?”<sup>32</sup>  
The Nigaṇṭha Dīghatapassin answered:

631a Honored One, earlier I said, “I do not want to have the householder Upāli approach the renunciant Gotama. Why is that? The renunciant Gotama knows a magic spell that enables him to convert people so that they become his disciples as monks, nuns, laymen, or laywomen. I fear that the householder Upāli might be converted by the renunciant Gotama and become his disciple.”

Honored One, the householder Upāli has now been converted by the renunciant Gotama. Having been converted and become a disciple, he does not allow Nigaṇṭhas to enter his gate, allowing only the four assemblies of disciples of the renunciant Gotama to enter: monks, nuns, laymen, and laywomen.

The Nigaṇṭha Nātaputta said:

Tapassin, it is impossible that the householder Upāli might be converted by the renunciant Gotama and become his disciple; it is, however, certainly possible that the renunciant Gotama might be converted by the householder Upāli and become his disciple.<sup>33</sup>

The Nigaṇṭha Dīghatapassin spoke again, “If the Honored One does not believe what I have said, then let the Honored One go himself or dispatch a messenger.”<sup>34</sup>

Then, the Nigaṇṭha Nātaputta said:

Tapassin, you yourself go and see whether the householder Upāli has been



converted by the renunciant Gotama and become his disciple, or whether the renunciant Gotama has been converted by the householder Upāli and become his disciple.

Having received this instruction from the Nigaṇṭha Nātaputta, the Nigaṇṭha Dīghatapassin approached the house of the householder Upāli. The gatekeeper saw the Nigaṇṭha Dīghatapassin coming in the distance and said:

Venerable one, the householder Upāli has been converted by the Buddha and is now his disciple. He therefore does not allow Nigaṇṭhas to enter the gate, allowing only the four assemblies of disciples of the World-honored One to enter, that is, monks, nuns, laymen, and laywomen. If you wish to receive food, then stand here and food will be brought out to you.

The Nigaṇṭha Dīghatapassin said, “Gatekeeper, I do not need food.”

The Nigaṇṭha Dīghatapassin, knowing this, raised his head and left. He approached the Nigaṇṭha Nātaputta and said, “Honored One, it is as I said earlier.”

The Nigaṇṭha Nātaputta asked, “Tapassin, what did you say earlier?”

The Nigaṇṭha Dīghatapassin answered:

Honored One, earlier I said, “I do not wish to have the householder Upāli approach the renunciant Gotama. Why is that? The renunciant Gotama knows a magic spell that enables him to convert people so that they become his disciples as monks, nuns, laymen, or laywomen. I fear that the householder Upāli might be converted by the renunciant Gotama and become his disciple.”

Honored One, the householder Upāli has now been converted by the renunciant Gotama. Having been converted and become his disciple, he does not allow Nigaṇṭhas to enter the gate. He allows only the four assemblies of disciples of the renunciant Gotama to enter: monks, nuns, laymen, and laywomen.

631b

The Nigaṇṭha Nātaputta said:

Tapassin, it is impossible that the householder Upāli might be converted by the renunciant Gotama and become his disciple; it is, however, certainly

possible that the renunciant Gotama might be converted by the householder Upāli and become his disciple.

The Nigaṇṭha Dīghatapassin said, “If the Honored One does not believe what I have said, then let the Honored One go there himself.”

Then the Nigaṇṭha Nātaputta, together with a large company of five hundred Nigaṇṭhas, approached the house of the householder Upāli. The gatekeeper saw the Nigaṇṭha Nātaputta, together with a large company of five hundred Nigaṇṭhas, coming in the distance and said:

Venerable one, the householder Upāli has been converted by the Buddha and become his disciple. He therefore does not allow Nigaṇṭhas to enter the gate, allowing only the four assemblies of disciples of the World-honored One to enter, that is, monks, nuns, laymen, and laywomen. If you wish to receive food, then stand here and food will be brought out to you.

The Nigaṇṭha Nātaputta said, “Gatekeeper, I do not need food, but I wish to see the householder Upāli.”

The gatekeeper said, “May the Honored One stand here. I will go in now and tell the honorable householder, honorable Upāli.”

Then the gatekeeper went in and said:

Householder, you should know that the Nigaṇṭha Nātaputta, together with a large company of five hundred Nigaṇṭhas, is standing outside the gate. He says, “I wish to see the householder Upāli.”

The householder Upāli told the gatekeeper, “Go to the central gate and prepare seats. That done, come back and tell me.”

Having received this instruction, the gatekeeper went to the central gate. Having prepared seats, he returned and said, “Householder, you should know that the seats have been prepared. May the householder himself know the [right] time.”

The householder Upāli went to the central gate followed by the gatekeeper. There was a seat, very high and broad, very clean and nicely prepared, which the householder Upāli formerly used to offer to the Nigaṇṭha Nātaputta to sit on.<sup>35</sup> The householder Upāli took it himself and sat down cross-legged. He told the gatekeeper, “Go out to the Nigaṇṭha Nātaputta and say this: ‘Honored

One, the householder Upāli says that if the Honored One would like to enter, then let him do as he wishes.””

The gatekeeper, having received this instruction, went out to the Nigaṇṭha Nātaputta and said, “Honored One, the householder Upāli says that if the Honored One would like to enter, then let him do as he wishes.” Then, the Nigaṇṭha Nātaputta, together with the large company of five hundred Nigaṇṭhas, entered by the central gate. 631c

The householder Upāli saw from afar the Nigaṇṭha Nātaputta entering, together with a large company of five hundred Nigaṇṭhas, and said, “Honored One, there are seats. Sit where you like!”

The Nigaṇṭha Nātaputta said:

Householder, is it appropriate for you to mount to a high seat, sit down cross-legged, and speak to others as if you were no less than one who has gone forth to train in the path?<sup>36</sup>

The householder Upāli said:

Honored One, these are my possessions. If I want to give, I give; if I do not want to give, I do not give. Because the seats are mine, I speak like this: “There are seats. Sit where you like!”

The Nigaṇṭha Nātaputta sat on a prepared seat and said:

Householder, what is the reason for this? You wanted to defeat the renunciant Gotama, but instead you yourself have been defeated. You are just like a person who goes into the forest in search of “eyes” (myrobalan fruit), but returns having lost his [own] eyes.<sup>37</sup> In the same way, householder, you wanted to defeat the renunciant Gotama, but instead you yourself have been defeated by the renunciant Gotama. You are just like a person who goes into a pool because he is thirsty, but instead returns still thirsty. In the same way, householder, you wanted to defeat the renunciant Gotama, but instead you yourself return defeated. Householder, what is the reason for this?<sup>38</sup>

The householder Upāli said:

Honored One, allow me to speak a simile. A wise man, on hearing a simile, understands its implications. Honored One, there was once a brahmin with

a young wife. The wife was pregnant, and she told her husband, “Sir, I am now pregnant. Go to the market and buy a nice plaything for the child!”

Then the brahmin said to his wife, “Let us just hope that you have a safe delivery. Why worry about having no [plaything right now]? If you give birth to a boy, I will buy a boy’s plaything for you. If you give birth to a girl, I will buy a girl’s plaything for you.” The wife told her husband three times, “Sir, I am now pregnant. Quickly, go to the market and buy a nice plaything for the child!” The brahmin also told his wife a second and a third time, “Let us just hope that you have a safe delivery. Why worry about having no [plaything right now]? If you give birth to a boy, I will buy a boy’s plaything for him. If you give birth to a girl, I will buy a girl’s plaything for her.”

632a The brahmin, being very fond of his wife, asked, “What kind of plaything do you want me to buy for the child?” His wife answered, “Sir, go and buy a monkey as a nice plaything for the child.” On hearing that, the brahmin went to the market to buy a monkey as a plaything, brought it back, and told his wife, “I have come back after buying a monkey as a plaything for the child.”

His wife, on seeing [the monkey], disliked the color, [finding it] unattractive. Then she told her husband, “Sir, take this monkey plaything to a dyer and have him dye it yellow, so as to be very attractive, and have him pound it so that it becomes shiny.” On hearing that, the brahmin immediately took the monkey plaything to a dyer and said, “Dye this monkey plaything a nice yellow color for me to make it very attractive and pound it so that it becomes shiny!” Then the dyer said to the brahmin, “I can dye the monkey plaything yellow and make it very attractive, but I cannot make it become shiny by pounding it.” Then, the dyer recited these verses:<sup>39</sup>

A monkey can endure being dyed,  
But it cannot endure being pounded.  
If pounded, it will die.

It simply cannot take a hammering.  
This monkey is [just] a foul stinking bag  
Full of impurities.

Honored One, you should know that what the Nigaṇṭhas proclaim is also like this. It cannot endure questioning by others. It cannot take reflection and examination. It takes the dye of foolishness; it does not take the dye of wisdom.

Honored One, listen again. It is just like a clean piece of Benares cloth. The owner took it to that dyer and said, “Dye this cloth for me. Make it a very nice color, make it very attractive. Also pound it thoroughly to make it become shiny!” Then the dyer told the owner of the cloth, “This cloth can be dyed, made to have a very nice color, made very attractive, and it can also be pounded thoroughly and made to become shiny.” Then, the dyer recited these verses:

Benares cloth like this,  
White and clean, can endure being dyed.  
On being pounded, it becomes soft,  
Shiny, colorful, and increasingly attractive.

Honored One, you should know that what is proclaimed by tathāgatas, those free from attachment and fully awakened, is also like this. It can endure questioning by others, it can take reflection and examination. It takes the dye of wisdom; it does not take the dye of foolishness.

The Nigaṇṭha Nātaputta said, “Householder, you have been converted by the magic spell of the renunciant Gotama.”

The householder Upāli said:

Honored One, that magic spell is good; that magic spell is extremely good. Honored One, that magic spell [will] lead my parents to obtain profit, benefit, peace, and happiness for a long time; and it [will] lead my wife, my servants, my employees, the king of Nālandā, and the entire world with its *devas*, *māras*, Brahmas, renunciants and brahmins, from human beings to *devas*, to obtain profit, benefit, peace, and happiness for a long time.

632b

The Nigaṇṭha Nātaputta said, “Householder, all the people of Nālandā know that the householder Upāli is a disciple of the Nigaṇṭhas. Whose disciple is he now?”

Then the householder Upāli rose from his seat, placed his right knee on

the ground, extended his hands with palms together in the direction of the Buddha, and said:

Honored One, please listen to what I shall say.  
Mighty and powerful, free from ignorance,  
Having abandoned the defilements and subdued them totally;  
Without opponents, [engaging] in subtle reflection,  
Having practiced moral discipline, meditative concentration, and wisdom;  
At peace and without defilement—  
[Such is] the Buddha, whose disciple is Upāli.

A great noble one who has completed the practice,  
And attained virtue and mastery in teaching;  
Well [established] in mindfulness, with subtle right contemplation,  
Not [judging] as high or low;  
Imperturbable, always at ease—  
[Such is] the Buddha, whose disciple is Upāli.

Free from distortion, always contented,  
Having discarded stinginess and attained satisfaction;  
A renunciant who has attained awakening,  
[Bearing] his last body, to be honored as a Great Person;  
Incomparable, free from the dust [of passion]—  
[Such is] the Buddha, whose disciple is Upāli.

Free from disease, immeasurable,  
Very profound, having become a seer;  
Always at peace, courageous,  
Abiding in the Dharma, with subtle reflection;  
Tamed, happy without entertainment—  
[Such is] the Buddha, whose disciple is Upāli.

A great *nāga*, happily abiding in a high position,  
The fetters exhausted, liberation attained;  
Appropriately eloquent in debate, pure,  
With wisdom arisen, free from distress and grief;  
The Sakyan, who will not return to this existence—  
[Such is] the Buddha, whose disciple is Upāli.

Having fared rightly, meditating and reflecting,  
 Without disturbance, pure;  
 Always smiling, without hatred,  
 Delighting in seclusion, having attained the highest;  
 Fearless, always focused on the essence—  
 [Such is] the Buddha, whose disciple is Upāli.

The seventh Seer, without equal,  
 Endowed with the threefold knowledge, attained to the holy [life];  
 Washed clean, like a bright lamp,  
 Attained to stillness, the fetter of hatred ended;  
 Courageous and supremely pure—  
 [Such is] the Buddha, whose disciple is Upāli.

Attained to stillness, with wisdom [wide as] the earth,  
 Great wisdom that removes worldly greed;  
 Worthy of offerings,<sup>40</sup> [endowed with] the supreme eye,  
 A superior person, without equal;  
 A leader, devoid of hatred—  
 [Such is] the Buddha, whose disciple is Upāli.

632c

With desire abandoned, the unsurpassable good [attained],  
 Well tamed, an incomparable leader;  
 The supreme one, always joyous,  
 Without perplexity, possessing [inner] light;  
 With self-conceit abandoned, unsurpassably awakened—  
 [Such is] the Buddha, whose disciple is Upāli.

With craving abandoned, incomparably awakened,  
 Without the “smoke,” without the “flame” of existence;  
 Thus gone is the Well-gone One,  
 Incomparable, without equal;  
 Named “Attainer of Perfection”—  
 [Such is] the Buddha, whose disciple is Upāli.

This is the Buddha [worthy of] a hundred praises,<sup>41</sup>  
 [With qualities] not previously contemplated;  
 When Upāli spoke [of them],

The *devas* came to him,  
To help him well and add eloquence,  
In accordance with the Dharma and in accordance with his person.  
To the question of the Nigaṇṭha Nātaputta,  
[He replied, “I am] a disciple of the Buddha with ten powers.”

The Nigaṇṭha Nātaputta asked, “Householder, from what motive do you praise the renunciant Gotama?”

The householder Upāli answered:

Honored One, allow me to speak a simile. On hearing a simile, a wise person understands its implications. Just as a skilled garland maker or their apprentice plucks various kinds of flowers and ties them with long strings to make various kinds of garlands, in the same way, Honored One, the Tathāgata, free from attachment and fully awakened, has innumerable titles of praise. It is in order to honor him that I speak these praises.

When this teaching [by the Buddha] had been delivered, [the mind of] the householder Upāli had become aloof from the dust of defilements, and [in regard] to all phenomena the Dharma eye arose [in him]. The Nigaṇṭha Nātaputta [however], vomited hot blood. He went to Pāvā where, because of this serious affliction, he soon died.<sup>42</sup>

Thus spoke the Buddha. Having heard what the Buddha said, the householder Upāli was delighted and received it respectfully.

### 134. The Discourse on the Questions of Sakka<sup>43</sup>

Thus have I heard. At one time the Buddha was dwelling in the Magadha country, staying in the Indasāla cave on Mount Vediya, north of Mango Grove village to the east of Rājagaha.

633a At that time Sakka, the ruler of the *devas*, heard that the Buddha was dwelling in the Magadha country, staying in the Indasāla cave on Mount Vediya, north of Mango Grove village in the Magadha country to the east of Rājagaha. Then Sakka, the ruler of the *devas*, told the *gandhabba* Pañcasikha:

I have heard that the World-honored One is dwelling in the Magadha country, staying in the Indasāla cave on Mount Vediya, north of Mango



Grove village in the Magadha country to the east of Rājagaha. Pañcasikha, you come along with me to visit the Buddha.

The *gandhabba* Pañcasikha answered, “Very well.” Then the *gandhabba* Pañcasikha, carrying a glazed lute, went together with Sakka, the ruler of the *devas*. The *devas* of the Thirty-three heard that Sakka, the ruler of the *devas*, had again the wish to go and visit the Buddha; so the *devas* of the Thirty-three also accompanied Sakka, the ruler of the *devas*.

Then, just as quickly as a strong man might flex his arm or stretch it out, Sakka, the ruler of the *devas*, the *devas* of the Thirty-three, and the *gandhabba* Pañcasikha suddenly vanished from the Heaven of the Thirty-three and reappeared at a place not far from the cave on Mount Vediya, north of Mango Grove village, in the Magadha country to the east of Rājagaha. Then Mount Vediya shone with a light as bright as fire. Seeing this, the people living around the mountain thought, “Mount Vediya is on fire, burning everywhere.”

Then, having come to stay there at a certain place, Sakka, the ruler of the *devas*, said:

Pañcasikha, the World-honored One stays like this in secluded places, under the trees in some mountain forest. He is happy to dwell on some high mountain ridge, which is quiet, without sound, remote, without anything bad and without people. There he sits in solitude at his ease, impressive in his virtue. [We] *devas* have gathered here, enjoying his remoteness, sitting peacefully in seclusion, and abiding in happiness. Since we have not yet notified him, we should not go ahead directly. Pañcasikha, you approach him first to notify him. After that we will move forward.

The *gandhabba* Pañcasikha answered, “Very well.” Then, the *gandhabba* Pañcasikha, having received this instruction from Sakka, the ruler of the *devas*, took up his glazed lute and went ahead to the Indasāla cave. Then he thought, “I know that this spot is neither too far from the Buddha nor too near to him. Let the Buddha know I am here by hearing my voice!” Remaining at that spot, he tuned his glazed lute and sang verses associated with desire, verses associated with *nāgas*, verses associated with renunciants, and verses associated with arahants. He sang these verses:<sup>44</sup>

Bhaddā, I pay homage to your parents:

Moon and Timbaru.

They gave birth to you, the beautiful one  
Who makes my heart rejoice.

Oppressed by heat, one seeks a cool breeze,  
Thirsty, one desires to drink cold water.  
Similarly I cherish you,  
As an arahant cherishes the Dharma.

633b As difficult as gathering up spilled water—  
Such is my clinging and desire  
To be together [with you] for countless lifetimes,  
As [a reward for past] offerings made to those free from attachment.

The pool has clear, cool water,  
With golden grains of sand on the bottom.  
Like an elephant oppressed by heat  
Entering this pool to bathe,  
Or like an elephant spurred on with a goad—  
So has my mind surrendered to you.

You do not realize what I will do,  
[If] I do not obtain you, graceful one.  
My mind is so attached to you,  
Impatience and discontent burn my heart.  
Hence I am unhappy  
Like a man in a tiger's mouth.

Like the Sakyan son practicing meditation,  
Constantly happy in [mental] unification.  
Like a sage on attaining awakening,  
Just as wonderful [for me] would it be to obtain you.

Just as a sage enjoys  
The unsurpassable right awakening,  
Similarly what I would enjoy  
Is to obtain you, whom I constantly desire.

Like medicine, which a sick person desires to get,  
 Like food, which a hungry person desires to get,  
 Like water, which [can] extinguish a fire,  
 Are you, Bhaddā, who [could] calm my mind.

Whatever merit I have made  
 By offering to those free from attachment,  
 To all those who are superbly pure,  
 May you and I receive the reward!

I wish I could be with you until the end,  
 Never separated from you nor living alone.<sup>45</sup>  
 Let me die together with you,  
 Rather than live separated [from you].

May Sakka, honored by the *devas* of the Thirty-three,  
 Grant me my wish!  
 You, the person I honor most,  
 Are my most constant wish.

Therefore I salute the Great Hero,  
 Bowing my head to the supreme human being,  
 Who has discarded all the thorns of craving.  
 I salute the Kinsman of the Sun (the Buddha).

At this the World-honored One rose from his meditative concentration  
 and praised the *gandhabba* Pañcasikha:

Well done! Well done, Pañcasikha! The sound of your singing was in harmony with the sound of your lute; and the sound of your lute was in harmony with the sound of your singing. The sound of your singing did not go beyond the sound of your lute; and the sound of your lute did not go beyond the sound of your singing. Pañcasikha, do you remember having in the past recited these verses associated with desire, verses associated with *nāgas*, verses associated with renunciants, and verses associated with arahants?

The *gandhabba* Pañcasikha answered:

633c World-honored One, the Great Seer would know that himself. Great Seer, in the distant past when the World-honored One had just attained the path of awakening, he was dwelling at Uruvela, on the bank of the Nerañjarā River, under the goatherds' banyan tree. At that time the daughter of the *gandhabba* king Timbaru, named Bhaddā, was being courted by a *deva* named Sikha, a son of the royal charioteer Mātali. Great Seer, while he was courting that girl, I too was courting a girl. However, Great Seer, I was unable to obtain the girl I was courting.

At that time I stood behind the girl and sang the verses associated with desire, the verses associated with *nāgas*, the verses associated with renunciants, and the verses associated with arahants. Great Seer, when I sang these verses, the girl turned around happily and, with a smile, told me, “Pañcasikha, I have not yet seen the Buddha, the World-honored One. However, I have heard from the *devas* of the Thirty-three that the World-honored One is a tathāgata, free from attachment, fully awakened, perfect in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, a buddha, an exalted one. Pañcasikha, if you are able to praise the World-honored One frequently, I can go with you to pay homage to the Great Seer. But I will meet with you only this once. After that we will not meet again.”

At this point Sakka, the ruler of the *devas*, thought, “The *gandhabba* Pañcasikha has caused the World-honored One to emerge from his concentration, enabling me to get through to the Well-gone One.” Then Sakka, the ruler of the *devas*, said:

Pañcasikha, approach and in my name bow your head in homage at the Buddha's feet. Inquire from the World-honored One whether the Noble One is healthy in body, whether he is at peace, happy, and without disease, whether he is at ease, and whether his energy is as usual. Say this: “Great Seer, Sakka, the ruler of the *devas*, pays homage at the Buddha's feet, and inquires from the World-honored One whether he is healthy in body, whether he is at peace, happy, and without disease, whether he is at ease, and whether his energy is as usual. Great Seer, Sakka, the ruler of the

*devas*, together with the Thirty-three *devas* would like to see the World-honored One.”

The *gandhabba* Pañcasikha answered, “Very well.”

Then the *gandhabba* Pañcasikha put down his glazed lute, extended his hands with joined palms toward the Buddha, and said:

World-honored One, Great Seer, Sakka, the ruler of the *devas*, pays homage at the Buddha’s feet, and inquires from the World-honored One whether the Noble One is healthy in body, whether he is at peace, happy, and without disease, whether he is at ease, and whether his energy is as usual. Great Seer, Sakka, the ruler of the *devas*, together with the Thirty-three-*devas*, wishes to see the World-honored One.

Then the World-honored One said:

Pañcasikha, may Sakka, the ruler of the *devas*, be now at peace and happy, and may all the *devas*, human beings, *asuras*, *gandhabbas*, *yakkhas*, as well as the various other groups [of beings] be at peace and happy. Pañcasikha, if Sakka, the ruler of the *devas*, wishes to see me, then let him do as he wishes.

Then the *gandhabba* Pañcasikha, having heard what the Buddha said, received it well and kept it [in mind]. He paid homage with his head at the Buddha’s feet, circumambulated him three times, and left. He approached Sakka, the ruler of the *devas*, and told him, “Your Majesty, I have spoken on your behalf with the World-honored One. The World-honored One is now waiting for Your Majesty. May Your Majesty know the right time.” 634a

Thereupon, Sakka, the ruler of the *devas*, along with the *devas* of the Thirty-three and the *gandhabba* Pañcasikha, approached the Buddha. Then Sakka, the ruler of the *devas*, paid homage with his head at the Buddha’s feet and announced his name three times, “Indeed, Great Seer, I am Sakka, the ruler of the *devas*; I am Sakka, the ruler of the *devas*.”

Then the World-honored One said, “It is like this, Kosiya, it is like this. You are Sakka, the ruler of the *devas*.”

Then Sakka, the ruler of the *devas*, having announced his name three times, paid homage with his head at the Buddha’s feet, stepped back, and

stood to one side. The *devas* of the Thirty-three and the *gandhabba* Pañcasikha also paid homage with their heads at the Buddha's feet, stepped back, and stood to one side. Then Sakka, the ruler of the *devas*, said, "Great Seer, how far away should I sit from the World-honored One?"

The World-honored One said, "You may sit near to me. Why is that? Because you have a large retinue of divine retainers." Then Sakka, the ruler of the *devas*, paid homage with his head at the Buddha's feet, stepped back, and sat to one side. The *devas* of the Thirty-three and the *gandhabba* Pañcasikha also paid homage with their heads at the Buddha's feet, stepped back, and sat to one side. At that time the Indasāla cave suddenly became wider. Why was that? It happened owing to the majesty of the Buddha and the power of the *devas*.

Then Sakka, the ruler of the *devas*, having sat down, said:

Great Seer, for a long time I have wanted to visit the World-honored One, wanting to ask questions about the Dharma. Great Seer, once in the distant past the World-honored One was dwelling at Sāvattī, staying in a cave. Great Seer, at that time, on account of myself and the *devas* of the Thirty-three, a chariot drawn by a thousand elephants was being driven toward the dwelling of the Great [Heavenly] King Vessavaṇa.

At that time there was a concubine named Bhuñjati in the household of King Vessavaṇa. At that time the World-honored One had entered quiet meditative concentration. The concubine was extending her hands with joined palms in reverence toward the feet of the World-honored One.

Great Seer, I told her, "Sister, now is not the right time for me to visit the World-honored One, [since] the World-honored One has entered meditative concentration.<sup>46</sup> Sister, when the World-honored One emerges from meditative concentration, pay homage in my name at the Buddha's feet and inquire from the World-honored One whether the Noble One is healthy in body, whether he is at peace, happy, and without disease, whether he is at ease, and whether his energy is as usual. Say this: 'Great Seer, Sakka, the ruler of the *devas*, pays homage at the Buddha's feet, and inquires of the World-honored One whether he is healthy in body, whether he is at peace, happy, and without disease, whether he is at ease, and whether his energy is as usual.'"

Great Seer, did that sister pay homage in my name at the Buddha's feet and greet the World-honored One? Does the World-honored One remember that?

The World-honored One said:

Kosiya, I do remember that sister paying homage with her head at my feet in your name and greeting me as you had intended. Kosiya, I also remember hearing the noise made at the time of your departure, which roused me from my meditative concentration.

[Sakka said:]

Great Seer, in the distant past I heard that when there appears in the world a tathāgata, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, called a buddha, an exalted one, at that time the *devas* increase [in number], and the *asuras* decrease.

634b

Great Seer, with my own eyes I have seen disciples of the World-honored One, and monks who had followed the World-honored One and practiced the holy life, who having [temporarily] discarded sensual desire, becoming secluded from sensual desire, on the breaking up of the body after death reappeared in a good realm of existence, being reborn in heaven.

Great Seer, the Sakyan woman Gopikā was such a disciple of the World-honored One. She too followed the World-honored One and practiced the holy life. She detested her female body and desired to have a male appearance, to move out of her female body and acquire a male form. Having [temporarily] discarded sensual desire and become secluded from sensual desire, on the breaking up of the body after death, [she/he] reappeared in a sublime realm of existence, among the *devas* of the Thirty-three, as my son. Since he was reborn [there], all the *devas* knew that the *deva* Gopaka is endowed with great bases of supernormal power, great power, great merit, and great authoritative power.

Again, Great Seer, I have seen three monks, disciples of the World-honored One, who also had followed the World-honored One and practiced the holy life [but] had not discarded sensual desire nor become secluded

from sensual desire. On the breaking up of the body after death they were reborn in another lowly *gandhabba* palace. After rebirth, they came to the *devas* of the Thirty-three every day to serve all the *devas* and attend on Gopaka, a son of *devas*.

On seeing them, the son of *devas* [Gopaka] spoke these verses:<sup>47</sup>

I was a laywoman possessing the eye [of Dharma],  
My name was Gopikā.  
I extended respect to the Buddha and the Dharma,  
And served the Sangha [of monks] with pure intention.

By grace of the Buddha's favor,  
The great merit of the Sakyan son,  
I came to sublime birth among the Thirty-three,  
Known to them as a fortunate son of *devas*.

Seeing those former monks,  
[Now] reborn as *gandhabbas*,  
Standing before me, extending their hands with joined palms,  
I, Gopaka, spoke to them in verses:

[You] were formerly disciples of Gotama,  
While I was formerly a human being.  
You came to my house  
And I offered you fine food and drink.

You were formerly equal to noble ones,  
Practicing the unsurpassable holy life.  
Yet now you are subservient to others,  
Coming daily to serve the *devas*.

Formerly I served you.  
I heard the Noble One teaching the Dharma well.  
I gained faith, became accomplished in morality,  
And came to sublime birth [among] the Thirty-three.

You were formerly served,  
Practicing the unsurpassable holy life.



Yet now you are subservient to others,  
Coming daily to serve the *devas*.

634c

In which direction will you head,  
After having received the Buddha's Dharma?  
Have you turned your backs on the Dharma,  
Well taught by the one who certainly has awakened vision?

I saw you all in the distant past;  
Now you are reborn as lowly *gandhabbas*.  
By yourselves you practiced inappropriately,  
By yourselves you took rebirth inappropriately.<sup>48</sup>

I was formerly a householder.  
Look at me now, endowed with excellent merit!  
Transformed from a female into a son of *devas*,  
Freely enjoying the five kinds of sensual pleasure.

Being scolded as sons of Gotama,<sup>49</sup>  
They wearily lamented, "Gotama,  
We should now advance in practice,  
As the son of *devas* (Gopaka) has rightly said."

Two of them practiced energetically,  
Remembering Gotama's Dharma and discipline.  
Knowing the perils of desire,  
They promptly discarded desire, became separated from it.

Having been bound by the fetter of desire,  
They promptly succeeded in discarding it and leaving it far behind.  
Like an elephant breaking out of its harness,  
They went beyond the *devas* of the Thirty-three  
And the *devas* Indra and Brahmā,  
Who had all come together in an assembly.

Seated on their [meditation] seats, they promptly left [the *devas*  
behind],  
Having heroically discarded the dust of sensual desire.

Seeing this, Sakka, the ruler of the *devas*, became dismayed [and exclaimed],

“They have outdone the *devas*, the *devas* among *devas*!  
Formerly born into a lowly [sphere],  
They have gone beyond the *devas* of the Thirty-three!”  
In subtle quiet words [he had expressed his] dismay.

After that Gopaka said:

Among human beings, the Buddha is supreme,  
The Sakyan Sage, who knows about sensual desire.  
Among his sons [these ones] had lost mindfulness,  
[But] after my scolding, they recovered it again.

One of the three  
Has been reborn among the *gandhabbas*.  
[The other] two attained the right path,  
Being in heaven they delight in the faculty of concentration.

The Dharma you have taught is like this,  
Disciples become free of perplexity,  
Overcome the taints, discard erroneous doubt,  
And pay homage to the Buddha, the supreme one with subdued  
faculties.

They awakened to the teachings  
And were both able to ascend to a better realm.  
After having ascended,  
They were reborn among the Brahmā *devas*.  
We know that Dharma,  
Great Seer, [therefore] we have come here.

At that time the World-honored One thought, “This spirit has for a long time been free of flattery; he is without deception, without delusions, and is of upright character. If he asks, it is because he wants to know fully; he does not [just] want to get in touch and be entertained. It is the same with the questions he will ask. Let me explain the profound higher Dharma [to him].”

Having understood this, the World-honored One spoke these verses to Sakka, the ruler of the *devas*:

635a

For the sake of present happiness,  
And for happiness in future existences,  
Kosiya, you may ask without restriction  
According to what pleases your mind.

Each question asked,  
Will be completely resolved for you.  
The World-honored One allows it  
Saying, “The *deva*’s request is seen as merited.”  
In this Magadha country,  
Let the worthy Vāsava (Sakka) pose his questions!<sup>50</sup>

At this Sakka, the ruler of the *devas*, said:

World-honored One, as to *devas*, human beings, *asuras*, *gandhabbas*, *yakkhas*, as well as the various other kinds and groups [of beings], how many fetters does each of them have?

On hearing this, the World-honored One replied:

Kosiya, as to *devas*, human beings, *asuras*, *gandhabbas*, *yakkhas*, as well as the various other kinds and groups [of beings], each of them has two fetters, namely, stinginess and jealousy. Each of them thinks, “May I be without bonds, without fetters, without resentment, without hatred, without conflict, without fighting, without *dukkha*, and let me dwell at ease!” Yet, despite thinking like this, each of them has bonds, has fetters, has resentment, has conflict, has fighting, has *dukkha*, and does not dwell at ease.

Then, having heard this, Sakka, the ruler of the *devas*, said:

Just so, World-honored One; just so, Well-gone One; just so, Great Seer. Each god, human being, *asura*, *gandhabba*, *yakkha*, as well as each of the various other kinds and groups [of beings] has these two fetters. Each of them thinks, “May I be without bonds, without fetters, without resentment, without hatred, without conflict, without fighting, without *dukkha*,

and let me dwell at ease!” Yet, despite thinking like this, each of them has bonds, has fetters, has resentment, has conflict, has fighting, has *dukkha*, and does not dwell at ease.

Just so, World-honored One; just so, Well-gone One; just so, Great Seer. I have entirely understood the Dharma as the Buddha has taught it. I have discarded doubt and gone beyond perplexity, and I am without uncertainty because of hearing what the Buddha has said.

Then Sakka, the ruler of the *devas*, having heard what the Buddha said, was delighted and received it respectfully. He asked further:

Great Seer, as to stinginess and jealousy, what is their cause, what is their condition? From where do they arise, by what do they exist; and by what cause is there no stinginess and jealousy?

On hearing this, the World-honored One replied:

Kosiya, as to stinginess and jealousy, their cause is liking and disliking, their condition is liking and disliking. From liking and disliking they arise, by liking and disliking they exist; if there is no liking and disliking, then there is no stinginess and jealousy.

Then, having heard this, Sakka, the ruler of the *devas*, said:

Just so, World-honored One; just so, Well-gone One; just so, Great Seer. As to stinginess and jealousy, their cause is liking and disliking, their condition is liking and disliking. From liking and disliking they arise, by liking and disliking they exist; if there is no liking and disliking, then there is no stinginess and jealousy.

635b Just so, World-honored One; just so, Well-gone One; just so, Great Seer. I have entirely understood the Dharma as the Buddha has taught it. I have discarded doubt and overcome perplexity, and I am without uncertainty because of hearing what the Buddha has said.

Then Sakka, the ruler of the *devas*, having heard what the Buddha said, was delighted and received it respectfully. He asked further:

Great Seer, as to liking and disliking, what is their cause, what is their

condition? From where do they arise, by what do they exist, and by what cause is there no liking and disliking?

On hearing this, the World-honored One answered:

Kosiya, as to liking and disliking, their cause is desire, their condition is desire. From desire they arise, by desire they exist; if there is no desire, then there is no liking and disliking.

Then, having heard this, Sakka, the ruler of the *devas*, said:

Just so, World-honored One; just so, Well-gone One; just so, Great Seer. As to liking and disliking, their cause is desire, their condition is desire. From desire they arise, by desire they exist; if there is no desire, then there is no liking and disliking.

Just so, World-honored One; just so, Well-gone One; just so, Great Seer. I have entirely understood the Dharma as the Buddha has taught it. I have discarded doubt and overcome perplexity, and I am without uncertainty because of hearing what the Buddha has said.

Then Sakka, the ruler of the *devas*, having heard what the Buddha said, was delighted and received it respectfully. He asked further:

Great Seer, as to desire, what is its cause, what is its condition? From where does it arise, by what does it exist; and by what cause is there no desire?

On hearing this, the World-honored One answered:

Kosiya, as to desire, its cause is [desirous] thinking, its condition is [desirous] thinking. From [desirous] thinking it arises, by [desirous] thinking it exists; if there is no [desirous] thinking, then there is no desire.

Then, having heard this, Sakka, the ruler of the *devas*, said:

Just so, World-honored One; just so, Well-gone One; just so, Great Seer. As to desire, its cause is [desirous] thinking, its condition is [desirous] thinking. By [desirous] thinking it arises, by [desirous] thinking it exists; if there is no [desirous] thinking, then there is no desire.

Just so, World-honored One; just so, Well-gone One; just so, Great Seer. I have entirely understood the Dharma as the Buddha has taught it. I have discarded doubt and overcome perplexity, and I am without uncertainty because of hearing what the Buddha has said.

Then Sakka, the ruler of the *devas*, having heard what the Buddha said, was delighted and received it respectfully. He asked further:

Great Seer, as to [desirous] thinking, what is its cause, what is its condition? From what does it arise, by what does it exist; and by what cause is there no [desirous] thinking?

On hearing this, the World-honored One answered:

Kosiya, as to [desirous] thinking, its cause is [desirous] intention, its condition is [desirous] intention.<sup>51</sup> From [desirous] intention it arises, because of [desirous] intention it exists; if there is no [desirous] intention, then there is no [desirous] thinking. Because of [desirous] thinking, there is desire; because of desire, there is liking and disliking; because of liking and disliking, there is stinginess and jealousy; because of stinginess and jealousy, there is [the using of] sword and club, dissension and quarreling, hatred and jealousy, flattery and deception, false speech and divisive speech. Thus countless evil and unwholesome states arise in the mind. In this way this entire great mass of *dukkha* arises.

If there is no [desirous] intention, then there is no [desirous] thinking; if there is no [desirous] thinking, then there is no desire; if there is no desire, then there is no liking and disliking; if there is no liking and disliking, then there is no stinginess and jealousy; if there is no stinginess and jealousy, then there is no [using of] sword and club, no dissension and quarreling, no hatred and jealousy, no flattery and deception, and no false speech and divisive speech. Thus countless evil and unwholesome states do not arise in the mind. In this way this entire great mass of *dukkha* ceases.

Then, having heard this, Sakka, the ruler of the *devas*, said:

Just so, World-honored One; just so, Well-gone One; just so, Great Seer. As to [desirous] thinking, its cause is [desirous] intention, its condition is [desirous] intention. From [desirous] intention it arises, because of

[desirous] intention it exists; if there is no [desirous] intention, then there is no [desirous] thinking. Because of [desirous] thinking, there is desire; because of desire, there is liking and disliking; because of liking and disliking, there is stinginess and jealousy; because of stinginess and jealousy, there is [the using of] sword and club, dissension and quarreling, hatred and jealousy, flattery and deception, false speech and divisive speech. Thus countless evil and unwholesome states arise in the mind. In this way this entire great mass of *dukkha* arises.

If there is no [desirous] intention, then there is no [desirous] thinking; if there is no [desirous] thinking, then there is no desire; if there is no desire, then there is no liking and disliking; if there is no liking and disliking, then there is no stinginess and jealousy; if there is no stinginess and jealousy, then there is no [using of] sword and club, no dissension and quarreling, no hatred and jealousy, no flattery and deception, and no false speech and divisive speech. Thus countless evil and unwholesome states do not arise in the mind. In this way this entire great mass of *dukkha* ceases.

Just so, World-honored One; just so, Well-gone One; just so, Great Seer. I have entirely understood the Dharma as the Buddha has taught it. I have discarded doubt and overcome perplexity, and I am without uncertainty because of hearing what the Buddha has said.

At that time Sakka, the ruler of the *devas*, having heard what the Buddha said, was delighted and received it respectfully. He asked further, “Great Seer, what is the path leading to the cessation of illusion? How does a monk practice to progress on the path leading to the cessation of illusion?”

On hearing this, the World-honored One replied:

Kosiya, as to the path leading to the cessation of illusion, it is what is called the noble eightfold path, the eight [factors] being right view . . . up to . . . right concentration. Kosiya, this is the path leading to the cessation of illusion. A monk practices this path leading to the cessation of illusion.<sup>52</sup>

Then, having heard this, Sakka, the ruler of the *devas*, said:

Just so, World-honored One; just so, Well-gone One; just so, Great Seer. As to the path leading to the cessation of illusion, it is what is called the noble eightfold path, the eight [factors] being right view . . . up to . . .

right concentration. Great Seer, this is the path leading to the cessation of illusion. A monk practices this path leading to the cessation of illusion.

Just so, World-honored One; just so, Well-gone One; just so, Great Seer. I have entirely understood the Dharma as the Buddha has taught it. I have discarded doubt and overcome perplexity, and I am without uncertainty because of hearing what the Buddha has said.

636a Then Sakka, the ruler of the *devas*, having heard what the Buddha said, was delighted and received it respectfully. He asked further, “Great Seer, as to a monk on the path leading to the cessation of illusion, how many factors does he discard, and how many factors does he practice?”

On hearing this, the World-honored One replied:

Kosiya, as to a monk on the path leading to the cessation of illusion, he discards three factors and practices three factors. What are the three? The first is thinking; the second is speech; the third is seeking.<sup>53</sup>

Kosiya, as to thinking, I say there are two kinds, namely that which should be undertaken and that which should not be undertaken. If [a line of] thinking should not be undertaken, I [say]: discard it immediately. If [a line of] thinking should be undertaken, I [say]: know the right time in order to actualize such thinking, with mindfulness and comprehension.

As to speech it is the same.

Kosiya, as to seeking, I say it is again of two kinds, namely that which should be undertaken and that which should not be undertaken. If seeking should not be undertaken, I [say]: discard it immediately. If seeking should be undertaken, I [say]: know the right time in order to actualize such seeking with mindfulness and comprehension.

Then, having heard this, Sakka, the ruler of the *devas*, said:

Just so, World-honored One; just so, Well-gone One; just so, Great Seer. As to a monk on the path leading to the cessation of illusion, he discards three factors and practices three factors. What are the three? The first is thinking; the second is speech; the third is seeking.

The Great Seer has said that, as to thinking, there are two kinds, namely that which should be undertaken and that which should not be undertaken.



If [a line of] thinking increases evil and unwholesome states and decreases wholesome states, then the Great Seer [says]: discard it immediately. If [a line of] thinking decreases evil and unwholesome states and increases wholesome states, then the Great Seer [says]: know the right time in order to accomplish such [a line of] thinking with mindfulness and comprehension. As to speech, it is the same.

The Great Seer has said that as to seeking there are again two kinds, namely that which should be undertaken and that which should not be undertaken. If seeking increases evil and unwholesome states and decreases wholesome states, then the Great Seer [says]: discard it immediately. If seeking decreases evil and unwholesome states and increases wholesome states, then the Great Seer [says]: know the right time in order to actualize such seeking with mindfulness and comprehension.

Just so, World-honored One; just so, Well-gone One; just so, Great Seer. I have entirely understood the Dharma as the Buddha has taught it. I have discarded doubt and overcome perplexity, and I am without uncertainty because of hearing what the Buddha has said.

Then Sakka, the ruler of the *devas*, having heard what the Buddha said, was delighted and received it respectfully. He asked further:

Great Seer, as to a monk on the path leading to the cessation of illusion, how many factors is he endowed with, and how many factors does he practice to preserve the code of rules?<sup>54</sup>

On hearing this, the World-honored One replied:

Kosiya, as to a monk on the path leading to the cessation of illusion, he is endowed with six factors, and he practices six factors to preserve the code of rules. What are the six? They are: seeing forms with the eyes, hearing sounds with the ears, smelling odors with the nose, tasting flavors with the tongue, sensing tangibles with the body, and cognizing mental objects with the mind.

Kosiya, as to seeing forms with the eyes, I say this is of two kinds, namely: that which should be undertaken and that which should not be undertaken. In the case of seeing forms with the eyes that should not be

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undertaken, I [say]: discard it immediately. In the case of seeing forms with the eyes that should be undertaken, I [say]: know the right time in order to accomplish it with mindfulness and comprehension.

It is the same with hearing sounds with the ears . . . smelling odors with the nose . . . tasting flavors with the tongue . . . sensing tangibles with the body. As to cognizing mental objects with the mind, I say this too is of two kinds, namely that which should be undertaken and that which should not be undertaken. In the case of cognizing mental objects with the mind that should not be undertaken, I [say]: discard it immediately. In the case of cognizing mental objects with the mind that should be undertaken, I [say]: know the right time in order to accomplish it with mindfulness and comprehension.<sup>55</sup>

Then, having heard this, Sakka, the ruler of the *devas*, said:

Just so, World-honored One; just so, Well-gone One; just so, Great Seer. As to a monk on the path leading to the cessation of illusion, he is endowed with six factors, and he practices six factors to preserve the code of rules. What are the six? They are: seeing forms with the eyes, hearing sounds with the ears, smelling odors with the nose, tasting flavors with the tongue, sensing tangibles with the body, and cognizing mental objects with the mind.

The Great Seer has said that, as to seeing forms with the eyes, this is of two kinds, namely that which should be undertaken and that which should not be undertaken. In the case of seeing forms with the eyes that increases evil and unwholesome states and decreases wholesome states, the Great Seer [says]: discard it immediately. In the case of seeing forms with the eyes that decreases evil and unwholesome states and increases wholesome states, the Great Seer [says]: know the right time in order to accomplish it with mindfulness and comprehension.

It is the same with hearing sounds with the ears . . . smelling odors with the nose . . . tasting flavors with the tongue . . . sensing tangibles with the body. The Great Seer has said that cognizing mental objects with the mind is again of two kinds, namely that which should be undertaken and that which should not be undertaken. In the case of cognizing mental objects with the mind that increases evil and unwholesome states and decreases wholesome states, the Great Seer [says]: abandon it immediately.

In the case of cognizing mental objects with the mind that decreases evil and unwholesome states and increases wholesome states, the Great Seer [says]: know the right time in order to accomplish it with mindfulness and comprehension.

Just so, World-honored One; just so, Well-gone One; just so, Great Seer. I have entirely understood the Dharma as the Buddha has taught it. I have discarded doubt and overcome perplexity, and I am without uncertainty because of hearing what the Buddha has said.

Then Sakka, the ruler of the *devas*, having heard what the Buddha said, was delighted and received it respectfully. He asked further:

Great Seer, as to a monk on the path leading to the cessation of illusion, whose duration of existence is a single moment,<sup>56</sup> how many factors should he discard, and how many factors should he practice?

On hearing this, the World-honored One answered:

Kosiya, as to a monk on the path leading to the cessation of illusion, whose duration of existence is a single moment, he should discard three factors, and he should practice three factors. What are the three? The first is joy; the second is sadness; the third is equanimity.

Kosiya, as to joy, I say that there are two kinds, namely that which should be undertaken and that which should not be undertaken. As to joy of the kind that should not be undertaken, I [say]: discard it immediately. As to joy of the kind that should be undertaken, I [say]: know the right time in order to accomplish it with mindfulness and comprehension. As to sadness, it is the same. . . . 636c

Kosiya, as to equanimity, I say that there are again two kinds, namely that which should be undertaken and that which should not be undertaken. As to equanimity of the kind that should not be undertaken, I [say]: discard it immediately. As to equanimity of the kind that should be undertaken, I [say]: know the right time in order to accomplish it with mindfulness and comprehension.

Then, having heard this, Sakka, the ruler of the *devas*, said:

Just so, World-honored One; just so, Well-gone One; just so, Great Seer.

As to a monk on the path leading to the cessation of illusion, whose duration of existence is a single moment, he should discard three factors, and he should practice three factors. What are the three? The first is joy; the second is sadness; the third is equanimity.

The Great Seer said that, as to joy, there are two kinds, namely that which should be undertaken and that which should not be undertaken. As to joy of the kind that increases evil and unwholesome states and decreases wholesome states, the Great Seer [says]: discard it immediately. As to joy of the kind that decreases evil and unwholesome states and increases wholesome states, the Great Seer [says]: know the right time in order to accomplish it with mindfulness and comprehension. As to sadness, it is the same. . . .

The Great Seer has said that, as to equanimity, there are two kinds, namely that which should be undertaken and that which should not be undertaken. As to equanimity of the kind that increases evil and unwholesome states and decreases wholesome states, the Great Seer [says]: eliminate it immediately. As to equanimity of the kind that decreases evil and unwholesome states and increases wholesome states, the Great Seer [says]: know the right time in order to accomplish such equanimity with mindfulness and comprehension.

Just so, World-honored One; just so, Well-gone One; just so, Great Seer. I have entirely understood the Dharma as the Buddha has taught it. I have discarded doubt and overcome perplexity, and I am without uncertainty because of hearing what the Buddha has said.

Then Sakka, the ruler of the *devas*, having heard what the Buddha said, was delighted and received it respectfully. He asked further, “Great Seer, do all renunciants and brahmins have the same teaching, desire, liking, pleasure, and intention?”

On hearing this, the World-honored One replied, “Kosiya, renunciants and brahmins do not all have the same teaching, desire, liking, pleasure, and intention.”

Then Sakka, the ruler of the *devas*, asked further, “Great Seer, for what reason do renunciants and brahmins not all have the same teaching, desire, liking, pleasure, and intention?”

On hearing this, the World-honored One replied:

Kosiya, in this world there are different types of elements, countless elements. Each [renunciant or brahmin], according to the element he knows, and according to his ability and means in relation to that element, argues exclusively, “This is true; anything else is false.” Therefore, Kosiya, renunciants and brahmins do not all have the same teaching, desire, liking, pleasure, and intention.

Then, having heard this, Sakka, the ruler of the *devas*, said:

Just so, World-honored One; just so, Well-gone One; just so, Great Seer. In this world there are different types of elements, countless elements. Each [renunciant or brahmin], according to the element he knows, and according to his ability and means in relation to that element, argues exclusively, “This is true; anything else is false.” Therefore, Great Seer, renunciants and brahmins do not all have the same teaching, desire, liking, pleasure, and intention. 637a

Just so, World-honored One; just so, Well-gone One; just so, Great Seer. I have entirely understood the Dharma as the Buddha has taught it. I have discarded doubt and overcome perplexity, and I am without uncertainty because of hearing what the Buddha has said.

At that time Sakka, the ruler of the *devas*, having heard what the Buddha said, was delighted and received it respectfully. He asked further:

Great Seer, are all renunciants and brahmins able to attain the ultimate—the ultimate purity, the ultimate holy life, the ultimate completion of the holy life?

Hearing this, the World-honored One replied:

Kosiya, renunciants and brahmins are not all necessarily able to attain the ultimate—the ultimate purity, the ultimate holy life, the ultimate completion of the holy life.

Then Sakka, the ruler of the *devas*, asked further:

Great Seer, for what reason are renunciants and brahmins not all necessarily

able to attain the ultimate—the ultimate purity, the ultimate holy life, the ultimate completion of the holy life?

On hearing this, the World-honored One replied:

Kosiya, if there is a renunciant or brahmin who has not, by the unsurpassable elimination of craving, rightly and well liberated his mind, then he does not attain the ultimate—the ultimate purity, the ultimate holy life, the ultimate completion of the holy life.

Kosiya, if there is a renunciant or brahmin who has, by the unsurpassable elimination of craving, rightly and well liberated the mind, then he attains the ultimate—the ultimate purity, the ultimate holy life, the ultimate completion of the holy life.

Then, having heard this, Sakka, the ruler of the *devas*, said:

Just so, World-honored One; just so, Well-gone One; just so, Great Seer. If there is a renunciant or brahmin who has not, by the unsurpassable elimination of craving, rightly and well liberated the mind, then he does not attain the ultimate—the ultimate purity, the ultimate holy life, the ultimate completion of the holy life.

Great Seer, if there is a renunciant or brahmin who has, by the unsurpassable elimination of craving, rightly and well liberated the mind, then he attains the ultimate—the ultimate purity, the ultimate holy life, the ultimate completion of the holy life.

Just so, World-honored One; just so, Well-gone One; just so, Great Seer. I have entirely understood the Dharma as the Buddha has taught it. I have discarded doubt and overcome perplexity, and I am without uncertainty because of hearing what the Buddha has said.

Then Sakka, the ruler of the *devas*, having heard what the Buddha said, having received it well, and having kept it well [in mind], said:

Great Seer, I have had the thorn of doubt for a long time. Today the World-honored One has pulled it out. Why is that? It is because he is a tathāgata, free from attachment and fully awakened.

637b The World-honored One asked, “Kosiya, do you recall ever having, in the past, asked other renunciants and brahmins about these matters?”

Then Sakka, the ruler of the *devas*, replied:<sup>57</sup>

The World-honored One, the Great Seer, would know this himself. Great Seer, [in the past] the *devas* of the Thirty-three assembled in the Sudhamma Hall. Each of them, harboring worry and grief, exclaimed again and again, “If we were to encounter a tathāgata, free from attachment and fully awakened, we would certainly go and visit him.” However, Great Seer, we were unable to encounter a tathāgata, free from attachment and fully awakened. Then we engaged to the full in the five kinds of sensual pleasure.

Great Seer, we were negligent. Having been negligent, one *deva* with great merit then died in that sublime realm. Great Seer, when I saw that that *deva* with great merit had died in that sublime realm, I became extremely distressed. The hairs of my entire body stood on end [and I thought], “Let me not [so] soon die in this realm!”

Great Seer, because of this I was distressed; because of this I was worried. If I saw another renunciant or brahmin staying in a forest place, in a mountain grove, or at the base of a tree, or happily dwelling on a high cliff, or in an isolated quiet place, in seclusion, a place without evil and without people, conducive to seated meditation, then [I knew that] he was enjoying seclusion, sitting in meditation peacefully in seclusion, abiding in happiness. Seeing him, I took him to be a tathāgata, free from attachment and fully awakened, and I went immediately to pay him a respectful visit.

Not recognizing me, he asked me, “Who are you?” Then I answered him, “Great Seer, I am Sakka, the ruler of the *devas*. Great Seer, I am Sakka, the ruler of the *devas*.” He asked me further, “I <never> met Sakka or met members of the Sakka lineage.<sup>58</sup> Why are you called Sakka? Why do you bear the name of the Sakka lineage?”

Then I answered him, “Great Seer, if someone comes and asks me about some matter, then I answer him according to my ability, according to my strength (*sakkā*). For this reason, I am called Sakka.”<sup>59</sup>

He said, “If we ask Sakka about this matter, Sakka will also answer us about this matter.” Then he asked me about some matters; I did not ask him. [In the end] he took refuge in me; I did not take refuge in him. Great Seer, from those renunciants and brahmins I could not even get a teaching about deportment. How could I get [a teaching on] questions like these?

Then Sakka, the ruler of the *devas*, spoke these verses:<sup>60</sup>

Sakka approached, and Sakka having approached,  
Sakka now spoke like this,  
“Keeping my mind remote from thought,  
And eliminating doubt and all uncertainty,  
Long have I traveled the world  
In search of a tathāgata.

637c “When I saw renunciants and brahmins  
Sitting in meditation in remote seclusion,  
I took them to be fully awakened,  
And went to serve and respect them.

“How can I progress upward?”  
Thus I asked them.  
Having asked, I [still] could not know  
The noble path and route.

Now the World-honored One has for me  
[Removed] the doubts I had in my mind:  
What I was thinking, what I was reflecting on,  
What my mind was engaged with.

Knowing the latent and the manifest in my mind,  
The Enlightened One has explained them to me.  
Honor to the Buddha! Honor to the teacher!  
Honor to the sage who is without attachment!

Honor to the one who has cut off all fetters and latent tendencies,  
Who has delivered himself and who delivers sentient beings,  
Who has awakened to the highest awakening,  
The foremost charioteer among charioteers,  
The one who is still! Honor to his sublime stillness,  
To the Great Seer who, having delivered himself, delivers [others]!

Therefore I pay respect to the one honored by the *devas*,  
And pay homage with my head to the supreme human being,



Who has completely cut out the thorns of craving.  
I pay homage to the Kinsman of the Sun.

At this the World-honored One asked:

Kosiya, do you remember having, in the past, attained detachment like this and attained joy like this, that is, joy in the Dharma [which you have] attained in my presence?<sup>61</sup>

Then Sakka, the ruler of the *devas*, answered:

World-honored One, the Great Seer would certainly know that himself. Great Seer, once long ago the *devas* and the *asuras* were fighting each other. Great Seer, while the *devas* and the *asuras* were fighting each other, I thought, “May the *devas* triumph and defeat the *asuras*! May the food of the *devas* and the food of the *asuras* all be eaten by the *devas* of the Thirty-three!” Great Seer, when the *devas* and the *asuras* fought each other, the *devas* finally triumphed, defeating the *asuras*. The food of the *devas* and the food of the *asuras* was all eaten by the *devas* of the Thirty-three.

Great Seer, at that time I experienced detachment and joy; but it was mixed with the [use of] sword and club, bound up with enmity, with aggression and conflict, with hatred and envy. I was unable to attain penetrative knowledge, to attain the path to awakening, to attain nirvana. Great Seer, today I have attained detachment and joy that is not mixed with the [use of] sword and club, not bound up with enmity, with aggression and conflict, or with hatred and envy. I am able to attain penetrative knowledge, to attain awakening, and to attain nirvana.

The World-honored One asked, “Kosiya, why are you able to attain detachment and joy, that is, to attain joy in the Dharma in my presence?”

Then Sakka, the ruler of the *devas*, answered:

Great Seer, I am having this thought, “When this life of mine ends, may I be reborn among human beings. May the clan [I am born into] be very wealthy and opulent, with immeasurable wealth, with livestock and property beyond calculation, with a fiefdom well endowed with various feudal manors. That is, may it be a clan of warrior householders, a clan of brahmin householders, or a clan of merchant householders, or any other clan that

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is very wealthy and opulent, with immeasurable wealth, with livestock and property beyond calculation, with a fiefdom well endowed with various feudal manors.

Having been born into such a clan, may I be endowed with all the faculties, and may I gain faith in the Dharma and discipline taught by the Tathāgata. Having gained faith, may I shave off my hair and beard, don yellow robes, and out of faith give up the household life and become a homeless one to train in the path. May I train in wisdom. Having trained in wisdom, if I attain wisdom, then may I attain the utmost wisdom, attain the ultimate. As to training in wisdom, if having trained in wisdom I attain wisdom but do not attain final knowledge, then if there exist *devas* that are endowed with great merit, with sublime appearance, radiant and bright, with great power, peace, and happiness, and living in a [heavenly] palace for a long time at the highest level, may I be reborn among them!<sup>62</sup>

Then Sakka, the ruler of the *devas*, spoke these verses:

Abandoning this divine body,  
May I come down and be born among human beings.  
Free of ignorance, may I enter a womb  
According to my intention and pleasure.

Having obtained a completely intact body,  
May I attain the straight right path  
And practice completely the holy life,  
Always delighting in begging for almsfood.

As to training in wisdom, if, having trained in wisdom, I attain wisdom, then may I attain the final wisdom, and attain the ultimate. [Again] as to training in wisdom, if, having trained in wisdom, I attain wisdom but do not attain the final wisdom, then may I be supreme among sublime *devas*, famed among all *devas* as one of the Akaniṭṭha *devas*, being reborn among them. Great Seer, may I attain nonreturn. Great Seer, at present I have definitely attained stream-entry.

The World-honored One asked, “Kosiya, for what reason do you proclaim that you have attained stream-entry, this extremely fine, very high, and very extensive distinction?”<sup>63</sup>

Then Sakka, the ruler of the *devas*, answered by reciting verses:

[For me] there is no other [object of] veneration  
 In this realm, [there is] only the World-honored One.  
 [I] have attained the highest distinction,  
 Having never before experienced this.

Great Seer, as I sit here,  
 In this divine body,  
 I have attained an increase in my life span.  
 It is like this; I have seen it with my own eyes.

As he was explaining this phenomenon, Sakka, the ruler of the *devas*, became remote from the dust of defilements as, [in regard to] all phenomena, the Dharma eye arose [in him]. Eighty-thousand *devas* also became remote from the dust of defilements as, [in regard to] all phenomena, the Dharma eye arose [in them]. Thereupon Sakka, the ruler of the *devas*, saw the Dharma, attained the Dharma, realized the pure white Dharma, discarded doubt, and overcame perplexity. He would have no other [object of] veneration, would no longer follow others, being without uncertainty.

Having attained the fruit of realization and attained unshakability in regard to the World-honored One's Dharma, he rose from his seat, paid homage with his head at the Buddha's feet, and said: 638b

World-honored One, I now personally take refuge in the Buddha, the Dharma, and the Sangha of monks. May the World-honored One receive me as a lay disciple, from now on until life ends. I personally take refuge for my entire life.

Thereupon Sakka, the ruler of the *devas*, praised the *gandhabba* Pañcasikha:

Well done! Well done, Pañcasikha! You have benefited me greatly. Why is that? Because of you, the Buddha emerged from meditative concentration. Because you first caused the Buddha to emerge from meditative concentration, we were afterward able to meet the Buddha. Pañcasikha, when I return home from here, I will have Bhaddā Suriya-vacchasā, the daughter of the *gandhabba* king Timbaru, marry you and become your wife. Also,

I will transfer the territory ruled over by her father, the *gandhabba* king, to you as the [new] king of the *gandhabbas*.

Then Sakka, the ruler of the *devas*, told the *devas* of the Thirty-three:

All of you, come here! Formerly we paid threefold homage and reverence to the king of *devas* Brahmā, who dwells up in the Brahmā world and who now pays homage and reverence exclusively to the World-honored One. Why is that? As to the World-honored One and Brahmā, Brahmā acts as creator; [but] the most to be venerated of all sentient beings,<sup>64</sup> whether born in the present or in the future, is he who completely knows what can be known, and completely sees what can be seen.<sup>65</sup>

Thereupon Sakka, the ruler of the *devas*, along with the *devas* of the Thirty-three and the *gandhabba* Pañcasikha—all of whom had formerly paid threefold homage and reverence to Brahmā who dwells up in the Brahmā world and who [now] pays homage and reverence to the World-honored One—they [all] paid homage with their heads to the Tathāgata, who is free from attachment and fully awakened. Then Sakka, the ruler of the *devas*, along with the *devas* of the Thirty-three and the *gandhabba* Pañcasikha, again paid homage to the World-honored One. They paid homage with their heads at the Buddha's feet and, having circumambulated him three times, suddenly vanished from that spot and were no longer to be seen.

Then, when the night was over, at dawn, Brahmā, of sublime appearance, radiant and bright, approached the Buddha. Having paid homage with his head at the Buddha's feet, he stepped back, stood to one side, and spoke these verses to the World-honored One:

For the benefit and welfare of the many,  
Seeing to their profit and benefit,  
The Noble One, while staying in the Magadha country,  
Spoke to Vāsava the [ruler] of *devas*,  
Who was asking him questions.

When the Great Seer explained this Dharma, Sakka, the ruler of the *devas*, became remote from the dust of defilement as, [in regard to] all phenomena, the Dharma eye arose [in him]. Eighty thousand *devas* also became remote

from the dust of defilement as, [in regard to] all phenomena, the Dharma eye arose [in them].

At this the World-honored One said to Brahmā:

It is like this, as Brahmā has said, it is like this,  
 “For the benefit and welfare of the many,  
 Seeing to their profit and benefit,  
 The Noble One, while staying in the Magadha country,  
 Spoke to Vāsava the [ruler] of *devas*,  
 Who was asking him questions.”

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Brahmā, when I explained the Dharma [to him], Sakka, the ruler of the *devas*, became remote from the dust of defilement as, [in regard to] all phenomena, the Dharma eye arose [in him]. Eighty thousand *devas* also became remote from the dust of defilement as, [in regard to] all phenomena, the Dharma eye arose [in them].

Thus spoke the Buddha. At that time Sakka, the ruler of the *devas*, the *devas* of the Thirty-three, the *gandhabba* Pañcasikha, and the heavenly Great Brahmā, having heard what the Buddha said, were delighted and received it respectfully.

### 135. The Discourse on Sujāta<sup>66</sup>

Thus have I heard. At one time the Buddha was staying at Rājagaha, in the Grove of Many Toads.

At that time there was a householder’s son named Sujāta.<sup>67</sup> His father, when near to death, had passed on to him instructions regarding the six directions, teaching him well and admonishing him well thus:<sup>68</sup>

Sujāta, after my death you should pay homage to the six directions, extending your hands with joined palms, saying this, “Whatever sentient beings are in the east, I respect, serve, and revere them all. Since I have respected, served, and revered them all, they should also respect, serve, and revere me.”

In the same way [say this]: “Whatever sentient beings are in the south . . . in the west . . . in the north . . . at the nadir . . . at the zenith, I respect, serve, and revere them all. Since I have respected, served, and revered them all, they should also respect, serve, and revere me.”

Having heard his father's instruction, the householder's son Sujāta told his father, "Very well. I will do as you command."

Then, after his father's death, the householder's son Sujāta, having bathed at dawn, put on new linen clothes, took fresh *kusa* grass in his hand, and went to the water's edge. He paid homage to the six directions, extending his hands with joined palms [saying], "Whatever sentient beings are in the east, I respect, serve, and revere them all. Since I have respected, served, and revered them all, they should also respect, serve, and revere me." In the same way, "Whatever sentient beings are in the south . . . in the west . . . in the north . . . at the nadir . . . at the zenith, I respect, serve, and revere them all. Since I have respected, served, and revered them all, they should also respect, serve, and revere me."

At that time, the night being over, at dawn, the World-honored One put on his robes and took his bowl and went into Rājagaha to beg for almsfood. As the World-honored One was going into Rājagaha to beg for almsfood, he saw in the distance that the householder's son Sujāta, having bathed at dawn, put on new linen clothes, and taken fresh *kusa* grass in his hand, had gone to the water's edge. He was paying homage to the six directions, extending his hands with joined palms, saying, "Whatever sentient beings are in the east, I respect, serve, and revere them all. Since I have respected, served, and revered them all, they should also respect, serve, and revere me." In the same way, "Whatever sentient beings are in the south . . . in the west . . . in the north . . . at the nadir . . . at the zenith, I respect, serve, and revere them all. Since I have respected, served, and revered them all, they should also respect, serve, and revere me."

Having seen this, the World-honored One went to the householder's son Sujāta and asked him:

Householder's son, from which renunciant or brahmin have you received instruction on respecting, serving, and revering, that you have bathed at dawn, put on new linen clothes, taken fresh *kusa* grass in your hand, gone to the water's edge, and paid homage to the six directions, extending your hands with joined palms [saying], "Whatever sentient beings are in the east, I respect, serve, and revere them all. Since I have respected, served, and revered them all, they should also respect, serve, and revere me." In the

same way, “Whatever sentient beings are in the south . . . in the west . . . in the north . . . at the nadir . . . at the zenith, I respect, serve, and revere them all. Since I have respected, served, and revered them all, they should also respect, serve, and revere me”?

The householder’s son Sujāta answered:

World-honored One, I did not receive instruction from another renunciant or brahmin. World-honored One, when my father was near to death, he passed on to me instructions regarding the six directions, teaching me well and admonishing me well thus, “Sujāta, after my death you should pay homage to the six directions, extending your hands with joined palms [saying], ‘Whatever sentient beings are in the east, I respect, serve, and revere them all. Since I have respected, served, and revered them all, they should also respect, serve, and revere me.’ In the same way, ‘Whatever sentient beings are in the south . . . in the west . . . in the north . . . at the nadir . . . at the zenith, I respect, serve, and revere them all. Since I have respected, served, and revered them all, they should also respect, serve, and revere me.’”

World-honored One, I received as my father’s legacy his instructions about how to respect, serve, and revere. Therefore, I bathe at dawn, put on new linen clothes, take fresh *kusa* grass in my hand, and go to the water’s edge. I pay homage to the six directions, extending my hands with joined palms [saying], “Whatever sentient beings are in the east, I respect, serve, and revere them all. Since I have respected, served, and revered them, they should also respect, serve, and revere me.” In the same way, “Whatever sentient beings are in the south . . . in the west . . . in the north . . . at the nadir . . . at the zenith, I respect, serve, and revere them all. Since I have respected, served, and revered them all, they should also respect, serve, and revere me.”

Having heard this, the World-honored One said:

Householder’s son, I affirm the existence of the six directions; I do not deny it.<sup>69</sup> Householder’s son, if a person is able to differentiate skillfully the six directions and to separate themselves from the defilement of evil and unwholesome actions in the four directions, then they will be worthy

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of respect and reverence in the present; and on the breaking up of their body after death they will certainly go to a good realm of existence, being reborn in heaven.

Householder's son, for sentient beings there are four types of action, four types of defilement. What are the four? Householder's son, killing living beings is a type of action of sentient beings, a type of defilement. Taking what is not given . . . sexual misconduct . . . false speech is a type of action of sentient beings, a type of defilement.

Then the World-honored One spoke these verses:

Killing living beings, taking what is not given,  
Sexual misconduct with another's wife,  
And saying what is not true,  
These the wise do not praise.

Householder's son, owing to four causes, a person will acquire much guilt. What are the four? They are: acting from desire, acting from hatred, acting from fear, and acting from ignorance.

Then the World-honored One spoke these verses:

Acting from desire, hatred, fear, and ignorance,  
Evilly, contrary to the Dharma,  
One will certainly destroy one's reputation,  
Like the vanishing of the waning moon.

Householder's son, owing to four causes, a person will acquire much merit. What are the four? They are: not acting from desire, not acting from hatred, not acting from fear, and not acting from ignorance.

Then the World-honored One spoke these verses:

Discarding desire, being without hatred and fear,  
Acting without ignorance, acting in accordance with the Dharma,  
One's reputation comes to be known everywhere,  
Like the gradual filling out of the waxing moon.

Householder's son, you should know that for one pursuing wealth there are six wrong paths. What are the six? The first wrong path for one pursuing



wealth is indulging in various kinds of gambling. The second wrong path for one pursuing wealth is roaming [the streets] at unseemly times. The third wrong path for one pursuing wealth is drinking intoxicating liquor [which leads to] negligence. The fourth wrong path for one pursuing wealth is associating with bad friends. The fifth wrong path for one pursuing wealth is constant fondness for entertainment. The sixth wrong path for one pursuing wealth is laziness.

Householder's son, if a person indulges in various kinds of gambling, one should know that there are six dangers inherent in that. What are the six? First, defeat gives rise to resentment; second, loss gives rise to humiliation; third, defeat leads to uneasy sleep; fourth, one's enemies feel happy; fifth, one's family members feel unhappy; sixth, what one says in assemblies is not believed.<sup>70</sup> Householder's son, a person who indulges in gambling will neglect their business, and if they neglect the business, it will not be successful. They will be unable to gain new wealth not yet gained, and their existing wealth will be used up.

Householder's son, if a person roams [the streets] at unseemly times, one should know that there are six dangers inherent in that. What are the six? First, they leave themselves unprotected; second, they leave their wealth unprotected; third, he leaves his wife unprotected;<sup>71</sup> fourth, they are suspected by others; fifth, they are subject to many miseries; sixth, they are condemned by others. Householder's son, a person who roams [the streets] at unseemly times will neglect their business, and if they neglect their business, it will not be successful. They will be unable to gain new wealth not yet gained, and the existing wealth will be used up. 639c

Householder's son, if a person drinks intoxicating liquor [which leads to] negligence, one should know that there are six dangers inherent in that. [What are the six?] First, loss of one's present wealth; second, [susceptibility] to much illness; third, increased quarreling; fourth, indecent exposure; fifth, gaining a bad reputation; sixth, loss of wisdom and the arising of ignorance. Householder's son, a person who drinks intoxicating liquor and becomes negligent will neglect their business, and if they neglect their business, it will not be successful. They will be unable to gain new wealth not yet gained, and the existing wealth will be used up.

Householder's son, if a person associates with bad friends, one should know that there are six dangers inherent in that. What are the six? First, companionship with thieves; second, companionship with swindlers; third, companionship with drunkards; fourth, companionship with people of loose character; fifth, pursuit of fun and games; sixth, regarding these [above-mentioned people] as one's intimates. Regarding these as one's intimates, householder's son, a person who associates with bad friends will neglect their business, and if they neglect their business, it will not succeed. They will be unable to gain new wealth not yet gained, and their existing wealth will be used up.

Householder's son, if a person delights in entertainment, one should know that there are six dangers inherent in that. What are the six? First, fondness for listening to singing; second, fondness for watching dancers; third, fondness for going after amusement; fourth, fondness for watching the playing of bells; fifth, fondness for hand-clapping; sixth, fondness for big crowds and gatherings. Householder's son, a person who delights in entertainment will neglect their business, and if they neglect their business, it will not be successful. They will be unable to gain new wealth not yet gained, and their existing wealth will be used up.

Householder's son, a person who is lazy should know that there are six dangers inherent in that. What are the six? First, [saying] "It's too early," they do not work; second, [saying] "It's too late," they do not work; third, [saying] "It's too cold," they do not work; fourth, [saying] "It's too hot," they do not work; fifth, [saying] "I'm too full," they do not work; sixth, [saying] "I'm too hungry," they do not work. Householder's son, a person who is lazy will neglect their business, and if they neglect their business, it will not be successful. They will be unable to gain new wealth not yet gained, and their existing wealth will be used up.

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Then the World-honored One spoke these verses:<sup>72</sup>

The various kinds of gambling, [roaming] in search of sex,  
Addiction to intoxicating liquor, delighting in entertainment,  
Keeping company with bad friends,  
Laziness and not doing one's work,

Dissipation and lack of self-guarding—  
These situations destroy a person.

Going and coming without self-guarding,  
Sexual misconduct with another's wife,  
A mind constantly fettered by resentment,  
Wishful seeking for what is unbeneficial,  
Drinking intoxicating liquor, thinking of women and sex—  
These things destroy a person.

Recurrent unwholesome behavior,  
Violence, rejection of others' guidance,  
Insulting renunciants and brahmins,  
Confusion, holding wrong views,  
Brutality and doing black deeds—  
These things destroy a person.

Self-inflicted deprivation and poverty,  
Drinking intoxicating liquor, indecent exposure,  
With debt [unending] like a spring of water,  
Will certainly ruin the family.

Frequenting liquor shops,  
Associating with bad friends,  
They fail to earn the wealth they should,  
Regarding [bad] companionship as enjoyable.

Having many bad friends,  
Constantly keeping bad company,  
In this world and the future world,  
In both they will come to ruin.

A person who practices evil comes to decline;  
One who practices good comes to prosperity.  
One who practices for achievement comes to increase;  
Therefore, one should practice for achievement.

One who practices ascending gets to ascend,

Constantly gaining wisdom and ascending.  
In turn they achieve pure morality  
And ascend in what is subtle and sublime.

By one who likes to sleep in the daytime,  
And likes roaming about at night,  
Who is negligent and constantly drinking liquor,  
Family life cannot be maintained.

“It is too cold!” or “It is too hot!”,  
So says the lazy person.  
In the end they do not succeed in their business;  
Ultimately they get no financial profit.

If [however], cold and heat  
Are not reckoned with, being like [mere] straws,  
A person doing their work in this way  
Will never lack happiness.

Householder’s son, there are four enemies who have the appearance of friends. What are the four? The first enemy who has the appearance of a friend is one who knows about your affairs; the second enemy who has the appearance of a friend is a flatterer; the third enemy who has the appearance of a friend is one who is all talk [and no action]; the fourth enemy who has the appearance of a friend is a bad companion.

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Householder’s son, for four reasons one who knows about your affairs is an enemy who has the appearance of a friend. What are the four? First, knowing about your affairs, they carry off your property; second, while giving little, they take a lot; third, they may exploit your fears; fourth, they become intimate for [their own] benefit.

Then the World-honored One spoke these verses:

A person who uses their knowledge of your affairs,  
Who speaks in a very gentle way,  
[Who exploits your] fears, [or] who becomes intimate for [their own]  
benefit,  
Know them as enemies who resemble a friend.

You should always keep far away from them,  
As [you would from] a terrifying path.

Householder's son, for four reasons the flatterer is an enemy who has the appearance of a friend. What are the four? First, they hold you back from doing good; second, they incite you to do evil; third, they praise you to your face; fourth, behind your back they speak ill of you.

Then the World-honored One spoke these verses:

If [someone] holds you back from fine wholesome things,  
[Or] incites you to do what is evil and unwholesome,  
[Or] praises you to your face  
[But] behind your back speaks ill of you;  
If you know [the distinction between] good and evil  
And also recognize these two kinds of talk,  
[Then you know that] this [seeming] friend should not be befriended.

Knowing that person to be like this,  
You should always keep far away from them,  
As [you would from] a terrifying path.

Householder's son, for four reasons the one who is all talk [and no action] is an enemy who has the appearance of a friend. What are the four? First, that person reminds you of their support in the past; second, they keep promising future support; third, they speak what is void or untrue; fourth, their present support will certainly disappear, as they say, "I will do it" but do not do it.

Then the World-honored One spoke these verses:

[If someone] reminds you of their past [support] and [promises] future [support];  
[If someone] talks empty words and his present support disappears,  
[If someone says,] "I will do it" [but then] does not do as they have said,  
Then know them as an enemy who resembles a friend.  
You should always keep far away from them,  
As [you would from] a terrifying path.

Householder's son, for four reasons a bad companion is an enemy who has the appearance of a friend. What are the four? First, they incite you to engage in various kinds of gambling; second, they incite you to roam [the streets] at unseemly times; third, they incite you to drink liquor; fourth, they incite you to associate with bad friends.

Then the World-honored One spoke these verses:

640c Incited to various kinds of gambling,  
Incited to drink liquor, or to commit adultery,  
Practicing what is low, not practicing what is supreme,  
You will decline, like the waning moon.  
You should always keep far away from them,  
As you would from a terrifying path.<sup>73</sup>

Householder's son, as to good friends, you should know that they are of four kinds. What are the four? First, one who is the same in bad and good [times] should be recognized as a good friend; second, one who is compassionate [toward you] should be recognized as a good friend; third, one who seeks what is advantageous [to you] should be recognized as a good friend; fourth, one who greatly benefits [you] should be recognized as a good friend.<sup>74</sup>

Householder's son, for four reasons one who is the same in bad and good [times] should be recognized as a good friend. What are the four? First, they will give themselves up for you; second, they will give up their wealth for you; third, they will give up their spouse for you; fourth, they are patient with what you say [to them].

Then the World-honored One spoke these verses:

One who will give up their desired property or spouse,  
Who is able to be patient with what you say [to them],  
Knowing them to be a friend who is the same in bad and good [times],  
A wise person should associate [with them].

Householder's son, for four reasons one who is compassionate [toward you] should be recognized as a good friend. What are the four? First, they incite

in you sublime states; second, they restrain you from evil states; third, they praise you to your face; fourth, they protect you from your enemies.

Then the World-honored One spoke these verses:

One who incites in you what is good and wholesome, who restrains  
you from evil,  
Who praises you to your face, and who protects you from your enemies—  
You should know them as a good friend who is compassionate [toward  
you].  
A wise person should associate with [such a person].

Householder's son, for four reasons one who seeks what is of advantage  
[to you] should be recognized as a good friend. What are the four? First,  
they reveal their secrets [to you]; second, they do not conceal any secrets  
[from you]; third, they delight in what is to [your] advantage; fourth, they  
are not distressed about what is not to their advantage.

Then the World-honored One spoke these verses:

One who tells you their secrets and does not conceal them,  
Who delights in what is to your advantage and is not distressed by  
what is not,  
Know them as a good friend who seeks [your] advantage.  
A wise person should associate [with them].

Householder's son, for four reasons one who greatly benefits you should  
be recognized as a good friend. What are the four? First, they know when  
your property is exhausted; second, knowing that your property is exhausted,  
they give you property; third, they teach and admonish you when they see  
you being negligent; fourth, they are always compassionate [toward you].

Then the World-honored One spoke these verses:

One who knows when your property is exhausted, who [then] gives  
you property,  
Who admonishes you when you are negligent, and who is compassionate  
[toward you]—

You should know them as a good friend who benefits you greatly.  
A wise person should associate [with such a person].

Householder's son, in the noble Dharma and discipline there are the six directions: east, south, west, north, the nadir, and the zenith.<sup>75</sup>

641a Householder's son, as to the east, it concerns how a child regards the parents. They should respect and support their parents in five ways. What are the five? First, increasing their property; second, supplying anything they require; third, offering them what they desire; fourth, not disregarding them out of selfishness; fifth, offering them all their own belongings out of respect for their superiors. In these five ways a son respects and supports their parents.

Parents in turn are well disposed toward their child in five ways. What are the five? First, they have loving thoughts for their child; second, they provide for them so that they lack nothing; third, they ensure that their child does not incur debt; fourth, they recommend a suitable spouse [for them]; fifth, parents think of handing over all their property to their child. In these five ways parents are well disposed toward their child

Householder's son, thus the east is discerned in two ways. Householder's son, in the noble Dharma and discipline the east refers to a child and their parents. Householder's son, if one shows filial piety for one's parents, one will certainly prosper and not decline.

Householder's son, as to the south, it concerns how a disciple regards their teacher. A disciple should respect and support their teacher in five ways. What are the five? First, being properly respectful and obedient; second, doing proper service for them; third, rising quickly [to salute them]; fourth, doing their work properly; fifth, being able to serve and respect the teacher. A disciple respects and supports their teacher in these five ways.

A teacher in turn is well disposed toward their disciple in five ways. What are the five? First, teaching them skills; second, teaching them without delay; third, teaching them all they know; fourth, making them safe and well in any place; fifth, introducing them to good friends. A teacher is well disposed toward their disciple in these five ways.

Householder's son, thus the south is discerned in two ways. Householder's son, in the noble Dharma and discipline the south refers to a



disciple and their teacher. Householder's son, if a person is compassionate and obedient to their teacher, they will certainly prosper and not decline.

Householder's son, as to the west, it concerns how a husband regards his wife. A husband should love, respect, and support his wife in five ways. What are the five? First, having affectionate thoughts toward his wife; second, not slighting her; third, supplying her with adornments such as necklaces of precious stones; fourth, letting her be in charge in the home; fifth, caring about his wife's relatives. A husband loves, respects, and supports his wife in these five ways.

A wife should well respect and obey her husband in thirteen ways. What are the thirteen? First, sincerely loving and respecting her husband; second, sincerely supporting her husband; third, thinking well of her husband; fourth, being supportive of his business; fifth, being well disposed toward his family members; sixth, being attentive to him in public; seventh, being loving in private; eighth, speaking truthfully; ninth, not limiting his access at the door; tenth, being welcoming when he comes home; eleventh, preparing his seat and waiting on him; twelfth, preparing ample clean and agreeable food and drink for him; thirteenth, making offerings to renunciants and brahmins. A wife well respects and obeys her husband in these thirteen ways.

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Householder's son, thus the west is discerned in two ways. Householder's son, in the noble Dharma and discipline the west refers to husband and wife. Householder's son, if a person is compassionate toward their spouse, they will certainly prosper and not decline.

Householder's son, as to the north, it concerns how the master of a household regards their servants. The master of a household should feel compassion and empathy for their servants in five ways. What are the five? First, allocating work to them according to their ability; second, providing them with food at the proper time; third, providing them with drink at the proper time; fourth, allowing them days off work; fifth, giving them medicine when they are sick. The master of a household feels compassion and empathy for their servants in these five ways.

Servants should serve the master of the household well in nine ways. What are the nine? First, doing their work at the proper time; second, working attentively; third, doing all the work [assigned to them]; fourth, being

attentive to them in public; fifth, being loving in private; sixth, speaking truthfully; seventh, not deserting them in an emergency; eighth, praising them when they have gone elsewhere; ninth, praising their housemaster often. Servants serve the master of the household well in these nine ways.

Householder's son, thus the north is discerned in two ways. Householder's son, in the noble Dharma and discipline the north refers to the master of a household and their servants. Householder's son, if a person is compassionate toward their servants, they will certainly prosper and not decline.

Householder's son, as to the nadir, it concerns how a friend regards their colleagues. A friend should love, respect, and support their colleagues in five ways. What are the five? First, being loving and respectful; second, not slighting them; third, not deceiving them; fourth, giving them valuable gifts; fifth, helping their colleagues in time of need. A friend loves, respects, and supports their colleagues in these five ways.

Colleagues are also well disposed toward their friend in five ways. What are the five? First, knowing when their property is exhausted; second, on knowing that their property is exhausted, giving them property; third, admonishing their friend when they see them being negligent; fourth, having affectionate thoughts for them; fifth, being a refuge for them in an emergency. Colleagues are well disposed toward their friend in these five ways.

641c Householder's son, thus the nadir is discerned in two ways. Householder's son, in the noble Dharma and discipline the nadir refers to friends and colleagues. Householder's son, if a person is compassionate toward their colleagues, they will certainly prosper and not decline.

Householder's son, as to the zenith, it concerns how a donor regards renunciants and brahmins. A donor should respect and serve renunciants and brahmins in five ways. What are the five? First, not keeping them away from the door; second, welcoming them when he sees them coming; third, preparing seats for them and waiting on them; fourth, preparing adequate clean and agreeable food and drink for them; fifth, supporting them in accordance with the Dharma. A donor respects and serves renunciants and brahmins in these five ways.

Renunciants and brahmins are also well disposed toward donors in five ways. What are the five? First, teaching them so that they [gain] faith,

practice with faith, and recollect faith; second, teaching them to observe the moral precepts; third, teaching them so that they [gain] wide learning; fourth, teaching them to practice charitable giving; fifth, teaching them so that they [gain] wisdom, dwell with wisdom, and are established in wisdom. Renunciants and brahmins are well disposed toward donors in these five ways.

Householder's son, thus the zenith is discerned in two ways. Householder's son, in the noble Dharma and discipline the zenith refers to donors and renunciants and brahmins. Householder's son, if a person respects and serves renunciants and brahmins, then they will certainly prosper and not decline.

Householder's son, there are four ways of caring. What are the four? First, generosity; second, loving words; third, acting beneficently; fourth, benefiting equally.<sup>76</sup>

Then the World-honored One spoke these verses:

[By] generosity, loving words,  
Constantly acting for others' benefit,  
And benefiting sentient beings equally,  
[One's] reputation spreads far and wide.

These [four ways of] taking care of the world  
Are like the driver steering the chariot.  
Without these [ways of] caring,  
A mother does not, from her child,  
Receive support and respect,  
Nor does a father [receive their support and respect].

If [however], these ways of caring are present,  
Then great merit is thereby gained.  
Shining far like the light of the sun,  
Quickly bringing benefit,  
Gentle in speech, intelligent—  
Such a person gains a good reputation.

Decisive, protective, and free of pride,<sup>77</sup>  
Quickly bringing benefit,

Accomplished in faith and moral precepts—  
Such a person gains a good reputation.

Always rising [to the occasion], not lazy,  
Delighting in offering food and drink to others,  
Well disciplined in their movements when about to depart—  
Such a person gains a good reputation.

642a Friends and colleagues being mutually empathic,  
Caring for each other equally.  
The caring that exists between friends  
Is very refined, like that between teacher and disciple.

One should first learn technical skills,  
And after that seek wealth.  
Having afterward obtained wealth,  
[One should] divide it into <six> parts.<sup>78</sup>

One part for food and drink, one part for farming,  
One part set aside and saved  
In case of need in emergencies.  
To cultivators or merchants  
One part [should be] lent out for interest.  
The fifth is for marriage [expenses],  
The sixth for constructing a house.

If a household is equipped with these six parts,  
Will it not increase and quickly attain happiness?  
[Such a householder] will certainly amass wealth,  
Like water flowing into the sea.

Pursuing property in this way,  
He is like a bee gathering [nectar] from flowers.  
Having pursued wealth for a long time,  
He will derive pleasure from it.

Do not spend [your] money too far,  
Nor too widely.

Do not give money  
To one who is violent and aggressive.

The east is parents;  
The south is teachers;  
The west is the wife;  
The north is servants;  
The nadir [is] friends and colleagues;  
The zenith [is] renunciants and brahmins.

Wishing to revere all these directions  
In two ways, one gains a great reputation.  
Having revered all these directions,  
A donor will be reborn in heaven.

Thus spoke the Buddha. Having heard what the Buddha said, the householder's son Sujāta was delighted and received it respectfully.<sup>79</sup>

### **136. The Discourse on Merchants Who Searched for Property<sup>80</sup>**

Thus have I heard. At one time the Buddha was dwelling at Sāvathī, in Jeta's Grove, Anāthapiṇḍika's Park.

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At that time the World-honored One addressed the monks:

Long ago, in [the continent of] Jambudīpa a group of merchants assembled in a merchants' assembly hall. They thought, "Let us board an oceangoing ship and sail across the ocean in order to bring back treasure to meet our housekeeping expenses." They thought again, "Friends, since we cannot foresee whether or not it will be safe to sail across the sea, let us each prepare flotation devices, such as sheepskin bags, big gourds, and rafts."

Then, after they had each prepared flotation devices, such as sheepskin bags, big gourds, and rafts, they set out to sea. As they were sailing across the sea, their ship was destroyed by the king of the *makara* sea monsters. The merchants drifted in various different directions on their flotation devices, such as sheepskin bags, big gourds, and rafts.

At that time there suddenly arose a strong wind from the east which blew the merchants to the western shore of the sea. There they met many

women of very dignified beauty, all of whom had their bodies adorned with various kinds of jewelry. On seeing the merchants, those women said: “Welcome, friends! Come quickly, friends! This is an extremely pleasant and most wonderful place with parks, viewing terraces, bathing pools, seats and couches, and luxuriant groves. There is much wealth: gold, silver, crystal, beryl, *maṇi*-jewel, pearl, green jade, white jade, carnelian, coral, amber, agate, tortoiseshell, ruby, and jade-pearl. All of this, friends, we will give to you. You should enjoy yourselves together with us. [But,] merchants of Jambudīpa, do not go toward the south, even in your dreams!”

The merchants all enjoyed themselves together with the women. The merchants cohabited with the women who consequently gave birth to male or female [offspring]. Later, one wise merchant of Jambudīpa, while alone in a quiet place, thought, “Why do the women prohibit us from going toward the south? Let me keep watch on the woman with whom I am living. When I know that she has fallen asleep, I will slowly and quietly get up and secretly go toward the south.”

That one wise merchant of Jambudīpa therefore kept watch on the woman with whom he was living; knowing that she had fallen asleep, he slowly and quietly got up and secretly went toward the south.<sup>81</sup> As he went south, that one wise merchant of Jambudīpa heard in the distance a great uproar, with high-pitched voices calling out. The noise came from many people weeping regretfully, calling out for their parents, crying out for their wives and their beloved and intimate friends, and lamenting that they were unable to see again the excellent Jambudīpa, which had been so peaceful and happy.

642c On hearing that, the merchant was in great fear and all his body hairs stood on end. [He thought,] “Let not anyone, human or non-human, entrap me!” Then the one wise merchant of Jambudīpa overcame his fear and continued heading southward. Having gone further southward, the one wise merchant of Jambudīpa suddenly saw in the east a great iron wall. On seeing that, he looked all over it but could see no door, nor even a place where a cat could get out.

To the north of the iron wall the one wise merchant of Jambudīpa saw a big thicket of trees. Going to that big thicket, he slowly and quietly

climbed [one of the trees]. Having climbed it, he asked that great group of people, “Friends, why are you weeping regretfully, calling out for your parents, crying out for your wives<sup>82</sup> and your beloved and intimate friends, and lamenting that you are unable to see again the excellent Jambudīpa, which was so peaceful and happy?”

Then that great group of people answered, “Friend, we are merchants of Jambudīpa. [Once] we assembled in the merchants’ assembly hall, and we thought, ‘Let us board an oceangoing ship and sail across the ocean in order to bring back treasure to meet our housekeeping expenses.’ We thought again, ‘Friends, since we cannot foresee whether or not it will be safe to sail across the sea, let us each prepare flotation devices, such as sheepskin bags, big gourds, and rafts.’

“Friend, after we had each prepared flotation devices, such as sheepskin bags, big gourds, and rafts, we set out to sea. Friend, as we were sailing across the sea, our ship was destroyed by the king of the *makara* sea monsters. Friend, we all drifted in various different directions on our flotation devices, such as sheepskin bags, big gourds, and rafts.

“At that time there suddenly arose a strong wind from the east, which blew us merchants to the western shore of the sea. There we met many women of very dignified beauty, all of whom had their bodies adorned with various kinds of jewelry. On seeing us, those women said, ‘Welcome, friends! Come quickly, friends! This is an extremely pleasant and wonderful place with parks, viewing terraces, bathing pools, seats and couches, and luxuriant groves. There is much wealth: gold, silver, crystal, beryl, *maṇi*-jewel, pearl, green jade, white jade, conch-shell, coral, amber, agate, tortoiseshell, ruby, and jade-pearl. All of this, friends, we will give to you. You should enjoy yourselves together with us. [But,] merchants of Jambudīpa, do not go toward the south, even in your dreams!’

“Friend, we all enjoyed ourselves together with the women. We cohabited with the women who consequently gave birth to male or female [offspring]. Friend, as long as those women did not hear of other merchants of Jambudīpa sailing on the sea and of their ship being destroyed by the king of the *makara* sea monsters, they enjoyed themselves together with us.

“[But,] friend, when the women heard of other merchants of Jambudīpa sailing on the sea and of their ship being destroyed by the king of the

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*makara* sea monsters, they [began] feeding on us. We have suffered greatly. When those women are eating a person, if there are any remaining hairs, nails, or teeth, they take them and eat them up completely. When those women are eating a person, if any blood has dripped on to the ground, they dig down four inches with their nails to get it and eat it.

“Friend, you should know that we merchants of Jambudīpa were originally five hundred people. Of those, two hundred and fifty people have already been eaten. The remaining two hundred and fifty are all now within this great iron wall. Friend, do not trust what those women say! They are not real people. They are *yakkha* demons.”

At this the one wise merchant of Jambudīpa descended slowly and quietly from the big thicket of trees and went back the way he had come. He returned to the place where he was living together with the woman.

Finding that the woman was still asleep and had not yet woken up, the one wise merchant of Jambudīpa went immediately, that very night, to the other merchants of Jambudīpa. He said [to them], “You should all come together to a quiet place. Each one come alone; do not bring your children. [We] should secretly discuss something there together.” The merchants of Jambudīpa went together to that quiet place, each of them going alone, not bringing his children.

Then the one wise merchant of Jambudīpa said, “Merchants, while I was alone in this quiet place, I had this thought, ‘Why do the women prohibit us from going toward the south? Let me keep watch on the woman with whom I am living. When I know that she has fallen asleep, I will slowly and quietly get up and secretly go to the south.’

“Then I kept watch on the woman with whom I was living; and knowing that she had fallen asleep, I slowly and quietly got up and secretly went toward the south. As I went south, I heard in the distance a great uproar, with high-pitched voices calling out. The noise came from many people weeping regretfully, calling out for their parents, crying out for their wives and their beloved and intimate friends, and lamenting that they were unable to see again the excellent Jambudīpa, which had been so peaceful and happy.

“On hearing that, I was in great fear, and all my body hairs stood on end. [I thought,] ‘Let not anyone, human or nonhuman, entrap me!’ Then I overcame my fear and continued heading southward. Having gone further



southward, I suddenly saw in the east a great iron wall. Seeing that, I looked all over it, but could see no door, nor even a place where a cat could get out.

“To the north of the iron wall I also saw a big thicket of trees. Going to that big thicket, I slowly and quietly climbed [one of the trees]. Having climbed it, I asked that great group of people, ‘Friends, why are you weeping regretfully, calling out for your parents, crying out for your wives and your beloved and intimate friends, and lamenting that you are unable to see again the excellent Jambudīpa, which was so peaceful and happy?’ 643b

“Then that great group of people said in reply to me, ‘Friend, we are merchants of Jambudīpa. [Once] we assembled in a merchants’ assembly hall and we thought, “Let us board an oceangoing ship and sail across the ocean in order to bring back treasures to meet our housekeeping expenses.” Friend, we thought again, “Friends, since we cannot foresee whether or not it will be safe to sail across the sea, let us each prepare flotation devices, such as sheepskin bags, big gourds, and rafts.”

‘Friend, after we had each prepared flotation devices, such as sheepskin bags, big gourds, and rafts, we set out to sea. Friend, as we were sailing across the sea, our ship was destroyed by the king of the *makara* sea monsters. Friend, we all drifted in various different directions on our flotation devices, such as sheepskin bags, big gourds, and rafts.

‘At that time there suddenly arose a strong wind from the east, which blew us merchants to the western shore of the sea. There we met many women of very dignified beauty, all of whom had their bodies adorned with various kinds of jewelry. On seeing us, those women said, “Welcome, friends! Come quickly, friends! This is an extremely pleasant and wonderful place with parks, viewing terraces, bathing pools, seats and couches, and luxuriant groves. There is much wealth: gold, silver, crystal, beryl, *maṇi*-jewel, pearl, green jade, white jade, conch-shell, coral, amber, agate, tortoiseshell, ruby, and jade-pearl. All of this, friends, we will give to you. You should enjoy yourselves together with us. [But,] merchants of Jambudīpa, do not go toward the south, even in your dreams!”

‘Friend, we all enjoyed ourselves together with the women. We cohabited with the women who consequently gave birth to male or female [offspring]. Friend, as long as those women did not hear of other merchants

of Jambudīpa sailing on the sea and of their ship being destroyed by the king of the *makara* sea monsters, they enjoyed themselves together with us.

643c ‘[But,] friend, when the women heard of other merchants of Jambudīpa sailing on the sea and of their ship being destroyed by the king of the *makara* sea monsters, they [began] feeding on us. We have suffered greatly. When those women are eating a person, if there are any remaining hairs, nails, or teeth, they take them and eat them up completely. When those women are eating a person, if any blood has dripped on to the ground, they dig down four inches with their nails to get it and eat it.

‘Friend, you should know that we merchants of Jambudīpa were originally five hundred people. Of those, two hundred and fifty people have been eaten up already. The remaining two hundred and fifty are all now within this great iron wall. Friend, do not trust what those women say! They are not real people. They are *yakkha* demons.’”

Then the merchants of Jambudīpa asked the one wise merchant of Jambudīpa, “Friend, did you ask that great group of people, ‘Friends, is there any means whereby we people and you people can safely cross over from here to Jambudīpa?’”

The one wise merchant of Jambudīpa answered, “Friends, at that time I left without asking that.” Then the merchants of Jambudīpa told him, “Friend, go back to the place of the woman with whom you are living. Keep watch on her, and when she has fallen asleep, get up slowly and quietly, and secretly go to the south. Go back to those people and ask them, ‘Friends, is there any means whereby we people and you people can safely cross over from here to Jambudīpa?’” Then the one wise merchant of Jambudīpa accepted the [request of the other] merchants by remaining silent.

Then the one wise merchant of Jambudīpa returned to the place of the woman with whom he was living. Keeping watch on her until she had fallen asleep, he got up slowly and quietly and secretly went toward the south. He went again to where the great group of people was and asked them, “Friends, is there any means whereby we people and you people can safely cross over from here to Jambudīpa?”

The people in that great group answered, “Friend, there is no further means whereby we people can safely cross over from here to Jambudīpa.

Friend, we [once] thought, ‘We should together break this wall down and return home.’ But just as we had this thought, the wall became twice its normal height. Friend, this so-called means has actually prevented us from safely crossing over from here to Jambudīpa.

“Friend, [you asked whether] there are any other means whereby you people can safely cross over from here to Jambudīpa. For us people there will never be any means.

“[However,] friend, we have heard *devas* up in space proclaiming, ‘You merchants of Jambudīpa are ignorant, indecisive, and also of poor understanding. Why is that? On the fifteenth day [of the month], when the code of rules is recited, you are not permitted to go toward the south. That is the day when the king of horses (Valahassa) eats naturally growing rice, calmly and happily, with all his faculties complete. [Having eaten,] he calls out three times, “Who wants to cross to the other shore? Who wants me to liberate him? Who wants me to take him safely across from here to Jambudīpa?”’

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“Go, all of you, to the king of horses and say, ‘We want to get across to the other shore. May you liberate us! May you take us safely across from here to Jambudīpa!’ Friend, this is the means by which you people can cross safely from here to Jambudīpa. Merchant, you come, approach the king of horses and say, ‘We want to cross to the other shore. May you liberate us! May you take us safely across from here to Jambudīpa!’”

Then, [after returning from the south to his companions,] the one wise merchant of Jambudīpa announced, “Merchants, it is now time to approach the king of horses and say, ‘We want to cross to the other shore. May you liberate us! May you take us safely across from here to Jambudīpa!’

“Merchants, [let us] follow the advice of the *devas*! Merchants, on the fifteenth day [of the month], when the code of rules is recited, the king of horses eats naturally growing rice, calmly and happily, with all his faculties complete. [Having eaten,] he will call out three times, ‘Who wants to get across to the other shore? Who wants me to liberate them? Who wants me to take them safely across from here to Jambudīpa?’ At that time we will immediately approach him and say, ‘We want to cross to the other shore. May you liberate us! May you take us safely across from here to Jambudīpa!’”

Then on the fifteenth day, when the code of rules was recited, the king of horses ate naturally growing rice, calmly and happily, with all his faculties complete. [Having eaten], he called out three times, “Who wants to cross over to the other shore? I will liberate him. I will take him safely across from here to Jambudīpa.”

Then, hearing that, the merchants of Jambudīpa immediately approached the king of horses and said, “We want to cross over to the other shore. May you liberate us! May you take us across safely from here to Jambudīpa!”<sup>83</sup>

644b Then the king of horses said, “Merchants, those women will certainly come, holding their children in their arms, and say, ‘Friends, welcome! Come back! This is an extremely pleasant and wonderful place with parks, viewing terraces, bathing pools, seats and couches, and luxuriant groves. There is much wealth: gold, silver, crystal, beryl, *maṇi*-jewel, pearl, green jade, white jade, conch-shell, coral, amber, agate, tortoiseshell, ruby, and jade-pearl. All of this, friends, we have given to you. You should enjoy yourselves together with us. If you do not need us anymore, then you should [at least] feel pity for the children.’

“If any of you merchants thinks, ‘I own [this] male or female [child]. I own [this] extremely pleasant and wonderful place with its parks, viewing terraces, bathing pools, seats and couches, and luxuriant groves. I possess much wealth: gold, silver, crystal, beryl, *maṇi*-jewel, pearl, green jade, white jade, conch-shell, coral, amber, agate, tortoiseshell, ruby, and jade-pearl,’ then, even though he is riding right on my back, he will certainly topple over and fall into the water. Then he will be eaten by the women and meet with misfortune. When those women are eating a person, if there are any remaining hairs, nails, or teeth, they take them and eat them up completely. When those women are eating a person, if any blood has dripped on to the ground, they dig down four inches with their nails to get it and eat it.

“If [however,] any of you merchants does not think, ‘I own [this] male or female [child]. I own [this] extremely pleasant and wonderful place with its parks, viewing terraces, bathing pools, seats and couches, and luxuriant groves. I possess much wealth: gold, silver, crystal, beryl, *maṇi*-jewel, pearl, green jade, white jade, conch-shell, coral, amber, agate, tortoiseshell, ruby, and jade-pearl,’ then, even if he is holding on to just one hair of my body, he will certainly get safely across to Jambudīpa.”

Then the World-honored One told the monks:

Those women came holding their children in their arms, saying, “Friends, welcome! Come back! This is an extremely pleasant and wonderful place with its parks, viewing terraces, bathing pools, seats and couches, and luxuriant groves. There is much wealth: gold, silver, crystal, beryl, *maṇi*-jewel, pearl, green jade, white jade, conch-shell, coral, amber, agate, tortoiseshell, ruby, and jade-pearl. All of this we have given to you, friends. You should enjoy it together with us.”

If [any of] those merchants thought, “I own [this] male or female [child]; I own this extremely pleasant and wonderful place with its parks, viewing terraces, bathing pools, seats and couches, and luxuriant groves; I possess much wealth: gold, silver, crystal, beryl, *maṇi*-jewel, pearl, green jade, white jade, conch-shell, coral, amber, agate, tortoiseshell, ruby, and jade-pearl,” then, even if he were riding right on the back of the king of horses, he certainly toppled over and fell into the water. Then he was eaten by the women and met with misfortune. When those women are eating a person, if there are any remaining hairs, nails, or teeth, they take them and eat them up completely. When those women are eating a person, if any blood has dripped on to the ground, they dig down four inches with their nails to get it and eat it. 644c

If [however, any of] those merchants did not think, “I own [this] male or female [child]; I own this extremely pleasant and wonderful place with its parks, viewing terraces, bathing pools, seats and couches, and luxuriant groves; I possess much wealth: gold, silver, crystal, beryl, *maṇi*-jewel, pearl, green jade, white jade, conch-shell, coral, amber, agate, tortoiseshell, ruby, and jade-pearl,” then, even if he were holding onto just one hair of the king of horses, he certainly crossed over safely to Jambudīpa.

Monks, I have delivered these similes wanting you to understand their meaning. This has been said with this meaning. My Dharma is well expounded, widely revealing, well protected, and without defect. It is like a bridge, a raft, or a flotation device. It is widely spread out everywhere, reaching *devas* and human beings. It is in this way that my Dharma is well expounded, very widely revealing, well protected, and without defect, like a bridge, a raft, or a flotation device, widely spread out everywhere, reaching *devas* and human beings.

If a monk thinks, “The eye is mine; I own the eye . . . the ear . . . the nose . . . the tongue . . . the body . . . the mind is mine; I own the mind,” then that monk will certainly come to harm, just like the merchants that were eaten by *yakkhas*.<sup>84</sup>

My Dharma is well expounded, very widely revealing, well protected, and without defect. It is like a bridge, a raft, or a flotation device, widely spread out everywhere, reaching *devas* and human beings.

It is in this way that my Dharma is well expounded, very widely revealing, well protected and without defect, like a bridge, a raft, or a flotation device, widely spread out everywhere, reaching *devas* and human beings.

If [however,] a monk thinks, “The eye is not mine; I do not possess the eye . . . the ear . . . the nose . . . the tongue . . . the body . . . the mind is not mine; I do not possess the mind,” then that monk will be able to leave safely, just like the merchants riding on the king of horses who crossed over safely.

My Dharma is well expounded, very widely revealing, well protected, and without defect. It is like a bridge, a raft, or a flotation device, widely spread out everywhere, reaching *devas* and human beings.

It is in this way that my Dharma is well expounded, very widely revealing, well protected, and without defect, like a bridge, a raft, or a flotation device, widely spread out everywhere, reaching *devas* and human beings.

If a monk thinks, “Forms are mine; I possess forms . . . sounds . . . odors . . . flavors . . . tangibles . . . mental objects are mine; I possess mental objects,” then that monk will certainly come to harm, just like the merchants that were eaten by *yakkhas*.

My Dharma is well expounded, very widely revealing, well protected and without defect. It is like a bridge, a raft, or a flotation device, widely spread out everywhere, reaching *devas* and human beings.

It is in this way that my Dharma is well expounded, very widely revealing, well protected and without defect, like a bridge, a raft, or a flotation device, widely spread out everywhere, reaching *devas* and human beings.

If [however,] a monk thinks, “Forms are not mine; I do not possess forms . . . sounds . . . odors . . . flavors . . . tangibles . . . mental objects are not mine; I do not possess mental objects,” then that monk will be

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able to leave safely, just like the merchants riding on the king of horses who crossed over safely.

My Dharma is well expounded, very widely revealing, well protected and without defect. It is like a bridge, a raft, or a flotation device. It is widely spread out everywhere, reaching *devas* and human beings.

It is in this way that my Dharma is well expounded, very widely revealing, well protected and without defect, like a bridge, a raft, or a flotation device, widely spread out everywhere, reaching *devas* and human beings.

If a monk thinks, “The aggregate of form is mine; I possess the aggregate of form . . . the aggregate of feeling . . . the aggregate of perception . . . the aggregate of volitional formations . . . the aggregate of consciousness is mine; I possess the aggregate of consciousness,” then that monk will certainly come to harm, just like the merchants that were eaten by *yakkhas*.

My Dharma is well expounded, very widely revealing, well protected, and without defect. It is like a bridge, a raft, or a flotation device, widely spread out everywhere, reaching *devas* and human beings.

It is in this way that my Dharma is well expounded, very widely revealing, well protected, and without defect, like a bridge, a raft, or a flotation device, widely spread out everywhere, reaching *devas* and human beings.

If [however,] a monk thinks, “The aggregate of form is not mine; I do not possess the aggregate of form . . . the aggregate of feeling . . . the aggregate of perception . . . the aggregate of volitional formations . . . the aggregate of consciousness is not mine; I do not possess the aggregate of consciousness,” then that monk will be able to leave safely, just like the merchants riding on the king of horses who crossed over safely.

My Dharma is well expounded, very widely revealing, well protected and without defect. It is like a bridge, a raft, or a flotation device, widely spread out everywhere, reaching *devas* and human beings.

It is in this way that my Dharma is well expounded, very widely revealing, well protected, and without defect, like a bridge, a raft, or a flotation device, widely spread out everywhere, reaching *devas* and human beings.

If a monk thinks, “Earth is mine; I possess earth . . . water . . . fire . . . wind . . . space . . . consciousness is mine; I possess consciousness,” then that monk will certainly come to harm, just like the merchants that were eaten by *yakkhas*.

My Dharma is well expounded, very widely revealing, well protected and without defect, like a bridge, a raft, or a flotation device, widely spread out everywhere, reaching *devas* and human beings.

It is in this way that my Dharma is well expounded, very widely revealing, well protected, and without defect, like a bridge, a raft, or a flotation device, widely spread out everywhere, reaching *devas* and human beings.

If, [however,] a monk thinks, “Earth is not mine; I do not possess earth . . . water . . . fire . . . wind . . . space . . . consciousness is not mine; I do not possess consciousness,” then that monk will be able to leave safely, just like the merchants riding on the king of horses who crossed over safely.

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Then the World-honored One uttered these verses:

If a person lacks faith  
In the true Dharma and discipline taught by the Buddha,  
Then that person will certainly come to harm,  
Like being eaten by *yakkhas*.

If [however,] a person has faith  
In the true Dharma and discipline taught by the Buddha,  
Then that person will be able to cross over safely,  
Like riding on the king of horses.

Thus said the Buddha. Having heard what the Buddha said, the monks were delighted and received it respectfully.

### 137. The Discourse on the World<sup>85</sup>

Thus have I heard. At one time the Buddha was dwelling at Sāvattṭī, in Jeta’s Grove, Anāthapiṇḍika’s Park.

At that time the World-honored One addressed the monks:

The Tathāgata has himself awakened to the world and expounds it to others. The Tathāgata has understood the world.

The Tathāgata has himself awakened to the arising of the world and expounds it to others. The Tathāgata has abandoned the arising of the world.



The Tathāgata has himself awakened to the cessation of the world and expounds it to others. The Tathāgata has realized the cessation of the world.

The Tathāgata has himself awakened to the path [leading to the cessation] of the world and expounds it to others. The Tathāgata has developed the path [leading to the cessation] of the world.

If there is [anyone who] is completely and fully correct about all things, then it is he, the Tathāgata, who has understood, seen, awakened to, and attained everything. Why is that?

From the night in the past, when the Tathāgata awakened to the unsurpassable right and complete awakening, up until the night in the present when he will attain complete extinction in the remainderless nirvana element, throughout this period whatever is spoken by the Tathāgata, either on his own account or in response to others, all of that is true, not false, not departing from reality, not confused. It is the truth and is indeed correct.<sup>86</sup>

If [people] speak of “the Lion,” you should know that they are speaking of the Tathāgata.<sup>87</sup> Why is that? What the Tathāgata declares in assemblies is known as “the lion’s roar.”

In the entire world, with its *devas*, *māras*, Brahmins, renunciants, and brahmins, from human beings to *devas*, the Tathāgata has the status of Brahmin. The Tathāgata has attained coolness, being without vexation and without heat. He is possessed of truth and devoid of falsity.<sup>88</sup>

Then the World-honored One uttered these verses:

Knowing the entire world,  
Surpassing the entire world,  
He expounds the entire world,  
The entire world as it really is.

The supremely and highly regarded hero,  
Able to untie all bonds,  
He has put an end to all karma,  
And is totally liberated from birth and death.

Whether *deva* or human being,  
Those who take lifelong refuge in the Buddha

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Bow their heads in homage to the Tathāgata,  
Who is very profound, like the great ocean.

Knowing this, one also practices reverence.  
The *devas* and *gandhabbas*  
Also bow their heads in homage,  
And follow him until death.

Bowing their heads in homage to the Wise One,  
They take lifelong refuge in the supreme human being,  
Who is without grief, free of defilements, at peace,  
Unobstructed, totally liberated.<sup>89</sup>

For the purpose of delighting in meditation,  
Dwell secluded, becoming fully concentrated.  
You should be your own lamp,  
[Thinking,] “I must not waste time!”  
Those who waste time experience grief and worry,  
That is, they fall into hell.

Thus said the Buddha. Having heard what the Buddha said, the monks  
were delighted and received it respectfully.

### 138. The Discourse on Meritorious Deeds<sup>90</sup>

Thus have I heard. At one time the Buddha was dwelling at Sāvattthī, in Jeta’s  
Grove, Anāthapiṇḍika’s Park.

At that time the World-honored One told the monks:

Do not fear meritorious action, for it is delightful when recalled to mind.  
Why is that? Meritorious action is what is called happiness. Fear of meri-  
torious action is not delightful when recalled to mind. Why is that? Lack  
of meritorious action is what is called *dukkha*.<sup>91</sup> What is the reason for that?

I recall how, in the distant past, I engaged in meritorious action for a  
long time, and I experienced the results for a long time; and that is delight-  
ful when recalled to mind. Having, in the distant past, practiced loving-  
kindness for seven years, I did not come to [be born in] this world [of

human sensuality] for seven eons of cosmic evolution and destruction. When the world went to destruction, I was reborn in the Heaven of Radiance (*ābhassara*). When the world evolved [again], I descended to take birth in a vacant Brahmā palace. Among those Brahmās I was the Great Brahmā. In other places I was king of the *devas*, experiencing freedom and ease for a thousand eons. For thirty-six eons I was Sakka, ruler of the *devas*; and again for countless eons I was the warrior king Mandhātu.<sup>92</sup>

Monks, when I was the warrior king Mandhātu, I had eighty-four thousand elephants equipped with fine harnesses, adorned with numerous precious decorations, draped with strings of white pearls, with the royal elephant Uposatha as the chief.

Monks, when I was the warrior king Mandhātu, I had eighty-four thousand horses equipped with fine harnesses, adorned with numerous precious decorations, entwined with gold and silver, with the king of horses [Valahassa] as the chief.

Monks, when I was the warrior king Mandhātu, I had eighty-four thousand chariots, adorned with four kinds of decoration and various beautiful things, such as the hides of lions, tigers, and leopards woven with designs of varied colors and various decorations—very swift chariots, the chief of which was the chariot Vejayanta. 646a

Monks, when I was the warrior king Mandhātu, I had eighty-four thousand cities, very large and pleasant, with many inhabitants, the chief of which was the royal city of Kusāvati.

Monks, when I was the warrior king Mandhātu, I had eighty-four thousand multistoried buildings, made of four kinds of precious material, gold, silver, beryl, and crystal, the chief of which was the Sudhamma Hall.

Monks, when I was the warrior king Mandhātu, I had eighty-four thousand thrones, made of four kinds of precious material, gold, silver, beryl, and crystal, upholstered with woolen textiles, draped with brocades and fine silk fabrics, with lined and quilted coverlets, and with cushions [made of] antelope hide at both ends.

Monks, when I was the warrior king Mandhātu, I had eighty-four thousand suits of clothing, clothing of linen, clothing of brocade and silk, clothing of cotton, and clothing of antelope hide.

Monks, when I was the warrior king Mandhātu, I had eighty-four thousand women, each with a splendid, clear, bright, fresh body, of extraordinary beauty exceeding human [beauty], almost divine [beauty], dignified beauty that delighted those who saw it, richly adorned with various kinds of precious jewelry, jade and pearl necklaces in abundance, pure warrior [caste] women, as well as countless women of other castes.

Monks, when I was the warrior king Mandhātu, I had eighty-four thousand kinds of food, served constantly day and night, for me to eat when I wished.

Monks, of those eighty-four thousand kinds of food there was one that was particularly delicious and fresh, with numerous flavors, which I often ate.

Monks, of those eighty-four thousand women there was one woman of the warrior caste, the most dignified and beautiful, who often waited on me.

Monks, of those eighty-four thousand suits of clothes there was one suit of clothes, of linen or brocade or silk or cotton or antelope hide, that I often wore.

Monks, of those eighty-four thousand thrones there was one throne, of gold or silver or beryl or crystal, upholstered with woolen textiles, draped with brocade or fine silk fabric, with lined and quilted coverlets, and with cushions [made of] antelope hide at both ends, on which I often reclined.

646b Monks, of those eighty-four thousand multistoried buildings, there was one [made of] gold or silver or beryl or crystal, called Sudhamma Hall, in which I often stayed.

Monk, of those eighty-four thousand cities there was one, very wealthy and pleasant, with many inhabitants, named Kusāvātī, in which I often resided.

Monks, of those eighty-four thousand chariots there was one, decorated with various beautiful things, such as the hides of lions, tigers, and leopards, woven with designs of varied colors, a very swift chariot, named Vejayanta, in which I often rode when visiting pleasure parks and viewing terraces.

Monks, of those eighty-four thousand horses there was one, with bluish body and crow-like head, the royal horse named Valahassa, which I often rode when visiting pleasure parks and viewing terraces.

Monks, of those eighty-four thousand elephants there was one whose entire body was very white and whose seven parts were perfect, the royal

elephant named Uposatha, which I often rode when visiting pleasure parks and viewing terraces.

Monks, I had this thought, “What are the kinds of action whose fruit and result have caused me to be endowed today with this great supernormal power, great and mighty virtue, great merit, great and mighty power?”

Monks, again I had this thought, “There are three kinds of action whose fruits and results have caused me to be endowed today with this great supernormal power, great and mighty virtue, great merit, great and mighty power. The first is charitable giving, the second is self-discipline, and the third is restraint.”

Then the World-honored One uttered these verses:<sup>93</sup>

Look at these results of meritorious action,  
So wonderful and so abundant!  
Monks, [because] in the distant past,  
I had practiced loving-kindness for seven years,  
For seven eons of evolution and destruction,  
I did not come to [birth in] this world [of human sensuality].

When the world went to destruction,  
I was born in the Heaven of Radiance.  
When the world evolved [again],  
I took birth in Brahmā Heaven.

Among the Brahmās I was the Great Brahmā,  
And for a thousand births I experienced freedom and ease as a *deva*.  
For thirty-six [births] I was Sakka;  
And for countless hundreds [of births] I was the king Mandhātu.  
The warrior king Mandhātu  
Is the most honored by human beings.

In accordance with Dharma, without relying on sword or club,  
He reigned over the entire world.  
In accordance with Dharma, without abusive oppression,  
He taught genuine peace and happiness.  
In accordance with Dharma, [his teaching] was passed on  
And spread over the whole great earth.

646c      Of great wealth and much property—  
Such was the clan into which he was born,  
Endowed with abundant property and grain crops,  
He acquired the seven treasures.  
Because of this great merit,  
Wherever he was born, he experienced freedom and ease.

Buddhas guide the world  
By what a buddha teaches.  
Knowing this very special [fact],  
One sees their abundant supernormal power.  
Whoever knows it, yet is without faith,  
Such a one is born into darkness.

Therefore, one should take action oneself,  
Seeking great merit and fortune.  
One should be respectful toward the Dharma,  
Always recollecting the Buddha and his Dharma and discipline.

Thus said the Buddha. Having heard what the Buddha said, those monks were delighted and received it respectfully.

### **139. The Discourse on the Path of Stillness**

Thus have I heard. At one time the Buddha was dwelling at Sāvathī, in Jeta's Grove, Anāthapiṇḍika's Park.

At that time the World-honored One addressed the monks:

A young monk who has just been ordained should often approach the path of stillness, to contemplate the signs [of a corpse, namely], the sign of bones, the sign of blue color, the sign of decay, the sign of being devoured [by scavenging animals], and the sign of a skeleton. Having received and retained these signs well, he returns to his dwelling place, washes his hands and feet, spreads his sitting mat, sits down cross-legged on the seat, and recollects these signs, [namely,] the sign of bones, the sign of blue color, the sign of decay, the sign of being devoured, and the sign of a

skeleton. Why is that? If that monk cultivates these signs, he will quickly remove the defects of craving and hatred from his mind.

Then the World-honored One uttered these verses:

If a young monk,  
In his practice has not yet achieved stilling of the mind,  
Then he should approach the path of stillness,  
Wishing to remove his sensual passion,  
With a mind free of hatred and quarrel,  
With loving-kindness and compassion for all sentient beings,  
He pervades all directions.

As he goes [there] to contemplate the [dead] bodies,  
He should contemplate the sign of blue color,  
As well as that of decay,  
Contemplate [the signs of] being devoured by birds and worms,  
[And the signs of] bones and bone joints linked together.

After cultivating the signs in this way,  
He returns to his former place,  
Washes his hands and feet,  
Spreads his sitting mat, and sits upright on it.

[He] should contemplate, as it truly is,  
The body, both internally and externally,  
Filled with excrement and urine,  
With heart, kidneys, liver, lungs, and so on.

If, wanting to do the almsround,  
He goes to a village or town,  
Then, like a general clad in his armor,  
He constantly keeps right mindfulness before him.

647a

If he sees a visible form as desirable,  
Associated purely with desire,  
Then, seeing this, he contemplates it as it really is,  
With right mindfulness of the Buddha and his Dharma and discipline.

Herein [he contemplates] not bones and tendons,  
Not flesh and not blood,  
Not kidneys, heart, liver, and lungs,  
Not tears, saliva, brain;  
[Rather, he contemplates] it all as the earth [element], totally empty,  
And [as] the water element in the same way.

Empty entirely is the fire element,  
The wind element too is empty.  
If there are any feelings  
Associated purely with desire,  
He stills them all,  
And contemplates them as the wise ones do.

In this way he practices energetically,  
Constantly recollecting the perception of impurity.  
He totally removes sensual passion, hatred, and delusion.  
Discarding all ignorance,  
And arousing pure understanding,  
The monk attains the end of *dukkha*.

Thus said the Buddha. Having heard what the Buddha said, the monks were delighted and received it respectfully.

#### 140. The Discourse on the Lowliest<sup>94</sup>

Thus have I heard. At one time the Buddha was dwelling at Sāvattthī, in Jeta's Grove, Anāthapiṇḍika's Park.

At that time the World-honored One addressed the monks:

Of all kinds of livelihood, the lowliest one by far is begging for almsfood. Worldly people shun it vehemently, speaking of bald-pated ones walking around holding out their bowls. [Yet some] of those clansmen accept it as beneficial. Why is that? Because of disenchantment with birth, aging, disease, death, grief, worry, weeping, sorrow, and distress [they think], "Perhaps by this means I can achieve the ending of this entire great mass of *dukkha*." Didn't you have such an intention when you went forth to train in the path?



Then the monks answered, “That is so.”

The World-honored One addressed the monks further:

Ignorant fools may go forth to train in the path with a similar intention, and yet they are serving their desires. They are very heavily contaminated with attachment, mentally polluted and entangled with hatred, envy, and lack of faith. Negligent, lacking right mindfulness, without right concentration, with their minds deranged by stupidity and with their faculties distracted, they keep the precepts very loosely. They are not cultivating [the path of] a renunciant and do not advance in their practice.

It is as if a person were [trying] to wash out an ink stain with ink, to remove blood with blood, to remove filth with filth, to remove turbidity with turbidity, or to remove excrement with excrement.<sup>95</sup> [This person] is thereby merely increasing the impurity, [going] from obscurity into obscurity, from darkness into darkness.

It is the same, I say, with ignorant fools [very loosely] keeping the precepts of a renunciant. That is to say, these people are serving their desires. They are very heavily contaminated with attachment, mentally polluted and entangled with hatred, envy, and lack of faith. Negligent, lacking right mindfulness, without right concentration, with their minds deranged by stupidity and their faculties distracted, they keep the precepts very loosely. They are not cultivating [the path of] a renunciant and do not advance in their practice. 647b

It is like the remnants of wood left over from a cremation place in a forest; the burned-out cinders are of no use in the forest and of no use in a village or town. It is the same, I say, with ignorant fools [very loosely] keeping the precepts of a renunciant; for those [people] are serving their desires. They are very heavily contaminated with attachment, mentally polluted, and entangled with hatred, envy, and lack of faith. Negligent, lacking right mindfulness, without right concentration, with their minds deranged by stupidity and their faculties distracted, they keep the precepts very loosely. They are not cultivating [the path of] a renunciant and do not advance in their practice.

Then the World-honored One uttered these verses:

Ignorant fools lose the desires and pleasures [of sensuality]  
And also lose the benefits of being a renunciant.  
They completely lose out on both sides,  
Just like the cinders remaining from a fire.

Just as in a forest  
The cinders remaining from a cremation fire,  
Are of no use in either forest or village,  
So it is with a person who has attachment and desire.  
[This person] is just like the cinders remaining from a fire:  
Completely losing out on both sides.<sup>96</sup>

Thus said the Buddha. Having heard what the Buddha said, the monks were delighted and received it respectfully.

#### **141. The Discourse with Similes<sup>97</sup>**

Thus have I heard. At one time the Buddha was dwelling at Sāvathī, in Jeta's Grove, Anāthapiṇḍika's Park.

At that time the World-honored One addressed the monks:

Of the countless wholesome states that are attainable, all are based on being without negligence; they are practiced by being without negligence, will arise through being without negligence, and are headed by being without negligence. Being without negligence is foremost among all wholesome states.

647c It is just as, in agriculture, everything is accomplished based on the earth, depends on the earth, and is established on the earth.

In the same way, of the countless wholesome states that are attainable, all are based on being without negligence; they are practiced by being without negligence, will arise through being without negligence, and are headed by being without negligence. Being without negligence is foremost of all wholesome states.

It is just as with seed for planting—in a village or even in a deserted village—of the hundreds of edible grains and medicinal herbs that are able to grow and flourish, all grow and flourish based on the earth, depending on the earth, and established on the earth.

In the same way, of the countless wholesome states that are attainable, all are based on being without negligence; they are practiced by being without negligence, will arise through being without negligence, and are headed by being without negligence. Being without negligence is foremost of all wholesome states.

It is just as, of all root fragrances, the fragrance of aloeswood is foremost; just as of all tree fragrances, the fragrance of red sandalwood is foremost; just as of all water flowers, the blue lotus is foremost; just as of all earth-dwelling flowers, jasmine is foremost; just as of animal footprints, all of which are included in the footprint of the elephant, the footprint of the elephant is foremost, since it is so broad.

In the same way, of the countless wholesome states that are attainable, all are based on being without negligence; they are practiced by being without negligence, will arise through being without negligence, and are headed by being without negligence. Being without negligence is foremost of all wholesome states.

It is just as, of all animals, the lion king is foremost; just as when fighting in battle formation, swearing a single oath is foremost; just as of the rafters of a multistoried building, which are all established on the ridge beam, and the ridge beam supports them all, the ridge beam is foremost since it supports them all.

In the same way, of the countless wholesome states that are attainable, all are based on being without negligence; they are practiced by being without negligence, will arise through being without negligence, and are headed by being without negligence. Being without negligence is foremost of all wholesome states.

It is just as, of all mountains, Sumeru, king of mountains, is foremost; just as, of all springs, great springs that accumulate water, the great ocean is foremost; just as, of all great bodies, the king of *asuras* is foremost; just as, of all those who wait expectantly, King Māra is foremost; just as, of all those who engage in sensuality, King Mandhātu is foremost; just as of all lesser kings, the wheel-turning monarch is foremost; just as, of all the stars and constellations in space, the moon is foremost; just as, of all silk garments, softened whitened silk is foremost; just as of all radiances, the radiance of wisdom is foremost; just as, of all assemblies, the assembly

of the Tathāgata's disciples is foremost; just as, of all dharmas, conditioned and unconditioned, the eradication of craving, dispassion, cessation, nirvana is foremost; just as, of all sentient beings—those with no legs, two legs, four legs, or many legs, material or immaterial, those with perception, without perception, or even neither-with-perception-nor-without-perception—the Tathāgata is foremost in terms of being great, being supreme, being the utmost, being superb, being worthy of respect, and being sublime.

648a It is just as, based on cows there is milk; based on milk there is cream; based on cream there is fresh butter; based on fresh butter there is butter; based on butter there is ghee. [Of all these,] ghee is foremost in terms of being great, being supreme, being the utmost, being the superb, being worthy of respect, and being sublime.

In the same way, of all sentient beings—those with no legs, two legs, four legs, or many legs, those with form or without form, those with perception, without perception, or even neither-with-perception-nor-without-perception—the Tathāgata is foremost in terms of being great, being supreme, being the utmost, being the superb, being worthy of respect, and being sublime.

Then the World-honored One uttered these verses:

If someone wishes their property  
To be excellent and to increase greatly,  
Then praise being without negligence,  
Whether in worldly life or in seclusion—so say the wise.

Those who are without negligence  
Definitely obtain benefit both ways.  
They obtain it immediately in this world,  
And also obtain it in the future world.  
Bravely contemplating these benefits,  
Those who are wise will certainly attain liberation.

Thus said the Buddha. Having heard what the Buddha said, the monks were delighted and received it respectfully.

## Division 12

### On Brahmins

#### 142. The Discourse to Vassakāra<sup>98</sup>

Thus have I heard. At one time the Buddha was staying at Rājagaha, on Mount Vulture Peak.

At that time King Ajātasattu Vedehiputta of Magadha harbored hatred for Vajji. He repeatedly said to his retainers:

The people of the Vajji country have great might, great virtue, great merit, great power; [yet] I will exterminate the Vajji clan, destroy Vajji, and cause the Vajji people to meet with immeasurable misfortune.

648b

Then King Ajātasattu Vedehiputta of Magadha heard that the World-honored One was staying at Rājagaha, on Mount Vulture Peak. He said to his chief minister Vassakāra:

I hear that the renunciant Gotama is staying at Rājagaha, on Mount Vulture Peak. Vassakāra, approach the renunciant Gotama and in my name politely inquire whether the noble one is at ease and without illness in the body and whether his strength is as usual. Say this, “Gotama, King Ajātasattu Vedehiputta of Magadha inquires whether the noble one is at ease and without illness in the body and whether his strength is as usual.

“Gotama, King Ajātasattu Vedehiputta of Magadha harbors hatred for Vajji. He repeatedly says to his retainers, ‘The people of the Vajji country have great might, great virtue, great merit, great power; [yet] I will exterminate the Vajji clan, destroy Vajji, and cause the Vajji people to meet with immeasurable misfortune.’ What does the renunciant Gotama say about this?”

Vassakāra, receive and remember well what the renunciant Gotama says! Why is that? Such a person never speaks falsehood.

Having received these instructions from the king, the chief minister Vassakāra mounted a most beautiful chariot, went out of the town of Rājagaha

in the company of five hundred chariots, and headed for Mount Vulture Peak. Having gone up to Mount Vulture Peak, he descended from the chariot and approached the Buddha on foot. He exchanged polite greetings with the World-honored One, stepped back, sat to one side, and said:

Gotama, King Ajātasattu Vedehiputta of Magadha inquires whether the noble one is at ease and without illness in the body and whether your strength is as usual.

Gotama, King Ajātasattu Vedehiputta of Magadha harbors hatred for Vajji. He repeatedly says to his retainers, “The people of the Vajji country have great might, great virtue, great merit, great power; [yet] I will exterminate the Vajji clan, destroy Vajji, cause the Vajji people to meet with immeasurable misfortune.” What does the renunciant Gotama say about this?

Having heard this, the World-honored One said:<sup>99</sup>

Vassakāra, formerly I was dwelling in the Vajji country where there is a shrine called Sāranda. Vassakāra, at that time I taught the people of the Vajji country seven principles for non-decline, and the people of the Vajji country were able to accept and implement those seven principles for non-decline. Vassakāra, if the people of the Vajji country implement the seven principles for non-decline and do not violate them, then Vajji will certainly excel; it will not decline.

The chief minister Vassakāra said to the World-honored One:

648c The renunciant Gotama has spoken of this matter in brief, without expounding the details. We are unable to understand its meaning. May the renunciant Gotama expound the details, so that we can come to understand the meaning.

The World-honored One said, “Vassakāra, listen closely and pay proper attention, I will explain the meaning in detail to you.” The chief minister Vassakāra listened to receive the instruction.

At that time, Venerable Ānanda was holding a fan and attending on the Buddha. The World-honored One turned and asked him, “Ānanda, have you heard whether the Vajjis conduct frequent assemblies, often meeting together?”

Venerable Ānanda replied, “World-honored One, I have heard that the Vajjis conduct frequent assemblies, often meeting together.”

The World-honored One said to the chief minister Vassakāra, “If the Vajjis conduct frequent assemblies, often meeting together, then Vajji will certainly excel; it will not decline.”

The World-honored One further asked Venerable Ānanda:

Have you heard whether the Vajjis conduct their assemblies collaboratively, deal with the affairs of Vajji collaboratively, and conclude [the assemblies] collaboratively?

Venerable Ānanda replied:

World-honored One, I have heard that the Vajjis conduct their assemblies collaboratively, deal with the affairs of Vajji collaboratively, and conclude [the assemblies] collaboratively.

The World-honored One again said to the chief minister Vassakāra:

If the Vajjis conduct their assemblies collaboratively, deal with the affairs of Vajji collaboratively, and conclude [the assemblies] collaboratively, then Vajji will certainly excel; it will not decline.

The World-honored One further asked Venerable Ānanda:

Have you heard whether the Vajjis do not decree what has never previously been decreed, do not alter what has already been decreed, and properly respect and follow the principles of the ancient Vajjis?

Venerable Ānanda replied:

World-honored One, I have heard that the Vajjis do not decree what has never previously been decreed, do not alter what has already been decreed, and properly respect and follow the principles of the ancient Vajjis.

The World-honored One again said to the chief minister Vassakāra:

If the Vajjis do not decree what has never previously been decreed, do not alter what has already been decreed, and properly respect and follow the principles of the ancient Vajjis, then Vajji will certainly excel; it will not decline.

The World-honored One further asked Venerable Ānanda, “Have you heard whether the Vajjis do not forcibly violate the wives of others or the daughters of others?”

Venerable Ānanda replied, “World-honored One, I have heard that the Vajjis do not forcibly violate the wives of others or the daughters of others.”

The World-honored One again said to the chief minister Vassakāra, “If the Vajjis do not forcibly violate the wives of others or the daughters of others, then Vajji will certainly excel; it will not decline.”

The World-honored One further asked Venerable Ānanda:

Have you heard whether all the Vajjis together revere famous, virtuous, and honorable Vajjis, respecting them, supporting them, and accepting the teachings received from them?<sup>100</sup>

Venerable Ānanda replied:

World-honored One, I have heard that all the Vajjis together revere famous, virtuous, and honorable Vajjis, respecting them, supporting them, and accepting the teachings received from them.

649a The World-honored One said again to the chief minister Vassakāra:

If all the Vajjis together revere famous, virtuous, and honorable Vajjis, respecting them, supporting them, and accepting the teachings received from them, then Vajji will certainly excel; it will not decline.

The World-honored One further asked Venerable Ānanda:

Have you heard whether the Vajjis together adorn all the ancient Vajji shrines, respectfully make offerings to them, and perform ceremonies, continuing the earlier offerings without abandoning them and with no lessening in their earlier practices?

Venerable Ānanda replied:

World-honored One, I have heard that the Vajjis together adorn all the ancient Vajji shrines, respectfully make offerings to them, and perform ceremonies, continuing the earlier offerings without abandoning them and with no lessening in their earlier practices.



The World-honored One again said to the chief minister Vassakāra:

If the Vajjis together adorn all the ancient Vajji shrines, respectfully make offerings to them, and perform ceremonies, continuing the earlier offerings without abandoning them and with no lessening in their earlier practices, then Vajji will certainly excel; it will not decline.

The World-honored One further asked Venerable Ānanda:

Have you heard whether all of the Vajjis together support arahants, holding them in the highest reverence, always wishing that arahants who have not yet come [to Vajji] may wish to come and that those who have come may delight in staying permanently, and always ensuring that they do not lack robes and blankets, food and drink, beds and seats, and medicines, all the requisites of life?<sup>101</sup>

Venerable Ānanda replied:

World-honored One, I have heard that all of the Vajjis together support arahants, holding them in highest reverence, constantly wishing that arahants who have not yet come [to Vajji] may wish to come and that those who have come may delight in staying permanently, and always ensuring that they do not lack robes and blankets, food and drink, beds and seats, and medicines, all the requisites of life.

The World-honored One again said to the chief minister Vassakāra:

If all of the Vajjis together support arahants, holding them in highest reverence, constantly wishing that arahants who have not yet come [to Vajji] may wish to come and that those who have come may delight in staying permanently, and always ensuring that they do not lack robes and blankets, food and drink, beds and seats, and medicines, all the requisites of life, then Vajji will certainly excel; it will not decline.

Vassakāra, the Vajjis are implementing these seven principles for non-decline; they all accept and uphold these seven principles for non-decline. Vajji will certainly excel; it will not decline.

Then the chief minister Vassakāra rose from his seat, arranged his clothes

so as to bare one shoulder, extended his hands with palms joined toward the Buddha, and said:

Gotama, if those Vajjis had accomplished just one of the principles for non-decline, then King Ajātasattu Vedehiputta of Magadha would not be able to overcome them—let alone being endowed with all seven principles for non-decline! Gotama, having many affairs of state [to attend to], I ask [permission] to return.

The World-honored One replied, “[If] you wish to leave, do as you wish.”

649b Then the chief minister Vassakāra, having heard what the Buddha said, received it and memorized it well. Rising [from his seat], he circumambulated the World-honored One three times and left.<sup>102</sup>

Then, soon after the chief minister Vassakāra had left, the World-honored One turned around and said:

Ānanda, whatever monks are dwelling in the various places on Mount Vulture Peak, tell them all to gather in the assembly hall. When they have all gathered there, come and tell me.

Venerable Ānanda received the instruction from the Buddha, [saying,] “Yes, World-honored One.”

Then Venerable Ānanda made this announcement, “Whatever monks are dwelling in the various places on Mount Vulture Peak should now all gather in the assembly hall!” When they had all gathered there, he returned to the Buddha, paid homage with his head, stepped back, and stood to one side. He said:

World-honored One, I have announced that whatever monks are dwelling in the various places on Mount Vulture Peak should all now gather in the assembly hall. They have all now gathered. May the World-honored One himself know the right time.

Then the World-honored One, followed by Venerable Ānanda, approached the assembly hall. He sat down on a seat prepared in front of the sangha of monks and addressed the monks, “I shall now teach you seven principles for non-decline. You should listen closely and pay proper attention.”<sup>103</sup>

Then the monks said, “Yes.”

The Buddha said:

What are the seven? If the monks conduct frequent assemblies, if they often meet together, then the monks will certainly excel; consequently the Dharma will not decline.

If the monks conduct their assemblies collaboratively, attend to the affairs of the Sangha collaboratively, and conclude [the assemblies] collaboratively, then the monks will certainly excel; consequently the Dharma will not decline.

If the monks do not decree what has never previously been decreed, do not alter what has already been decreed, and properly respect and follow the moral precepts that I have propounded, then the monks will certainly excel; consequently the Dharma will not decline.

If the monks do not follow craving and desire for future existence, accompanied by craving and delight in arising in this or that existence, then the monks will certainly excel; consequently the Dharma will not decline.

If the monks revere their elders, those highly regarded ones that train together with them in the holy life, if they all respect them, support them, and accept the teachings received from them, then the monks will certainly excel; consequently the Dharma will not decline.

If the monks delight in staying in secluded places, mountain forests, high crags, peaceful places without noise, distant places without disturbance, free of people, places conducive to sitting in meditation, and do not leave them, then the monks will certainly excel; consequently the Dharma will not decline.

If all the monks together support their companions in the holy life, very much holding them in solemn reverence, constantly wishing that companions in the holy life who have not yet come [to their monastery] may wish to come and that those who have come may delight in staying permanently, and always ensuring that they do not lack robes and blankets, food and drink, beds and seats, and medicines, all the requisites of life, then the monks will certainly excel; consequently the Dharma will not decline.

If the monks implement these seven principles of non-decline, accept and uphold them, and do not violate them, then the monks will certainly excel; consequently the Dharma will not decline.<sup>104</sup>

649c

Then the World-honored One again said to the monks, “I shall teach you another seven principles for non-decline. Listen closely and pay proper attention.”<sup>105</sup>

Then the monks said, “Yes.”

The Buddha said:

What are the seven? If the monks are reverential toward their teacher, venerate him, give him supreme and full support, and are respectful, then the monks will certainly excel; consequently the Dharma will not decline.

If the monks are reverential toward the Dharma . . . the Sangha . . . morality . . . diligence . . . offerings [which they have received] . . . concentration, and give supreme and full support for it and are respectful of it, then the monks will certainly excel; consequently the Dharma will not decline.

If the monks implement these seven principles for non-decline, accept and uphold them, and do not violate them, then the monks will certainly excel; consequently the Dharma will not decline.

The World-honored One again said to the monks, “I shall teach you another seven principles for non-decline. Listen closely and pay proper attention.”<sup>106</sup>

Then the monks said, “Yes.”

The Buddha said:

What are the seven? If the monks do not engage in [excessive] activity, do not delight in activity, do not make a habit of activity, then the monks will certainly excel; consequently the Dharma will not decline. [If they] do not engage in noisy talk, do not delight in noisy talk, do not make a habit of noisy talk . . . if they do not engage in socializing, do not delight in socializing, do not make a habit of socializing . . . if they do not engage in mixing with company, do not delight in mixing with company, do not make a habit of mixing with company . . . if they do not engage in oversleeping, do not delight in oversleeping, do not make a habit of oversleeping . . . if they do not undertake the holy life for the sake of profit, for the sake of fame, or for the sake of other people . . . if they do not give up making an effort midway for the sake of something temporary, nor for the sake of outdoing others in virtue [but instead become truly] excellent

in virtue—then the monks will certainly excel; consequently the Dharma will not decline.

If the monks implement these seven principles for non-decline, accept and uphold them, and do not violate them, then the monks will certainly excel; consequently the Dharma will not decline.

The World-honored One again said to the monks, “I shall teach you another seven principles for non-decline. Listen closely and pay proper attention.”<sup>107</sup>

Then the monks said, “Yes.”

The Buddha said:

What are the seven? If the monks are accomplished in the treasure of faith, the treasure of morality . . . the treasure of shame . . . the treasure of scruple . . . the treasure of learning . . . the treasure of generosity . . . and the treasure of wisdom, then the monks will certainly excel; consequently the Dharma will not decline.

If the monks implement these seven principles for non-decline, accept and uphold them, and do not violate them, then the monks will certainly excel; consequently the Dharma will not decline.

The World-honored One again said to the monks, “I shall teach you another seven principles for non-decline. Listen closely and pay proper attention.”

Then the monks said, “Yes.”

The Buddha said:

What are the seven? If the monks are accomplished in the power of faith . . . the power of energy . . . the power of shame . . . the power of scruple . . . the power of mindfulness . . . the power of concentration . . . and the power of wisdom, then the monks will certainly excel; consequently the Dharma will not decline.

650a

If the monks implement these seven principles for non-decline, accept them and uphold them, and do not violate them, then the monks will certainly excel; consequently the Dharma will not decline.

The World-honored One again said to the monks, “I shall teach you another seven principles for non-decline. Listen closely and pay proper attention.”<sup>108</sup>

Then the monks said, “Yes.”

The Buddha said:

What are the seven? If the monks cultivate the mindfulness factor of awakening, which is based on seclusion, based on dispassion, based on cessation, and inclines toward release . . . if they cultivate the investigation-of-dharmas . . . energy . . . joy . . . tranquility . . . concentration . . . the equanimity factor of awakening, which is based on seclusion, based on dispassion, based on cessation, and inclines toward release, then the monks will certainly excel; consequently the Dharma will not decline.

If the monks implement these seven principles for non-decline, accept and uphold them, and do not violate them, then the monks will certainly excel; consequently the Dharma will not decline.

The World-honored One again said to the monks, “I shall teach you another seven principles for non-decline. Listen closely and pay proper attention.”<sup>109</sup>

Then the monks said, “Yes.”

The Buddha said:

What are the seven? If, in settling litigation, the monks use the rule of confrontation in cases that require the rule of confrontation; if they use the rule of memory in cases that require the rule of memory; . . . the rule of nondelusion in cases that require the rule of nondelusion; . . . confession in cases that require confession; . . . majority [decision] in cases that require majority [decision]; . . . exposing [of bad character] in cases that require exposing [of bad character]; and if, in dealing with disputes that arise in the sangha, they use the method that resembles sweeping away excrement with a broom, then the monks will certainly excel; consequently the Dharma will not decline.

If the monks implement these seven principles for non-decline, accept them and uphold them, and do not violate them, then the monks will certainly excel; consequently the Dharma will not decline.

Then the World-honored One again said to the monks, “I shall teach you six principles of cordiality. Listen closely and pay proper attention.”<sup>110</sup>

Then the monks said, “Yes.”

The Buddha said:

What are the six? If a monk undertakes bodily deeds of loving-kindness toward his companions in the holy life, this is a principle of cordiality, a principle of affection, a principle that delights; it results in affection, in being valued, in being respected, in being revered, in being cultivated, in being included; it leads to being a [true] renunciant, to attaining unification of the mind, to attaining energy, and to attaining nirvana.

In the same way, undertaking verbal deeds of loving-kindness . . . mental deeds of loving-kindness . . . sharing one's gains gotten in accordance with the Dharma, one's own food, even what is in one's bowl, by giving to one's companions in the holy life, this is a principle of cordiality, a principle of affection, a principle that delights; it results in affection, in being valued, in being respected, in being revered, in being cultivated, in being included; it leads to being a [true] renunciant, to attaining unification of the mind, to attaining energy, and to attaining nirvana.

If one has moral discipline that is not deficient, not defective, not defiled, not blackened; if one is [firm] like the earth, not swayed by others, praised by the noble ones, endowed with it and accepting and upholding it well, then sharing such moral discipline with one's companions in the holy life is a principle of cordiality, a principle of affection, a principle that delights, that results in affection, in being valued, in being respected, in being revered, in being cultivated, in being included. It leads to becoming a [true] renunciant, to attaining unification of the mind, to attaining energy, and to attaining nirvana.

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If one has the vision that is a noble release, a deep understanding that is able rightly to eradicate *dukkha*, then sharing such vision with one's companions in the holy life is a principle of cordiality, a principle of affection, a principle that delights; it results in affection, in being valued, in being respected, in being revered, in being cultivated, in being included; it leads to becoming a [true] renunciant, to attaining unification of the mind, to attaining energy, and to attaining nirvana.

When I spoke earlier of six principles of cordiality, it was in relation to this that I spoke.

Thus said the Buddha. Having heard what the Buddha said, the monks were delighted and received it respectfully.

### 143. The Discourse to Saṅgārava<sup>111</sup>

Thus have I heard. At one time the Buddha was staying at Sāvattthī, in Jeta's Grove, Anāthapiṇḍika's Park.

At that time the young brahmin Saṅgārava, while roaming around in the afternoon, approached the Buddha and exchanged friendly greetings. He stepped back, sat to one side, and said, "Gotama, I would like to ask a question. Will you listen if I venture to express it?"

The World-honored One said, "Young brahmin, feel free to ask about what you are in doubt."

Then the young brahmin Saṅgārava asked:

Gotama, a brahmin, in accordance with [brahmin] custom, goes begging for wealth [and then] either performs a sacrifice himself or gets [someone else] to perform a sacrifice. Gotama, whether he performs the sacrifice himself or gets [someone else] to perform the sacrifice, in either case he produces countless meritorious effects through the sacrifice.

A disciple of the renunciant Gotama, in accordance with his clan's custom, shaves off hair and beard, dons the yellow robes and, out of faith, gives up the household life and becomes homeless to train in the path. He [only] tames himself, attains peace himself, and attains extinction himself. In this way disciples of the renunciant Gotama who follow their clan's custom produce only a single meritorious effect; they do not produce countless meritorious effects through training in the path.<sup>112</sup>

At that time Venerable Ānanda was holding a fan and attending on the Buddha. Then Venerable Ānanda asked, "Young brahmin, of these two ways of practice, which is the superior, the more superb, the more excellent?"

The young brahmin Saṅgārava said, "Ānanda, I revere, honor, and venerate the renunciants Gotama and Ānanda."

Venerable Ānanda said again:

Young brahmin, I did not ask whom you revere, honor, and venerate. Rather, I asked you: of these two ways of practice, which is the superior, the more superb, the more excellent?

Venerable Ānanda asked three times, "Young brahmin, of these two ways of practice, which is the superior, the more superb, the more excellent?"



The young brahmin Saṅgārava also said three times, “Ānanda, I revere, honor, and venerate the renunciants Gotama and Ānanda.”

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Venerable Ānanda said again:

Young brahmin, I did not ask whom you revere, honor, and venerate. Rather, I asked you: of these two ways of practice, which is the superior, the more superb, the more excellent?

Then the World-honored One thought, “This young brahmin Saṅgārava has been cornered by Ānanda. Let me rescue him.”

Knowing this, the World-honored One said:

Young brahmin, in former days, when the king and his courtiers gathered for a great assembly, what matter would they discuss? For what matter would they assemble?

The young brahmin Saṅgārava replied:

Gotama, in former days, when the king and his courtiers gathered for a great assembly, they would discuss this matter: “What is the cause, what is the reason why the renunciant Gotama formerly laid down few rules, yet many monks attained awakening? What is the cause, what is the reason why the renunciant Gotama now lays down many rules, yet only a few monks attain awakening?”<sup>113</sup> Gotama, in former days, when the king and his courtiers gathered for a great assembly, they would discuss this matter. Because of this matter they would assemble.

Then the World-honored One said:

Young brahmin, I will now ask you. Answer in accordance with your understanding. What do you think? Suppose that a renunciant or brahmin themselves walk a path, a track such that, having walked this path, having walked this track, they eradicate all taints and attain the taintless liberation of the mind and liberation by wisdom, and dwell knowing by themselves, awakening by themselves, realizing by themselves: “Birth is ended, the holy life has been established, what had to be done has been done, there will not be another experiencing of existence,” knowing it as it really is.

They tell others, “I myself undertook a path, a track such that, having walked this path, having walked this track, I eradicated all taints and

attained the taintless liberation of the mind and liberation by wisdom, and I dwell having known by myself, having awakened by myself, having realized by myself: ‘Birth is ended, the holy life has been established, what had to be done has been done, there will not be another experiencing of existence,’ knowing it as it really is.

“Come, all of you, and walk by yourselves a path, a track such that, having walked this path, having walked this track, you will eradicate all taints and attain the taintless liberation of the mind and liberation by wisdom, and will dwell knowing by yourselves, awakening by yourselves, realizing by yourselves: ‘Birth is ended, the holy life has been established, what had to be done has been done, there will not be another experiencing of existence,’ knowing it as it really is.”

They themselves also walk a path, a track such that, having walked this path, having walked this track, they eradicate all taints and attain the taintless liberation of the mind and liberation by wisdom, and they dwell having known by themselves, having awakened by themselves, having realized by themselves, “Birth is ended, the holy life has been established, what had to be done has been done, there will not be another experiencing of existence,” knowing it as it really is.

651a They tell others, and those others tell others, and so on in turn to countless hundreds and thousands [of others]. What do you think, young brahmin? My disciples who follow their clan’s custom by shaving off hair and beard, donning the yellow robes and, out of faith, give up the household life and become homeless to train in the path—do they produce only a single meritorious effect? Do they not produce countless meritorious effects by training in the path?

The young brahmin Saṅgārava replied:

Gotama, as I understand the meaning of what the renunciant Gotama has said, the disciples of the renunciant Gotama, who follow their clan’s custom by shaving off hair and beard, donning the yellow robes and, out of faith, give up the household life and become homeless to train in the path—they produce countless meritorious effects. They do not produce only a single meritorious effect by training in the path.

The World-honored One further said to Saṅgārava:

There are three types of miracle: the miracle of supernormal powers, the miracle of divining the thoughts [of others], and the miracle of instruction.

Young brahmin, what is the miracle of supernormal powers? Here a renunciant or brahmin has great supernormal powers, great and mighty virtue, great merit, great divine might. His mind has mastery of supernormal powers and engages in the virtues of immeasurable supernormal powers, namely, being one, he becomes many; being many, he becomes one [again]. Being one, he remains one, possessing knowledge and possessing vision. He passes unhindered through stone walls as if passing through space. He dives into the earth as if it were water; he walks on water [without sinking] as if it were earth. Seated cross-legged, he ascends into space like a bird. With his hand he touches and strokes the sun and the moon, which are of such great supernormal power, of such great and mighty virtue, of such great merit, of such great divine might. With his body he reaches the Brahmā world. Young brahmin, this is called the miracle of supernormal powers.

Young brahmin, what is the miracle of divining the thoughts [of others]? Here a renunciant or brahmin uses another person's outward appearance as a basis for divining that other person's mind to be like this [or like that]. If [he divines] that mind to be like this [or like that], then it really is like this [or like that]. He makes countless divinations, not just a few divinations, and all of them are correct; none is false.

If he does not divine another person's mind on the basis of that other person's outward appearance, then he instead divines that person's mind to be a mind like this [or like that] by hearing the sound of *devas* or the sound of [other] non-human beings. If [he divines] it to be a mind like this [or like that], then it really is a mind like this [or like that]. He makes countless divinations, not just a few divinations, and all of them are correct; none is false.

If he does not divine another person's mind on the basis of that other person's outward appearance, and also not by hearing the sound of *devas* or the sound of [other] non-human beings, then he instead divines that person's mind to be like this [or like that] on the basis of that other person's

thoughts, his intentions, and what he says. On hearing [that person's] voice, [he divines] his mind to be like this [or like that]. If he divines it to be a mind like this [or like that], then it really is a mind like this [or like that]. He makes countless divinations, not just a few divinations, and all of them are correct; none is false.

651b If he does not divine another person's mind on the basis of that other person's outward appearance, and also not by hearing the sound of *devas* or the sound of [other] nonhuman beings, and also not on the basis of that other person's thoughts, his intentions, and what he says, nor on hearing his voice, then he instead divines that other person's mind by seeing them enter the concentration that is without [directed] awareness and [sustained] contemplation. Having seen this, he thinks, "In this state the venerable one is not thinking and not intending, [yet] his mind has such-and-such inclinations. [When] that venerable one emerges from this concentration, he will think like this [and like that]." On emerging from this concentration that one does [indeed] think like this and like that.

[A renunciant or brahmin] may also divine the past, the future, and the present: what was done long ago and said long ago. He may also divine [the mind of someone who is] in a quiet place, dwelling in a quiet place, even divining his mind states and his mind objects. Young brahmin, this is called the miracle of divining the thoughts [of others].

Young brahmin, what is the miracle of instruction? Here a renunciant or brahmin themselves walk a path, a track such that, having walked this path, having walked this track, they eradicate all taints and attain the taintless liberation of the mind and liberation by wisdom, and dwell knowing by themselves, awakening by themselves, realizing by themselves: "Birth is ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence," knowing it as it really is.

They tell others, "I myself walked a path, a track such that, having walked this path, having walked this track, I eradicated all taints and attained the taintless liberation of the mind and liberation by wisdom, and I dwell having known by myself, having awakened by myself, having realized by myself, 'Birth is ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence,' knowing it as it really is.

“Come, all of you, and also walk such a path yourselves, a track such that, having walked this path, having walked this track, you will eradicate all taints and attain the taintless liberation of the mind and liberation by wisdom, and dwell knowing by yourselves, awakening by yourselves, realizing by yourselves: ‘Birth is ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence,’ knowing it as it really is.”

They themselves also walk such a path, a track such that, having walked this path, having walked this track, they eradicate all taints and attain the taintless liberation of the mind and liberation by wisdom, and dwell having known by themselves, having awakened by themselves, having realized by themselves: “Birth is ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence,” knowing it as it really is.

They tell others, and those others tell others, and so on in turn to countless hundreds and thousands [of others]. Young brahmin, this is what is called the miracle of instruction.<sup>114</sup> Of these three miracles, which miracle is the best, the most superb, the most excellent?

The young brahmin Saṅgārava replied:

Gotama, suppose that a renunciant or brahmin has great supernormal powers, great and mighty virtue, great merit, great divine might. His mind has mastery of supernormal powers . . . up to . . . with his body he reaches the Brahmā world. Gotama, this is done for himself and is possessed by himself; he himself receives the fruit of it. Gotama, this miracle is [nevertheless] a great method among these miracles.<sup>115</sup>

Gotama, suppose that a renunciant or brahmin divines the minds of others based on their outward appearance . . . up to . . . he divines their mind states and their mind objects. Gotama, this too is done for himself and is possessed by himself; he himself receives the fruit of it. Gotama, this miracle is [nevertheless] a great method among these miracles.

651c

Gotama, suppose that a renunciant or brahmin himself walks such a path, a track such that, having walked this path, having walked this track, he eradicates all taints and attains the taintless liberation of the mind and liberation by wisdom, and dwells having known by himself, having awakened by

himself, having realized by himself: “Birth is ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence,” knowing it as it really is. He tells others, those others tell others, and so on in turn to countless hundreds and thousands [of others]. Gotama, among these three miracles, this miracle is the best, the most superb, the most excellent.

The World-honored One asked Saṅgārava, “Of these three miracles, for which miracle would your praise [someone]?”

The young brahmin Saṅgārava replied:

Gotama, I praise the renunciant Gotama for [each of] these three miracles. Why is that? The renunciant Gotama has great supernormal powers, great and mighty virtue, great merit, great divine might. His mind has mastery of supernormal powers . . . up to . . . with his body he reaches the Brahmā world.

The renunciant Gotama divines the minds of others on the basis of their outward appearance . . . up to . . . he divines their mind states and their mind objects.

The renunciant Gotama [manifests] the miracle of [teaching] a path, a track such that, having walked this path, having walked this track, one eradicates all taints and attains the taintless liberation of the mind and liberation by wisdom, and dwells knowing by oneself, awakening by oneself, realizing by oneself: “Birth is ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence,” knowing it as it really is. The renunciant Gotama tells others, those others tell others, and so on in turn to countless hundreds and thousands [of others]. Gotama, for this reason, in relation to these three miracles, I praise the renunciant Gotama.

Then the World-honored One said:

Young brahmin, you have penetrated this discussion well.<sup>116</sup> Why is that? I have great supernormal powers, great and mighty virtue, great merit, great divine might. My mind has mastery of supernormal powers . . . up to . . . with my body I reach the Brahmā world.

Young brahmin, I divine the minds of others on the basis of their outward appearance . . . up to . . . I divine their mind states and their mind objects.

Young brahmin, I have myself walked a path, a track such that, having walked this path, having walked this track, I eradicated all taints and attained the taintless liberation of the mind and liberation by wisdom, and I dwell having known by myself, having awakened by myself, having realized by myself: “Birth is ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence,” knowing it as it really is.

I tell others, those others tell others, and so on in turn to countless hundreds and thousands [of others].

Young brahmin, for this reason you have penetrated this discussion well. You should receive it well like this and keep it well in mind. Why is that? The meaning of what has been said is just like this.

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Then the young brahmin Saṅgārava said:

World-honored One, I have understood. Well-gone One, I have comprehended. World-honored One, from now on I go for refuge to the Buddha, the Dharma, and the Sangha of monks. May the World-honored One accept me as a lay disciple from this day forth until life ends, as having personally gone for refuge for my whole life.

Thus said the Buddha. Having heard what the Buddha said, the young brahmin Saṅgārava, Venerable Ānanda, and the [other] monks were delighted and received it respectfully.

### **144. The Discourse to Gaṇaka Moggallāna<sup>117</sup>**

Thus have I heard. At one time the Buddha was staying at Sāvattṥī, in the Eastern Park, the Hall of Migāra’s Mother.

At that time the brahmin Gaṇaka Moggallāna, while roaming around in the afternoon, approached the Buddha and exchanged friendly greetings. He stepped back, sat to one side, and said, “Gotama, I would like to ask a question. Will you listen if I venture to express it?”

The World-honored One said, “Moggallāna, feel free to ask. Let no doubt trouble you.”

Then Gaṇaka Moggallāna asked:

Gotama, this Hall of Migāra's Mother was constructed gradually, by stages, until it reached completion. Gotama, within this Hall of Migāra's Mother one ascends by the ladders first to the first level, and after that to the second, third, and fourth levels. Gotama, in this way one ascends gradually within the Hall of Migāra's Mother.

Gotama, for elephant trainers there is a gradual training until completion, namely by means of the hook. Gotama, for horse trainers there is also a gradual training until completion, namely by means of the halter.<sup>118</sup> Gotama, for warriors there is also a gradual training until completion, namely by means of grasping bow and arrow. Gotama, for brahmins there is also a gradual training until completion, namely by means of learning the texts.

Gotama, in our learning of accountancy, in order to make a living by accounting, there is also a gradual training until completion. If we have an apprentice, whether male or female, we first teach him or her one one, two twos, three threes, [and so on to the] tens, hundreds, thousands, and ten thousands, gradually going upward. Gotama, thus in our learning of accountancy, in order to make a living by accounting, there is a gradual training until completion. Renunciant Gotama, in this Dharma and discipline [of yours], is there a gradual training until completion?

The Word-honored One said:

Moggallāna, rightly speaking, there is a gradual training until completion. Moggallāna, this is rightly said of my Dharma and discipline. Why is that? Moggallāna, in my Dharma and discipline there is a gradual training until completion.

652b Moggallāna, when a young monk first comes to train in the path, one who is just entering this Dharma and discipline, the Tathāgata first instructs him, "Come, monk, with your body guard the purity of your livelihood, with your speech . . . with your mind guard the purity of your livelihood."<sup>119</sup>

Moggallāna, suppose a monk guards the purity of his livelihood with the body, guards the purity of his livelihood with speech . . . and mind.

Then the Tathāgata instructs him further, "Come, monk, contemplate the body as a body internally . . . up to . . . contemplate feelings . . . states of mind . . . dharmas as dharmas."



Moggallāna, suppose a monk contemplates the body as a body internally . . . up to . . . contemplates feelings . . . states of mind . . . dharmas as dharmas.

Then the Tathāgata instructs him further, “Come, monk, contemplate the body as a body internally and do not think thoughts related to sensuality . . . up to . . . contemplate feelings . . . states of mind . . . dharmas as dharmas and do not think thoughts that are not in accordance with the Dharma.”

Moggallāna, suppose a monk contemplates the body as a body internally and does not think thoughts related to sensuality . . . up to . . . contemplates feelings . . . states of mind . . . dharmas as dharmas and does not think thoughts that are not in accordance with the Dharma.

Then the Tathāgata instructs him further, “Come, monk, guard the sense faculties, always being mindful of stopping thoughts of sensuality with clear understanding. Successfully guard the mind through mindfulness, constantly arousing right comprehension. On seeing a form with the eye, do not cling to its appearance; do not savor the form. That is to say, for the sake of restraint, guard the eye faculty so that no covetousness or sorrow, evil and unwholesome states, arise in the mind. For progress in that, guard the eye faculty. In the same way, [on hearing a sound] with the ear . . . [smelling an odor] with the nose . . . [tasting a flavor] with the tongue . . . [experiencing a tangible] with the body . . . coming to know a mental object with the mind, do not cling to its appearance, do not savor the mental object. That is to say, for the sake of restraint, guard the mind faculty so that no covetousness or sorrow, evil and unwholesome states, arise in the mind. For progress in that, guard the mind faculty.”<sup>120</sup>

Moggallāna, suppose a monk guards the sense faculties and is always mindful of stopping thoughts of sensuality with clear understanding; he successfully guards the mind through mindfulness, constantly arousing right comprehension; on seeing a form with the eye, he does not cling to its appearance, does not savor the form; that is to say, for the sake of restraint, he guards the eye faculty so that no covetousness or sorrow, evil and unwholesome states, arise in the mind; for progress in that, he guards the eye faculty; in the same way, on [hearing a sound] with the ear . . . [smelling an odor] with the nose . . . [tasting a flavor] with the tongue . . .

[experiencing a tangible] with the body . . . coming to know a mental object with the mind, he does not cling to its appearance, does not savor the mental object; that is to say, for the sake of restraint, he guards the mind faculty so that no covetousness or sorrow, evil and unwholesome states, arise in the mind; in order to progress in that, he guards the mind faculty.

Then the Tathāgata instructs him further, “Come, monk, have right comprehension when going out or coming in, contemplate and distinguish well when bending or stretching [the limbs], when lowering or raising [the head]; with orderly manners and appearance, carry properly the outer robe, the other robes, and the bowl; when walking, standing, sitting, and reclining, when going to sleep or waking up, when speaking or keeping silent, always have right comprehension.”<sup>121</sup>

652c Moggallāna, suppose a monk has right comprehension when going out or coming in, contemplates and distinguishes well when bending or stretching [the limbs], when lowering or raising [the head]; with orderly manners and appearance, he carries properly the outer robe, the other robes, and the bowl; when walking, standing, sitting, and reclining, when going to sleep or waking up, when speaking or keeping silent, he always has right comprehension.

Then the Tathāgata instructs him further, “Come, monk, dwell alone in seclusion. Stay in a forest area or go to the base of a tree in an empty peaceful place, to a mountain cave, to a heap of straw in an open place, or go into a forest, or stay in a cemetery. Staying in a forest or having gone to the base of a tree in an empty peaceful place, you spread out the sitting mat and sit down cross-legged with body erect, with right mental aspiration and undivided mindfulness.

“Abandon and remove covetousness. With a mind free from agitation, on seeing others’ wealth and requisites of life, do not give rise to covetousness, wishing, ‘May I get it!’ Purify your mind of covetousness. In the same way abandon ill will . . . sloth-and-torpor . . . restlessness-and-worry . . . abandon doubt, transcend uncertainty, become free from vacillation in regard to wholesome states. Purify your mind of doubt.

“Abandon these five hindrances, which defile the mind and weaken wisdom. Secluded from sensual desires, secluded from evil and unwholesome states . . . up to . . . dwell having attained the fourth absorption.”

Moggallāna, suppose that a monk, secluded from sensual desires, secluded from evil and unwholesome states . . . up to . . . dwells having attained the fourth absorption. Moggallāna, [in this way] the Tathāgata is of much benefit to new monks, by instructing and teaching them.

Moggallāna, if there are monks who are elders, highly regarded, seasoned practitioners of the holy life, then the Tathāgata teaches them further, namely regarding final knowledge, the complete and total eradication of the taints.

Gaṇaka Moggallāna asked again:

Renunciant Gotama, do all disciples, on being instructed like this and taught like this, completely attain final knowledge, certainly [attaining] nirvana?

The World-honored One replied, “Moggallāna, not all attain it. Some attain it, some do not attain it.”

Gaṇaka Moggallāna asked again:

Gotama, what is the cause here, what is the reason why, [although] there is nirvana, and there is the path to nirvana, and the renunciant Gotama is at present the guiding teacher, yet some monks, being instructed like this, taught like this, attain final knowledge, nirvana, and some do not attain it?

The World-honored One replied:

Moggallāna, I will ask you in return. Answer according to your understanding. Moggallāna, what do you think? Do you know the location of the city of Rājagaha and are you well acquainted with the road to it?

Gaṇaka Moggallāna replied, “Indeed, I know the location of the city of Rājagaha and I am well acquainted with the road to it.”

The World-honored One asked:

Moggallāna, suppose that someone comes by wishing to visit the king, to reach the city of Rājagaha. That person asks you, “I wish to visit the king and reach Rājagaha. Gaṇaka Moggallāna, do you know the location of the city of Rājagaha? Are you well acquainted with the road to it? Can you show it to me and explain it?”

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You tell that person, “From here go to the east until you reach a certain village; going on from that village, you will reach a certain town; continuing in this way you will reach the city of Rājagaha. On the outskirts of the city of Rājagaha there are beautiful parks on level ground, with watchtowers and bathing places, with various kinds of flowering trees, located between flowing rivers and clear springs. All of these you will see and recognize.”

Having heard your words and received your instructions, [this person] heads east from here and soon, before long, leaves the correct road and follows a wrong road heading in the opposite direction. The beautiful parks on level ground on the outskirts of the city of Rājagaha, with watchtowers and bathing places, with various kinds of flowering trees, located between flowing rivers and clear springs—all of these [the person] does not see, does not recognize.

Someone else comes by wishing to visit the king, to reach the city of Rājagaha, and that person asks you, “I wish to visit the king and reach Rājagaha. Gaṇaka Moggallāna, do you know the location of the city of Rājagaha? Are you well acquainted with the road to it? Can you show it to me and explain it?”

You tell that person, “From here go to the east until you reach a certain village; going on from that village, you will reach a certain town; continuing in this way you will reach the city of Rājagaha. On the outskirts of the city of Rājagaha there are beautiful parks on level ground, with watchtowers and bathing places, with various kinds of flowering trees, located between flowing rivers and clear springs. All of these you will see and recognize.”

Having heard your words and received your instructions, [the person] heads east from here until they reach that village, from that village they go until they reach the town, and so on in this way until they reach the city of Rājagaha. The beautiful parks on level ground on the outskirts of the city of Rājagaha, with watchtowers and bathing places, with various kinds of flowering trees, located between flowing rivers and clear springs—all of these they see and recognize.

Moggallāna, what is the cause here, what is the reason why, [given that] there is that city of Rājagaha, there is the road to the city of Rājagaha,

and you are at present the guiding teacher, yet the first person following the instructions they received from you, left the correct road before long and followed a wrong road in the opposite direction, and did not at all get to see and recognize the beautiful parks on level ground on the outskirts of the city of Rājagaha, with watchtowers and bathing places, with various kinds of flowering trees, located between flowing rivers and clear springs?

[And what is the cause here, what is the reason why] the second person, following the instructions they received from you, following the correct level road and so on, was able to reach the city of Rājagaha, and got to see and recognize the beautiful parks on level ground on the outskirts of the city of Rājagaha, with watchtowers and bathing places, with various kinds of flowering trees, located between flowing rivers and clear springs?

Gaṇaka Moggallāna replied:

Gotama, it has nothing at all to do with me. There is the city of Rājagaha, there is the road to the city of Rājagaha, and I am at present the guiding teacher. That first person did not follow my instructions. Before long they left the correct road and followed a wrong road in the opposite direction; [consequently] they did not at all get to see and recognize the beautiful parks on level ground on the outskirts of the city of Rājagaha, with watchtowers and bathing places, with various kinds of flowering trees, located between flowing rivers and clear springs.<sup>122</sup> 653b

That second person followed the instructions they received from me, following the right level road and so on they were able to reach the city of Rājagaha, and they got to see and recognize all the beautiful parks on level ground on the outskirts of the city of Rājagaha, with watchtowers and bathing places, with various kinds of flowering trees, located between flowing rivers and clear springs.

The World-honored One said:

In the same way, Moggallāna, it also has nothing to do with me. There is nirvana, there is the path to nirvana, I am the guiding teacher, yet some monks, being instructed like this, taught like this, attain final knowledge, nirvana, and some do not attain it. Moggallāna, each monk follows the practice by themselves. At that time the World-honored One has merely

declared that practice, namely [what leads to] complete eradication of the taints.

Gaṇaka Moggallāna said:

Gotama, I have understood. Gotama, I have comprehended. Gotama, it is just as if there were a grove of *sāla* trees growing on good ground and in it there was a guardian of the *sāla* tree grove, who is intelligent, healthy, and not lazy. At appropriate times [the guardian] digs around the roots of the *sāla* trees with a hoe, making the ground level. [The guardian] puts down fertilizer and waters the trees, never missing the time for it. If bad weeds grow beside the trees, [the guardian] pulls them all out and discards them.

If there are [trees] that are growing sideways or crookedly, ones that are not growing straight, [the guardian] prunes and trains them all. If there are straight and very beautiful trees among them, [the guardian] nourishes and protects them, according to the season, hoeing, fertilizing, and watering them, without missing the time for it. In this way the *sāla* tree grove on good ground flourishes and becomes beautiful.<sup>123</sup>

Gotama, in the same way there are persons who are hypocritical and deceitful, completely lacking in generosity, without faith, lazy, without mindfulness, without concentration, stupid, crazy-minded, with their faculties in disorder, lax in adhering to the precepts, who do not extensively cultivate [the way of] the renunciant. Gotama, with such persons it is not possible to work. Why is that? Gotama, such persons defile the holy life.

Gotama, again there are persons who are not hypocritical and not deceitful, who have generosity and faith, who are energetic and not lazy, who have mindfulness, have concentration, and have wisdom, who respect the precepts to the utmost and extensively cultivate [the way of] the renunciant. Gotama, with such persons it is possible to work. Why is that? Gotama, such persons maintain the purity of the holy life.

Gotama, it is just as aloe root is foremost among fragrant roots. Why is that? Gotama, it is because aloe root is supreme among fragrant roots.

Gotama, it is just as red sandalwood is foremost among fragrant *sāla* trees. Why is that? Gotama, it is because red sandalwood is supreme among fragrant *sāla* trees.

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Gotama, it is just as the blue lotus is foremost among all flowers that grow in water. Why is that? Gotama, it is because the blue lotus is supreme among all flowers that grow in water.

Gotama, it is just as jasmine is foremost among all flowers that grow on land. Why is that? Gotama, it is because jasmine is supreme among all flowers that grow on land.<sup>124</sup>

Gotama, it is just as the renunciant Gotama is foremost among teachers in the world. Why is that? It is because the renunciant Gotama is able to outdo in debate all practitioners of heterodox teachings. World-honored One, from now on I go for refuge to the Buddha, the Dharma, and the Sangha of monks. May the World-honored One accept me as a lay disciple from this day forth until life ends as having personally gone for refuge for my whole life.

Thus said the Buddha. Having heard what the Buddha said, Gaṇaka Moggallāna and the monks were delighted and received it respectfully.

### **145. The Discourse to Gopaka Moggallāna<sup>125</sup>**

Thus have I heard. At one time, not long after the Buddha had attained final nirvana, Venerable Ānanda was staying at Rājagaha.

At that time Vassakāra, the chief minister of Magadha, was governing the city of Rājagaha, guarding it against the Vajjis.<sup>126</sup> Then Vassakāra, the chief minister of Magadha, had assigned Gopaka Moggallāna, the field watchman, to [watch over] the Bamboo Grove, the Squirrels' Sanctuary.

At that time, when the night was over, at dawn, Venerable Ānanda put on his [outer] robe and took his bowl, wishing to enter Rājagaha to beg for almsfood.<sup>127</sup> Venerable Ānanda thought, "For the time being, never mind about begging for almsfood in Rājagaha. Let me instead approach Gopaka Moggallāna, the field watchman." Then Venerable Ānanda approached Gopaka Moggallāna, the field watchman.

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On seeing Venerable Ānanda coming in the distance, the brahmin Gopaka Moggallāna rose from his seat, arranged his clothes so as to bare one shoulder, extended his hands with joined palms toward Venerable Ānanda, and said, "Welcome, Ānanda. For a long time you have not come here. Please sit on this seat." Venerable Ānanda sat on that seat.

The brahmin Gopaka Moggallāna exchanged polite greetings with Venerable Ānanda, stepped back, and sat to one side. He said, “Ānanda, I would like to ask something. Will you listen to my question?”

Venerable Ānanda replied, “Moggallāna, you may ask it. On hearing it, I will consider it.”

Then [Gopaka Moggallāna] asked, “Ānanda, is there any monk who is the equal of the renunciant Gotama?”<sup>128</sup>

Just when Venerable Ānanda and the brahmin Gopaka Moggallāna were discussing this matter together, Vassakāra, the chief minister of Magadha, [wishing] to encourage his field watchmen in their work, approached Gopaka Moggallāna, the field watchman. Vassakāra, the chief minister of Magadha, saw in the distance Venerable Ānanda sitting with the brahmin Gopaka Moggallāna, the field watchman. He approached Venerable Ānanda, exchanged polite greetings, stepped back, and sat to one side. He asked, “Ānanda, what matter have you been discussing with the brahmin Gopaka Moggallāna? For what matter have you [two] come together here?”

Venerable Ānanda replied, “Vassakāra, the brahmin Gopaka Moggallāna asked me, ‘Ānanda, is there any monk who is the equal of the renunciant Gotama?’”

Vassakāra, the chief minister of Magadha, asked further, “Ānanda, how did you reply to him?”

Venerable Ānanda replied, “Vassakāra, there is no monk at all who is the equal of the World-honored One.”

Vassakāra, the chief minister of Magadha, asked further:

Yes indeed, Ānanda, there is no monk who is the equal of the World-honored One. Is there a monk who was appointed by the renunciant Gotama when he was alive [thus]: “After my final nirvana, this monk should be the refuge of all the monks,” so that you now take refuge in him?

Venerable Ānanda replied:

Vassakāra, there is no monk at all who was appointed by the World-honored One, who knows and sees, the Tathāgata, free from attachment, fully awakened, when he was alive [thus]: “After my final nirvana, this monk should be the refuge of all the monks,” so that we now take refuge in him.



Vassakāra, the chief minister of Magadha, asked further:

Yes, indeed, Ānanda, there is no monk who is the equal of the World-honored One; and there is also no monk who was appointed by the renunciant Gotama when he was alive [thus]: “After my final nirvana, this monk should be the refuge of all the monks,” so that you now take refuge in him. Is there, however, a monk who is honored by the assembly of the Sangha [thus]: “After the World-honored One’s final nirvana, this monk should be the refuge of all the monks,” so that you now take refuge in him? 654b

Venerable Ānanda replied:

Vassakāra, there is no monk who is honored by the assembly of the Sangha [thus]: “After the World-honored One’s final nirvana, this monk should be the refuge of all the monks,” so that we now take refuge in him.

Vassakāra, the great minister of Magadha, asked further:

Yes indeed, Ānanda, there is no monk who is the equal of the World-honored One; and there is also no monk who was appointed by the renunciant Gotama when he was alive [thus]: “After my final nirvana, this monk should be the refuge of all the monks,” so that you now take refuge in him; and there is also no monk who is honored by the assembly of the Sangha [thus]: “After the World-honored One’s final nirvana, this monk should be the refuge of all the monks,” so that you now take refuge in him.

In that case, Ānanda, are you without a refuge [to ensure] communal harmony, freedom from quarrel, peace, unity in a single teaching, blending like water and milk, joyfully associating in practice, just as when the renunciant Gotama was alive?

Venerable Ānanda replied, “Vassakāra, do not speak like this, saying that we have no refuge. Why is that? We do indeed have a refuge.”

Vassakāra, the chief minister of Magadha, said:

Ānanda, what you said earlier does not match what you have said later. Until just now Ānanda said this, “There is no monk who is the equal of the World-honored One; and there is also no monk whom the World-honored One, who knows and sees, the Tathāgata, free from attachment, fully

awakened, appointed when he was alive [thus]: ‘After my final nirvana, this monk should be the refuge of all the monks,’ so that we now take refuge in him; and there is also no monk who is honored by the assembly of the Sangha [thus]: ‘After the World-honored One’s final nirvana, this monk should be the refuge of all the monks,’ so that we now take refuge in him.” Ānanda, what is the cause and condition that you now say, “We do have a refuge”?”

Venerable Ānanda replied:

Vassakāra, we do not take refuge in a person; we take refuge in the Dharma. Vassakāra, if some of us are dwelling in reliance on a village or town, then on the fifteenth day, at the time for reciting the code of rules, we gather and sit in <one> place.<sup>129</sup> If there is a certain monk who is knowledgeable in the Dharma, we invite that monk to teach us the Dharma.<sup>130</sup> If that sangha is pure, we all rejoice together and respectfully receive the teachings of that monk. If there is an impure person in the sangha, we instruct [the person] in accordance with what is set forth in the Dharma.

Vassakāra, the chief minister of Magadha, said:

654c So, Ānanda, the instruction [to the impure monk] is given not by you, but rather by the Dharma. In this way, Ānanda, with little or much of the Dharma you can continue to exist for a long time. In this way, Ānanda, you are in communal harmony, free of quarrel, at peace, at unity in a single teaching, blending like water and milk, joyfully associating in practice, just as when the renunciant Gotama was alive.

Vassakāra, the chief minister of Magadha, asked further, “Ānanda, is there someone that you [monks] respect?”

Venerable Ānanda replied, “Vassakāra, there is someone that we respect.” Vassakāra said:

Ānanda, what you said earlier does not match what you have said later. Until just now Ānanda said this, “There is no monk who is the equal of the World-honored One; and there is also no monk whom the World-honored One, who knows and sees, the Tathāgata, free from attachment, fully awakened, appointed when he was alive [thus]: ‘After my final nirvana,

this monk should be the refuge of all the monks,’ so that we now take refuge in him; and there is also no monk who was honored by an assembly of the Sangha [thus]: ‘After the World-honored One’s final nirvana, this monk should be the refuge of all the monks,’ so that we now take refuge in him.” Ānanda, what is the cause, what is the reason why you now say: “There is someone that we respect”?”

Venerable Ānanda replied:

Vassakāra, the World-honored One, who knows and sees, the Tathāgata, free from attachment, fully awakened, taught us ten principles of respect. If we see these ten principles in a monk, then we all revere him, respect him, support him, esteem and emulate him, and show high regard for that monk.

What are the ten? Vassakāra, a monk cultivates morality and guards [against breaking] the code of rules, adopts proper conduct and manners, always dreading the slightest fault; he upholds the training in the precepts. Vassakāra, if we see in a monk such superior practice of higher morality, then we all revere him, respect him, support him, esteem and emulate him, and show high regard for that monk.

Again, Vassakāra, a monk is widely trained in having learned much, keeping it in mind, and not forgetting it. He has accumulated wide learning of that which is called the Dharma, which is sublime in the beginning, sublime in the middle, and also sublime in the end, with its meaning and phrasing, endowed with purity, and revealing the holy life. Thus he is widely trained in all [aspects] of the Dharma, has learnt much and has recited and reviewed it a thousand times, reflected on it, and contemplated it with clear vision and penetrative realization. Vassakāra, if we see in a monk such superior learning, then we all revere him, respect him, support him, esteem and emulate him, and show high regard for that monk.<sup>131</sup>

Again, Vassakāra, a monk acts as a good friend, acts as a good companion, acts as a good comrade. Vassakāra, if we see in a monk such superior good friendship, then we all revere him, respect him, support him, esteem and emulate him, and show high regard for that monk.

Again, Vassakāra, a monk delights in dwelling in seclusion and is accomplished in the two types of seclusion, bodily and mental. Vassakāra, if we see in a monk such superior delight in dwelling in seclusion, then

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we all revere him, respect him, support him, esteem and emulate him, and show high regard for that monk.

Again, Vassakāra, a monk delights in sitting in meditation, properly practices inner tranquility, is never separated from application of the mind, is accomplished in insight and increasingly dwells in emptiness. Vassakāra, if we see in a monk such superior delight in sitting in meditation, then we all revere him, respect him, support him, esteem and emulate him, and show high regard for that monk.

Again, Vassakāra, a monk is contented, taking robes [just] to cover the body, taking food [just] to sustain the physical body. Wherever he goes, he takes his robes and bowl with him, without concerns or longings, like a wild goose that flies through the air with [just] its two wings.<sup>132</sup> In these ways a monk is contented, taking robes [just] to cover the body, taking food [just] to sustain the physical body. Wherever he goes, he takes his robes and bowl with him, without concerns or longings. Vassakāra, if we see in a monk such superior contentment, then we all revere him, respect him, support him, esteem and emulate him, and show high regard for that monk.

Again, Vassakāra, a monk continuously practices mindfulness, is accomplished in right mindfulness, always remembering, not forgetting, what was done long ago and what was heard long ago. Vassakāra, if we see in a monk such superior possession of right mindfulness, then we all revere him, respect him, support him, esteem and emulate him, and show high regard for that monk.

Again, Vassakāra, a monk constantly and energetically practices to abandon evil and unwholesome [states] and to develop wholesome states, persistently arousing his mind, single-mindedly and steadfastly, for the sake of [developing] the roots of wholesomeness with relentless energy. Vassakāra, if we see in a monk such superior diligence, then we all revere him, respect him, support him, esteem and emulate him, and show high regard for that monk.

Again, Vassakāra, a monk cultivates comprehension and wisdom. Observing the rise and fall of phenomena, he attains such comprehension, noble penetrative knowledge, and discriminative understanding as will truly put an end to *dukkha*. Vassakāra, if we see in a monk such superior wisdom, then we all revere him, respect him, support him, esteem and emulate him, and show high regard for that monk.

Again, Vassakāra, a monk has eradicated all taints and attained the taintless liberation of the mind and liberation by wisdom. He dwells having known by himself, having awakened by himself, having realized by himself: “Birth has been ended, the holy life has been established, what had to be done has been done, there will not be another experiencing of existence,” knowing this as it really is. Vassakāra, if we see in a monk the eradication of the taints, then we all revere, respect, support, esteem and emulate, and show high regard for that monk.

Vassakāra, the World-honored One who knows and sees, the Tathāgata, free from attachment, fully awakened, taught us these ten principles of respect. Vassakāra, if we see a monk practicing these ten principles, then we all revere, respect, support, esteem and emulate, and show high regard for that monk.

At this, the great assembly [of Vassakāra’s retainers] exclaimed loudly:

The straight path is to be developed, it is not to be left undeveloped! If someone develops the straight path, which is not to be left undeveloped, then they are following the arahants of the world who are revered, respected, supported, and highly regarded. Because you venerable ones are able to develop the straight path, which can be developed, therefore you are revered in the world as arahants, respected, supported, and highly regarded.<sup>133</sup> 655b

Then Vassakāra, the chief minister of Magadha, and his retainers asked, “Ānanda, where are you dwelling now?”

Venerable Ānanda replied, “I am now dwelling here at Rājagaha, in the Bamboo Grove, the Squirrels’ Sanctuary.”

[Vassakāra said]:

Ānanda, the Bamboo Grove, the Squirrels’ Sanctuary, is delightful, well maintained, and pleasing.<sup>134</sup> It is free of noise during the day and quiet at night, free of mosquitos and gadflies, and also free of flies and fleas; it is neither [too] cold nor [too] hot. Ānanda, do you delight in the Bamboo Grove, the Squirrels’ Sanctuary?

Venerable Ānanda replied:

It is like this, Vassakāra; it is like this, Vassakāra. The Bamboo Grove,

the Squirrels' Sanctuary, is delightful, well maintained, and pleasing. It is free of noise during the day and quiet at night, free of mosquitos and gadflies, and also free of flies and fleas; it is neither [too] cold nor [too] hot. Vassakāra, I delight in the Bamboo Grove, the Squirrels' Sanctuary. Why is that? Because the World-honored One commended it.<sup>135</sup>

At that time the great general Upananda was among that gathering. Great General Upananda said:

It is like this, Vassakāra; it is like this, Vassakāra. The Bamboo Grove, the Squirrels' Sanctuary is delightful, well maintained, and pleasing. It is free of noise during the day and quiet at night, free of mosquitos and gadflies, and also free of flies and fleas; it is neither [too] cold nor [too] hot. The venerable one delights in the Bamboo Grove, the Squirrels' Sanctuary. Why is that? Because this venerable one practices application of the mind, delights in application of the mind.<sup>136</sup>

Hearing this, Vassakāra, the chief minister of Magadha, said:

Great General Upananda, in former times the renunciant Gotama was staying in the pleasure park of Kimbilā.<sup>137</sup> Great General Upananda, at that time I frequently went there to visit the renunciant Gotama. Why is that? [Because] the renunciant Gotama practiced application of the mind, delighted in application of the mind. He praised all application of the mind.

Hearing this, Venerable Ānanda said:

Vassakāra, do not say, "The renunciant Gotama praised all application of the mind." Why is that? [Because] the World-honored One praised some [kinds of] application of the mind but did not praise other [kinds of] application of the mind.<sup>138</sup>

Vassakāra, the chief minister of Magadha, asked further, "Ānanda, as to the application of the mind that the renunciant Gotama did not praise, what type of application of the mind did he not praise?"

Venerable Ānanda replied:

Vassakāra, suppose that someone is entangled in sensual desire and does not really know how to get out of that arisen sensual desire. Because of

being obstructed by sensual desire, they apply their mind, increasingly apply their mind, repeatedly apply their mind. Vassakāra, this is the first [kind of] application of the mind that the World-honored One did not praise. 655c

Again, Vassakāra, suppose that someone is entangled in ill will and does not really know how to get out of that arisen ill will. Because of being obstructed by ill will, they apply their mind, increasingly apply their mind, repeatedly apply their mind. Vassakāra, this is the second [kind of] application of the mind that the World-honored One did not praise.

Again, Vassakāra, suppose that someone is entangled in sloth-and-torpor and does not really know how to get out of that arisen sloth-and-torpor. Because of being obstructed by sloth-and-torpor, they apply their mind, increasingly apply their mind, repeatedly apply their mind. Vassakāra, this is the third [kind of] application of the mind that the World-honored One did not praise.

[Again, Vassakāra, suppose that someone is entangled in restlessness-and-worry and does not really know how to get out of that arisen restlessness-and-worry. Because of being obstructed by restlessness-and-worry, they apply their mind, increasingly apply their mind, repeatedly apply their mind. Vassakāra, this is the fourth kind of application of the mind that the World-honored One did not praise.]<sup>139</sup>

Again, Vassakāra, suppose that someone is entangled in doubt and does not really know how to get out of that arisen doubt. Because of being obstructed by doubt, they apply their mind, increasingly apply their mind, repeatedly apply their mind. Vassakāra, this is the <fifth><sup>140</sup> [kind of] application of the mind that the World-honored One did not praise. Vassakāra, the World-honored One did not praise these five kinds of] application of the mind.

Vassakāra, the chief minister of Magadha, said:

Ānanda, these <five> [kinds of] application of the mind are dislikable,<sup>141</sup> they are occasions for abhorrence. The renunciant Gotama did not praise them. Why is that? Because he was perfectly and completely awakened.

Vassakāra, the chief minister of Magadha, asked further, “Ānanda, what [kind of] application of the mind did the renunciant Gotama praise?”

Venerable Ānanda replied:

Vassakāra, secluded from sensual desires, secluded from evil and unwholesome states . . . up to . . . a monk dwells having attained the fourth absorption. Vassakāra, the World-honored One praised these four applications of the mind.

Vassakāra, the chief minister of Magadha, said:

Ānanda, these four [kinds of] application of the mind are praiseworthy; they are occasions for praise. The renunciant Gotama praised them. Why is that? Because he was perfectly and completely awakened. Ānanda, I have numerous matters to attend to. I ask leave to return.

Venerable Ānanda said, “[If] you wish to return, do as you wish.”

Then Vassakāra, the chief minister of Magadha, having heard what Venerable Ānanda had said, received it well and kept it well in mind. He rose from his seat, circumambulated Venerable Ānanda three times, and left.

Then, soon after Vassakāra, the chief minister of Magadha, had left, the brahmin Gopaka Moggallāna said, “Ānanda, [I assume] you will not be answering at all the question I asked [earlier].”

Venerable Ānanda said, “That is so, Moggallāna. I will not be answering it [since I answered the same question asked by Vassakāra].”<sup>142</sup>

The brahmin Gopaka Moggallāna said, “Ānanda, I have another question. Will you listen to my question?”

Venerable Ānanda replied, “Moggallāna, you may ask. On hearing it, I will consider it.”

The brahmin Gopaka Moggallāna asked:

656a Ānanda, what is the difference between the liberation of the Tathāgata, free from attachment, fully awakened, and the liberation of an arahant who is liberated by wisdom? Which of these two liberations is superior?<sup>143</sup>

Venerable Ānanda replied:

Moggallāna, there is no difference between the liberation of the Tathāgata, free from attachment, fully awakened, and the liberation of an arahant who is liberated by wisdom. Neither of these two liberations is superior.

The brahmin Gopaka Moggallāna said, “Ānanda, please take your meal here!” Venerable Ānanda accepted by remaining silent.



Knowing that [Ānanda] had accepted by remaining silent, the brahmin Gopaka Moggallāna rose from his seat and personally brought water for washing [of hands], and personally offered various kinds of fine dishes, delicious, plentiful, and easy to digest, making sure that [Ānanda] was satisfied. After the meal, he gathered up the utensils, again brought water for washing, and then seated himself on a small seat to one side to listen to the Dharma. Venerable Ānanda expounded the Dharma to him, exhorting and inspiring him, fully delighting him by teaching him the Dharma with countless skillful means.

Thus said Venerable Ānanda. Having been exhorted, inspired, and fully delighted, Vassakāra, the chief minister of Magadha, his retainers, and the brahmin Gopaka Moggallāna were delighted on having heard what Venerable Ānanda had said and received it respectfully.

#### **146. The Discourse on the Simile of the Elephant's Footprint<sup>144</sup>**

Thus have I heard. At one time the Buddha was staying at Sāvattthī, in Jeta's Grove, Anāthapiṇḍika's Park.

At that time the heterodox practitioner Pilotika had gone out of Sāvattthī at dawn and approached the Buddha.<sup>145</sup> He paid homage by bowing his head, stepped back, and sat to one side. The Buddha expounded the Dharma to him, exhorting and inspiring him, fully delighting him by teaching him the Dharma with countless skillful means. Having exhorted and inspired him, fully delighting him, he remained silent. The heterodox practitioner Pilotika, having been taught the Dharma by the Buddha, having been exhorted, encouraged, and delighted, rose from his seat, paid homage by bowing his head to the Buddha's feet, circumambulated him three times, and left.

At that time the brahmin Jāṇussoṇi, driving a very beautiful white chariot and in the company of five hundred disciples, had gone out of Sāvattthī at dawn and was approaching a forest area with the wish of instructing his disciples in recitation of the sacred texts.<sup>146</sup> The brahmin Jāṇussoṇi saw the heterodox practitioner Pilotika coming in the distance. He asked him, "Vacchāyana, having risen so early, where are you coming from?"

The heterodox practitioner Pilotika replied, "Brahmin, I come from visiting the World-honored One, having paid my respects and offered my support."

The brahmin Jāṇussoṇi asked, “Vacchāyana, do you know about the knowledge and wisdom learned by the renunciant Gotama in empty and quiet places?”

The heterodox practitioner Pilotika replied:

656b      Brahmin, what kind of person could know about the knowledge and wisdom learned by the World-honored One in empty and quiet places? Brahmin, to know about the knowledge and wisdom learned by the World-honored One in empty and quiet places, one would [have to] be like him. However, brahmin, there are four principles of reason in the sacred texts that we recite.<sup>147</sup> On the basis of these four principles of reason I have firm confidence that the World-honored One is a tathāgata, free from attachment, fully awakened; that the Dharma is well taught by the World-honored One; and that the noble Sangha of the disciples of the Tathāgata progresses rightly.

Brahmin, it is just as a skilled elephant trainer might, while walking in a forest area, see among the trees of the forest a large elephant footprint and, on seeing it, have firm confidence that this footprint belongs to a very big [male] elephant. Brahmin, for me it is the same. There are four principles of reason in the sacred texts that we recite. On the basis of these four principles of reason I have firm confidence that the World-honored One is a tathāgata, free from attachment, fully awakened; that the Dharma is well taught by the World-honored One; and that the noble Sangha of the Tathāgata’s disciples progresses rightly.

What are the four principles of reason? Brahmin, there are learned and wise members of the warrior caste, debaters who have wide learning and determination, who are able to defeat people [in debate], know-it-alls who compose treatises on their various views and promote them among the populace. They think, “We will approach the renunciant Gotama and ask him about such-and-such a matter. If he is able to reply, we will keep on questioning him further. If he is unable to reply, he will be defeated and we will give up and leave.” Hearing that the World-honored One is dwelling in a certain village or town, they approach him. [However,] on seeing the World-honored One, they do not even dare to question him, let alone have the ability to defeat him.<sup>148</sup>

In this way, brahmin, using the first principle of reason from the texts that we recite, on the basis of this reason, I have firm confidence that the

World-honored One is a tathāgata, free from attachment, fully awakened; that the Dharma is well taught by the World-honored One; and that the noble Sangha of the Tathāgata's disciples progresses rightly.<sup>149</sup>

In the same way, brahmin, there are learned and wise brahmins . . . learned and wise householders . . . learned and wise renunciants, debaters who have wide learning and determination, who are able to defeat ordinary people [in debate], know-it-alls who compose treatises on their various views and promote them among the populace. They think, "We will approach the renunciant Gotama and ask him about such-and-such a matter. If he is able to reply, we will keep on questioning him further. If he is unable to reply, he will be defeated and we will leave." Hearing that the World-honored One is dwelling in a certain village or town, they approach him. [However,] on seeing the World-honored One, they do not even dare to question him, let alone have the ability to defeat him.

In this way, brahmin, using the fourth principle of reason from the texts that we recite, on the basis of this reason, I have firm confidence that the World-honored One is a tathāgata, free from attachment, fully awakened; that the Dharma is well taught by the World-honored One; and that the noble Sangha of the Tathāgata's disciples progresses rightly.

In this way, brahmin, there are these four principles of reason in the sacred texts that we recite. On the basis of these four principles of reason, I have firm confidence that the World-honored One is a tathāgata, free from attachment, fully awakened; that the Dharma is well taught by the World-honored One; and that the noble Sangha of the Tathāgata's disciples progresses rightly.

The brahmin Jāṇussoṇi said:

Vacchāyana, you greatly support the renunciant Gotama. With cause and with reason you are delighted and have respectfully received [his teachings].” 656c

The heterodox practitioner Pilotika replied:

It is like this, brahmin; it is like this. I support that World-honored One to the utmost and praise him to the utmost. The entire world should also support him.

Then the brahmin Jāṇussoṇi, having heard these reasons, descended from his chariot, knelt with his right knee on the ground, extended his hands with joined palms in the direction of Jeta's Grove, Anāthapiṇḍika's Park, and paid homage three times: "Homage to the Tathāgata, free from attachment, fully awakened!" Having done this three times, he returned to mount his very beautiful white chariot and approached Jeta's Grove, Anāthapiṇḍika's Park. Having reached that destination, he descended from the chariot and approached the Buddha on foot. He exchanged polite greetings, stepped back, and sat to one side.

The brahmin Jāṇussoṇi told the Buddha the entire conversation he had had with the heterodox practitioner Pilotika. Having heard it, the World-honored One said:

Brahmin, the simile of the elephant's footprint spoken by the heterodox practitioner Pilotika is not well composed and not complete. I will now tell you the simile of the elephant's footprint that is well composed and complete. Listen carefully!

Brahmin, it is just as a skilled elephant trainer might, while walking in a forest area, see among the trees of the forest a large elephant footprint. On seeing it, he should have confidence that this footprint belongs to a very big [male] elephant. [But,] brahmin, that skilled elephant trainer may lack such confidence, [thinking,] "In this forest there are also female elephants called *kaṇerukā* whose bodies are very large. They [too] leave such a footprint."

Then he searches for [more] such footprints and again sees a large elephant footprint. On seeing it, he should have confidence that this footprint belongs to a very big [male] elephant. [But,] brahmin, that skilled elephant trainer may still lack such confidence, [thinking,] "In this forest there are also female elephants called *kāḷārikā* whose bodies are very large. They [too] leave such a footprint."

Then he searches for [more] such footprints and again sees a large elephant footprint. On seeing it, he should have confidence that this footprint belongs to a very big [male] elephant. [But,] brahmin, that skilled elephant trainer may still lack such confidence, [thinking,] "In this forest there are also female elephants called *vāmanikā* whose bodies are very large. They [too] leave such a footprint."

Then he searches for [more] such footprints and again sees a large elephant footprint. On seeing it, he has firm confidence that this footprint belongs to a very big [male] elephant. Having searched for footprints and seen large elephant footprints, [he thinks,] “Only a big [male] elephant has a footprint so very long and broad, with its entire circumference clearly marked, squarely and deeply impressed in the ground.”

Also, he sees the elephant [itself], coming and going, standing still and walking, standing upright and lying down. Having seen that elephant [itself], he thinks, “If there is such a footprint, it must be [of this] big elephant.”

In the same way, brahmin, there appears in the world a tathāgata, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, knower of the world, unsurpassable person, leader on the path of Dharma, teacher of *devas* and human beings, called a buddha, an exalted one. In this world with its *devas* and *māras*, Brahmas, renunciants, and brahmins . . . up to . . . *devas* and human beings he dwells having known by himself, having awakened by himself, having realized by himself. He knows as it really is: “Birth has been ended, the holy life has been established, what had to be done has been done, there will not be another experiencing of existence.”

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He teaches the Dharma, which is excellent in the beginning, excellent in the middle, and excellent in the end, with its meaning and phrasing, endowed with purity, and he reveals the holy life. Having heard him teach the Dharma, a householder or a householder’s son gains confidence. Having gained confidence in the true Dharma and discipline of the Tathāgata, he reflects, “The household life is confined, a dusty place; going forth to train in the path is [like] emerging into a vast open space. Now for me at home, fettered with [such] fetters, it is not possible to devote my life completely to the practice of the holy life in purity. Let me forsake my wealth, little or much, forsake my relatives, few or many, shave off beard and hair, don the yellow robe and, out of faith, leave the home life and become homeless to train in the path.”

At a later time he forsakes his wealth, little or much, forsakes his relatives, few or many, shaves off beard and hair, dons the yellow robe and, out of faith, leaves the home life and becomes homeless to train in the path. Having gone forth to train in the path, having forsaken the characteristics

of family life, he receives the training of monkhood. He observes the training in the precepts, guards [against breaking] the code of rules. He also carefully maintains proper conduct and etiquette, always dreading the slightest fault, upholding the training in the precepts.

He abstains from killing, having abandoned killing. He has discarded sword and club, has a sense of shame and scruple, and a mind of loving-kindness and compassion, [wishing to] benefit all [beings], even including insects. He purifies his mind with regard to killing living beings.

He abstains from taking what is not given, having abandoned taking what is not given. He takes [only] what is given, delighting in taking [only] what is given. He always likes to give generously, rejoicing in non-stinginess and not expecting any reward. He purifies his mind with regard to taking what is not given.

He abstains from sexual activity, having abandoned sexual activity. He diligently cultivates the practice of celibacy, is energetic in [maintaining this] immaculate conduct, pure, without defilement, free from sensuality, having abandoned sensual passion. He purifies his mind with regard to sexual activity.

He abstains from false speech, having abandoned false speech. He speaks the truth, delighting in the truth, unshakably established in the truth, completely trustworthy, not deceiving [anyone in] the world. He purifies his mind with regard to false speech.

He abstains from divisive speech, having abandoned divisive speech. He does not engage in speech that is divisive, that would harm others. Hearing something from this person, he does not tell it to that person in order to harm this person; hearing something from that person, he does not tell it to this person in order to harm that person. He wishes to unite those who are divided, delighting in their unity. He does not create factions, does not delight in factions or praise factions. He purifies his mind with regard to divisive speech.

He abstains from harsh speech, having abandoned harsh speech. Whatever speech there is that is rough and rude in tone, that sounds offensive and grates on the ear, that people neither enjoy nor desire, that causes others suffering and vexation, and that does not lead to calmness—such speech he has abandoned. Whatever speech there is that is pure, peaceful,

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and gentle, that is pleasant to the ear and [easily] enters the mind, that is enjoyable and desirable, that gives others happiness, speech endowed with meaning, that does not make others afraid and that leads to calmness in others—such speech he speaks. He purifies his mind with regard to harsh speech.

He abstains from frivolous speech, having abandoned frivolous speech. He speaks at the [proper] time, speaks what is true, what is Dharma, what is meaningful, what is peaceful. Delighting in speech that is peaceful in all matters at the proper time and in the proper way, he teaches well and admonishes well. He purifies his mind with regard to frivolous speech.

He abstains from earning profits, having abandoned earning profits. He has discarded weights and measures and does not accept goods [on commission], he does not bind people [with debts], does not try to cheat with measures, nor does he deceive others for the sake of some small profit. He purifies his mind with regard to earning profits.

He abstains from accepting widows or girls, having abandoned accepting widows or girls. He purifies his mind with regard to accepting widows or girls.

He abstains from accepting male or female slaves, having abandoned accepting male or female slaves. He purifies his mind with regard to accepting male or female slaves.

He abstains from accepting elephants, horses, cattle, or sheep, having abandoned accepting elephants, horses, cattle, or sheep. He purifies his mind with regard to accepting elephants, horses, cattle, or sheep.

He abstains from accepting chickens or swine, having abandoned accepting chickens or swine. He purifies his mind with regard to accepting chickens or swine.

He abstains from accepting farmlands or marketplaces, having abandoned accepting farmlands or marketplaces. He purifies his mind with regard to accepting farmlands or marketplaces.

He abstains from accepting uncooked rice, wheat, or legumes, having abandoned accepting uncooked rice, wheat, or legumes. He purifies his mind with regard to accepting uncooked rice, wheat, or legumes.

He abstains from alcoholic beverages, having abandoned alcoholic beverages. He purifies his mind with regard to alcoholic beverages.<sup>150</sup>

He abstains from [reclining on] high and wide beds, having abandoned [reclining on] high and wide beds. He purifies his mind with regard to high and wide beds.

He abstains from [using] flower garlands, necklaces, perfumes, and cosmetics, having abandoned [using] flower garlands, necklaces, perfumes, and cosmetics. He purifies his mind with regard to flower garlands, necklaces, perfumes, and cosmetics.

He abstains from singing, dancing, and acting, and from going to see or hear them; he has abandoned singing, dancing, and acting, and [abandoned] going to see or hear them. He purifies his mind with regard to singing, dancing, and acting, and [with regard to] going to see or hear them.

He abstains from accepting gold and silver, having abandoned accepting gold and silver. He purifies his mind with regard to accepting gold and silver.

He abstains from eating after noon, having abandoned eating after noon. He takes a single meal [per day], not eating at night, training in eating [only] at the [proper] time. He purifies his mind with regard to eating after noon.<sup>151</sup>

657c Having accomplished this noble aggregate of virtue, he further practices supreme contentment, taking robes [just] to cover his body, taking food [just] to sustain his physical body. Wherever he goes, he takes [just] robes and bowl with him, without concerns or longings, just as a wild goose flies through the air with [just] its two wings.

Having accomplished this noble aggregate of virtue and this supreme contentment, he further practices guarding the sense faculties. Always mindful of blocking thoughts of desire, with clear understanding, successfully guarding the mind through mindfulness, he constantly arouses right comprehension. On seeing a form with the eye, he does not grasp at its appearance, nor does he savor the form. That is to say, for the sake of restraint, he guards the eye faculty. In order that no covetousness or sorrow, evil and unwholesome states, will arise in the mind, to that end he guards the eye faculty.

In the same way, on [hearing a sound] with the ear . . . [smelling an odor] with the nose . . . [tasting a flavor] with the tongue . . . [experiencing a tangible] with the body . . . cognizing a mental object with the mind, he



does not grasp at its appearance, nor does he savor the mental object. That is to say, for the sake of restraint, he guards the mind faculty. In order that no covetousness or sorrow, evil and unwholesome states, will arise in the mind, to that end he guards the mind faculty.

Having accomplished this noble aggregate of virtue, this supreme contentment, and this guarding of the sense faculties, he further [practices] right comprehension when going out or coming in, observing and distinguishing well when bending or stretching [his limbs], when lowering or raising [his head], [all] with orderly manners and appearance; he behaves properly in wearing the outer robe and the other robes, and [in holding] the bowl; when walking, standing, sitting, and reclining, when going to sleep or waking up, when speaking or keeping silent, he always has right comprehension.

Having accomplished this noble aggregate of virtue, this supreme contentment, this guarding of the sense faculties, and this right comprehension when going out or coming in, he further dwells alone and in seclusion. He stays in a forest area, or at the base of a tree in an empty peaceful place, in a mountain cave, on a heap of straw in an open place, in the midst of a forest, or in a cemetery.

Staying in a forest, or having gone to the base of a tree in an empty peaceful place, he spreads out his sitting mat and sits down cross-legged with body erect. With right mental aspiration and undivided mindfulness, he abandons and removes covetousness. With the mind free of agitation on seeing others' wealth and requisites of life, he does not give rise to covetousness by wishing, "May I get it!" He purifies his mind with regard to covetousness.

In the same way he abandons ill will . . . sloth-and-torpor . . . restlessness-and-worry . . . and he abandons doubt, transcends uncertainty, becomes free from vacillation with regard to wholesome states. He purifies his mind with regard to doubt.

Having abandoned these five hindrances, which defile the mind and weaken wisdom, secluded from sensual desires, secluded from evil and unwholesome states, he enters and abides in the first absorption, which is accompanied by [directed] awareness and [sustained] contemplation, with rapture and happiness born of separation.

Brahmin, this is something the Tathāgata excels in,<sup>152</sup> something practiced by the Tathāgata, something the Tathāgata is [well] accustomed to.<sup>153</sup> Yet, [the monk] does not for this reason conclude that the World-honored One is a tathāgata, free from attachment, fully awakened; that the Dharma is well taught by the World-honored One; and that the noble Sangha of the Tathāgata's disciples progresses rightly.

With the calming of [directed] awareness and [sustained] contemplation, with inner stillness and mental unification, he dwells having attained the second absorption, which is without [directed] awareness and [sustained] contemplation and with rapture and happiness born of concentration.

Brahmin, this is something the Tathāgata excels in, something practiced by the Tathāgata, something the Tathāgata is [well] accustomed to. Yet, [the monk] does not for this reason conclude that the World-honored One is a tathāgata, free from attachment, fully awakened; that the Dharma is well taught by the World-honored One; and that the noble Sangha of the Tathāgata's disciples progresses rightly.

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Secluded from rapture and pleasure, dwelling with equanimity and without seeking anything, with right mindfulness and right comprehension, experiencing happiness with the body, he dwells having attained the third absorption, which the noble ones speak of as noble equanimity and mindfulness, a happy abode.

Brahmin, this is something the Tathāgata excels in, something practiced by the Tathāgata, something the Tathāgata is [well] accustomed to. Yet, [the monk] does not for this reason conclude that the World-honored One is a tathāgata, free from attachment, fully awakened; that the Dharma is well taught by the World-honored One; and that the noble Sangha of the Tathāgata's disciples progresses rightly.

With the cessation of pleasure and the cessation of pain, and with the earlier cessation of joy and displeasure, with neither pain nor pleasure, and with purity of mindfulness and equanimity, he dwells having attained the fourth absorption.

Brahmin, this is something the Tathāgata excels in, something practiced by the Tathāgata, something the Tathāgata is [well] accustomed to. Yet, [the monk] does not for that reason conclude that the World-honored One is a tathāgata, free from attachment, fully awakened; that the Dharma is

well taught by the World-honored One; and that the noble sangha of the Tathāgata's disciples progresses rightly.

With his mind concentrated and purified in this way, free of defilements, free of troubles, malleable, well steadied, having gained imperturbability, he directs his mind toward knowledge and realization of the destruction of the taints.<sup>154</sup>

He knows as it really is: "This is *dukkha*." He knows [as it really is]: "This is the arising of *dukkha*." He knows [as it really is]: "This is the cessation of *dukkha*." He knows as it really is: "This is the path to the cessation of *dukkha*."

He knows as it really is: "These are the taints." He knows [as it really is]: "This is the arising of the taints." He knows [as it really is]: "This is the cessation of the taints." He knows as it really is: "This is the path to the cessation of the taints."

Knowing like this, seeing like this, his mind is liberated from the taint of sensual desire . . . from the taint of existence, and his mind is liberated from the taint of ignorance. It being liberated, he knows it is liberated, knowing as it really is: "Birth has been ended, the holy life has been established, what had to be done has been done. There will not be another experiencing of existence."

Brahmin, this is something the Tathāgata excels in, something practiced by the Tathāgata, something the Tathāgata is [well] accustomed to. For this reason [the monk] concludes that the World-honored One is a tathāgata, free from attachment, fully awakened; that the Dharma is well taught by the World-honored One; and that the noble Sangha of the Tathāgata's disciples progresses rightly.

Brahmin, what do you think? Done in this way, is the simile of the elephant's footprint well composed and complete?

The brahmin Jāṇussoṇi replied, "Yes indeed, Gotama. Done in this way, the simile of the elephant's footprint is well composed and complete."

The brahmin Jāṇussoṇi said:

World-honored One, I have understood. Well-gone One, I have comprehended. World-honored One, from now on I go for refuge to the Buddha, the Dharma, and the Sangha of monks. May the World-honored One accept

me as a lay disciple from this day forth until the end of life, as having personally gone for refuge for my whole life.<sup>155</sup>

Thus said the Buddha. Having heard what the Buddha said, the brahmin Jāṇussoṇi and the heterodox practitioner Pilotika were delighted and received it respectfully.

### 147. The Discourse on the Virtues of Learning

Thus have I heard. At one time the Buddha was staying at Sāvattthī, in Jeta's Grove, Anāthapiṇḍika's Park.

At that time the brahmin Jāṇussoṇi, while roaming around in the afternoon, approached the Buddha. He exchanged friendly greetings, stepped back, sat to one side, and said, "Gotama, I would like to ask a question. Will you listen if I venture to express it?"

The World-honored One said, "Brahmin, feel free to ask."

The brahmin Jāṇussoṇi then asked:

Among the disciples of the renunciant Gotama there are those who live at home and those who have gone forth to train in the path. For what purpose do they recite and practice what they have widely heard [of the Dharma]?

The World-honored One replied:

Brahmin, my disciples, who live at home or who have gone forth to train in the path, recite and practice what they have widely heard because they wish to tame themselves, they wish to calm themselves, they seek final extinction for themselves. Brahmin, for these reasons my disciples, who live at home or who have gone forth to train in the path, recite and practice what they have widely heard.

The brahmin Jāṇussoṇi asked further, "Gotama, is it a distinction to recite and practice what one has widely heard? Is it a virtue to recite and practice what one has widely heard?"

The World-honored One replied, "Brahmin, it is a distinction to recite and practice what one has widely heard. It is a virtue to recite and practice what one has widely heard."

The brahmin Jāṇussoṇi asked again, “Gotama, what is the distinction, what is the virtue in reciting and practicing what one has widely heard?”

The World-honored One replied:

Brahmin, a learned noble disciple works all day wishing to gain profit; [then] the work he has done comes to ruin and is unsuccessful. Although his work has come to ruin and is unsuccessful, he is not worried, vexed, and aggrieved; he does not beat his breast in distress; he does not become deranged.

Brahmin, that a learned noble disciple, who works all day wishing to gain profit and whose work comes to ruin and is unsuccessful, is not worried, vexed, and aggrieved when his work comes to ruin and is unsuccessful, that he does not beat his breast in distress and does not become deranged—this, brahmin, is a distinction, a virtue in reciting and practicing what one has widely heard.

Again, brahmin, the possessions for which a learned noble disciple has affection become otherwise, cease to exist, fall apart. Despite becoming separated from them, being no more associated with them, having to part with them, he is not worried, vexed, and aggrieved; he does not beat his breast in distress; he does not become deranged.

Brahmin, that a learned noble disciple is not worried, vexed, and aggrieved when possessions for which he has affection become otherwise, cease to exist, and fall apart, that despite becoming separated from them and being no more associated with them, he does not beat his breast in distress and does not become deranged—this, brahmin, is a distinction, a virtue in reciting and practicing what one has widely heard.

Again, brahmin, a learned noble disciple understands that all the wealth he owns is impermanent and he thinks of going forth to train in the path. Brahmin, that a learned noble disciple understands that all the wealth he owns is impermanent and thinks of going forth to train in the path—this, brahmin, is a distinction, a virtue in reciting and practicing what one has widely heard.

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Again, brahmin, a learned noble disciple, having understood that all the wealth he owns is impermanent, shaves off beard and hair, dons the yellow robe and, out of faith, leaves the home life and becomes homeless to train in the path. Brahmin, that a learned noble disciple who has understood that

all the wealth he owns is impermanent, shaves off beard and hair, dons the yellow robe and, out of faith, leaves the home life, and becomes homeless to train in the path—this, brahmin, is a distinction, a virtue in reciting and practicing what one has widely heard.

Again, brahmin, a learned noble disciple is able to bear hunger and thirst, cold and heat, mosquitos and gadflies, flies and fleas, and oppression by wind or sun. He is also able to bear evil speech or being beaten with sticks, or to encounter with his body any kind of disease, so painful that one would wish to end one's life, or whatever [else] is undesirable—all of this he is able to endure.

Brahmin, that a learned noble disciple is able to bear hunger and thirst, cold and heat, mosquitos and gadflies, flies and fleas, and oppression by wind or sun; that he is also able to bear evil speech, or being beaten with sticks, or encountering with his body any kind of disease, so painful that one would wish to end one's life; that he is able to endure whatever is undesirable—this, brahmin, is a distinction, a virtue in reciting and practicing what one has widely heard.

Again, brahmin, a learned noble disciple tolerates dislike; if dislike arises, his mind never clings to it. Brahmin, that a learned noble disciple tolerates dislike; that if dislike arises, his mind never clings to it—this, brahmin, is a distinction, a virtue in reciting and practicing what one has widely heard.

Again, brahmin, a learned noble disciple tolerates fear; if fear arises, his mind never clings to it. Brahmin, that a learned noble disciple tolerates fear; that if fear arises, his mind never clings to it—this, brahmin, is a distinction, a virtue in reciting and practicing what one has widely heard.

Again, brahmin, if in a learned noble disciple there arise the three [kinds of] evil and unwholesome thoughts: thoughts of desire, thoughts of anger, and thoughts of harming; then, having these three [kinds of] evil and unwholesome thoughts, his mind never clings to them. Brahmin, that if in a learned noble disciple there arise the three [kinds of] unwholesome thoughts: thoughts of desire, thoughts of anger, and thoughts of harming; that having these three [kinds of] evil and unwholesome thoughts, his mind never clings to them—this, brahmin, is a distinction, a virtue in reciting and practicing what one has widely heard.

Again, brahmin, secluded from sensual desires, secluded from evil and unwholesome states . . . up to . . . a learned noble disciple dwells having attained the fourth absorption. Brahmin, that secluded from sensual desires, secluded from evil and unwholesome states . . . up to . . . a learned noble disciple dwells having attained the fourth absorption—this, brahmin, is a distinction, a virtue in reciting and practicing what one has widely heard. 659a

Again, brahmin, through the elimination of three fetters a learned noble disciple attains stream-entry. He will not fall into evil conditions and is assured of progress toward full awakening within at most seven existences. Having gone through [at most] seven existences in heavenly or human realms, he will attain the ending of *dukkha*.

Brahmin, that through the elimination of three fetters a learned noble disciple attains stream-entry, will not fall into evil conditions, and is assured of progress toward full awakening within at most seven existences, that having gone through [at most] seven existences in the heavenly or human realms, he will attain the ending of *dukkha*—this, brahmin, is a distinction, a virtue in reciting and practicing what one has widely heard.

Again, brahmin, having eliminated three fetters, a learned noble disciple reduces sensual passion, anger, and ignorance and attains once-returning. Having passed through one existence in a heavenly or human realm, he will attain the ending of *dukkha*. Brahmin, that having eliminated three fetters a learned noble disciple reduces sensual desire, anger, and ignorance and attains once-returning, that having passed through one existence in a heavenly or human realm, he will attain the ending of *dukkha*—this, brahmin, is a distinction, a virtue in reciting and practicing what one has widely heard.

Again, brahmin, having eliminated the five lower fetters, a learned noble disciple, who on having been reborn in between will attain final nirvana there, has attained the condition of nonreturning, not coming back to this world. Brahmin, that having eliminated the five lower fetters a learned noble disciple, who on having been reborn in between will attain final nirvana there, has attained the condition of nonreturning, not coming back to this world—this, brahmin, is a distinction, a virtue in reciting and practicing what one has widely heard.

Again, brahmin, a learned noble disciple attains the peaceful liberations; transcending form, he attains the formless; and he dwells having directly

realized concentrated states such that, through wisdom and insight, he understands the taints and eradicates them. Brahmin, that a learned noble disciple attains the peaceful liberations, that transcending form, he attains the formless, and that he dwells having directly realized concentrated states such that, through wisdom and insight, he understands the taints and eradicates them—this, brahmin, is a distinction, a virtue in reciting and practicing what one has widely heard.

659b Again, brahmin, a learned noble disciple acquires the supernormal powers: the divine ear, the knowledge of other minds, the knowledge of former lives, and the knowledge of the birth and death [of beings]; and through having eradicated all the taints, he attains the taintless liberation of the mind and liberation by wisdom, knowing and realizing it by himself here and now; and he dwells having personally realized, knowing as it really is: “Birth has been ended, the holy life has been established, what had to be done has been done, there will not be another experiencing of existence.”

Brahmin, that a learned noble disciple acquires the supernormal powers: the divine ear, the knowledge of other minds, the knowledge of former lives, and the knowledge of the birth and death [of beings]; and that through having eradicated all the taints, he attains the taintless liberation of the mind and liberation by wisdom, knowing and realizing it by himself here and now, and that he dwells having personally realized, knowing as it really is: “Birth has been ended, the holy life has been established, what had to be done has been done, there will not be another experiencing of existence”—this, brahmin, is a distinction, a virtue in reciting and practicing what one has widely heard.

The brahmin Jāṇussoṇi asked the Blessed One further:

[Regarding] these distinctions and virtues in reciting and practicing what one has widely heard, is there another distinction and virtue in reciting and practicing what one has widely heard, [a distinction and virtue] that is superior, more sublime, more excellent?

The World-honored One replied:

Brahmin, [regarding] these distinctions and virtues in reciting and practicing what one has widely heard, there is no other distinction and no other virtue



in reciting and practicing what one has widely heard, [no distinction or virtue] that is superior, more sublime, more excellent.

The brahmin Jāṇussoṇi said:

World-honored One, I have understood. Well-gone One, I have comprehended. World-honored One, I now personally go for refuge to the Buddha, the Dharma, and the Sangha of monks. May the World-honored One accept me as a lay disciple from this day forth until the end of life, as having personally gone for refuge for my whole life.

Thus said the Buddha. Having heard what the Buddha said, the brahmin Jāṇussoṇi was delighted and received it respectfully.

### **148. The Discourse on What Is Suffering**

Thus have I heard. At one time the Buddha was staying at Sāvathī, in Jeta's Grove, Anāthapiṇḍika's Park.

At that time the brahmin Jāṇussoṇi, while roaming around in the afternoon, approached the Buddha. He exchanged friendly greetings, stepped back, sat to one side, and said, "Gotama, I would like to ask a question. Will you listen if I venture to express it?"

The World-honored One said, "Brahmin, feel free to ask."

The brahmin Jāṇussoṇi then asked, "Gotama, what is suffering for one who lives at home? What is suffering for one who has gone forth to train in the path?"

The World-honored One replied, "Brahmin, for one who lives at home, constraint is suffering; for one who has gone forth to train in the path, lack of constraint is suffering."

The brahmin Jāṇussoṇi asked further, "Gotama, why is constraint suffering for one who lives at home? Why is lack of constraint suffering for one who has gone forth to train in the path?"

The World-honored One replied:

Brahmin, for one who lives at home, if money does not increase, [if] gold, silver, pearl, beryl, and crystal all do not increase; [if] livestock, grain, and male and female servants do not increase, then at such a time there

is sorrow and suffering, worry and woe in the home. For this reason one living at home has much sorrow and suffering, harbors much worry and woe.

659c Brahmin, for one who has gone forth to train in the path, if they act under the influence of sensual desire, act under the influence of ill will and delusion, then at such a time there is sorrow and suffering, worry and woe in having gone forth to train in the path. For this reason one who has gone forth to train in the path has much sorrow and suffering, harbors much worry and woe.

In this way, brahmin, for one who lives at home constraint is suffering; for one who has gone forth to train in the path lack of constraint is suffering.

The brahmin Jāṇussoṇi asked further, “Gotama, what is happiness for one who lives at home? What is happiness for one who has gone forth to train in the path?”

The World-honored One replied, “Brahmin, for one who lives at home lack of constraint is happiness; for one who has gone forth to train in the path constraint is happiness.”

The brahmin Jāṇussoṇi asked further, “Gotama, why is lack of constraint happiness for one who lives at home? Why is constraint happiness for one who has gone forth to train in the path?”

The World-honored One replied:

Brahmin, for one who lives at home, if money increases, [if] gold, silver, pearl, beryl, and crystal all increase; [if] livestock, grain, and male and female servants increase, then at such a time there is joy and delight in the home. For this reason one living at home has much joy and delight.

Brahmin, for one who has gone forth to train in the path, if they do not act under the influence of sensual desire, do not act under the influence of ill will and delusion, then at such a time there is joy and delight in having gone forth to train in the path. For this reason one gone forth to train in the path has much joy and delight.

In this way, brahmin, for one who lives at home lack of constraint is happiness; for one who has gone forth to train in the path constraint is happiness.

The brahmin Jāṇussoṇi asked further:

Gotama, what kind of activity is certain to be of no benefit to *devas* and human beings? What kind of activity is certain to be of benefit to *devas* and human beings?

The World-honored One replied:

Brahmin, when *devas* and human beings quarrel with one another, this is certain to be of no benefit to them. When *devas* and human beings do not quarrel with one another, this is certain to be of benefit to them.

The brahmin Jāṇussoṇi asked further:

Gotama, why is it certain to be of no benefit to *devas* and human beings to quarrel with one another? Why is it certain to be of benefit to *devas* and human beings not to quarrel with one another?

The World-honored One replied:

Brahmin, if *devas* and human beings quarrel and detest one another, then at such a time there is sorrow and suffering, worry and woe for *devas* and human beings. For this reason *devas* and human beings have much sorrow and suffering, harbor much worry and woe.

Brahmin, if *devas* and human beings do not quarrel and do not detest one another, then at such a time there is joy and delight for *devas* and human beings. For this reason *devas* and human beings have much joy and delight.

In this way, brahmin, when *devas* and human beings quarrel with one another, this is certain to be of no benefit to them; but when *devas* and human beings do not quarrel with one another, this is certain to be of benefit to them.

The brahmin Jāṇussoṇi asked further:

Gotama, what kind of activity is certain not to lead to the flourishing of *devas* and human beings, certain to lead to their suffering? What kind of activity is certain to lead to the flourishing of *devas* and human beings, and certain to lead to their happiness? 660a

The World-honored One replied:

Brahmin, when *devas* and human beings engage in acts that are contrary to the Dharma, acts that are evil, this is certain not to lead to their flourishing, certain to lead to their suffering. When *devas* and human beings are able to engage in acts that are in accordance with the Dharma, acts that are not evil, this is certain to lead to their flourishing, and certain to lead to their happiness.

The brahmin Jāṇussoṇi asked further:

Gotama, why are acts that are contrary to the Dharma, acts that are evil, certain not to lead to the flourishing of *devas* and human beings, certain to lead to their suffering? Why are acts that are in accordance with the Dharma, acts that are not evil, certain to lead to the flourishing of *devas* and human beings, and certain to lead to their happiness?

The World-honored One replied:

Brahmin, when *devas* and human beings engage in bodily acts that are contrary to the Dharma, acts that are evil . . . verbal acts . . . mental acts that are contrary to the Dharma, acts that are evil; at that time *devas* and human beings are certain to become diminished, [while] the *asuras* are certain to prosper. Brahmin, when *devas* and human beings engage in bodily acts that are in accordance with the Dharma, when they guard the body . . . vocal acts . . . mental acts, acts that are in accordance with the Dharma, when they guard their speech and mind, at that time *devas* and human beings are certain to prosper, [while] the *asuras* are certain to decline.

In this way, brahmin, when *devas* and human beings engage in acts that are contrary to the Dharma, acts that are evil, this is certain not to lead to their flourishing, certain to lead to their suffering. Brahmin, when *devas* and human beings are able to engage in acts that are in accordance with the Dharma, acts that are not evil, this is certain to lead to their flourishing, and certain to lead to their happiness.

The brahmin Jāṇussoṇi asked further, “Gotama, how should one look upon a bad friend?”

The World-honored One replied, “Brahmin, one should look upon a bad friend as similar to the [waning] moon.”

The brahmin Jāṇussoṇi asked further, “Gotama, how should one look upon a bad friend as similar to the [waning] moon?”

The World-honored One replied:

Brahmin, [a bad friend] is just like the waning moon, decreasing a little day by day. The moon-palace also decreases, its brightness also decreases, its shape also decreases day by day [until] it is gone. Brahmin, there comes a time when the moon has reached extinction and is not visible anymore.

Brahmin, persons who have a bad friend, gain such faith in the Tathāgata’s true Dharma and discipline. Then, having gained faith, at a later time they no longer have devotion, no longer have respect. Their practice becomes inappropriate. They do not establish right comprehension and do not progress in the Dharma in accordance with the Dharma. They lose their faith, and then they also lose their keeping of the precepts, their wide learning, their generosity, and their wisdom. Brahmin, there comes a time when, being instructed by this bad friend, their wholesome states entirely cease to exist, just like the disappearance of the [waning] moon. Brahmin, this is how one should look upon a bad friend as similar to the [waning] moon.

The brahmin Jāṇussoṇi asked further, “Gotama, how should one look 660b upon a good friend?”

The World-honored One replied, “Brahmin, one should look upon a good friend as similar to the [waxing] moon.”

The brahmin Jāṇussoṇi asked further, “Gotama, how should one look upon a good friend as similar to the [waxing] moon?”

The World-honored One replied:

Brahmin, a good friend is just like the [waxing] moon, whose brightness is at first weak but increases day by day. Brahmin, there comes a time, on the fifteenth day of the month, when the moon-palace is full and complete.

In the same way, brahmin, persons who have a good friend gain faith in the Tathāgata’s true Dharma and discipline. Having gained faith, at a later time they have devotion and respect. Their practice is appropriate. They establish right comprehension and they progress in the Dharma in accordance with the Dharma. They increase their faith, and they also increase their keeping of the precepts, their wide learning, their generosity,

and their wisdom. Brahmin, there comes a time when, being endowed with a good friend, their wholesome states come to completion, just like the moon on the fifteenth day. Brahmin, this is how one should look upon a good friend as similar to the moon.

Then the World-honored One said these verses:<sup>156</sup>

It is just as the stainless moon,  
Moving through empty space,  
Which outshines all constellations in the world  
With its bright radiance.

In the same way [those who have] faith and wide learning,  
And generosity free from stinginess and greed  
Outshine all stinginess in the world  
With the bright radiance of their giving.

They are like a great *nāga*  
Which raises clouds, thunder, and lightning,  
And pours down rain abundantly  
So that the whole earth is drenched.

In the same way, [those who have] faith, wide learning,  
And generosity free of stinginess and greed  
Give food and drink plentifully  
And delight in urging [others] to increase their giving.

In this way, like the strongest thunder  
When the *devas* send down timely rain,  
Such is the wide and heavy rain of merit  
That is rained down by this donor.

Wealthy and with much fame,  
They shall be reborn in a good realm.  
They shall receive the reward for their merit  
After death by being reborn in heaven.

Thus said the Buddha. Having heard what the Buddha said, the brahmin  
660c Jāṇussoṇi was delighted and received it respectfully.

## 149. The Discourse on What One Desires<sup>157</sup>

Thus have I heard. At one time the Buddha was staying at Sāvattthī, in Jeta's Grove, Anāthapiṇḍika's Park.

At that time the brahmin Jāṇussoṇi, while roaming around in the afternoon, approached the Buddha. Having exchanged friendly greetings, he stepped back, sat to one side, and said, "Gotama, I have a question I would like to ask. Will you listen if I venture to express it?"

The World-honored One said, "Feel free to ask."

Then the brahmin Jāṇussoṇi asked, "Gotama, what are the desires of warriors? What do they engage in? What is their support? On what do they depend? What is their end?"

The World-honored One replied, "Warriors desire to gain wealth; they engage in wisdom; their support is the use of the sword; they rely on the people; being in control is their end."<sup>158</sup>

The brahmin Jāṇussoṇi asked, "Gotama, what are the desires of householders? What do they engage in? What is their support? On what do they depend? What is their end?"

The World-honored One replied, "Householders desire to gain wealth; they engage in wisdom; their support is their abilities and skills; they rely on doing work; completing the work is their end."

The brahmin Jāṇussoṇi asked, "Gotama, what are the desires of women? What do they engage in? What is their support? On what do they depend? What is their end?"

The World-honored One replied, "Women desire to get a husband and children; they engage in adornment; their support is their sons; they rely on having no rival; being in control is their end."

The brahmin Jāṇussoṇi asked, "Gotama, what are the desires of thieves? What do they engage in? What is their support? On what do they depend? What is their end?"

The World-honored One replied, "Thieves desire to take what is not given; they engage in hiding; their support is the use of the sword; they rely on darkness; not being seen is their end."

The brahmin Jāṇussoṇi asked, "Gotama, what are the desires of brahmins?"

What do they engage in? What is their support? On what do they depend? What is their end?”

The World-honored One replied, “Brahmins desire to gain wealth; they engage in wisdom; their support is the sacred texts; they rely on the sacrifice; Brahmā is their end.”

The brahmin Jāṇussoṇi asked, “Gotama, what are the desires of renunciants? What do they engage in? What is their support? On what do they depend? What is their end?”

The World-honored One replied, “Renunciants desire to gain the truth; they engage in wisdom; their support is morality; they rely on secluded places; nirvana is their end.”<sup>159</sup>

The brahmin Jāṇussoṇi said:

World-honored One, I have understood. Well-gone One, I have comprehended. World-honored One, from now on I go for refuge to the Buddha, the Dharma, and the Sangha of monks. May the World-honored One accept me as a lay disciple from this day forth until the end of life, as having personally gone for refuge for my whole life.

Thus said the Buddha. Having heard what the Buddha said, the brahmin 661a Jāṇussoṇi was delighted and received it respectfully.

### 150. The Discourse to Esukārī<sup>160</sup>

Thus have I heard. At one time the Buddha was staying at Rājagaha, in the Bamboo Grove, the Squirrels’ Sanctuary.

At that time the brahmin Esukārī, while roaming around in the afternoon, approached the Buddha. Having exchanged friendly greetings, he stepped back, sat to one side, and said, “Gotama, I have a question that I would like to ask. Will you listen if I venture to express it?”

The World-honored One said, “Brahmin, feel free to ask.”

Then the brahmin Esukārī asked:

Gotama, the brahmins declare four types of service for the four castes. They declare service for brahmins, and they declare service for warriors, merchants, and workers. Gotama, the brahmins declare [these types of] service for brahmins: a brahmin should serve a brahmin; a warrior, a



merchant, and a worker should serve a brahmin. Gotama, these four castes should serve a brahmin.

Gotama, the brahmins declare [these types of] service for warriors: a warrior should serve a warrior; a merchant and a worker should serve a warrior. Gotama, these three castes should serve a warrior.

Gotama, the brahmins declare [these types of] service for merchants: a merchant should serve a merchant and a worker should serve a merchant. Gotama, these two castes should serve a merchant.

Gotama, the brahmins declare [this type of] service for workers: a worker should serve a worker. Who else is so low that they should be declared to serve a worker? Only a worker serves a worker.

The World-honored One asked:

Brahmin, do the brahmins themselves know what four types of service to declare for the four castes, so that they declare service for brahmins and declare service for warriors, merchants, and workers?<sup>161</sup>

The brahmin Esukārī replied:

They do not know, Gotama; but the brahmins themselves make this statement, “In this world with its *devas* and *māras*, Brahmas, renunciants, brahmins, from human beings to *devas*, we brahmins, [although] not knowing ourselves what four types of service to declare for the four castes, [nevertheless] declare service for brahmins, and declare service for warriors, merchants, and workers.”

The World-honored One said:

Brahmin, it is just as if a person were to force a piece of meat on another saying, “Good man, eat this and pay me the <price> of it!”<sup>162</sup> Brahmin, what you say on behalf of the brahmins is just like that. Why is that? The brahmins themselves do not know what four types of service to declare for the four castes, [yet] they declare service for brahmins and they declare service for warriors, merchants, and workers.

The World-honored One asked:

Brahmin, how should one do service? If there is service [to be done], and 661b

if because of that service one remains the same and does not become better, should one do such service? If there is service [to be done], and if because of that service one becomes better and does not remain the same, should one do such service?

Brahmin, if one serves a brahmin, and if because of that service one remains the same and does not become better, should one do such service? If one serves a warrior, a merchant, a worker, and if because of that service one remains the same and does not become better, should one do such service?

Brahmin, if one serves a brahmin, and if because of that service one becomes better and does not remain the same, should one do such service? If one serves a warrior, a merchant, [or] a worker, and if because of that service one becomes better and does not remain the same, should one do such service?<sup>163</sup>

The brahmin Esukārī replied:

Gotama, if I serve [someone], and if because of that service I remain the same and do not become better, then I should not serve them. If I serve [someone] and if because of that service I become better and do not remain the same, then I should serve them.

Gotama, if I serve a brahmin and if because of that service I remain the same and do not become better, then I should not serve them. If I serve a warrior, a merchant, or a worker, and if because of that service I remain the same and do not become better, then I should not serve them.

Gotama, if I serve a brahmin and if because of that service I become better and do not remain the same, then I should serve them. If I serve a warrior, a merchant, or a worker and if because of that service I become better and do not remain the same, then I should serve them.

The World-honored One said:

Brahmin, suppose that another brahmin were to come by, one who is not stupid, not deluded, not deranged, who does not have a deranged mind, who is free and unrestrained, and I were to ask him, “Brahmin, what do you think? If there is service [to be done], and if because of that service one remains the same and does not become better, should one do such service?

If there is service [to be done], and if because of that service one becomes better and does not remain the same, should one do such service?

“Brahmin, if one serves a brahmin and if because of that service one remains the same and does not become better, should one do such service? If one serves a warrior, a merchant, or a worker, and if because of that service one remains the same and does not become better, should one do such service?”

“Brahmin, if one serves a brahmin and if because of that service one becomes better and does not remain the same, should one do such service? If one serves a warrior, a merchant, or a worker, and if because of that service one becomes better and does not remain the same, should one do such service?”

Brahmin, that [other] brahmin, who is not stupid, not deluded, not deranged, who does not have a deranged mind, who is free and unrestrained, would answer me, “Gotama, if I serve [someone], and if because of that service I remain the same and do not become better, then I should not serve them. If I serve [someone], and if because of that service I become better and do not remain the same, then I should serve them. 661c

“Gotama, if I serve a brahmin and if because of that service I remain the same and do not become better, then I should not serve them. If I serve a warrior, a merchant, or a worker, and if because of that service I remain the same and do not become better, then I should not serve them.

“Gotama, if I serve a brahmin, and if because of that service I become better and do not remain the same, then I should serve them. If I serve a warrior, a merchant, a worker, and if because of that service I become better and do not remain the same, then I should serve them.”

The World-honored One said:

Brahmin, what do you think?<sup>164</sup> If there is service [to be done], and if because of that service one loses faith, morality, wide learning, generosity, and wisdom, then should one do such service? If there is service [to be done], and if because of that service one increases in faith, morality, wide learning, generosity, and wisdom, then should one do such service?

Brahmin, if one serves a brahmin, and if because of that service one loses faith, morality, wide learning, generosity, and wisdom, then should

one do such service? If one serves a warrior, a merchant, a worker, and if because of that service one loses faith, morality, wide learning, generosity, and wisdom, then should one do such service?

Brahmin if one serves a brahmin, and if because of that service one increases in faith, morality, wide learning, generosity, and wisdom, then should one do such service? If one serves a warrior, a merchant, a worker, and if because of that service one increases in faith, morality, wide learning, generosity, and wisdom, then should one do such service?

The brahmin Esukārī replied:

Gotama, if I serve [someone], and if because of that service I lose faith, morality, wide learning, generosity, and wisdom, then I should not serve them. If I serve [someone], and if because of that service I increase in faith, morality, wide learning, generosity, and wisdom, then I should serve them.

Gotama, if I serve a brahmin, and if because of that service I lose faith, morality, wide learning, generosity, and wisdom, then I should not serve them. If I serve a warrior, a merchant, a worker, and if because of that service I lose faith, morality, wide learning, generosity, and wisdom, then I should not serve them.

Gotama, if I serve a brahmin, and if because of that service I increase in faith, morality, wide learning, generosity, and wisdom, then I should serve them. If I serve a warrior, a merchant, a worker, and if because of that service I increase in faith, morality, wide learning, generosity, and wisdom, then I should serve them.

662a The World-honored One said:

Brahmin, suppose that another brahmin were to come by who is not stupid, not deluded, not deranged, who does not have a deranged mind, who is free and unrestrained, and I were to ask him, “Brahmin, what do you think? If there is service [to be done], and if because of that service one loses faith, morality, wide learning, generosity, and wisdom, then should one do such service? If there is service [to be done], and if because of that service one increases in faith, morality, wide learning, generosity, and wisdom, then should one do such service?

“Brahmin, if one serves a brahmin, and if because of that service one loses faith, morality, wide learning, generosity, and wisdom, then should one do such service? If one serves a warrior, a merchant, a worker, and if because of that service one loses faith, morality, wide learning, generosity, and wisdom, then should one do such service?”

“Brahmin, if one serves a brahmin, and if because of that service one increases in faith, morality, wide learning, generosity, and wisdom, then should one do such service? If one serves a warrior, a merchant, a worker, and if because of that service one increases in faith, morality, wide learning, generosity, and wisdom, then should one do such service?”

Brahmin, that [other] brahmin, who is not stupid, not deluded, not deranged, who does not have a deranged mind, who is free and unrestrained, would answer me like this, “Gotama, if I serve [someone], and if because of that service I lose faith, morality, wide learning, generosity, and wisdom, then I should not serve them. If I serve [someone], and if because of that service I increase in faith, morality, wide learning, generosity, and wisdom, then I should serve them.

“Gotama, if I serve a brahmin, and if because of that service I lose faith, morality, wide learning, generosity, and wisdom, then I should not serve them. If I serve a warrior, a merchant, a worker, and if because of that service I lose faith, morality, wide learning, generosity, and wisdom, then I should not serve them.

“Gotama, if I serve a brahmin, and if because of that service I increase in faith, morality, wide learning, generosity, and wisdom, then I should serve them. If I serve a warrior, a merchant, a worker, and if because of that service I increase in faith, morality, wide learning, generosity, and wisdom, then I should serve them.”

The brahmin Esukārī said:

Gotama, the brahmins declare for the four castes four types of property. They declare for brahmins their property, they declare for warriors . . . merchants . . . workers their property. And what, Gotama, do the brahmins declare for brahmins as their property?

Gotama, the brahmins declare for brahmin begging as their property. If brahmins disdain begging, they are disdaining their property. Having 662b

disdained their property, they consequently suffer loss. It is just as a cowherd who is unable to watch over his cows consequently suffers loss.<sup>165</sup> In the same way, Gotama, the brahmins declare for the brahmin begging as his property. If brahmins disdain begging, they are disdaining their property. Having disdained their property, they consequently suffer loss.

Gotama, what do the brahmins declare for warriors as their property? Gotama, the brahmins declare for warriors the bow and arrow as their property. If a warrior disdains the bow and arrow, they are disdaining their property. Having disdained their property, they consequently suffer loss. It is just as a cowherd who is unable to watch over his cows suffers loss. In the same way, Gotama, the brahmins declare for the warriors the bow and arrow as their property. If warriors disdain the bow and arrow, they are disdaining their property. Having disdained their property, they consequently suffer loss.

Gotama, what do the brahmins declare for merchants as their property? Gotama, the brahmins declare for merchants farming as their property. If merchants disdain farming, they are disdaining their property. Having disdained their property, they consequently suffer loss. It is just as a cowherd who is unable to watch over his cows suffers loss. In the same way, Gotama, the brahmins declare for merchants farming as their property. If merchants disdain farming, they are disdaining their property. Having disdained their property, they consequently suffer loss.

Gotama, what do the brahmins declare for workers as their property? Gotama, the brahmins declare for workers hemp as their property.<sup>166</sup> If workers disdain hemp, they disdaining their property. Having disdained their property, they consequently suffer loss. It is just as a cowherd who is unable to watch over his cows consequently suffers loss. In the same way, Gotama, the brahmins declare for workers hemp as their property. If workers disdain hemp, they are disdaining their property. Having disdained their property, they consequently suffer loss.

The World-honored One asked:

Brahmin, do the brahmins themselves know what four types of property to declare for the four castes, so that they declare for brahmins their property, declare for warrior . . . the merchants . . . workers their property?"<sup>167</sup>

The brahmin Esukārī replied:

They do not know, Gotama; but the brahmins themselves make this statement, “In this world with its *devas* and *māras*, Brahmas, renunciants, brahmins, from human beings to *devas*, we brahmins, [although] not knowing ourselves what four types of property to declare for the four castes, [nevertheless] declare property for the brahmin, and declare property for the warrior . . . the merchant . . . the worker.” 662c

The World-honored One said:

Brahmin, it is just as if a person were to force a piece of meat on another and say, “Good man, eat it, and you must give me the price of it!” Brahmin, what you say on behalf of the brahmins is just like this. Why is that? The brahmins themselves do not know what four types of property to declare for the four castes, [yet] they declare for brahmins their property, and they declare for warriors . . . merchants . . . workers their property.

Brahmin, having in this way myself come to understand well and know well all principles, I declare to people the principle of appeasement, the principle of complete cessation, the principle of the path to awakening, and the principle of good progress [in the practice].<sup>168</sup> I declare [these] as their property.

The World-honored One asked:

Brahmin, what do you think? Is it only brahmins that are not affected by empty space, not bound by it, not touched by it, not obstructed by it, unlike warriors, merchants, and workers?<sup>169</sup>

The brahmin Esukārī replied:

Gotama, brahmins are not affected by empty space, not bound by it, not touched by it, not obstructed by it—and for warriors, merchants, and workers it is the same.

[The World-honored One said]:

Brahmin, having myself come to understand well and know well all principles, I declare to people the principle of appeasement, the principle of

complete cessation, the principle of the path to awakening, and the principle of good progress [in the practice]. I declare [these] as their property.

The World-honored One asked:

Brahmin, what do you think? Is it only brahmins who are able to dwell with a mind of loving-kindness, without fetters, without resentment, without ill will, without contention—unlike warriors, merchants, and workers?

The brahmin Esukārī replied:

Gotama, brahmins are able to dwell with a mind of loving-kindness, without fetters, without resentment, without ill will, without contention—and for warriors, merchants, and workers it is the same.

[The World-honored One said]:

Brahmin, having myself come to understand well and know well all principles, I declare for people the principle of appeasement, the principle of complete cessation, the principle of the path to awakening, and the principle of good progress [in the practice]. I declare [these] as their property.

The World-honored One asked:

Brahmin, what do you think? Suppose that one hundred types of people were to come by and someone were to tell them, “Come, all of you. Only those of you who are born into the warrior caste or the brahmin caste are able, by taking soap powder and going to bathe in the water, to get rid of your dirt and to become fully clean.”<sup>170</sup>

663a      Brahmin, what do you think? Are [only] those from the warrior caste or the brahmin caste able, by taking soap powder and going to bathe in the water, to get rid of their dirt and to become fully clean? Are those from the merchant caste or the worker caste not able, by taking soap powder and going to bathe in the water, to get rid of their dirt and to become fully clean? [Or] are all one hundred types of people able, by taking soap powder and going to bathe in the water, to get rid of their dirt and to become fully clean?

The brahmin Esukārī replied:



Gotama, all one hundred types of people are able, by taking soap powder and going to bathe in the water, to get rid of their dirt and to become fully clean.

[The World-honored One said]:

Brahmin, having in this way myself come to understand well and know well all principles, I declare for people the principle of appeasement, the principle of complete cessation, the principle of the path to awakening, and the principle of good progress [in the practice]. I declare [these] as their property.

The World-honored One asked:

Brahmin, what do you think? Suppose that one hundred types of people were to come by and someone were to tell them, “Come, all of you. Only those of you who are born in the warrior caste or the brahmin caste are able, by using totally dry *sāla* wood and sandalwood as a fire base and drilling it with a drill, to produce fire and to make it grow.”

Brahmin, what do you think? Is it that [only] those from the warrior caste or the brahmin caste would be able, by using totally dry *sāla* wood and sandalwood as a fire base and drilling it with a drill, to produce fire and to make it grow? Is it that those from the merchant caste or the worker caste [would be unable], by using a dried-out pig trough or dog trough or castor oil wood or some other inferior wood as a fire base and drilling it with a drill, to produce fire and to make it grow? [Or] is it that all one hundred types of people would be able, by using various kinds of wood as a fire base and drilling it with a drill, to produce fire and to make it grow?

The brahmin Esukārī replied:

Gotama, all of those one hundred types of people would be able, by using various kinds of wood as a fire base and drilling it with a drill, to produce fire and to make it grow.

[The World-honored One said:]

Brahmin, having in this way myself come to understand well and know well all principles, I declare for people the principle of appeasement, the

principle of complete cessation, the principle of the path to awakening, and the principle of good progress [in the practice]. I declare [these] as their property.

The World-honored One asked:

Brahmin, what do you think? If all of those one hundred types of people, using various kinds of wood as a fire base and drilling it with a drill, were to produce fire and to make it grow, then would all those fires have flames, color, heat, and light, and would they all be capable of fulfilling the functions of fire? [Or] is it that only some of the fires would have flames, color, heat, and light, and be capable of fulfilling the functions of fire? Is it that some of the fires would have no flames, no color, no heat, no light, and would not be capable of fulfilling the functions of fire? [Or] is it that all the fires would have flames, color, heat, light, and that they would all be capable of fulfilling the functions of fire?

The brahmin Esukārī replied:

663b

Gotama, if all of those one hundred types of people, by using various kinds of wood as a fire base and drilling it with a drill, were to produce fire and to make it grow, then all of the fires would have flames, color, heat, light, and all of them would be capable of fulfilling the functions of fire. That only some [of the fires] would have flames, color, heat, light and be capable of fulfilling the functions of fire—that is not possible. That only some [of the fires] would have no flames, no color, no heat, no light, and would not be capable of fulfilling the functions of fire—that too is not possible. Gotama, all those fires would have flames, color, heat, and light, and all of them would be capable of fulfilling the functions of fire.

[The World-honored One said:]

Brahmin, having in this way myself come to understand well and know well all principles, I declare for people the principle of appeasement, the principle of complete cessation, the principle of the path to awakening, and the principle of good progress [in the practice]. I declare [these] as their property.

The World-honored One asked:

Brahmin, what do you think? Suppose that all of those one hundred types of people, using various kinds of wood as a fire base and drilling it with a drill, were to produce fire and to make it grow; and one of them were to fuel their fire with dry grass and wood and produce flames, color, heat, and smoke. Would there be differences between [those] flames, color, heat, and smoke and the flames, color, heat, and smoke [of the others]?<sup>171</sup>

The brahmin Esukārī replied:

Gotama, if all of those one hundred types of people, using various kinds of wood as a fire base and drilling it with a drill, were to produce fire and to make it grow; and if one of those people were to fuel their fire with dry grass and wood and produce flames, color, heat, and smoke, then I would not be able to declare any difference between the flames, color, heat, and smoke of that fire and the flames, color, heat, and smoke [of the others].

The World-honored One said:

Brahmin, it is the same with the fire that I acquired, the diligence that I acquired. It is able to eliminate negligence and also conceit, yet I cannot declare any [corresponding] difference in this fire.

The brahmin Esukārī said:

World-honored One, I have understood. Well-gone One, I have comprehended. World-honored One, from now on I go for refuge to the Buddha, the Dharma, and the Sangha of monks. May the World-honored One accept me as a lay disciple from this day forth until the end of life, as having personally gone for refuge for my whole life.

Thus said the Buddha. Having heard what the Buddha said, the brahmin Esukārī was delighted and received it respectfully.

### **151. The Discourse to Assalāyana<sup>172</sup>**

Thus have I heard. At one time the Buddha was staying at Sāvattthī, in Jeta's Grove, Anāthapiṇḍika's Park.

At that time many brahmins from Kosala had gathered in their study hall and were discussing this matter:

663c The brahmin caste is the highest; the others are not equal to it. The brahmin caste is white; all the others are black. The brahmins achieve purity; non-brahmins do not achieve purity. Brahmins are children of Brahmā, born from his mouth. The brahmins were created by Brahmā. Yet the renunciant Gotama says that all four castes are able to achieve purity, declaring it and proclaiming it.<sup>173</sup>

They thought:

Friends, who has the power and ability to approach the renunciant Gotama and defeat him in debate in relation to this matter, in accordance with the Dharma?

They further thought:

The young brahmin Assalāyana is born of parents of pure descent. For seven generations on both his father's and mother's sides there has been uninterrupted continuity of births without blemish. He has learned much, has retained it, and is able to recite it. He is a master of the four Vedas with their vocabularies, liturgy, phonology, and etymology, and the histories as a fifth.<sup>174</sup>

The young brahmin Assalāyana has the power and ability to approach the renunciant Gotama and defeat him in debate in relation to this matter, in accordance with the Dharma. Friends, we could together approach the young brahmin Assalāyana and tell him about this matter. According to what the young brahmin Assalāyana says, we will accept it.

Then the many brahmins from Kosala approached the young brahmin Assalāyana. Having exchanged polite greetings with him, they stepped back, sat to one side, and said:

Young brahmin, we many brahmins from Kosala had gathered in the study hall and were discussing this matter: "The brahmin caste is the highest; the others are not equal to it. The brahmin caste is white; all of the others are black. The brahmins achieve purity; nonbrahmins do not achieve

purity. Brahmins are children of Brahmā, born from his mouth. The brahmins were created by Brahmā. Yet the renunciant Gotama says that all four castes are able to achieve purity, declaring it and proclaiming it.”

We thought, “Friends, who has the power and ability to approach the renunciant Gotama and defeat him in debate in relation to this matter, in accordance with the Dharma?” We further thought, “The young brahmin Assalāyana is born of parents of pure descent. For seven generations on both his father’s and mother’s sides there has been uninterrupted continuity of births without blemish. He has learned much, has retained it, and is able to recite it. He is a master of the four Vedas with their vocabularies, liturgy, phonology, and etymology, and the histories as a fifth. The young brahmin Assalāyana has the power and ability to approach the renunciant Gotama and defeat him in debate in relation to this matter in accordance with the Dharma.”

Let the young brahmin Assalāyana approach the renunciant Gotama and defeat him in debate in relation to this matter, in accordance with the Dharma!

The young brahmin Assalāyana said to the brahmins:

Friends, the renunciant Gotama teaches the Dharma in accordance with the Dharma. If someone teaches the Dharma in accordance with the Dharma, it is not possible to defeat them in debate.

The many Kosalan brahmins said:

664a

Young brahmin, you have not yet been defeated [in debate]. You should not surrender in advance. Why is that? The young brahmin Assalāyana is born of parents of pure descent. For seven generations on both his father’s and mother’s sides there has been uninterrupted continuity of births without blemish. He has learned much, has retained it, and is able to recite it. He is a master of the four Vedas with their vocabularies, liturgy, phonology, and etymology, and the histories as a fifth. The young brahmin Assalāyana has the power and ability to approach the renunciant Gotama and defeat him in debate in relation to this matter, in accordance with the Dharma. Let the young brahmin Assalāyana approach the renunciant Gotama and

defeat him in debate in relation to this matter, in accordance with the Dharma!

The young brahmin Assalāyana accepted [the suggestion] of the many Kosalan brahmins by remaining silent.<sup>175</sup>

Then the young brahmin Assalāyana, together with those many Kosalan brahmins, approached the Buddha. Having exchanged polite greetings, he stepped back, sat to one side, and said, “Gotama, I would like to ask a question. Will you listen to my question?”

The World-honored One said, “Young brahmin, you can feel free to ask.”

Then the young brahmin Assalāyana asked, saying:

Gotama, the brahmins speak like this, “The brahmin caste is the highest; the others are not equal to it. The brahmin caste is white; all of the others are black. The brahmins achieve purity; nonbrahmins do not achieve purity. Brahmins are children of Brahmā, born from his mouth. The brahmins were created by Brahmā.” I do not know what the renunciant Gotama will say about this.

The World-honored One said:

I will now ask you something. Answer according to your understanding.<sup>176</sup>

Young brahmin, have you heard that in the countries of Yona and Kamboja there are two castes, masters and slaves, and that the masters [can] become slaves and the slaves [can] become masters?

The young brahmin Assalāyana replied:

Gotama, I have heard that in the countries of Yona and Kamboja there are two castes, masters and slaves, and that the masters [can] become slaves and the slaves [can] become masters.

[The World-honored One said:]

In the same way, young brahmin, if brahmins progress rightly, they will become well liberated and know for themselves, according to the Dharma; and if warriors, merchants, or workers progress rightly, they will become well liberated and know for themselves, according to the Dharma.<sup>177</sup>

The young brahmin Assalāyana said:

Gotama, it is wonderful, it is remarkable, how promptly you have come out with this simile.<sup>178</sup> Yet the brahmins speak like this, “The brahmin caste is the highest; the others are not equal to it. The brahmin caste is white; all of the others are black. The brahmins achieve purity; nonbrahmins do not achieve purity. Brahmins are children of Brahmā, born from his mouth. The brahmins were created by Brahmā.”

The World-honored One asked:

Young brahmin, what do you think? Are only brahmins not affected by empty space, not bound by it, not touched by it, not obstructed by it— 664b  
unlike warriors, merchants, and workers?<sup>179</sup>

The young brahmin Assalāyana replied:

Gotama, brahmins are not affected by empty space, not bound by it, not touched by it, not obstructed by it, and for warriors, merchants, and workers it is the same.

[The World-honored One said:]

In the same way, young brahmin, if brahmins progress rightly, they will become well liberated and know for themselves, according to the Dharma; and if warriors, merchants, or workers progress rightly, they will become well liberated and know for themselves, according to the Dharma.

The young brahmin Assalāyana said:

Gotama, it is wonderful, it is remarkable, how promptly you have come out with this simile. Yet the brahmins speak like this, “The brahmin caste is the highest; the others are not equal to it. The brahmin caste is white; all of the others are black. The brahmins achieve purity; nonbrahmins do not achieve purity. Brahmins are children of Brahmā, born from his mouth. The brahmins were created by Brahmā.”

The World-honored One asked:

Young brahmin, what do you think?<sup>180</sup> Is it only brahmins who are able

to dwell with a mind of loving-kindness, without fetters, without resentment, without ill will, without contention—unlike warriors, merchants, and workers?

The young brahmin Assalāyana replied:

Gotama, brahmins are able to dwell with a mind of loving-kindness, without fetters, without resentment, without ill will, without contention, and for warriors, merchants, and workers it is the same.

[The World-honored One said:]

In the same way, young brahmin, if brahmins progress rightly, they will become well liberated and know for themselves, according to the Dharma; and if warriors, merchants, or workers progress rightly, they will become well liberated and know for themselves, according to the Dharma.

The young brahmin Assalāyana said:

Gotama, it is wonderful, it is remarkable, how promptly you have come out with this simile. Yet the brahmins speak like this, “The brahmin caste is the highest; the others are not equal to it. The brahmin caste is white; all of the others are black. The brahmins achieve purity; nonbrahmins do not achieve purity. Brahmins are children of Brahmā, born from his mouth. The brahmins were created by Brahmā.”

The World-honored One asked:

Young brahmin, what do you think? Suppose that one hundred types of people were to come by and someone were to tell them, “Come, all of you. Only those of you who are born in the warrior caste or the brahmin caste are able, by taking soap powder and going to bathe in the water, to get rid of your dirt and to become fully clean.”

Young brahmin, what do you think? Are [only] those from the warrior caste or the brahmin caste able, by taking soap powder and going to bathe in the water, to get rid of their dirt and to become fully clean? Are those from the merchant caste or the worker caste not able, by taking soap powder and going to bathe in the water, to get rid of their dirt and to become fully clean? [Or] are all one hundred types of people able, by



taking soap powder and going to bathe in the water, to get rid of their dirt and to become fully clean?<sup>181</sup>

The young brahmin Assalāyana replied:

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Gotama, all one hundred types of people are able, by taking soap powder and going to bathe in the water, to get rid of their dirt and to become fully clean.

[The World-honored One said:]

In the same way, young brahmin, if brahmins progress rightly, they will become well liberated and know for themselves, according to the Dharma; and if warriors, merchants, or workers progress rightly, they will become well liberated and know for themselves, according to the Dharma.

The young brahmin Assalāyana said:

Gotama, it is wonderful, it is remarkable, how promptly you have come out with this simile. Yet the brahmins speak like this, “The brahmin caste is the highest; the others are not equal to it. The brahmin caste is white; all of the others are black. The brahmins achieve purity; nonbrahmins do not achieve purity. Brahmins are children of Brahmā, born from his mouth. The brahmins were created by Brahmā.”

The World-honored One asked:

Young brahmin, what do you think? Suppose that one hundred types of people were to come by and someone were to tell them, “Come, all of you. Only those of you who are born in the warrior caste or the brahmin caste are able, by using totally dry *sāla* wood and sandalwood as a fire base and drilling it with a drill, to produce fire and to make it grow.”

Young brahmin, what do you think? Is it that [only] those from the warrior caste or the brahmin caste would be able, by using totally dry *sāla* wood and sandalwood as a fire base and drilling it with a drill, to produce fire and to make it grow? Is it that those from the merchant caste or the worker caste [would be unable], by using a dried-out pig trough or dog trough, or castor oil wood, or some other inferior wood as a fire base, and drilling it with a drill, to produce fire and to make it grow? [Or] is it that

all one hundred types of people would be able, by using various kinds of wood as a fire base and drilling it with a drill, to produce fire and to make it grow?

The young brahmin Assalāyana replied:

Gotama, all of those one hundred types of people would be able, by using various kinds of wood as a fire base and drilling it with a drill, to produce fire and to make it grow.

[The World-honored One said]:

In the same way, young brahmin, if brahmins progress rightly, they will become well liberated and know for themselves, according to the Dharma; and if warriors, merchants, or workers progress rightly, they will become well liberated and know for themselves, according to the Dharma.

The young brahmin Assalāyana said:

Gotama, it is wonderful, it is remarkable, how promptly you have come out with this simile. Yet the brahmins speak like this, “The brahmin caste is the highest; the others are not equal to it. The brahmin caste is white; all of the others are black. The brahmins achieve purity; nonbrahmins do not achieve purity. Brahmins are children of Brahmā, born from his mouth. The brahmins were created by Brahmā.”

The World-honored One asked:

665a Young brahmin, what do you think? If all of those one hundred types of people, using various kinds of wood as a fire base and drilling it with a drill, were to produce fire and to make it grow, then would all of those fires have flames, color, heat, and light, and would they all be capable of fulfilling the functions of fire? [Or] is it that only some of the fires would have flames, color, heat, and light, and be capable of fulfilling the functions of fire? Is it that some of the fires would have no flames, no color, no heat, no light, and would not be capable of fulfilling the functions of fire? [Or] is it that all the fires would have flames, color, heat, light, and that they would all be capable of fulfilling the functions of fire?

The young brahmin Assalāyana replied:

Gotama, if all of those one hundred types of people, by using various kinds of wood as a fire base and drilling it with a drill, were to produce fire and to make it grow, then all of the fires would have flames, color, heat, light, and all of them would be capable of fulfilling the functions of fire. That only some fires would have flames, color, heat, light, and be capable of fulfilling the functions of fire—that is not possible. That only some fires would have no flames, no color, no heat, no light, and would not be capable of fulfilling the functions of fire—that too is not possible. Gotama, all those fires would have flames, color, heat, and light, and all of them would be capable of fulfilling the functions of fire.

[The World-honored One said:]

In the same way, young brahmin, if brahmins progress rightly, they will become well liberated and know for themselves, according to the Dharma; and if warriors, merchants, or workers progress rightly, they will become well liberated and know for themselves, according to the Dharma.

The young brahmin Assalāyana said:

Gotama, it is wonderful, it is remarkable, how promptly you have come out with this simile. Yet the brahmins speak like this, “The brahmin caste is the highest; the others are not equal to it. The brahmin caste is white; all of the others are black. The brahmins achieve purity; nonbrahmins do not achieve purity. Brahmins are children of Brahmā, born from his mouth. The brahmins were created by Brahmā.”

The World-honored One said:

Young brahmin, one is reckoned according to where this body is born. If one is born in a brahmin clan, one is reckoned to be of the brahmin clan. If one is born in a warrior . . . merchant . . . worker clan, one is reckoned to be of the worker clan.

Young brahmin, it is just as a fire is reckoned according to what gives rise to it. If it arises in dependence on twigs, it is reckoned to be a “twig fire”; if it arises in dependence on grass . . . on dung . . . on firewood, it

is reckoned to be a “firewood fire.” In the same way, young brahmin, one is reckoned according to where this body is born. If one is born in a brahmin clan, one is reckoned to be of the brahmin clan, if one is born in a warrior . . . merchant . . . worker clan, one is reckoned to be of the worker clan.<sup>182</sup>

The World-honored One asked:

665b Young brahmin, what do you think? Suppose that a warrior female and a brahmin male cohabit and a child is later born of their cohabitation. It could resemble the father, or it could resemble the mother, or it could resemble neither the father nor the mother. What do you say? Is it a warrior [child] or a brahmin [child]?

The young brahmin Assalāyana replied:

Gotama, if a warrior female and a brahmin male cohabit and a child is later born of their cohabitation, which could resemble the father, or could resemble the mother, or could resemble neither the father nor the mother; I do not say it is a warrior [child] and I also do not say it is a brahmin [child]. Gotama, I say only that it is another body.

[The World-honored One said:]

In the same way, young brahmin, one is reckoned according to where this body is born. If one is born in a brahmin clan, one is reckoned to be of the brahmin clan, if one is born in a warrior . . . merchant . . . worker clan, one is reckoned to be of the worker clan.

The World-honored One asked:

Young brahmin, suppose that a brahmin female and a warrior male cohabit and a child is later born of their cohabitation. It could resemble the father, or it could resemble the mother, or it could resemble neither the father nor the mother. What do you say? Is it a brahmin [child] or a warrior [child]?

The young brahmin Assalāyana replied:

Gotama, if a brahmin female and a warrior male cohabit and a child is later born of their cohabitation, which could resemble the father, or could

resemble the mother, or could resemble neither the father nor the mother; I do not say it is a brahmin [child] and I also do not say it is a warrior [child]. Gotama, I say only that it is another body.

[The World-honored One said:]

In the same way, young brahmin, one is reckoned according to where this body is born. If one is born in a brahmin clan, one is reckoned to be of the brahmin clan; if one is born in a warrior . . . merchant . . . worker clan, one is reckoned to be of the worker clan.

The World-honored One asked:

Young brahmin, what do you think? Suppose that someone has many female horses and lets loose a male donkey among them, and one female horse cohabits with the male donkey, and a foal is later born of their cohabitation. What do you say? Is it a donkey or a horse?

The young brahmin Assalāyana replied:

Gotama, if a horse cohabits with a donkey, and a foal is later born of their cohabitation, then I do not say it is a donkey and I also do not say it is a horse. Gotama, I say only that it is a mule.

[The World-honored One said:]

In the same way, young brahmin, one is reckoned according to where this body is born. If one is born in a brahmin clan, one is reckoned to be of the brahmin clan, if one is born in a warrior . . . merchant . . . worker clan, one is reckoned to be of the worker clan.

The World-honored One said:<sup>183</sup>

Young brahmin, in the distant past there were many seers who were staying together in a high forest area and who had given rise to this evil view, “The brahmin caste is the highest; the others are not equal to it. The brahmin caste is white; all of the others are black. The brahmins achieve purity; nonbrahmins do not achieve purity. Brahmins are children of Brahmā, born from his mouth. The brahmins were created by Brahmā.”

665c

Then the seer Asita Devala heard that the many seers who were staying together in that high forest area had given rise to this evil view. He put on yellow robes and wrapped a yellow cloth around his head; then, supporting himself with a stick, holding an umbrella, and wearing the sandals of a white-clothed [lay person],<sup>184</sup> he entered without using the gate, went to the seers' retreat, and walked up and down.<sup>185</sup>

Then one of the seers who was dwelling there in the high forest area saw the seer Asita Devala who, having put on yellow robes and wrapped a yellow cloth around his head, supporting himself with a stick, holding an umbrella, and wearing the sandals of a white-clothed [layperson], had entered without using the gate, gone to the seers' retreat, and was walking up and down. Having seen this, he approached the many seers who were dwelling together in the high forest area and said, "Friends, right now there is a person who, having put on yellow robes and wrapped a yellow cloth around his head, supporting himself with a stick, holding an umbrella, and wearing the sandals of a white-clothed [layperson], has entered without using the gate and gone to the seers' retreat, and is walking up and down. Shall we together curse him [saying], 'You, become ashes! You, become ashes!'"?

Then the many seers who were dwelling together in the high forest area approached the seer Asita Devala. On reaching him, they together cursed him [saying], "You, become ashes! You, become ashes!" They cursed him according to their procedure for cursing [saying], "You, become ashes! You, become ashes!" [However,] the more they cursed him, the more his complexion became bright and beautiful and his body pleasantly bright.

Then the many seers thought, "Previously when we cursed someone [saying], 'You, become ashes! You, become ashes!' he became ashes. Now we are cursing this person [saying], 'You, become ashes! You, become ashes!' but the more we curse this person according to our procedure for cursing, the more his complexion becomes bright and beautiful and his body pleasantly bright. Let us rather ask him [who he is]."<sup>186</sup> So they asked him, "Who are you?"

The seer Asita Devala replied, "Friends, have you heard of the seer Asita Devala?" They replied, "We have heard of the seer Asita Devala." He said again, "I am he." Then the many seers together apologized to the

seer Asita Devala, "Please forgive us! We did not know that the venerable one was the seer Asita Devala."

Then the seer Asita Devala said to the seers, "I have already forgiven you. Is it true that you have given rise to this evil view, 'The brahmin caste is the highest; the others are not equal to it. The brahmin caste is white; all the others are black. The brahmins achieve purity; nonbrahmins do not achieve purity. Brahmins are children of Brahṃā, born from his mouth. The brahmins were created by Brahṃā'?" The seers replied, "Yes, that is so."

666a

Asita again asked the seers, "Do you yourself know your own father?" The seers replied, "We know him. He was a brahmin who took a brahmin wife, not a nonbrahmin; and that father's father, and so on up to seven generations of fathers, were brahmins [each of whom] took a brahmin wife, not a nonbrahmin."<sup>187</sup>

Asita asked the seers further, "Do you yourself know your own mother?" The seers replied, "We know her. She was a brahmin who took a brahmin husband, not a nonbrahmin; and that mother's mother, and so on up to seven generations of mothers, were brahmins [each of whom] took a brahmin husband, not a nonbrahmin."

Asita asked the seers further, "Do you yourself know how the reception of an embryo takes place?" The seers answered, "We know. Due to the conjunction of three things the reception of an embryo takes place: there is a coming together of the father and mother, the [mother's womb] is vacant and capable, and the *gandhabba* has arrived. Asita, on these things coming together there is reception of the fetus by the mother."

Asita asked the seers further, "Do you know if the one to be born is male or female? Do you know where it came from? Did it come from a warrior clan, a brahmin, a merchant, or a worker clan? Did it come from the east, south, west, or north?"<sup>188</sup> The seers replied, "We do not know."

Asita also said to the seers, "Friends, you do not see and do not know these things, you do not know whether there has been reception of an embryo, who it is and from where it came, whether it is male or female, whether it came from a warrior clan, a brahmin, a merchant or a worker clan, and whether it came from the east, south, west, or north. Yet you make this statement: 'The brahmin caste is the highest; the others are not

equal to it. The brahmin caste is white; all of the others are black. The brahmins achieve purity; nonbrahmins do not achieve purity. Brahmins are children of Brahmā, born from his mouth. The brahmins were created by Brahmā.””

Young brahmin, those many seers staying in a high forest area, on being thus well instructed and well rebuked by the seer Asita Devala, were unable to declare the purity of brahmins—let alone of your teachers and their followers, who dressed in hides and straw.<sup>189</sup>

Then the young brahmin Assalāyana, being rebuked to his face by the World-honored One, was sad and distressed within. He lowered his head in silence, unable to reply.

Then the World-honored One, having rebuked the young brahmin Assalāyana to his face, in order to cheer him up, said:

666b Young brahmin, [suppose] a brahmin performs a sacrifice and makes an offering, and he has four sons, of whom two are fond of learning and two are not learned. Young brahmin, what do you think? To whom will that brahmin first offer the best seat, the best water for washing, and the best food?<sup>190</sup>

The young brahmin Assalāyana replied:

Gotama, if that brahmin has two sons who are fond of learning, he will certainly first offer them the best seat, the best water for washing, and the best food.

The World-honored One asked further:

Again, young brahmin, suppose a brahmin performs a sacrifice and makes an offering, and he has four sons, of whom two are fond of learning but are not energetic and delight in doing evil things, and two are not learned but are fond of being energetic and delight in doing good things. Young brahmin, what do you think? To whom will that brahmin first offer the best seats, the best water for washing, and the best food?

The young brahmin Assalāyana replied:

Gotama, if that brahmin has two sons who, although not learned, are fond



of being energetic and delight in doing good things, he will certainly first offer them the best seats, the best water for washing, and the best food.

The World-honored One said:

Young brahmin, you first commended learning, and then commended the upholding of morality. Young brahmin, I say that all four castes are able to achieve purity; I declare it and proclaim it. You too are [now] saying that all four castes are able to achieve purity; you are declaring it and proclaiming it.

At this the young brahmin Assalāyana got up from his seat, wishing to pay homage by bowing his head to the Buddha's feet.<sup>191</sup> Then that big assembly made a huge uproar:

The renunciant Gotama is very wonderful, very remarkable! He has great spiritual power, great virtue, great merit, great power! Why is that? [Because] as the renunciant Gotama says that all of the four castes are able to achieve purity, as he declares it and proclaims it, he causes the young brahmin Assalāyana also to say that all of the four castes are able to achieve purity.

Then the World-honored One, knowing the thoughts in the minds of the big assembly, said:

Stop, stop, Assalāyana! Although your mind is pleased and satisfied [making you wish to pay homage], you may return to your seat. I will teach you the Dharma.

Then the young brahmin Assalāyana, having paid homage by bowing his head to the Buddha's feet, stepped back and sat to one side. The World-honored One taught him the Dharma, exhorting and inspiring him, fully delighting him, teaching him the Dharma with countless skillful means. Having exhorted and inspired him, fully delighting him, he remained silent.

Then the young brahmin Assalāyana, having been taught the Dharma by the Buddha, having been exhorted and inspired, fully delighted, rose from his seat, paid homage with his head at the Buddha's feet, circumambulated him three times, and left.

666c Then the many Kosalan brahmins, before they had gone far, rebuked Assalāyana with all sorts of talk:

What did you want to do? You wanted to defeat the renunciant Gotama, but instead you return having been defeated by the renunciant Gotama. You are just like someone who goes into the forest [in search of a cure] for their eyes,<sup>192</sup> but instead returns having lost their sight. Assalāyana, you too are like that. You wanted to defeat the renunciant Gotama, but instead you return having been defeated by the renunciant Gotama. You are just like someone who goes into a pool to drink, but instead returns still thirsty. Assalāyana, you too are like that. You wanted to defeat the renunciant Gotama, but instead you return having been defeated by the renunciant Gotama. Assalāyana, what did you want to do?

Then the young brahmin Assalāyana said to the many Kosalan brahmins:

Friends, earlier I had already said, “The renunciant Gotama teaches the Dharma in accordance with the Dharma. If someone teaches the Dharma in accordance with the Dharma, it is not possible to defeat him in debate.”

Thus said the Buddha. Having heard what the Buddha said, the young brahmin Assalāyana was delighted and received it respectfully.

### 152. The Discourse to Suka<sup>193</sup>

Thus have I heard. At one time the Buddha was staying at Rājagaha, in the Bamboo Grove, the Squirrels’ Sanctuary.

667a At that time the young brahmin Suka,<sup>194</sup> the son of Todeyya, had gone to Rājagaha for some small matter and was staying in the home of a householder. Then the young brahmin Suka, the son of Todeyya, asked the householder with whom he was staying:

Is there some renunciant or brahmin who is the leader and teacher of a congregation, head of a great congregation, respected by the people, whom I could go to visit to pay my respects at an appropriate time, such that when I pay my respects to him it will bring me delight?

The householder replied:

There is, Beloved of the *Devas*. The renunciant Gotama of the Sakya lineage left the Sakya clan, shaved off his hair and beard, donned the yellow robes, and out of faith left the household life and became homeless to train in the path. He has awakened to the unsurpassable, right, and total awakening. Beloved of the *Devas*, you can go to visit him yourself at an appropriate time, call on him, and pay your respects to him. Perhaps when you pay your respects to him, your mind will experience delight.

The young brahmin Suka asked further, “Where is the renunciant Gotama? I wish to visit him.”

The householder replied, “The renunciant Gotama is staying at Rājagaha, in the Bamboo Grove, the Squirrels’ Sanctuary. Go there and visit him.”

Then the young brahmin Suka went out of the householder’s home where he was staying and approached the Bamboo Grove, the Squirrels’ Sanctuary. From afar the young brahmin Suka saw the World-honored One in the grove, dignified and beautiful, like the moon amid the stars, with a radiant aura, shining like a golden mountain, endowed with handsome appearance and lofty dignity, with calm sense faculties, free of obstruction, accomplished and disciplined, and with his mind calm and quiet.<sup>195</sup>

On seeing the Buddha, he went forward and approached him. Having exchanged polite greetings, he stepped back, sat to one side, and said, “Gotama, I have a question I would like to ask. Will you listen if I venture to express it?”

The World-honored One said, “Feel free to ask.”

The young brahmin Suka asked:

Gotama, according to what I have heard, one who lives at home will gain proper understanding and knowledge in accordance with the Dharma; one who goes forth to train in the path will not. I ask Gotama about this matter.

The World-honored One replied, “This matter is uncertain.”

The young brahmin Suka said, “Gotama, may you now analyze this matter for me?”

The World-honored One said, “Young brahmin, listen closely and pay proper attention, and I shall give you an analytical explanation.”<sup>196</sup> The young brahmin Suka listened to receive the instruction.

The Buddha said:

Young brahmin, if one who lives at home or one who has gone forth to train in the path practices wrongly, I do not commend them. Why is that? If one who lives at home or one who has gone forth to train in the path practices wrongly, they will not gain proper understanding and will not come to know in accordance with the Dharma. That is why, young brahmin, if one who lives at home or one who has gone forth to train in the path practices wrongly, I do not commend them.

667b Young brahmin, if one who lives at home or one who has gone forth to train in the path practices rightly, I commend them. Why is that? Because if one who lives at home or one who has gone forth to train in the path practices rightly, they will certainly gain proper understanding and will come to know in accordance with the Dharma. That is why, young brahmin, if one who lives at home or one who has gone forth to train in the path practices rightly, I commend them.

Young brahmin, this is how I speak. In speaking of these two states, I have analyzed them like this, and proclaimed them like this. [In contrast,] if a renunciant or brahmin is firmly entrenched in upholding a one-sided position, they will say, “This is true; anything else is false.”<sup>197</sup>

The young brahmin Suka said:

Gotama, according to what I have heard, living at home is of much profit, much virtue; going forth to train in the path is not. May I ask Gotama about this matter?

The World-honored One replied, “This matter is uncertain.”

The young brahmin Suka said, “Gotama, may you again analyze this matter for me?”

The World-honored One said, “Young brahmin, listen closely and pay proper attention, and I shall give you an analytical explanation.” The young brahmin Suka listened to receive the instruction.

The Buddha said:

Young brahmin, for one who lives at home there is much adversity, much conflict, much that is unpleasant, and one who practices wrongly will not

gain much fruit, will not have much merit. It is just as in farming, where there is much adversity, much conflict, much that is unpleasant, and one who practices wrongly will not gain much fruit, will not have much merit. It is like that, young brahmin; if one lives at home it is also like that.

Young brahmin, for one who has gone forth to train in the path, there is little adversity, little conflict, little that is unpleasant, and one who practices wrongly will not gain much fruit, not have much merit. It is just as in trade, where there is little adversity, little conflict, little that is unpleasant, and one who practices wrongly will not gain much fruit, not have much merit. It is like that, young brahmin; going forth to train in the path is also like that.

Young brahmin, for one who lives at home there is much adversity, much conflict, much that is unpleasant, but if they practice rightly, they will gain much fruit, have much merit. It is just as in farming, where there is much adversity, much conflict, much that is unpleasant, but one who practices rightly will gain much fruit, have much merit. It is like that, young brahmin; if one lives at home it is also like that.

Young brahmin, for one who has gone forth to train in the path there is little adversity, little conflict, little that is unpleasant, and one who practices rightly will gain much fruit, have much merit. It is just as in trade, where there is little adversity, little conflict, little that is unpleasant, and one who practices rightly will gain much fruit, have much merit. It is like that, young brahmin; going forth to train in the path is also like that.

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Young brahmin, this is how I speak. In speaking of these two states, I have analyzed them like this, and proclaimed them like this. [In contrast,] if a renunciant or brahmin is firmly entrenched in upholding a one-sided position, they will say, “This is true; anything else is false.”

The young brahmin Suka said, “Gotama, the brahmins declare five principles to be of much fruit, of much merit, as making for happiness and attaining what is wholesome.”

The World-honored One said:

Those five principles, as declared by the brahmins to be of much fruit, of much merit, making for happiness and attaining what is wholesome—can you state them now, in this assembly?

The young brahmin Suka said, “Gotama, certainly I can. Why is that? Gotama, [because] I am now seated in this assembly.”

The World-honored One said, “So, please state them.”

The young brahmin Suka said:

Gotama, listen well! Gotama, the first principle that the brahmins declare is truth, which is of much fruit, of much merit, making for happiness and attaining what is wholesome. The second is recitation . . . the third is practicing generosity,<sup>198</sup> . . . the fourth is ascetic practice . . . Gotama, the fifth principle that the brahmins declare is celibacy, which is of much fruit, of much merit, making for happiness and attaining what is wholesome.

The World-honored One said:

Since the brahmins declare five principles to be of much fruit, of much merit, as making for happiness and attaining what is wholesome, is there among these brahmins one brahmin who speaks like this: “As to these five principles, having here and now come to know them myself, awakened to them myself, realized them myself, I declare their fruit”?

The young brahmin Suka said to the World-honored One, “No, Gotama.”

The World-honored One said:

Does their teacher, or the teacher of their teacher, up to seven generations of predecessors, speak like this, “As to these five principles, having here and now come to know them myself, awakened to them myself, realized them myself, I declare their fruit”?

The young brahmin Suka said to the World-honored One, “No, Gotama.”

Then the World-honored One asked:

Young brahmin, in ancient times there were brahmins who have since died and passed away, reciters and memorizers of the sacred texts, transmitters of the sacred texts, and reciters of the Vedas—one called Atṭhaka, a second called Vāmaka, a third called Vāmadeva, a fourth called Vessāmitta, a fifth called Yamataggi, a sixth called Āṅgīrasa, a seventh called Vāseṭṭha, an eighth called Kassapa, a ninth called Bhāradvāja, and a tenth called Bhagu—whom the present-day brahmins regard as skilled

in textual recitation, as having practiced and trained in memorization. Did any of them speak like this, “As to these five principles, having here and now come to know them myself, awakened to them myself, realized them myself, I declare their fruit”?

The young brahmin Suka said to the World-honored One, “No, Gotama. But the brahmins base their faith on what they have memorized.”<sup>199</sup>

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The World-honored One said:

Since there is among the brahmins not one brahmin who speaks like this: “As to these five principles, having here and now come to know them myself, awakened to them myself, realized them myself, I declare their fruit”; and since there is no teacher, or teacher of a teacher, up to seven generations of predecessors, who speaks like this: “As to these five principles, having here and now come to know them myself, awakened to them myself, realized them myself, I declare their fruit”; and since among brahmins of ancient times who have since died and passed away, reciters and memorizers of the sacred texts, transmitters of the sacred texts, and reciters of the Vedas—one called Aṭṭhaka, a second called Vāmaka, a third called Vāmadeva, a fourth called Vessāmitta, a fifth called Yamataggi, a sixth called Aṅgīrasa, a seventh called Vāseṭṭha, an eighth called Kassapa, a ninth called Bhāradvāja, and a tenth called Bhagu—whom the present-day brahmins regard as skilled in textual recitation, as having practiced and trained in memorization, none spoke like this: “As to these five principles, having here and now come to know them myself, awakened to them myself, realized them myself, I declare their fruit”; young brahmin, for these reasons, is not the faith of those brahmins in this without foundation?

The young brahmin Suka said, “Gotama, it is truly without foundation. But the brahmins have heard it and then memorized it.”

The World-honored One said:

They are just like a group of blind children, each holding onto the other. Those in front do not see what is behind and what is in the middle, those in the middle do not see what is in front and what is behind, and those behind do not see what is in the middle and what is in front. Young brahmin, the generations of brahmins you speak of are just like that. Young

brahmin, those in front speak out of faith and those coming after them repeat what they have heard.

The young brahmin Suka became angry with the World-honored One. He felt irritated and displeased, [wanting to] slander the World-honored One, to provoke the World-honored One, to speak abusively to the World-honored One. [Thinking:] “Gotama should be slandered; Gotama should be provoked; Gotama should be toppled,” he said to the World-honored One:

The brahmin called Pokkarasāti of the Upamaññā clan speaks thus, “If some renunciant or brahmin [claims], ‘I have now attained knowledge and vision in a superhuman state,’ then on hearing this, I have a great laugh. In my mind I disapprove of it as vain and untrue, as not in accordance with the Dharma. How could a human being, born among human beings, proclaim themselves as having attained a superhuman state? If anyone says of a superhuman state, ‘I know it; I see it,’ this is not right.”

Then the World-honored One thought:

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The young brahmin Suka has become angry with me, feeling irritated and displeased, [he wants to] slander me, to provoke me, to speak abusively to me. [Thinking,] “Gotama should be slandered; Gotama should be provoked; Gotama should be toppled,” he said to me, “Gotama, the brahmin called Pokkarasāti of the Upamaññā clan speaks thus, ‘If some renunciant or brahmin [claims], ‘I have now attained knowledge and vision in a superhuman state,’ then on hearing this, I have a great laugh. In my mind I disapprove of it as vain and untrue, as not in accordance with the Dharma. How could a human being, born among human beings, proclaim himself as having attained a superhuman state? If anyone says of a superhuman state, ‘I know it; I see it,’ then this is not right.’”

Knowing this, the World-honored One said:

Young brahmin, does the brahmin Pokkarasāti of the Upamaññā clan know the thoughts in the minds of all renunciants and brahmins so that after that he speaks thus, “If some renunciant or brahmin [claims], ‘I have now attained knowledge and vision in a superhuman state,’ then on hearing this, I have a great laugh. In my mind I disapprove of it as vain and untrue,



as not in accordance with the Dharma. How could a human being, born among human beings, proclaim himself as having attained a superhuman state? If anyone says of a superhuman state, “I know it; I see it,” then this is not right.””

The young brahmin Suka replied:

Gotama, the brahmin Pokkarasāti of the Upamañña clan has a female slave called Punnikā, yet he is not able to know the thoughts in her mind. How could he hope to know the thoughts in the minds of all renunciants and brahmins? That he should know them is impossible.

The World-honored One said:

It is just as if a person born blind were to make this statement: “There are no black or white objects, nor is there seeing of black or white objects. There are no beautiful or ugly objects, nor is there seeing of beautiful or ugly objects. There are no long or short objects, nor is there seeing of long or short objects. There are no near or far objects, nor is there seeing of near or far objects. There are no thick or slender objects, nor is there seeing of thick or slender objects. From the beginning I have never seen or known them, therefore there are no such objects.” Would this statement by that person born blind be true?

The young brahmin Suka answered the World-honored One:

No Gotama. Why is that? There are black or white objects, and there is seeing of black or white objects. There are beautiful or ugly objects, and there is seeing of beautiful or ugly objects. There are long or short objects, and there is seeing of long or short objects. There are near or far objects, and there is seeing of near or far objects. There are thick or slender objects, and there is seeing of thick or slender objects. If [the person] says, “From the beginning I have never seen or known them, therefore there are no such objects,” then this statement by the person born blind is not true.

[The World-honored One said,] “Young brahmin, in speaking as he does, is the brahmin Pokkarasāti of the Upamañña clan not like that man born blind, without eyes?”

668c The young brahmin Suka answered the World-honored One, “Gotama, he is as if blind.”

The World-honored One said:

Young brahmin, what do you think? As to those brahmins of ancient times who have since died and passed away, reciters and memorizers of the sacred texts, transmitters of the sacred texts, and reciters of the Vedas, namely the brahmin Caṅkī, the brahmin Jāṇussoṇi, the brahmin Pokkara-sāti, and your father Todeyya, is what they said to be accepted or not accepted? Is it true or untrue? Should it be respected or despised?<sup>200</sup>

The young brahmin Suka replied to the World-honored One:

As to those brahmins of ancient times who have since died and passed away, reciters and memorizers of the sacred texts, transmitters of the sacred texts, and reciters of the Vedas, namely the brahmin Caṅkī, the brahmin Jāṇussoṇi, the brahmin Pokkara-sāti, and my father Todeyya, in my mind I wish to accept what they said, not to reject it; I wish [to hold] it as true, not as untrue; I wish to respect it, not to despise it.

Then the World-honored One asked:

Young brahmin, that statement by the brahmin Pokkara-sāti of the Upamañña clan: Is it not unacceptable, devoid of anything acceptable? Is it not untrue, devoid of any truth? Is it not despicable, devoid of anything to be respected?

The young brahmin Suka replied to the World-honored One, “[What you say] is true, Gotama.”

[The World-honored One said:]

Again, young brahmin, there are five states that create obstruction, that create obscuration, that create blindness and loss of sight, that are capable of eroding wisdom, that tire one to no avail and do not lead to nirvana. What are the five? Young brahmin, sensual desire is the first state that creates obstruction, that creates obscuration, that creates blindness and loss of sight, that is capable of eroding wisdom, that tires one to no avail and does not lead to nirvana.

Young brahmin, ill will . . . identity view . . . clinging to precepts . . . doubt is the fifth state that creates obstruction, that creates obscurations, that creates blindness and loss of sight, that is capable of eroding wisdom, that tires one to no avail and does not lead to nirvana.<sup>201</sup>

Young brahmin, what do you think? That one who is obstructed by these five states, obscured by them, entangled in them should, at will, have insight into what is of benefit for themselves, or insight into what is of benefit for others, or insight into what is of benefit for both, and [this person] should know the thoughts in the minds of all renunciants and brahmins? That is not possible.

Young brahmin, the brahmin Pokkarasāti of the Upamañña clan is stained by sensual desires, defiled by sensual desires. Touched by sensual desires and dependent on sensual desires,<sup>202</sup> he is attached to sensual desires. He enters into sensual desires, not seeing the danger in them. Not knowing the escape from them, he engages in sensual desires. He is obstructed by these five states, obscured by them, entangled in them. That he should, at will, have insight into what is of benefit for himself, or insight into what is of benefit for others, or insight into what is of benefit for both, and that he should know the thoughts in the minds of all renunciants and brahmins—that is not possible.

Again, young brahmin, there are the five strands of sensual pleasure, which are longed for, pleasing to the mind, of desirable appearance, connected with sensual desire, and extremely pleasurable. What are the five? 669a They are visible forms known by the eye, sounds known by the ear, odors known by the nose, flavors known by the tongue, and tangibles known by the body. Young brahmin, what do you think? Because of these five strands of sensual pleasure, do living beings experience pleasure and joy, [knowing] nothing that is superior to it?

The young brahmin Suka said to the World-honored One, “It is like this, Gotama.”

The World-honored One asked him:

Young brahmin, what do you think? Of a fire that burns in dependence on grass and wood and a fire that burns without grass and wood, which one’s flame would be superior, more sublime, more superb?

The young brahmin Suka replied:

Gotama, that a fire might burn without grass and wood, that is not possible except through supernormal power. [But,] Gotama, supposing that a fire could burn without grass and wood, then its flame would be superior, more sublime, more superb.

The World-honored One said:

It is like this, young brahmin, it is like this. That a fire might burn without grass and wood, that is not possible except through supernormal power. [But] supposing that a fire could burn without grass and wood, then its flame would be superior, more sublime, more superb.

I shall now speak [in terms of that] supposition. Young brahmin, like the fire that burns in dependence on grass and wood, such is the delight and pleasure that living beings give rise to in dependence on sensual pleasure and evil unwholesome states. They do not attain the pleasure of letting go and the tranquility of appeasement.

Young brahmin, like the fire that burns without grass and wood, such is the pleasure of letting go that living beings give rise to independence on seclusion from sensual desires and through compliance with wholesome states. They attain the pleasure of letting go and the tranquility of appeasement.<sup>203</sup>

The World-honored One said:

Young brahmin, what do you think? A brahmin performs a sacrifice and practices generosity. Suppose a young warrior comes from the eastern direction and says, “I will get the best of the seats, the best water for washing, and the best food and drink.” Not getting the best of the seats, the best water for washing, or the best food and drink, he becomes resentful and harbors a grudge.

Suppose a young brahmin comes from the southern direction and says, “I will get pure fine food in here.” Not getting pure fine food in here, he becomes resentful and harbors a grudge. Suppose a young merchant comes from the western direction and says, “I will get plenty of food in here.” Not getting plenty of food in here, he becomes resentful and harbors a

grudge. Suppose a young worker comes from the northern direction and says, “I will get much food in here.” Not getting much food in here, he becomes resentful and harbors a grudge. Young brahmin, what fruit do you declare for that brahmin practicing generosity in that way?<sup>204</sup>

669b

The young brahmin Suka said:

Gotama, brahmins do not practice generosity with a mental attitude of causing others to become resentful and harbor a grudge. Gotama, you should know that brahmins practice generosity with a mental attitude of empathy. By having a mental attitude of empathy when practicing generosity, they gain great merit.

The World-honored One said:

Then, young brahmin, do the brahmins not declare this as a sixth principle that is of great fruit and great merit, making for happiness and attaining what is wholesome?

The young brahmin Suka replied to the World-honored One, “That is so, Gotama.”

The World-honored One asked:

Young brahmin, as to the five principles that the brahmins declare to be of great fruit and great merit, making for happiness and attaining what is wholesome, where do you see these principles often, among those who live at home or among those who have gone forth to train in the path?

The young brahmin Suka replied:

Gotama, as to the five principles that the brahmins declare to be of great fruit and great merit, as making for happiness and attaining what is wholesome, I see these principles often among those who have gone forth to train in the path, not among those who live at home. Why is that?

For one who lives at home there are many affairs, many activities, there is much resentment, much quarreling, and one is not able to preserve the truth. Gotama, for one who goes forth to train in the path there are few affairs, few activities, there is little resentment and little quarreling, and one is certainly able to preserve the truth. Gotama, as to the truth, I

see it often among those who have gone forth to train in the path, not among those who live at home. Why is that?

For one living at home there are many affairs, many activities, there is much resentment, much quarreling, one is not able to practice generosity . . . not able to practice reciting . . . not able to practice asceticism . . . not able to practice celibacy. Gotama, for one who goes forth to train in the path there are few affairs, few activities, there is little resentment and little quarreling, and one is certainly able to practice generosity . . . able to practice reciting . . . able to practice asceticism . . . able to practice celibacy. Gotama, as to the practice of celibacy, I see this principle often among those who have gone forth to train in the path, not among those who live at home.

The World-honored One said:

Young brahmin, the five principles that the brahmins declare to be of great fruit and of great merit, making for happiness and attaining what is wholesome, I say that they arise from the mind. What kind of mind? It is a mind that is free of fetters or resentment, without ill will or contention, because of having been cultivated.<sup>205</sup>

669c Young brahmin, what do you think? If a monk protects the truth, then because of protecting the truth he gains gladness and gains joy. Young brahmin, that gladness and that joy, I say, which are well conjoined with what is wholesome, arise from the mind. What kind of mind? It is a mind that is free of fetters or resentment, without ill will or contention, because it has been cultivated.

Young brahmin, in this way [if] one is able to practice generosity . . . one is able to gain learning . . . one is able to practice asceticism . . . one is able to practice celibacy, and because of practicing celibacy [the person] gains gladness and gains joy. Young brahmin, that gladness and that joy, I say, which are well conjoined with what is wholesome, arise from the mind. What kind of mind? It is a mind that is free of fetters or resentment, without ill will or contention.<sup>206</sup>

With a mind imbued with loving-kindness, he dwells [mentally] pervading one direction, likewise the second, the third, and the fourth direction,

and also the four intermediate directions and above and below, all around, everywhere. With a mind imbued with loving-kindness, free of fetters or resentment, without ill will or contention, he dwells pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well cultivated. In the same way with a mind imbued with compassion . . . with empathic joy . . . with equanimity, free of fetters or resentment, without ill will or conflict, he dwells pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well cultivated.

Young brahmin, it is just as if there were a skilled conch-blower. He goes to a place where nobody has ever heard [the sound of a conch]. He mounts a high hill at midnight, and with all his might he blows the conch. A wonderful sound comes out of it that pervades the four directions.

In the same way, with a mind imbued with loving-kindness, a monk dwells [mentally] pervading one direction, likewise the second, the third, and the fourth direction, and also the four intermediate directions and above and below, all around, everywhere. With a mind imbued with loving-kindness, free of fetters or resentment, without ill will or contention, he dwells pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well cultivated. In the same way with a mind imbued with compassion . . . with empathic joy . . . with equanimity, free of fetters or resentment, without ill will or conflict, he dwells pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well cultivated.<sup>207</sup>

Young brahmin, what do you think? Suppose that someone is seeking [to become] a *deva* and, because of really seeking [to reach] a *deva* realm, he dwells with a lustful mind [thinking], “May I become a *deva* or one among the *devas*!” Suppose that someone [else] is seeking [to become] a *deva* and, because of really seeking [to reach] a *deva* realm, he dwells free of fetters, free of resentment, without ill will or contention, [with a mind that is] boundless, exalted, and well cultivated, with a concentrated mind, mentally liberated; and [this person] dwells having fully accomplished this, [thinking], “May I become a *deva* or one among the *devas*!” As you see it, who [of these two] will become a *deva* or one among the *devas*?

The young brahmin Suka replied:

Gotama, if someone is seeking [to become] a *deva* and, because of really seeking [to reach] a *deva* realm, he dwells free of fetters or resentment, without ill will or contention, [with a mind that is] boundless, exalted, and well cultivated, with a concentrated mind, mentally liberated, and dwells having fully accomplished this then, as I see it, [this person] will certainly become a *deva* or one among the *devas*.

The World-honored One asked:

670a Young brahmin, what do you think? Suppose that someone is seeking [to become] Brahmā and, because of really seeking [to reach] the heaven of Brahmā, he dwells with a lustful mind, [thinking,] “May I become Brahmā or one among the Brahmā *devas*!” Suppose that someone [else] is seeking [to become] Brahmā and, because of really seeking [to reach] the heaven of Brahmā, he dwells free of fetters or resentment, without ill will or contention, [with a mind that is] boundless, exalted, and well cultivated, with a concentrated mind, mentally liberated; and [this person] dwells having fully accomplished this, [thinking,] “May I become Brahmā or one among the Brahmā *devas*!” As you see it, who [of these two] will become Brahmā or one among the Brahmā *devas*?

The young brahmin Suka replied:

Gotama, if someone is seeking [to become] Brahmā and, because of really seeking [to reach] the heaven of Brahmā dwells free of fetters or resentment, without ill will or contention, [with a mind that is] boundless, exalted, and well cultivated, with a concentrated mind, mentally liberated; and [this person] dwells having fully accomplished this then, as I see it, they will certainly become Brahmā or one among the Brahmā *devas*.

The young brahmin Suka asked, “Gotama, do you know the path to Brahmā?”<sup>208</sup>

The World-honored One said:

Young brahmin, I will now ask you. Answer according to your understanding. Young brahmin, what do you think? Is the village of Naḷakāra not far from this assembly?



The young brahmin Suka replied, “It is not far.”

The World-honored One said:

Young brahmin, what do you think? [Suppose] you tell someone in this assembly, “You go to the village of Naḷakāra and, on arriving there, come back right away.” [The person] receives your instructions, quickly goes to the village of Naḷakāra and on arriving there, right away comes back. When they have gone there and come back, you ask them about the route, about the matter of going to the village of Naḷakāra, and coming back from it. Would that person hesitate and be unable to reply?

The young brahmin Suka replied to the World-honored One, “No, Gotama.”

The World-honored One said:

Young brahmin, it might be that that person who has gone to the village of Naḷakāra and come back, on being asked about the route, would hesitate and be unable to reply. But if a tathāgata, free from attachment, fully awakened, is asked about the path to Brahmā, it is impossible that [the tathāgata] would hesitate even for a moment and be unable to reply.

The young brahmin Suka said to the World-honored One:

Renunciant Gotama, you are free from attachment and revered by the *devas*. You are accomplished in this matter. Therefore, on being asked about the path to Brahmā you are able to reply promptly. World-honored One, I have understood. Well-gone One, I have comprehended. World-honored One, from now on I go for refuge to the Buddha, the Dharma, and the Sangha of monks. May the World-honored One accept me as a lay disciple from this day forth until the end of life, as having personally gone for refuge for my whole life.<sup>209</sup>

Thus said the Buddha. Having heard what the Buddha said, the young brahmin Suka was delighted and received it respectfully.

### **153. The Discourse to Māgandiya<sup>210</sup>**

Thus have I heard. At one time the Buddha was staying among the Kurus in the main quiet room of Bhāradvāja, seated on a seat of straw.

670b        Then, when the night was over, at dawn, the World-honored One put on his [outer] robe, took his bowl, and went into Kammāsadhamma to beg for almsfood in [proper] sequence [from house to house]. Having partaken of the midday meal, he put away his [outer] robe and bowl, washed his hands and feet, put his sitting mat over his shoulder, and went to a certain grove for the day's abiding. Then the World-honored One entered that grove, went to the base of a tree, spread out the sitting mat, and sat down cross-legged.

At that time the heterodox practitioner Māgandiya, who was roaming about in the afternoon, approached the main quiet room of Bhāradvāja. The heterodox practitioner Māgandiya saw from afar that in the main quiet room of Bhāradvāja there was straw [to serve as] a seat and as a place for lying down on one's side in the manner of a lion, in the manner of a renunciant, in the manner of a brahmin.<sup>211</sup> On seeing this, the heterodox practitioner Māgandiya asked Bhāradvāja:

Whose is the straw seat, in your main quiet room, the place for lying down on one's side in the manner of a lion, in the manner of a renunciant, in the manner of a brahmin?

The brahmin Bhāradvāja replied:

Māgandiya, there is the renunciant Gotama from the Sakya lineage who left the Sakya clan, shaved off his hair and beard, donned the yellow robes, and out of faith left the household life and became homeless to train in the path. He has realized the unsurpassable right and total awakening. His is the straw seat in the main quiet room, the place for lying down on one's side in the manner of a lion, in the manner of a renunciant, in the manner of a brahmin.

The heterodox practitioner Māgandiya said:

Bhāradvāja, I am now seeing what should not be seen and hearing what should not be heard, namely seeing the place where the renunciant Gotama reclines. Why is that? The renunciant Gotama is a destroyer of the stages [of growth] and a destroyer of the stages [of growth] is useless.

Bhāradvāja said:

Māgandiya, you should not condemn the renunciant Gotama on this account. Why is that? The renunciant Gotama has much wisdom. Wise warriors, wise brahmins, wise householders, and wise renunciants, who are spoken of as wise ones, all gain noble knowledge [from him]. Māgandiya, I would like to tell the renunciant Gotama about this statement [of yours]. May I do so?

Māgandiya said:

Bhāradvāja, if you want to tell him, then do as you wish. I have no objection. Bhāradvāja, if I were to see the renunciant Gotama, I too would tell him this statement. Why is that? [Because] the renunciant Gotama is a destroyer of the stages [of growth] and a destroyer of the stages [of growth] is useless.

At that time the World-honored One was in the day's abiding. With the purified divine ear that surpasses the human [ear] he heard the brahmin Bhāradvāja and the heterodox practitioner Māgandiya discussing this matter. Having heard it, the World-honored One rose from sitting in meditation and in the late afternoon approached the main quiet room of Bhāradvāja. He spread out his sitting mat on the straw seat and sat down cross-legged.

The brahmin Bhāradvāja saw from afar the World-honored One [coming back from] the grove, dignified and beautiful, like the moon amid the stars, with a radiant aura, shining like a golden mountain, endowed with handsome appearance and lofty dignity, and with sense faculties calm, free of obstruction, accomplished and disciplined, with his mind calm and quiet.<sup>212</sup> Having seen the Buddha, he came forward to approach him, exchanged polite greetings, stepped back, and sat to one side. 670c

The World-honored One asked, “Bhāradvāja, did you have a conversation with the heterodox practitioner Māgandiya about this straw seat?”

The brahmin Bhāradvāja answered the World-honored One:<sup>213</sup>

That is so, Gotama. I had wanted to tell the renunciant Gotama about this matter; however, before I had said it, the renunciant Gotama has already come to know by himself. Why is that? Because he is a tathāgata, free from attachment, fully awakened.

[While] the World-honored One and the brahmin Bhāradvāja were discussing this matter, the heterodox practitioner Māgandiya, who was roaming around, approached the main quiet room of Bhāradvāja. On seeing from afar that the heterodox practitioner Māgandiya had come, the World-honored One said:

Māgandiya, one who does not restrain the eye faculty, does not guard it, and does not practice doing so, certainly experiences suffering as a result. That has been well restrained by the renunciant Gotama. He guards it well, and practices well doing so, and he certainly experiences happiness as a result. Māgandiya, is it for this reason that you say, “The renunciant Gotama is a destroyer of the stages [of growth], and a destroyer of the stages [of growth] is useless”?

The heterodox practitioner Māgandiya answered the World-honored One, “That is so, Gotama.”

Māgandiya, in the same way, one who does not restrain the ear . . . the nose . . . the tongue . . . the body faculty . . . the mind faculty, does not guard it and does not practice doing so, will certainly experience suffering as a result. That has been well restrained by the renunciant Gotama. He guards it well, and practices well doing so, and he certainly experiences happiness as a result. Māgandiya, is it for this reason that you say, “The renunciant Gotama is a destroyer of the stages [of growth], and a destroyer of the stages [of growth] is useless”?

The heterodox practitioner Māgandiya answered the World-honored One, “That is so, Gotama.”

The World-honored One asked:

Māgandiya, what do you think? Suppose a person who, before going forth to train in the path, cognizes with the eye forms that are longed for, pleasing to the mind, and connected with sensual desires. At a later time he gives up such forms cognized with the eye, shaves off his hair and beard, dons the yellow robes, and out of faith leaves the household life and becomes homeless to train in the path. Seeing as it really is the arising and ceasing of forms cognized by the eye, [seeing] their attraction, their peril, and the escape from them, he dwells with a mind at peace within.

Suppose that he then sees [another] person who is not yet detached from sensual desire for forms, who is consumed by craving for forms, who becomes heated up by the fever of forms. When he sees that person engaging with forms cognized by the eye, [forms] that are longed for, pleasing to the mind, and connected with sensual desire, at that time he does not praise them and does not rejoice with them. Māgandiya, what do you think? When [he sees] this pleasure, which is dependent on craving and dependent on forms, when that person is delighting in this pleasure, he does not praise them, because it is trifling and tawdry; he does not rejoice with them, because it is trifling and tawdry. Māgandiya, would you have something to say to him?<sup>214</sup>

671a

He answered the World-honored One, “No, Gotama.”  
[The World-honored One asked:]

Māgandiya, what do you think? Suppose a person who, before going forth to train in the path, in the same way cognizes sounds with the ear . . . odors with the nose . . . tastes with the tongue . . . tangibles with the body, [tangibles] that are longed for, pleasing to the mind, and connected with sensual desire. Suppose that at a later time he gives up such tangibles cognized with the body, shaves off his hair and beard, dons the yellow robes, and out of faith leaves the household life and becomes homeless to train in the path. Seeing as it really is the arising and ceasing of tangibles cognized by the body, [seeing] their attraction, their peril, and the escape from them, he dwells with a mind at peace within.

Suppose that he then sees [another] person who is not yet detached from sensual desire for tangibles, who is consumed by craving for tangibles, who becomes heated up by the fever of tangibles. When he sees that person engaging with tangibles cognized by the body, [tangibles] that are longed for, pleasing to the mind, and connected with sensual desire, at that time he does not praise him and does not rejoice with him. Māgandiya, what do you think? When [he sees] this pleasure, which is dependent on craving and dependent on tangibles, when that person is delighting in this pleasure, he does not praise them, because it is trifling and tawdry; he does not rejoice with them, because it is trifling and tawdry. Māgandiya, would you have something to say to him?

He answered the World-honored One, “No, Gotama.”

The World-honored One asked:<sup>215</sup>

Māgandiya, what do you think? Suppose a person who, before going forth to train in the path, is [equipped] with the five strands of sensual pleasure, which are longed for, pleasing to the mind, and connected with sensual desire. At a later time he gives up the five strands of sensual pleasure, shaves off his hair and beard, dons the yellow robes, and out of faith leaves the household life and becomes homeless to train in the path. Seeing as it really is the arising and ceasing of the five strands of sensual pleasure, their attraction, their peril, and the escape from them, he dwells with a mind at peace within.

Suppose that he then sees [another] person who is not yet detached from sensual desire, who is consumed by sensual craving, who becomes heated up by the fever of sensual pleasures. When he sees that person engaging with the five strands of sensual pleasures, which are longed for, pleasing to the mind, and connected with sensual desire, at that time he does not praise them and does not rejoice with them. Māgandiya, what do you think? When [he sees] this pleasure, which is dependent on sensual desire and dependent on sensual craving, when that person is delighting in this pleasure, he does not praise them, because it is trifling and tawdry; he does not rejoice with them, because it is trifling and tawdry. Māgandiya, would you have something to say to him?

He answered the World-honored One, “No, Gotama.”

[The World-honored One said:]

Māgandiya, at the time before I had gone forth to train in the path, I obtained easily, without difficulty, the five strands of sensual pleasure, which are longed for, pleasing to the mind, and connected with sensual desire.<sup>216</sup> At a later time I gave up the five strands of sensual pleasure, shaved off my hair and beard, donned the yellow robes, and out of faith left the household life and became homeless to train in the path. Seeing as it really is the arising and ceasing of the five strands of sensual pleasure, their attraction, their peril, and the escape from them, I dwell with a mind at peace within.

I see a person who is not yet detached from sensual desire, who is consumed by sensual craving, who becomes heated up by the fever of sensual desire. When I see that person engaging with the five strands of sensual pleasure, which are longed for, pleasing to the mind, and connected with sensual desire, at that time I do not praise them and do not rejoice with them. Māgandiya, what do you think? When [I see] this pleasure, which is dependent on sensual desire and dependent on sensual craving, when that person is delighting in this pleasure, I do not praise them, because it is trifling and tawdry; I do not rejoice with them, because it is trifling and tawdry. Māgandiya, have you something to say to me? 671b

He answered the World-honored One, “No, Gotama.”

The World-honored One said:

Māgandiya, suppose [there is] a householder or the son of a householder who enjoys much wealth and prosperity, immeasurable property, plentiful livestock, tenants, and feudatories, and who is endowed with an abundance of the various requisites of life. He obtains easily, without difficulty, the five strands of sensual pleasure. He accomplishes good conduct of the body . . . of speech . . . and good conduct of mind. When he is near death he does not wish to let go of the five strands of sensual pleasure. With the breaking up of the body at death he ascends to a good realm of existence and attains rebirth in some heaven, where he dwells equipped with the five strands of [heavenly] sensual pleasure. Māgandiya, would this *deva* or son of a *deva* prefer to give up the five strands of heavenly sensual pleasure, delighting in human sensual pleasure and longing for it?

He answered the World-honored One:

No, Gotama. Why is that? Human sensual pleasure is foul and impure.<sup>217</sup> To his mind it would be extremely unclean and unapproachable. He would detest it as wretched. Gotama, heavenly sensual pleasure is superior to human sensual pleasure, more sublime, more excellent. That that *deva* or son of a *deva* would give up the five strands of heavenly sensual pleasure, delighting in human sensual pleasure and longing for it—that is not possible.

[The World-honored One said:]

Māgandiya, in the same way, I abandoned human sensual pleasure and crossed over to heavenly sensual pleasure by shaving off my hair and beard, donning the yellow robes, and out of faith leaving the household life and becoming homeless to train in the path. Seeing as it really is the arising and ceasing of the five strands of sensual pleasure, their attraction, their peril, and the escape from them, I dwell with a mind at peace within.

I see a person who is not yet detached from sensual desire, who is consumed by sensual craving, who becomes heated up by the fever of sensual desire. When I see that person engaging with the five strands of sensual pleasure, which are longed for, pleasing to the mind, and connected with sensual desire, at that time I do not praise them and do not rejoice with them. Māgandiya, what do you think? When they have this pleasure, which is dependent on sensual desire and dependent on sensual craving, when that person is delighting in this pleasure, I do not praise them, because it is trifling and tawdry; I do not rejoice with them, because it is trifling and tawdry. Māgandiya, have you something to say to me?

He answered the World-honored One, “No, Gotama.”

The World-honored One said:

Māgandiya, suppose a person afflicted with leprosy, their body covered in blisters, being eaten by maggots, who scratches their sores open with their fingernails and goes to a firepit to cauterize them. Māgandiya, what do you think? That person afflicted with leprosy, their body covered in blisters, being eaten by maggots, who scratches their sores open with their fingernails and goes to a firepit to cauterize them—would this person, by this means, succeed in getting rid of their disease and becoming strong, without damaging their faculties, shaking off the leprosy, with their body becoming completely healthy, becoming just as it was before, returning to its former condition?<sup>218</sup>

671c

He answered the World-honored One:

No Gotama. Why is that? That person afflicted with leprosy, their body covered in blisters, being eaten by maggots, who scratches their sores open with their fingernails and goes to a firepit to cauterize them—by this means they will cause even more sores to arise, and cause the earlier sores



to become bigger. Yet, they get pleasure from [scratching and cauterizing] their leprosy sores.

[The World-honored One said:]

Māgandīya, just as that person afflicted with leprosy, their body covered in blisters, being eaten by maggots, who scratches their sores open with their fingernails and goes to a firepit to cauterize them and by this means causes even more sores to arise, and the earlier sores to become bigger, yet gets pleasure from their leprosy sores—in the same way, Māgandīya, living beings who are not detached from sensual desire, who are consumed by sensual craving, who become heated up by the fever of sensual desire, nevertheless engage in sensual pleasure.

Māgandīya, in this way living beings who are not detached from sensual desire, who are consumed by sensual craving, who become heated up by the fever of sensual desire, nevertheless engage in sensual pleasure. In this way their sensual desire increases, their sensual craving increases, yet they get pleasure from their sensual craving. If they do not abandon sensual desire, do not become detached from sensual craving, then it is impossible that they should dwell, in the past, in the future, or in the present, with a mind at peace within. Why is that? This is not the way to abandon sensual desire and become detached from sensual craving, namely engaging in sensual pleasures.

The World-honored One said:

Māgandīya, suppose a king or a great minister obtains the five strands of sensual pleasures easily, without difficulty. If he does not abandon sensual desire, does not become detached from sensual craving, then it is impossible that he should dwell, in the past, in the future, or in the present, with a mind at peace within. Why is that? This is not the way to abandon sensual desire and become detached from sensual craving, namely engaging in sensual pleasures. In this way, Māgandīya, living beings who are not detached from sensual desire, who are consumed by sensual craving, who become heated up by the fever of sensual desire, engage in sensual pleasures.

Māgandīya, if living beings are not detached from sensual desire, are consumed by sensual craving, become heated up by the fever of sensual

desire, and engage in sensual pleasure, then in this way their sensual desire increases, their sensual craving increases, yet they get pleasure from their sensual craving. If they do not abandon sensual desire, do not become detached from sensual craving, then it is impossible that they should dwell, in the past, in the future, or in the present, with a mind at peace within. Why is that? This is not the way to abandon sensual desire and become detached from sensual craving, namely engaging in sensual pleasures.

672a Māgandiya, it is just like a person afflicted with leprosy, his body covered in blisters, being eaten by maggots, who scratches his sores open with his fingernails and goes to a firepit to cauterize them. Out of empathy and pity for him a person who seeks his welfare, who seeks his happiness and peace, gives him good medicine appropriate to his condition. Having taken that good medicine appropriate to his condition, he gets rid of the disease and gains strength, without damage to his faculties. Having shaken off the leprosy, his body becomes completely healthy, becomes just as it was before, returned to its former condition. If he sees a person who is afflicted by leprosy, his body covered in blisters, being eaten by maggots, who scratches his sores open with his fingernails and goes to a firepit to cauterize them, Māgandiya, having seen that person, would he feel delight in his mind and praise him joyfully?

He answered the World-honored One, “No Gotama. Why is that? One who is sick needs medication; one who is not sick does not need it.”

[The World-honored One said:]

Māgandiya, what do you think? Consider that leper who has gotten rid of the disease in this way and gained strength, without damage to his faculties, having shaken off the leprosy, his body having become completely healthy, become as it was before, returned to its former condition. If two strong men seize him and take him to the firepit to cauterize him, then in that situation he would be writhing in fear, trying to avoid having his body scorched.<sup>219</sup> Māgandiya, what do you think? Is it that the firepit is now hotter, more painful, and more dangerous than previously?

He answered the World-honored One:

No, Gotama. Previously, when he was afflicted with leprosy, his body

covered in blisters, being eaten by maggots, and having scratched his sores open with his fingernails and having gone to the firepit to cauterize them, he perceived the pain as a greatly pleasurable contact, his mind being deranged and his perception distorted. Gotama, having now gotten rid of the disease in this way and having gained strength, without damage to his faculties, having shaken off the leprosy, his body completely healthy, becoming just as it was before, returned to its former condition, he perceives what is painful as greatly painful, his mind being composed and his perception not being distorted.

[The World-honored One said:]

Māgandiya, just as a person afflicted with leprosy, his body covered in blisters, being eaten by maggots, scratching his sores open with his fingernails and going to a firepit to cauterize them, perceives what is painful as a greatly pleasurable contact, his mind being deranged and his perception distorted—in the same way, Māgandiya, living beings who are not detached from sensual desire, who are consumed by sensual craving, who become heated up by the fever of sensual desire and engage in sensual pleasures, perceive sensual pleasures that are painful as pleasurable, their minds being deranged and their perceptions distorted.

Māgandiya, just as that person who has gotten rid of the disease and gained strength, without damage to his faculties, having shaken off the leprosy, his body becoming completely healthy, just as it was before, returned to its former condition, perceives what is painful as greatly painful contact, his mind being composed and his perception no longer distorted—in the same way, Māgandiya, I perceive sensual pleasures that are painful as painful, because I have attained the truth and my perception is not distorted. Why is that?

Māgandiya, in the past sensual pleasure was impure and foul, very dirty and objectionable to the mind, to be disliked as painful to touch. In the future . . . In the present, sensual pleasure is impure and foul, very dirty and objectionable to the mind, to be disliked as painful to touch. Māgandiya, the Tathāgata, free from attachment, fully awakened, says:

Freedom from disease is the supreme gain;  
Nirvana is the supreme happiness.<sup>220</sup>

672b The heterodox practitioner Māgandiya said to the World-honored One:  
Gotama, in the past I also heard from ancient senior elders who practiced the holy life,

Freedom from disease is the supreme gain;  
Nirvana is the supreme happiness.

The World-honored One asked him:

Māgandiya, if you heard in the past from ancient senior elders who practiced the holy life,

Freedom from disease is the supreme gain;  
Nirvana is the supreme happiness.

Māgandiya, what is freedom from disease? What is nirvana?

At this, the heterodox practitioner Māgandiya stroked with both hands his body—which is [comparable to] an illness, a tumor, a thorn, a snake, which is impermanent, *dukkha*, empty, not-self—and said, “Gotama, this is freedom from disease. This is nirvana.”<sup>221</sup>

The World-honored One said:

Māgandiya, it is just as if someone born blind were to hear a person with eyesight say, “Pure white, without a stain; pure white without a stain,” and having heard this, were to go searching for this pure whiteness. A swindler, not seeking [the blind person’s] welfare, not seeking his happiness and peace, hands him a dirty, greasy, impure cloth and says, “You should know, this is a pure white, stainless cloth. Respectfully accept it with both hands and wear it on your body.” The blind person is delighted, respectfully accepts it with both hands, and puts it on his body, saying, “Pure white, without a stain; pure white without a stain.” Māgandiya, does that person speak knowing for himself or does he speak not knowing for himself? Does he speak seeing for himself or does he speak not seeing for himself?

The heterodox practitioner Māgandiya replied, “Gotama, from what you say, he really does not know or see.”

The World-honored One said:

In the same way, Māgandiya, like a blind person, without eyes, you have stroked with both hands your body—which is [comparable to] an illness, a tumor, a thorn, a snake, which is impermanent, *dukkha*, empty, not-self—and said, “Gotama, this is freedom from disease. This is nirvana.”

Māgandiya, you have never experienced freedom from disease. How much less could you know and see nirvana? It is impossible for you to say that you know and see it. Māgandiya, the Tathāgata, free from attachment, fully awakened, says,

Freedom from disease is the supreme gain.  
Nirvana is the supreme happiness.  
Of all paths the eightfold right path  
Leads to peace, to the deathless.<sup>222</sup>

Many people have heard of this, and many heterodox practitioners, having heard this stanza, have handed it down in turn, unable to understand its meaning. Having heard it they wish to seek instruction; [but,] being equally foolish, they mislead one another.<sup>223</sup>

Their own present body is made up of the four elements, born of father and mother, to be nourished by food and drink constantly, to be clothed, massaged, and bathed, having to endure being mishandled, which is of a nature to deteriorate, to wear away, to fall apart. They see it as a self, cling to it as a self. Conditioned by clinging there is becoming; conditioned by becoming there is birth; conditioned by birth there are old age and death; conditioned by old age and death there are worry and woe, weeping and tears, sorrow and pain, distress and vexation. Thus arises this great mass of pure *dukkha*.<sup>224</sup> 672c

Then the heterodox practitioner Māgandiya rose from his seat, arranged his robe to bare one shoulder, extended his hands with joined palms toward the Buddha, and said:

Gotama, I now have complete faith in the renunciant Gotama. May the renunciant Gotama well teach me the Dharma so that I come to know what is freedom from disease, what is nirvana.

The World-honored One said:

Māgandiya, if the eye of noble wisdom is not yet purified in you and I were to teach you the freedom from disease, nirvana, you would not be able to understand, and that would just be troublesome for me. Māgandiya, it is just as with a person born blind and someone else tells him, “You should know there are the colors blue, yellow, red, and white.” Māgandiya, because of what that other person said, would the person born blind know the colors blue, yellow, red, and white?<sup>225</sup>

He answered the World-honored One, “No, Gotama.”

[The World-honored One said:]

In the same way, Māgandiya, if the eye of noble wisdom is not purified in you and I were to teach you the freedom from disease, nirvana, you would not be able to understand, and that would just be troublesome for me.

Māgandiya, I shall tell you of a good medicine appropriate to your condition, to purify the unpurified eye of noble wisdom in you. Māgandiya, if the eye of noble wisdom becomes purified in you, you will understand for yourself what is freedom from disease, what is nirvana.

Māgandiya, it is just as with a person born blind, whose relatives, out of empathy, seeking his welfare and seeking his happiness, call an eye doctor. That eye doctor gives him various treatments, such as [inducing] vomiting, [administering] a laxative, nasal instillations, rectal instillations, pricking the veins, or causing tears to flow. Māgandiya, it is possible that he recovers sight in both eyes.

Māgandiya, if he recovers sight in both eyes, he sees for himself the colors blue, yellow, red, and white. He sees that dirty, greasy, impure cloth and thinks, “That person is my enemy. For a long time he has cheated me with this dirty greasy cloth.” He hates him, Māgandiya, and might even be capable of killing him.

In the same way, Māgandiya, I shall tell you of a good medicine appropriate to your condition, to purify the unpurified eye of noble wisdom in you. Māgandiya, if the eye of noble wisdom becomes purified in you, you will understand for yourself what is freedom from disease, what is nirvana.

Māgandiya, there are four principles that lead to purification of the eye of noble wisdom that has not yet been purified. What are the four? They are associating in a respectful and receptive manner with good friends, hear-

ing the good Dharma, giving it proper attention, and advancing in the Dharma in accordance with the Dharma.<sup>226</sup> Māgandiya, you should train like this. Associate in a respectful and receptive manner with good friends! Hear the good Dharma! Give it proper attention! Advance in the Dharma in accordance with the Dharma! Māgandiya, you should train like this.

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Māgandiya, having associated in a respectful and receptive manner with good friends, you will hear the good Dharma. Having heard the good Dharma, you will give it proper attention. Having given it proper attention, you will advance in the Dharma in accordance with the Dharma. Having advanced in the Dharma in accordance with the Dharma, you will know *dukkha* as it really is, you will know the arising of *dukkha* . . . , you will know the cessation of *dukkha* . . . and you will know the path leading to the cessation of *dukkha* as it really is.<sup>227</sup>

What is knowledge of *dukkha* as it really is? It is that birth is *dukkha*; old age is *dukkha*; disease is *dukkha*; death is *dukkha*; association with what is disliked is *dukkha*; separation from what is loved is *dukkha*; being unable to get what one wishes is *dukkha*; in short, the five aggregates affected by clinging are *dukkha*. This is knowledge of *dukkha* as it really is.

What is knowledge of the arising of *dukkha* as it really is? It is craving, which brings future existence and is accompanied by delight and desire, wishing for this or that existence. This is knowledge of the arising of *dukkha* as it really is.

What is knowledge of the cessation of *dukkha* as it really is? It is the remainderless cessation of craving, which brings future existence and is accompanied by delight and desire, wishing for this or that existence, its eradication, giving up, vomiting out, termination, fading away, disappearance, and appeasement. This is knowledge of the cessation of *dukkha* as it really is.

What is knowledge of the path [leading to] the cessation of *dukkha* as it really is? It is the noble eightfold path, right view . . . up to . . . right concentration; these are the eight. This is knowledge of the path [leading to] the cessation of *dukkha* as it really is.

When this teaching was given, there arose in the heterodox practitioner Māgandiya the spotless, immaculate Dharma eye in regard to all phenomena.<sup>228</sup>

Then the heterodox practitioner Māgandiya saw the Dharma, attained the Dharma, realized the bright pure Dharma; he abandoned doubt, went beyond perplexity; he became independent of other teachers, would never again follow others; and he became free of hesitation. Having been established in the attainment of the fruit, he had attained fearlessness in the Dharma taught by the World-honored One.

Then he rose from his seat, paid homage with his head at the Buddha's feet, and said, "World-honored One, may I obtain the going forth to train in the path, receive the full ordination, and become a monk?"

The World-honored One said, "Welcome, monk! Practice the holy life!"<sup>229</sup> The heterodox practitioner Māgandiya obtained the going forth to train in the path. He received the full ordination and became a monk. Māgandiya, having gone forth to train in the path, having received the full ordination, came to know the Dharma and attained arahantship.

Thus said the Buddha. Having heard what the Buddha said, Venerable Māgandiya was delighted and received it respectfully.

673b

#### **154. The Discourse to Vāseṭṭha at the Hall [of Migāra's Mother]<sup>230</sup>**

Thus have I heard. At one time the Buddha was staying at Sāvattihī, in the Eastern Park, in the Hall of Migāra's Mother.

At that time there were two members of the brahmin class, Vāseṭṭha and Bhāradvāja, who had shaved off their hair and beards, donned the yellow robes, and out of faith left the household life and become homeless to train in the path.<sup>231</sup> Any brahmins who saw them rebuked them severely and with much bitterness, saying:

Brahmins are the highest class; others are not equal to it. The brahmin class is white; all others are black. Brahmins attain purity; nonbrahmins do not attain purity. Brahmins are children of Brahmā, born from his mouth; brahmins were created by Brahmā. You have given up what is superior to follow what is not equal to it. You have given up what is white to follow what is black. Those bald-pated renunciants are bound by [their own] darkness, their lineage is severed since they are without sons. Therefore, what you have done is a great evil, the ultimate crime, a great fault.<sup>232</sup>



At that time the World-honored One, having risen from sitting in meditation, had come down from the hall in the afternoon and was walking back and forth in the open, in the shade of the hall, teaching the monks the profound and sublime Dharma. Venerable Vāseṭṭha saw from afar that the World-honored One, having risen from sitting in meditation, had come down from the hall in the afternoon and was walking back and forth in the open in the shade of the hall, teaching the monks the profound and sublime Dharma.

Seeing this, Venerable Vāseṭṭha said:

Venerable Bhāradvāja, you should know that the World-honored One, having risen from sitting in meditation, has come down from the hall in the afternoon and is walking back and forth in the open in the shade of the hall, teaching the monks the profound and sublime Dharma. Venerable Bhāradvāja, let us together approach the Buddha. Perhaps we will thereby be able to hear the Dharma from the Buddha.

Then Vāseṭṭha and Bhāradvāja approached the Buddha, paid homage by bowing their heads [to his feet], and followed him, walking back and forth.

The World-honored One turned around and said to the two:

Vāseṭṭha, you two are brahmins who have left the brahmin class, shaved off hair and beards, donned the yellow robes, and out of faith left the household life and became homeless to train in the path. On seeing this, do the brahmins not greatly rebuke you?

[Vāseṭṭha] replied, “Indeed, World-honored One, on seeing this, the brahmins severely scold and rebuke us with much bitterness.”

The World-honored One asked, “Vāseṭṭha, how do the brahmins, on seeing this, severely scold and rebuke you with much bitterness?”

673c

[Vāseṭṭha] replied:

World-honored One, on seeing us, the brahmins say, “Brahmins are the highest class; the others are not equal to it. The brahmin class is white; all the others are black. Brahmins attain purity; nonbrahmins do not attain purity. Brahmins are children of Brahmā, born from his mouth; brahmins were created by Brahmā. You have given up what is superior to follow what is not equal to it. You have given up the white to follow the black.

Those bald-pated renunciants are bound by [their own] darkness. Their lineage is severed, since they are without sons. Therefore, what you have done is a great evil, the ultimate crime, a great fault.” World-honored One, on seeing us, this is how the brahmins severely scold and rebuke us with much bitterness.

The World-honored One said:

Vāseṭṭha, what those brahmins say is most evil, extremely troublesome,<sup>233</sup> and lacking foundation. Why is that? It is because they are foolish, have poor understanding, do not recognize a fertile field [of merit], and cannot know for themselves, that they say,<sup>234</sup> “We brahmins are children of Brahmā, born from his mouth. We brahmins were created by Brahmā.” Why is that?

Vāseṭṭha, regarding this unsurpassable knowledge and conduct that I have realized, I do not talk about superiority based on birth, I do not talk about lineage, I do not talk about matters of pride, about someone being to my liking or not to my liking because of status or because of [ritual purification by] water, or [because of] the sacred texts they study.<sup>235</sup>

Vāseṭṭha, if people are getting married, they ought to talk about their birth, they ought to talk about their lineage, they ought to talk about matters of pride, about someone being to their liking or not to their liking because of status or because of [ritual purification by] water, or [because of] the sacred texts they study.

Vāseṭṭha, if someone values birth, values lineage, values matters of pride, then [this person] is very far from the unsurpassable knowledge and conduct that I have realized. Vāseṭṭha, one who talks about birth, talks about lineage, talks about matters of pride, about someone being to their liking or not to their liking because of status or because of [ritual purification by] water, or [because of] the sacred texts they study, is separated from the supreme knowledge and conduct that I have realized.

Again, Vāseṭṭha, as for the three classes, they do not make all people quarrel with one another about their various wholesome and unwholesome qualities. They are praised or not praised by noble ones.

What are the three? The warrior class, the brahmin class, and the merchant class.<sup>236</sup> Vāseṭṭha, what do you think? Is it that a warrior kills living

beings, takes what is not given, engages in sexual misconduct, speaks falsehood . . . up to . . . has wrong view, and a merchant does the same but a brahmin does not?

[Vāseṭṭha] replied:

World-honored One, a warrior may kill living beings, take what is not given, engage in sexual misconduct, speak falsehood . . . up to . . . have wrong view; and so too may a brahmin or a merchant.

The World-honored One asked:

Vāseṭṭha, what do you think? Is it that a brahmin abstains from killing, having abandoned killing . . . taking what is not given . . . engaging in sexual misconduct . . . speaking falsehood . . . up to . . . abstaining from wrong view having gained right view; but a warrior or a merchant does not?

[Vāseṭṭha] replied:

World-honored One, a brahmin may abstain from killing, having abandoned killing . . . taking what is not given . . . engaging in sexual misconduct . . . speaking falsehood . . . up to . . . abstaining from wrong view having gained right view; and so too may a warrior or a merchant.

674a

The World-honored One asked:

Vāseṭṭha, what do you think? Are the countless evil and unwholesome things practiced [only] by warriors and merchants and not by brahmins? Are the countless wholesome things practiced [only] by brahmins and not by warriors and merchants?

[Vāseṭṭha] replied:

World-honored One, there being countless evil and unwholesome things, they may be practiced by warriors and merchants, and similarly also by brahmins. There being countless wholesome things, they may be practiced by brahmins, and similarly also by warriors and merchants.

[The World-honored One said:]

Vāseṭṭha, if the countless evil and unwholesome things were consistently

practiced only by warriors and merchants and not by brahmins, and if the countless wholesome things were consistently practiced by brahmins and not by warriors and merchants, then the brahmins would be able to make this statement, “We brahmins are children of Brahmā, born from his mouth; brahmins are created by Brahmā.” Why is that?

Vāseṭṭha, it is seen that brahmin women first get married; and after having been married it is seen that they at some time become pregnant; and after having become pregnant it is seen that they at some time give birth to a boy or a girl. Thus, Vāseṭṭha, brahmins are born in the usual way, through the [mother’s] birth canal. However, they lie and slander Brahmā by saying, “We brahmins are children of Brahmā, born from his mouth. Brahmins are created by Brahmā.”

Vāseṭṭha, if clansmen, from various clans, with various surnames, leave those various clans and, having shaved off their hair and beards, don the yellow robes, and out of faith leave the household life and become homeless to train in the path under me, then they should say, “We brahmins are children of Brahmā, born from his mouth, brahmins created by Brahmā.”

Why is that? Vāseṭṭha, those sons of clansmen who have entered my true Dharma and discipline and accepted my true Dharma and discipline reach the further shore. Abandoning doubt, transcending perplexity, becoming free of hesitation, they attain fearlessness in the Dharma of the World-honored One. Therefore they can say, “We brahmins are children of Brahmā, born from his mouth, brahmins created by Brahmā.”

Vāseṭṭha, that “Brahmā” refers to the Tathāgata, free from attachment, fully awakened. “Brahmā” is the Tathāgata. “The Cool” is the Tathāgata, who is without distress, without heat, and who never leaves that state. This is the Tathāgata.

Vāseṭṭha, what do you think? Do the Sakyans humble themselves and, with affectionate respect, support and revere King Pasenadi of Kosala?

He replied, “That is so, World-honored One.”

The World-honored One asked:

674b Vāseṭṭha, what do you think? As the Sakyans humble themselves and, with affectionate respect, support and revere King Pasenadi of Kosala,

does Pasenadi, the king of Kosala, in this way humble himself and, with affectionate respect, support and revere me?

[Vāseṭṭha] answered the World-honored One, saying:

That the Sakyans humble themselves and, with affectionate respect, support and revere King Pasenadi of Kosala—this is not remarkable. That King Pasenadi of Kosala humbles himself and, with affectionate respect, supports and reveres the World-honored One—this is indeed remarkable.

The World-honored One said:

Vāseṭṭha, when King Pasenadi of Kosala humbles himself before my body and, with affectionate respect, supports and reveres me, he does not have this in his mind, “The renunciant Gotama is from the superior class; my class is inferior. The renunciant Gotama has much wealth; I have little wealth.”<sup>237</sup> The renunciant Gotama is of beautiful appearance; my appearance is not beautiful. The renunciant Gotama has great might; I have little might. The renunciant Gotama has good knowledge; I have bad knowledge.”<sup>238</sup>

Instead, Vāseṭṭha, because King Pasenadi of Kosala has affectionate respect for the Dharma, supports it and reveres it, therefore he humbles himself before my body and, with affectionate respect, supports and reveres me.

Then the World-honored One said to the monks:

Vāseṭṭha, there comes a time when this world goes to total destruction. When this world goes to destruction, any living beings that exist are reborn among the *devas* of Radiance (*ābhassarā-devā*). There they have subtle bodies that are mind-made, completely endowed with all limbs and faculties, and feeding on joy. With [their] self-luminous bodies they rise up into space, pure and beautiful, and remain [there] for a long time.

Vāseṭṭha, there comes a time when [the space that was formerly occupied by] the great earth becomes filled with water. The surface of that ocean is stirred up by the wind and condenses as an essence that coagulates. It is just as when milk is churned, butter condenses as an essence that coagulates.

In the same way, Vāseṭṭha, there comes a time when [the space that was formerly occupied by] the great earth becomes filled with water; and

the surface of that ocean is stirred up by the wind and condenses as an essence that coagulates. From this arises an earthly savor that has color, fragrance, and flavor. What color is it? It is like the color of fresh butter and mature butter. What flavor does it have? It is like the flavor of honey balls.

Vāseṭṭha, there comes a time when this world again comes into being. At that time any living beings that have been reborn among the *devas* of Radiance, with the exhaustion of their life span, the exhaustion of their karma, and the exhaustion of their merit, die and are reborn here as people. Having been reborn here, they [still] have subtle bodies that are mind-made, completely endowed with all limbs and faculties, and feeding on joy. With [their] self-luminous bodies they rise up into space, pure and beautiful, and remain there for a long time.

674c

Vāseṭṭha, at that time in the world there were no sun and moon, no constellations of stars, no day and night, no month or half month, and no seasons and no years. Vāseṭṭha, at that time there was no [distinction between] father and mother, no [distinction between] male and female, and also no [distinction between] master and slave. There were just equally ranked living beings.

Then one living being, who was greedy, gluttonous, and corrupt, had this thought, “What is the flavor of the earth? Let me take this flavorsome earth on my finger and taste it.”

Then that being took the flavorsome earth on his finger and tasted it. In this way that living being came to know the flavor of the earth. He wanted to get more of it to eat. Then that being further had this thought, “Why should I tire myself by using my finger to eat the flavorsome earth. Let me now rather use my hands to gather up this flavorsome earth and eat it.” Then that being used his hands to gather up the flavorsome earth and ate it.

Among those beings there were others who, seeing that being gathering up the flavorsome earth with his hands and eating it, thought, “This is truly skillful. This is truly ingenious. Let us too gather up this flavorsome earth with our hands and eat it!” Then those beings gathered up the flavorsome earth with their hands and ate it.

To the extent that those beings gathered up the flavorsome earth with their hands and ate it, to that extent their bodies became fatter, heavier, and

more solid. The formerly clear and pure [luminosity] of their complexion disappeared and darkness naturally arose.

Vāseṭṭha, it is a rule of the world that this naturally happens: if darkness arises, sun and moon must arise; once sun and moon have arisen, the constellations of stars arise; once the constellation of stars have arisen, day and night come into being; once day and night have come into being, there are months and half months, seasons and years. Those [beings] ate the flavorsome earth and remained in the world for a long time.

Vāseṭṭha, those beings that ate much of the flavorsome earth came to be of ugly complexion; those who ate little of the flavorsome earth came to be of beautiful complexion. From then on they understood complexions as superior or inferior. Because of their superior or inferior complexions, beings despised one another, saying, “My complexion is superior; your complexion is not equal to it.” When, because of superiority and inferiority of complexion, arrogance and evil mind states had arisen, the flavorsome earth disappeared.

When the flavorsome earth had disappeared, the beings came together with much crying and lamenting, saying, “What has become of the flavorsome earth? What has become of the flavorsome earth?”

It is just as, nowadays, a person who has let some delicious morsel dissolve in their mouth similarly <says> those ancient words.<sup>239</sup> Even though they have heard [those ancient words] and bear them in mind, they do not understand their meaning. The meaning of this saying should be regarded as just this.

Vāseṭṭha, after the flavorsome earth had disappeared, there arose for those beings an earth-fat that had color, fragrance, and flavor. What color did it have? It was like the color of fresh butter and mature butter. What flavor did it have? It was like the flavor of honey balls. Those [beings] 675a ate this earth-fat and remained in the world for a long time.

Vāseṭṭha, if beings ate much of the earth-fat, they came to be of ugly complexion; those who ate little of the earth-fat came to be of beautiful complexion. From then on they understood complexions as superior or inferior. Because of their superior or inferior complexions, beings despised one another, saying, “My complexion is superior; your complexion is not

equal to it.” When, because of superiority and inferiority of complexion, arrogance and evil mind states had arisen, the earth-fat disappeared.

When the earth-fat had disappeared, the beings came together with much crying and lamenting, saying, “What has become of the earth-fat? What has become of the earth-fat?” It is just as, nowadays, a person who is being reproached by another similarly <says> those ancient words. Even though they have heard [those ancient words] and bear them in mind, they do not understand their meaning. The meaning of this saying should be regarded as just this.

Vāsetṭha, after the earth-fat had disappeared, there arose for those beings a creeper that had color, fragrance, and flavor. What color did it have? It was like the color of the *kadamba* flower. What flavor did it have? It was like the flavor of sticky honey balls. Those [beings] ate the creeper and remained in the world for a long time.

Vāsetṭha, those beings that ate much of the creeper came to be of ugly complexion; those who ate little of the creeper came to be of beautiful complexion. From then on they understood complexions as superior or inferior. Because of their superior or inferior complexions, beings despised one another, saying, “My complexion is superior; your complexion is not equal to it.” When, because of superiority and inferiority of complexion, arrogance and evil mind states had arisen, the creeper disappeared.

When the creeper had disappeared, the beings came together with much crying and lamenting, saying, “What has become of the creeper? What has become of the creeper?” It is just as, nowadays, a person who is being touched by bitter experiences similarly <says> those ancient words. Even though they have heard [those ancient words] and bear them in mind, they do not understand their meaning. The meaning of this saying should be regarded as just this.

Vāsetṭha, after the creeper had disappeared, there arose for those beings natural nonglutinous rice, which was white, clean, without husks, and without stalks, four inches long. Harvested in the morning, it would be grown [again] by the evening; harvested in the evening, it would be grown [again] by the morning. It had a salty taste when cooked and did not give rise to wind. The beings ate this natural nonglutinous rice.



As those beings ate the natural nonglutinous rice, those beings came to be of different shapes. Some beings came to be of male shape; some beings came to be of female shape. Since those beings had come to have male or female shape, on looking at each other they said, “An evil being has appeared; an evil being has appeared.”

Vāseṭṭha, “an evil being has appeared” refers to the [appearance of men and] women. As those beings had male and female shapes, those beings observed each other more. Having observed each other more, they eyed each other more and more. Having eyed each other more and more, they became more and more desirous of each other. Having become more and more desirous of each other, they became overwhelmingly heated up. Having become overwhelmingly heated up, they had craving and attachment for each other. Having craving and attachment for each other, they engaged in sensual behavior. 675b

When people saw others engaging in sensual behavior, they struck them with sticks and stones or threw staves and clods at them, saying, “Woe betide you! You evil beings are doing what is against the Dharma. How can beings do this together?” It was just as nowadays people greet the bride and scatter simple flowers over her<sup>240</sup> or place a flower garland on her and say, “Peace to the bride! Peace to the bride!” Thus what was formerly undesirable has now become desirable.

Vāseṭṭha, when beings were embarrassed by these evil impure things, which are detestable, and felt ashamed of them, they withdrew from the crowd for a day, or two days, up to six or seven days, half a month, one month, up to a year [to engage in them].

Vāseṭṭha, when beings wanted to get to engage in this impure practice, they constructed houses and said, “In here one can do evil; in here one can do evil!” Vāseṭṭha, in the world this is the first cause and condition for the coming into being of the principle of house [construction]. This is ancient knowledge, primary knowledge. It is in accordance with the Dharma, not contrary to the Dharma; and, being in accordance with the Dharma, it is respected by the people.

Among them was one being who was lazy and thought,<sup>241</sup> “Why do I every day keep going [repeatedly] to get the natural nonglutinous rice?

What if I were to get all the rice for one day just once?” Then he got all the rice to eat for one day just once. Then a certain [other] being said to that being, “Being, shall we go together to get rice?”

The [first] one replied, “I have gotten it already, all at once. You go and get it by yourself.” On hearing this, the [second] being thought, “This is truly skillful. This is truly ingenious. What if I were to get the rice to be eaten tomorrow at once as well?” Then he also got the rice for the next day at once and brought it back. Another [third] being said to that [second] being, “Being, shall we go together to get rice?”

That one replied, “I have already gotten the rice for tomorrow at once and brought it back. You go and get it by yourself.” On hearing this, the being thought, “This is truly skillful. This is truly ingenious. What if I were now to get rice to eat for seven days all at once and bring it back?” Then that being got rice for seven days at once and brought it back.

Because those beings took the natural nonglutinous rice excessively and stored it up, overnight the nonglutinous rice developed a skinlike husk. Having been harvested for up to seven days, it similarly developed a skinlike husk, and the places where it had been harvested did not grow back.

Then those beings came together with much crying and lamenting, saying:

675c We have given rise to evil and unwholesome states, in that we collected and stored up rice overnight. Why is that? Previously we had subtle bodies that were mind-made, completely endowed with all limbs and faculties, feeding on joy, self-luminous bodies. Rising up into space, our pure bodies remained for a long time. A flavorsome earth arose for us, which had color, fragrance, and taste. What color did it have? It was like the color of fresh butter or mature butter. What flavor did it have? It was like the flavor of honey balls. We ate the flavorsome earth and remained in the world for a long time.

Those of us who ate much of the flavorsome earth came to be of ugly complexion; those who ate little of the flavorsome earth came to be of beautiful complexion. From then on we understood complexions as superior or inferior. Because of our superior or inferior complexions, we despised one another, saying, “My complexion is superior; your

complexion is not equal to it.” When, because of superiority and inferiority of complexion, arrogance and evil mind states had arisen, the flavorsome earth disappeared.

After the flavorsome earth had disappeared, there arose for us an earth-fat that had color, fragrance, and flavor. What color did it have? It was like the color of fresh butter and mature butter. What flavor did it have? It was like the flavor of honey balls. We ate this earth-fat and remained in the world for a long time.

Those of us who ate much of the earth-fat came to be of ugly complexion; those who ate little of the earth-fat came to be of beautiful complexion. From then on we understood complexions as superior or inferior. Because of our superior or inferior complexions, we despised one another, saying, “My complexion is superior; your complexion is not equal to it.” When, because of superiority and inferiority of complexion, arrogance and evil mind states had arisen, the earth-fat disappeared.

After the earth-fat had disappeared, there arose for us a creeper that had color, fragrance, and flavor. What color did it have? It was like the color of the *kadamba* flower. What flavor did it have? It was like the flavor of sticky honey balls. We ate the creeper and remained in the world for a long time.

Those of us who ate much of the creeper came to be of ugly complexion; those who ate little of the creeper came to be of beautiful complexion. From then on we understood complexions as superior or inferior. Because of our superior or inferior complexions, we despised one another, saying, “My complexion is superior; your complexion is not equal to it.” When, because of superiority and inferiority of complexion, arrogance and evil mind states had arisen, the creeper disappeared.

After the creeper had disappeared, there arose for us natural nonglutinous rice, which was white, clean, without husks, and without stalks, four inches long. Harvested in the morning, it would be grown [again] by the evening; harvested in the evening, it would be grown [again] by the morning. It had a salty taste when cooked and did not give rise to wind. We ate this natural nonglutinous rice.

Because we took the natural nonglutinous rice excessively and stored it up, overnight the nonglutinous rice developed a skinlike husk.

Having been harvested for up to seven days it similarly developed a skin-like husk, and the places where it had been harvested did not grow back.

What if we were now to create fields for sowing and set up boundary markers?

676a Then the beings created fields for sowing and set up boundary markers. Among them was one being who had their own rice, yet went into another's field to steal rice. On seeing this, the owner said, "Woe betide you! Woe betide you, evil being! How can you do this? You have your own rice, yet you go into another's field to steal rice. Now go, and do not do this again!"

However, that being stole the other's rice again, altogether three times. Having seen this three times, the owner beat him with his fists and dragged him before the community. He said to the community, "This being has their own rice, yet goes into my field and steals my rice." However, that [accused] being also said to the community, "This being has beaten me with his fists and dragged me before the community."<sup>242</sup>

At this, all the beings came together with much crying and lamenting, saying:

We have given rise to evil and unwholesome states through guarding our fields. Why is that? Because we guard our fields, we quarrel with one another, there is loss and depletion, there is altercation, and there is beating with fists. Let us now select one among the community who is upright, of fine appearance, very handsome, the foremost, to be lord of the fields. Let him rebuke those who should be rebuked. Let him expel those who should be expelled. From the rice that we have obtained, we will deliver and donate to him [an amount] in accordance with the Dharma.

Then the beings together selected one among them who was upright, of fine appearance, very handsome, the foremost, and set him up as lord of the fields. He was to rebuke those who should be rebuked and to expel those who should be expelled.

From the rice they had, they delivered and donated to the lord of the fields [an amount] in accordance with the Dharma. He was lord of the "fields" (*khetta*) so they called him "warrior" (*khattiya*). He was empowered according to the Dharma. One who pleases beings by guarding and

protecting the practice of morality is a king. He was a king so they called him “King.” Vāsetṭha, this is the first cause and condition for the existence, in the world, of the warrior class. This is ancient, primary knowledge, in accordance with the Dharma, not contrary to the Dharma; and, being in accordance with the Dharma, it is respected by the people.

Then certain other beings considered guarding [one’s fields] as a disease, considered such guarding as a carbuncle, considered such guarding as an arrow or a thorn. They gave up such guarding and relied on forest-dwelling, constructing huts out of grass and leaves and trained in meditation. Each morning at dawn they left the forest and entered a village or city or the royal town to beg for almsfood.

Seeing them, many beings gave to them, respecting and esteeming them and saying:

These other beings consider guarding [one’s fields] as a disease, consider such guarding as a carbuncle, consider such guarding as an arrow or a thorn. They have given up such guarding and rely on forest-dwelling, constructing huts out of grass and leaves and training in meditation. These venerable ones, having “abandoned” (*bāhitvā*) harming and evil and unwholesome states, are “brahmins” (*brāhmaṇa*).<sup>243</sup>

Being brahmins, they were called “brahmins.” Those beings who trained in meditation but did not succeed in meditation, who trained in ascetic practices but did not succeed in ascetic practices, who trained in seclusion but did not succeed in seclusion, who trained in unification of the mind but did not succeed in unification of the mind, who trained in being energetic but did not succeed in being energetic, abandoned forest-dwelling and returned to a village or city or the royal town.<sup>244</sup> They constructed houses with four pillars and composed sacred texts. 676b

Many beings, on seeing this, no longer gave to them, no longer respected and esteemed them, saying:

These other beings actually considered guarding [one’s fields] as a disease, considered such guarding as a carbuncle, considered such guarding as an arrow or a thorn. They gave up such guarding and relied on forest-dwelling, constructing huts out of grass and leaves. They trained in meditation but could not succeed in meditation, they trained in ascetic

practices but did not succeed in ascetic practices, they trained in seclusion but did not succeed in seclusion, they trained in unification of the mind but did not succeed in unification of the mind, they trained in being energetic but did not succeed in being energetic. They have abandoned forest-dwelling and returned to a village or to a city or to the royal town. They have constructed houses with four pillars and composed sacred texts. These venerable ones train in wide learning; they no longer train in meditation; they are learned. Being learned, they are called “learned ones.”

Vāseṭṭha, this is the first cause and condition for the existence, in the world, of the brahmin class. This is ancient, primary knowledge, in accordance with the Dharma, not contrary to the Dharma; and, being in accordance with the Dharma, it is respected by the people.

Then those other beings went to all regions to practice farming. They were practicing farming in all regions. Practicing farming in all regions, they were called merchants. Vāseṭṭha, this is the first cause and condition for the existence, in the world, of the merchant class. This is ancient, primary knowledge, in accordance with the Dharma, not contrary to the Dharma; and, being in accordance with the Dharma, it is respected by the people.

Vāseṭṭha, when these three classes had arisen in the world, it became known that there was a fourth class, the renunciants.<sup>245</sup> How, when these three classes had arisen in the world, did it become known that there was a fourth class, the renunciants?

In a warrior clan, a clansman might censure himself for evil and unwholesome states and, becoming disgusted with himself for his evil and unwholesome states, shave off his hair and beard, don the yellow robes, and out of faith leave the household life and become homeless to train in the path. Thinking, “I shall become a renunciant and practice the holy life,” he would become a renunciant and practice the holy life.

In the same way, in a brahmin clan or a merchant clan, a clansman might similarly censure himself for evil and unwholesome states and, being disgusted with himself for his evil and unwholesome states, shave off his hair and beard, don the yellow robes, and out of faith leave the household life and become homeless to train in the path. Thinking, “I

shall become a renunciant and practice the holy life,” he would become a renunciant and practice the holy life. Vāseṭṭha, in this way, when the three classes had arisen in the world, it became known that there was a fourth class, the renunciants.

676c

Vāseṭṭha, I will now tell you in detail about these three classes. What, in detail, are these three classes? A clansman of a warrior clan who does unwholesome things with his body . . . with his speech . . . and does unwholesome things with his mind, will, at the breaking up of the body at death, certainly experience suffering. In the same way, a clansman of a brahmin clan or of a merchant clan who does unwholesome things with his body . . . with his speech . . . and does unwholesome things with his mind, will, at the breaking up of the body at death, certainly experience suffering.

Vāseṭṭha, a clansman of a warrior clan who does wholesome things with his body . . . with his speech . . . and does wholesome things with his mind will, at the breaking up of the body at death, certainly experience pleasure. In the same way, a clansman of a brahmin clan or a clansman of a merchant clan who does wholesome things with his body . . . with his speech . . . and does wholesome things with his mind will, at the breaking up of the body at death, certainly experience pleasure.

Vāseṭṭha, a clansman of a warrior clan who does both [wholesome and unwholesome] things with his body while practicing restraint . . . with his speech . . . and does both [wholesome and unwholesome] things with his mind while practicing restraint will, at the breaking up of the body at death, experience suffering and pleasure. In the same way a clansman of a brahmin clan or of a merchant clan who does both [wholesome and unwholesome] things with his body while practicing restraint . . . with his speech . . . and does both [wholesome and unwholesome] things with his mind while practicing restraint will, at the breaking up of the body at death, experience [both] suffering and pleasure.

Vāseṭṭha, a clansman of a warrior clan cultivates the seven factors of awakening, attends to them well and contemplates them well. Knowing like this and seeing like this, his mind is liberated from the taint of sensual desire . . . from the taint of existence . . . his mind is liberated from the taint of ignorance. It being liberated, he knows it is liberated, knowing as it really is: “Birth has been ended, the holy life has been established, what

had to be done has been done. There will not be another experiencing of existence.”

In the same way a clansman of a brahmin clan or of a merchant clan cultivates the seven factors of awakening, attends to them well and contemplates them well. Knowing like this and seeing like this, his mind is liberated from the taint of sensual desire . . . from the taint of existence . . . his mind is liberated from the taint of ignorance. It being liberated, he knows it is liberated, knowing as it really is: “Birth has been ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence.”

Vāseṭṭha, in this way I have analyzed these three classes in detail. Brahmā, the lord of heaven, has spoken this stanza:

The warrior is esteemed among two-footed [beings],  
That is, those possessing class and clan.  
[But] those who seek to train in knowledge and conduct  
Are praised by *devas* and human beings.

Vāseṭṭha, the lord of heaven, Brahmā, said this stanza well, not badly. He intoned and chanted it well, not badly. He proclaimed it well, not badly—that is, saying this:

677a      The warrior is esteemed among two-footed [beings],  
That is, those possessing class and clan.  
[But] those who seek to train in knowledge and conduct  
Are praised by *devas* and human beings.

Why is that? I similarly say this,

The warrior is esteemed among two-footed [beings],  
That is, those possessing class and clan.  
[But] those who seek to train in knowledge and conduct  
Are praised by *devas* and men.

Thus said the Buddha. Having heard what the Buddha said, Venerable Vāseṭṭha and Bhāradvāja and the [other] monks were delighted and received it respectfully.



### 155. The Discourse about Velāma<sup>246</sup>

Thus have I heard. At one time the Buddha was staying at Sāvaththī, in Jeta's Grove, Anāthapiṇḍika's Park.

At that time the householder Sudatta approached the Buddha,<sup>247</sup> paid homage with his head, stepped back, and sat to one side.

The World-honored One asked him, "Householder, does your family practice almsgiving?"

The householder Sudatta replied:

Yes indeed, World-honored One. My family practices almsgiving, but we are unable to [give] what is excellent. [What we give as almsfood] is very coarse, just rice bran with husks, sesame soup, and a slice of ginger.

The World-honored One said:

Householder, whether one gives coarse food or gives excellent food, both bring their results indeed. Householder, if one gives what is coarse and gives without faith, gives without deliberation, gives but not with one's own hands, gives without going in person, gives without due consideration, gives without sincerity, gives without contemplating the fruits and results of one's actions, then one should contemplate receiving the following kinds of results: One's mind will not enjoy getting an excellent house; it will not enjoy getting an excellent chariot; it will not enjoy getting excellent clothing; it will not enjoy getting excellent food and drink; it will not enjoy getting whatever is excellent by way of the five strands of sensuality.<sup>248</sup>

Why is that? Because one is practicing giving without sincerity. Householder, one should understand that one will receive these kinds of results.

Householder, if one gives what is coarse but gives with faith, gives with deliberation, gives with one's own hands, gives having gone in person, gives with due consideration, gives with sincerity, gives having contemplated the fruits and results of one's actions, then one should contemplate receiving the following kinds of results: One's mind will enjoy getting an excellent house; it will enjoy getting an excellent chariot; it will enjoy getting excellent clothes; it will enjoy getting excellent food and drink; it will enjoy getting whatever is excellent by way of the five strands of sensuality. Why is that? Because one is practicing giving with sincerity. Householder, one should understand that one will receive these kinds of results.

677b

Householder, if one gives what is excellent but gives without faith, gives without deliberation, gives but not with one's own hands, gives without going in person, gives without due consideration, gives without sincerity, gives without contemplating the fruits and results of one's actions, then one should contemplate receiving the following kinds of results: One's mind will not enjoy getting an excellent house; it will not enjoy getting an excellent chariot; it will not enjoy getting excellent clothes; it will not enjoy getting excellent food and drink; it will not enjoy getting whatever is excellent by way of the five strands of sensuality. Why is that? Because one is practicing giving without sincerity. Householder, one should understand that one will receive these kinds of results.

Householder, if one gives what is excellent and gives with faith, gives with deliberation, gives with one's own hands, gives having gone in person, gives with due consideration, gives with sincerity, gives having contemplated the fruits and results of one's actions, then one should contemplate receiving the following kinds of results: One's mind will enjoy getting an excellent house; it will enjoy getting an excellent chariot; it will enjoy getting excellent clothes; it will enjoy getting excellent food and drink; it will enjoy getting whatever is excellent by way of the five strands of sensuality. Why is that? Because one is practicing giving with sincerity. Householder, one should understand that one will receive these kinds of results.<sup>249</sup>

Householder, in the distant past there was a great brahmin householder named Velāma. He was extremely wealthy and prosperous, with immeasurable wealth, with many domains and feudatories, all manner of treasures, and livestock beyond reckoning. He practiced giving in the following ways:

With eighty-four thousand golden bowls filled with pieces of silver, in this way he practiced a great giving; with eighty-four thousand silver bowls filled with pieces of gold, in this way he practiced a great giving; with eighty-four thousand golden bowls filled with pieces of gold, in this way he practiced a great giving; with eighty-four thousand silver bowls filled with pieces of silver, in this way he practiced a great giving;

[W]ith eighty-four thousand elephants solemnly adorned and decorated with a covering of white netting, in this way he practiced a great giving; with eighty-four thousand horses solemnly adorned and decorated with white netting and golden ornaments, in this way he practiced a great giving;

[W]ith eighty-four thousand cows clothed in cords and coverlets, each of which, when milked, was able to yield a barrelful of milk, in this way he practiced a great giving; with eighty-four thousand women who were of dignified beauty that delighted those who saw them, adorned with various precious necklaces for dignified decoration, in this way he practiced a great giving—not to mention food and beverages to be consumed as well.<sup>250</sup>

Householder, superior even to this great giving by the brahmin Velāma would it be if one were to feed all the worldlings in Jambudīpa.<sup>251</sup>

Householder, superior even to this great giving by the brahmin Velāma and the feeding of all the worldlings in Jambudīpa would it be if one were to feed one stream-enterer.

Householder, superior even to this great giving by the brahmin Velāma, to the feeding of all the worldlings in Jambudīpa and the feeding of a hundred stream-enterers would it be if one were to feed one once-returner.

Householder, superior even to this great giving by the brahmin Velāma, to the feeding of all the worldlings in Jambudīpa, to the feeding of a hundred stream-enterers and a hundred once-returners would it be if one were to feed one nonreturner.

677c

Householder, superior even to this great giving by the brahmin Velāma, to the feeding of all the worldlings in Jambudīpa, to the feeding of a hundred stream-enterers, a hundred once-returners, and a hundred nonreturners would it be if one were to feed one arahant.

Householder, superior even to this great giving by the brahmin Velāma, to the feeding all the worldlings in Jambudīpa, to the feeding of a hundred stream-enterers, a hundred once-returners, a hundred nonreturners, and a hundred arahants would it be if one were to feed one *paccekabuddha*.

Householder, superior even to this great giving by the brahmin Velāma, to the feeding of all the worldlings in Jambudīpa, to the feeding of a hundred stream-enterers, a hundred once-returners, a hundred nonreturners, a hundred arahants, and a hundred *paccekabuddhas*, would it be if one were to feed one tathāgata, free from attachment, fully awakened.

Householder, superior even to this great giving by the brahmin Velāma, and to the feeding of all the worldlings in Jambudīpa, to the feeding of a hundred stream-enterers, a hundred once-returners, a hundred nonreturners, a hundred arahants, and a hundred *paccekabuddhas*, would be if one were

to construct a monastery and give it to the Sangha of monks of the four directions.<sup>252</sup>

Householder, superior even to this great giving by the brahmin Velāma, to the feeding of all the worldlings in Jambudīpa, to the feeding of a hundred stream-enterers, a hundred once-returners, a hundred nonreturners, a hundred arahants, a hundred *paccekabuddhas*, and to constructing a monastery and giving it to the Sangha of monks of the four directions, would it be if one were to take refuge joyfully in the Triple Gem—the Buddha, the Dharma, and the Sangha of monks—and to take the precepts.

Householder, superior even to this great giving by the brahmin Velāma, to the feeding of all the worldlings in Jambudīpa, to the feeding of a hundred stream-enterers, a hundred once-returners, a hundred nonreturners, a hundred arahants, a hundred *paccekabuddhas*, to constructing a monastery and giving it to the Sangha of monks of the four directions, and to taking refuge joyfully in the Triple Gem—the Buddha, the Dharma, and the Sangha of monks—and taking the precepts, would it be if one were to develop a mind of loving-kindness for all beings just for the brief time it takes to milk a cow.

678a

Householder, superior even to this great giving by the brahmin Velāma, to the feeding of all the worldlings in Jambudīpa, to the feeding of a hundred stream-enterers, a hundred once-returners, a hundred nonreturners, a hundred arahants, a hundred *paccekabuddhas*, to constructing a monastery and giving it to the Sangha of monks of the four directions, to taking refuge joyfully in the Triple Gem—the Buddha, the Dharma, and the Sangha of monks—and taking the precepts, and to developing a mind of loving-kindness for all beings just for the brief time that it takes to milk a cow, would it be if one were to contemplate all phenomena as impermanent, *dukkha*, empty, and devoid of self.<sup>253</sup>

Householder, what do you think? The great brahmin householder of the past named Velāma, was he someone else? Do not think that. Why is that? You should know that he was myself.<sup>254</sup> In the past I was the great brahmin householder named Velāma.

Householder, at that time I was benefiting myself and benefiting others, benefiting many people. I had compassion for the whole world, and I sought prosperity, benefit, peace, and happiness for *devas* and human beings. The teaching I gave at that time did not lead to the ultimate, was

not the ultimate purity, not the ultimate holy life, not the ultimate completion of the holy life. At that time I had not become free of birth, old age, disease, and death, sorrow, and grief, sadness and lamentation, nor was I able to attain complete liberation from *dukkha*.

Householder, I have now appeared in this world as a tathāgata, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, unsurpassable person, leader on the path of Dharma, teacher of *devas* and human beings, called a buddha, an exalted one. I now benefit myself, benefit others, benefit many people. I have compassion for the whole world, and I seek prosperity, benefit, peace, and happiness for *devas* and human beings.

The teaching I give now does lead to the ultimate, is the ultimate purity, the ultimate holy life, the ultimate completion of the holy life. I have become free of birth, old age, disease, and death, sorrow and grief, sadness and lamentation. I have attained complete liberation from *dukkha*.

Thus said the Buddha. Having heard what the Buddha said, the householder Sudatta and the monks were delighted and received it respectfully.

### 156. The Discourse to the Pārāyana Brahmins<sup>255</sup>

Thus have I heard. At one time the Buddha was staying at Sāvattthī, in Jeta's Grove, Anāthapiṇḍika's Park.

At that time a group of brahmins from the Kosala country, who were taking an afternoon walk, approached the Buddha. Having exchanged polite greetings, they stepped back, sat to one side, and said, "Gotama, we would like to ask a question. Will you listen to our question?"

The World-honored One said, "Feel free to ask."

Then the brahmins asked, "Gotama, are brahmins now practicing the Dharma of former brahmins or are they transgressing the Dharma of former brahmins?"

678b

The World-honored One replied:

There are no brahmins now who practice the Dharma of former brahmins. For a long time brahmins have been transgressing the Dharma of former brahmins.

Then the brahmins asked:

Gotama, why are no brahmins now practicing the Dharma of former brahmins? Since when have brahmins been transgressing the Dharma of former brahmins?

Then the World-honored One said these stanzas:<sup>256</sup>

In so-called ancient times there were those  
Who were self-restrained and intent on their practice.  
Relinquishing the five strands of sensuality,  
They practiced the pure holy life.

Practicing celibacy and morality  
Led them to become soft and tender by nature.  
Their minds shone with forgiveness and harmlessness.  
Patient and forbearing, they guarded their thoughts.

In ancient times this was the Dharma,  
Which [present-day] brahmins have not preserved.  
[In ancient times] brahmins did not keep watch over  
Wealth or grain as their possessions.

Chanting [of hymns] was their wealth and grain;  
This was the treasure that brahmins guarded,  
[Rather than] variously colored garments,  
Houses, beds, and couches.

[In] prosperous cities and in all countries  
[The ancient] brahmins trained like this.  
These brahmins did no harm;  
They led the way in protecting all things.

When they went to others' doors,  
No one turned them away.  
[People] opened their homes [to them]  
When mealtime came and they went begging.<sup>257</sup>

When brahmins were at home,  
Visitors wished to make offerings to them.

For fully forty-eight years  
They practiced pure celibacy.

Seeking accomplishment in knowledge and conduct  
Was the practice of brahmins in ancient times.  
They did not steal [others'] wealth  
And they had nothing to fear.

If mutual affection matched up,  
Then it was proper for them to cohabit,  
[But] not out of annoyance  
Or resentment toward sexual customs.

Not all brahmins  
Were capable of practicing like this.  
If there were some of outstanding practice,  
Brahmins extremely firm in their quest,  
Then they, as regards sexual matters,  
Did not engage in them even in their dreams.

Because of this practice of celibacy  
They called themselves brahmins [saying], "I am a brahmin."  
Knowing they had this conduct,  
The wise always recognized them  
As using thin beds and simple clothes  
And surviving on ghee and milk as food.

678c

Begging was always done according to the Dharma  
During a sacrifice and in the ritual of giving.  
During a sacrifice they did not have others beg for them,  
But begged for themselves.

When making offerings at a sacrifice,  
They did not kill cows,  
Which are like one's parents or brothers  
Or one's other relatives.

Cows are also like human beings.  
The reason they give rise to happiness

Are the food and drink [they provide, which gives us] bodily strength;  
As a means of conveyance [they provide] ease and happiness.

Understanding this principle,  
They did not delight in killing cows,  
Whose soft bodies are so large,  
With a refined appearance that is renowned.

Eagerly seeking their own benefit,  
The brahmins of ancient times pursued their practice.  
For their own benefit brahmins  
Engaged in [some] affairs and abstained from [other] affairs.

They had to come into this world,  
Yet they were committed to liberation from this world.  
[However] as month succeeded month,  
Their minds were seen to incline toward that [worldliness].

They enjoyed themselves at night  
With finely adorned women.  
They were surrounded by auspicious cows  
[But also by] very handsome women.

The subtle sensual pleasures of society  
[Became] for brahmins a constant source of longing.  
Possession of chariots  
Well-made and finely finished,  
Household life, and marriage  
[Became] for brahmins a constant source of longing.

Having created this bond, [they thought,]  
“Come, let us pursue that!”  
[They then approached the king and said,]  
“Great king, perform a sacrifice and practice giving!  
Do not miss [this opportunity] to profit from your wealth,  
From your abundant property and grain.

“If you have surplus [wealth] and cows,  
Great king, it is appropriate [to expend it on] this:



On brahmins and chariots  
 For an elephant sacrifice, a horse sacrifice,  
 And a cow sacrifice.<sup>258</sup> Do not guard the gates [of your stables].

“Gather crowds and perform a sacrificial giving,  
 With wealth as gifts to brahmins.  
 From this you will gain profit,  
 Beloved and cherished wealth!”

Thus they aroused [the king’s] desire,  
 Increasing his craving more and more  
 For wealth immeasurable  
 Like water in a vast reservoir.

[They thought,] “Men who own cows are in this way  
 Provided with their livelihood.”

They created this bondage [with the thought],  
 “Come, let us pursue that!”

[They approached the king again and said,]  
 “Great king, perform a sacrifice and practice giving!  
 Do not miss [this opportunity] to profit from your wealth,  
 From your abundant property and grain.

679a

“If you have surplus wealth,  
 Great king, it is appropriate [to expend it on] this:  
 On brahmins and chariots  
 And countless hundreds and thousands of cows  
 To be killed in a sacrifice.”

The horns on their heads disturbed no one;  
 The cows of ancient times were [harmless] as pigs.  
 Going and seizing them by the horns  
 [Brahmins] took sharp knives and killed the cows.

“Cows are just like our fathers!”  
 Exclaimed a spirit named Fragrance.  
 He cried, “This is against the Dharma!”  
 As they stabbed the cows with knives.

This custom of undertaking sacrifices  
Was the principal transgression.  
There is no reason to kill.  
Stay far away from this decadent custom!

In ancient times there were three diseases:  
Desire, lack of food, and old age.<sup>259</sup>  
Through hatred of cows  
Diseases increased to ninety-eight.

Such [behavior] caused quarrels to grow,  
And therefore was disliked by the wise.  
If people saw such [behavior],  
Who did not dislike it?  
Such behavior in this world  
Lacked wisdom; it was the lowest.

Everyone had desire and hatred.  
Wives even slandered their husbands.  
Some women of the warrior and brahmin classes,  
Although guarded by their clans,  
Violating their birth customs,  
Became unrestrained in sensual pleasures.

Thus, brahmins, brahmins now are not practicing the Dharma of former brahmins. For a long time brahmins have been transgressing the Dharma of former brahmins.

Then the group of brahmins from Kosala country said:

World-honored One, we have understood. Well-gone One, we have comprehended.<sup>260</sup> World-honored One, from now on we go for refuge to the Buddha, the Dharma, and the Sangha of monks. May the World-honored One accept us as lay disciples from this day forth until the end of life, as having personally gone for refuge for our whole life.

Thus said the Buddha. Having heard what the Buddha said, the group of brahmins from the Kosala country and the monks were delighted and received it respectfully.

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### 157. The Discourse in the Yellow Reed Park<sup>261</sup>

Thus have I heard. At one time the Buddha was staying at Verañjā in the Yellow Reed Park. 679b

At that time a brahmin of Verañjā, who was very old, whose life span was almost over, whose life was on the verge of coming to an end, a hundred and twenty years [of age], walking with the support of a staff, while roaming around in the afternoon, approached the Buddha and exchanged polite greetings. Standing before the Buddha supported by his staff, he said:

Gotama, I have heard that the renunciant Gotama, who is very young and has just gone forth to train [in the path], on being personally approached by famous and virtuous renunciants and brahmins, does not show respect for them, does not revere them, does not get up from his seat, and does not invite them to be seated. Gotama, this is very improper.

The World-honored One said:

Brahmin, I have never seen anyone, among *devas* and *māras*, Brahmas, renunciants, brahmins, from human beings to *devas* who, on approaching me could expect me, the Tathāgata, to show respect and reverence for them, to get up from my seat and invite them to be seated. Brahmin, if someone were to approach me, the Tathāgata, desiring that I should show respect and reverence, get up from my seat, and invite them to be seated, then that person's head would certainly split into seven pieces.

The brahmin said, "Gotama lacks taste."

The World-honored One said:

Brahmin, there is a way in which I do lack taste, though it is not what you are referring to. Whatever there is of taste in forms, taste in sounds, taste in fragrances, [taste in flavors,]<sup>262</sup> taste in tangibles, the Tathāgata has eradicated it through wisdom, brought it to cessation, uprooted it so that it can never arise again. This is a way in which I lack taste, though it is not what you are referring to.

The brahmin said again, "Gotama is without fear."<sup>263</sup>

The World-honored One said:

Brahmin, there is a way in which I am without fear, though it is not what you are referring to. Whatever is fearsome in forms, fearsome in sounds, fearsome in odors, fearsome in flavors, fearsome in tangibles, the Tathāgata has eradicated it through wisdom, brought it to cessation, uprooted it so that it can never arise again. This is a way in which I am without fear, though it is not what you are referring to.

The brahmin said again, “Gotama does not enter a womb.”

The World-honored One said:

679c Brahmin, there is a way in which I do not enter a womb, though it is not what you are referring to. If there is some renunciant or brahmin who has, through wisdom, eradicated future coming to a womb, brought it to cessation, uprooted it so that he will never take birth again, then of him I say that he does not enter a womb. The Tathāgata has, through wisdom, eradicated future coming to a womb, brought it to cessation, uprooted it so that he will never take birth again. For this reason I will not enter a womb. This is a way in which I do not enter a womb, though it is not what you are referring to.

Brahmin, among these living beings who have come from ignorance, delight in ignorance, are covered by ignorance, are trapped in the eggshell of ignorance, I am the first to have insight into the Dharma. I am foremost among living beings.

It is just like a hen that has laid ten or twelve eggs and is mindful of them at the proper time, shelters them at the proper time, warms them at the proper time, sustains them at the proper time. Later on, [even if] the hen may have left them alone [at that time], one of the chicks pecks through its shell with its beak or claws and emerges safely. That one is foremost among the chicks.

I am like this. Of these living beings who have come from ignorance, delight in ignorance, are covered by ignorance, are trapped in the eggshell of ignorance, I am the first to have insight into the Dharma, I am foremost among living beings.

Brahmin, taking mugwort grass, I went to the tree of awakening, spread the grass beneath the tree, placed my sitting mat on it, and sat

down cross-legged [with this resolve]: “I will not break this upright sitting posture until the taints have been destroyed.” And I did not break that upright sitting posture until the taints had been destroyed.<sup>264</sup>

Sitting upright, secluded from sensual desires, secluded from evil and unwholesome states, I attained and dwelt in the first absorption, which is with [directed] awareness and [sustained] contemplation, with rapture and happiness born of seclusion. At that time this was the first higher state of mind that I reached, attaining a pleasant abiding in the present, attaining it easily and without difficulty, a pleasant dwelling without fear, peaceful and delightful, which leads to nirvana.

Again, brahmin, with the calming of [directed] awareness and [sustained] contemplation, with inner stillness and mental unification, I attained and dwelt in the second absorption, which is without [directed] awareness and [sustained] contemplation, and with rapture and happiness born of concentration. At that time this was the second higher state of mind that I reached, attaining a pleasant abiding in the present, attaining it easily and without difficulty, a pleasant dwelling without fear, peaceful and delightful, which leads to nirvana.

Again, brahmin, secluded from rapture and pleasure, dwelling in equanimity and without seeking anything, with right mindfulness and right comprehension, experiencing happiness with the body, I attained and dwelt in the third absorption, which the noble ones speak of as noble equanimity and mindfulness, a happy abode. At that time this was the third higher state of mind that I reached, attaining a pleasant abiding in the present, attaining it easily and without difficulty, a pleasant dwelling without fear, peaceful and delightful, which leads to nirvana.

Again, brahmin, with the cessation of pleasure and the cessation of pain, and with the earlier cessation of joy and displeasure, with neither-pain-nor-pleasure, and with purity of mindfulness and equanimity, I attained and dwelt in the fourth absorption. At that time this was the fourth higher state of mind that I reached, attaining a pleasant abiding in the present, attaining it easily and without difficulty, a pleasant dwelling without fear, peaceful and delightful, which leads to nirvana.

Again, brahmin, with my mind concentrated and purified in this way, without defilement, without affliction, malleable, well steadied, having 680a

gained mental imperturbability, I trained in the realization of the higher knowledge of the recollection of former lives. I recalled countless former lives traversed by me in the past, together with my activities and my outward appearance [in those lives]: one birth, two births, a hundred births, a thousand births, eons of [world] expansion, eons of [world] contraction, countless eons of [world] expansion and contraction.

[I recalled:] “I was that living being named So-and-so. [I] went through those past experiences; I was [once] born there, with this family name and this given name; I had this type of life and this type of food and drink, experiencing this type of pleasure and pain; my life span was like this, I survived this long, and my life ended like this. Dying here, I was reborn there; dying there, I was reborn here. I was reborn here with this family name and this given name; I had this type of life and this type of food and drink, experiencing this type of pleasure and pain; my life span was like this, I survived this long, and my life ended like this.”

This was the first higher knowledge that I attained at that time in the first watch of the night, having formerly been without negligence, having delighted in being established in seclusion, and having energetically cultivated it.

Thus lack of wisdom was eradicated and wisdom arose, darkness was destroyed and knowledge accomplished, ignorance was eradicated and knowledge arose, namely by realizing the higher knowledge of recollecting past lives.

Again, brahmin, with my mind concentrated and purified in this way, without defilement, without affliction, malleable, well steadied, having gained mental imperturbability, I trained in the realization of the higher knowledge of the death and rebirth [of beings].

With the divine eye, which is purified and surpasses the human [eye], I saw beings as they die and as they are reborn, handsome or ugly, superior or inferior, as they come and go between good and bad realms of existence, in accordance with the [previous] deeds of these living beings.

I saw as it really is that, if these living beings have undertaken evil bodily conduct, evil verbal and mental conduct, if they have reviled noble ones, held wrong views, and undertaken actions [based on] wrong views, then because of these causes and conditions, at the breaking up of the

body after death they certainly go to a bad realm of existence, being reborn in hell.

If [however], these living beings have undertaken sublime bodily conduct, sublime verbal and mental conduct, if they have not reviled noble ones, have held right views, and undertaken actions [based on] right views, then because of these causes and conditions, at the breaking up of the body after death they certainly go to a good realm of existence, being reborn in a heavenly realm.

This was the second higher knowledge that I attained at that time in the middle watch of the night, by having formerly been without negligence, having delighted in being established in seclusion, and having energetically cultivated it.

Thus lack of wisdom was eradicated and wisdom arose, darkness was destroyed and knowledge accomplished, ignorance was eradicated and knowledge arose, namely by realizing the higher knowledge of the death and rebirth [of beings].

Again, brahmin, with my mind concentrated and purified in this way, without defilement, without affliction, malleable, well steadied, having gained mental imperturbability, I trained in the realization of the higher knowledge of the destruction of the taints.

I knew as it really is: “This is *dukkha*.” I knew [as it really is]: “This is the arising of *dukkha*.” I knew [as it really is]: “This is the cessation of *dukkha*.” I knew as it really is: “This is the path to the cessation of *dukkha*.”

I knew as it really is: “These are the taints.” I knew [as it really is]: “This is the arising of the taints.” I knew [as it really is]: “This is the cessation of the taints.” I knew as it really is: “This is the path to the cessation of the taints.”

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Knowing like this, seeing like this, my mind was liberated from the taint of sensual desire . . . from the taint of existence, my mind was liberated from the taint of ignorance. It being liberated, I knew it was liberated, knowing as it really is: “Birth is ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence.”

This was the third higher knowledge that I attained at that time in the last watch of the night, having formerly been without negligence, having

delighted in being established in seclusion, and having energetically cultivated it.

Thus lack of wisdom was eradicated and wisdom arose, darkness was destroyed and knowledge accomplished, ignorance was eradicated and knowledge arose, namely by realizing the higher knowledge of the destruction of the taints.

Again, brahmin, if there is someone of whom it could rightly be said that he teaches to living beings that have arisen in the world a Dharma that is free from delusion, who is foremost among all living beings, who is not covered up by pain and pleasure, then you should know that it can rightly be said of me. Why is that? [It is because] I teach to living beings who have arisen in the world a Dharma that is free from delusion. I am foremost among all living beings. I am not covered up by pain and pleasure.<sup>265</sup>

Then the brahmin of Verañjā put aside his staff, paid homage with his head at the Buddha's feet, and said to the World-honored One:

The World-honored One is foremost, the World-honored One is great, the World-honored One is superior, the World-honored One is supreme, the World-honored One has rank, the World-honored One is without equal, the World-honored One is incomparable, the World-honored One is without obstructions, the World-honored One is a person without obstructions.<sup>266</sup>

World-honored One, from now on I go for refuge to the Buddha, the Dharma, and the Sangha of monks. May the World-honored One accept me as a lay disciple from this day forth until the end of life, as having personally gone for refuge for my whole life.<sup>267</sup>

Thus spoke the Buddha. Having heard what the Buddha said, the brahmin of Verañjā and the monks were delighted and received it respectfully.

### **158. The Discourse to Doṇa<sup>268</sup>**

Thus have I heard. At one time the Buddha was staying at Sāvattihī, in Jeta's Grove, Anāthapiṇḍika's Park.

At that time the brahmin Doṇa, while roaming around in the afternoon, approached the Buddha, exchanged polite greetings, stepped back, and sat to



one side. The World-honored One asked him,<sup>269</sup> “Doṇa, if someone asks you if you are a brahmin, do you say you are a brahmin and call yourself one?”

The brahmin Doṇa replied:

Gotama, one can rightly call himself a brahmin if he is born of parents who are of pure descent, if for seven generations on both his father’s and his mother’s sides there has been uninterrupted continuity of births without blemish; and if he has learned much and retained it, is able to recite it, and is a master of the four Vedas with their vocabularies, liturgy, phonology, and etymology, and the histories as a fifth.<sup>270</sup>

Gotama, one who can rightly call himself a brahmin is myself. Why is that? I am born of parents of pure descent; for seven generations on both my father’s and my mother’s sides there has been uninterrupted continuity of births without blemish; and I have learned much and retained it, am able to recite it, and am a master of the four Vedas with their vocabularies, liturgy, phonology, and etymology, and the histories as a fifth. 680c

The World-honored One said:

Doṇa, I will now ask you [a question]; answer according to your understanding. Doṇa, what do you think? Those ancient brahmins who have died and passed away, reciters of the sacred texts, who promulgated the sacred texts and recited the Vedas—namely, Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamataggi, Aṅgīrasa, Vāseṭṭha, Kassapa, Bhāradvāja, and Bhagu—they have designated five types of brahmins:

There are brahmins who are like Brahmā, there are brahmins who are like a *deva*, there are brahmins who do not overstep the boundaries, there are brahmins who overstep the boundaries, and there are brahmins who are outcastes as the fifth. Doṇa, of these five types of brahmins, which one are you?

Doṇa said:

Gotama has spoken about this matter in brief, without explaining its details. I am unable to understand it. May the renunciant Gotama explain it well so that I understand its meaning.

The World-honored One said, “Doṇa, listen closely and pay proper attention, I will analyze it for you in detail.”

Doṇa said, “Indeed, Gotama.” The brahmin Doṇa listened to receive the instruction.

The Buddha said:

Doṇa, how is a brahmin like Brahmā? A brahmin is born of parents of pure descent; for seven generations on both his father’s and his mother’s sides there has been uninterrupted continuity of births without blemish. For forty-eight years he practices the holy life as a young man, wishing to acquire the sacred texts, to recite the canonical texts. Having acquired the sacred texts, recited the canonical texts, he supports his teacher by begging for wealth in accordance with the Dharma, not contrary to the Dharma.

What is “[in accordance with the Dharma, not] contrary to the Dharma”? [It is] not by farming, not by trade, not by [compiling] books, not by calculating, not by accounting, not by engraving, not by handwriting, not by composing regulations, not by [compiling] discourses, not by poetry, not by wielding sword or staff, not by attending to the king’s affairs, [but] by begging in accordance with the Dharma, he begs for wealth to support his teacher.<sup>271</sup>

Having offered wealth [to his teacher],<sup>272</sup> with a mind imbued with loving-kindness, he dwells [mentally] pervading one direction, likewise the second, the third, and the fourth direction, and also the four intermediate directions and above and below, all around, everywhere. With a mind imbued with loving-kindness, free of fetters or resentment, without ill will or contention, he dwells pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well-cultivated. In the same way, with a mind imbued with compassion . . . with empathic joy . . . with equanimity, free of fetters or resentment, without ill will or conflict, he dwells pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well-cultivated. Doṇa, in this way a brahmin is like Brahmā.

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Doṇa, how is a brahmin like a *deva*? A brahmin is born of parents of pure descent; for seven generations on both his father’s and his mother’s sides there has been uninterrupted continuity of births without blemish. For forty-eight years he practices the holy life as a young man, wishing to

acquire the sacred texts, to recite the canonical texts. Having acquired the sacred texts, recited the canonical texts, he supports his teacher by begging for wealth in accordance with the Dharma, not contrary to the Dharma.

What is “[in accordance with the Dharma, not] contrary to the Dharma”? Not by farming, not by trade, not by [compiling] books, not by calculating, not by accounting, not by engraving, not by handwriting, not by composing regulations, not by [compiling] discourses, not by poetry, not by wielding sword or staff, not by attending to the king’s affairs, but by begging in accordance with the Dharma, he begs for wealth to support his teacher.

Having offered wealth [to his teacher], he practices sublime bodily conduct . . . verbal . . . sublime mental conduct. Having practiced sublime bodily conduct . . . verbal . . . sublime mental conduct, at the destruction of the body at death he will certainly go to a good realm of existence, being reborn in heaven.<sup>273</sup> Doṇa, in this way a brahmin is like the *devas*.

Doṇa, how does a brahmin not overstep the boundaries? A brahmin is born of parents of pure descent; for seven generations on both his father’s and his mother’s sides there has been uninterrupted continuity of births without blemish. For forty-eight years he practices the holy life as a young man, wishing to acquire the sacred texts, to recite the canonical texts. Having acquired the sacred texts, recited the canonical texts, he supports his teacher by begging for wealth in accordance with the Dharma, not contrary to the Dharma.

What is “[in accordance with the Dharma, not] contrary to the Dharma”? Not by farming, not by trade, not by [compiling] books, not by calculating, not by accounting, not by engraving, not by handwriting, not by composing regulations, not by [compiling] discourses, not by poetry, not by wielding sword or staff, not by attending to the king’s affairs, but by begging in accordance with the Dharma, he begs for wealth to support his teacher.

Having offered wealth [to his teacher], he seeks a wife for himself in accordance with the Dharma, not contrary to the Dharma. What is “[in accordance with the Dharma, not] contrary to the Dharma”? A brahmin does not approach a brahmin woman with intentions such as these: to increase mutual craving and to have [sexual] union. He approaches a brahmin woman, not a nonbrahmin woman, nor a warrior woman, nor one who is pregnant, nor one who is nursing.

Doṇa, for what reason does a brahmin not approach [a woman] who is pregnant? So that this man and woman will not become known as impure and licentious.<sup>274</sup> For this reason a brahmin does not approach [a woman] who is pregnant. Doṇa, for what reason does a brahmin not approach [a woman] who is nursing? So that this man and woman will not become known as impure and angry. For this reason a brahmin does not approach [a woman] who is nursing.

681b Doṇa, he approaches [a woman] not for the sake of wealth, nor for the sake of pride, nor for the sake of adornment, nor for the sake of decoration, but just for the sake of a son. Once a son is born, [the brahmin] is established within the boundaries of the conventions of the brahmins of old, upholding them and not overstepping them. Doṇa, in this way a brahmin does not overstep the boundaries.

Doṇa, how does a brahmin overstep the boundaries? A brahmin is born of parents of pure descent; for seven generations on both his father's and his mother's sides there has been uninterrupted continuity of births without blemish. For forty-eight years he practices the holy life as a young man, wishing to acquire the sacred texts, to recite the canonical texts. Having acquired the sacred texts, recited the canonical texts, he supports his teacher by begging for wealth in accordance with the Dharma, not contrary to the Dharma.

What is "[in accordance with the Dharma, not] contrary to the Dharma"? Not by farming, not by trade, not by [compiling] books, not by calculating, not by accounting, not by engraving, not by handwriting, not by composing regulations, not by [compiling] discourses, not by poetry, not by wielding sword or staff, not by attending to the king's affairs, but by begging in accordance with the Dharma, he begs for wealth to support his teacher.

Having offered wealth [to his teacher], he seeks a wife for himself in accordance with the Dharma, not contrary to the Dharma. What is "[in accordance with the Dharma, not] contrary to the Dharma"? A brahmin does not approach a brahmin woman with intentions such as these: to increase mutual craving and to have [sexual] union. He approaches a brahmin woman, not a nonbrahmin woman, nor a warrior woman, nor one who is pregnant, nor one who is nursing.

Doṇa, for what reason does a brahmin not approach [a woman] who is pregnant? So that this man and woman will not become known as impure and licentious. For this reason a brahmin does not approach [a woman] who is pregnant. Doṇa, for what reason does a brahmin not approach [a woman] who is nursing? So that this man and woman will not become known as impure and angry. For this reason a brahmin does not approach [a woman] who is nursing.

Doṇa, he approaches [a woman] not for the sake of wealth, nor for the sake of pride, nor for the sake of adornment, nor for the sake of decoration, but just for the sake of a son. [However,] once a son is born, he does not remain within the boundaries of the conventions of the brahmins of old, not upholding them but overstepping them.<sup>275</sup> Doṇa, in this way a brahmin oversteps the boundaries.

Doṇa, how is a brahmin an outcaste [among] brahmins? A brahmin is born of parents of pure descent; for seven generations on both his father's and his mother's sides there has been uninterrupted continuity of births without blemish. For forty-eight years he practices the holy life as a young man, wishing to acquire the sacred texts, to recite the canonical texts. Having acquired the sacred texts, recited the canonical texts, he supports his teacher by begging for wealth in accordance with the Dharma, not contrary to the Dharma.

What is "[in accordance with the Dharma, not] contrary to the Dharma"? Not by farming, not by trade, not by [compiling] books, not by calculating, not by accounting, not by engraving, not by handwriting, not by composing regulations, not by [compiling] discourses, not by poetry, not by wielding sword or staff, not by attending to the king's affairs, but by begging in accordance with the Dharma, he begs for wealth to support his teacher. 681c

Having offered wealth [to his teacher], he seeks a wife for himself in accordance with the Dharma, not contrary to the Dharma. What is "[in accordance with the Dharma, not] contrary to the Dharma"? A brahmin does not approach a brahmin woman with intentions such as these: to increase mutual craving and to have [sexual] union. He approaches a brahmin woman, not a nonbrahmin woman, nor a warrior woman, nor one who is pregnant, nor one who is nursing.

Doṇa, for what reason does a brahmin not approach [a woman] who is pregnant? So that this man and woman will not become known as impure and licentious. For this reason a brahmin does not approach [a woman] who is pregnant. Doṇa, for what reason does a brahmin not approach [a woman] who is nursing? So that this man and woman will not become known as impure and angry. For this reason a brahmin does not approach [a woman] who is nursing.

Doṇa, he approaches [a woman] not for the sake of wealth, nor for the sake of pride, nor for the sake of adornment, nor for the sake of decoration, but just for the sake of a son. Once a son is born, he undertakes affairs related to kings, affairs related to thieves, affairs related to those who are on the wrong path, saying, “Brahmins should undertake all affairs; brahmins are not defiled by this, they are not contaminated by it. They are just like fire, which burns what is pure and burns what is impure.” [If someone says] “Brahmins should not undertake any affairs,” [we reply,] “Brahmins are not defiled by this; they are not contaminated by it.” Doṇa, in this way a brahmin is an outcaste [among] brahmins.<sup>276</sup> Doṇa, of these five types of brahmin, which one are you?<sup>277</sup>

Doṇa said:

Gotama, I am not entitled to say I am even the most inferior [type of] brahmin, the outcaste, let alone the others. World-honored One, I have understood. Well-gone One, I have comprehended. World-honored One, from now on I go for refuge to the Buddha, the Dharma, and the Sangha of monks. May the World-honored One accept me as a lay disciple from this day forth until the end of life, as having personally gone for refuge for my whole life.<sup>278</sup>

Thus spoke the Buddha. Having heard what the Buddha said, the brahmin Doṇa was delighted and received it respectfully.

### **159. The Discourse to Aggilāyana**

Thus have I heard. At one time the Buddha was staying at Sāvaththī, in Jeta’s Grove, Anāthapiṇḍika’s Park.

At that time the brahmin Aggilāyana, while roaming around in the afternoon, approached the Buddha, exchanged polite greetings, stepped back, sat to one

side, and said, “Gotama, I wish to ask a question. Will you listen if I venture to express it?”

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The World-honored One said, “Feel free to ask.”

Then the brahmin asked, “Gotama, dependent on what do the brahmin texts remain?”

The World-honored One replied, “Dependent on the people, the brahmin texts remain.”

The brahmin asked again, “Gotama, dependent on what do the people remain?”

The World-honored One replied, “Dependent on rice and wheat, the people remain.”

The brahmin asked again, “Gotama, dependent on what do rice and wheat remain?”

The World-honored One replied, “Dependent on the earth, rice and wheat remain.”

The brahmin asked again, “Gotama, dependent on what does the earth remain?”

The World-honored One replied, “Dependent on water, the earth remains.”

The brahmin asked again, “Gotama, dependent on what does water remain?”

The World-honored One replied, “Dependent on wind, water remains.”

The brahmin asked again, “Gotama, dependent on what does wind remain?”

The World-honored One replied, “Dependent on space, wind remains.”

The brahmin asked again, “Gotama, dependent on what does space remain?”

The World-honored One replied, “Space is dependent on nothing, yet because of the sun and moon, therefore there is empty space.”

The brahmin asked again, “Gotama, dependent on what do the sun and moon remain?”

The World-honored One replied, “Dependent on the Four Heavenly Kings, the sun and moon remain.”

The brahmin asked again, “Gotama, dependent on what do the Four Heavenly Kings remain?”

The World-honored One replied, “Dependent on the *devas* of the Thirty-three, the Four Heavenly Kings remain.”

The brahmin asked again, “Gotama, dependent on what do the *devas* of the Thirty-three remain?”

The World-honored One replied, “Dependent on the Yāma *devas*, the *devas* of the Thirty-three remain.”

The brahmin asked again, “Gotama, dependent on what do the Yāma *devas* remain?”

The World-honored One replied, “Dependent on the Tusita *devas*, the Yāma *devas* remain.”

The brahmin asked again, “Gotama, dependent on what do the Tusita *devas* remain?”

The World-honored One replied, “Dependent on the *devas* who Delight in Creating, the Tusita *devas* remain.”

The brahmin asked again, “Gotama, dependent on what do the *devas* who Delight in Creating remain?”

The World-honored One replied, “Dependent on the *devas* who Wield Power over Others’ Creations, the *devas* who Delight in Creating remain.”

The brahmin asked again, “Gotama, dependent on what do the *devas* who Wield Power Over Others’ Creations remain?”

The World-honored One replied, “Dependent on the Brahmā world, the *devas* who Wield Power Over Others’ Creations remain.”

The brahmin asked again, “Gotama, dependent on what does the Brahmā world remain?”

The World-honored One replied, “Dependent on the Great Brahmā, the Brahmā world remains.”

The brahmin asked again, “Gotama, dependent on what does the Great Brahmā remain?”

The World-honored One replied, “Dependent on patience, humility, gentleness, and goodness, the Great Brahmā remains.”

The brahmin asked again, “Gotama, dependent on what do patience, humility, gentleness, and goodness remain?”

The World-honored One replied, “Dependent on nirvana, patience, humility, gentleness, and goodness remain.”

The brahmin asked again, “Gotama, dependent on what does nirvana remain?”



The World-honored One replied:

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Brahmin, you are asking for a dependence of what is infinite. You are now asking me about what is limitless. Indeed, nirvana is not dependent on anything to remain. Nirvana is total cessation. Nirvana is supreme. Brahmin, it is for the sake of this that one practices the holy life under me.

The brahmin said:

World-honored One, I have understood. Well-gone One, I have comprehended. World-honored One, from now on I go for refuge to the Buddha, the Dharma, and the Sangha of monks. May the World-honored One accept me as a lay disciple from this day forth until the end of life, as having personally gone for refuge for my whole life.

Thus spoke the Buddha. Having heard what the Buddha said, the brahmin Aggilāyana was delighted and received it respectfully.

### **160. The Discourse on Araka<sup>279</sup>**

Thus have I heard. At one time the Buddha was staying at Sāvattthī, in Jeta's Grove, Anāthapiṇḍika's Park.

At that time, after the midday meal, the monks were sitting together in the assembly hall discussing this matter:

Venerable friends, it is extraordinary. It is extraordinary how very short is human life, [after which] one has to pass on to the next life. One should do what is wholesome, one should practice the holy life, for whoever is born will die. Yet, as regards practice of the Dharma, practice that is beneficial, practice that is wholesome, practice that is sublime, people in this present life do not act and strive [accordingly].

At that time the World-honored One was passing the day's abiding elsewhere. With the purified divine ear, which surpasses the human [ear], he heard those monks sitting together in the assembly hall after the midday meal discussing this matter:

Venerable friends, it is extraordinary. It is extraordinary how very short is human life, [after which] one has to pass on to the next life. One should

do what is wholesome, one should practice the holy life, for whoever is born will die. Yet, as regards practice of the Dharma, practice that is beneficial, practice that is wholesome, practice that is sublime, people in this present life do not act and strive [accordingly].

Having heard this, in the late afternoon the World-honored One rose from sitting in meditation and approached the assembly hall. He sat down on a seat prepared in front of the assembly of monks and asked the monks, “What matter were you discussing? For what purpose have you come to sit together in the assembly hall?”

Then the monks said:

World-honored One, we monks assembled and, being seated together in the assembly hall after the midday meal, were discussing this matter: “Venerable friends, it is extraordinary. It is extraordinary how very short is human life, [after which] one has to pass on to the next life. One should do what is wholesome, one should practice the holy life, for whoever is born will die. Yet, as regards practice of the Dharma, practice that is beneficial, practice that is wholesome, practice that is sublime, people in this present life do not act and strive [accordingly].” World-honored One, this is the matter we have been discussing. It is for this reason that we are seated together in the assembly hall.

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The World-honored One exclaimed:

It is well, it is well, monks, that you were talking like this: “Venerable friends, it is extraordinary. It is extraordinary how very short is human life, [after which] one has to pass on to the next life. One should do what is wholesome; one should practice the holy life, for whoever is born will die. Yet, as regards practice of the Dharma, practice that is beneficial, practice that is wholesome, practice that is sublime, people in this present life do not act and strive [accordingly].” Why is that? I too say this: “It is extraordinary. It is extraordinary how very short is human life, [after which] one has to pass on to the next life. One should do what is wholesome, one should practice the holy life, for whoever is born will die. Yet, as regards practice of the Dharma, practice that is beneficial, practice that

is wholesome, practice that is sublime, people in this present life do not act and strive [accordingly].”

Why is that? In former times, in the past, the life span of living beings was eighty thousand years. Monks, when the human life span was eighty thousand years, this Jambudīpa was flourishing greatly and delightful, with plenty of wealth and treasures, and with villages and towns close together, only a chicken’s flight apart.

Monks, when the human life span was eighty thousand years, women were marriageable at five hundred years of age. Monks, when the human life span was eighty thousand years, the only diseases that existed were these: cold, heat, the need to urinate and defecate, sensual desire, hunger, and old age. There were no other afflictions.

Monks, when the human life span was eighty thousand years, there was a king named Koravya, who was a wheel-turning monarch, intelligent and wise. Equipped with a fourfold army, he reigned over the entire world, freely, as he liked. Being a righteous Dharma king, he had attained the seven treasures. Those seven treasures are: the wheel treasure, the elephant treasure, the horse treasure, the jewel treasure, the woman treasure, the steward treasure, and the counselor treasure—these are the seven. He had a thousand sons, handsome, brave, fearless, and able to overcome the troops of others. He certainly ruled over the whole earth, as far as the ocean, without relying on sword or club, just by teaching the Dharma, bringing peace and happiness.

Monks, King Koravya had a brahmin named Araka, a great elder, who was born of parents of pure descent. For seven generations on both his father’s and his mother’s sides there had been uninterrupted continuity of births without blemish. He had learned much and retained it, and was able to recite it. He was a master of the four Vedas with their vocabularies, liturgy, phonology, and etymology, and the histories as a fifth.

Monks, the brahmin Araka had countless hundreds and thousands of young brahmin students. Dwelling in a secluded place, the brahmin Araka taught the sacred texts to his countless hundreds and thousands of young brahmin students.

At that time the brahmin Araka, dwelling alone in a secluded place, sat in meditation and reflection. He had this thought in his mind: “It is

683a extraordinary. It is extraordinary how very short is human life, [after which] one has to pass on to the next life. One should do what is wholesome; one should practice the holy life, for whoever is born will die. Yet, as regards practice of the Dharma, practice that is beneficial, practice that is wholesome, practice that is sublime, people in this present life do not act and strive [accordingly]. Let me now shave off hair and beard, don the yellow robes and, out of faith, go forth from the household life to train in the path.”

Then the brahmin Araka approached his group of many young brahmin students from various countries and said, “Young brahmin students, while dwelling alone in a secluded place, I sat in meditation and reflection. I had this thought in my mind: ‘It is extraordinary. It is extraordinary how very short is human life, [after which] one has to pass on to the next life. One should do what is wholesome; one should practice the holy life, for whoever is born will die. Yet, as regards practice of the Dharma, practice that is beneficial, practice that is wholesome, practice that is sublime, people in this present life do not act and strive [accordingly]. Let me now shave off hair and beard, don the yellow robes, and, out of faith, go forth from the household life to train in the path.’ Young brahmin students, I now wish to shave off hair and beard, don the yellow robes, and, out of faith, go forth from the household life to train in the path. What will you do?”

The group of many young brahmin students from various countries said, “Venerable teacher, whatever we know, we have received it all through the teacher’s kindness. If the venerable teacher shaves off hair and beard, dons the yellow robes, and, out of faith, goes forth from the household life to train in the path, then we too will shave off hair and beard, don the yellow robes, and, out of faith, go forth from the household life to train in the path under our venerable teacher.”

Then at a later time the brahmin Araka shaved off hair and beard, donned the yellow robes, and, out of faith, went forth from the household life to train in the path; and the group of many young brahmin students from various countries also shaved off hair and beard, donned the yellow robes, and, out of faith, went forth from the household life to train in the path under their venerable teacher. Thus arose the designations “the venerable teacher Araka” and “the disciples of the venerable teacher Araka.”

At that time the venerable teacher Araka taught his disciples the Dharma:<sup>280</sup> “Brahmin students, it is extraordinary. It is extraordinary how very short is human life, [after which] one has to pass on to the next life. One should do what is wholesome, one should practice the holy life, for whoever is born will die. Yet, as regards practice of the Dharma, practice that is beneficial, practice that is wholesome, practice that is sublime, people in this present life do not act and strive [accordingly].”

Thus at that time the venerable teacher Araka taught his disciples the Dharma: “Brahmin students, it is extraordinary. It is extraordinary how very short is human life, [after which] one has to pass on to the next life. One should do what is wholesome, one should practice the holy life, for whoever is born will die. Yet, as regards practice of the Dharma, practice that is beneficial, practice that is wholesome, practice that is sublime, people in this present life do not act and strive [accordingly].” In this way the venerable teacher Araka taught his disciples the Dharma.

Again, the venerable teacher Araka taught his disciples the Dharma: “Brahmin students, it is just like a drop of dew on grass in the morning. It disappears [as] the sun rises, not lasting long. Such, brahmin students, is human life, it is like dew in the morning. To get even a trifling amount of gratification is very difficult; and it [brings] great suffering and adversity, exceedingly much adversity.” In this way the venerable teacher Araka taught his disciples the Dharma.

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Again, the venerable teacher Araka taught his disciples the Dharma: “Brahmin students, it is just as, at a time of great rain, the water drops form bubbles which arise and pass away. Such, brahmin students, is human life, it is like a bubble. To get even a trifling amount of gratification is very difficult; and it [brings] great suffering and adversity, exceedingly much adversity.” In this way the venerable teacher Araka taught his disciples the Dharma.

Again, the venerable teacher Araka taught his disciples the Dharma: “Brahmin students, it is just as writing with a stick by inserting it into water, which quickly returns again [to its former condition].<sup>281</sup> Such, brahmin students, is human life, it is like writing with a stick by inserting it into water, which quickly returns again [to its former condition]. To get even a trifling amount of gratification is very difficult; and it [brings] great

suffering and adversity, exceedingly much adversity.” In this way the venerable teacher Araka taught his disciples the Dharma.

Again, the venerable teacher Araka taught his disciples the Dharma: “Brahmin students, it is just like putting a new earthenware pot into water and quickly taking it out again;<sup>282</sup> exposed to wind and heat, it quickly dries out.<sup>283</sup> Such, brahmin students, is human life, it is like a new earthenware pot that after being placed in water quickly dries out. To get even a trifling amount of gratification is very difficult; and it [brings] great suffering and adversity, exceedingly much adversity.” In this way the venerable teacher Araka taught his disciples the Dharma.

Again, the venerable teacher Araka taught his disciples the Dharma: “Brahmin students, it is just as a small piece of meat placed in a big caldron of water under which a blazing fire is burning, it quickly disappears completely.<sup>284</sup> Such, brahmin students, is human life, it is like meat melting away. To get even a trifling amount of gratification is very difficult; and it [brings] great suffering and adversity, exceedingly much adversity.” In this way the venerable teacher Araka taught his disciples the Dharma.

Again, the venerable teacher Araka taught his disciples the Dharma: “Brahmin students, it is just like a thief who has been bound and is being taken to the signpost beneath which he is to be executed.<sup>285</sup> As he lifts his feet, step by step he approaches death, step by step he approaches the end of his life. Such, brahmin students, is human life, it is like a thief who has been bound and is being taken to the signpost beneath which he is to be executed. To get even a trifling amount of gratification is very difficult; and it [brings] great suffering and adversity, exceedingly much adversity.” In this way the venerable teacher Araka taught his disciples the Dharma.

Again, the venerable teacher Araka taught his disciples the Dharma: “Brahmin students, it is just like an ox being led by a butcher to be slaughtered. As it lifts its feet, step by step it approaches death, step by step it approaches the end of its life. Such, brahmin students, is human life, it is like an ox being led to be slaughtered. To get even a trifling amount of gratification is very difficult; and it [brings] great suffering and adversity, exceedingly much adversity.” In this way the venerable teacher Araka taught his disciples the Dharma.

Again, the venerable teacher Araka taught his disciples the Dharma: “Brahmin students, it is just like a loom weaving [cloth]; with each movement, it comes nearer to completion, nearer to the end.<sup>286</sup> Such, brahmin students, is the life of a human being: it is like a loom nearing completion of the weaving. To get even a trifling amount of gratification is very difficult; and it [brings] great suffering and adversity, exceedingly much adversity.” In this way the venerable teacher Araka taught his disciples the Dharma.

Again, the venerable teacher Araka taught his disciples the Dharma: “Brahmin students, it is just like a mountain stream which, having grown rapidly, flows quickly,<sup>287</sup> carrying flotsam along with it. Its water flows swiftly, not stopping for a moment.<sup>288</sup> Such, brahmin students, is the human life span, moving quickly and not stopping for a moment. Such, brahmin students, is human life, like a quickly flowing river. To get even a trifling amount of gratification is very difficult; and it [brings] great suffering and adversity, exceedingly much adversity.” In this way the venerable teacher Araka taught his disciples the Dharma.

Again, the venerable teacher Araka taught his disciples the Dharma: “Brahmin students, it is just as when, in the dark of night, one throws a staff onto the ground.<sup>289</sup> It may land with its head down, it may land with its head up, again it may land on its side; it may land in a clean place, or it may land in an unclean place. Such, brahmin students, are living beings obscured by ignorance and bound by craving. They may be reborn in hell, they may be reborn as animals, they may be reborn as hungry ghosts, they may be reborn in a heaven, or they may be reborn in the human realm. Such, brahmin students, is human life, like a staff thrown onto the ground in the dark. To get even a trifling amount of gratification is very difficult; and it [brings] great suffering and adversity, exceedingly much adversity.” In this way the venerable teacher Araka taught his disciples the Dharma.<sup>290</sup>

Again, the venerable teacher Araka taught his disciples the Dharma: “Brahmin students, I have abandoned and discarded covetousness regarding the world. With my mind free of agitation, on seeing others’ wealth and all their requisites of life, I do not give rise to covetousness with the wish ‘May I get it!’ I have purified my mind of covetousness. In the same way, I have abandoned ill will . . . sloth-and-torpor . . . restlessness-and-worry. . . . I have abandoned doubt regarding the world and overcome

uncertainty. Being without vacillation in regard to wholesome states, I have purified my mind of doubt.

“Brahmin students, you too should abandon and remove covetousness regarding the world. Having a mind without strife, on seeing others’ wealth and all their requisites of life, do not give rise to covetousness with the wish ‘May I get it!’ Purify your mind of covetousness. In the same way, abandon ill will . . . sloth-and-torpor . . . restlessness-and-worry . . . abandon doubt regarding the world and overcome uncertainty, being without vacillation regarding wholesome states.” In this way the venerable teacher Araka taught his disciples the Dharma.

684a Again, the venerable teacher Araka taught his disciples the Dharma: “Brahmin students, with a mind imbued with loving-kindness, I dwell [mentally] pervading one direction, likewise the second, the third, and the fourth direction, and also the four intermediate directions and above and below, all around, everywhere. With a mind imbued with loving-kindness, free of fetters or resentment, without ill will or contention, I dwell pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well-cultivated. In the same way, with a mind imbued with compassion . . . with empathic joy . . . with equanimity, free of fetters or resentment, without ill will or conflict, I dwell pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well-cultivated.

“Brahmin students, with a mind imbued with loving-kindness, you too should dwell [mentally] pervading one direction, likewise the second, the third, and the fourth direction, and also the four intermediate directions and above and below, all around, everywhere. With a mind imbued with loving-kindness, free of fetters or resentment, without ill will or contention, dwell pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well cultivated. In the same way, with a mind imbued with compassion . . . with empathic joy . . . with equanimity, free of fetters or resentment, without ill will or conflict, dwell pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well-cultivated.” In this way the venerable teacher Araka taught his disciples the Dharma.

Again, the venerable teacher Araka explained to his disciples the teaching of the Brahmā realm. When the venerable teacher Araka explained the teaching of the Brahmā realm, there were some of the disciples who



did not completely accept the teaching. After death they were reborn among the Four Heavenly Kings, or they were reborn among the *devas* of the Thirty-three, or they were reborn among the *Yāma devas*, or they were reborn among the *Tusita devas*, or they were reborn among the *devas* who Delight in Creating, or they were reborn among the *devas* who Wield Power over Others' Creations. When the venerable teacher Araka explained the teaching of the *Brahmā* realm, there were some of the disciples who completely accepted the teaching. Cultivating the four divine abodes (*brahmavihāras*) and separating themselves from sensual desires, after death they were reborn among the *Brahmā devas*.

At that time the venerable teacher Araka thought, "It is not appropriate for me to be equal to my disciples, being reborn together with them in the next life in one place. Let me now further cultivate a superior loving-kindness. Having further cultivated a superior loving-kindness, after death I will be reborn among the *Ābhassara devas*." At a later time the venerable teacher Araka further cultivated a superior loving-kindness. Having further cultivated a superior loving-kindness, after death he was reborn among the *Ābhassara devas*. The path in which the venerable teacher Araka and his disciples trained was not vain. They attained great fruit.

Monks, what do you think? Was the venerable teacher Araka of ancient times someone else? Do not think this. Why is that? Monks, you should know that he was myself. At that time I was called "the venerable teacher Araka." At that time I had countless hundreds and thousands of disciples. At that time I explained to my disciples the teaching about the *Brahmā* realm.

When I explained the teaching about the *Brahmā* realm, some of my disciples did not fully accept the teaching, and after death they were reborn among the Four Heavenly Kings, or they were reborn among the *devas* of the Thirty-three, or they were reborn among the *Yāma devas*, or they were reborn among the *Tusita devas*, or they were reborn among the *devas* who Delight in Creating, or they were reborn among the *devas* who Wield Power over Others' Creations. When I explained the teaching about the *Brahmā* realm, some of my disciples completely accepted the teaching. Cultivating the four divine abodes and separating themselves from sensual desires, after death they were reborn among the *Brahmā devas*. 684b

At that time I thought, "It is not appropriate for me to be equal to my

disciples, being reborn together with them in one place in the next life. Let me now further cultivate a superior loving-kindness. Having further cultivated a superior loving-kindness, after death I will be reborn among the Ābhassara *devas*.” At a later time I further cultivated a superior loving-kindness. Having cultivated a superior loving-kindness, after death I was reborn among the Ābhassara *devas*. The path in which I and my disciples trained at that time was not vain. We attained great fruit.

At that time I benefited myself, benefited others, benefited many people. I had compassion for the whole world and I sought prosperity, benefit, peace, and happiness for *devas* and human beings. [However,] the teaching that I taught at that time did not reach fulfillment, it did not fulfill purification, it did not fulfill the holy life. Not having fulfilled the holy life, at that time I did not become free from birth, aging, disease, death, sorrow, and distress, and I was not yet able to attain liberation from all *dukkha*.

Monks, I have now appeared in this world as a tathāgata, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, called a buddha, an exalted one. I now benefit myself, benefit others, benefit many people. I have compassion for the whole world and I seek prosperity, benefit, peace, and happiness for *devas* and human beings. I now teach the Dharma, having reached fulfillment, having fulfilled purification, having fulfilled the holy life. Having completely fulfilled the holy life, I am now free from birth, aging, disease, death, sorrow, and distress. I have now attained liberation from all *dukkha*.

Monks, “Very short is human life, [after which] one has to pass on to the next life. One should do what is wholesome, one should practice the holy life, for whoever is born will die.” Monks, this is rightly spoken now. Why is that? Because the [human] life span now extends to only a hundred years, or perhaps a little more.

One who has such a life span lives for three hundred seasons—a hundred springs, a hundred summers, and a hundred winters. He lives for one thousand two hundred months—four hundred months of spring, four hundred months of summer, and four hundred months of winter—so he lives for one thousand two hundred months.

He lives for two thousand four hundred fortnights—eight hundred fortnights of spring, eight hundred fortnights of summer, and eight hundred fortnights of winter—so he lives for two thousand four hundred fortnights. 684c

[He lives] for thirty-six thousand days and nights—twelve thousand days and nights of spring, twelve thousand days and nights of summer, and twelve thousand days and nights of winter—so he lives for thirty-six thousand days and nights.

He eats seventy-two thousand meals, including the times of being prevented [from eating] and the times of being breastfed. Being prevented [from eating] happens when one cannot eat because of pain, cannot eat because of anger, cannot eat because of sickness, cannot eat because of being busy, cannot eat because one is traveling, cannot eat because one is with the king, cannot eat because one is observing a day of purification, or cannot eat because one cannot get [food].

That is to say, monks, [a person] with a one-hundred-year life span lives to the age of one hundred counted by years, [which alternatively could be] counted by seasons, counted by years and seasons, counted by months, counted by fortnights, counted by months and fortnights, counted by days, counted by nights, counted by days and nights, counted by meals, counted by prevention [from eating], or counted by meals and prevention [from eating].

Monks, what a teacher should do for his disciples out of great compassion, mercy, sympathy, and concern, seeking their benefit and welfare, seeking their safety and well-being, that I have now already done. You too should do your part. Go and sit in meditation and contemplation in a secluded place, on a mountain, in a forest, at the base of a tree, in an empty and quiet place. Do not be negligent. Make a diligent effort, lest you regret it later. This is my instruction, this is my teaching.

Thus spoke the Buddha. Having heard what the Buddha said, the monks were delighted and received it respectfully.

### 161. The Discourse to Brahmāyu<sup>291</sup>

Thus have I heard. At one time the Buddha was staying in the country of Videha together with a great company of monks. 685a

At that time there was in Mithilā a brahmin named Brahmāyu who was very wealthy and prosperous, with immeasurable wealth, with livestock and estates beyond estimation, and with an abundance of flourishing feudatories. Mithilā with its water, pasture, and timber had been granted to him as a brahmin's fief by the king of Magadha, Ajātasattu Vedehiputta. The brahmin Brahmāyu had a young brahmin [disciple] named Uttara, who was born of parents of pure descent. For seven generations on both his father's and mother's sides there had been uninterrupted continuity of births without blemish. He had learned much, retained it, and was able to recite it. He was a master of the four Vedas with their vocabularies, liturgy, phonology, and etymology, and the histories as a fifth.<sup>292</sup>

The brahmin Brahmāyu heard that the renunciant Gotama from the Sakya lineage, who had left the Sakya clan, shaved off hair and beard, donned the yellow robes, and out of faith left the household life and became homeless to train in the path, was staying in the country of Videha together with a large company of monks. The renunciant Gotama had a great reputation, which had spread throughout the ten directions, namely: the renunciant Gotama is a tathāgata, free from attachment, fully awakened, endowed with knowledge and [perfect] conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as the Buddha, an exalted one. In this world, with its *devas*, *māras*, Brahmās, renunciants, and brahmins, from human beings to *devas*, he has himself known and realized, and dwells having himself accomplished realization. The Dharma he teaches is good in the beginning, good in the middle, and good in the end, with its meaning and phrasing, endowed with purity, and he reveals the holy life.

Again, he heard that the renunciant Gotama was endowed with the thirty-two marks of a great man.<sup>293</sup> For one who is endowed with these marks of a great man, there truly are only two real possibilities. If he lives the home life, he will certainly become a wheel-turning monarch, intelligent and wise, equipped with a fourfold army to reign over the entire world, freely, as he likes. Being a righteous Dharma king, he will attain the seven treasures. Those seven treasures are: the wheel treasure, the elephant treasure, the horse treasure, the jewel treasure, the woman treasure, the steward treasure, and the counselor treasure—these are the seven.

He will have a thousand sons, handsome, brave, fearless, and able to overcome the troops of others. He will certainly rule over the whole earth, as far as the ocean, without sword or club, just by teaching the Dharma, bringing peace and happiness. 685b

If [however,] he shaves off hair and beard, dons the yellow robes, leaves home out of faith, and goes forth to train in the path, then he will certainly become a tathāgata, free from attachment and fully awakened. His fame will spread and be known throughout the ten directions.

Having heard this, the brahmin Brahmāyu said:

Uttara, I have heard thus: The renunciant Gotama from the Sakya lineage, who left the Sakya clan, shaved off his hair and beard, donned the yellow robes, and out of faith left the household life and became homeless to train in the path, is staying in the country of Videha together with a large company of monks. Uttara, the renunciant Gotama has a great reputation, which has spread throughout the ten directions, namely: the renunciant Gotama is a tathāgata, free from attachment, fully awakened, endowed with knowledge and [perfect] conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as the Buddha, an exalted one. In this world, with its *devas*, *māras*, Brahmās, renunciants, and brahmins, from human beings to *devas*, he has himself known and realized, and dwells, having himself accomplished realization. The Dharma he teaches is good in the beginning, good in the middle, and good in the end, with its meaning and phrasing, endowed with purity, and it reveals the holy life.

Again, Uttara, [I have heard] that the renunciant Gotama is endowed with the thirty-two marks of a great man. For one who is endowed with these marks of a great man, there truly are only two real possibilities. If he lives the home life, he will certainly become a wheel-turning monarch, intelligent and wise, equipped with a fourfold army to reign over the entire world, freely, as he likes. Being a righteous Dharma king, he will attain the seven treasures. Those seven treasures are: the wheel treasure, the elephant treasure, the horse treasure, the jewel treasure, the woman treasure, the steward treasure, and the counselor treasure—these are the seven.

He will have a thousand sons, handsome, brave, fearless, and will be able to overcome the troops of others. He will certainly rule over the whole

earth, as far as the ocean, without relying on sword or club, just by teaching the Dharma, bringing peace and happiness.

If [however,] he shaves off hair and beard, dons the yellow robes, leaves home out of faith, and goes forth to train in the path, then he will certainly become a tathāgata, free from attachment and fully awakened. His fame will spread and be known throughout the ten directions.

685c      Uttara, you have received and retained the texts on the possession of the thirty-two marks of a great man. For one who is endowed with these marks of a great man, there truly are only two real possibilities. If he lives the home life, he will certainly become a wheel-turning monarch, intelligent and wise, equipped with a fourfold army to reign over the entire world, freely, as he likes. Being a righteous Dharma king, he will attain the seven treasures. Those seven treasures are: the wheel treasure, the elephant treasure, the horse treasure, the jewel treasure, the woman treasure, the steward treasure, and the counselor treasure—these are the seven. He will have a thousand sons, handsome, brave, fearless, and will be able to overcome the troops of others. He will certainly rule over the whole earth, as far as the ocean, without relying on sword or club, just by teaching the Dharma, bringing peace and happiness.

If [however,] he shaves off hair and beard, dons the yellow robes, leaves home out of faith, and goes forth to train in the path, then he will certainly become a tathāgata, free from attachment and fully awakened. His fame will spread and be known throughout the ten directions.

Uttara replied:

Yes indeed, venerable sir,<sup>294</sup> I have received and retained the texts on the possession of the thirty-two marks of a great man. For one who is endowed with these marks of a great man, there truly are only two real possibilities. If he lives the home life, he will certainly become a wheel-turning monarch, intelligent and wise, equipped with a fourfold army to reign over the entire world, freely, as he likes. Being a righteous Dharma king, he will attain the seven treasures. Those seven treasures are: the wheel treasure, the elephant treasure, the horse treasure, the jewel treasure, the woman treasure, the steward treasure, and the counselor treasure—these are the seven. He will have a thousand sons, handsome, brave, fearless, and will be able to

overcome the troops of others. He will certainly rule over the whole earth, as far as the ocean, without relying on sword or club, just by teaching the Dharma, bringing peace and happiness.

If [however,] he shaves off hair and beard, dons the yellow robes, leaves home out of faith, and goes forth to train in the path, then he will certainly become a tathāgata, free from attachment and fully awakened. His fame will spread and be known throughout the ten directions.

The brahmin Brahmāyu said:

Uttara, you approach the renunciant Gotama. Examine the renunciant Gotama to see whether he is so or not so. Does he really have the thirty-two marks of a great man?<sup>295</sup>

Having heard this, the young brahmin Uttara paid homage with his head at the feet of the brahmin Brahmāyu, circumambulated him three times, and left. Having approached the Buddha, he exchanged polite greetings, stepped back, sat to one side, and examined the World-honored One's body for the thirty-two marks. He saw that the World-honored One's body had thirty of the marks, but he was in doubt regarding two of the marks: the concealed male organ and the long, wide tongue.

The World-honored One thought, "This Uttara is examining my body for the thirty-two marks. He sees that I have thirty of the marks, but he is in doubt regarding two of the marks: the concealed male organ and the long, wide tongue. Let me now remove his doubt." Having discerned this, the World-honored One [thought], "I will perform an appropriate psychic feat. By performing the appropriate psychic feat, I will cause the young brahmin Uttara to see that my body has the concealed male organ and the long, wide tongue."

Then the World-honored One performed the appropriate psychic feat. The appropriate psychic feat having been performed, the young brahmin Uttara saw that the World-honored One's body had the concealed male organ and that his tongue was long and wide. As for the long, wide tongue, he extended it from his mouth so that it completely covered his face.

Having seen this, the young brahmin Uttara thought: "The renunciant Gotama is indeed endowed with the thirty-two marks of a great man. For one who is endowed with these marks of a great man, there truly are only

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two real possibilities. If he lives the home life, he will certainly become a wheel-turning monarch, intelligent and wise, equipped with a fourfold army to reign over the entire world, freely, as he likes. Being a righteous Dharma king, he will attain the seven treasures. Those seven treasures are: the wheel treasure, the elephant treasure, the horse treasure, the jewel treasure, the woman treasure, the steward treasure, and the counselor treasure—these are the seven. He will have a thousand sons, handsome, brave, fearless, and will be able to overcome the troops of others. He will certainly rule over the whole earth, as far as the ocean, without relying on sword or club, just by teaching the Dharma, bringing peace and happiness.

“If, [however,] he shaves off hair and beard, dons the yellow robes, leaves home out of faith, and goes forth to train in the path, then he will certainly become a tathāgata, free from attachment and fully awakened. His fame will spread and be known throughout the ten directions.”

The young brahmin Uttara further thought, “Let me now closely examine his bearing and behavior and examine the inclinations that he demonstrates.” Then the young brahmin Uttara closely followed the Buddha’s activities. For the four months of the summer he examined his bearing and behavior and examined the inclinations that he demonstrated.<sup>296</sup> After the four months of the summer the young brahmin Uttara was pleased with the World-honored One’s bearing and behavior, having examined the inclinations he demonstrated. He said, “Gotama, I now have affairs [to attend to]. Wishing to return, I request to take my leave.”

The World-honored One said, “Uttara, you may leave as you wish.”

The young brahmin Uttara, having heard what the World-honored One had said, having received it well and retained it well, rose from his seat, circumambulated him three times, and left. He approached the brahmin Brahmāyu. Having paid homage with his head at the feet of the brahmin Brahmāyu, he stepped back and sat to one side.

The brahmin Brahmāyu asked him:

Uttara, is what I have heard true? The renunciant Gotama has a great reputation, which has spread throughout in the ten directions. Is he so or is he not so? Does he really have the thirty-two marks of a great man?

The young brahmin Uttara replied:



Indeed, venerable sir, what you have heard is true. The renunciant Gotama has a great reputation, which has spread throughout the ten directions. The renunciant Gotama is so; he is not otherwise. He really does have the thirty-two marks of a great man.

Venerable sir, the renunciant Gotama's feet stand flat and even on the ground. Venerable sir, this is a mark of a great man possessed by the renunciant Gotama, a great man.

Again, venerable sir, the soles of the feet of the renunciant Gotama bear a wheel with a thousand spokes, all complete. Venerable sir, this is a mark of a great man possessed by the renunciant Gotama, a great man.

Again, venerable sir, the toes of the renunciant Gotama are long and slender. Venerable sir, this is a mark of a great man possessed by the renunciant Gotama, a great man.

Again, venerable sir, the renunciant Gotama's feet are completely level and straight. Venerable sir, this is a mark of a great man possessed by the renunciant Gotama, a great man. 686b

Again, venerable sir, the heels and ankles of the renunciant Gotama are equal and full on both sides. Venerable sir, this is a mark of a great man possessed by the renunciant Gotama, a great man.

Again, venerable sir, both ankles of the renunciant Gotama are even. Venerable sir, this is a mark of a great man possessed by the renunciant Gotama, a great man.

Again, venerable sir, the body hairs of the renunciant Gotama are turned upwards. Venerable sir, this is a mark of a great man possessed by the renunciant Gotama, a great man.

Again, venerable sir, the renunciant Gotama has webbed hands and feet, like a royal goose. Venerable sir, this is a mark of a great man possessed by the renunciant Gotama, a great man.

Again, venerable sir, the hands and feet of the renunciant Gotama are very tender and soft like lotuses. Venerable sir, this is a mark of a great man possessed by the renunciant Gotama, a great man.

Again, venerable sir, the skin of the renunciant Gotama is soft and fine; dust and water do not adhere to it. Venerable sir, this is a mark of a great man possessed by the renunciant Gotama, a great man.

Again, venerable sir, every single body hair of the renunciant Gotama is separate, grows from a single pore, has a dark purple color, and curls to the right like a spiral shell. Venerable sir, this is a mark of a great man possessed by the renunciant Gotama, a great man.

Again, venerable sir, the thighs of the renunciant Gotama are like those of a royal deer. Venerable sir, this is a mark of a great man possessed by the renunciant Gotama, a great man.

Again, venerable sir, the male organ of the renunciant Gotama is concealed, like that of a fine royal horse. Venerable sir, this is a mark of a great man possessed by the renunciant Gotama, a great man.

Again, venerable sir, the body shape of the renunciant Gotama is well rounded above and below in proper proportion, like a banyan tree. Venerable sir, this is a mark of a great man possessed by the renunciant Gotama, a great man.

Again, venerable sir, the renunciant Gotama with his body not bent, without bending his body, while standing erect, can touch his knees with his hands. Venerable sir, this is a mark of a great man possessed by the renunciant Gotama, a great man.

Again, venerable sir, the body of the renunciant Gotama is of a golden color, like pure gold with a purple tinge. Venerable sir, this is a mark of a great man possessed by the renunciant Gotama, a great man.

Again, venerable sir, the body of the renunciant Gotama is complete in the seven parts. The seven complete parts are the two hands, the two legs, the two shoulders, and the neck. Venerable sir, this is a mark of a great man possessed by the renunciant Gotama, a great man.

Again, venerable sir, the upper part of the renunciant Gotama's body is large like that of a lion. Venerable sir, this is a mark of a great man possessed by the renunciant Gotama, a great man.

Again, venerable sir, the jaws of the renunciant Gotama are like those of a lion. Venerable sir, this is a mark of a great man possessed by the renunciant Gotama, a great man.

Again, venerable sir, the renunciant Gotama has a straight spine and back. Venerable sir, this is a mark of a great man possessed by the renunciant Gotama, a great man.

Again, venerable sir, the shoulders of the renunciant Gotama are connected with the neck evenly and fully. Venerable sir, this is a mark of a great man possessed by the renunciant Gotama, a great man.

Again, venerable sir, the renunciant Gotama has forty teeth, which are even,<sup>297</sup> his teeth are not widely spaced, his teeth are white, his teeth come together, and he tastes the best of flavors. Venerable sir, this is a mark of a great man possessed by the renunciant Gotama, a great man.

Again, venerable sir, the renunciant Gotama is endowed with a sweet celestial voice like that of a cuckoo. Venerable sir, this is a mark of a great man possessed by the renunciant Gotama, a great man.

Again, venerable sir, the renunciant Gotama has a long, wide tongue. As to this long, wide tongue, when he extends it from his mouth, his tongue completely covers his face. Venerable sir, this is a mark of a great man possessed by the renunciant Gotama, a great man.

Again, venerable sir, the eyelashes of the renunciant Gotama are full, like those of a royal ox. Venerable sir, this is a mark of a great man possessed by the renunciant Gotama, a great man.

Again, venerable sir, the renunciant Gotama's eyes are reddish-blue in color. Venerable sir, this is a mark of a great man possessed by the renunciant Gotama, a great man.

Again, venerable sir, the renunciant Gotama has on the crown of his head a fleshy protuberance that is round and in proportion, with the hairs curling to the right. Venerable sir, this is a mark of a great man possessed by the renunciant Gotama, a great man.

Again, venerable sir, the renunciant Gotama has pure white hairs that curl to the right, growing between his eyebrows. Venerable sir, this is a mark of a great man possessed by the renunciant Gotama, a great man. The renunciant Gotama is endowed with the thirty-two marks of a great man.

For one who is endowed with these marks of a great man, there truly are only two real possibilities. If he lives the home life, he will certainly become a wheel-turning monarch, intelligent and wise, equipped with a fourfold army to reign over the entire world, freely, as he likes. Being a righteous Dharma king, he will attain the seven treasures. Those seven treasures are: the wheel treasure, the elephant treasure, the horse treasure, the jewel treasure,

the woman treasure, the steward treasure, and the counselor treasure—these are the seven. He will have a thousand sons, handsome, brave, fearless, and will be able to overcome the troops of others. He will certainly rule over the whole earth, as far as the ocean, without relying on sword or club, just by teaching the Dharma, bringing peace and happiness.

If [however,] he shaves off hair and beard, dons the yellow robes, leaves home out of faith, and goes forth to train in the path, then he will certainly become a tathāgata, free from attachment and fully awakened. His fame will spread and be known throughout the ten directions.

687a Again, venerable sir, I have seen the renunciant Gotama as he puts on his [inner] robe; having put on his [inner] robe, as he covers himself with the [outer] robe; having covered himself with the [outer] robe, as he goes out of the hut; having gone out of the hut, as he goes out of the [monastery] park; having gone out of the [monastery] park, as he walks on the road to the village and as he enters the village; having entered the village along an alley, as he enters a house; having entered a house, as he arranges his seat; having arranged his seat, as he sits down; having sat down, as he washes his hands; having washed his hands, as he accepts food and drink; having accepted food and drink, as he consumes them; having consumed them, as he washes his hands and gives a blessing; [having given a blessing,] as he rises from the seat and leaves the house; having left the house, as he leaves the village along an alley; having left the village, as he enters the [monastery] park; having entered the [monastery] park, as he enters the hut; and having entered the hut.<sup>298</sup> [On all such occasions,] venerable sir, the renunciant Gotama wears the [inner] robe neatly, neither [too] high nor [too] low; his [inner] robe is not [worn] too tightly on the body, nor is the wind able to blow the [inner] robe away from his body. Venerable sir, the renunciant Gotama covers himself with the [outer] robe neatly, neither [too] high nor [too] low; the [outer] robe is not [worn] too tightly on his body, nor is the wind able to blow the [outer] robe away from his body.

Venerable sir, the renunciant Gotama always, when wearing new robes, [makes them] following the custom of the noble ones by cutting [the cloth] with a knife. He dyes it an unattractive color just as the noble ones dye it an unattractive color. He wears the robes not as property, not out of pride, not to decorate himself, not for adornment, but just for protection against

mosquitoes and gadflies, against contact with wind and sun, and to cover the body out of a sense of modesty.

When emerging from a hut, he does not stoop and [then] straighten up his body. Venerable sir, the renunciant Gotama never stoops as he emerges from a hut. Venerable sir, when the renunciant Gotama wishes to walk, he raises his right foot first. He raises [each foot] straight and puts it down straight, walking without disorderliness and without disarray. As he walks, the two ankles never bump against each other. Venerable sir, as he walks the renunciant Gotama is not dirtied by dust. Why is that? Because of his naturally good way of walking.

When emerging from the [monastery] park, he does not stoop and [then] straighten up his body [to pass through a low entrance gate]. Venerable sir, the renunciant Gotama never stoops as he emerges from the [monastery] park. In turning toward the village, he turns his entire body to the right and observes in the manner of an elephant. He observes all over, just observing, without anxiety or concern, without surprise, observing in all directions. Why is that? Because he is a tathāgata, free from attachment, fully awakened.

When entering the village, he does not stoop and [then] straighten up his body. Venerable sir, the renunciant Gotama never stoops as he enters a village. When being on a street or lane he looks neither down nor up; he looks only straight ahead with unobstructed knowledge and vision.

Venerable sir, the faculties of the renunciant Gotama are always composed. Why is that? Because of his inherently good mode of practice. When entering a house, he does not stoop and [then] straighten up his body. Venerable sir, the renunciant Gotama never stoops as he enters a house. Venerable sir, the renunciant Gotama turns his body to the right, arranges the seat, and sits down. In sitting down on the seat he does not do so with the full force of his body. He also does not place his hands on his thighs as he sits down on the seat. Having sat down on the seat, he is not restless, not disturbed, but neither is he jolly. In receiving water for washing, he [holds his hands] neither [too] high nor [too] low [and he uses] neither [too] much [water] nor [too] little.

In receiving food and drink, he [holds his bowl] neither [too] high nor [too] low, [and he accepts] neither [too] much [food] nor [too] little. Venerable

687b sir, in receiving food, the renunciant Gotama keeps his bowl level and [accepts] curries and rice to eat in equal proportions.<sup>299</sup> Venerable sir, the renunciant Gotama forms the food into a ball neatly and puts it into his mouth slowly. He does not open his mouth until the ball of food has reached it, and when it is inside his mouth, he chews it three times before swallowing it. No rice or curry that is not broken up [by chewing] remains in his mouth when the next ball follows.

Venerable sir, the renunciant Gotama eats with three kinds of purity. He wishes to experience the taste, but he does not wish to be defiled by that taste. He eats not for the sake of wealth, not out of pride, not for the sake of his appearance, not for adornment, but just wishing to maintain the body, so that it may long endure without trouble. He uses [food] to arrest old disease and prevent the arising of new illness, to preserve life without trouble and to have strength and comfort.

Having completed the meal, when receiving water for hand washing, [he holds his hands] neither [too] high nor [too] low, and [takes] neither [too] much [water] nor [too] little. In receiving water for washing the bowl [he holds the bowl] neither [too] high nor [too] low, and takes neither [too] much [water] nor [too] little. When he has washed his hands clean, his bowl is also clean; when he has washed his bowl clean, his hands are also clean. Having wiped his hands, he then wipes the bowl; having wiped the bowl, he then wipes his hands.

Having washed and wiped the bowl, he places it to one side, neither [too] close nor [too] far away. He does not keep looking at the bowl; he is not possessive of the bowl. He does not criticize this food or praise that food. Instead, he keeps silent for a little while.<sup>300</sup> After that he teaches the Dharma to the householders, exhorting and inspiring them, fully delighting them, teaching them the Dharma with countless skillful means. Having exhorted and inspired them, fully delighting them, he rises from his seat and withdraws to return [to the monastery].

When leaving the house, he does not stoop and [then] straighten up his body.

Venerable sir, the renunciant Gotama never stoops as he leaves a house. When on a street or lane he looks neither down nor up; he looks only straight ahead with unobstructed knowledge and vision. Venerable sir,

the faculties of the renunciant Gotama are always composed. Why is that? Because of his inherently good mode of practice.

When he goes out of the village, he does not stoop and [then] straighten up his body. Venerable sir, the renunciant Gotama never stoops when going out of a village. When he enters the [monastery] park, he does not stoop and [then] straighten up his body. Venerable sir, the renunciant Gotama never stoops when entering a [monastery] park.

After the midday meal, he puts away his [outer] robe and bowl, washes his hands and feet, puts his sitting mat over his shoulder, and enters a hut to sit in meditation. Venerable sir, the renunciant Gotama enters a hut to sit in meditation for the welfare of the whole world. Venerable sir, the renunciant Gotama rises from sitting in meditation in the afternoon with radiant complexion. Why is that? Because he is a tathāgata, free from attachment, fully awakened.

Venerable sir, the voice that emerges from the mouth of the renunciant Gotama has eight qualities: first, it is very deep; second, it is melodious; third, it enters the heart; fourth, it is lovely; fifth, it is very sonorous; sixth, it is lively; seventh, it is clear and distinct; eighth, it is wise. Many people love it, many delight in it, many recall it and thereby gain calmness of mind. 687c

Venerable sir, when the renunciant Gotama teaches the Dharma to an assembly, the sound does not go beyond the assembly; it just remains within [the confines of] the assembly. He teaches the Dharma to [his listeners], exhorting and inspiring them, fully delighting them, teaching them the Dharma with countless skillful means. Having exhorted and inspired them, fully delighting them, he rises from his seat and withdraws to return to his former place.

Venerable sir, such is the appearance of the renunciant Gotama; yet he has other excellent qualities beyond these. Venerable sir, I wish to approach the renunciant Gotama and train in the holy life under him.<sup>301</sup>

The brahmin Brahmāyu said, “Do as you wish.”

Then the young brahmin Uttara paid homage with his head at the feet of the brahmin Brahmāyu, circumambulated him three times, and left. He approached the Buddha, paid homage with his head at the Buddha’s feet, stepped back, and sat to one side. He said:

World-honored One, may I train in the path under the World-honored One! [May I] receive full ordination and become a monk, so that I can practice the holy life under the World-honored One!

Then the World-honored One allowed the young brahmin Uttara to train in the path by giving him the full ordination. Having allowed the young brahmin Uttara to train in the path by giving him the full ordination, he traveled in the country of Videha together with a great company of monks, proceeding by stages to Mithilā. In Mithilā he stayed in Mahādeva’s Mango Grove.

The brahmins and householders of Mithilā heard that the renunciant Gotama from the Sakya lineage, who had left the Sakya clan and gone forth to train in the path, had been traveling in the country of Videha together with a large company of monks, proceeding by stages to Mithilā, and was staying in Mahādeva’s Mango Grove.

[They had heard this:] “The renunciant Gotama has a great reputation, which has spread throughout the ten directions. The renunciant Gotama is a tathāgata, free from attachment, fully awakened, accomplished in knowledge and conduct. He is a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as the Buddha, an exalted one. In this world, with its *devas*, *māras*, Brahmas, renunciants, and brahmins, from human beings to *devas*, he has himself known and realized, and dwells having personally accomplished realization. The Dharma he teaches is good in the beginning, good in the middle, and good in the end, with its meaning and phrasing, endowed with purity, and he reveals the holy life.”

[They thought]: “One who visits the Tathāgata, free from attachment, fully awakened, who reveres and pays homage to him, supports him and respects him, swiftly gains excellent benefits. Let us go together and visit the renunciant Gotama, pay homage to him, and support and honor him.”

The brahmins and householders of Mithilā, each accompanied by their family members, went out of Mithilā and proceeded northward to Mahādeva’s Mango Grove, desiring to visit the World-honored One, pay homage to him, and support him. Having approached the Buddha, some brahmins and householders from Mithilā paid homage with their heads at the Buddha’s feet, stepped back, and sat to one side; some exchanged polite greetings with

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the Buddha, stepped back, and sat to one side; some extended their hands with joined palms toward the Buddha, stepped back, and sat to one side; and some, having seen the Buddha from afar, sat down in silence.

When the brahmins and householders of Mithilā had all sat down, the Buddha taught them the Dharma, exhorting and inspiring them, fully delighting them, teaching them the Dharma with countless skillful means. Having exhorted and inspired them, fully delighting them, he remained silent.

The brahmin Brahmāyu heard that the renunciant Gotama from the Sakya lineage, who had left the Sakya clan and gone forth to train in the path, had been traveling in the country of Videha together with a large company of monks, proceeding by stages to Mithilā, and was staying in Mahādeva's Mango Grove.

[He also had heard this:] "The renunciant Gotama has a great reputation, which has spread throughout the ten directions. The renunciant Gotama is a tathāgata, free from attachment, fully awakened, accomplished in knowledge and conduct. He is a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as the Buddha, an exalted one. In this world, with its *devas*, *māras*, Brahmās, renunciants, and brahmins, from human beings to *devas*, he has himself known and realized, and dwells, having personally accomplished realization. The Dharma he teaches is good in the beginning, good in the middle, and good in the end, with its meaning and phrasing, endowed with purity, and he reveals the holy life."

[He thought:] "One who visits the Tathāgata, free from attachment, fully awakened, who reveres and pays homage to him, supports him and respects him, swiftly gains excellent benefits. Let me go and visit the renunciant Gotama, pay homage to him, and support him."

The brahmin Brahmāyu said to his charioteer, "Quickly prepare the chariot. I wish to approach the renunciant Gotama now."

Having received this instruction, the charioteer quickly completed preparing the chariot, returned, and said, "The chariot is prepared. The venerable one himself will know the proper time." Then Brahmāyu, driving that extremely fine chariot, went out of Mithilā and proceeded northward to Mahādeva's Mango Grove, desiring to visit the World-honored One, to pay homage to him and support him.

At that time the World-honored One was teaching the Dharma surrounded by an immense assembly. The brahmin Brahmāyu saw from afar that the World-honored One was teaching the Dharma surrounded by an immense assembly. Seeing this, he felt intimidated. Then Brahmāyu avoided [the situation] by driving to a tree beside the road and remaining under it.<sup>302</sup> He said to a young brahmin:

Approach the renunciant Gotama and on my behalf inquire if the noble one is in good health, strong in body, comfortable, free from ailments, and if he is dwelling at ease with his usual vigor. Say this: “Gotama, my teacher Brahmāyu inquires: ‘Are you in good health, strong, comfortable, free from ailments, and dwelling at ease with your usual vigor? Gotama, my teacher Brahmāyu wishes to come and visit the renunciant Gotama.’”

688b Then the young brahmin, receiving the instruction, walked over and approached the Buddha. He exchanged polite greetings, stepped back, sat to one side, and said:

Gotama, my teacher Brahmāyu inquires: “Is the noble one is in good health, strong in body, comfortable, free from ailments, and dwelling at ease with your usual vigor?” Gotama, my teacher Brahmāyu wishes to come and visit the renunciant Gotama.

The World-honored One said:

Young brahmin, may the brahmin Brahmāyu find well-being and happiness! May *devas*, human beings, *asuras*, *gandhabbas*, *yakkhas*, and other forms of life find well-being and happiness! Young brahmin, if the brahmin Brahmāyu wishes to come, let him do as he wishes.<sup>303</sup>

Then the young brahmin, having heard what the Buddha said, received it well and retained it well. He rose from his seat, circumambulated the Buddha three times, and left. He returned to the brahmin Brahmāyu and told him:

Venerable sir, I have communicated with the renunciant Gotama. The renunciant Gotama is now waiting for the venerable one. May the venerable one know the proper time.

The brahmin Brahmāyu descended from the chariot and approached the

Buddha on foot. On seeing from afar the brahmin Brahmāyu coming, the assembly rose from their seats to make way for him. Why is that? Because he was famous, virtuous, and widely renowned.

The brahmin Brahmāyu said to the assembly, “Friends, be seated again, all of you! I wish to go straight on and visit the renunciant Gotama.” Then Brahmāyu approached the Buddha, exchanged polite greetings, stepped back, and sat to one side.

At that time two of Brahmāyu’s sense faculties were still good: the eye faculty and the ear faculty. Having sat down, the brahmin Brahmāyu carefully examined the Buddha’s body for the thirty-two marks. He saw thirty marks but was in doubt about two marks: the concealed male organ and the long, wide tongue. Then the brahmin Brahmāyu asked the World-honored One in verse:

As I heard long ago,  
 [There are] thirty-two marks of a great man.  
 Searching, I cannot see two of them.  
 Does the body of the venerable renunciant Gotama  
 Have a concealed male organ?

All men venerate [this] deep secret.  
 Why does the most venerated of men  
 Not display his mysterious tongue  
 If the venerable one does have a long, wide tongue?

Let him enable me to see [these two marks]!  
 I now really have doubt in my mind.  
 May the tamer of those to be tamed resolve my doubt!

The World-honored One thought, “This brahmin Brahmāyu is searching my body for the thirty-two marks. He sees thirty but is in doubt about two: the concealed male organ and the long, wide tongue. Let me now remove his doubt.” Having understood this, the World-honored One performed a feat of supernormal power. The feat of supernormal power having been performed, the brahmin Brahmāyu saw that the World-honored One’s body did have the concealed male organ and the long, wide tongue. As for the long, wide tongue, when the tongue came out of his mouth it completely covered his face.

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Having concluded the feat of supernormal power, the World-honored One spoke these stanzas to the brahmin Brahmāyu:

As you heard long ago,  
[There are] thirty-two marks of a great man.  
All of them are found in my body.  
I am fully, properly, and superbly endowed with them,  
Being a trainer of those to be trained. Cut off your doubt about me,  
Brahmin, develop sublime faith!

Very rare it is to get to see and hear  
One who has rightly and fully awakened to the Supreme.  
Extremely rare is the appearance in the world  
Of one who has rightly and fully awakened to the Supreme.  
Brahmin, I am rightly awakened,  
A king of the unsurpassable true Dharma.<sup>304</sup>

Having heard this, the brahmin Brahmāyu thought:

This renunciant Gotama is indeed endowed with the thirty-two marks of a great man. For one who is endowed with these marks of a great man, there truly are only two real possibilities. If he lives the home life, he will certainly become a wheel-turning monarch, intelligent and wise, equipped with a four-fold army to reign over the entire world, freely, as he likes. Being a righteous Dharma king, he will attain the seven treasures. Those seven treasures are: the wheel treasure, the elephant treasure, the horse treasure, the jewel treasure, the woman treasure, the steward treasure, and the counselor treasure—these are the seven. He will have a thousand sons, handsome, brave, fearless, and will be able to overcome the troops of others. He will certainly rule over the whole earth, as far as the ocean, without relying on sword or club, just by teaching the Dharma, bringing peace and happiness.

If, [however], he shaves off hair and beard, dons the yellow robes, leaves home out of faith, and goes forth to train in the path, then he will certainly become a tathāgata, free from attachment and fully awakened. His fame will spread and be known throughout the ten directions.

Then the World-honored One thought, “This brahmin Brahmāyu has for a long time been without flattery and deceit. Whatever he wishes, whatever

he asks will be entirely from a wish to understand and not to oppose or to annoy; he is like that. Let me teach him the profound higher Dharma (Abhidharma).” Having understood this, the World-honored One spoke to the brahmin Brahmāyu in verse:

For the sake of rejoicing in the Dharma in the present life  
 And for much benefit in the next life,  
 Brahmin, you may ask about such matters  
 According to your own wishes.  
 Whatever you ask about  
 I will cut off your doubt.

Having been permitted by the World-honored One to ask questions, the brahmin Brahmāyu therefore asked the World-honored One about matters in accordance with what he originally intended [to ask]:

How is one a brahmin?  
 What is the significance of the threefold attainment?  
 By virtue of what is one said to be without attachment?  
 What is perfect full awakening?<sup>305</sup>

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Then the World-honored One replied in verse:

Eradicating evil and unwholesome states,  
 Being established and dwelling in celibacy,  
 Cultivating the conduct of brahmins,<sup>306</sup>  
 By these one is a brahmin.

Having higher knowledge of one’s past [existences],  
 Seeing happy and evil destinies,  
 Achieving the complete destruction of ignorance,<sup>307</sup>  
 With these [three] knowledges, one is established as a sage.

Knowing well that the mind has been purified,  
 Completely shedding sensual passion, anger, and delusion,  
 Accomplishing the three knowledges,  
 By this one has the threefold attainment.

Abstaining from unwholesome states,  
Rightly established in the foremost of purposes,  
Revered by the world as foremost,  
By these one is without attachment.

Being of much benefit to *devas* and human beings,  
Bestowing vision and destroying dissention,  
Knowing widely and manifesting vision that is complete,  
With these one is perfectly and fully awakened.

At this the brahmin Brahmāyu got up from his seat, wishing to pay homage with his head at the Buddha's feet.<sup>308</sup> Then that great assembly made a huge uproar:

The renunciant Gotama is very wonderful, very remarkable! He has great spiritual power, great virtue, great merit, great power! Why is that?

Among brahmins and householders in this country of Mithilā the brahmin Brahmāyu is foremost, because of his birth. The brahmin Brahmāyu is born to parents of pure descent. For seven generations on both his father's and his mother's sides there has been uninterrupted continuity of births without blemish. [Yet] he [wants to] prostrate himself humbly before the renunciant Gotama, revering, worshiping, supporting, and respecting him.<sup>309</sup>

The renunciant Gotama is very wonderful, very remarkable! He has great spiritual power, great virtue, great merit, great power! Why is that? Among brahmins and householders in this country of Mithilā the brahmin Brahmāyu is foremost, because of his learning. The brahmin Brahmāyu has learned much, retained it, and is able to recite it. He is a master of the four Vedas with their vocabularies, liturgy, phonology, and etymology, and the histories as a fifth. [Yet] he [wants to] prostrate himself humbly before the renunciant Gotama, revering, worshiping, supporting, and respecting him.

The renunciant Gotama is very wonderful, very remarkable! He has great spiritual power, great virtue, great merit, great power! Why is that? Among brahmins and householders in this country of Mithilā the brahmin Brahmāyu is foremost, because of his wealth. The brahmin Brahmāyu is very wealthy and prosperous, with immeasurable wealth, with livestock and estates beyond estimation, and with an abundance of flourishing feudatories. Mithilā with its water, pastures, and timber was granted to him as

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a brahmin's fief by the king of Magadha, Ajātasattu Vedehiputta. [Yet] he [wants to] prostrate himself humbly before the renunciant Gotama, revering, worshipping, supporting, and respecting him.

The renunciant Gotama is very wonderful, very remarkable! He has great spiritual power, great virtue, great merit, great power! Why is that? Among brahmins and householders in this country of Mithilā the brahmin Brahmāyu is foremost, because of his age. The brahmin Brahmāyu is very old, endowed with a life span of one hundred and twenty-six years. [Yet] he [wants to] prostrate himself humbly before the renunciant Gotama, revering, worshipping, supporting, and respecting him.

Then the World-honored One, with his knowledge of other minds, knew the thoughts in the minds of the great assembly. Having understood it, the World-honored One said to the brahmin Brahmāyu: “Stop, stop, brahmin, though my mind is pleased and satisfied [by your wish to pay respect]. Return to your seat and I will teach you the Dharma.”

Then the brahmin Brahmāyu, having paid homage with his head at the Buddha's feet, stepped back and sat to one side. The World-honored One taught him the Dharma, exhorting and inspiring him, fully delighting him, teaching him the Dharma with countless skillful means. Having exhorted and inspired him, fully delighted him, he did as all buddhas do when first teaching the true Dharma to delight their hearers. He taught him about generosity, virtue, rebirth in heaven, the disadvantages of sensual desire, and the defilement of [continued] birth and death, extolling the excellence of dispassion and the purity of the constituents of the path. Having taught him like this, the Buddha knew that [Brahmāyu's] mind was delighted, prepared, malleable, resolute, uplifted, unified, free of doubt, free of the hindrances, [possessing] the ability and power to receive the true Dharma of the Buddha.

In accordance with the essential teaching of all buddhas, the World-honored One taught him about *dukkha*, its arising, its cessation, and the path [leading to its cessation]. While seated [right there], the brahmin Brahmāyu saw the four noble truths: *dukkha*, its arising, its cessation, and the path [leading to its cessation]. Just as a piece of white cloth is easily dyed, so the brahmin Brahmāyu, while seated [right there], saw the four noble truths: *dukkha*, its arising, its cessation, and the path [leading to its cessation].

Then the brahmin Brahmāyu, having seen the Dharma, having attained the Dharma, awakened of his own accord to the pure Dharma, cut off doubt, and overcame uncertainty. [For him] there was no other teacher; he would no longer follow others. Without hesitation, he abided in the realization of the fruit. In the teaching of the World-honored One he had attained fearlessness. He rose from his seat, paid homage with his head at the Buddha's feet, [saying:]

689c World-honored One, from now on I go for refuge to the Buddha, the Dharma, and the Sangha of monks. May the World-honored One accept me as a lay disciple from this day forth until the end of life, as having personally gone for refuge for my whole life.<sup>310</sup>

Then the brahmin Brahmāyu held his hands with joined palms [in respect] toward the Buddha and said, "May the World-honored One condescend to accept my invitation for [the meal] tomorrow, together with the Sangha of monks." The World-honored One accepted for the sake of the brahmin Brahmāyu by remaining silent.

Knowing that the World-honored One had accepted by remaining silent, the brahmin Brahmāyu paid homage with his head at the Buddha's feet, circumambulated him three times and returned to his home. That night he had various kinds of fine dishes prepared, very delicious, plentiful, and easy to digest. When the preparations were completed, at dawn, he put out seats and announced that the time had come: "World-honored One, the meal has been prepared. May the Noble One know the proper time."

Then, when the night was over, at dawn, the World-honored One put on his [outer] robe and took his bowl. Followed by the monks, the World-honored One led the way to the house of the brahmin Brahmāyu. He sat down on a seat prepared in front of the Sangha of monks. When the brahmin Brahmāyu knew that the World-honored One and the Sangha of monks had settled into their seats, he personally brought water for washing [their hands], and personally offered various kinds of fine dishes, delicious, plentiful, and easy to digest, making sure there was enough. After the meal, he gathered up the utensils, brought water for washing, and then seated himself on a small seat to one side to receive the blessing.



When the brahmin Brahmāyu had sat down, the World-honored One gave him a blessing.<sup>311</sup>

The fire oblation is the foremost of sacrifices,  
 The universal sound is the root of all sounds,  
 The king is foremost among men,  
 The ocean is chief among rivers.  
 The moon is brightest among the constellations,  
 [But] in brightness nothing surpasses the sun.

Above, below, in all the [ten] directions,  
 And in all the worlds,  
 From human beings to *devas*,  
 The Buddha alone is foremost.

Then, having spoken these blessings to the brahmin Brahmāyu, the World-honored One rose from his seat and left. Having stayed in the country of Mithilā for some days, he gathered his robes, took his bowl, and traveled toward Sāvattihī. Having proceeded by stages to Sāvattihī, he stayed in Jeta's Grove, Anāthapiṇḍika's Park.

Then a group of many monks, while begging for almsfood in Sāvattihī, heard that the brahmin Brahmāyu of Mithilā, who had asked the Buddha in verse about some matters, had passed away. Having heard this, after having partaken of their midday meal, putting away their [outer] robes and bowls, and washing their hands and feet, the monks put their sitting mats over their shoulders and approached the Buddha. Having paid homage with their heads [at his feet], they stepped back, stood to one side, and said:

World-honored One, having put on our robes at dawn and taken our bowls, we as a group of many monks entered Sāvattihī to beg for almsfood. At that time we heard that the brahmin Brahmāyu of Mithilā, who had asked the Buddha in verse about some matters, has passed away. World-honored One, where has he gone? Where will he be reborn? What is his future destiny?

The World-honored One replied:

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Monks, the brahmin Brahmāyu possessed the foremost great benefit. At his last, he came to know the Dharma, yet he did not trouble me for the

sake of the Dharma. Monks, through having eradicated the five lower fetters the brahmin Brahmāyu will take birth <in between> and attain final nirvana there.<sup>312</sup> Having attained the state of not falling back from the Dharma, he will not come back to this world.

At that time the World-honored One declared that Brahmāyu had attained nonreturn.

Thus spoke the Buddha. Having heard what the Buddha said, the brahmin Brahmāyu and the monks were delighted and received it respectfully.

## Division 13

### On Basic Analysis

#### 162. The Discourse on an Analysis of the Six Elements<sup>313</sup>

Thus have I heard. At one time the Buddha, who was dwelling in the country of Magadha, approached Rājagaha to stay overnight. Then the World-honored One approached the house of a potter and said to the potter, “I would like to stay the night in your pottery. Will you give permission?”

The potter replied, “I have no objection. However, there is a monk who came first and is already staying there. If he gives permission, then you may stay as you wish.”

At that time the venerable Pukkusāti was already staying in that pottery. So the World-honored One went out of the potter’s house, entered the pottery, and said to the venerable Pukkusāti, “Monk, I would like to stay the night in the pottery. Will you give permission?”

The venerable Pukkusāti replied, “Sir, I have no objection. Furthermore, in this pottery there are straw seats already set out. Sir, if you wish to stay, you may do as you wish.”

Then the World-honored One went out of the pottery, washed his feet, and came back inside. He spread his sitting mat on a straw seat, sat down cross-legged, and spent the night in silence, seated in meditation with a concentrated mind. The venerable Pukkusāti also spent the night in silence, seated in meditation with a concentrated mind. 690b

Then the World-honored One thought, “It is marvelous and wonderful how this monk stays tranquil and quiet. Let me ask him this: ‘Monk, who is your teacher? In dependence on whom have you gone forth to train in the path, having accepted his Dharma?’”

Having thought this, the World-honored One asked, “Monk, who is your teacher? In dependence on whom have you gone forth to train in the path, having accepted his Dharma?”

The venerable Pukkusāti replied:

Venerable friend, there is the renunciant Gotama from the Sakyan lineage who left the Sakyan clan, shaved off hair and beard, donned the yellow robes, and out of faith left the household life and became homeless to train in the path. He has realized the unsurpassable right and total awakening. He is my teacher. In dependence on him I have gone forth to train in the path, having accepted his Dharma.

The World-honored One asked further, “Monk, have you ever seen your teacher?”<sup>314</sup>

The venerable Pukkusāti replied, “I have not seen him.”

The World-honored One asked further, “If you saw your teacher, would you recognize him?”

The venerable Pukkusāti replied:

I would not recognize him. However, venerable friend, I have heard that the World-honored One is a tathāgata, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, leader on the path of Dharma, teacher of *devas* and human beings, called a buddha, an exalted one. He is my teacher. In dependence on him I have gone forth to train in the path, having accepted his Dharma.

Then, the World-honored One thought, “This clansman has gone forth to train in the path in dependence on me, having accepted my Dharma. Let me now teach him the Dharma!”

Having thought this, the World-honored One said to the venerable Pukkusāti:

Monk, I will teach you the Dharma that is sublime in the beginning, sublime in the middle, and also sublime in the end, with its meaning and phrasing, endowed with purity, to reveal the holy life,<sup>315</sup> namely the analysis of the six elements. You should listen closely and pay proper attention.

The venerable Pukkusāti replied, “Yes indeed.”

The Buddha said to him:

Monk, a human being is composed of six elements, has six spheres of contact, and has eighteen mental activities. He [also] has four spheres of stability, and if he is established in them, he does not experience distressing objects. Not experiencing distressing objects, his mind does not give rise to dislike, sadness, worry, or agitation.<sup>316</sup> Such is the instruction: do not neglect wisdom, protect the truth, and cultivate relinquishment.

Monk, one should train for the supreme, one should train to attain quietude, by analyzing the six elements in this way. Monk, “a human being is composed of six elements”—for what reason has this been said? It refers to the earth element, the water element, the fire element, the wind element, the space element, and the consciousness element. Monk—for this reason it has been said: “a human being is composed of six elements.”

Monk, “a human being has six spheres of contact”—for what reason has this been said? This means, monk, that through eye contact one sees forms, through ear contact one hears sounds, through nose contact one smells odors, through tongue contact one tastes flavors, through body contact one experiences tangibles, and through mind contact one cognizes mind objects.<sup>317</sup> Monk, for this reason it has been said, “a human being has six spheres of contact.”

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Monk, “a human being has eighteen mental activities”—for what reason has this been said? It means, monk, that on seeing a form with the eye, one observes that form and abides in joy, [or] one observes that form and abides in sadness, [or] one observes that form and abides in equanimity. In the same way, with the ear . . . the nose . . . the tongue . . . the body . . . on cognizing a mental object with the mind, one observes that mental object and abides in joy, [or] one observes that mental object and abides in sadness, [or] one observes that mental object and abides in equanimity. Monk, these six observed with joy, six observed with sadness, and six observed with equanimity together become eighteen activities. Monk, for this reason it has been said: “a human being has eighteen mental activities.”

Monk, “a human being has four spheres of stability”—for what reason has this been said? It refers to the sphere of stability in truth, the sphere of stability in wisdom, the sphere of stability in relinquishment, and the sphere of stability in appeasement. Monk, for this reason it has been said: “a human being has four spheres of stability.”

How does a monk not neglect wisdom? Suppose that a monk discerns in relation to the bodily elements: “in this present body of mine there is the internal earth element, which was received at birth.” And what is it?

It is this: head hair, body hair, nails, teeth, rough and smooth epidermis, skin, flesh, bones, sinews, kidneys, heart, liver, lungs, spleen, large intestine, stomach, and feces—whatever is of this nature; and whatever else is found in this body internally, whatever is contained in it internally that is solid, that is of a solid nature and found internally, having been received at birth—this, monk, is what is meant by the internal earth element.

Monk, whatever is the internal earth element and whatever is the external earth element, all of that is collectively called the earth element. All of it is not mine, I am not that, and it is not my self. On wisely contemplating it like this, knowing it as it really is, the mind does not become defiled with attachment in regard to this earth element. This, monk, is what is meant by not neglecting wisdom.

Again, monk, a monk does not neglect wisdom if he discerns in relation to the bodily elements: “in this present body of mine there is the internal water element, which was received at birth.” And what is it? It is this: brain fluid,<sup>318</sup> tears, sweat, mucus, saliva, pus, blood, fat, marrow, phlegm, bile, and urine—whatever is of this nature; and whatever else is found in this body internally, whatever is contained in it internally that is watery, that is of a watery nature and moist internally, having been received at birth—this, monk, is what is meant by the internal water element.

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Monk, whatever is the internal water element and whatever is the external water element, all of that is collectively called the water element. All of that is not mine, I am not that, and it is not my self. On wisely contemplating it like this, knowing it as it really is, the mind does not become defiled with attachment in regard to the water element. This, monk, is what is meant by not neglecting wisdom.

Again, monk, a monk does not neglect wisdom if he discerns in relation to the bodily elements: “in this present body of mine there is the internal fire element, which was received at birth.” And what is it? It is this: bodily heat, bodily warmth, bodily discomfort, warmth from bodily nourishment, that is, from digesting food and drink—whatever is of this nature; and whatever else is found in this body internally, whatever is contained in it internally

that is fiery, that is of a fiery nature and hot internally, having been received at birth—this, monk, is what is meant by the internal fire element.

Monk, whatever is the internal fire element and whatever is the external fire element, all of that is collectively called the fire element. All of that is not mine, I am not that, and it is not my self. On wisely contemplating it like this, knowing it as it really is, the mind does not become defiled with attachment in regard to the fire element. This, monk, is what is meant by not neglecting wisdom.

Again, monk, a monk does not neglect wisdom if he discerns in relation to the bodily elements: “in this present body of mine there is the internal wind element, which was received at birth.” And what is it? It is this: upward-moving winds, downward-moving winds, forceful winds, pulling and contracting winds, disturbing winds, irregular winds, winds in the joints, the winds of out-breaths, and the winds of in-breaths—whatever is of this nature; and whatever else is found in this body internally, whatever is contained in it internally that is windy, that is of a windy nature and moves internally, having been received at birth—this, monk, is what is meant by the internal wind element.

Monk, whatever is the internal wind element and whatever is the external wind element, all of that is collectively called the wind element. All of that is not mine, I am not that, and it is not my self. On wisely contemplating it like this, knowing it as it really is, the mind does not become defiled with attachment in regard to the wind element. This, monk, is what is meant by not neglecting wisdom.

Again, monk, a monk does not neglect wisdom if he discerns in relation to the bodily elements: “in this present body of mine there is the internal space element, which was received at birth.” And what is it? It is the space for the eyes, the space in the ears, the space in the nostrils, the space in the mouth, the throat, and so on, through which [food] can pass; it is where food is chewed, held, dissolved, slowly passed through the throat, retained [for a while], and [eventually] discharged below—whatever is of this nature; and whatever else is found in this body internally, whatever is contained in it internally that is space-like, whatever is found to be space-like, not covered by flesh, skin, bone, or tendons—this, monk, is what is meant by the internal space element.

691b Monk, whatever is the internal space element and whatever is the external space element, all of that is collectively called the space element. All of that is not mine, I am not that, and it is not my self. On wisely contemplating it like this, knowing it as it really is, the mind does not become defiled with attachment in regard to the space element. This, monk, is what is meant by not neglecting wisdom.

Monk, if a monk knows these five elements as they truly are, having known them as they truly are, his mind is not defiled by them but liberated from them. There then remains just consciousness. Consciousness of what? Consciousness of pleasure, consciousness of pain, consciousness of mental joy, consciousness of mental sadness, consciousness of equanimity.<sup>319</sup>

Monk, because of pleasant contact there arises pleasant feeling; he feels a pleasant feeling. On feeling a pleasant feeling, he knows he is feeling a pleasant feeling. If for the monk this pleasant contact ceases, then once the pleasant contact has ceased, the pleasant feeling that had arisen from the pleasant contact also ceases and comes to an end; he knows it has become cool.

Monk, because of painful contact there arises painful feeling; he feels a painful feeling. On feeling a painful feeling, he knows he is feeling a painful feeling. If for the monk this painful contact ceases, then once the painful contact has ceased, the painful feeling that had arisen from the painful contact also ceases and comes to an end; he knows it has become cool.

Monk, because of mentally joyful contact there arises mentally joyful feeling; he feels a mentally joyful feeling. On feeling a mentally joyful feeling, he knows he is feeling a mentally joyful feeling. If for the monk this mentally joyful contact ceases, then once the mentally joyful contact has ceased, the mentally joyful feeling that had arisen from the mentally joyful contact also ceases and comes to an end; he knows it has become cool.

Monk, because of mentally sad contact there arises mentally sad feeling; he feels a mentally sad feeling. Having felt a mentally sad feeling, he knows he is feeling a mentally sad feeling. If for the monk this mentally sad contact ceases, then once the mentally sad contact has ceased, the mentally sad feeling that had arisen from the mentally sad contact also ceases and comes to an end; he knows it has become cool.



Monk, because of equanimous contact there arises equanimous feeling; he feels an equanimous feeling. On feeling an equanimous feeling, he knows he is feeling an equanimous feeling. If for the monk this equanimous contact ceases, then once the equanimous contact has ceased, the equanimous feeling that had arisen from the equanimous contact also ceases and comes to an end; he knows it has become cool.

Monk, because of this or that contact there arises this or that feeling; and once this or that contact has ceased, this or that feeling also ceases. He knows that this feeling comes from contact, has its root in contact, arises by way of contact, is born from contact, has contact as its beginning, and proceeds in dependence on contact.

Monk, it is just as, conditioned by a lower firestick, an upper firestick, and human effort, heat is produced and fire arises; but, monk, if the many pieces of firewood are scattered, then any fire that arises from those [firesticks]—fire that might have produced much heat if provided with much fuel—will all cease and come to an end, leaving just cold firewood.

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In the same way, monk, because of this or that contact there arises this or that feeling. Once this or that contact has ceased, this or that feeling also ceases. He knows that this feeling comes from contact, has its root in contact, arises by way of contact, is born from contact, has contact as its beginning, and proceeds in dependence on contact.

If a monk is not defiled by these three feelings but is liberated from them, then that monk just dwells in equanimity which is extremely pure. Monk, that monk reflects, “With this pure equanimity of mine, let me enter the sphere of infinite space, developing the mind accordingly, in dependence on that, dwelling in that, established on that, conditioned by that, bound to that. With this pure equanimity of mine, let me enter the sphere of infinite consciousness . . . the sphere of nothingness . . . the sphere of neither-perception-nor-nonperception, developing the mind accordingly, in dependence on that, dwelling in that, established on that, conditioned by that, bound to that.”

Monk, he is just like a skilled goldsmith who uses fire to refine gold, forging it so that it becomes extremely thin, heating it in the furnace in various ways so that it becomes pure, extremely malleable, and bright.

Monk, once that gold has been heated and refined in various ways by the goldsmith so that it becomes pure, extremely malleable, and bright, that goldsmith fashions it according to his will into [gold thread for] embroidery to adorn a new garment, or into a finger ring, an arm bracelet, a necklace, or a jeweled hair ornament.

In the same way, monk, that monk reflects, “With this pure equanimity of mine, I could enter the sphere of infinite space, and develop this mental state in dependence on that, dwelling in that, established on that, conditioned by that, bound to that. With this pure equanimity of mine, I could enter the sphere of infinite consciousness . . . the sphere of nothingness . . . the sphere of neither-perception-nor-nonperception, and develop this mental state in dependence on that, dwelling in that, established on that, conditioned by that, bound to that.”

That monk reflects further, “If this pure equanimity of mine were dependent on the sphere of infinite space, then it would be conditioned. What is conditioned, that is impermanent. What is impermanent, that is *dukkha*. What is *dukkha*, I know as *dukkha*.” Having known it as *dukkha*, he lets go of it and does not enter the sphere of infinite space.

[He reflects,] “If this pure equanimity of mine were based on the sphere of infinite consciousness . . . the sphere of nothingness . . . the sphere of neither-perception-nor-nonperception, then it would be conditioned. What is conditioned, that is impermanent. What is impermanent, that is *dukkha*. What is *dukkha*, I know as *dukkha*.” Having known it as *dukkha*, he lets go of it and does not enter the sphere of infinite consciousness . . . the sphere of nothingness . . . the sphere of neither-perception-nor-nonperception.”<sup>320</sup>

692a Monk, if a monk, by wisely contemplating these four spheres, knows them as they truly are, then his mind does not [wish to] attain them and does not enter them. At that time he is no longer conditioned and has no intentions in regard to becoming or nonbecoming. When he experiences the last feeling to be experienced by the body,<sup>321</sup> he will know that he is experiencing the last feeling to be experienced by the body. When he experiences the last feeling to be experienced in his life, he will know that he is experiencing the last feeling to be experienced in his life. He knows that with the breaking up of the body at the end of life, when the life span has been completed, all feelings completely cease and come to an end, becoming cool.

Monk, it is just like a lamp that burns in dependence on oil and a wick. If nobody adds oil and supplies a wick, then once what had earlier [been supplied] comes to an end, the lamp does not continue [burning], having no more fuel.

In the same way, when the monk experiences the last feeling to be experienced by the body, he will know that he is experiencing the last feeling to be experienced by the body. When he experiences the last feeling to be experienced in his life, he will know that he is experiencing the last feeling to be experienced in his life. With the breaking up of the body at the end of life, when the life span has been completed, all feelings completely cease and come to an end. He knows that they have become cool.

Monk, this is reckoned the foremost right wisdom for a monk, namely attaining supreme and complete cessation. A monk whose taints are destroyed has attained this; he has attained the foremost sphere of right wisdom. Monk, with this liberation he is established in truth and has attained imperturbability. Truth is what is in accordance with the Dharma. Falsehood is what has the nature of delusion. Monk, to attain that is the foremost sphere of truth.

Monk, suppose that a monk is practicing relinquishment.<sup>322</sup> Whereas he formerly would certainly have harbored resentment, he has now let go of that, vomited it out, become liberated from it, extinguished it completely. Monk, this is reckoned a monk's foremost right relinquishment, namely the complete giving up of worldliness, its fading away, ceasing, and coming to an end. A monk who achieves this achieves the foremost sphere of relinquishment.

Monk, that monk's mind [formerly] was defiled by sensual desire, ill will, and stupidity, for he had not attained liberation. Monk, when all sensual passion, anger, and stupidity end, [when they] fade away, cease, come to an end, that is to attain the foremost peace. Monk, one who achieves that achieves the foremost sphere of peace.

Monk, "I am" elevates oneself. "I shall be" also elevates oneself. "I shall neither be nor not be" also elevates oneself. "I shall be endowed with form" also elevates oneself. "I shall be formless" also elevates oneself. "I shall be neither endowed with form nor formless" also elevates oneself. "I shall be percipient" also elevates oneself. "I shall be nonpercipient" also

elevates oneself. “I shall be neither percipient nor non-percipient” also elevates oneself. This is conceit; this is pride; this is negligence.<sup>323</sup>

692b Monk, if there is none of this self-elevation, conceit, pride, or negligence, then the mind is reckoned to be at peace. Monk, if the mind is at peace, then it does not dislike, is not sad, is not troubled, not agitated.<sup>324</sup> Why is that? Because that monk has attained Dharma, there is no longer what could be called dislike. Not disliking, he is not sad; not being sad, he is not worried; not being worried, he is not troubled; not being troubled, he is not agitated; and because of not being agitated he attains nirvana, knowing as it really is: “Birth is ended, the holy life has been established, what had to be done has been done, there will be not be another experiencing of existence.”

As this Dharma was being taught, there arose in the venerable Pukkusāti the spotless, immaculate Dharma eye in regard to all phenomena.<sup>325</sup> Then the venerable Pukkusāti saw the Dharma, attained the Dharma, realized the bright pure Dharma; he abandoned doubt and went beyond perplexity; he became independent of other teachers; he would never again follow others; and he became free of hesitation. Having been established in the attainment of the fruit, he had attained fearlessness in the Dharma taught by the World-honored One.

He rose from his seat, paid homage at the feet of the Buddha, and said, World-honored One, I repent. Well-gone One, I confess. [I was] like a fool, like an ignorant [person], like an uncertain [person], like one who does not understand well and does not recognize good ground, unable to understand on my own. Why is that? Because I addressed the Tathāgata, free from attachment, fully awakened, as “sir.” May the World-honored One accept my repentance. Having repented, I will not do it again.

The World-honored One said:

Monk, you truly were foolish and ignorant, you truly were uncertain. You did not understand well in that you addressed the Tathāgata, free from attachment, fully awakened, as “sir.” Monk, if you are able to repent on your own, having seen it and disclosed it, and you guard against doing it again, then, monk, in this way there is benefit and no loss in the noble

Dharma and discipline; that is to say, when one is able to repent on one's own, having seen it and disclosed it, and guards against doing it again.<sup>326</sup>

Thus spoke the Buddha. Having heard what the Buddha said, the venerable Pukkusāti was delighted and received it respectfully.

### **163. The Discourse on an Analysis of the Six Sense Spheres<sup>327</sup>**

Thus have I heard. At one time the Buddha was dwelling at Sāvattthī, staying in Jeta's Grove, Anāthapiṇḍika's Park.

At that time the World-honored One addressed the monks:

I shall teach you the Dharma that is sublime in the beginning, sublime in the middle, and also sublime in the end, with its meaning and phrasing, endowed with purity, and revealing the holy life,<sup>328</sup> namely a discourse on an analysis of the six sense spheres. Listen closely, listen closely and pay proper attention.

Then the monks replied, “Yes, World-honored One, we shall receive the teaching.”

The Buddha said:

You should internally understand the six sense spheres. You should internally understand the six contacts.<sup>329</sup> You should internally understand the eighteen mental activities. You should internally understand the thirty-six implements [of experience].<sup>330</sup> Herein, abandoning that, accomplish this. [You] should internally understand that the teaching of the Dharma is infinite. There are three establishments of mindfulness developed by the Noble One, having developed which the Noble One is capable of teaching the assemblies, as an unsurpassable trainer who trains people to advance in any direction. These are the topics of this discourse on an analysis of the six sense spheres.

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“The six sense spheres should be internally understood”—why has this been said? There are the eye sense sphere, the ear . . . nose . . . tongue . . . body and mind sense sphere. “The six sense spheres should be internally understood”—this has been said for this reason.

“The six contacts should be internally understood”—why has this been said? There is eye contact on seeing forms, ear contact on hearing sounds, nose contact on smelling odors, tongue contact on tasting flavors, body contact on touching tangibles, and mind contact on cognizing mind objects.<sup>331</sup> “The six contacts should be internally understood”—this has been said for this reason.

“The eighteen mental activities should be internally understood”—why has this been said? Monks, having seen a form with the eye, one discerns the form and abides in joy, [or] one discerns the form and abides in sadness, [or] one discerns the form and abides in equanimity. In the same way with the ear . . . nose . . . tongue . . . body . . . having cognized a mental object with the mind, one discerns the mental object and abides in joy, [or] one discerns the mental object and abides in sadness, [or] one discerns the mental object and abides in equanimity. This is reckoned as discerning six [types] of joy, discerning six [types] of sadness, discerning six [types] of equanimity. These are collectively called the eighteen mental activities. “The eighteen mental activities should be internally understood”—this has been said for this reason.

“The thirty-six implements [of experience] should be internally understood”—why has this been said? There are six [types] of joy that are based on attachment, six [types] of joy that are based on dispassion, six [types] of sadness that are based on attachment, six [types] of sadness that are based on dispassion, six [types] of equanimity that are based on attachment, and six [types] of equanimity that are based on dispassion.

What are the six [types] of joy that are based on attachment and what are the six [types] of joy that are based on dispassion? The eye having seen a form, there arises joy. One should know that this [can be] of two types, either based on attachment or based on dispassion.

What is joy based on attachment? The eye comes to know forms that are conducive to joy and the mind reflects on them, desiring those forms, experiencing happiness conjoined with desire. Those [forms] which one has not gotten, one desires to get; those which one has already gotten are recollected and give rise to joy. Joy of this type is called joy based on attachment.

What is joy based on dispassion? One understands that forms are impermanent, changing, [bound to] disappear, fade away, and cease; that all

forms, both formerly and in the present, are impermanent, *dukkha*, and bound to cease. Recollecting this gives rise to joy. Joy of this type is called joy based on dispassion.<sup>332</sup>

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In the same way the ear . . . the nose . . . the tongue . . . the body . . . the mind having cognized a mental object, there arises joy. One should know that this [can be] of two types, either based on attachment or based on dispassion.

What is joy based on attachment? The mind comes to know mental objects that are conducive to joy and the mind reflects on them, desiring those mental objects, experiencing happiness conjoined with desire. Those [mental objects] which one has not yet got, one desires to get; those which one has already got are recollected and give rise to joy. Joy of this type is called joy based on attachment.

What is joy based on dispassion? One understands that mental objects are impermanent, changing, [bound to] disappear, to fade away and cease; that all mental objects, both formerly and in the present, are impermanent, *dukkha*, and bound to cease. Recollecting this gives rise to joy. Joy of this type is called joy based on dispassion.

What are the six [types] of sadness that are based on attachment and what are the six [types] of sadness that are based on dispassion? The eye having seen a form, there arises sadness. One should know that this [can be] of two types, either based on attachment or based on dispassion.

What is sadness based on attachment? The eye comes to know forms that are conducive to joy and the mind reflects on them, desiring those forms, experiencing happiness conjoined with desire. Those [forms] which one has not yet got, one is not able to get; those which one has already got are [soon] past and gone, scattered and decayed, having ceased or changed, which gives rise to sadness. Sadness of this type is called sadness based on attachment.

What is sadness based on dispassion? One understands that forms are impermanent, changing, [bound to] disappear, to fade away and cease; that all forms, both formerly and in the present, are impermanent, *dukkha*, and bound to cease.

Recollecting this, one reflects, “When will I attain and dwell in that sphere, namely the sphere that the noble ones attain and dwell in?” This

is [one's] aspiration for the highest liberation. The frightening knowledge of *dukkha* and sadness gives rise to sadness. Sadness of this type is called sadness based on dispassion.

In the same way, the ear . . . the nose . . . the tongue . . . the body . . . the mind having cognized a mental object, there arises sadness. One should know that this [can be] of two types, either based on attachment or based on dispassion.

What is sadness based on attachment? The mind comes to know mental objects that are conducive to joy and the mind reflects on them, desiring those mental objects, experiencing happiness conjoined with desire. Those [mental objects] which one has not yet gotten, one is not able to get; those which one has already gotten are [soon] past and gone, scattered and decayed, having ceased or changed, which gives rise to sadness. Sadness of this type is called sadness based on attachment.

What is sadness based on dispassion? One understands that mental objects are impermanent, changing, [bound to] disappear, to fade away and cease; that all mental objects, both formerly and in the present, are impermanent, *dukkha*, and bound to cease.

Recollecting this, one reflects, “When will I attain and dwell in that sphere, namely the sphere that the noble ones attain and dwell in?” This is [one's] aspiration for the highest liberation. The frightening knowledge of *dukkha* and sadness gives rise to sadness. Sadness of this type is called sadness based on dispassion.

What are the six [types] of equanimity that are based on attachment and what are the six [types] of equanimity that are based on dispassion? The eye having seen a form, there arises equanimity. One should know that this [can be] of two types, either based on attachment or based on dispassion.

What is equanimity based on attachment? The eye comes to know forms and there arises equanimity. That is the indifference [of one] who is not learned, who lacks wisdom, an unlearned ignorant worldling. Such equanimity toward form is not detached from form. This is called equanimity based on attachment.

What is equanimity based on dispassion? One understands that forms are impermanent, changing, [bound to] disappear, to fade away and cease; that all forms, both formerly and in the present, are impermanent, *dukkha*,



and bound to cease. Recollecting this, one is established in equanimity, equanimity that has been attained through mental development.<sup>333</sup> This is called equanimity based on dispassion.

In the same way, the ear . . . the nose . . . the tongue . . . the body . . . the mind having cognized a mental object, there arises equanimity. One should know that this [can be] of two types, either based on attachment or based on dispassion.

What is equanimity based on attachment? The mind comes to know mental objects and there arises equanimity that is the indifference [of one] who is not learned, who lacks wisdom, an unlearned ignorant worldling. Such equanimity toward mental objects is not detached from mental objects. This is called equanimity based on attachment.

What is equanimity based on dispassion? One understands that mental objects are impermanent, changing, [bound to] disappear, to fade away and cease; that all mental objects, both formerly and in the present, are impermanent, *dukkha*, and bound to cease. Recollecting this, one is established in equanimity, equanimity that has been attained through mental development. This is called equanimity based on dispassion.

Thus, there are six [types] of joy based on attachment, six [types] of joy based on dispassion, six [types] of sadness based on attachment, six [types] of sadness based on dispassion, six [types] of equanimity based on attachment, six [types] of equanimity based on dispassion. These are collectively called [the thirty-six implements of experience]. “The thirty-six implements [of experience] should be internally understood”—this has been said for this reason.

“Herein, abandoning that, accomplish this!”—why has this been said? By holding to the six [types] of joy that are based on dispassion, by depending on them and dwelling in them, extinguish the six [types] of joy that are based on attachment, remove them, vomit them out. In this way they are to be eradicated.

By holding to the six [types] of sadness that are based on dispassion, by depending on them and dwelling in them, extinguish the six [types] of sadness that are based on attachment, remove them, vomit them out. In this way they are to be eradicated.

By holding to the six [types] of equanimity that are based on dispassion, by depending on them and dwelling in them, extinguish the six [types] of equanimity that are based on attachment, remove them, vomit them out. In this way they are to be eradicated.

By holding to the six [types] of sadness that are based on dispassion, by depending on them and dwelling in them, extinguish the six [types] of joy based on dispassion, remove them, vomit them out. In this way they are to be eradicated.<sup>334</sup>

By holding to the six [types] of equanimity that are based on dispassion, by depending on them and dwelling in them, extinguish the six [types] of sadness that are based on dispassion, remove them, vomit them out. In this way they are to be eradicated.

There is equanimity that is of countless contacts, diverse contacts, and there is equanimity that is of a single contact, not of diverse contacts. What is equanimity that is of countless contacts, diverse contacts? Equanimity in regard to forms, sounds, odors, tastes, tangibles—this is equanimity that is of countless contacts, diverse contacts.

What is equanimity that is of a single contact, not of diverse contacts? This is equanimity that depends on the sphere of infinite space, or on the sphere of infinite consciousness, or on the sphere of nothingness, or on the sphere of neither-perception-nor-nonperception—this is equanimity that is of a single contact, not of diverse contacts.

693c By holding to the equanimity that is of a single contact, not of diverse contacts, by depending on it and dwelling in it, extinguish the equanimity that is of countless contacts, diverse contacts, remove it, vomit it out. In this way it is to be eradicated.

Holding to boundlessness, depending on boundlessness, and dwelling in boundlessness—this is reckoned as the type of equanimity that is of a single contact, not of diverse contacts. Holding to this, depending on this, dwelling in this—this is reckoned as extinguishing the equanimity that is of countless contacts, diverse contacts, as removing that, vomiting that out. In this way it is to be eradicated.<sup>335</sup>

“Herein, abandoning that, accomplish this!”—this has been said for this reason.

“One should internally understand that the teaching of the Dharma is infinite”—why has this been said?<sup>336</sup> [Suppose that] the Tathāgata had four disciples who were of superior conduct, superior understanding, superior mindfulness, and superior wisdom, who were skilled in eloquence, having achieved foremost skill in eloquence, and had a life span of a hundred years. The Tathāgata could teach them the Dharma for one hundred years continuously—except for the time [required] for eating and drinking, the time for obeying the calls of nature, the time for resting when weary, and the time for [Sangha] meetings— and they would quickly see, with wisdom, the meaning of the Dharma taught by the Tathāgata, as regards wording, phrasing, and import, without needing to ask the Tathāgata further questions about the Dharma. Why is that? [Because] the Tathāgata’s teaching of the Dharma is without limit and could not be exhausted, as regards wording, phrasing, and import, before the lives of those four disciples would come to an end.

They would be just like four skilled archers, well trained, knowledgeable, and endowed with energy, who, powerfully shooting [their arrows], immediately penetrate [the target].

In the same way, [suppose that] the Tathāgata had four disciples who were of superior conduct, superior understanding, superior mindfulness, and superior wisdom, who were skilled in eloquence, having achieved foremost skill in eloquence, and had a life span of a hundred years. The Tathāgata could teach them the Dharma [even] for one hundred years continuously—except for the time [required] for eating and drinking, the time for obeying the calls of nature, the time for resting when weary, and the time for [Sangha] meetings— and they would quickly see, with wisdom, the meaning of the Dharma taught by the Tathāgata, as regards wording, phrasing, and import, without needing to ask the Tathāgata further questions about the Dharma. Why is that? [Because] the Tathāgata’s teaching of the Dharma is without limit and could not be exhausted. “One should internally understand that the teaching of the Dharma is infinite”—this has been said for this reason.

“[There are] three establishments of mindfulness that are developed by the Noble One, having developed which the Noble One is capable of

teaching the assemblies”—why has this been said? The Tathāgata teaches the Dharma to his disciples with thoughts of sympathy and consideration, seeking their benefit and welfare, seeking their peace and happiness, with a mind full of compassion and kindness, [telling them,] “This is for your welfare, this is for your happiness, this is for your welfare and happiness.”

694a If those disciples are not respectful and do not act accordingly, not becoming established in knowledge, their minds not progressing in the Dharma, not following the Dharma, not receiving the true Dharma, disregarding the World-honored One’s instruction, and unable to attain certainty in it; then the World-honored One is not sad or sorrowful because of this.<sup>337</sup> Instead, the World-honored One is equanimous and unaffected, constantly mindful and constantly aware. This is reckoned the first establishment of mindfulness that is developed by the Noble One, such that, having developed it, the Noble One is capable of teaching the assemblies.

Again, the Tathāgata teaches the Dharma to his disciples with thoughts of sympathy and consideration, seeking their benefit and welfare, seeking their peace and happiness, with a mind full of compassion and kindness, [telling them,] “This is for your welfare, this is for your happiness, this is for your welfare and happiness.”

If the disciples are respectful and act accordingly, becoming established in knowledge, their minds surrendering and progressing in the Dharma, following the Dharma, receiving the true Dharma, not disregarding the World-honored One’s instruction and able to attain certainty in it; then the World-honored One is not glad or joyful because of this.<sup>338</sup> Instead, the World-honored One is equanimous and unaffected, constantly mindful and constantly aware. This is reckoned the second establishment of mindfulness that is developed by the Noble One, such that, having developed it, the Noble One is capable of teaching the assemblies.

Again, the Tathāgata teaches the Dharma to his disciples with thoughts of sympathy and consideration, seeking their benefit and welfare, seeking their peace and happiness, with a mind full of compassion and kindness, [telling them,] “This is for your welfare, this is for your happiness, this is for your welfare and happiness.”

Some disciples are not respectful and do not act accordingly, not becoming established in knowledge, their minds not progressing in the Dharma,

not following the Dharma, not receiving the true Dharma, disregarding the World-honored One's instruction, and unable to attain certainty in it.

Some disciples are respectful and act accordingly, becoming established in knowledge, their minds surrendering to and progressing in the Dharma, following the Dharma, receiving the true Dharma, not disregarding the World-honored One's instruction, and able to attain certainty in it; the World-honored One is not sad or sorrowful because of this, nor is he glad or joyful. Instead, the World-honored One is equanimous and unaffected, constantly mindful and constantly aware.

This is reckoned the third establishment of mindfulness that is developed by the Noble One, such that, having developed it, the Noble One is capable of teaching the assemblies. "There are three establishments of mindfulness that are developed by the Noble One, such that, having developed them, the Noble One is capable of teaching the assemblies"—this has been said for this reason.

"The unsurpassable trainer of able men trains able men to advance in any direction"—why has this been said? "Trainer of able men": this is said of one who trains able men to advance in a certain direction: the eastern direction, or the southern direction, or the western direction, or the northern direction.

A trainer of elephants trains elephants to advance in a certain direction: the eastern direction, or the southern direction, or the western direction, or the northern direction. A trainer of horses trains horses to advance in a certain direction: the eastern direction, or the southern direction, or the western direction, or the northern direction. A trainer of oxen trains oxen to advance in a certain direction: the eastern direction, or the southern direction, or the western direction, or the northern direction.

The unsurpassable trainer of able men trains able men to advance in any direction. Herein, "direction" [signifies this]: One who is [possessed of] form contemplates form—this is reckoned the first direction.

Not perceiving forms internally, one contemplates forms externally—this is the second direction.

One dwells having accomplished direct experience of the liberation by purity—this is the third direction.

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Completely transcending perceptions of form, with the cessation of perceptions of sensory impact, not attending to perceptions of diversity, [being instead aware] of infinite space, one dwells having attained the sphere of infinite space—this is the fourth direction.

Completely transcending the sphere of infinite space, [aware] of infinite consciousness, one dwells having attained the sphere of infinite consciousness—this is the fifth direction.

Completely transcending the sphere of infinite consciousness, [aware] of nothingness, one dwells having attained the sphere of nothingness—this is the sixth direction.

Completely transcending the sphere of nothingness, [aware] of neither-perception-nor-nonperception, one dwells having attained the sphere of neither-perception-nor-nonperception—this is the seventh direction.

Completely transcending the sphere of neither-perception-nor-nonperception, one dwells having directly realized and accomplished the liberation that is the cessation of perception and knowing, and seeing with wisdom one knows that all taints have been eradicated—this is the eighth direction.

“The unsurpassable trainer of able men trains able men to advance in any direction”—this has been said for this reason.

Thus spoke the Buddha. Having heard what the Buddha said, the monks were delighted and received it respectfully.

### **164. The Discourse on an Analytical Contemplation of Dharmas<sup>339</sup>**

Thus have I heard. At one time the Buddha was dwelling at Sāvattthī, staying in Jeta’s Grove, Anāthapiṇḍika’s Park.

At that time the World-honored One addressed the monks:

I shall teach you the Dharma that is sublime in the beginning, sublime in the middle, and also sublime in the end, with its meaning and phrasing, endowed with purity, and revealing the holy life,<sup>340</sup> namely a discourse on an analytical contemplation of dharmas. Listen closely, listen closely and pay proper attention.

Then the monks replied, “Yes, World-honored One, we shall receive the teaching.”

The Buddha said:

Monks, one may keep contemplating in such and such a way. Monks, having contemplated like this, the mind moves outward and becomes scattered—the mind is not settled within; and through <clinging> it becomes agitated.<sup>341</sup> [On the other hand,] monks, one may keep contemplating in such and such a way. Monks, having contemplated like that, the mind does not move outward and does not become scattered—the mind is settled within;<sup>342</sup> and through not clinging it does not become agitated. In this way there will be no further birth, old age, disease, and death. This is called the end of *dukkha*.

Having spoken thus, the Buddha rose from his seat and entered his dwelling to sit in meditation.

Then the monks had this thought: “Venerable friends, it should be known that the World-honored One has risen from his seat and entered his dwelling to sit in meditation, having spoken about this matter in brief, without explaining its details, [namely:] ‘Monks, one may keep contemplating in such and such a way. Monks, having contemplated like this, the mind moves outward and becomes scattered—the mind is not settled within; and through <clinging> it becomes agitated. [On the other hand,] monks, one may keep contemplating in such and such a way. Monks, having contemplated like that, the mind does not move outward and does not become scattered—the mind is settled within; and through not clinging it does not become agitated. In this way there will be no further birth, old age, disease, and death. This is called the end of *dukkha*.’”

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They further had this thought: “Venerable friends, who would be able to explain in detail the meaning of what the World-honored One has just said in brief?” They further had this thought: “The venerable Mahākaccāna is often praised by the World-honored One and by his wise companions in the holy life. The venerable Mahākaccāna would be able to explain in detail the meaning of what the World-honored One has just said in brief. Venerable friends, let us together approach the venerable Mahākaccāna and request him to explain this matter. As the venerable Mahākaccāna explains it, so we should remember it well.”

Then the monks approached the venerable Mahākaccāna. Having exchanged greetings, stepped back, and sat to one side, they said:

Venerable Mahākaccāna, please know that the World-honored One rose from his seat and entered his dwelling to sit in meditation, having spoken on this matter in brief without explaining the details, [namely:] “Monks, one may keep contemplating in such and such a way. Monks, having contemplated like this, the mind moves outward and becomes scattered—the mind is not settled within; and by <clinging> it becomes agitated. [On the other hand,] monks, one may keep contemplating in such and such a way. Monks, having contemplated like that, the mind does not move outward and does not become scattered—the mind is settled within; and by not clinging it does not become agitated. In this way there will be no further birth, old age, disease, and death. This is called the end of *dukkha*.”

Then we had this thought: “Venerable friends, who would be able to explain in detail the meaning of what the World-honored One has just said in brief?” We further had this thought: “The venerable Mahākaccāna is often praised by the World-honored One and by his wise companions in the holy life. The venerable Mahākaccāna would be able to explain in detail the meaning of what the World-honored One has just said in brief.” May the venerable Mahākaccāna teach us in detail, out of compassion!

Then the venerable Mahākaccāna said:

Venerable friends, listen while I tell you a simile. On hearing a simile wise people understand the meaning. Venerable friends, it is as if there were a man wishing to search for heartwood. In search of heartwood, he enters the forest, carrying an ax. He sees a great tree possessed of roots, branches, joints, twigs, leaves, flowers, and heartwood. That man does not take hold of the roots, branches, joints, and heartwood, but only takes hold of the twigs and leaves.

Venerable friends, what you have said is just like this. The World-honored One was present, yet you have left him and come to ask me about this matter. Why is that? Venerable friends, know this: The World-honored One is the eye, is knowledge, is meaning, is the Dharma, is the master of the Dharma, is the general of the Dharma. The teaching of the true meaning, the revelation of all meaning comes from the World-honored One. Venerable friends, you should have approached the World-honored One himself to ask about this matter, saying: “World-honored One, how is this? What



is the meaning of this?” As the World-honored One explained it, so, venerable friends, you should have remembered it well.

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Then the monks said:

Yes, indeed, venerable Mahākaccāna, the World-honored One is the eye, is knowledge, is meaning, is the Dharma, is the master of the Dharma, is the general of the Dharma. The teaching of the true meaning, the revelation of all meaning comes from the World-honored One. We should have approached the World-honored One to ask about this matter, saying: “World-honored One, how is this? What is the meaning of this?” As the World-honored One explained it, so we should have remembered it well.

However, the venerable Mahākaccāna is often praised by the World-honored One and by his wise companions in the holy life. The venerable Mahākaccāna will be able to explain in detail the meaning of what the World-honored One said in brief. May the venerable Mahākaccāna explain it in detail, out of compassion!

The venerable Mahākaccāna said to the monks:

Venerable friends, listen together to what I shall say. Venerable friends, how does a monk’s mind move outward and become scattered?

Venerable friends, a monk sees a form with the eye and his consciousness feeds on the characteristics of that form, his consciousness becomes attached to the pleasurable characteristics of that form, his consciousness becomes shackled to the pleasurable characteristics of that form. Being in bondage to the gratification [derived from] the characteristics of that form, his mind moves outward and becomes scattered.

In the same way, with his ear . . . his nose . . . his tongue . . . his body . . . his mind he cognizes a mental object and his consciousness feeds on the characteristics of that mental object, his consciousness becomes attached to the pleasurable characteristics of that mental object, his consciousness becomes shackled to the pleasurable characteristics of that mental object. Being in bondage to the gratification [derived from] the characteristics of that mental object, his mind moves outward and becomes scattered. Venerable friends, in this way a monk’s mind moves outward and becomes scattered.

Venerable friends, how does a monk's mind not move outward or become scattered? Venerable friends, a monk sees a form with the eye and his consciousness does not feed on the characteristics of that form, his consciousness does not become attached to the pleasurable characteristics of that form, his consciousness does not become shackled to the pleasurable characteristics of that form. Not being in bondage to the gratification [derived from] the characteristics of that form, his mind does not move outward or become scattered.

In the same way, with his ear . . . his nose . . . his tongue . . . his body . . . his mind he cognizes a mental object and his consciousness does not feed on the characteristics of that mental object, his consciousness does not become attached to the pleasurable characteristics of that mental object, his consciousness does not become shackled to the pleasurable characteristics of that mental object. Not being in bondage to the gratification [derived from] the characteristics of that mental object, his mind does not move outward or become scattered. Venerable friends, in this way a monk's mind does not move outward or become scattered.

Venerable friends, how is a monk's mind not settled within? Venerable friends, secluded from sensual desires, secluded from evil and unwholesome states, with [directed] awareness and [sustained] contemplation, with rapture and happiness born of seclusion, a monk dwells having attained the first absorption. His consciousness is attached to the gratification [derived from] seclusion, depends on that, is established in that, is conditioned by that, is shackled by that—his consciousness is not settled within.

Again, venerable friends, with the calming of [directed] awareness and [sustained] contemplation, with inner stillness and mental unification, without [directed] awareness and [sustained] contemplation, with rapture and happiness born of concentration, a monk dwells having attained the second absorption. His consciousness is attached to the gratification [derived from] concentration, depends on that, is established in that, is conditioned by that, is shackled by that—his consciousness is not settled within.

695b Again, venerable friends, secluded from rapture and pleasure, dwelling with equanimity and without seeking anything, with right mindfulness and right comprehension, experiencing happiness with the body, a monk dwells having attained the third absorption, which the noble ones speak

of as noble equanimity and mindfulness, a happy abode. His consciousness is attached to the gratification [derived from] the absence of joy, depends on that, is established in that, is conditioned by that, is shackled by that—his consciousness is not settled within.

Again, venerable friends, with the cessation of pleasure and the cessation of pain, and with the earlier cessation of rapture and displeasure, with neither-pain-nor-pleasure, with purity of equanimity and mindfulness, a monk dwells having attained the fourth absorption. His consciousness is attached to the gratification [derived from] purity of equanimity and mindfulness, depends on that, is established in that, is conditioned by that, is shackled by that—his consciousness is not settled within.

Again, venerable friends, by completely transcending perceptions of form, with the cessation of perceptions of sensory impact, not aware of perceptions of diversity, [aware] of infinite space, a monk dwells having attained the sphere of infinite space.<sup>343</sup> His consciousness is attached to the gratification [derived from] knowledge of space, depends on that, is established in that, is conditioned by that, is shackled by that—his consciousness is not settled within.

Again, venerable friends, by completely transcending the sphere of infinite space, [aware] of infinite consciousness, a monk dwells having attained the sphere of infinite consciousness. His consciousness is attached to the gratification [derived from] knowledge of consciousness, depends on that, is established in that, is conditioned by that, is shackled by that—his consciousness is not settled within.

Again, venerable friends, by completely transcending the sphere of infinite consciousness, [aware that] “there is nothing,” a monk dwells having attained the sphere of nothingness. His consciousness is attached to the gratification [derived from] knowledge of nothingness, depends on that, is established in that, is conditioned by that, is shackled by that—his consciousness is not settled within.

Again, venerable friends, by completely transcending the sphere of nothingness, [aware] of neither-perception-nor-nonperception, a monk dwells having attained the sphere of neither-perception-nor-nonperception. His consciousness is attached to the gratification [derived from] knowledge of [neither-perception-nor-]nonperception, depends on that, is established

in that, is conditioned by that, is shackled by that—his consciousness is not settled within. Venerable friends, in this way a monk's mind is not settled within.

Venerable friends, how is a monk's mind settled within? Venerable friends, secluded from sensual desires, secluded from evil and unwholesome states, with [directed] awareness and [sustained] contemplation, with rapture and happiness born of seclusion, a monk dwells having attained the first absorption. His consciousness is not attached to the gratification [derived from] seclusion, does not depend on that, is not established in that, is not conditioned by that, is not shackled by that—his consciousness is settled within.

Again, venerable friends, with the calming of [directed] awareness and [sustained] contemplation, with inner stillness and mental unification, without [directed] awareness and [sustained] contemplation, with rapture and happiness born of concentration, a monk dwells having attained the second absorption. His consciousness is not attached to the gratification [derived from] concentration, does not depend on that, is not established in that, is not conditioned by that, is not shackled by that—his consciousness is settled within.

Again, venerable friends, secluded from rapture and pleasure, dwelling with equanimity and without seeking anything, with right mindfulness and right comprehension, experiencing happiness with the body, a monk dwells having attained the third absorption, which the noble ones speak of as noble equanimity and mindfulness, a happy abode. His consciousness is not attached to the gratification [derived from] the absence of joy, does not depend on that, is not established in that, is not conditioned by that, is not shackled by that—his consciousness is settled within.

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Again, venerable friends, with the cessation of pleasure and the cessation of pain, and with the earlier cessation of rapture and displeasure, with neither-pain-nor-pleasure, with purity of equanimity and mindfulness, a monk dwells having attained the fourth absorption. His consciousness is not attached to the gratification [derived from] purity of equanimity and mindfulness, does not depend on that, is not established in that, is not conditioned by that, is not shackled by that—his consciousness is settled within.

Again, venerable friends, by completely transcending perceptions of form, with the cessation of perceptions of sensory impact, not aware of perceptions of diversity, [aware] of infinite space, a monk dwells having attained the sphere of infinite space. His consciousness is not attached to the gratification [derived from] knowledge of space, does not depend on that, is not established in that, is not conditioned by that, is not shackled by that—his consciousness is settled within.

Again, venerable friends, by completely transcending the sphere of infinite space, [aware] of infinite consciousness, a monk dwells having attained the sphere of infinite consciousness. His consciousness is not attached to the gratification [derived from] knowledge of consciousness, does not depend on that, is not established in that, is not conditioned by that, is not shackled by that—his consciousness is settled within.

Again, venerable friends, by completely transcending the sphere of infinite consciousness, [aware that] “there is nothing,” a monk dwells having attained the sphere of nothingness. His consciousness is not attached to the gratification [derived from] knowledge of nothingness, does not depend on that, is not established in that, is not conditioned by that, is not shackled by that—his consciousness is settled within.

Again, venerable friends, by completely transcending the sphere of nothingness, [aware] of neither-perception-nor-nonperception, a monk dwells having attained the sphere of neither-perception-nor-nonperception. His consciousness is not attached to the gratification [derived from] knowledge of [neither-perception-nor-]nonperception, does not depend on that, is not established in that, is not conditioned by that, is not shackled by that—his consciousness is settled within. Venerable friends, in this way a monk’s mind is settled within.

Venerable friends, how is there agitation for a monk through <clinging>? Venerable friends, [here] a monk is not separated from defilement by form, not separated from desire for form, not separated from craving for form, not separated from thirst for form.

Venerable friends, if a monk is not separated from defilement by form, not separated from desire for form, not separated from craving for form, not separated from thirst for form, then he desires to get form, seeks form,

is attached to form, is established in form, [and he considers that] “I am form” and “form is mine.”<sup>344</sup> Desiring to get form, [seeking form,] attached to form, established in form, [and considering that] “I am form” and “form is mine,” his consciousness seizes on form. His consciousness having seized on form, when that form changes, his consciousness revolves around form. [As] his consciousness revolves around form, states of agitation arise and his mind becomes established in them. Because his mind does not understand, he is afraid and troubled. Through <clinging>, he is agitated.

It is the same with feeling . . . with perception . . . with formations. . . . A monk is not separated from defilement by consciousness, not separated from desire for consciousness, not separated from craving for consciousness, not separated from thirst for consciousness.

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Venerable friends, if a monk is not separated from defilement by consciousness, not separated from desire for consciousness, not separated from craving for consciousness, not separated from thirst for consciousness, then he desires to get consciousness, seeks consciousness, is attached to consciousness, is established in consciousness, [and he considers:] “I am consciousness” and “consciousness is mine.” Desiring to get consciousness, seeking consciousness, attached to consciousness, established in consciousness, [and considering:] “I am consciousness” and “consciousness is mine,” his consciousness seizes on consciousness. His consciousness having seized on consciousness, when that consciousness changes, his consciousness revolves around consciousness. [As] his consciousness revolves around consciousness, states of agitation arise and his mind becomes established in them. Because his mind does not understand, he is afraid and troubled. Through <clinging>, he is agitated. Venerable friends, in this way there is agitation for a monk through <clinging>.

Venerable friends, how is there no agitation for a monk who does not cling? Venerable friends, [here] a monk is separated from defilement by form, separated from desire for form, separated from craving for form, separated from thirst for form.

Venerable friends, if a monk is separated from defilement by form, separated from desire for form, separated from craving for form, separated from thirst for form, then he does not desire to get form, does not seek form, is not attached to form, is not established in form, and he does not

[consider:] “I am form,” or “form is mine.” Not desiring to get form, not seeking form, not attached to form, not established in form, not [considering,] “I am form,” or “form is mine,” his consciousness does not seize on form. His consciousness not having seized on form, when that form changes, his consciousness does not revolve around form. [As] his consciousness does not revolve around form, states of agitation do not arise and his mind does not become established in them. Because his mind understands, he is not afraid and not troubled. Through not clinging, he is not agitated.

It is the same with feeling . . . with perception . . . with formations. . . . A monk is separated from defilement by consciousness, separated from desire for consciousness, separated from craving for consciousness, separated from thirst for consciousness.

Venerable friends, if a monk is separated from defilement by consciousness, separated from desire for consciousness, separated from craving for consciousness, separated from thirst for consciousness, then he does not desire to get consciousness, does not seek consciousness, is not attached to consciousness, is not established in consciousness, does not [consider], “I am consciousness,” or “consciousness is mine.” Not desiring to get consciousness, not seeking consciousness, not attached to consciousness, not established in consciousness, not [considering], “I am consciousness,” or “consciousness is mine,” his consciousness does not seize on consciousness. His consciousness not having seized on consciousness, when that consciousness changes, his consciousness does not revolve around consciousness. [As] his consciousness does not revolve around consciousness, states of agitation do not arise and his mind does not become established in them. Because his mind understands, he is not afraid and not troubled. Through not clinging, he does not become agitated. Venerable friends, in this way there is no agitation for a monk who does not cling.

Venerable friends, the World-honored One rose from his seat and entered his dwelling to sit in meditation, having spoken in brief about this matter, without explaining the details, [namely:] “Monks, one may keep contemplating in such and such a way. Monks, having contemplated like this, the mind moves outward and becomes scattered—the mind is not settled **within**; and through <clinging> it becomes agitated. [On the other hand,]

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monks, one may keep contemplating in such and such a way. Monks, having contemplated like that, the mind does not move outward and does not become scattered—the mind is settled within; and by not clinging it does not become agitated. In this way there will be no further birth, old age, disease, and death. This is called the end of *dukkha*.”

This matter, which the World-honored One spoke about in brief without explaining its details, I have explained in detail in this way, employing these phrases and words. Venerable friends, approach the Buddha and set out [my explanation] in full [to him]. As the World-honored One explains its meaning, venerable friends, remember it.

Then, having heard what the venerable Mahākaccāna had said, bearing well in mind [how] to recite it, the monks rose from their seats, circumambulated the venerable Mahākaccāna three times, and left. They approached the Buddha. Having paid homage to him, they stepped back, sat to one side, and said:

World-honored One, the instruction that the World-honored One gave in brief without explaining its meaning in detail, after which he rose from his seat and entered his dwelling to sit in meditation—the venerable Mahākaccāna has explained it to us in detail employing these phrases and words.

Having heard it, the World-honored One expressed praise:

It is well, it is well, my disciple is endowed with the eye, with knowledge, with Dharma, with meaning. Why is that? [Because] in regard to this matter which the teacher taught to the disciples in brief, without explaining its details, that disciple has taught it in detail employing these phrases and words. You should remember it like this, [just] as the monk Mahākaccāna has taught it. Why is that? According to this explanation, so you should contemplate the meaning.<sup>345</sup>

Thus spoke the Buddha. Having heard what the Buddha said, the monks were delighted and received it respectfully.

### **165. The Discourse on a *Deva* at the Hot Spring Grove<sup>346</sup>**

Thus have I heard. At one time the Buddha was dwelling at Rājagaha, staying in the Bamboo Grove, the Squirrels' Sanctuary.



At that time the venerable Samiddhi was also dwelling at Rājagaha, staying in the Hot Spring Grove. When the night was over, toward dawn, the venerable Samiddhi left his dwelling and approached the hot spring. Taking off his robes and [leaving] them on the bank, he entered the hot spring to bathe. Having bathed, he came out again, wiped his body [dry], and put on his robes.

Then, the night being over, toward dawn, a *deva* of fine physique and majestic appearance approached the venerable Samiddhi, paid homage with the head, stepped back, and stood to one side. The excellent splendor of that *deva*'s appearance brilliantly illuminated the bank of the hot spring. Having stepped back and stood to one side, that *deva* said to the venerable Samiddhi, "Monk, do you remember the verses on an auspicious night?"<sup>347</sup>

The venerable Samiddhi replied to that *deva*, "I do not remember the verses on an auspicious night." He [then] asked the *deva*, "Do you remember the verses on an auspicious night?"

The *deva* replied, "I too do not remember the verses on an auspicious night."

The venerable Samiddhi asked the *deva* further, "Who does remember the verses on an auspicious night?"<sup>348</sup>

The *deva* answered:

The World-honored One is dwelling here at Rājagaha, staying in the Bamboo Grove, the Squirrels' Sanctuary. He will remember the verses on an auspicious night.

Monk, approach the World-honored One and from him memorize well the verses on an auspicious night and recite them. Why is that? [Because] the verses on an auspicious night pertain to the Teaching; they pertain to what is beneficial. They are the root of the holy life, leading to knowledge, to realization, and to nirvana.

[As] a son of good family who, out of faith, has left the household life to become homeless and practice the path [you] should memorize well the verses on an auspicious night and recite them.

Having spoken in this way, that *deva* paid homage with the head at the feet of the venerable Samiddhi and, having circumambulated him three times, vanished on the spot.

Then, not long after the *deva* had vanished, the venerable Samiddhi approached the Buddha. Having paid homage with his head, he stepped back, sat to one side, and said:

World-honored One, today, when the night was over, toward dawn, I left my dwelling and approached the hot spring. I took off my robes and, [leaving] them on the bank, entered the hot spring to bathe. Having bathed, I came out and stood on the bank wiping my body [dry].

At that time, the night being over, toward dawn, a *deva* of fine physique and majestic appearance approached me, paid homage with the head, stepped back, and stood to one side. The excellent splendor of that *deva*'s appearance brilliantly illuminated the bank of the hot spring. Having stepped back and stood to one side, that *deva* said to me, "Monk, do you remember the verses on an auspicious night?"

I replied to that *deva*, "I do not remember the verses on an auspicious night." [Then] I asked the *deva*, "Do you remember the verses on an auspicious night?"

The *deva* replied, "I too do not remember the verses on an auspicious night."

697a I asked [the *deva*] further, "Who does remember the verses on an auspicious night?"

The *deva* answered, "The World-honored One is dwelling here at Rājagaha, staying in the Bamboo Grove, the Squirrels' Sanctuary. He will remember the verses on an auspicious night.

"Monk, approach the World-honored One and from him memorize well the verses on an auspicious night and recite them. Why is that? [Because] the verses on an auspicious night pertain to the Teaching; they pertain to what is beneficial. They are the root of the holy life, leading to knowledge, to realization, and to nirvana.

"[As] a son of good family who, out of faith, has left the household life to become homeless and practice the path, [you] should memorize well the verses on an auspicious night and recite them."

Having spoken in this way, that *deva* paid homage with the head at my feet and, having circumambulated me three times, vanished on the spot.

The World-honored One asked, "Samiddhi, do you know that *deva*'s name and where he came from?"

The venerable Samiddhi replied, "World-honored One, I do not know that *deva*'s name and I also do not know where he came from."

The World-honored One said, “Samiddhi, that *deva* is called Main Hall and he is a general in the army of the *devas* of the Thirty-three.”<sup>349</sup>

Then the venerable Samiddhi said:

World-honored One, now is the right time. Well-gone One, now is the right time for the World-honored One to teach the monks the verses on an auspicious night. Having heard them from the World-honored One, the monks will remember them well.

The World-honored One said, “Samiddhi, listen closely. Listen closely and pay proper attention to what I shall teach you.”

The venerable Samiddhi said, “Yes, indeed.”

Then all the monks listened to receive instruction. The Buddha said:

Be careful not to think about the past,  
And do not long for the future.  
Matters of the past have already ceased,  
And the future has not yet arrived.

Phenomena in the present  
Are what one should contemplate,<sup>350</sup>  
Mindful of [their] lack of stability.  
The wise awaken in this way.

Undertaking [such] practice of noble ones,  
Who need worry about death?  
“I shall disengage from that,  
[This] great suffering and misery shall end!”

Practice diligently like this,  
Day and night without negligence!  
Therefore, one should regularly teach  
The verses on an auspicious night.

Having spoken in this way, the Buddha rose from his seat and entered his dwelling to sit in meditation.

Then the monks had this thought: “Venerable friends, you should know that the World-honored One has risen from his seat and entered his dwelling

to sit in meditation, having given this instruction in brief, without explaining its details, [namely]:

697b “Be careful not to think about the past,  
And do not long for the future.  
Matters of the past have already ceased,  
And the future has not yet arrived.

“Phenomena in the present  
Are what one should contemplate,  
Mindful of [their] lack of stability.  
The wise awaken in this way.

“Undertaking [such] practice of noble ones,  
Who need worry about death?  
‘I shall disengage from that,  
[This] great suffering and misery shall end!’

“Practice diligently like this,  
Day and night without negligence!  
Therefore, one should regularly teach  
The verses on an auspicious night.”

They further had this thought: “Venerable friends, who would be able to explain in detail the meaning of what the World-honored One has just said in brief?” They further had this thought: “The venerable Mahākaccāna is often praised by the World-honored One and by his wise companions in the holy life. The venerable Mahākaccāna would be able to explain in detail the meaning of what the World-honored One has just said in brief.

“Venerable friends, let us together approach the venerable Mahākaccāna and request him to explain its meaning. As the venerable Mahākaccāna explains it, we shall remember it well.”

Then the monks approached the venerable Mahākaccāna. Having exchanged greetings with him, they stepped back, sat to one side, and said:

Venerable Mahākaccāna, please know this. The World-honored One rose from his seat and entered his dwelling to sit in meditation, after giving this instruction in brief, without explaining its details, [namely:]

Be careful not to think about the past,  
And do not long for the future.  
Matters of the past have already ceased,  
And the future has not yet arrived.

Phenomena in the present  
Are what one should contemplate,  
Mindful of [their] lack of stability.  
The wise awaken in this way.

Undertaking [such] practice of noble ones,<sup>351</sup>  
Who need worry about death?  
“I shall disengage from that,  
[This] great suffering and misery shall end!”

Practice diligently like this,  
Day and night without negligence!  
Therefore, one should regularly teach  
The verses on an auspicious night.

Then we had this thought: “Venerable friends, who would be able to explain in detail the meaning of what the World-honored One has just said in brief?” We further had this thought: “The venerable Mahākaccāna is often praised by the World-honored One and by his wise companions in the holy life. The venerable Mahākaccāna would be able to explain in detail the meaning of what the World-honored One has just said in brief.” May the venerable Mahākaccāna give [us] a detailed explanation, out of compassion!

The venerable Mahākaccāna said:

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Venerable friends, listen while I tell you a simile. On hearing a simile wise people understand the meaning.

Venerable friends, it is just as if there were a man wishing to search for heartwood. In order to search for heartwood, [he] enters the forest, carrying an ax. He sees a great tree possessed of roots, branches, joints, twigs, leaves, flowers, and heartwood. That man does not take hold of the roots, branches, joints, and heartwood, but only takes hold of the twigs and leaves.

Venerable friends, what you have said is just like that. The World-honored One was present, yet you left him to come and ask me about this matter. Why is that?

Venerable friends, know this: the World-honored One is the eye, is knowledge, is meaning, is the Dharma, is the master of the Dharma, is the general of the Dharma. The teaching of the true meaning, the revelation of all meaning, comes from the World-honored One.

Venerable friends, you should have approached the World-honored One to ask him about this matter, [saying,] “World-honored One, how is this? What is the meaning of this?” As the World-honored One explained it, venerable friends, so you should have remembered it well.

Then the monks said:

Yes, indeed, venerable Mahākaccāna. The World-honored One is the eye, is knowledge, is meaning, is the Dharma, is the master of the Dharma, is the general of the Dharma. The teaching of the true meaning, the revelation of all meaning, comes from the World-honored One.

We should have approached the World-honored One to ask about this matter, saying, “World-honored One, how is this? What is its meaning?” As the World-honored One explained it, so we should have remembered it well.

However, the venerable Mahākaccāna is often praised by the World-honored One and by his wise companions in the holy life. The venerable Mahākaccāna will be able to explain in detail the meaning of what the World-honored One said in brief. May the venerable Mahākaccāna explain it in detail, out of compassion!

The venerable Mahākaccāna said to the monks:

Venerable friends, listen together to what I shall say. Venerable friends, how does a monk think about the past? Venerable friends, with the really existing eye a monk comes to know forms,<sup>352</sup> which are agreeable, forms that the mind [then] recalls, forms that are yearned for, that are associated with desire, that the mind delights in, that [become] a source of grasping, a source that is in the past.

His consciousness of the past is defiled with desire. Because his consciousness is defiled with desire, he delights in those [forms]. Because he delights in them, he thinks about the past.

In the same way with the ear . . . the nose . . . the tongue . . . the body . . . with the really existing mind a monk comes to know mind objects, which are agreeable, mind objects that the mind [then] recalls, mind objects that are yearned for, that are associated with desire, that the mind delights in, that [become] a source of grasping, a source that is in the past. His consciousness of the past is defiled with desire. Because his consciousness is defiled with desire, he delights in those [mind objects]. Because he delights in them, he thinks about the past. Venerable friends, this is how a monk thinks about the past.

Venerable friends, how does a monk not think about the past? Venerable friends, with the really existing eye a monk comes to know forms, which are agreeable, forms that the mind [then] recalls, forms that are yearned for, that are associated with desire, that the mind delights in, that [become] a source of grasping, a source that is in the past.

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His consciousness of the past is not defiled with desire. Because his consciousness is not defiled with desire, he does not delight in those [forms]. Because he does not delight in them, he does not think about the past.

In the same way with the ear . . . the nose . . . the tongue . . . the body . . . with the really existing mind a monk comes to know mind objects, which are agreeable, mind objects that the mind [then] recalls, mind objects that are yearned for, that are associated with desire, that the mind delights in, that [become] a source of grasping, a source that is in the past. His consciousness of the past is not defiled with desire. Because his consciousness is not defiled with desire, he does not delight in those [mind objects]. Because he does not delight in them, he does not think about the past. Venerable friends, this is how a monk does not think about the past.

Venerable friends, how does a monk long for the future? Venerable friends, if there are the eye, forms, and eye consciousness of the future, and a monk wishes to obtain what has not yet been obtained, [or] his mind longs for [more of] what has already been obtained, [then] because his mind already has this longing, he delights in those [forms]. Because he delights in them, he longs for the future.

In the same way with the ear . . . the nose . . . the tongue . . . the body . . . if there are the mind, mind objects, and mind consciousness of the future, and a monk wishes to obtain what has not yet been obtained, [or] his mind longs for [more of] what has already been obtained, [then] because his mind already has this longing, he delights in those [mind objects]. Because he delights in them, he longs for the future. Venerable friends, this is how a monk longs for the future.

Venerable friends, how does a monk not long for the future? Venerable friends, if there are the eye, forms, and eye consciousness of the future, and a monk does not wish to obtain what has not yet been obtained, and his mind does not long for [more of] what has already been obtained, [then] because his mind does not already have this longing, he does not delight in those [forms]. Because he does not delight in them, he does not long for the future.

In the same way with the ear . . . the nose . . . the tongue . . . the body . . . if there are the mind, mind objects, and mind consciousness of the future, and a monk does not wish to obtain what has not yet been obtained, and his mind does not long for [more of] what has already been obtained, [then] because his mind does not have this longing, he does not delight in those [mind objects]. Because he does not delight in them, he does not long for the future. Venerable friends, this is how a monk does not long for the future.

Venerable friends, how does a monk cling to phenomena in the present? Venerable friends, if there are the eye, forms, and eye consciousness of the present, and a monk's consciousness of the present is defiled with desire, [then] because his consciousness is defiled with desire, he delights in those [forms]. Because he delights in them, he clings to phenomena in the present.

In the same way with the ear . . . the nose . . . the tongue . . . the body . . . If there are the mind, mind objects, and mind consciousness of the present, and a monk's consciousness of the present is defiled with desire, [then] because his consciousness is defiled with desire, he delights in those [mind objects]. Because he delights in them, he clings to phenomena in the present. Venerable friends, this is how a monk clings to phenomena in the present.



Venerable friends, how does a monk not cling to phenomena in the present? Venerable friends, if there are the eye, forms, and eye consciousness of the present, and a monk's consciousness of the present is not defiled with desire, [then] because his consciousness is not defiled with desire, he does not delight in those [forms]. Because he does not delight in them, he does not cling to phenomena in the present. 698b

In the same way with the ear . . . the nose . . . the tongue . . . the body . . . if there are the mind, mind objects, and mind consciousness of the present, and a monk's consciousness of the present is not defiled with desire, [then] because his consciousness is not defiled with desire, he does not delight in those [mind objects]. Because he does not delight in them, he does not cling to phenomena in the present. Venerable friends, this is how a monk does not cling to phenomena in the present.

Venerable friends, the World-honored One rose from his seat and entered his dwelling to sit in meditation, after giving this instruction in brief without explaining the details, [namely:]

Be careful not to think about the past,  
And do not long for the future.  
Matters of the past have already ceased,  
And the future has not yet arrived.

Phenomena in the present  
Are what one should contemplate,  
Mindful of [their] lack of stability.  
The wise awaken in this way.

Undertaking [such] practice of noble ones,  
Who need worry about death?  
"I shall disengage from that,  
[This] great suffering and misery shall end!"

Practice diligently like this,  
Day and night without negligence!  
Therefore, one should regularly teach  
The verses on an auspicious night.

This brief instruction that the World-honored One gave without explaining its details I have explained in detail in this way, employing these phrases and words. Venerable friends, approach the Buddha and set out [my explanation] in full [to him]. As the World-honored One explains its meaning, venerable friends, you can together remember it.

Then, having heard the venerable Mahākaccāna's explanation, the monks, having well memorized [how] to recite it, rose from their seats, circumambulated the venerable Mahākaccāna three times, and left. Approaching the Buddha, they paid homage with their heads, stepped back, sat to one side, and said:

World-honored One, the instruction that the World-honored One gave in brief without analyzing the meaning in detail, after which he rose from his seat and entered his dwelling to sit in meditation, the venerable Mahākaccāna has explained in detail employing these phrases and words.

Having heard it, the World-honored One expressed praise:

It is well, it is well, my disciple is endowed with the eye, with knowledge, with meaning, with Dharma. Why is that?

[Because] in regard to this instruction, which the teacher taught to the disciples in brief, without explaining its details, that disciple has explained it in detail employing these phrases and words. You should remember it [just] as the monk Mahākaccāna has explained it. Why is that? [Because] his explanation is [just] how you should contemplate the meaning.<sup>353</sup>

698c Thus spoke the Buddha. Having heard what the Buddha said, those monks were delighted and received it respectfully.

### **166. The Discourse on a Venerable One in a Meditation Hut among the Sakyans<sup>354</sup>**

Thus have I heard. At one time the Buddha was dwelling at Sāvattthī, staying in Jeta's Grove, Anāthapiṇḍika's Park.

At that time the venerable Lomasakaṅgiya was dwelling among the Sakyans in a meditation hut in a forest. Then, the night being over, toward dawn, the venerable Lomasakaṅgiya came out of his meditation hut, spread

his sitting mat on a rope bed that was on open ground in the shade of the meditation hut, and sat down [on it] cross-legged.

Then, the night being over, toward dawn, a *deva* of fine physique and majestic appearance approached the venerable Lomasakaṅgiya. He paid homage with the head, stepped back, and stood to one side. The excellent splendor of that *deva* brilliantly illuminated the whole meditation hut. Standing there on one side, the *deva* addressed the venerable Lomasakaṅgiya, “Monk, do you remember the verses on an auspicious night and their meaning?”<sup>355</sup>

The venerable Lomasakaṅgiya replied to the *deva*, “I do not remember the verses on an auspicious night nor do I remember their meaning.” He [then] asked the *deva*, “Do you remember the verses on an auspicious night and their meaning?”

That *deva* replied, “I remember the verses on an auspicious night but not their meaning.”

The venerable Lomasakaṅgiya asked the *deva* further, “How is it that you remember the verses on an auspicious night but not their meaning?”

The *deva* replied:

At one time the World-honored One was dwelling at Rājagaha, staying in the Bamboo Grove, the Squirrels’ Sanctuary.<sup>356</sup> At that time the World-honored One taught the monks the verses on an auspicious night [thus]:

Be careful not to think about the past,  
And do not long for the future.  
Matters of the past have already ceased,  
And the future has not yet arrived.

Phenomena in the present  
Are what one should contemplate,<sup>357</sup>  
Mindful of [their] lack of stability.  
The wise awaken in this way.

Undertaking [such] practice of noble ones,  
Who need worry about death?  
“I shall disengage from that,  
[This] great suffering and misery shall end!”

699a Practice diligently like this,  
Day and night without negligence!  
Therefore, one should regularly teach  
The verses on an auspicious night.

Monk, in this way I remember the verses on an auspicious night, but not their meaning.

The venerable Lomasakaṅgiya asked the *deva* further, “Who remembers the verses on an auspicious night and also their meaning?”<sup>358</sup>

The *deva* answered:

The World-honored One is dwelling at Sāvattṥī, in Jeta’s Grove, Anātha-piṇḍika’s Park. He will remember the verses on an auspicious night and also their meaning. Monk, approach the World-honored One and from him memorize well the verses on an auspicious night and also their meaning, and recite them. Why is that?

[Because] the verses on an auspicious night and their meaning pertain to the Teaching; they pertain to what is beneficial. Being the root of the holy life, they lead to knowledge, to realization, and to nirvana. [As] a son of good family who, out of faith, has left the household life to become homeless and practice the path, [you] should memorize well the verses on an auspicious night and also their meaning, and recite them.

Having spoken like this, that *deva* paid homage with the head at the feet of the venerable Lomasakaṅgiya and, having circumambulated him three times, vanished on the spot.

Then, not long after the *deva* had vanished, the venerable Lomasakaṅgiya, having completed the rains retreat among the Sakyans,<sup>359</sup> the three months being over, having mended his robes, took his robes and bowl and headed for Sāvattṥī. Traveling by stages he reached Sāvattṥī, where he stayed at Jeta’s Grove, Anāthapiṇḍika’s Park.

At that time the venerable Lomasakaṅgiya approached the Buddha. Having paid homage with his head, he stepped back, sat to one side, and said:

Blessed One, at one time I was dwelling among the Sakyans, in a meditation hut in a forest. Blessed One, then, the night being over, toward

dawn, I came out of a meditation hut, spread my sitting mat on a rope bed that was on open ground in the shade of the meditation hut, and sat down on it cross-legged.

Then, the night being over, toward dawn, a *deva* of fine physique and majestic appearance approached me. He paid homage with the head, stepped back, and sat to one side. The excellent splendor of that *deva*'s appearance brilliantly illuminated the whole meditation hut. Standing there on one side, the *deva* addressed me, "Monk, do you remember the verses on an auspicious night and also their meaning?"

I replied to that *deva*, "I do not remember the verses on an auspicious night, nor do I remember their meaning." I [then] asked the *deva*, "Do you remember the verses on an auspicious night and also their meaning?"

The *deva* replied, "I remember the verses on an auspicious night but not their meaning." I asked the *deva* further: "How is it that you remember the verses on an auspicious night but not their meaning?"

The *deva* replied to me, "At one time the Buddha was dwelling at Rājagaha, staying in the Bamboo Grove, the Squirrels' Sanctuary. At that time the World-honored One taught the monks the verses on an auspicious night [thus]:

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Be careful not to think about the past,  
And do not long for the future.  
Matters of the past have already ceased,  
And the future has not yet arrived.

Phenomena in the present  
Are what one should contemplate,  
Mindful of [their] lack of stability.  
The wise awaken in this way.

Undertaking [such] practice of noble ones,  
Who need worry about death?  
"I shall disengage from that,  
[This] great suffering and misery shall end!"

Practice diligently like this,  
Day and night without negligence!

Therefore, one should regularly teach  
The verses on an auspicious night.

Monk, in this way I remember the verses on an auspicious night, but not their meaning.”

I asked the *deva* further, “Who remembers the verses on an auspicious night and also their meaning?”

The *deva* replied to me, “The Buddha is dwelling at Sāvattṥī, in Jeta’s Grove, Anāthapiṇḍika’s Park. He will remember the verses on an auspicious night and also their meaning. Monk, approach the World-honored One and from him memorize well the verses on an auspicious night and also their meaning, and recite them. Why is that?”

“[Because] the verses on an auspicious night and their meaning pertain to the Teaching; they pertain to what is beneficial. Being the root of the holy life, they lead to knowledge, to realization, and to nirvana. [As] a son of good family who, out of faith, has left the household life to become homeless and practice the path, [you] should memorize well the verses on an auspicious night and also their meaning, and recite them.”

So saying, that *deva* paid homage with the head at my feet and, having circumambulated me three times, vanished on the spot.

Then the World-honored One asked the venerable Lomasakaṅgiya, “Do you know that *deva*’s name and where it came from?”

The venerable Lomasakaṅgiya replied, “World-honored One, I do not know that *deva*’s name, nor do I know where it came from.”

The World-honored One said, “Kaṅgiya, that *deva* is called Candana, who is a general in the army of the *devas* of the Thirty-three.”

Then the venerable Lomasakaṅgiya said:

World-honored One, now is the right time. Well-gone One, now is the right time for the World-honored One to teach the monks the verses on an auspicious night and also their meaning. Having heard them from the World-honored One, the monks will remember them well.

The World-honored One said, “Kaṅgiya, listen closely and pay proper attention. I shall teach you the meaning in detail.”

The venerable Lomasakaṅgiya said, “Yes, indeed. We shall listen and receive the teaching.”

The Buddha spoke [thus]:

Be careful not to think about the past,  
And do not long for the future.  
Matters of the past have already ceased,  
And the future has not yet arrived.

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Phenomena in the present  
Are what one should contemplate,  
Mindful of [their] lack of stability.  
The wise awaken in this way.

Undertaking [such] practice of noble ones,  
Who need worry about death?  
“I shall disengage from that,  
[This] great suffering and misery shall end!”

Practice diligently like this,  
Day and night without negligence!  
Therefore, one should regularly teach  
The verses on an auspicious night.

Kaṅgiya, how does a monk think about the past? If a monk delights in form of the past, has desire for it, is attached to it, is established in it; if he delights in feeling . . . in perception . . . in formations . . . in consciousness of the past, has desire for it, is attached to it, is established in it—this is how a monk thinks about the past.

Kaṅgiya, how does a monk not think about the past? If a monk does not delight in form of the past, has no desire for it, is not attached to it, is not established in it; if he does not delight in feeling . . . in perception . . . in formations . . . in consciousness of the past, has no desire for it, is not attached to it, is not established in it—this is how a monk does not think about the past.

Kaṅgiya, how does a monk long for the future? If a monk delights in form of the future, has desire for it, is attached to it, is established in it;

if he delights in feeling . . . in perception . . . in formations . . . in consciousness of the future, has desire for it, is attached to it, is established in it—this is how a monk longs for the future.

Kaṅgiya, how does a monk not long for the future? If a monk does not delight in form of the future, does not desire it, is not attached to it, is not established in it; if he does not delight in feeling . . . in perception . . . in formations . . . in consciousness of the future, does not desire it, is not attached to it, is not established in it—this is how a monk does not long for the future.

Kaṅgiya, how does a monk cling to phenomena in the present? If a monk delights in form of the present, has desire for it, is attached to it, is established in it; if he delights in feeling . . . in perception . . . in formations . . . in consciousness of the present, has desire for it, is attached to it, is established in it—this is how a monk clings to phenomena in the present.<sup>360</sup>

Kaṅgiya how does a monk not cling to phenomena in the present? If a monk does not delight in form of the present, has no desire for it, is not attached to it, is not established in it; if he does not delight in feeling . . . in perception . . . in formations . . . in consciousness of the present, has no desire for it, is not attached to it, is not established in it—this is how a monk does not cling to phenomena in the present.

Thus spoke the Buddha. Having heard what the Buddha said, the venerable Lomasakaṅgiya and the monks were delighted and received it respectfully.

### 167. The Discourse Spoken by Ānanda<sup>361</sup>

700a Thus have I heard. At one time the Buddha was dwelling at Sāvattthī, staying in Jeta's Grove, Anāthapiṇḍika's Park.

At that time the venerable Ānanda was teaching the monks, who had gathered at night in the assembly hall, the verses on an auspicious night and their meaning.

Then, when the night was over, toward dawn, a certain monk approached the Buddha. Having paid homage with his head, he stepped back, sat to one side, and said:

World-honored One, the venerable Ānanda taught the monks, who had gathered at night in the assembly hall, the verses on an auspicious night and also their meaning.<sup>362</sup>



Then the World-honored One told a certain monk, “Go to the monk Ānanda and say this, ‘Ānanda, the World-honored One summons you.’”

That monk, on receiving the World-honored One’s instruction, rose from his seat, paid homage with his head at the Buddha’s feet, circumambulated him three times, and left. He approached the venerable Ānanda and said, “The World-honored One summons the venerable Ānanda.”

The venerable Ānanda then approached the Buddha. Having paid homage with his head, he stepped back, and stood to one side. The World-honored One asked, “Ānanda, is it true that you taught the monks, who had gathered at night in the assembly hall, the verses on an auspicious night and also their meaning?”

The venerable Ānanda replied, “Yes, indeed.”

The World-honored One asked, “Ānanda, how did you teach the monks the verses on an auspicious night and also their meaning?”

Then the venerable Ānanda said:

Be careful not to think about the past,  
And do not long for the future.  
Matters of the past have already ceased,  
And the future has not yet arrived.

Phenomena in the present  
Are what one should contemplate,<sup>363</sup>  
Mindful of [their] lack of stability.  
The wise awaken in this way.

Undertaking [such] practice of noble ones,  
Who need worry about death?  
“I shall disengage from that,  
[This] great suffering and misery shall end!”

Practice diligently like this,  
Day and night without negligence!  
Therefore, one should regularly teach  
The verses on an auspicious night.

The World-honored One asked further, “Ānanda, how does a monk think about the past?”<sup>364</sup>

The venerable Ānanda replied:

World-honored One, if a monk delights in form of the past, has desire for it, is attached to it, is established in it; if he delights in feeling . . . in perception . . . in formations . . . in consciousness of the past, has desire for it, is attached to it, is established in it—this is how a monk thinks about the past.

The World-honored One asked further, “Ānanda, how does a monk not think about the past?”

The venerable Ānanda replied:

700b World-honored One, if a monk does not delight in form of the past, has no desire for it, is not attached to it, is not established in it; if he does not delight in feeling . . . in perception . . . in formations . . . in consciousness of the past, has no desire for it, is not attached to it, is not established in it—this is how a monk does not think about the past.

The World-honored One asked further, “Ānanda, how does a monk long for the future?”

The venerable Ānanda replied:

World-honored One, if a monk delights in form of the future, has desire for it, is attached to it, is established in it; if he delights in feeling . . . in perception . . . in formations . . . in consciousness of the future, has desire for it, is attached to it, is established in it—this is how a monk longs for the future.

The World-honored One asked further, “Ānanda, how does a monk not long for the future?”

The venerable Ānanda replied:

World-honored One, if a monk does not delight in form of the future, has no desire for it, is not attached to it, is not established in it; if he does not delight in feeling . . . in perception . . . in formations . . . in consciousness of the future, has no desire for it, is not attached to it, is not established in it—this is how a monk does not long for the future.

The World-honored One asked further, “Ānanda, how does a monk cling to phenomena in the present?”

The venerable Ānanda replied:

World-honored One, if a monk delights in form of the present, has desire for it, is attached to it, is established in it; if he delights in feeling . . . in perception . . . in formations . . . in consciousness of the present, has desire for it, is attached to it, is established in it—this is how a monk clings to phenomena in the present.<sup>365</sup>

The World-honored One asked further, “Ānanda, how does a monk not cling to phenomena in the present?”

The venerable Ānanda replied:

World-honored One, if a monk does not delight in form of the present, has no desire for it, is not attached to it, is not established in it; if he does not delight in feeling . . . in perception . . . in formations . . . in consciousness of the present, has no desire for it, is not attached to it, is not established in it—this is how a monk does not cling to phenomena in the present.

World-honored One, this is how I taught the monks, who had gathered at night in the assembly hall, the verses on an auspicious night and also their meaning.

Then the World-honored One told the monks:

It is well, it is well, my disciple is endowed with the eye, with knowledge, with meaning, with Dharma. Why is that? [Because my] disciple has explained the meaning [of the verses] in detail in the presence of the Teacher, employing these phrases and words. Just as the monk Ānanda has explained it, so you all should remember it. Why is that? [Because] this explanation is how [you] should contemplate the meaning.

Thus spoke the Buddha. Having heard what the Buddha said, the venerable Ānanda and the monks were delighted and received it respectfully.

### **168. The Discourse on Mental Practice<sup>366</sup>**

Thus have I heard. At one time the Buddha was dwelling at Sāvattihī, in Jeta’s Grove, Anāthapiṇḍika’s Park.

At that time the World-honored One addressed the monks:

700c I shall now teach you the Dharma that is sublime in the beginning, sublime in the middle, and also sublime in the end, with its meaning and phrasing endowed with purity and revealing the holy life. Called the “Discourse on an Analysis of Mental Practice,” it is on rebirth according to mental practice. Listen closely. Listen closely and pay proper attention.

Then the monks listened to receive the instruction.

The Buddha said:

What is rebirth according to mental practice? Suppose that a monk, secluded from sensual desires, secluded from evil and unwholesome states, with [directed] awareness and [sustained] contemplation, with rapture and happiness born of seclusion, dwells having attained the first absorption. He delights in this state of concentration, desires it, and is established in it.

Since he delights in this state of concentration, desires it, and is established in it, it is certainly possible that, delighting in it and being established in it, he will at death be reborn among the Brahmā *devas*.

The Brahmā *devas*, who are born there and established there, experience rapture and happiness born of seclusion, [just] as a monk here who becomes established on entering the first absorption experiences rapture and happiness born of seclusion. These two [instances of] rapture and happiness born of seclusion are not different; the two are completely equal. Why is that? [Because] one who first practices this state of concentration here will later be reborn there. He develops this state of concentration like this, practices it like this, extends it like this. Such is rebirth among the Brahmā *devas*; it is rebirth according to mental practice.

Again, with the calming of [directed] awareness and [sustained] contemplation, with inner stillness and mental unification, without [directed] awareness and [sustained] contemplation, with rapture and happiness born of concentration, a monk dwells having attained the second absorption. He delights in this state of concentration, desires it, and is established in it.

Since he delights in this state of concentration, desires it, and is established in it, it is certainly possible that, delighting in it and being established in it, he will at death be reborn among the *devas* of Streaming Radiance (*ābhassarā-devā*).

The *devas* of Streaming Radiance, who are born there and established there, experience rapture and happiness born of concentration, [just] as a monk here who becomes established on entering the second absorption experiences rapture and happiness born of concentration. These two [instances of] rapture and happiness born of concentration are not different; the two are completely equal. Why is that? [Because] one who first practices this state of concentration here will later be reborn there. He develops this state of concentration like this, practices it like this, extends it like this. Such is rebirth among the *devas* of Streaming Radiance; it is rebirth according to mental practice.

Again, secluded from rapture and pleasure, dwelling in equanimity, not seeking anything, with right mindfulness and right comprehension, experiencing happiness with the body, a monk dwells having attained the third absorption, which the noble ones speak of as noble equanimity and mindfulness, a happy abode. He delights in this state of concentration, desires it, and is established in it.

Since he delights in this state of concentration, desires it, and is established in it, it is certainly possible that, delighting in it and being established in it, he will at death be reborn among the *devas* of Refulgent Glory (*subhakiṇṇā-devā*).

The *devas* of Refulgent Glory, who are born there and established there, experience happiness free from rapture, [just] as a monk here who becomes established on entering the third absorption experiences happiness free from rapture. These two [instances of] happiness free from rapture are not different; the two are completely equal. Why is that? [Because] one who first practices this state of concentration here will later be reborn there. He develops this state of concentration like this, practices it like this, extends it like this. Such is rebirth among the *devas* of Refulgent Glory; it is rebirth according to mental practice.

Again, with the cessation of pleasure and the cessation of pain, and with the earlier cessation of joy and displeasure, with neither-pain-nor-pleasure, with equanimity, mindfulness, and purity, a monk dwells, having attained the fourth absorption. He delights in this state of concentration, desires it, and is established in it.

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Since he delights in this state of concentration, desires it, and is established in it, it is certainly possible that, delighting in it and being established in it, he will at death be reborn among the *devas* of Great Reward (*ve-happhalā-devā*).

The *devas* of Great Reward who are born there and established there experience equanimity, mindfulness, and the happiness of purity, [just] as a monk here who becomes established on entering the fourth absorption experiences equanimity, mindfulness, and the happiness of purity. These two [instances of] equanimity, mindfulness, and happiness of purity are not different; the two are completely equal. Why is that? [Because] one who first practices this state of concentration here will later be reborn there. He develops this state of concentration like this, practices it like this, extends it like this. Such is rebirth among the *devas* of Great Reward; it is rebirth according to mental practice.

Again, by completely transcending perceptions of form, with the cessation of perceptions of sensory impact, not aware of perceptions of diversity, [aware] of infinite space, a monk dwells having attained the sphere of infinite space. He delights in this state of concentration, desires it, and is established in it.

Since he delights in this state of concentration, desires it, and is established in it, it is certainly possible that, delighting in it and being established in it, he will at death be reborn among the *devas* of the sphere of infinite space.

The *devas* of the sphere of infinite space, who are born there and established there, experience the perception of the sphere of infinite space, [just] as a monk here who is established in the sphere of infinite space experiences the perception of it. These two [instances of] the perception of the sphere of infinite space are not different; the two are completely equal. Why is that? [Because] one who first practices concentration here will later be reborn there. He develops this state of concentration like this, practices it like this, extends it like this. Such is rebirth among the *devas* of the sphere of infinite space; it is rebirth according to mental practice.

Again, by transcending the sphere of infinite space, [aware] of infinite consciousness, a monk dwells having attained the sphere of infinite consciousness. He delights in this state of concentration, desires it, and is established in it.

Since he delights in this state of concentration, desires it, and is established in it, it is certainly possible that, delighting in it and being established in it, he will at death be reborn among the *devas* of the sphere of infinite consciousness.

The *devas* of the sphere of infinite consciousness, who are born there and established there, experience the perception of the sphere of infinite consciousness, [just] as a monk here who is established in the sphere of infinite consciousness experiences the perception of it. These two [instances of] the perception of the sphere of infinite consciousness are not different; the two are completely equal. Why is that? [Because] one who first practices this state of concentration here will later be reborn there. He develops that state of concentration like this, practices it like this, extends it like this. Such is rebirth among the *devas* of the sphere of infinite consciousness; it is rebirth according to mental practice.

Again, by transcending the sphere of infinite consciousness, [aware] that “there is nothing,” a monk dwells having attained the sphere of nothingness. He delights in this state of concentration, desires it, and is established in it.

Since he delights in this state of concentration, desires it, and is established in it, it is certainly possible that, delighting in it and being established in it, he will at death be reborn among the *devas* of the sphere of nothingness.

The *devas* of the sphere of nothingness, who are born there and established there, experience the perception of the sphere of nothingness, [just] as a monk here who is established in the sphere of nothingness experiences the perception of it. These two [instances of] the perception of the sphere of nothingness are not different; the two are completely equal. Why is that? [Because] one who first practices this state of concentration here will later be reborn there. He develops that state of concentration like this, practices it like this, extends it like this. Such is rebirth among the *devas* of the sphere of nothingness; it is rebirth according to mental practice. 701b

Again, by completely transcending the perception of the sphere of nothingness, [aware] of neither-perception-nor-nonperception, a monk dwells having attained the sphere of neither-perception-nor-nonperception. He delights in this state of concentration, desires it, and is established in it.

Since he delights in this state of concentration, desires it, and is established in it, it is certainly possible that, delighting in it and being established

in it, he will at death be reborn among the *devas* of the sphere of neither-perception-nor-nonperception.

The *devas* of the sphere of neither-perception-nor-nonperception, who are born there and established there, experience the perception of the sphere of neither-perception-nor-nonperception, [just as] a monk here who is established in the sphere of neither-perception-nor-nonperception experiences the perception of it. These two [instances of] the perception of it are not different; the two are completely equal. Why is that? [Because] one who first practices this state of concentration here will later be reborn there. He develops that state of concentration like this, practices it like this, extends it like this. Such is rebirth among the *devas* of the sphere of neither-perception-nor-nonperception; it is rebirth according to mental practice.

Again, by completely transcending the perception of the sphere of neither-perception-nor-nonperception, a monk dwells knowing cessation. Having directly experienced it, by seeing with wisdom all his taints are destroyed and he has knowledge of their elimination. Among all these states of concentration, this one is reckoned supreme, the greatest, the highest, the best, the most excellent.

It is just as from the cow comes milk, from milk comes cream, from cream comes butter, from butter comes ghee, and from ghee comes cream of ghee; and [among these] cream of ghee is reckoned supreme, the greatest, the highest, the best, the most excellent.

In the same way, among all these states of concentrations, this one is reckoned supreme, the greatest, the highest, the best, the most excellent. Having attained this state of concentration, being based on this state of concentration, having become established in this state of concentration, one will no longer experience the *dukkha* of birth, old age, disease, and death. This is reckoned as the end of *dukkha*.

Thus spoke the Buddha. Having heard what the Buddha said, those monks were delighted and received it respectfully.

### **169. The Discourse [Spoken among] the Kurus on Nonconflict<sup>367</sup>**

Thus have I heard. At one time the Buddha was dwelling among the Bhaggās,<sup>368</sup> staying at Kammāsadhamma, a Kuru town.



At that time the World-honored One told the monks:

I shall teach you the Dharma that is sublime in the beginning, sublime in the middle, and also sublime in the end, with its meaning and phrasing, endowed with purity, and revealing the holy life.<sup>369</sup> It is called the “Discourse on Analysis of Nonconflict.” Listen closely. Listen closely and pay proper attention.

Then the monks listened to receive the teaching.  
The Buddha said:

Do not seek sensual pleasure, which is an extremely degrading activity engaged in by ordinary worldlings; also do not seek self-mortification, which leads to suffering, is not the practice of noble ones, and is not connected to what is beneficial. Avoiding these two extremes is the middle way for attaining vision, for attaining knowledge, for naturally attaining stillness, which leads to knowledge, to awakening, to nirvana.

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There is praising, there is blaming, and there is neither-praising-nor-blaming, which is teaching the Dharma. Be committed to evenness and, having commitment and understanding, constantly seek happiness within.

Do not speak in an insinuating manner and also do not praise [someone] to [their] face. Speak in an even and restrained manner; do not speak in an uneven and unrestrained manner.<sup>370</sup>

Follow local customs, neither insisting on them nor rejecting them. This is the subject matter of this “Discourse on an Analysis of Nonconflict.”

“Do not seek sensual pleasures, which is an extremely degrading activity engaged in by ordinary worldlings; but also do not seek self-mortification, which leads to suffering, is not a practice of noble ones and is not connected to what is beneficial”—why was this said?

“Do not seek sensual pleasures, which is an extremely degrading activity engaged in by ordinary worldlings”—this describes one extreme; “also do not seek self-mortification, which leads to suffering, is not a practice of noble ones, and is not connected to what is beneficial”—this describes the second extreme.<sup>371</sup>

“Do not seek sensual pleasures, which is an extremely degrading activity engaged in by ordinary worldlings; and also do not seek self-mortification,

which leads to suffering, is not a practice of noble ones, and is not connected to what is beneficial”—this has been said for this reason.

“Avoiding these two extremes is the middle way for attaining vision, for attaining knowledge, for naturally attaining stillness, which leads to knowledge, to awakening, to nirvana”—why has this been said? There is this noble eightfold path: right view . . . up to . . . right concentration; these are the eight. “Avoiding these two extremes is the middle way for attaining vision, for attaining knowledge, for naturally attaining stillness, which leads to knowledge, to awakening, to nirvana”—this has been said for this reason.

“There is praising, there is blaming, and there is neither praising nor blaming, which is teaching the Dharma”—why has this been said? What is praising? What is blaming and [what is] not teaching the Dharma?

[Seeking] joy and happiness connected with sensual pleasure is an extremely degrading activity engaged in by ordinary worldlings. It is a state beset by suffering, vexation, trouble, and sadness; it is wrong practice. Having come to know this, one blames [such practitioners] personally. Why is that? [One thinks,] “Sensual pleasures are impermanent, *dukkha*, of a nature to wear away.” Knowing that sensual pleasures are impermanent, [one thinks,] “Therefore those [who engage in them] are entirely beset by suffering, vexation, trouble, and sadness; such people are practicing wrongly.” Having come to know this, one therefore blames them personally.

Self-mortification which leads to suffering is not a practice of noble ones and is not connected to what is beneficial. It is a state beset by suffering, vexation, trouble, and sadness; it is wrong practice. Having come to know this, one blames personally [those who practice it]. Why is that? [One thinks,] “Those renunciants and brahmins, through fear of *dukkha*, shave off hair and beard, don yellow robes, and out of faith leave the household life and become homeless to train in the path. Yet those renunciants and brahmins embrace this *dukkha*, and therefore they are entirely beset by suffering, vexation, trouble, and sadness; they are practicing wrongly.” Having come to know this, one therefore blames them personally.

The presence of fetters that have not been eradicated is a state beset by suffering, vexation, trouble, and sadness; it is wrong practice. Having come to know this, one blames [such practitioners] personally. Why is

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that? [One thinks,] “Those who have not eradicated the fetters, have not eradicated becoming. Therefore they are entirely beset by suffering, vexation, trouble, and sadness; they are practicing wrongly.” Having come to know this, one therefore blames them personally.

The eradication of fetters is a state that is not beset by suffering, vexation, trouble, and sadness; it is right practice. Having come to know this, one praises [such practitioners] personally. Why is that? [One thinks,] “Those who have eradicated the fetters, have eradicated becoming. Therefore, they are entirely free from suffering, vexation, trouble, and sadness; they are practicing rightly.” Having come to know this, one therefore praises them personally.

Not seeking happiness within is a state beset by suffering, vexation, trouble, and sadness; it is wrong practice.<sup>372</sup> Having come to know this, one blames [such practitioners] personally. Why is that? [One thinks,] “Those who do not seek happiness within are not inner seekers. Therefore, they are entirely beset by suffering, vexation, trouble, and sadness; they are practicing wrongly.” Having come to know this, one therefore blames them personally.

Seeking happiness within is a state not beset by suffering, vexation, trouble, and sadness; it is right practice. Having come to know this, one praises [such practitioners] personally. Why is that? [One thinks,] “Those who seek happiness within are inner seekers. Therefore, they are entirely free from suffering, vexation, trouble, and sadness; they are practicing rightly.” Having come to know this, one therefore praises them personally.

In these ways, there is praising, and there is blaming, but no teaching of the Dharma. Neither praising them nor blaming them, one [should instead] teach them the Dharma. How does one neither praise nor blame, but [instead] teach the Dharma?

[Seeking] joy and happiness connected with sensual pleasure is an extremely degrading activity engaged in by ordinary worldlings. It is a state beset by suffering, vexation, trouble, and sadness; it is wrong practice. Having come to know this, one teaches [such people] the Dharma. Why is that? One does not say, “Sensual pleasures are impermanent, *dukkha*, of a nature to wear away. Knowing that sensual pleasures are impermanent, therefore those [who engage in them] are entirely beset by suffering, vexation,

trouble, and sadness; such people are practicing wrongly.” This method will not be successful. [Instead, one says,] there exists the state of being beset by suffering, vexation, trouble, and sadness; this is wrong practice.” Having come to know this, one teaches the Dharma.

702b Self-mortification, which leads to *dukkha*, is not a practice of noble ones and is not connected to what is beneficial. It is a state beset by suffering, vexation, trouble, and sadness; it is wrong practice. Having come to know this, one teaches [such people] the Dharma. Why is that? One does not say, “Self-mortification which leads to *dukkha* is not a practice of noble ones and is not connected to what is beneficial. It is a state beset by suffering, vexation, trouble, and sadness; it is wrong practice.” This method will not be successful. [Instead, one says,] there exists just the state of being beset by suffering, vexation, trouble, and sadness; this is wrong practice.” Having come to know this, for this reason one teaches the Dharma.

The presence of fetters that have not been eradicated is a state beset by suffering, vexation, trouble, and sadness; it is wrong practice. Having come to know this, one teaches the Dharma. Why is that? One does not say, “Those who have not eradicated the fetters have not eradicated becoming. Therefore they are entirely beset by suffering, vexation, trouble, and sadness; they are practicing wrongly.” This method will not be successful. [Instead, one says,] there exists just the state of being beset by suffering, vexation, trouble, and sadness; this is wrong practice.” Having come to know this, for this reason one teaches the Dharma.

The eradication of fetters is a state that is not beset by suffering, vexation, trouble, and sadness; it is right practice. Having come to know this, one teaches the Dharma. Why is that? One does not say, “Those who have eradicated the fetters have eradicated becoming. Therefore, they are entirely free from suffering, vexation, trouble, and sadness; they are practicing rightly.” This method will not be successful. [Instead, one says,] there exists just the state of not being beset by suffering, of no vexation, no trouble, and no sadness; this is right practice.” Having come to know this, for this reason one teaches the Dharma.

Not seeking happiness within is a state beset by suffering, vexation, trouble, and sadness; it is wrong practice. Having come to know this, one

teaches the Dharma. Why is that? One does not say, “Those who do not seek happiness within are not inner seekers. Therefore, they are entirely beset by suffering, vexation, trouble, and sadness; they are practicing wrongly.” This method will not be successful. [Instead, one says,] there exists just the state of being beset by suffering, vexation, trouble, and sadness; this is wrong practice.” Having come to know this, for this reason one teaches the Dharma.

Seeking happiness within is a state not beset by suffering, vexation, trouble, and sadness; it is right practice. Having come to know this, one teaches the Dharma. Why is that? One does not say, “Those who seek happiness within are inner seekers. Therefore, they are entirely free from suffering, vexation, trouble, and sadness; they are practicing rightly.” This method will not be successful. [Instead, one says,] there exists just the state of not being beset by suffering, of no vexation, no trouble, and no sadness; this is right practice.” Having come to know this, for this reason one teaches the Dharma.

In this way there is neither praising nor blaming, but [instead] teaching of the Dharma. “There is praising, there is blaming, and there is neither praising nor blaming, which is teaching the Dharma”—this has been said for this reason.

“Be committed to evenness and, having commitment and understanding, constantly seek happiness within”—why has this been said? There is happiness that is ignoble happiness, the happiness of the ordinary worldling, which is basically a disease, basically a carbuncle, basically an arrow or a thorn, which pertains to what is worldly (*sāmisa*), which pertains to birth and death, which should not be cultivated, should not be practiced, should not be made much of. This, I say, should not be cultivated.

702c

There is a happiness that is noble happiness, the happiness of dispassion, the happiness of separation, the happiness of appeasement, the happiness [leading to] full awakening, which does not pertain to what is worldly, does not pertain to birth and death, which should be cultivated, should be practiced, should be made much of. This, I say, should be cultivated.

What is the happiness that is ignoble happiness, the happiness of the ordinary worldling, which is basically a disease, basically a carbuncle,

basically an arrow or a thorn, which pertains to what is worldly, pertains to birth and death, which should not be cultivated, should not be practiced, should not be made much of, of which I say that it should not be cultivated?

It is the pleasure and happiness that arise in dependence on the five strands of sensual pleasure. This happiness is ignoble happiness, the happiness of the ordinary worldling, which is basically a disease, basically a carbuncle, basically an arrow or thorn, which pertains to what is worldly, pertains to birth and death, which should not be cultivated, should not be practiced, should not be made much of, of which I say that it should not be cultivated.

What is the happiness that is noble happiness, the happiness of dispassion, the happiness of separation, the happiness of appeasement, the happiness [leading to] full awakening, which does not pertain to what is worldly, does not pertain to birth and death, which should be cultivated, should be practiced, should be made much of, of which I say that it should be cultivated?

If a monk, secluded from sensual desires, secluded from evil and unwholesome states . . . up to . . . dwells having attained the fourth absorption. This happiness is noble happiness, the happiness of dispassion, the happiness of separation, the happiness of appeasement, the happiness of right awakening, which does not pertain to what is worldly, does not pertain to birth and death, which should be cultivated, should be practiced, should be made much of, of which I say that it should be cultivated.

“Be committed to evenness and, having commitment and understanding, constantly seeks happiness within”—this has been said for this reason.

“Do not speak in an insinuating manner, and do not praise [someone] to [their] face”<sup>373</sup>—why has this been said? There is insinuating speech that is untrue, false, and not connected to what is beneficial; there is insinuating speech that is true, not false, but is not connected to what is beneficial; and there is insinuating speech that is true, not false, and is connected to what is beneficial.

Herein, if insinuating speech is untrue, false, and not connected to what is beneficial, then it should not be spoken. Herein, if insinuating speech is true, not false, but not connected to what is beneficial, then one should also train in not speaking it. Herein, if insinuating speech is true, not false, and is connected to what is beneficial, then if one knows the time is right,

let it be accomplished with right comprehension and right mindfulness. It is the same with praising [someone] to [their] face. “Do not speak in an insinuating manner, and do not praise [someone] to [their] face”—this has been said for this reason.

“Speak evenly and with restraint; do not speak unevenly and without restraint”<sup>374</sup>—why has this been said? With uneven and unrestrained speech the body becomes troubled, mindfulness is lost, the mind becomes very fatigued, and the voice is spoiled and not easily understood. With speech that is even and restrained the body does not become troubled, mindfulness is not lost, the mind does not become very fatigued, the voice is not spoiled, and it is easily understood. “Speak evenly and with restraint; do not speak unevenly and without restraint”—this has been said for this reason.

703a

“Follow local customs; do not insist on them and do not reject them”—why has this been said? What is following local customs, [what is] insisting on them, and [what is] rejecting them?

Various people in various regions in various ways may speak of a tray, or they may speak of a dish, or they may speak of a platter, or they may speak of a plate, or they may speak of a salver. As various people in various regions in various ways may speak of a tray, or may speak of a dish, or may speak of a platter, or may speak of a plate, or may speak of a salver, each one is strong in always declaring: “This is true; anything else is false.” In this way there is insisting on or rejecting of local customs.

What is neither insisting on nor rejecting of local customs? Various people in various regions may, in various ways, speak of a tray, or speak of a dish, or speak of a platter, or speak of a plate, or speak of a salver. As various people in various regions may, in various ways, speak of a tray, or speak of a dish, or speak of a platter, or speak of a plate, or speak of a salver, each one is not strong in always declaring: “This is true; anything else is false.” In this way there is neither insisting on nor rejecting of local customs. “Follow local customs; do not insist on them and do not reject them”—this has been said for this reason.

There are states with conflict and there are states without conflict. What are states with conflict and what are states without conflict? [Seeking] joy and happiness connected with sensual pleasures, which is an extremely degrading activity engaged in by ordinary worldlings, this is a state with

conflict. Why is it a state with conflict? [Because] this state is beset by suffering, vexation, trouble, and sadness; it is wrong practice. For this reason this is a state with conflict.

Self-mortification leads to suffering, is an ignoble practice, and is not connected to what is beneficial. This is a state with conflict. Why is it a state with conflict? [Because] it is a state that is beset by suffering, vexation, trouble, and sadness; it is wrong practice. For this reason it is a state with conflict.

Avoiding these two extremes is the middle way for attaining vision, for attaining knowledge, for naturally attaining stillness, which leads to knowledge, to awakening, to nirvana; this is a state without conflict. Why is it a state without conflict? [Because] it is a state that is free from suffering, vexation, trouble, and sadness; it is right practice. For this reason it is a state without conflict.

The presence of fetters that have not been eradicated is a state with conflict. Why is it a state with conflict? [Because] it is a state that is beset by suffering, vexation, trouble, and sadness; it is wrong practice. For this reason it is a state with conflict.

703b The eradication of fetters is a state without conflict. Why is it a state without conflict? [Because] it is a state that is free from suffering, vexation, trouble, and sadness; it is right practice. For this reason it is a state without conflict.

Not seeking happiness within is a state with conflict. Why is it a state with conflict? [Because] it is a state that is beset by suffering, vexation, trouble, and sadness; it is wrong practice. For this reason it is a state with conflict.

Seeking happiness within is a state without conflict. Why is it a state without conflict? [Because] it is a state that is free from suffering, vexation, trouble, and sadness; it is right practice. For this reason it is a state without conflict.

Herein, there is happiness that is ignoble happiness, the happiness of the ordinary worldling, which is basically a disease, basically a carbuncle, basically an arrow or a thorn, which pertains to what is worldly, pertains to birth and death, which should not be cultivated, should not be practiced, should not be made much of, of which I say that it should therefore not be



cultivated; this is a state with conflict. Why is it a state with conflict? [Because] it is a state that is beset by suffering, vexation, trouble, and sadness; it is wrong practice. For this reason it is a state with conflict.

Herein, there is happiness that is noble happiness, the happiness of dispassion, the happiness of separation, the happiness of appeasement, the happiness [leading to] full awakening, which does not pertain to what is worldly, does not pertain to birth and death, which should be cultivated, practiced, and made much of, of which I say that it should therefore be cultivated; this is a state without conflict. Why is it a state without conflict? [Because] it is a state that is free from suffering, vexation, trouble, and sadness; it is right practice. For this reason it is a state without conflict.

Herein, insinuating speech that is untrue, false, and not connected to what is beneficial, this is a state with conflict. Why is it a state with conflict? [Because] it is a state that is beset by suffering, vexation, trouble, and sadness; it is wrong practice. For this reason it is a state with conflict.

Herein, insinuating speech that is true, not false, but is not connected to what is beneficial, this is a state with conflict. Why is it a state with conflict? [Because] it is a state that is beset by suffering, vexation, trouble, and sadness; it is wrong practice. For this reason it is a state with conflict.

Herein, insinuating speech that is true, not false, and is connected to what is beneficial, this is a state without conflict. Why is it a state without conflict? [Because] it is a state that is free from suffering, vexation, trouble, and sadness; it is right practice. For this reason it is a state without conflict.

Uneven and unrestrained speech is a state with conflict. Why is it a state with conflict? [Because] it is a state that is beset by suffering, vexation, trouble, and sadness; it is wrong practice. For this reason it is a state with conflict.

Even and restrained speech is a state without conflict. Why is it a state without conflict? [Because] it is a state that is free from suffering, vexation, trouble, and sadness; it is right practice. For this reason it is a state without conflict.

Insisting on or rejecting local customs is a state with conflict. Why is it a state with conflict? [Because] it is a state that is beset by suffering, vexation, trouble, and sadness; it is wrong practice. For this reason it is a state with conflict.

703c

Neither insisting on nor rejecting local customs is a state without conflict. Why is it a state without conflict? [Because] it is a state free from suffering, vexation, trouble, and sadness; it is right practice. For this reason it is a state without conflict.

These are reckoned states with conflict. You should understand states with conflict and states without conflict. Having understood states with conflict and states without conflict, discard states with conflict and cultivate states without conflict. [This is how] you should train.

In this way the clansman Subhūti, by following the path of nonconflict, subsequently came to understand the Dharma according to the Dharma.

Having known the Dharma as it really is Subhūti spoke this verse:

This practice is true emptiness;  
Equanimity, this is dwelling in appeasement.<sup>375</sup>

Thus spoke the Buddha. Having heard what the Buddha said, the monks were delighted in it and received it respectfully.

### **170. The Discourse to [a Brahmin Named] Parrot<sup>376</sup>**

Thus have I heard. At one time the Buddha was dwelling at Sāvattṥī, in Jeta's Grove, Anāthapiṇḍika's Park.

At that time, when the night was over, toward dawn, the World-honored One put on his [outer] robe, took his bowl, and entered Sāvattṥī to beg for almsfood.<sup>377</sup> While begging for almsfood, he approached the house of the young brahmin [named] Parrot, the son of Todeyya.

At this time the young brahmin Parrot, Todeyya's son, had gone out for some small matter and was not at home. At that time in the house of the young brahmin Parrot, Todeyya's son, there was a white dog, which was on a large bed eating from a golden feeding bowl.

704a Then the white dog saw the Buddha coming in the distance. Having seen him, it barked. The World-honored One said to the white dog, "You should not do that. You have gone from defaming [people in your previous existence] to barking [at them in this existence]."

On hearing this, the white dog became extremely angry, got down from the bed, went to a woodheap, and lay down beside it sad and distressed.

Later, on returning to the house, the young brahmin Parrot, Todeyya's son, saw that the white dog had become extremely angry and had gotten down from the bed, had gone to the woodheap, and was lying beside it sad and distressed. He asked the people in the house:

Who has harassed my dog, so that he has become extremely angry, has gotten down from the bed, and has gone to the woodheap, and is lying beside it sad and distressed?

The people of the house replied:

None of us has harassed the white dog, so that he has become very angry, has gotten down from the bed, has gone to the woodheap, and is lying beside it sad and distressed. Young brahmin, you should know that the renunciant Gotama came here today to beg for almsfood. On seeing him, the white dog chased him and barked at him.

The renunciant Gotama [then] said to the white dog, "You should not do that. You have gone from defaming [people in your previous existence] to barking [at them in this existence]." It is because of this, young brahmin, for this reason that the white dog became extremely angry, got down from the bed, went to the woodheap, and lay down beside it sad and distressed.

On hearing this the young brahmin Parrot, Todeyya's son, became very angry, wanting to defame the World-honored One, wanting to slander the World-honored One, wanting to disparage the World-honored One. So, [in order] to defame, slander, and disparage the renunciant Gotama, he right away went out of Sāvathī and approached Jeta's Grove, Anāthapiṇḍika's Park.

At that time the World-honored One was teaching the Dharma, surrounded in front and behind by an immeasurably large assembly. Seeing the young brahmin Parrot, Todeyya's son, coming in the distance, the World-honored One said to the monks, "Do you see the young brahmin Parrot, Todeyya's son, coming?" They answered, "We see him."

The World-honored One said:

If the life of the young brahmin Parrot, Todeyya's son, were to end now, he would certainly be reborn in hell just as quickly as one might bend one's arm and stretch it out again. Why is that? Because he is extremely angry with me. Because of [such] a mind full of anger, at the breaking up

of the body at death a living being will certainly go to a bad realm of existence and be reborn in hell.

Then the young brahmin Parrot, Todeyya's son, approached the Buddha and said to the World-honored One, "Renunciant Gotama, did you come to my house today to beg for almsfood?" The World-honored One replied, "I did go to your house today to beg for almsfood."

[The young brahmin asked:]

Gotama, what did you say to my white dog, so that my white dog became extremely angry, got down from the bed, went to the woodheap, and lay down beside it sad and distressed?

The World-honored One replied:

Today, toward dawn, I put on my [outer] robe, took my bowl, and entered Sāvattthī to beg for almsfood. Proceeding [from house to house] in turn, I approached your house to beg for almsfood. Then the white dog saw me coming in the distance. Having seen me, he barked. I said to the white dog, "You should not do that. You have gone from defaming [people in your previous existence] to barking [at them in this existence]." Because of this, the white dog became extremely angry, got down from the bed, went to the woodheap, and lay down beside it sad and distressed.

704b

The young brahmin Parrot asked the World-honored One, "In its former existence, what [relationship] did the white dog have to me?"

The World-honored One replied, "Stop, stop, young brahmin! Take care not to ask me this; for on hearing [the answer], you will certainly be displeased."

The young brahmin Parrot asked the World-honored One three times, "In its former existence, what [relationship] did the white dog have to me?" The World-honored One replied three times: "Stop, stop, young brahmin! Take care not to ask me this; for on hearing [the answer], you will certainly be displeased."

The World-honored One said to the young brahmin, "You asked me three times and would not stop. Young brahmin, you should know that in its former existence the white dog was your father, Todeyya."

On hearing this, the young brahmin Parrot became even more angry, wanting to defame the World-honored One, wanting to slander the World-honored One,

wanting to disparage the World-honored One. Thus [in order] to defame, slander, and disparage the renunciant Gotama, he said to the World-honored One:

My father Todeyya was a great donor; he performed great sacrifices. With the breaking up of the body at death he [should] rightly have been reborn in the Brahmā world. Through what cause, what condition, would he have been reborn in this lowly condition among dogs?

The World-honored One said:

Your father Todeyya was very conceited. This is the reason why he was reborn in a lowly condition among dogs.

A brahmin who is very conceited

After death will be reborn in [one of] six types of existence:

As a chicken, a dog, a pig, or a jackal,

A donkey as the fifth, or in hell as the sixth.

Young brahmin Parrot, if you do not believe what I have said, return [home] and say to the white dog, “If in your former existence you were my father, white dog, then you should get back on the big bed.” Young brahmin, the white dog will certainly get back on the bed.

[Then say,] “White dog, if in your former existence you were my father, then go back to eating from the golden feeding bowl.” Young brahmin, the white dog will certainly go back to eating from the golden feeding bowl. [Then say this,] “If in your former existence you were my father, show me the place, unknown to me, where you hid gold, silver, crystal, and jewelry.” Young brahmin, the white dog will certainly show you a place, unknown to you, where gold, silver, crystal, and jewelry are hidden.

Then, on hearing what the Buddha said, the young brahmin Parrot memorized it well and recited it. Having circumambulated the World-honored One, he returned to his home. He said to the white dog, “If in your former existence you were my father, white dog, then you should get back on the big bed.” And the white dog promptly got back on the big bed.

[Then he said,] “White dog, if in your former existence you were my father, then you should go back to eating from the golden feeding bowl.” And the white dog promptly went back to eating from the golden feeding bowl.

704c [Again, he said,] “If in your former existence you were my father, show me the place, unknown to me, where my father earlier hid gold, silver, crystal, and jewelry.” The white dog promptly got down from the bed and went to the place where, in his previous existence, he used to spend the night. With its muzzle and paws it began digging beneath the four feet of the bed. From that place, the young brahmin Parrot recovered a great treasure.

Thereupon, having recovered the treasure, the young brahmin Parrot, Todeyya’s son, was extremely happy. He knelt with his right knee on the ground, extended his hands with joined palms in the direction of Jeta’s Grove, Anāthapiṇḍika’s Park, and three times expressed praise for the World-honored One aloud: “What the renunciant Gotama said was not false! What the renunciant Gotama said was true! What the renunciant Gotama said was according to reality!” Having praised [the Buddha] three times, he went out of Sāvattihī and approached Jeta’s Grove, Anāthapiṇḍika’s Park.

At that time the World-honored One was teaching the Dharma surrounded in front and behind by an immeasurably large assembly. Seeing the young brahmin Parrot coming in the distance, the World-honored One said to the monks, “Do you see the young brahmin Parrot coming?” They answered, “We see him.”

The World-honored One said:

If the life of the young brahmin Parrot were to end now, he would certainly go to a good realm of existence, just as quickly as one might bend one’s arm and stretch it out again. Why is that? Because he has an extremely wholesome mental attitude toward me. Because of [such] a wholesome state of mind, at the breaking up of the body at death living beings will certainly go to a good realm of existence, being reborn in heaven.

At that time the young brahmin Parrot approached the Buddha, exchanged friendly greetings, stepped back, and sat to one side. The World-honored One said, “How was it, young brahmin? Was it as I said regarding the white dog, or was it not so?”

The young brahmin Parrot replied, “Gotama, it really was as you said. Gotama, I wish to ask something else. Will you listen if I venture to express it?” The World-honored One said, “Ask as you wish.”

Gotama, what is the cause, what is the condition why living beings that have received a human body are superior or inferior, excellent or not excellent? Why is that?

Gotama, I see those who have a short life span and those who have a long life span. I see those who are often unwell and those who are seldom unwell. I see those who are ugly and those who are handsome. I see those who lack power and those who have power. I see those who are from lowly families and those who are from respected families. I see those who lack wealth and those who have wealth. I see those who have bad knowledge and those who have good knowledge.

The World-honored One replied:

Those living beings are [like this] because of the deeds that they themselves have done. The results obtained are caused by these deeds. Conditioned by [their own] deeds, dependent on [their own] deeds, having [their own] deeds as their abode, living beings are correspondingly superior or inferior, excellent or not excellent.

The young brahmin Parrot said to the World-honored One:

What the renunciant Gotama has said in brief, without analyzing it at length, I am unable to understand. May the renunciant Gotama explain it to me at length so that I get to understand the meaning.

705a

The World-honored One said, “Young brahmin, listen closely and pay proper attention. I will analyze it in detail for you.”

The young brahmin Parrot said, “Yes, indeed. I shall listen and receive the teaching.”

The Buddha said:

Young brahmin, what is the cause, what is the condition for a man or a woman to be of extremely short life span?

Suppose that a man or a woman kills living beings, is wicked, bad, very evil, bloodthirsty, of harmful intent, attached to evil, devoid of mental states of kindness for living beings, even including insects.<sup>378</sup> One who has undertaken and performed such deeds will, on the breaking up of the

body at death, certainly [either] go to a bad realm of existence, being reborn in hell, [or else] on being reborn among human beings, he or she will be of short life span.<sup>379</sup>

Why is that? [Because] this is the way to receive a short life span, namely: a man or woman kills living beings, is wicked, bad, very evil, bloodthirsty. Young brahmin, you should know that these deeds have such results.

Young brahmin, what is the cause, what is the condition for a man or a woman to be of long life span?

Suppose that a man or a woman refrains from killing, abandons killing, discards sword and club, is endowed with a sense of shame and conscience, has mental states that are kind and compassionate, [wishing] to benefit all, even including insects. One who has undertaken and performed such deeds will, on the breaking up of the body at death, certainly [either] go to a good realm of existence, being reborn in heaven, [or else] on being reborn among human beings, he or she will be of long life span.

Why is that? [Because] this is the way to receive a long life span, namely: a man or a woman refrains from killing, abandons killing. Young brahmin, you should know that these deeds have such results.

Young brahmin, what is the cause, what is the condition for a man or a woman to be often unwell?

Suppose that a man or a woman harasses living beings. He or she harasses living beings by [striking] them with the fists, or with sticks and stones, or with sword and club. One who has undertaken and performed such deeds will, on the breaking up of the body at death, certainly [either] go to a bad realm of existence, being reborn in hell, [or else] on being reborn among human beings, he or she will often be unwell.

Why is that? [Because] this is the way to receive many diseases, namely: a man or woman harasses living beings. Young brahmin, you should know that these deeds have such results.

Young brahmin, what is the cause, what is the condition for a man or a woman to be healthy?

Suppose a man or a woman does not harass living beings. He or she does not harass living beings by [striking] them with the fists, or with sticks and stones, or with sword and club. One who has not undertaken or performed such deeds will, at the breaking up of the body at death, certainly



[either] go to a good realm of existence, being reborn in heaven, [or else] on being reborn among human beings, he or she will be healthy.

Why is that? [Because] this is the way to receive good health, namely: a man or woman does not harass living beings. Young brahmin, you should know that these deeds have such results.

Young brahmin, what is the cause, what is the condition for a man or a woman to be of ugly appearance?

705b

Suppose that a man or a woman has the nature of often becoming angry. On hearing some trifle, he or she becomes very angry, has ill will, shows dislike, is irritated, gives rise to sorrow, and generally gives rise to conflict and resentment. One who has undertaken and performed such deeds will, on the breaking up of the body at death, certainly [either] go to a bad realm of existence, being reborn in hell, [or else] on being reborn among human beings, he or she will be of ugly appearance.

Why is that? [Because] this is the way to receive an ugly appearance, namely: a man or a woman has the nature of often becoming angry. Young brahmin, you should know that these deeds have such a result.

Young brahmin, what is the cause, what is the condition for a man or a woman to be of handsome bodily appearance?

Suppose that a man or a woman does not have the nature of often becoming angry. On hearing words, whether soft and tender or gross and crude, he or she does not become very angry or have ill will, does not show dislike or become irritated or sorrowful, does not often give rise to conflict and resentment. One who has undertaken and performed such deeds will, on the breaking up of the body at death, certainly [either] go to a good realm of existence, being reborn in heaven, [or else] on being reborn among human beings, he or she will be of handsome bodily appearance.

Why is that? [Because] this is the way to receive a handsome bodily appearance, namely: a man or a woman does not have the nature of often becoming angry. Young brahmin, you should know that these deeds have such a result.

Young brahmin, what is the cause, what is the condition for a man or a woman to lack power?

Suppose that a man or a woman harbors envy in the heart. On seeing others get support and respect, he or she is given to envy. On seeing the

wealth of others, he or she wants to get it for himself or herself. One who has undertaken and performed such deeds will, on the breaking up of the body at death, certainly [either] go to a bad realm of existence, being reborn in hell, [or else] on being reborn among human beings, he or she will lack power.

Why is that? [Because] this is the way to receive no power, namely: a man or a woman harbors envy in the heart. Young brahmin, you should know that these deeds have such a result.

Young brahmin, what is the cause, what is the condition for a man or a woman to have great power?

Suppose that a man or a woman does not harbor envy in the heart. On seeing others get support and respect, he or she is not given to envy. On seeing the wealth of others, he or she does not want to get it for himself or herself. One who has undertaken and performed such deeds will, on the breaking up of the body at death, certainly [either] go to a good realm of existence, being reborn in heaven, [or else] on being reborn among human beings, he or she will have great power.

Why is that? [Because] this is the way to receive power, namely: a man or woman does not harbor jealousy or envy [in the heart]. Young brahmin, you should know that these deeds have such a result.

Young brahmin, what is the cause, what is the condition for a man or a woman to be born into a lowly family?

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Suppose that a man or a woman is conceited and arrogant. He or she does not revere those who are worthy of reverence, does not esteem those who are worthy of esteem, does not appreciate those who are worthy of appreciation, does not respect those who are worthy of respect, does not support those who are worthy of support, does not give way to those who are worthy of being given way to, does not give a seat to those who are worthy of being given a seat, does not respectfully salute and greet those who are worthy of respectful salutation and greeting. One who has undertaken and performed such deeds will, on the breaking up of the body at death, certainly [either] go to a bad realm of existence, being reborn in hell, [or else] on being reborn among human beings, he or she will be born into a lowly family.

Why is that? [Because] this is the way to receive birth into a lowly family, namely: a man or a woman is conceited and arrogant. Young brahmin, you should know that these deeds have such a result.

Young brahmin, what is the cause, what is the condition for a man or a woman to be born into a respected family?

Suppose that a man or a woman is not conceited or arrogant. He or she reveres those who are worthy of reverence, esteems those who are worthy of esteem, appreciates those who are worthy of appreciation, respects those who are worthy of respect, supports those who are worthy of support, gives way to those who are worthy of being given way to, gives a seat to those who are worthy of being given a seat, respectfully salutes and greets those who are worthy of respectful salutation and greeting. One who has undertaken and performed such deeds will, at the breaking up of the body at death, certainly [either] go to a good realm of existence, being reborn in heaven, [or else] on being reborn among human beings, he or she will be born into a respected family.

Why is that? [Because] this is the way to receive birth into a respected family, namely: a man or woman is not conceited or arrogant. Young brahmin, you should know that these deeds have such results.

Young brahmin, what is the cause, what is the condition for a man or a woman to lack wealth?

Suppose that a man or a woman is not a donor, does not give gifts. He or she does not give to renunciants and brahmins, to the poor and destitute, to those who come from afar to beg [such things as] food and drink, clothes and blankets, flower garlands, fragrant unguents, shelter, beds and bedding, lamps, and servants. One who has undertaken and performed such deeds will, on the breaking up of the body at death, certainly [either] go to a bad realm of existence, being reborn in hell, [or else] on being reborn among human beings, he or she will lack wealth.

Why is that? [Because] this is the way to receive no wealth, namely: a man or a woman is not a donor, does not give gifts. Young brahmin, you should know that these deeds have such results.

Young brahmin, what is the cause, what is the condition for a man or a woman to have much wealth?

Suppose that a man or a woman is a donor, one who gives gifts. He or she gives to renunciants and brahmins, to the poor and destitute, to those who come from afar to beg [such things as] food and drink, clothes and blankets, flower garlands, fragrant unguents, shelter, beds and bedding, lamps, and servants. One who has undertaken and performed such deeds will, on the breaking up of the body at death, certainly [either] go to a good realm of existence, being reborn in heaven, [or else] on being reborn among human beings, he or she will have much wealth.

Why is that? [Because] this is the way to receive much wealth, namely: a man or woman is a donor, one who gives gifts. Young brahmin, you should know that these deeds have such results.

706a Young brahmin, what is the cause, what is the condition for a man or a woman to have bad knowledge?

Suppose that a man or a woman does not frequently approach others to ask questions. He or she does not approach well-known and virtuous renunciants and brahmins at the proper time to inquire about what is beneficial, [saying,] “Venerable sir, what is wholesome, what is unwholesome? What is an offense, what is not an offense? What is excellent, what is not excellent? What is white, what is black? Whence do white and black arise? What is beneficial and yields fruit in the present world, what is beneficial and yields fruit in the next world?”; and even supposing they do ask, they do not act [accordingly]. One who has undertaken and performed such deeds will, on the breaking up of the body at death, certainly [either] go to a bad realm of existence, being reborn in hell, [or else] on being reborn among human beings, he or she will have bad knowledge.

Why is that? [Because] this is the way to receive bad knowledge, namely: a man or woman does not frequently approach others to ask questions. Young brahmin, you should know that these deeds have such a result.

Young brahmin, what is the cause, what is the condition for a man or a woman to have good knowledge?

Suppose that a man or a woman is able to approach others frequently to ask questions, that he or she often approaches well-known and virtuous renunciants and brahmins at the proper time to inquire about what is beneficial, [saying,] “Venerable sir, what is wholesome, what is unwholesome? What is an offense, what is not an offense? What is excellent, what is not

excellent? What is white, what is black? Whence do white and black arise? What is beneficial and yields fruit in the present world, what is beneficial and yields fruit in the next world?" And having asked, they are able to act [accordingly]. One who has undertaken and performed such deeds will, on the breaking up of the body at death, certainly [either] go to a good realm of existence, being reborn in heaven, [or else] on being reborn among human beings, he or she will have good knowledge.

Why is that? [Because] this is the way to receive good knowledge, namely: a man or a woman frequently approaches others to ask questions. Young brahmin, you should know that these deeds have such a result.

Young brahmin, you should know that performing deeds associated with a short life span will certainly lead to a short life span. Performing deeds associated with a long life span will certainly lead to a long life span.

Performing deeds associated with often being unwell will certainly lead to often being unwell. Performing deeds associated with seldom being unwell will certainly lead to seldom being unwell.

Performing deeds associated with being ugly will certainly lead to being ugly. Performing deeds associated with being handsome will certainly lead to being handsome.

Performing deeds associated with lacking power will certainly lead to lacking power. Performing deeds associated with having power will certainly lead to having power.

Performing deeds associated with a lowly family will certainly lead to a lowly family. Performing deeds associated with a respected family will certainly lead to a respected family.

Performing deeds associated with lacking wealth will certainly lead to lacking wealth. Performing deeds associated with much wealth will certainly lead to having much wealth.

Performing deeds associated with bad knowledge will certainly lead to having bad knowledge. Performing deeds associated with good knowledge will certainly lead to having good knowledge.

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Young brahmin, this is [the implication of] what I said earlier, "Living beings are [like this] because of the deeds that they themselves have done. The results obtained are caused by these deeds. Conditioned by [their own] deeds, dependent on [their own] deeds, having [their own] deeds as

their abode, living beings are correspondingly superior or inferior, excellent or not excellent.

The young brahmin Parrot, Todeyya's son, said:

World-honored One, I have understood. Well-gone One, I have come to know it. World-honored One, from now on I go for refuge to the Buddha, the Dharma, and the Sangha of monks. May the World-honored One accept me as a lay disciple from this day forth until the end of life, as having personally gone for refuge for my whole life.<sup>380</sup>

May the World-honored One from this day forth [please] approach the Todeyya household [for alms], just as he approaches the households of [other] lay disciples in Sāvattṥī, so that the Todeyya household may obtain benefit for a long time, so that it may obtain welfare, peace, and happiness.<sup>381</sup>

Thus spoke the Buddha. Having heard what the Buddha said, the young brahmin [named] Parrot, Todeyya's son, and the immeasurably [large] assembly were delighted and received it respectfully.

### **171. The Discourse on a Great Analysis of Karma<sup>382</sup>**

Thus have I heard. At one time the Buddha was dwelling at Rājagaha, staying in the Bamboo Grove, the Squirrels' Sanctuary.

At that time the venerable Samiddhi was also dwelling at Rājagaha, staying in a meditation hut in the forest. Then the heterodox practitioner Potaliputta, while roaming around in the afternoon, approached the venerable Samiddhi. Having exchanged friendly greetings, he stepped back, sat to one side, [and said,] "Venerable friend Samiddhi, I would like to ask a question. Do you permit me to ask it?"

The venerable Samiddhi replied, "Venerable friend Potaliputta, ask what you wish to ask. Having heard it, I will consider it."

The heterodox practitioner Potaliputta asked:

Venerable friend Samiddhi, I have heard face to face from the renunciant Gotama, received it face to face from the renunciant Gotama, that bodily and verbal actions are vain and false, and only mental action is real and

true; and that there is a state of concentration such that, when a monk enters this state of concentration, nothing is felt.

The venerable Samiddhi replied:

Venerable friend Potaliputta, do not speak like this! Do not misrepresent the World-honored One! It is not good to misrepresent the World-honored One. The World-honored One does not speak like this, venerable friend Potaliputta.

The World-honored One has with countless skillful means explained: “If one intentionally performs an action which, having been performed, comes to fruition, then, I say, it is not the case that one does not experience its result. Either one experiences it in this life or one experiences it in a later life. If one unintentionally performs an action which, having been performed, comes to fruition, then I do not say that one must experience its result.”<sup>383</sup>

Three times the heterodox practitioner Potaliputta said to the venerable Samiddhi:

Venerable friend Samiddhi, I have heard face to face from the renunciant Gotama, received it face to face from the renunciant Gotama, that bodily and verbal actions are vain and false, and only mental action is real and true; and that there is a state of concentration such that, when a monk enters this state of concentration, nothing is felt.

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And three times the venerable Samiddhi replied:

Venerable friend Potaliputta, do not speak like this! Do not misrepresent the World-honored One! It is not good to misrepresent the World-honored One. The World-honored One does not speak like this, venerable friend Potaliputta.

The World-honored One has with countless skillful means explained: “If one intentionally performs an action which, having been performed, comes to fruition, then, I say, it is not the case that one does not experience its result; either one experiences it in this life or one experiences it in a later life. If one unintentionally performs an action which, having been performed, comes to fruition, then I do not say that one must experience its result.

The heterodox practitioner Potaliputta asked the venerable Samiddhi, “If one intentionally performs an action which, having been performed, comes to fruition, what result will one experience?”<sup>384</sup>

The venerable Samiddhi replied, “Venerable friend Potaliputta, if one intentionally performs an action which, having been performed, comes to fruition, one will certainly experience *dukkha*.”

The heterodox practitioner Potaliputta asked the venerable Samiddhi, “Venerable friend Samiddhi, how long have you been training on the path of this Dharma and discipline?”

The venerable Samiddhi replied, “Venerable friend Potaliputta, I have not been training on the path of this Dharma and discipline for long; [just] three years.”

Then the heterodox practitioner Potaliputta thought, “If even such a junior monk is capable of defending his teacher, how much more so would senior elders who are veterans in the training!” Then the heterodox practitioner Potaliputta, having heard what the venerable Samiddhi said, neither agreed nor disagreed with it, but rose from his seat and left, shaking his head.

At that time the venerable Mahācunda was seated for the day’s abiding in a place not far from the venerable Samiddhi. Then the venerable Mahācunda, who had memorized and borne well in mind the whole conversation that had taken place between the venerable Samiddhi and the heterodox practitioner Potaliputta, rose from his seat and approached the venerable Ānanda. Having exchanged friendly greetings, he stepped back, sat to one side, and reported to the venerable Ānanda the whole conversation that had taken place between the venerable Samiddhi and the heterodox practitioner Potaliputta.<sup>385</sup>

Having heard it, the venerable Ānanda said:

Venerable friend Cunda, in relation to this conversation, let us go and visit the Buddha and present it to the World-honored One. Venerable friend Cunda, let us now together approach the Buddha and tell the World-honored One all about this matter. Perhaps we will thereby get to hear from the World-honored One a teaching that differs [from Samiddhi’s reply].”

Then the venerable Ānanda and the venerable Mahācunda went together to the Buddha. The venerable Mahācunda paid homage with his head at the



Buddha's feet, stepped back, and sat to one side; the venerable Ānanda paid homage with his head at the Buddha's feet, stepped back, and stood to one side.

Then the venerable Ānanda said, "Venerable friend Mahācunda, please speak, please speak!" 707a

Then the World-honored One asked, "Ānanda, what matter does the monk Cunda wish to speak about?"

The venerable Ānanda said, "The World-honored One will now hear it from him directly."

Then the venerable Mahācunda reported to the Buddha the whole conversation that had taken place between the venerable Samiddhi and the heterodox practitioner Potaliputta. Having heard it, the World-honored One said:

See, Ānanda. The monk Samiddhi, this foolish man, is on the wrong track. Why is that? The heterodox practitioner Potaliputta asked about a matter that is not definite, but the monk Samiddhi, this foolish man, gave a definite answer.<sup>386</sup>

The venerable Ānanda said, "World-honored One, if the monk Samiddhi was speaking in relation to the dictum that whatever is felt is *dukkha*, then what is his fault?"<sup>387</sup>

The World-honored One reproved the venerable Ānanda:

See, the monk Ānanda is also on the wrong track. Ānanda, this foolish man Samiddhi was asked by the heterodox practitioner Potaliputta about all three feelings: pleasant feeling, painful feeling, and neutral feeling.

Ānanda, this foolish man Samiddhi [should have] answered the question by the heterodox practitioner Potaliputta like this: "Venerable friend Potaliputta, if one intentionally performs a pleasant action which, having been performed, comes to fruition, then one will experience a pleasant result. If one intentionally performs a painful action which, having been performed, comes to fruition, then one will experience a painful result. If one intentionally performs a neutral action which, having been performed, comes to fruition, then one will experience a neutral result."

Ānanda, if this foolish man Samiddhi had answered the question by the heterodox practitioner Potaliputta like this, then the heterodox practitioner Potaliputta would not even have dared to look this foolish man

Samiddhi in the eye, let alone ask him such a question. Ānanda, if you were to hear from the World-honored One the “Discourse on a Great Analysis of Karma,” then you would develop greater and superior mental tranquility and happiness with regard to the Tathāgata.

Then the venerable Ānanda, extending his hands with joined palms toward the Buddha, said:

World-honored One, now is the right time; Well-gone One, now is the right time for the World-honored One to deliver the “Discourse on a Great Analysis of Karma.” Having heard it, the monks will remember it well.

The World-honored One said, “Ānanda, listen closely and pay proper attention. I will analyze it in detail for you.”

The venerable Ānanda said, “Yes, certainly.”

Then the monks listened to receive the teaching. The Buddha said:

Ānanda, suppose that someone does not refrain from killing, from stealing, from sexual misconduct, from false speech . . . up to . . . wrong view; not having refrained, not having exercised restraint, on the breaking up of the body at death he is reborn in a good realm of existence, in heaven.

Ānanda, suppose that someone [does] refrain from killing, from stealing, from sexual misconduct, from false speech . . . up to . . . wrong view; having refrained, having exercised restraint, on the breaking up of the body at death he is reborn in a bad realm of existence, in hell.

Ānanda, suppose that someone does not refrain from killing, from stealing, from sexual misconduct, from false speech . . . up to . . . wrong view; not having refrained, not having exercised restraint, on the breaking up of the body at death he is reborn in a bad realm of existence, in hell.

707b     Ānanda, suppose that someone [does] refrain from killing, from stealing, from sexual misconduct, from false speech . . . up to . . . wrong view; having refrained, having exercised restraint, on the breaking up of the body at death he is reborn in a good realm of existence, in heaven.<sup>388</sup>

Ānanda, [consider the case of] someone who does not refrain from killing, from stealing, from sexual misconduct, from false speech . . . up to . . . wrong view; not having refrained, not having exercised restraint,

on the breaking up of the body at death he is reborn in a good realm of existence, in heaven. A renunciant or brahmin who has attained the divine eye, who is accomplished in the divine eye, sees that.

Having seen it, he thinks, “There is no evil bodily conduct and there is no result of evil bodily conduct; there is no evil verbal or mental conduct and there is no result of evil verbal or mental conduct. Why is that? I saw someone who did not refrain from killing, from stealing, from sexual misconduct, from false speech . . . up to . . . wrong view. Not having refrained, not having exercised restraint, on the breaking up of the body at death he was reborn in a good realm of existence, in heaven.

“Hence those who in this way do not refrain from killing, from stealing, from sexual misconduct, from false speech . . . up to . . . wrong view; all of those who have not refrained, not exercised restraint will, on the breaking up of the body at death, also be reborn in a good realm of existence, in heaven. Whoever holds such a view has right view; for those with other views, their knowledge inclines toward the false.” He strongly holds to what he has seen and known. Being attached to it, he declares as definite, “This is true, all else is wrong!”

Ānanda, [consider the case of] someone who refrains from killing, from stealing, from sexual misconduct, from false speech . . . up to . . . wrong view; having refrained, having exercised restraint, on the breaking up of the body at death he is reborn in a bad realm of existence, in hell. A renunciant or brahmin who has attained the divine eye, who is accomplished in the divine eye, sees that.

Having seen it, he thinks, “There is no good bodily conduct and there is no result of good bodily conduct; there is no good verbal or mental conduct and there is no result of good verbal or mental conduct. Why is that? I saw someone who refrained from killing, from stealing, from sexual misconduct, from false speech . . . up to . . . wrong view; having refrained, having exercised restraint, on the breaking up of the body at death he was reborn in a bad realm of existence, in hell.

“Hence those who in this way refrain from killing, from stealing, from sexual misconduct, from false speech . . . up to . . . wrong view—all of those who have refrained, exercised restraint will, on the breaking up of

the body at death, also be reborn in a bad realm of existence, in hell. Whoever holds such a view has right view; for those with other views, their knowledge inclines toward the false.” He strongly holds to what he has seen and known. Being attached to it, he declares as definite, “This is true, all else is wrong!”

707c      Ānanda, [consider the case of] someone who does not refrain from killing, from stealing, from sexual misconduct, from false speech . . . up to . . . wrong view; not having refrained, not having exercised restraint, on the breaking up of the body at death he is reborn in a bad realm of existence, in hell. A renunciant or brahmin who has attained the divine eye, who is accomplished in the divine eye, sees that.

Having seen it, he thinks, “There is evil bodily conduct and there is a result of evil bodily conduct; there is evil verbal or mental conduct and there is a result of evil verbal and mental conduct. Why is that? I saw someone who did not refrain from killing, from stealing, from sexual misconduct, from false speech . . . up to . . . wrong view; not having refrained, not having exercised restraint, on the breaking up of the body at death he was reborn in a bad realm of existence, in hell.

“Hence those who in this way do not refrain from killing, from stealing, from sexual misconduct, from false speech . . . up to . . . wrong view; all of those who have not refrained, not exercised restraint will, on the breaking up of the body at death, also be reborn in a bad realm of existence, in hell. Whoever holds such a view has right view; for those with other views, their knowledge inclines toward the false.” He strongly holds to what he has seen and known. Being attached to it, he declares as definite, “This is true, all else is wrong!”

Ānanda, [consider the case of] someone who refrains from killing, from stealing, from sexual misconduct, from false speech . . . up to . . . wrong view; having refrained, having exercised restraint, on the breaking up of the body at death he is reborn in a good realm of existence, in heaven. A renunciant or brahmin who has attained the divine eye, who is accomplished in the divine eye, sees that.

Having seen it, he thinks, “There is good bodily conduct and there is a result of good bodily conduct, there is good verbal or mental conduct, and there is a result of good verbal or mental conduct. Why is that? I saw

someone who refrained from killing, from stealing, from sexual misconduct, from false speech . . . up to . . . wrong view; having refrained, having exercised restraint, on the breaking up of the body at death he was reborn in a good realm of existence, in heaven.

“Hence those who in this way refrain from killing, from stealing, from sexual misconduct, from false speech . . . up to . . . wrong view—all of those who have refrained, exercised restraint will, on the breaking up of the body at death, also be reborn in a good realm of existence, in heaven. Whoever holds such a view has right view; for those with other views, their knowledge inclines toward the false.” He strongly holds to what he has seen and known. Being attached to it, he declares as definite, “This is true, all else is wrong!”

Herein, Ānanda, if a renunciant or brahmin who has attained the divine eye, who is accomplished in the divine eye, makes a statement like this: “There is no evil bodily conduct and there is no result of evil bodily conduct; there is no evil verbal or mental conduct and there is no result of evil verbal or mental conduct”—I do not accept this.

If, [however,] he makes a statement like this: “I saw someone who did not refrain from killing, from stealing, from sexual misconduct, from false speech . . . up to . . . wrong view; not having refrained, not having exercised restraint, on the breaking up of the body at death he was reborn in a good realm of existence, in heaven”—I accept that.

If he makes a statement like this: “Hence those who in this way do not refrain from killing, from stealing, from sexual misconduct, from false speech . . . up to . . . wrong view; all of those who have not refrained, not exercised restraint will, on the breaking up of the body at death, also be reborn in a good realm of existence, in heaven”—I do not accept that.

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If he makes a statement like this: “Whoever holds such a view has right view; as for those with other views, their knowledge inclines toward the false”—I do not accept that.

If he strongly holds to what he has seen and known, is attached to it and declares as definite: “This is true, all else is wrong!”—I do not accept that. Why is that? Ānanda, the Tathāgata knows that this man is otherwise.

Herein, Ānanda, if a renunciant or brahmin who has attained the divine eye, who is accomplished in the divine eye, makes a statement like this:

“There is no good bodily conduct and there is no result of good bodily conduct; there is no good verbal or mental conduct and there is no result of good verbal or mental conduct”—I do not accept that.

If, [however,] he makes a statement like this: “I saw someone who refrained from killing, from stealing, from sexual misconduct, from false speech . . . up to . . . wrong view; having refrained, having exercised restraint, on the breaking up of the body at death he was reborn in a bad realm of existence, in hell”—I accept that.

If he makes a statement like this: “Hence those who in this way refrain from killing, from stealing, from sexual misconduct, from false speech . . . up to . . . wrong view; all of those who have refrained, exercised restraint will, on the breaking up of the body at death, also be reborn in a bad realm of existence, in hell”—I do not accept that.

If he makes a statement like this: “Whoever holds such a view has right view; as for those with other views, their knowledge inclines toward the false”—I do not accept that.

If he strongly holds to what he has seen and known, is attached to it and declares as definite: “This is true, all else is wrong!”—I do not accept that. Why is that? Ānanda, the Tathāgata knows that this man is otherwise.

Herein, Ānanda, if a renunciant or brahmin who has attained the divine eye, who is accomplished in the divine eye, makes a statement like this: “There is evil bodily conduct and there is a result of evil bodily conduct; there is evil verbal or mental conduct and there is a result of evil verbal or mental conduct”—I accept that.

If he makes a statement like this: “I saw someone who did not refrain from killing, from stealing, from sexual misconduct, from false speech . . . up to . . . wrong view; not having refrained, not having exercised restraint, on the breaking up of the body at death he was reborn in a bad realm of existence, in hell”—I accept that.

If he makes a statement like this: “Hence those who in this way do not refrain from killing, from stealing, from sexual misconduct, from false speech . . . up to . . . wrong view; all of those who have not refrained, not exercised restraint will, on the breaking up of the body at death, also be reborn in a bad realm of existence, in hell”—I do not accept that.

If he makes a statement like this: “Whoever holds such a view has right view; as for those with other views, their knowledge inclines toward the false”—I do not accept that.

If he strongly holds to what he has seen and known, is attached to it and declares as definite: “This is true, all else is wrong!”—I do not accept that. Why is that? Ānanda, the Tathāgata knows that this man is otherwise.

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Herein, Ānanda, if a renunciant or brahmin who has attained the divine eye, who is accomplished in the divine eye, makes a statement like this: “There is good bodily conduct and there is a result of good bodily conduct; there is good verbal or mental conduct and there is a result of good verbal or mental conduct”—I accept that.

If he makes a statement like this: “I saw someone who refrained from killing, from stealing, from sexual misconduct, from false speech . . . up to . . . wrong view; having refrained, having exercised restraint, on the breaking up of the body at death he was reborn in a good realm of existence, in heaven”—I accept that.

If he makes a statement like this: “Hence those who in this way refrain from killing, from stealing, from sexual misconduct, from false speech . . . up to . . . wrong view; all of those who have refrained, exercised restraint will, on the breaking up of the body at death, also be reborn in a good realm of existence, in heaven”—I do not accept that.

If he makes a statement like this: “Whoever holds such a view has right view; as for those with other views, their knowledge inclines toward the false”—I do not accept that.

If he strongly holds to what he has seen and known, is attached to it and declares as definite: “This is true, all else is wrong!”—I do not accept that. Why is that? Ānanda, the Tathāgata knows that this man is otherwise.

Ānanda, [consider the case of] someone who did not refrain from killing, from stealing, from sexual misconduct, from false speech . . . up to . . . wrong view; not having refrained and not having exercised restraint, on the breaking up of the body at death he is reborn in a good realm of existence, in heaven.

If he had earlier performed unwholesome deeds which, having been performed, come to fruition, then because of his lack of refraining and lack of restraint, [either] he has in the present [already] experienced the

complete result and is therefore reborn there [in heaven], or [this happens] because he will experience the [painful] result later. [But in either case] it is not because of these [unwholesome deeds], not for this reason, that on the breaking up of the body at death he is reborn in a good realm of existence, in heaven.

Again, it may be that he had earlier performed wholesome deeds which, having been performed, come to fruition, and because of his [earlier] refraining and restraint the experiencing of results in a good realm of existence has not yet been exhausted, and because of these [wholesome deeds], for this reason, on the breaking up of the body at death he is reborn in a good realm of existence, in heaven. Again, it may also be that at the time of death he gave rise to a wholesome state of mind, a state of mind endowed with qualities connected with right view, and that because of this, for this reason, on the breaking up of the body at death he is reborn in a good realm of existence, in heaven. Ānanda, the Tathāgata knows that this person is like this.<sup>389</sup>

Ānanda, [consider the case of] someone who refrained from killing, from stealing, from sexual misconduct, from false speech . . . up to . . . wrong view; having refrained and having exercised restraint, on the breaking up of the body at death he is reborn in a bad realm of existence, in hell. If he had earlier performed wholesome deeds which, having been performed, come to fruition, then because of his refraining and lack of restraint, [either] he has in the present [already] experienced the complete result and is therefore reborn there [in hell], or [this happens] because he will experience the [pleasant] result later. [But in either case] it is not because of these [wholesome deeds], not for this reason, that on the breaking up of the body at death he is reborn in a bad realm of existence, in hell.

708c Again, it may be that he had earlier performed unwholesome deeds which, having been performed, come to fruition, and because of his [earlier] lack of refraining and lack of restraint the experiencing of results in hell has not yet been exhausted, and because of these [unwholesome deeds], for this reason, on the breaking up of the body at death he is reborn in a bad realm of existence, in hell. Again, it may also be that at the time of death he gave rise to an unwholesome state of mind, a state of mind endowed with qualities connected with wrong view, and that because of



this, for this reason, on the breaking up of the body at death he is reborn in a bad realm of existence, in hell. Ānanda, the Tathāgata knows that this person is like this.

Ānanda, [consider the case of] someone who did not refrain from killing, from stealing, from sexual misconduct, from false speech . . . up to . . . wrong view; not having refrained, not having exercised restraint, on the breaking up of the body at death he is reborn in a bad destination, in hell. Because of this [unwholesome behavior], for this reason, on the breaking up of the body at death he is reborn in a bad realm of existence, in hell.

Again, it may also be that he had earlier performed unwholesome deeds which, having been performed, come to fruition, and because of his [earlier] lack of refraining and lack of restraint, the results that he should experience in a bad realm of existence, in hell, have not yet been exhausted; and that because of this, for this reason, on the breaking up of the body at death he is reborn in a bad realm of existence, in hell. Again, it may also be that at the time of death he gave rise to an unwholesome state of mind, a state of mind endowed with qualities connected with wrong view; and that because of this, for this reason, on the breaking up of the body at death he is reborn in a bad realm of existence, in hell. Ānanda, the Tathāgata knows that this person is like this.

Ānanda, [consider the case of] someone who refrained from killing, from stealing, from sexual misconduct, from false speech . . . up to . . . wrong view; having refrained and exercised restraint, on the breaking up of the body at death he is reborn in a good realm of existence, in heaven. Because of this [wholesome behavior], for this reason, on the breaking up of the body at death he is reborn in a good realm of existence, in heaven.

Again, it may also be that he had earlier performed wholesome deeds which, having been performed, come to fruition, and because of his [earlier] refraining and restraint, the results that he should experience in a good realm of existence have not yet been exhausted; and that because of this, for this reason, on the breaking up of the body at death he is reborn in a good realm of existence, in heaven. Again, it may also be that at the time of death he gave rise to a wholesome state of mind, a state of mind endowed with qualities connected with right view; and that because of this, for this reason, on the breaking up of the body at death he is reborn in a good

realm of existence, in heaven. Ānanda, the Tathāgata knows that this person is like this.

Again, there are four types of person. It may be that someone does not have it but appears to have it, or that he has it but appears not to have it, or that he does not have it and appears not to have it, or that he has it and appears to have it.

Ānanda, it is just as four types of fruit. It may be that a fruit is unripe but appears ripe, or that it is ripe but appears unripe, or that it is unripe and appears unripe, or that it is ripe and appears ripe.<sup>390</sup>

In the same way, Ānanda, there are four types of person. It may be that someone does not have it but appears to have it, or that he has it but appears not to have it, or that he does not have it and appears not to have it, or that he has it and appears to have it.

Thus spoke the Buddha. Having heard what the Buddha said, the venerable Ānanda and the monks were delighted and received it respectfully.

## Division 14

### On the Mind

#### 172. The Discourse on the Mind<sup>391</sup>

Thus have I heard. At one time the Buddha was staying at Sāvattthī, in Jeta's Grove, Anāthapiṇḍika's Park. 709a

At that time there was a monk who, while sitting in meditation in peaceful seclusion, had this thought in his mind: "By what are [people of] the world led? By what are they defiled and attached? By the arising of what are they controlled?"<sup>392</sup> Then, in the afternoon, the monk rose from his seated meditation and approached the Buddha. Having paid homage with his head at [the Buddha's] feet, he stepped back and sat to one side. He said:

World-honored One, just now, while sitting in meditation in peaceful seclusion, I had this thought in my mind, "By what are [people of] the world led? By what are they defiled and attached? By the arising of what are they controlled?"

On hearing this, the World-honored One praised him, saying:

It is well, monk, it is well, namely that, having a skillful approach, skillful contemplation, and superb eloquence, you have the proper reflection: "By what are [people of] the world led? By what are they defiled and attached? By the arising of what are they controlled?" Monk, is this what you are asking?

The monk replied, "That is so, World-honored One."

The World-honored One said:

Monk, by the mind [people of] the world are led, by the mind they are defiled and attached, by the arising of the mind they are controlled. By that [people of] the world are led, by that they are defiled and attached, by the arising of that they are controlled.

Monk, the learned noble disciple is not led by the mind, he is not defiled and attached by the mind, he is not controlled by the mind. Monk, the learned noble disciple does not follow the mind's control; rather, the mind follows the learned noble disciple.<sup>393</sup>

The monk said, "It is well, World-honored One, it is well indeed!" Then, having heard what the Buddha said, the monk was delighted and received it respectfully. He asked:

709b World-honored One, "a learned monk"; one speaks of "a learned monk." World-honored One, what makes a monk learned? How does one designate a monk as "learned"?

On hearing this, the World-honored One praised him, saying:

It is well, monk, it is well, namely that, having a skillful approach, skillful contemplation, and superb eloquence, you have the proper reflection: "World-honored One, 'a learned monk'; one speaks of 'a learned monk.'" World-honored One, what makes a monk learned? Whom does one designate as 'a learned monk'?" Monk, is this what you are asking?

The monk replied, "That is so, World-honored One."

The World-honored One said:

Monk, I have taught a great many things, namely: discourses (*sutta*), stanzas (*geyya*), expositions (*veyyākaraṇa*), verses (*gāthā*), causes (*nidāna*), inspired utterances (*udāna*), heroic tales (*apadāna*), [what has been] "thus said" (*itivuttaka*), birth stories (*jātaka*), answers to questions (*vedalla*), marvels (*abbhutadhamma*), and explanations of meaning (*upadesa*).<sup>394</sup>

Monk, if a son of good family, on being taught by me [just] a four-line verse, comes to know its meaning, comes to know the Dharma, progresses in the Dharma, moves toward the Dharma, progresses in the holy life, then, monk, what one speaks of as "a learned monk" is nothing more than this. Monk, such is a learned monk. Such a one the Tathāgata designates as a learned monk.

The monk said, "It is well, World-honored One, it is well indeed!" Then, having heard what the Buddha said, the monk was delighted and received it respectfully. He asked:

World-honored One, “a learned monk with penetrative wisdom”; one speaks of “a learned monk with penetrative wisdom.” World-honored One, what makes a monk learned with penetrative wisdom? Whom does one designate as “a learned monk with penetrative wisdom”?

On hearing this, the World-honored One praised him, saying:

It is well, monk, it is well, namely that, having a skillful approach, skillful contemplation, and superb eloquence, you have the proper reflection: “World-honored One, ‘a learned monk with penetrative wisdom’; one speaks of ‘a learned monk with penetrative wisdom.’ World-honored One, what makes a monk learned with penetrative wisdom? Whom does one designate as ‘a learned monk with penetrative wisdom’?” Monk, is this what you are asking?

The monk replied, “That is so, World-honored One.”

The World-honored One said:

Monk, if a monk hears: “This is *dukkha*,” and with wisdom rightly sees *dukkha* as it really is; if he hears of the arising of *dukkha* . . . of the cessation of *dukkha* . . . of the path to the cessation of *dukkha*, and with wisdom rightly sees the path to the cessation of *dukkha* as it really is, then, monk, such is “a learned monk with penetrative wisdom.” This is what the Tathāgata designates as “a learned monk with penetrative wisdom.”

The monk said, “It is well, World-honored One, it is well indeed!” Then, having heard what the Buddha said, the monk was delighted and received it respectfully. He asked:

World-honored One, “an intelligent monk, clever, and with vast wisdom”; one speaks of “an intelligent monk, clever, and with vast wisdom.” World-honored One, what makes a monk intelligent, clever, and with vast wisdom? Whom does one designate as “an intelligent monk, clever, and with vast wisdom”?

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On hearing this, the World-honored One praised him, saying:

It is well, monk, it is well, namely that, having a skillful approach, skillful contemplation, and superb eloquence, you have the proper reflection: [“World-honored One, ‘an intelligent monk, clever, and with vast wisdom’;

one speaks of ‘an intelligent monk, clever, and with vast wisdom.’] World-honored One, what makes a monk intelligent, clever, and with vast wisdom? Whom does one designate as ‘an intelligent monk, clever, and with vast wisdom’?” Monk, is this what you are asking?

The monk replied, “That is so, World-honored One.”

The World-honored One said:

If a monk does not think of harming himself, does not think of harming others, does not think of harming both; [if] instead a monk thinks of benefiting himself and others, benefiting many, with empathy for the world, seeking what is meaningful and of benefit for *devas* and human beings, seeking their ease and happiness; then monk, such is “an intelligent monk, clever, and with vast wisdom.” Such a one the Tathāgata designates as an intelligent monk, clever, and with vast wisdom.<sup>395</sup>

The monk said, “It is well, World-honored One, it is well indeed!”

Then the monk, having heard what the Buddha said, received it well, retained it well, and recited it well. He rose from his seat, paid homage with his head at the Buddha’s feet, circumambulated him three times, and returned.

Then the monk, having heard the World-honored One’s teaching, went and dwelled alone in a secluded place and practiced diligently, with his mind free of negligence. Having dwelled alone in a secluded place and practiced diligently, with his mind free of negligence, being a son of a good family who had shaved off hair and beard, donned the yellow robe, left home out of faith, and gone forth to practice the path, he attained fully the summit of the holy life. He dwelled having personally attained understanding, awakening, and realization here and now. He knew as it really is: “Birth has been ended, the holy life has been established, what had to be done has been done, there will not be another experiencing of existence.” That venerable one, having come to know the Dharma . . . up to . . . became an arahant.

Thus spoke the Buddha. Having heard what the Buddha said, the monks were delighted and received it respectfully.

### 173. The Discourse to Bhūmija<sup>396</sup>

Thus have I heard. At one time the Buddha was staying at Rājagaha, in the Bamboo Grove, the Squirrels’ Sanctuary.

At that time the venerable Bhūmija was also staying at Rājagaha, in a secluded meditation hut. Then, when the night was over, at dawn, the venerable Bhūmija put on his robes and took his almsbowl, intending to go into Rājagaha to beg for almsfood. Then the venerable Bhūmija had this thought: “For the time being, never mind about going into Rājagaha to beg for food. Let me rather approach the house of Prince Jayasena.” Then the venerable Bhūmija approached the house of Prince Jayasena.

On seeing the venerable Bhūmija coming in the distance, Prince Jayasena rose from his seat, arranged his clothes so as to bare one shoulder, extended his hands with joined palms toward the venerable Bhūmija, and said, “Welcome, venerable Bhūmija. It is a long time since the venerable Bhūmija came here. Please be seated on this seat.” Then the venerable Bhūmija sat down.

Prince Jayasena paid homage with his head at the venerable Bhūmija’s feet, stepped back, and sat to one side. He said, “Venerable Bhūmija, I would like to ask a question. Do you permit me to ask it?”

The venerable Bhūmija replied, “Prince, ask whatever you wish. Having heard [your question], I will consider it.”

The prince asked the venerable Bhūmija:

Sometimes there are renunciants and brahmins who come and call on me. They tell me: “Prince, if one makes an aspiration and <practices> the holy life, then one will certainly get results; or if one does not make an aspiration . . . or if one both makes an aspiration and does not make an aspiration . . . or if one neither makes an aspiration nor does not make an aspiration and practices the holy life, then one will certainly get results.”<sup>397</sup>

Venerable Bhūmija, what is the position of your venerable teacher? What does he say [regarding this]?<sup>398</sup>

The venerable Bhūmija said:

Prince, I have not myself heard [anything regarding this] from the World-honored One or from my companions in the holy life. However, prince, the World-honored One might speak in this manner: “If one makes an aspiration and properly practices the holy life, then one will certainly get results; or if one does not make an aspiration . . . or if one both makes an aspiration and does not make an aspiration . . . or if one neither makes an

aspiration nor does not make an aspiration and properly practices the holy life, then one will certainly get results.”

The prince said:

If the position of the venerable teacher of the venerable Bhūmija is like this and he speaks like this, then in this world with its *devas* and *māras*, Brahmas, renunciants and brahmins, from human beings to *devas*, he is foremost and supreme. Venerable Bhūmija, please take your meal here.<sup>399</sup>

The venerable Bhūmija accepted by remaining silent. Knowing that the venerable Bhūmija had accepted by remaining silent, the prince rose from his seat and personally brought water for washing [the hands], and personally offered various kinds of fine dishes, delicious, plentiful, and easy to digest, making sure there was enough. After the meal, he gathered up the utensils, again brought water for washing, and then seated himself on a small seat to one side to listen to the Dharma.

710b The venerable Bhūmija expounded the Dharma to him, exhorting and inspiring him, fully delighting him, teaching him the Dharma with countless skillful means. Having exhorted and inspired him, having fully delighted him, [the venerable Bhūmija] rose from his seat and left. He approached the Buddha. Having paid homage with his head at the Buddha’s feet, he stepped back and sat to one side. He reported to the Buddha the whole conversation he had had with the prince.

On hearing it, the World-honored One said, “Bhūmija, why did you not think to speak four similes to the prince?”<sup>400</sup>

The venerable Bhūmija asked, “World-honored One, which four similes?”

The World-honored One replied:

Bhūmija, if a renunciant or brahmin who has wrong view . . . and concentration [based] on wrong view, makes an aspiration and wrongly practices the holy life, then he will certainly not get results; if he does not make an aspiration . . . if he both makes an aspiration and does not make an aspiration . . . if he neither makes an aspiration nor does not make an aspiration and wrongly practices the holy life, then he will certainly not get results. Why is that? He is seeking results in the wrong way, namely by what is not the [right] path.



Bhūmija, it is just as a man who, wanting to get milk by pulling on a cow's horn, will certainly not get milk. If he [makes an aspiration . . . if he] does not make an aspiration . . . if he both makes an aspiration and does not make an aspiration . . . if he neither makes an aspiration nor does not make an aspiration, wanting to get milk by pulling on a cow's horn, then he will certainly not get milk. Why is that? He is seeking milk in the wrong way, namely by pulling on the cow's horn.<sup>401</sup>

In the same way, Bhūmija, if a renunciant or brahmin who has wrong view . . . and concentration [based] on wrong view, makes an aspiration and wrongly practices the holy life, then he will certainly not get results. If he does not make an aspiration . . . if he both makes an aspiration and does not make an aspiration . . . if he neither makes an aspiration nor does not make an aspiration and wrongly practices the holy life, then he will certainly not get results. Why is that? He is seeking results in the wrong way, namely by what is not the [right] path.

Bhūmija, if a renunciant or brahmin who has right view . . . and concentration [based] on right view makes an aspiration and rightly practices the holy life, then he will certainly get results. If he does not make an aspiration . . . if he both makes an aspiration and does not make an aspiration . . . if he neither makes an aspiration nor does not make an aspiration and rightly practices the holy life, then he will certainly get results. Why is that? He is seeking results in the right way, namely by the [right] path.

Bhūmija, it is just as a man who, wanting to get milk by pulling on the udder of a well-fed milking cow, will certainly get milk. If he [makes an aspiration . . . if he] does not make an aspiration . . . if he both makes an aspiration and does not make an aspiration . . . if he neither makes an aspiration nor does not make an aspiration, wanting to get milk by pulling on the udder of a well-fed milking cow, then he will certainly get milk. Why is that? He is seeking milk in the right way, namely by pulling on the cow's udder.

In the same way, Bhūmija, if a renunciant or brahmin who has right view . . . and concentration [based] on right view makes an aspiration and rightly practices the holy life, then he will certainly get results. If he does not make an aspiration . . . if he both makes an aspiration and does not make an aspiration . . . if he neither makes an aspiration nor does not make an aspiration and rightly practices the holy life, then he will certainly get

results. Why is that? He is seeking results in the right way, namely by the [right] path.

Bhūmija, if a renunciant or brahmin who has wrong view . . . and concentration [based] on wrong view makes an aspiration and wrongly practices the holy life, then he will certainly not get results. If he does not make an aspiration . . . if he both makes an aspiration and does not make an aspiration . . . if he neither makes an aspiration nor does not make an aspiration and wrongly practices the holy life, then he will certainly not get results. Why is that? He is seeking results in the wrong way, namely by what is not the [right] path.

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Bhūmija, it is just as a man who, wanting to get butter by filling a vessel with water and churning it, will certainly not get butter. If he [makes an aspiration . . . if he] does not make an aspiration . . . if he both makes an aspiration and does not make an aspiration . . . if he neither makes an aspiration nor does not make an aspiration, wanting to get butter by filling a vessel with water and churning it, he will certainly not get butter. Why is that? He is seeking butter in the wrong way, namely by churning water.

In the same way, Bhūmija, if a renunciant or brahmin who has wrong view . . . and concentration [based] on wrong view makes an aspiration and wrongly practices the holy life, then he will certainly not get results. If he does not make an aspiration . . . if he both makes an aspiration and does not make an aspiration . . . if he neither makes an aspiration nor does not make an aspiration and wrongly practices the holy life, then he will certainly not get results. Why is that? He is seeking results in the wrong way, namely by what is not the [right] path.

Bhūmija, if a renunciant or brahmin who has right view . . . and concentration [based] on right view, makes an aspiration and rightly practices the holy life, then he will certainly get results. If he does not make an aspiration . . . if he both makes an aspiration and does not make an aspiration . . . if he neither makes an aspiration nor does not make an aspiration and rightly practices the holy life, then he will certainly get results. Why is that? He is seeking results in the right way, namely by the [right] path.

Bhūmija, it is just as a man who, wanting to get butter by filling a vessel with cream and churning it, will certainly get butter. If he [makes an aspiration . . . if he] does not make an aspiration . . . if he both makes

an aspiration and does not make an aspiration . . . if he neither makes an aspiration nor does not make an aspiration, wanting to get butter by filling a vessel with cream and churning it, then he will certainly get butter. Why is that? He is seeking butter in the right way, namely by churning cream.

In the same way, Bhūmija, if a renunciant or brahmin who has right view . . . and concentration [based] on right view makes an aspiration and rightly practices the holy life, then he will certainly get results. If he does not make an aspiration . . . if he both makes an aspiration and does not make an aspiration . . . if he neither makes an aspiration nor does not make an aspiration and rightly practices the holy life, then he will certainly get results. Why is that? He is seeking results in the right way, namely by the [right] path.

Bhūmija, if a renunciant or brahmin who has wrong view . . . and concentration [based] on wrong view, makes an aspiration and wrongly practices the holy life, then he will certainly not get results; if he does not make an aspiration . . . if he both makes an aspiration and does not make an aspiration . . . if he neither makes an aspiration nor does not make an aspiration and wrongly practices the holy life, then he will certainly not get results. Why is that? He is seeking results in the wrong way, namely by what is not the [right] path.

Bhūmija, it is just as a man who, wanting to get oil by filling a press with sand, sprinkling it with water, and then squeezing it, will certainly not get oil. If he [makes an aspiration . . . if he] does not make an aspiration . . . if he both makes an aspiration and does not make an aspiration . . . if he neither makes an aspiration nor does not make an aspiration, wanting to get oil by filling a press with sand, sprinkling it with water, and then squeezing it, he will certainly not get oil. Why is that? He is seeking oil in the wrong way, namely by squeezing sand.

In the same way, Bhūmija, if a renunciant or brahmin who has wrong view . . . and concentration [based] on wrong view makes an aspiration and wrongly practices the holy life, then he will certainly not get results. If he does not make an aspiration . . . if he both makes an aspiration and does not make an aspiration . . . if he neither makes an aspiration nor does not make an aspiration and wrongly practices the holy life, then he will

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certainly not get results. Why is that? He is seeking results in the wrong way, namely by what is not the [right] path.

Bhūmija, if a renunciant or brahmin who has right view . . . and concentration [based] on right view, makes an aspiration and rightly practices the holy life, then he will certainly get results. If he does not make an aspiration . . . if he both makes an aspiration and does not make an aspiration . . . if he neither makes an aspiration nor does not make an aspiration and rightly practices the holy life, then he will certainly get results. Why is that? He is seeking results in the right way, namely by the [right] path.

It is just as a man who, wanting to get oil by filling a press with sesame seed, sprinkling it with warm water, and squeezing it, will certainly get oil. If he [makes an aspiration . . . if he] does not make an aspiration . . . if he both makes an aspiration and does not make an aspiration . . . if he neither makes an aspiration nor does not make an aspiration, wanting to get oil by filling a press with sesame seed, sprinkling it with warm water, and squeezing it, he will certainly get oil. Why is that? He is seeking oil in the right way, namely by squeezing sesame seed.

In the same way, Bhūmija, if a renunciant or brahmin who has right view . . . and concentration [based] on right view, makes an aspiration and rightly practices the holy life, then he will certainly get results. If he does not make an aspiration . . . if he both makes an aspiration and does not make an aspiration . . . if he neither makes an aspiration nor does not make an aspiration and rightly practices the holy life, then he will certainly get results. Why is that? He is seeking results in the right way, namely by the [right] path.

Bhūmija, if a renunciant or brahmin who has wrong view . . . and concentration [based] on wrong view, makes an aspiration and wrongly practices the holy life, then he will certainly not get results. If he does not make an aspiration . . . if he both makes an aspiration and does not make an aspiration . . . if he neither makes an aspiration nor does not make an aspiration and wrongly practices the holy life, then he will certainly not get results. Why is that? He is seeking results in the wrong way, namely by what is not the [right] path.

Bhūmija, it is just as a man who, wanting to get fire by drilling a damp lower fire stick with a damp upper fire stick, will certainly not get fire. If

he [makes an aspiration . . . if he] he does not make an aspiration . . . if he both makes an aspiration and does not make an aspiration . . . if he neither makes an aspiration nor does not make an aspiration, wanting to get fire by drilling a damp lower fire stick with a damp upper fire stick, then he will certainly not get fire. Why is that? He is seeking fire in the wrong way, namely by drilling with damp sticks.

In the same way, Bhūmija, if a renunciant or brahmin who has wrong view . . . and concentration [based] on wrong view, makes an aspiration and wrongly practices the holy life, then he will certainly not get results. If he does not make an aspiration . . . if he both makes an aspiration and does not make an aspiration . . . if he neither makes an aspiration nor does not make an aspiration and wrongly practices the holy life, then he will certainly not get results. Why is that? He is seeking results in the wrong way, namely by what is not the [right] path.

Bhūmija, if a renunciant or brahmin who has right view . . . and concentration [based] on right view, makes an aspiration and rightly practices the holy life, then he will certainly get results. If he does not make an aspiration . . . if he both makes an aspiration and does not make an aspiration . . . if he neither makes an aspiration nor does not make an aspiration and rightly practices the holy life, then he will certainly get results. Why is that? He is seeking results in the right way, namely by the [right] path.

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Bhūmija, it is just as a man who, wanting to get fire by drilling a dry lower fire stick with a dry upper fire stick, will certainly get fire. If he [makes an aspiration . . . if he] does not make an aspiration . . . if he both makes an aspiration and does not make an aspiration . . . if he neither makes an aspiration nor does not make an aspiration, wanting to get fire by drilling a dry lower fire stick with a dry upper fire stick, then he will certainly get fire. Why is that? He is seeking fire in the right way, namely by drilling with dry sticks.

In the same way, Bhūmija, if a renunciant or brahmin who has right view . . . and concentration [based] on right view, makes an aspiration and rightly practices the holy life, then he will certainly get results. If he does not make an aspiration . . . if he both makes an aspiration and does not make an aspiration . . . if he neither makes an aspiration nor does not make an aspiration and rightly practices the holy life, then he will certainly

get results. Why is that? He is seeking results in the right way, namely by the [right] path.

Bhūmija, if you had spoken these four similes to the prince, on hearing them the prince would certainly have been greatly pleased and would have supported you for the whole of your life, that is, with robes and blankets, food and drink, beds and bedding, medicine, and the various other requisites of life.

The venerable Bhūmija said:

World-honored One, I had never before heard these four similes. How could I have spoken them? Only now have I heard them from the World-honored One.

Thus spoke the Buddha. Having heard what the Buddha said, the venerable Bhūmija and the monks were delighted and received it respectfully.

### **174. The Discourse on Ways of Practice (1)<sup>402</sup>**

Thus have I heard. At one time the Buddha was staying at Sāvattthī, in Jeta's Grove, Anāthapiṇḍika's Park.

At that time the World-honored One addressed the monks:

In the world there are actually four ways of practice. What are the four? There is a way of practice that is pleasant now but results in future pain; there is a way of practice that is painful now but results in future pleasure; there is a way of practice that is painful now and results in future pain; and there is a way of practice that is pleasant now and results in future pleasure.<sup>403</sup>

What is the way of practice that is pleasant now but results in future pain? There are some renunciants and brahmins who amuse themselves with prettily adorned girls, saying, "What is the future dread that these [other] renunciants and brahmins see in sensual desires? What is the disaster [on account of which] they cut off sensual desires and advocate the cutting off of sensual desires? The bodies of these prettily adorned girls are pleasurable, pleasant to touch!" They amuse themselves with these girls, indulging themselves with them. While engaging in this practice, they are

fully satisfied with it. [But] with the breaking up of the body at death they go to a bad realm, being reborn in hell.

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[Only] then do they think, “This is the future dread that those [other] renunciants and brahmins saw in sensual desires. This is the disaster on account of which they cut off sensual desires and advocated the cutting off of sensual desires. It is because of sensual desires, through being subject to sensual desires, on account of sensual desires, that we are now experiencing such extreme suffering, such severe suffering.”

It is just as when, in the last month of the hot season, in the extreme daytime heat, a pod of the *māluva* creeper splits open and a seed from it falls at the foot of a *sāla* tree. Then, because of that, dread arises in the tree spirit in that *sāla* tree. At this the relatives and friends of that tree spirit—village spirits in the vicinity of that seed [such as] the tree spirits of the numerous village cereal crops and medicinal plants—see future dread and disaster in that seed, and they therefore approach that tree spirit and console it, saying, “Tree spirit, do not be afraid! Tree spirit, do not be afraid! This seed will be eaten by a deer, or it will be eaten by a peacock, or it will be blown away by the wind, or it will be burned in a village fire, or it will be burned in a grass fire, or it will rot and become unable to sprout. In these ways, tree spirit, you will be safe.” [But] suppose that this seed is not eaten by a deer, not eaten by a peacock, not blown away by the wind, not burned in a village fire, not burned in a grass fire, and does not rot and become unable to sprout; this seed is not deficient, not punctured, and not cracked; it is not damaged by wind, rain, or sun. It is sprinkled with abundant rain and quickly grows.

Then that tree spirit thinks, “How is this? What is the future dread that my relatives and friends—village spirits in the vicinity of that seed [such as] the tree spirits of the numerous village cereal crops and medicinal plants—saw in that seed? What is the disaster on account of which they came and consoled me, saying, ‘Tree spirit, do not be afraid! Tree spirit, do not be afraid! This seed will be eaten by a deer, or it will be eaten by a peacock, or it will be blown away by the wind, or it will be burned in a village fire, or it will be burned in a grass fire, or it will rot and become unable to sprout. In these ways, tree spirit, you will be safe.’

“For this seed was not eaten by a deer, not eaten by a peacock, not blown away by the wind, not burned in a village fire, not burned in a grass fire, and did not rot and become unable to sprout; this seed was not deficient, not punctured, and not cracked; it was not damaged by wind, rain, or sun. It was sprinkled by abundant rain and has quickly grown.

“It has developed stems, branches, and leaves, tender and soft. It has developed joints and become very pleasant to the touch!”

712a Those stems, branches, and leaves, tender and soft, and those joints that have become very pleasant to the touch become ever more pleasant to the touch. Because of the tree they develop into great branches, joints, and leaves, which surround that tree and cover it up to the top. [Only] when it has become covered up right to the top does the tree spirit think, “This is the future dread that my relatives and friends—village spirits in the vicinity of that seed [such as] the tree spirits of the numerous village cereal crops and medicinal plants—saw in that seed. This is the disaster on account of which they came and consoled me, saying, ‘Tree spirit, do not be afraid! Tree spirit, do not be afraid! This seed will be eaten by a deer, or it will be eaten by a peacock, or it will be blown away by the wind, or it will be burned in a village fire, or it will be burned in a grass fire, or it will rot and become unable to sprout. In these ways, tree spirit, you will be safe.’

“Yet, this seed was not eaten by a deer, not eaten by a peacock, not blown away by the wind, not burned in a village fire, not burned in a grass fire, and did not rot and become unable to sprout; this seed was not deficient, not punctured, and not cracked; it was not damaged by wind, rain, or sun. It was sprinkled by abundant rain and quickly grew. It is because of that seed, on account of that seed, that I am now experiencing such extreme suffering, such severe suffering.”

In the same way, there are some renunciants and brahmins who amuse themselves with prettily adorned girls, saying, “What is the future dread that these [other] renunciants and brahmins see in sensual desires? What is the disaster [on account of which] they cut off sensual desires and advocate the cutting off of sensual desires? The bodies of these prettily adorned girls are pleasurable, pleasant to the touch.” They amuse themselves with these girls, indulging themselves with it. While engaging in this practice,



they are fully satisfied with it. [But] with the breaking up of the body at death they go to a bad realm, being reborn in hell.

Only then do they think, “This is the future dread that those renunciants and brahmins saw in sensual desires; this is the disaster on account of which they cut off sensual desires and advocated the cutting off of sensual desires. It is because of sensual desires, through being subject to sensual desires, on account of sensual desires, that we are now experiencing such extreme suffering, such severe suffering.” This is the way of practice that is pleasant now but results in future pain.

What is the way of practice that is painful now but results in future pleasure? Suppose that someone is by nature strongly polluted by sensual desire, strongly polluted by anger, strongly polluted by delusion. Being frequently under the influence of sensual desire, his mind experiences pain, grief, and sorrow. Being frequently under the influence of anger . . . of delusion, his mind experiences pain, grief, and sorrow. Pained and aggrieved, he lives the holy life for his whole life . . . up to . . . crying and in tears. While engaging in this practice, he is fully satisfied with it; and with the breaking up of the body at death he certainly ascends to a good realm, being reborn in heaven. This is the way of practice that is painful now but results in future pleasure.

What is the way of practice that is painful now and results in future pain? There are some renunciants and brahmins who go naked, unclothed, who use their hands as clothes [to cover their private parts], or use leaves as clothes, or use beads as clothes; who will not use a pot to get water, or will not use a ladle to get water; who will not eat food [obtained by others] by robbery with blade and cudgel; who will not eat food obtained by deception, or by personally approaching [a donor], or by sending a messenger [to get it], or [when called thus]: “Come, venerable sir!” or “Welcome, venerable sir!” or “Stay, venerable sir!”

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Or who, when two are eating together, will not eat with them; or who will not eat food from a house where there is a pregnant woman, or from a house where there is a pet dog; or who will not eat food from a house where there are flies that have been around excrement; or who do not eat fish, do not eat meat, do not drink liquor, do not drink water [considered

as] evil, or do not drink at all but train in the practice of not drinking; or who eat one mouthful and are content with one mouthful, or eat two mouthfuls, or three, four . . . or at most seven mouthfuls and are content with seven mouthfuls.

Or who eat [only the almsfood] they obtain at a single [house] and are content with what they obtain at a single [house], or at two [houses], or three, four . . . or at most seven [houses] and are content with what they obtain at seven [houses]; or who have one meal a day and are content with one meal, or one meal in two days, or in three, four, five, six, or seven days, or in a fortnight, or who have one meal in a month and are content with one meal [in a month].

Or who eat edible roots, or wild rice, or millet, or rice bran, or rice scum, or coarse food; who go to the forest and live off [what they find] in the forest, or eat roots or eat fruit, or eat fallen fruit.

Or who clothe themselves in patchwork robes, or in robes made of hair, or in robes made of coarse fabric, or in robes made of hair and coarse fabric; or who wear complete hides, or wear pierced hides, or wear complete pierced hides; who keep their hair disheveled, or keep their hair in braids, or keep their hair disheveled and in braids, or shave off their hair, or shave off their beard, or shave off their hair and beard,<sup>404</sup> or tear out their hair, or tear out their beard, or tear out their hair and beard.

Or who stand continuously, abstaining from sitting; or move about in a squatting position; or lie down on thorns, using a bed of thorns; or lie down on fruits, using a bed of fruit; or who worship water day and night, pouring it out with their hands; or who worship fire, keeping it burning continuously. Or who worship the sun and moon, revering them as spirits of great might, and extending their hands with joined palms toward them.

In these ways they experience immeasurable suffering, practicing self-mortification. While engaging in this practice, they are fully satisfied with it; and with the breaking up of the body at death they certainly go to a bad realm, being reborn in hell. This is the way of practice that is painful now and results in future pain.

What is the way of practice that is pleasant now and results in future pleasure? Suppose someone is by nature not strongly polluted by sensual desire, not strongly polluted by anger, not strongly polluted by delusion.

Not being frequently under the influence of sensual desire, his mind does not experience pain, grief, and sorrow. Not being frequently under the influence of anger . . . of delusion, his mind does not experience pain, grief, and sorrow. Happy and joyful, he lives the holy life for his whole life . . . up to . . . with a cheerful mind. While engaging in this practice, he is fully satisfied with it; and, having eradicated the five lower fetters, he will be spontaneously born <in between> and attain final nirvana there.<sup>405</sup> Having attained the condition of nonreturning, he will not come back to this world.<sup>406</sup> This is the way of practice that is pleasant now and results in future pleasure.

It was in relation to this that I said, “In the world there are actually these four ways of practice.”

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Thus spoke the Buddha. Having heard what the Buddha said, the monks were delighted and received it respectfully.

### **175. The Discourse on Ways of Practice (2)<sup>407</sup>**

Thus have I heard. At one time the Buddha was staying among the Kurus, at a Kuru town called Kammāsadhamma.

At that time the World-honored One addressed the monks:

People in this world have a desire like this, a hope like this, a craving like this, a source of happiness like this, an expectation like this: “May states that are not enjoyable, not desirable, and not agreeable cease! May states that are enjoyable, desirable, and agreeable arise!” They have a desire like this, a hope like this, a craving like this, a source of happiness like this, an expectation like this. Yet, states that are not enjoyable, not desirable, and not agreeable arise, and states that are enjoyable, desirable, and agreeable cease. This is a state of delusion.

My teaching is profound, difficult to see, difficult to awaken to, difficult to penetrate. In my teaching, which is profound, difficult to see, difficult to awaken to, difficult to penetrate, states that are not enjoyable, not desirable, and not agreeable do cease, and states that are enjoyable, desirable, and agreeable do arise. This is a state of nondelusion.<sup>408</sup>

In the world there are actually four ways of practice. What are the four? There is a way of practice that is pleasant now but results in future pain; there

is a way of practice that is painful now but results in future pleasure; there is a way of practice that is painful now and results in future pain; and there is a way of practice that is pleasant now and results in future pleasure.<sup>409</sup>

What is the way of practice that is pleasant now but results in future pain? Suppose there is someone who is himself happy and joyful when he kills living beings, for whom killing living beings gives rise to happiness and joy. He is himself happy and joyful when he takes what is not given . . . commits sexual misconduct . . . speaks falsehood . . . up to . . . has wrong view, and for him having wrong view gives rise to happiness and joy. In these ways he has bodily pleasure and mental pleasure. [However,] unwholesomeness follows him, unwholesomeness arises. He does not advance toward knowledge, does not advance toward awakening, does not advance toward nirvana.<sup>410</sup> This is the way of practice that is pleasant now but results in future pain.

What is the way of practice that is painful now but results in future pleasure? Suppose there is someone who himself experiences pain and grief when he abstains from killing living beings, for whom abstaining from killing living beings gives rise to pain and grief. He himself experiences pain and grief when he abstains from taking what is not given . . . from sexual misconduct . . . from falsehood . . . up to . . . from wrong view, and for him abstaining from wrong view gives rise to pain and grief. In these ways he has bodily pain and mental pain. [However,] wholesomeness follows him, wholesomeness arises. He advances toward knowledge, advances toward awakening, advances toward nirvana. This is the way of practice that is painful now but results in future pleasure.

713a      What is the way of practice that is painful now and results in future pain? Suppose there is someone who himself experiences pain and grief when he kills living beings, for whom killing living beings gives rise to pain and grief. He himself experiences pain and grief when he takes what is not given . . . commits sexual misconduct . . . speaks falsehood . . . up to . . . has wrong view, and for him having wrong view gives rise to pain and grief. In these ways he has bodily pain and mental pain. Unwholesomeness follows him, unwholesomeness arises. He does not advance toward knowledge, does not advance toward awakening, does not advance toward nirvana. This is the way of practice that is painful now and results in future pain.

What is the way of practice that is pleasant now and results in future pleasure? Suppose there is someone who is himself happy and joyful when he abstains from killing living beings, for whom abstaining from killing living beings gives rise to happiness and joy. He is himself happy and joyful when he abstains from taking what is not given . . . from sexual misconduct . . . from falsehood . . . up to . . . from wrong view, and for him abstaining from wrong view gives rise to happiness and joy. In these ways he has bodily pleasure and mental pleasure. Wholesomeness follows him, wholesomeness arises. He advances toward knowledge, advances toward awakening, advances toward nirvana. This is the way of practice that is pleasant now and results in future pleasure.

That there is a way of practice that is pleasant now but results in future pain, this the deluded one does not understand as it really is. Not understanding as it really is that this way of practice is pleasant now but results in future pain, he cultivates it and does not refrain from it. Through his having cultivated it and not refrained from it, states that are not enjoyable, not desirable, and not agreeable arise, and states that are enjoyable, desirable, and agreeable cease.

It is just like a cupful of medicine that has an entirely attractive color, odor, and taste but is mixed with poison. Suppose a man swallows it because he is sick. At the time of being swallowed its attractive color, odor, and taste, make it palatable, and it does not afflict his throat; but when it has been swallowed and is in his stomach, it does not effect a cure.<sup>411</sup>

Such is the way of practice that is pleasant now but results in future pain, which the deluded one does not understand as it really is. Not understanding as it really is that this way of practice is pleasant now but results in future pain, he cultivates it and does not refrain from it. Through his having cultivated it and not refrained from it, states that are not enjoyable, not desirable, not agreeable arise, and states that are enjoyable, desirable, and agreeable cease. This is a state of delusion.

That there is a way of practice that is painful now but results in future pleasure, this the deluded one does not understand as it really is. Not understanding as it really is that this way of practice is painful now but results in future pleasure, he does not cultivate it but refrains from it. Through his not having cultivated it and having refrained from it, states that are not

enjoyable, not desirable, and not agreeable arise, and states that are enjoyable, desirable, and agreeable cease. This is a state of delusion.

That there is a way of practice that is painful now and results in future pain, this the deluded one does not understand as it really is. Not understanding as it really is that this way of practice is painful now and results in future pain, he cultivates and practices it and does not refrain from it. Through his having cultivated and practiced it and not refrained from it, states that are not enjoyable, not desirable, and not agreeable arise, and states that are enjoyable, desirable, and agreeable cease.

It is just like feces and urine mixed with poison. Suppose a man swallows it [as medicine] because he is sick. At the time of being swallowed its bad color, stench, and foul taste make it unpalatable, and it afflicts his throat; and when it has been swallowed and is in his stomach, it does not effect a cure.

713b Such is the way of practice that is painful now and results in future pain, which the deluded one does not understand as it really is. Not understanding as it really is that this way of practice is painful now and results in future pain, he cultivates and practices it and does not refrain from it. Through his having cultivated and practiced it and not refrained from it, states that are not enjoyable, not desirable, and not agreeable arise, and states that are enjoyable, desirable, and agreeable cease. This is a state of delusion.

That there is a way of practice that is pleasant now and results in future pleasure, this the deluded one does not understand as it really is. Not understanding as it really is that this way of practice is pleasant now and results in future pleasure, he does not cultivate and practice it but refrains from it. Through his not having cultivated and practiced it but having refrained from it, states that are not enjoyable, not desirable, and not agreeable arise, and states that are enjoyable, desirable, and agreeable cease. This is a state of delusion.

He does not know as it really is what should be cultivated and practiced, and he does not know as it really is what should not be cultivated and practiced. Not knowing as it really is what should be cultivated and practiced, and not knowing as it really is what should not be cultivated and practiced, he cultivates what should not be cultivated and practiced, and he does not cultivate what should be cultivated and practiced. Through his cultivating what should not be cultivated and practiced, and not cultivating what should

be cultivated and practiced, states that are not enjoyable, not desirable, and not agreeable arise, and states that are enjoyable, desirable, and agreeable cease. This is a state of delusion.

That there is a way of practice that is pleasant now but results in future pain, this the wise one understands as it really is. Understanding as it really is that this way of practice is pleasant now but results in future pain, he does not cultivate or practice it but refrains from it. Through his not having cultivated or practiced it but having refrained from it, states that are enjoyable, desirable, and agreeable arise, and states that are not enjoyable, not desirable, and not agreeable cease. This is a state of wisdom.

That there is a way of practice that is painful now but results in future pleasure, this the wise one understands as it really is. Understanding as it really is that this way of practice is painful now but results in future pleasure, he cultivates and practices it and does not refrain from it. Through his having cultivated and practiced it and not refrained from it, states that are enjoyable, desirable, and agreeable arise, and states that are not enjoyable, not desirable, and not agreeable cease.

It is just like feces and urine mixed with several types of medicine. Suppose a man swallows it because he is sick. At the time of being swallowed its bad color, stench, and foul taste make it unpalatable, and it afflicts his throat; but once it has been swallowed and is in his stomach, it effects a cure.

Such is the way of practice that is painful now but results in future pleasure, which the wise one understands as it really is. Understanding as it really is that this way of practice is painful now but results in future pleasure, he cultivates and practices it and does not refrain from it. Through his having cultivated and practiced it and not refrained from it, states that are enjoyable, desirable, and agreeable arise, and states that are not enjoyable, not desirable, and not agreeable cease. This is a state of wisdom.

That there is a way of practice that is painful now and results in future pain, this the wise one understands as it really is. Understanding as it really is that this way of practice is painful now and results in future pain, he does not cultivate and practice it but refrains from it. Through his not having cultivated and practiced it but having refrained from it, states that are enjoyable, desirable, and agreeable arise, and states that are not enjoyable, not desirable, and not agreeable cease. This is a state of wisdom.

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That there is a way of practice that is pleasant now and results in future pleasure, this the wise one understands as it really is. Understanding as it really is that this way of practice is pleasant now and results in future pleasure, he cultivates and practices it and does not refrain from it. Through his having cultivated and practiced it and not refrained from it, states that are enjoyable, desirable, and agreeable arise, and states that are not enjoyable, not desirable, and not agreeable cease.

It is just like curd and honey mixed with several types of medicine. Suppose a man swallows it because he is sick. At the time of being swallowed its attractive color, odor, and taste make it palatable, and it does not afflict his throat; and once it has been swallowed and is in his stomach, it effects a cure.

Such is the way of practice that is pleasant now and results in future pleasure, which the wise one understands as it really is. Understanding as it really is that this way of practice is pleasant now and results in future pleasure, he cultivates and practices it and does not refrain from it. Through his having cultivated and practiced it and not refrained from it, states that are enjoyable, desirable, and agreeable arise, and states that are not enjoyable, not desirable, and not agreeable cease. This is a state of wisdom.

He knows as it really is what should be cultivated and practiced, and he knows as it really is what should not be cultivated and practiced. Knowing as it really is what should be cultivated and practiced, and knowing as it really is what should not be cultivated and practiced, he cultivates what should be cultivated and practiced and does not cultivate what should not be cultivated and practiced. Through his having cultivated what should be cultivated and practiced, and not having cultivated what should not be cultivated and practiced, states that are enjoyable, desirable, and agreeable arise, and states that are not enjoyable, not desirable, and not agreeable cease. This is a state of wisdom.

It was because of this that I said, “In the world there are actually these four ways of practice.”

Thus spoke the Buddha. Having heard what the Buddha said, the monks were delighted and received it respectfully.



## 176. The Discourse on Practitioners of the Absorptions

Thus have I heard. At one time the Buddha was dwelling at Sāvathī, in Jeta's Grove, Anāthapiṇḍika's Park.

At that time the World-honored One addressed the monks:

In the world there are actually four types of practitioners of the absorptions. What are the four?

There is the practitioner of the absorptions who is progressing but thinks he is regressing; there is the practitioner of the absorptions who is regressing but thinks he is progressing; there is the practitioner of the absorptions who is regressing and knows, as it really is, that he is regressing; and there is the practitioner of the absorptions who is progressing and knows, as it really is, that he is progressing.

How does a practitioner of the absorptions who is progressing think that he is regressing? The practitioner of the absorptions, secluded from sensual desires, secluded from evil and unwholesome states, with [directed] awareness and [sustained] contemplation, with rapture and happiness born of seclusion, dwells having attained the first absorption.

Cultivating right attention, his mind moves on from the first absorption to the second absorption, which is superior in calm and quietude. That practitioner of the absorptions then thinks, "My mind has separated from the earlier characteristics and has moved to another sphere [of experience]. It has lost the first absorption; [that level of] concentration has ceased."

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That practitioner of the absorptions does not know as it really is, that: "By cultivating right attention my mind, joyful, calm, and quiet, has moved on from the first absorption to the second absorption, which is superior in calm and quietude."

Not knowing this as it really is, he [feels] as if he had regressed and his mind had lost [that level of] concentration. This is how a practitioner of the absorptions progresses but thinks he is regressing.

Again, a practitioner of the absorptions, with the calming of [directed] awareness and [sustained] contemplation, with inner stillness and mental unification, without [directed] awareness and [sustained] contemplation,

with rapture and happiness born of concentration, dwells having attained the second absorption.

Cultivating right attention, his mind moves on from the second absorption to the third absorption, which is superior in calm and quietude. That practitioner of the absorptions then thinks, “My mind has separated from the earlier characteristics and has moved to another sphere [of experience]. It has lost the second absorption; [that level of] concentration has ceased.”

That practitioner of the absorptions does not know as it really is, that: “By cultivating right attention my mind, joyful, calm, and quiet, has progressed from the second absorption to the third absorption, which is superior in calm and quietude.”

Not knowing this as it really is, he [feels] as if he had regressed and his mind had lost [that level of] concentration. This is how a practitioner of the absorptions progresses but thinks he is regressing.

Again, a practitioner of the absorptions, secluded from rapture and pleasure, dwelling in equanimity and without seeking anything, with right mindfulness and right comprehension, experiencing happiness with the body, dwells having attained the third absorption, which the noble ones speak of as noble equanimity and mindfulness, a happy abode.

Cultivating right attention, his mind moves on from the third absorption to the fourth absorption, which is superior in calm and quietude. That practitioner of the absorptions then thinks, “My mind has separated from the earlier characteristics and has moved to another sphere [of experience]. It has lost the third absorption; [that level of] concentration has ceased.”

That practitioner of the absorptions does not know as it really is, that: “By cultivating right attention my mind, joyful, calm, and quiet, has moved on from the third absorption to the fourth absorption, which is superior in calm and quietude.”

Not knowing this as it really is, he [feels] as if he had regressed and his mind had lost [that level of] concentration. This is how a practitioner of the absorptions progresses but thinks he is regressing.

Again, a practitioner of the absorptions, with the cessation of pleasure and the cessation of pain, and with the earlier cessation of rapture and displeasure, with neither-pain-nor-pleasure, with purity of equanimity and mindfulness, dwells having attained the fourth absorption.

Cultivating right attention, his mind moves on from the fourth absorption to the sphere of infinite space, which is superior in calm and quietude. That practitioner of the absorptions then thinks, “My mind has separated from the earlier characteristics and has moved to another sphere [of experience]. It has lost the fourth absorption; [that level of] concentration has ceased.”

That practitioner of the absorptions does not know as it really is, that: “By cultivating right attention my mind, joyful, calm, and quiet, has moved on from the fourth absorption to the sphere of infinite space, which is superior in calm and quietude.”

Not knowing this as it really is, he [feels] as if he had regressed and his mind had lost [that level of] concentration. This is how a practitioner of the absorptions progresses but thinks he is regressing.

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Again, a practitioner of the absorptions, by completely transcending perceptions of form, with the cessation of perceptions of sensory impact, unaware of perceptions of diversity, [being instead aware of] infinite space, dwells having attained the sphere of infinite space.

Cultivating right attention, his mind moves on from the sphere of infinite space to the sphere of infinite consciousness, which is superior in calm and quietude. That practitioner of the absorptions then thinks, “My mind has separated from the earlier characteristics and has moved to another sphere [of experience]. It has lost the sphere of infinite space; [that level of] concentration has ceased.”

That practitioner of the absorptions does not know as it really is, that: “By cultivating right attention my mind, joyful, calm, and quiet, has moved on from the sphere of infinite space to the sphere of infinite consciousness, which is superior in calm and quietude.”

Not knowing this as it really is, he [feels] as if he had regressed and his mind had lost [that level of] concentration. This is how a practitioner of the absorptions progresses but thinks he is regressing.

Again, a practitioner of the absorptions, by completely transcending the sphere of infinite space, [aware] of infinite consciousness, dwells having attained the sphere of infinite consciousness.

Cultivating right attention, his mind moves on from the sphere of infinite consciousness to the sphere of nothingness, which is superior in calm and quietude. That practitioner of the absorptions then thinks, “My

mind has separated from the earlier characteristics and has moved to another sphere [of experience]. It has lost the sphere of infinite consciousness; [that level of] concentration has ceased.”

That practitioner of the absorptions does not know as it really is, that: “By cultivating right attention my mind, joyful, calm, and quiet, has moved on from the sphere of infinite consciousness to the sphere of nothingness, which is superior in calm and quietude.”

Not knowing this as it really is, he [feels] as if he had regressed and his mind had lost [that level of] concentration. This is how a practitioner of the absorptions progresses but thinks he is regressing.

Again, a practitioner of the absorptions, by completely transcending the sphere of infinite consciousness, [aware] that “there is nothing,” dwells having attained the sphere of nothingness.

Cultivating right attention, his mind moves on from the sphere of nothingness to the sphere of neither-perception-nor-nonperception, which is superior in calm and quietude. That practitioner of the absorptions then thinks, “My mind has separated from the earlier characteristics and has moved to another sphere [of experience]. It has lost the sphere of nothingness; [that level of] concentration has ceased.”

That practitioner of the absorptions does not know as it really is, that: “By cultivating right attention my mind, joyful, calm, and quiet, has moved on from the sphere of nothingness to the sphere of neither-perception-nor-nonperception, which is superior in calm and quietude.”

Not knowing this as it really is, he [feels] as if he had regressed and his mind had lost [that level of] concentration. This is how a practitioner of the absorptions progresses but thinks he is regressing.

How does a practitioner of the absorptions who is regressing think he is progressing? The practitioner of the absorptions, secluded from sensual desires, secluded from evil and unwholesome states, with [directed] awareness and [sustained] contemplation, with rapture and happiness born of seclusion, dwells having attained the first absorption. He gives attention to some other small perception in order to develop the path to the second absorption.

That practitioner of the absorptions then thinks, “By cultivating right attention my mind, joyful, calm, and quiet, will move from the first absorption toward the second absorption, which is superior in calm and quietude.”

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[However,] that practitioner of the absorptions does not know, as it really is, that he should rather attend to a perception connected with disenchantment and enter the first absorption; he should not attend to some other small perception in order to enter the second absorption. Not knowing this as it really is, his mind inadvertently loses [that level of] concentration. This is how a practitioner of the absorptions regresses but thinks he is progressing.

Again, a practitioner of the absorptions, with the calming of [directed] awareness and [sustained] contemplation, with inner stillness and mental unification, without [directed] awareness and [sustained] contemplation, with rapture and happiness born of concentration, dwells having attained the second absorption.

He gives attention to some other small perception in order to develop the path to the third absorption. That practitioner of the absorptions thinks, “By cultivating right attention my mind, joyful, calm, and quiet, will move on from the second absorption to the third absorption, which is superior in calm and quietude.”

[However,] that practitioner of the absorptions does not know, as it really is, that he should rather attend to a perception connected with disenchantment and enter the second absorption; he should not attend to some other small perception in order to enter the third absorption. Not knowing this, as it really is, his mind inadvertently loses [that level of] concentration. This is how a practitioner of the absorptions regresses but thinks he is progressing.

Again, a practitioner of the absorptions, secluded from rapture and pleasure, dwelling in equanimity and without seeking anything, with right mindfulness and right comprehension, experiencing happiness with the body, dwells having attained the third absorption, which the noble ones speak of as noble equanimity and mindfulness, a happy abode.

He gives attention to some other small perception in order to develop the path to the fourth absorption. That practitioner of the absorptions then thinks, “By cultivating right attention my mind, joyful, calm, and quiet, will move from the third absorption to the fourth absorption, which is superior in calm and quietude.”

[However,] that practitioner of the absorptions does not know, as it really is, that he should rather attend to a perception connected with disenchantment

and enter the third absorption; he should not attend to some other small perception in order to enter the fourth absorption. Not knowing this as it really is, his mind inadvertently loses [that level of] concentration. This is how a practitioner of the absorptions regresses but thinks he is progressing.

Again, a practitioner of the absorptions, with the cessation of pleasure and the cessation of pain, and with the earlier cessation of rapture and displeasure, with neither-pain-nor-pleasure, with purity of equanimity and mindfulness, dwells having attained the fourth absorption. He gives attention to some other small perception in order to develop the path to the sphere of infinite space.

That practitioner of the absorptions then thinks, “By cultivating right attention my mind, joyful, calm, and quiet, will move from the fourth absorption to the sphere of infinite space, which is superior in calm and quietude.”

[However,] that practitioner of the absorptions does not know, as it really is, that he should rather attend to a perception connected with disenchantment and enter the fourth absorption; he should not attend to some other small perception in order to enter the sphere of infinite space. Not knowing this as it really is, his mind inadvertently loses [that level of] concentration. This is how a practitioner of the absorptions regresses but thinks he is progressing.

715a Again, a practitioner of the absorptions, by completely transcending perceptions of form, with the cessation of perceptions of sensory impact, unaware of perceptions of diversity, [being instead aware] of infinite space, dwells having attained the sphere of infinite space. He attends to some other small perception in order to develop the path to the sphere of infinite consciousness.

That practitioner of the absorptions thinks, “By cultivating right attention my mind, joyful, calm, and quiet, will progress from the sphere of infinite space to the sphere of infinite consciousness, which is superior in calm and quietude.”

[However,] that practitioner of the absorptions does not know, as it really is, that he should rather attend to a perception connected with disenchantment and enter the sphere of infinite space; he should not attend to some other small perception in order to enter the sphere of infinite

consciousness. Not knowing this as it really is, his mind inadvertently loses [that level of] concentration. This is how a practitioner of the absorptions regresses but thinks he is progressing.

Again, a practitioner of the absorptions, by completely transcending the sphere of infinite space, [aware] of infinite consciousness, dwells having attained the sphere of infinite consciousness. He gives attention to some other small perception in order to develop the path to the sphere of nothingness.

That practitioner of the absorptions then thinks, “By cultivating right attention my mind, joyful, calm, and quiet, will progress from the sphere of infinite consciousness to the sphere of nothingness, which is superior in calm and quietude.”

[However,] that practitioner of the absorptions does not know, as it really is, that he should rather attend to a perception connected with disenchantment and enter the sphere of infinite consciousness; he should not attend to some other small perception in order to enter the sphere of nothingness. Not knowing this as it really is, his mind inadvertently loses [that level of] concentration. This is how a practitioner of the absorptions regresses but thinks he is progressing.

Again, a practitioner of the absorptions, by completely transcending the sphere of infinite consciousness, [aware] that “there is nothing,” dwells having attained the sphere of nothingness. He gives attention to some other small perception in order to develop the path to the sphere of neither-perception-nor-nonperception.

That practitioner of the absorptions then thinks, “By cultivating right attention my mind, joyful, calm, and quiet, will move from the sphere of nothingness to the sphere of neither-perception-nor-nonperception, which is superior in calm and quietude.”

[However,] that practitioner of the absorptions does not know, as it really is, that he should rather attend to a perception connected with disenchantment and enter the sphere of nothingness; he should not attend to some other small perception in order to enter the sphere of neither-perception-nor-nonperception. Not knowing this as it really is, his mind inadvertently loses [that level of] concentration. This is how a practitioner of the absorptions regresses but thinks he is progressing.

How does a practitioner of the absorptions who regresses know, as it really is, that he is regressing? The practitioner of the absorptions, having by a [certain] practice, a [certain] characteristic, and a [certain] mark, completely transcended the sphere of nothingness, [aware] of neither-perception-nor-nonperception, dwells having attained the sphere of neither-perception-nor-nonperception.

He does not keep to that practice and is not mindful of that characteristic and that mark. He practices only mindfulness and perception connected with the sphere of nothingness, thereby fully regressing to that former [attainment].

The practitioner of the absorptions then thinks, “My mind has separated from the earlier characteristics and is moving toward another sphere [of experience]. It has lost the sphere of neither-perception-nor-nonperception; [that level of] concentration has ceased.”

715b He knows as it really is: “Had it not regressed, the mind would not have lost [that level of] concentration.” This is how a practitioner of the absorptions regresses and knows, as it really is, that he is regressing.

Again, a practitioner of the absorptions, having by a [certain] practice, a [certain] characteristic, and a [certain] mark, completely transcended the sphere of infinite consciousness, [aware] that “there is nothing,” dwells having attained the sphere of nothingness.

He does not keep to this practice, is not mindful of this characteristic and this mark. He practices only mindfulness and perception connected with the sphere of infinite consciousness, thereby fully regressing to that former [attainment].<sup>412</sup>

The practitioner of the absorptions then thinks, “My mind has separated from the earlier characteristics and is moving toward another sphere [of experience]. It has lost the sphere of nothingness; [that level of] concentration has ceased.”

He knows as it really is: “Had it not regressed, the mind would not have lost [that level of] concentration.” This is how a practitioner of the absorptions regresses and knows, as it really is, that he is regressing.

Again, a practitioner of the absorptions, having by a [certain] practice, a [certain] characteristic, and a [certain] mark, completely transcended



the sphere of infinite space, [aware] of infinite consciousness, dwells having attained the sphere of infinite consciousness.

He does not keep to that practice, is not mindful of that characteristic and that mark. He practices only mindfulness and perception connected with the sphere of infinite space, thereby fully regressing to that former [attainment].

The practitioner of the absorptions then thinks, “My mind is separated from the earlier characteristics and is moving toward another sphere [of experience]. It has lost the sphere of infinite <consciousness>; [that level of] concentration has ceased.”<sup>413</sup>

He knows as it really is: “Had it not regressed, the mind would not have lost [that level of] concentration.” This is how a practitioner of the absorptions regresses and knows, as it really is, that he is regressing.

Again, a practitioner of the absorptions, having by a [certain] practice, a [certain] characteristic, and a [certain] mark, completely transcended perceptions of form, with the cessation of perceptions of sensory impact, unaware of perceptions of diversity, [being instead aware] of infinite space, dwells having attained the sphere of infinite space.

He does not keep to that practice, is not mindful of that characteristic and that mark. He practices only mindfulness and perception connected with delight in forms, thereby fully regressing to that former [experience].

The practitioner of the absorptions then thinks, “My mind has separated from the earlier characteristics and is moving toward another sphere [of experience]. It has lost the sphere of infinite space; [that level of] concentration has ceased.”

He knows as it really is: “Had it not regressed, the mind would not have lost [that level of] concentration.” This is how a practitioner of the absorptions regresses and knows, as it really is, that he is regressing.

Again, a practitioner of the absorptions, by a [certain] practice, a [certain] characteristic, and a [certain] mark, with the cessation of pleasure and the cessation of pain, and with the earlier cessation of rapture and displeasure, with neither-pain-nor-pleasure, with purity of equanimity and mindfulness, dwells having attained the fourth absorption.

He does not keep to that practice, is not mindful of that characteristic and

that mark. He practices only mindfulness and perception connected with the third absorption, thereby fully regressing to that former [attainment].

That practitioner of the absorptions then thinks, “My mind has separated from the earlier characteristics and is moving toward another sphere [of experience]. It has lost the fourth absorption; [that level of] concentration has ceased.”

He knows as it really is: “Had it not regressed, the mind would not have lost [that level of] concentration.” This is how a practitioner of the absorptions regresses and knows, as it really is, that he is regressing.

715c Again, a practitioner of the absorptions, having by a [certain] practice, a [certain] characteristic, and a [certain] mark become secluded from rapture and pleasure, dwelling in equanimity and without seeking anything, with right mindfulness and right comprehension, experiencing happiness with the body, dwells having attained the third absorption, which the noble ones speak of as noble equanimity, mindfulness, a happy abode.

He does not keep to that practice, is not mindful of that characteristic and that mark. He practices only mindfulness and perception connected with the second absorption, thereby fully regressing to that former [attainment].

The practitioner of the absorptions then thinks, “My mind has separated from the earlier characteristics and is moving toward another sphere [of experience]. It has lost the third absorption; [that level of] concentration has ceased.”

He knows as it really is: “Had it not regressed, the mind would not have lost [that level of] concentration.” This is how a practitioner of the absorptions regresses and knows, as it really is, that he is regressing.

Again, a practitioner of the absorptions, by a [certain] practice, a [certain] characteristic, and a [certain] mark, with the calming of [directed] awareness and [sustained] contemplation, with inner stillness and mental unification, without [directed] awareness and [sustained] contemplation, with rapture and happiness born of concentration, dwells having attained the second absorption.

He does not keep to that practice, is not mindful of that characteristic and that mark. He practices only mindfulness and perception connected with the first absorption, thereby fully regressing to that former [attainment].

That practitioner of the absorptions thinks, “My mind has separated

from the earlier characteristics and is moving toward another sphere [of experience]. It has lost the second absorption; [that level of] concentration has ceased.”

He knows as it really is: “Had it not retrogressed, the mind would not have lost [that level of] concentration.” This is how a practitioner of the absorptions regresses and knows, as it really is, that he is regressing.

Again, a practitioner of the absorptions, having by a [certain] practice, a [certain] characteristic, and a [certain] mark, become secluded from sensual desires, secluded from evil and unwholesome states, with [directed] awareness and [sustained] contemplation, with rapture and happiness born of seclusion, dwells having attained the first absorption.

He does not keep to that practice, is not mindful of that characteristic and that mark. He practices only mindfulness and perception connected with delight in sensual pleasures, thereby fully regressing to that former [state].

That practitioner of the absorptions thinks, “My mind has separated from the earlier characteristics and is moving toward another sphere [of experience]. It has lost the first absorption; [that level of] concentration has ceased.”

He knows as it really is: “Had it not regressed, the mind would not have lost [that level of] concentration.” This is how a practitioner of the absorptions regresses and knows, as it really is, that he is regressing.

How does a practitioner of the absorptions who is progressing know, as it really is, that he is progressing? A practitioner of the absorptions, secluded from sensual desires, secluded from evil and unwholesome states, with [directed] awareness and [sustained] contemplation, with rapture and happiness born of seclusion, dwells having attained the first absorption.

By cultivating right attention his mind, joyful, calm, and quiet, moves on from the first absorption toward the second absorption, which is superior in calm and quietude. The practitioner of the absorptions thinks, “By cultivating right attention my mind, joyful, calm, and quiet, is moving on from the first absorption toward the second absorption, which is superior in calm and quietude.”

Knowing this as it really is, he realizes that his mind has not lost concentration. This is how a practitioner of the absorptions who is progressing knows, as it really is, that he is progressing.

Again, a practitioner of the absorptions, with the calming of [directed] awareness and [sustained] contemplation, with inner stillness and mental unification, without [directed] awareness and [sustained] contemplation, with rapture and happiness born of concentration, dwells having attained the second absorption.

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By cultivating right attention his mind, joyful, calm, and quiet, moves on from the second absorption toward the third absorption, which is superior in calm and quietude. That practitioner of the absorptions thinks, “By cultivating right attention my mind, joyful, calm, and quiet, is moving on from the second absorption toward the third absorption, which is superior in calm and quietude.”

Knowing this it as it really is, he realizes that his mind has not lost concentration. This is how a practitioner of the absorptions progresses and knows, as it really is, that he is progressing.

Again, a practitioner of the absorptions, secluded from rapture and pleasure, dwelling in equanimity, not seeking anything, with right mindfulness and right comprehension, experiencing happiness with the body, dwells having attained the third absorption, which the noble ones speak of as noble equanimity and mindfulness, a happy abode.

By cultivating right attention his mind, joyful, calm, and quiet, moves on from the third absorption toward the fourth absorption, which is superior in calm and quietude. The practitioner of the absorptions thinks, “By cultivating right attention my mind, joyful, calm, and quiet, is moving on from the third absorption toward the fourth absorption, which is superior in calm and quietude.”

Knowing this as it really is, he realizes that his mind has not lost concentration. This is how a practitioner of the absorptions progresses and knows, as it really is, that he is progressing.

Again, a practitioner of the absorptions, with the cessation of pleasure and the cessation of pain, and with the earlier cessation of rapture and displeasure, with neither-pain-nor-pleasure, with purity of equanimity and mindfulness, dwells having attained the fourth absorption.

By cultivating right attention his mind, joyful, calm, and quiet, moves on from the fourth absorption toward the sphere of infinite space, which is superior in calm and quietude. The practitioner of the absorptions thinks,

“By cultivating right attention my mind, joyful, calm, and quiet, is moving on from the fourth absorption toward the sphere of infinite space, which is superior in calm and quietude.”

Knowing this as it really is, he realizes that his mind has not lost concentration. This is how a practitioner of the absorptions progresses and knows, as it really is, that he is progressing.

Again, a practitioner of the absorptions, by completely transcending perceptions of form, with the cessation of perceptions of sensory impact, unaware of perceptions of diversity, [being instead aware] of infinite space, dwells having attained the sphere of infinite space.

By cultivating right attention his mind, joyful, calm, and quiet, moves on from the sphere of infinite space toward the sphere of infinite consciousness, which is superior in calm and quietude. The practitioner of the absorptions thinks, “By cultivating right attention my mind, joyful, calm, and quiet, is moving on from the sphere of infinite space toward the sphere of infinite consciousness, which is superior in calm and quietude.”

Knowing this as it really is, he realizes that his mind has not lost concentration. This is how a practitioner of the absorptions progresses and knows, as it really is, that he is progressing.

Again, a practitioner of the absorptions, by completely transcending the sphere of infinite space, [aware] of infinite consciousness, dwells having attained the sphere of infinite consciousness.

By cultivating right attention his mind, joyful, calm, and quiet, moves on from the sphere of infinite consciousness toward the sphere of nothingness, which is superior in calm and quietude. The practitioner of the absorptions thinks, “By cultivating right attention my mind, joyful, calm, and quiet, is moving on from the sphere of infinite consciousness to the sphere of nothingness, which is superior in calm and quietude.”

Knowing this as it really is, he realizes that his mind has not lost concentration. This is how a practitioner of the absorptions progresses and knows, as it really is, that he is progressing.

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Again, a practitioner of the absorptions, by completely transcending the sphere of infinite consciousness, [aware] that “there is nothing,” dwells having attained the sphere of nothingness.

By cultivating right attention his mind, joyful, calm, and quiet, moves on from the sphere of nothingness toward the sphere of neither-perception-nor-nonperception, which is superior in calm and quietude. The practitioner of the absorptions thinks, “By cultivating right attention my mind, joyful, calm, and quiet, is moving on from the sphere of nothingness toward the sphere of neither-perception-nor-nonperception, which is superior in calm and quietude.”

Knowing this as it really is, he realizes that his mind has not lost concentration. This is how a practitioner of the absorptions progresses and knows, as it really is, that he is progressing.

It was in relation to this that [I] earlier said, “In the world there are actually four types of practitioners of the absorptions.”

Thus spoke the Buddha. Having heard what the Buddha said, the monks were delighted and received it respectfully.

### **177. The Discourse on [Four Modes of] Explanation**

Thus have I heard. At one time the Buddha was dwelling in the Kuru country, at Kammāsadhamma, a town of the Kurus.

At that time the World-honored One addressed the monks:

I will now teach you the Dharma that is excellent in the beginning, excellent in the middle, and excellent in the end, with its meaning and phrasing, endowed with purity, and revealing the holy life, which is called the “Discourse on Four Modes of Explanation.”

I will analyze the meaning [of the absorptions] according to the “Discourse on Four Modes of Explanation.” Listen closely, listen closely and pay proper attention to what I will now teach you.

Then the monks listened to receive the instruction. The Buddha said:

How does one analyze the meaning according to the “Discourse on Four Modes of Explanation”?

Suppose that by a [certain] practice, a [certain] characteristic, and a [certain] mark, a monk dwells secluded from sensual desires, secluded

from evil and unwholesome states, with [directed] awareness and [sustained] contemplation, with rapture and happiness born of seclusion, having attained the first absorption.

Yet, he does not keep to that practice, is not mindful of that characteristic and that mark, but practices mindfulness and perception connected with delight in sensual pleasures, and [thereby] fully regresses.

That monk should know: “This state having arisen in me, I will neither remain [at my level of concentration] nor advance it, nor will I [develop] disenchantment. This state having arisen in me, I will regress. This [level of] concentration of mine will not last long.” That monk should know this.

Again, by a [certain] practice, a [certain] characteristic, and a [certain] mark, a monk dwells secluded from sensual desires, secluded from evil and unwholesome states, with [directed] awareness and [sustained] contemplation, with rapture and happiness born of seclusion, having attained the first absorption.

He keeps up that practice, is mindful of that characteristic and that mark, with mindfulness established in accordance with the Dharma so as to maintain mental unification.

That monk should know: “This state having arisen in me, I will neither regress nor advance [in concentration]; nor will I [develop] disenchantment. This state having arisen in me, I am able to maintain my [level of] concentration; it will certainly last a long time.” That monk should know this. 716c

Again, by a [certain] practice, a [certain] characteristic, and a [certain] mark, a monk dwells secluded from sensual desires, secluded from evil and unwholesome states, with [directed] awareness and [sustained] contemplation, with rapture and happiness born of seclusion, having attained the first absorption.

He does not keep to that practice, is not mindful of that characteristic and that mark, but practices mindfulness and perception connected with the second absorption, and [thereby] fully advances.

That monk should know: “This state having arisen in me, I will neither regress nor remain [at my level of concentration]; nor will I [develop] disenchantment. This state having arisen in me, I will advance. In this way I will soon attain the second absorption.” That monk should know this.

Again, by a [certain] practice, a [certain] characteristic, and a [certain] mark, a monk dwells secluded from sensual desires, secluded from evil and unwholesome states, with [directed] awareness and [sustained] contemplation, with rapture and happiness born of seclusion, having attained the first absorption.<sup>414</sup>

He does not keep to that practice, is not mindful of that characteristic and that mark, but practices mindfulness and perception connected with cessation and endowed with dispassion.

That monk should know: “This state having arisen in me, I will not regress, nor maintain, nor advance [in concentration]. This state having arisen in me, I am able [to develop] disenchantment. In this way I will soon achieve the destruction of the taints.” That monk should know this.

Again, by a [certain] practice, a [certain] characteristic, and a [certain] mark, a monk dwells with the calming of [directed] awareness and [sustained] contemplation, with inner stillness and mental unification, without [directed] awareness and [sustained] contemplation, with rapture and happiness born of concentration, having attained the second absorption.

He does not keep to that practice, is not mindful of that characteristic and that mark, but practices mindfulness and perception connected with the first absorption, and [thereby] fully regresses.

That monk should know: “This state having arisen in me, I will neither maintain nor advance [my level of concentration]; nor will I [develop] disenchantment. This state having arisen in me, I will regress. This [level of] concentration of mine will not last long.” That monk should know this.

Again, by a [certain] practice, a [certain] characteristic, and a [certain] mark, a monk dwells with the calming of [directed] awareness and [sustained] contemplation, with inner stillness and mental unification, without [directed] awareness and [sustained] contemplation, with rapture and happiness born of concentration, having attained the second absorption.

He keeps up that practice, is mindful of that characteristic and that mark, with mindfulness established in accordance with the Dharma so as to maintain mental unification.

That monk should know: “This state having arisen in me, I will neither regress nor advance [in concentration]; nor will I [develop] disenchantment.



This state having arisen in me, I am able to maintain my [level of] concentration; it will certainly last long.” That monk should know this.

Again, by a [certain] practice, a [certain] characteristic, and a [certain] mark, a monk dwells with the calming of [directed] awareness and [sustained] contemplation, with inner stillness and mental unification, without [directed] awareness and [sustained] contemplation, with rapture and happiness born of concentration, having attained the second absorption.

He does not keep to that practice, is not mindful of that characteristic and that mark, but practices mindfulness and perception connected with the third absorption, and [thereby] fully advances.

That monk should know: “This state having arisen in me, I will neither regress nor remain [at my level of concentration]; nor will I [develop] disenchantment. This state having arisen in me, I will advance. In this way I will soon attain the third absorption.” That monk should know this. 717a

Again, by a [certain] practice, a [certain] characteristic, and a [certain] mark, a monk dwells with the calming of [directed] awareness and [sustained] contemplation, with inner stillness and mental unification, without [directed] awareness and [sustained] contemplation, with rapture and happiness born of concentration, having attained the second absorption.

He does not keep to that practice, is not mindful of that characteristic and that mark, but practices mindfulness and perception connected with cessation and endowed with dispassion.

That monk should know: “This state having arisen in me, I will not regress, nor maintain, nor advance [in concentration]. This state having arisen in me, I am able [to develop] disenchantment. In this way I will soon achieve the destruction of the taints.” That monk should know this.

Again, by a [certain] practice, a [certain] characteristic, and a [certain] mark, a monk dwells secluded from rapture and pleasure, dwelling in equanimity and without seeking anything, with right mindfulness and right comprehension, experiencing happiness with the body, having attained the third absorption, which the noble ones speak of as noble equanimity and mindfulness, a happy abode.

He does not keep to that practice, is not mindful of that characteristic and that mark, but practices mindfulness and perception connected with the second absorption, and [thereby] fully regresses.

That monk should know: “This state having arisen in me, I will neither maintain nor advance [my level of concentration]; nor will I [develop] disenchantment. This state having arisen in me, I will regress. This [level of] concentration of mine will not last long.” That monk should know this.

Again, by a [certain] practice, a [certain] characteristic, and a [certain] mark, a monk dwells secluded from rapture and pleasure, dwelling in equanimity and without seeking anything, with right mindfulness and right comprehension, experiencing happiness with the body, having attained the third absorption, which the noble ones speak of as noble equanimity and mindfulness, a happy abode.

He keeps up that practice, is mindful of that characteristic and that mark, with mindfulness established in accordance with the Dharma so as to maintain mental unification.

That monk should know: “This state having arisen in me, I will neither regress nor advance [in concentration]; nor will I [develop] disenchantment. This state having arisen in me, I am able to maintain my [level of] concentration; it will certainly last long.” That monk should know this.

Again, by a [certain] practice, a [certain] characteristic, and a [certain] mark, a monk dwells secluded from rapture and pleasure, dwelling in equanimity and without seeking anything, with right mindfulness and right comprehension, experiencing happiness with the body, having attained the third absorption, which the noble ones speak of as noble equanimity and mindfulness, a happy abode.

He does not keep to that practice, is not mindful of that characteristic and that mark, but practices mindfulness and perception connected with the fourth absorption, and [thereby] fully advances.

That monk should know: “This state having arisen in me, I will neither regress nor maintain my [level of concentration]; nor will I [develop] disenchantment. This state having arisen in me, I will advance. In this way I will soon attain the fourth absorption.” That monk should know this.

Again, by a [certain] practice, a [certain] characteristic, and a [certain] mark, a monk dwells secluded from rapture and pleasure, dwelling in equanimity and without seeking anything, with right mindfulness and right comprehension, experiencing happiness with the body, having attained

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the third absorption, which the noble ones speak of as noble equanimity and mindfulness, a happy abode.

He does not keep to that practice, is not mindful of that characteristic and that mark, but practices mindfulness and perception connected with cessation and endowed with dispassion.

That monk should know: “This state having arisen in me, I will not regress, nor maintain, nor advance [in concentration]. This state having arisen in me, I am able to [develop] disenchantment. In this way I will soon achieve the destruction of the taints.” That monk should know this.

Again, by a [certain] practice, a [certain] characteristic, and a [certain] mark, a monk dwells with the cessation of pleasure and the cessation of pain, and with the earlier cessation of rapture and displeasure, with neither-pain-nor-pleasure, with purity of equanimity and mindfulness, having attained the fourth absorption.

He does not keep to that practice, is not mindful of that characteristic and that mark, but practices mindfulness and perception connected with the third absorption, and [thereby] fully regresses.

That monk should know: “This state having arisen in me, I will neither maintain nor advance [my level of concentration]; nor will I [develop] disenchantment. This state having arisen in me, I will regress. This [level of] concentration of mine will not last long.” That monk should know this.

Again, by a [certain] practice, a [certain] characteristic, and a [certain] mark, a monk dwells with the cessation of pleasure and the cessation of pain, and with the earlier cessation of rapture and displeasure, with neither-pain-nor-pleasure, with purity of equanimity and mindfulness, having attained the fourth absorption.

He keeps up that practice, is mindful of that characteristic and that mark, with mindfulness established in accordance with the Dharma so as to maintain mental unification.

That monk should know: “This state having arisen in me, I will neither regress nor advance [in concentration]; nor will I [develop] disenchantment. This state having arisen in me, I am able to maintain my [level of] concentration; it will certainly last long.” That monk should know this.

Again, by a [certain] practice, a [certain] characteristic, and a [certain] mark, a monk dwells with the cessation of pleasure and the cessation of

pain, and with the earlier cessation of rapture and displeasure, with neither-pain-nor-pleasure, with purity of equanimity and mindfulness, having attained the fourth absorption.

He does not keep to that practice, is not mindful of that characteristic and that mark, but practices mindfulness and perception connected with the sphere of infinite space, and [thereby] fully advances.

That monk should know: “This state having arisen in me, I will neither regress nor maintain my [level of concentration]; nor will I [develop] disenchantment. This state having arisen in me, I will advance. In this way I will soon attain the sphere of infinite space.” That monk should know this.

Again, by a [certain] practice, a [certain] characteristic, and a [certain] mark, a monk dwells with the cessation of pleasure and the cessation of pain, and with the earlier cessation of rapture and displeasure, with neither-pain-nor-pleasure, with purity of equanimity and mindfulness, having attained the fourth absorption.

He does not keep to that practice, is not mindful of that characteristic and that mark, but practices mindfulness and perception connected with cessation and endowed with dispassion.

That monk should know: “This state having arisen in me, I will not regress, nor maintain, nor advance [in concentration]. This state having arisen in me, I am able to [develop] disenchantment. In this way I will soon achieve the destruction of the taints.” That monk should know this.

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Again, by a [certain] practice, a [certain] characteristic, and a [certain] mark, a monk dwells completely transcending perceptions of form, with the cessation of perceptions of sensory impact, unaware of perceptions of diversity, [being instead aware] of infinite space, having attained the sphere of infinite space.

He does not keep to that practice, is not mindful of that characteristic and that mark, but practices mindfulness and perception connected with delight in form, and [thereby] fully regresses.

That monk should know: “This state having arisen in me, I will neither maintain nor advance [my level of concentration]; nor will I [develop] disenchantment. This state having arisen in me, I will regress. This [level of] concentration of mine will not last long.” That monk should know this.

Again, by a [certain] practice, a [certain] characteristic, and a [certain] mark, a monk dwells completely transcending perceptions of form, with the cessation of perceptions of sensory impact, unaware of perceptions of diversity, [being instead aware] of infinite space, having attained the sphere of infinite space.

He keeps up that practice, is mindful of that characteristic and that mark, with mindfulness established in accordance with the Dharma so as to maintain mental unification.

That monk should know: “This state having arisen in me, I will neither regress nor advance [in concentration]; nor will I [develop] disenchantment. This state having arisen in me, I am able to maintain my [level of] concentration; it will certainly last long.” That monk should know this.

Again, by a [certain] practice, a [certain] characteristic, and a [certain] mark, a monk dwells completely transcending perceptions of form, with the cessation of perceptions of sensory impact, unaware of perceptions of diversity, [being instead aware] of infinite space, having attained the sphere of infinite space.

He does not keep to that practice, is not mindful of that characteristic and that mark, but practices mindfulness and perception connected with the sphere of infinite consciousness, and [thereby] fully advances.

That monk should know: “This state having arisen in me, I will neither regress nor remain [at my level of concentration]; nor will I [develop] disenchantment. This state having arisen in me, I will advance. In this way I will soon attain the sphere of infinite consciousness.” That monk should know this.

Again, by a [certain] practice, a [certain] characteristic, and a [certain] mark, a monk dwells completely transcending perceptions of form, with the cessation of perceptions of sensory impact, unaware of perceptions of diversity, [being instead aware] of infinite space, having attained the sphere of infinite space.

He does not keep to that practice, is not mindful of that characteristic and that mark, but practices mindfulness and perception connected with cessation and endowed with dispassion.

That monk should know: “This state having arisen in me, I will not regress, nor maintain, nor advance [in concentration]. This state having

arisen in me, I am able to [develop] disenchantment. In this way I will soon achieve the destruction of the taints.” That monk should know this.

Again, by a [certain] practice, a [certain] characteristic, and a [certain] mark, a monk dwells completely transcending the sphere of infinite space, [aware] of infinite consciousness, having attained the sphere of infinite consciousness.

He does not keep to that practice, is not mindful of that characteristic and that mark, but practices mindfulness and perception connected with the sphere of infinite space, and [thereby] fully regresses.

718a That monk should know: “This state having arisen in me, I will neither maintain nor advance [my level of concentration]; nor will I [develop] disenchantment. This state having arisen in me, I will regress. This [level of] concentration of mine will not last long.” That monk should know this.

Again, by a [certain] practice, a [certain] characteristic, and a [certain] mark, a monk dwells completely transcending the sphere of infinite space, [aware] of infinite consciousness, having attained the sphere of infinite consciousness.

He keeps up that practice, is mindful of that characteristic and that mark, with mindfulness established in accordance with the Dharma so as to maintain mental unification.

That monk should know: “This state having arisen in me, I will neither regress nor advance [in concentration]; nor will I [develop] disenchantment. This state having arisen in me, I am able to maintain my [level of] concentration; it will certainly last long.” That monk should know this.

Again, by a [certain] practice, a [certain] characteristic, and a [certain] mark, a monk dwells completely transcending the sphere of infinite space, [aware] of infinite consciousness, having attained the sphere of infinite consciousness.

He does not keep to that practice, is not mindful of that characteristic and that mark, but practices mindfulness and perception connected with the sphere of nothingness, and [thereby] fully advances.

That monk should know: “This state having arisen in me, I will neither regress nor remain [at my level of concentration]; nor will I [develop] disenchantment. This state having arisen in me, I will advance. In this way I will soon attain the sphere of nothingness.” That monk should know this.

Again, by a [certain] practice, a [certain] characteristic, and a [certain] mark, a monk dwells completely transcending the sphere of infinite space, [aware] of infinite consciousness, having attained the sphere of infinite consciousness.

He does not keep to that practice, is not mindful of that characteristic and that mark, but practices mindfulness and perception connected with cessation and endowed with dispassion.

That monk should know: “This state having arisen in me, I will not regress, nor maintain, nor advance [in concentration]. This state having arisen in me, I am able [to develop] disenchantment. In this way I will soon achieve the destruction of the taints.” That monk should know this.

Again, by a [certain] practice, a [certain] characteristic, and a [certain] mark, a monk dwells completely transcending the sphere of infinite consciousness, [aware] that “there is nothing,” having attained the sphere of nothingness.

He does not keep to that practice, is not mindful of that characteristic and that mark, but practices mindfulness and perception connected with the sphere of infinite consciousness, and [thereby] fully regresses.

That monk should know: “This state having arisen in me, I will neither maintain nor advance [in concentration]; nor will I [develop] disenchantment. This state having arisen in me, I will regress. This [level of] concentration of mine will not last long.” That monk should know this.

Again, by a [certain] practice, a [certain] characteristic, and a [certain] mark, a monk dwells completely transcending the sphere of infinite consciousness, [aware] that “there is nothing,” having attained the sphere of nothingness.

He keeps up that practice, is mindful of that characteristic and that mark, with mindfulness established in accordance with the Dharma so as to maintain mental unification.

That monk should know: “This state having arisen in me, I will neither regress nor advance [in concentration]; nor will I [develop] disenchantment. This state having arisen in me, I am able to remain [at my level of] concentration; it will certainly last long.” That monk should know this.

Again, by a [certain] practice, a [certain] characteristic, and a [certain] mark, a monk dwells completely transcending the sphere of infinite

718b      consciousness, [aware] that “there is nothing,” having attained the sphere of nothingness.

He does not keep to that practice, is not mindful of that characteristic and that mark, but practices mindfulness and perception connected with the sphere of neither-perception-nor-nonperception, and [thereby] fully advances.

That monk should know: “This state having arisen in me, I will neither regress nor remain [at my level of concentration]; nor will I [develop] disenchantment. This state having arisen in me, I will advance. In this way I will soon attain the sphere of neither-perception-nor-nonperception.” That monk should know this.

Again, by a [certain] practice, a [certain] characteristic, and a [certain] mark, a monk dwells completely transcending the sphere of infinite consciousness, [aware] that “there is nothing,” having attained the sphere of nothingness.

He does not keep to that practice, is not mindful of that characteristic and that mark, but practices mindfulness and perception connected with cessation and endowed with dispassion.

That monk should know: “This state having arisen in me, I will not regress, nor maintain, nor advance [in concentration]. This state having arisen in me, I will [develop] disenchantment. In this way I will soon achieve the destruction of the taints.” That monk should know this.

Each [level of] perception has its [corresponding level of] knowledge. All of these are to be known, up to the sphere of neither-perception-nor-nonperception, which is foremost among them. The monk who practices the absorptions, on emerging from them, should explain this to others.

Thus spoke the Buddha. Having heard what the Buddha said, the monks were delighted and received it respectfully.

### **178. The Discourse on the Hunter<sup>415</sup>**

Thus have I heard. At one time the Buddha was dwelling at Rājagaha, in the Bamboo Grove, the Squirrels’ Sanctuary.

At that time the World-honored One addressed the monks:

A hunter who puts out fodder for deer does not have a state of mind like



this: “May the deer become fat! May they look good, be strong, be happy, and live long!” A hunter who puts out fodder for deer has a state of mind like this: “May they come close in order to eat it! Having come close to eat, may they become careless and negligent! Having become negligent, they will come under the sway of the hunter and the hunter’s following.”<sup>2416</sup> A hunter who puts out fodder for deer has a state of mind like this.

The first herd of deer came close in order to eat the hunter’s fodder. Having come close in order to eat it, they became careless and negligent; and having become negligent, they came under the sway of the hunter and the hunter’s following. In this way that first herd of deer was unable to escape from the territory [controlled by] the hunter and the hunter’s following. 718c

A second herd of deer had this thought: “The first herd of deer came close in order to eat the hunter’s fodder. Having come close in order to eat it, they became careless and negligent; and having become negligent, they came under the sway of the hunter and the hunter’s following. In this way the first herd of deer was unable to escape from the territory [controlled by] the hunter and the hunter’s following. Now let us not eat the hunter’s fodder, avoiding it out of fear, and instead depend on the forest for eating grass and drinking water.”

Having had this thought, the second herd of deer abandoned the hunter’s fodder, avoiding it out of fear, and depended on the forest for eating grass and drinking water.

In the last month of the hot season, when the grass and water came to an end, their bodies became emaciated, their strength declined, and they came under the sway of the hunter and the hunter’s following. In this way the second herd of deer too was unable to escape from the territory [controlled by] the hunter and the hunter’s following.

A third herd of deer had this thought: “The first and second herds of deer were both unable to escape from the territory [controlled by] the hunter and the hunter’s following. Now let us avoid the hunter and the hunter’s following, and instead live in dependence [on a place] not far away. Living not far away, we will not come close in order to eat the hunter’s fodder. Not coming close in order to eat, we will not become careless and negligent; and not becoming negligent, we will not come under the sway of the hunter and the hunter’s following.”

Having had this thought, the third herd of deer avoided the hunter and the hunter's following, living in dependence [on a place] not far away. Living not far away, they did not come close in order to eat the hunter's fodder; not coming close in order to eat, they did not become careless and negligent; and not becoming negligent, they did not come under the sway of the hunter and the hunter's following.

The hunter and the hunter's following had this thought: "The third herd of deer is very cunning, extremely cunning. Why is that? Even if they eat our fodder, they cannot be caught. Now let us put up a long surrounding fence. By putting up a long surrounding fence, we will get control over the place in dependence on which the third herd of deer is living."

Having had this thought, the hunter and the hunter's following put up a long surrounding fence. By putting up this long surrounding fence, they took over the place in dependence on which the third herd of deer was living. In this way the third herd of deer was also unable to escape from the territory [controlled by] the hunter and the hunter's following.

A fourth herd of deer had this thought: "The first, second, and third herds of deer were all unable to escape from the territory [controlled by] the hunter and the hunter's following. Now let us live in dependence on [a place] that the hunter and the hunter's following cannot reach. Living in dependence on that [place], we will not come close in order to eat the hunter's fodder. Not coming close in order to eat, we will not become careless and negligent; and not becoming negligent, we will not come under the sway of the hunter and the hunter's following."

719a

Having had this thought, the fourth herd of deer lived in dependence on [a place] that the hunter and the hunter's following could not reach. Living in dependence on that [place], they did not come close in order to eat the hunter's fodder. Not coming close in order to eat, they did not become careless and negligent; and not becoming negligent, they did not come under the sway of the hunter and the hunter's following.

The hunter and the hunter's following had this thought: "The fourth herd of deer is very cunning, supremely cunning. If we were to chase after them, we would certainly not be able to catch them, and the other deer would become frightened and scatter in fear. Now let us abandon the fence and the fourth herd of deer."<sup>417</sup>

Having had this thought, the hunter and the hunter's following abandoned the fence. In this way the fourth herd of deer escaped from the territory [controlled by] the hunter and the hunter's following.

Monks, I have delivered this simile, wishing you to understand its meaning. I will now explain how you should contemplate its meaning. You should know that "the hunter's fodder" stands for the five strands of sensual pleasure: forms known by the eye, sounds known by the ear, odors known by the nose, flavors known by the tongue, and tangibles known by the body. You should know that "the hunter's fodder" stands for these five strands of sensual pleasure.

You should know that "the hunter" stands for the evil King Māra, and you should know that "the hunter's following" stands for King Māra's following. You should know that "the herd of deer" stands for renunciants and brahmins.

Renunciants and brahmins of the first [type] come close in order to eat King Māra's fodder, [that is,] the almsfood offered by the faithful of the world. Coming close in order to eat it, they become careless and negligent; and in becoming negligent they come under the sway of King Māra and King Māra's following.

In this way renunciants and brahmins of the first [type] are unable to escape from the territory [controlled by] King Māra. They are just like the first herd of deer, which came close in order to eat the hunter's fodder; and having come close in order to eat it, became careless and negligent; and having become negligent, came under the sway of the hunter and the hunter's following. In this way the first herd of deer was unable to escape from the territory [controlled by] the hunter and the hunter's following. Renunciants and brahmins of the first [type] should be seen as also like this.

Renunciants and brahmins of a second [type] have this thought: "Renunciants and brahmins of the first [type] come close in order to eat King Māra's fodder, [that is,] the almsfood offered by the faithful of the world. Having come close in order to eat it, they become careless and negligent; and having become negligent, they come under the sway of King Māra and King Māra's following. In this way renunciants and brahmins of the first [type] are unable to escape from the territory [controlled by] King Māra and King Māra's following. Now let us forgo the almsfood offered

by the faithful of the world, avoiding it out of fear, and instead depend on eating fruit and roots in the forest.”

719b Having had this thought, renunciants and brahmins of the second [type] forgo the almsfood offered by the faithful of the world, avoiding it out of fear, and instead depend on eating fruit and roots in the forest. In the last month of the hot season, when all fruit and roots come to an end, their bodies become emaciated, and their strength declines. [Their strength] having declined, their liberation of the mind and liberation by wisdom decline.<sup>418</sup> Their liberation of the mind and liberation by wisdom having declined, they come under the sway of King Māra and King Māra’s following.

In this way renunciants and brahmins of the second [type] are unable to escape from the territory [controlled by] King Māra and King Māra’s following. They are just like the second herd of deer, which had this thought: “The first herd of deer came close in order to eat the hunter’s fodder. Having come close in order to eat it, they became careless and negligent; and having become negligent, they came under the sway of the hunter and the hunter’s following. In this way the first herd of deer was unable to escape from the territory [controlled by] the hunter and the hunter’s following. Now, let us not eat the hunter’s fodder, avoiding it out of fear, and instead depend on the forest for eating grass and drinking water.”

Having had this thought, the second herd of deer abandoned the hunter’s fodder, avoiding it out of fear, and depended on the forest for eating grass and drinking water. In the last month of the hot season, when the grass and water came to an end, their bodies became emaciated, their strength declined, and they came under the sway of the hunter and the hunter’s following. In this way the second herd of deer was also unable to escape from the territory [controlled by] the hunter and the hunter’s following. Renunciants and brahmins of the second [type] should be seen as also like this.

Renunciants and brahmins of a third [type] have this thought: “Renunciants and brahmins of the first and second [types] are both unable to escape from the territory [controlled by] King Māra and King Māra’s following. Now let us avoid King Māra and King Māra’s following, instead living in dependence on [a place] not far away. Living not far away, we will not come close in order to eat the almsfood offered by the faithful of the world. Not coming close in order to eat almsfood, we will not become

careless and negligent; and not becoming negligent, we will not come under the sway of King Māra and King Māra's following."

Having had this thought, renunciants and brahmins of the third [type] avoid King Māra and King Māra's following, living in dependence on [a place] not far away. Living not far away, they do not come close to eat the almsfood offered by the faithful of the world; not coming close to eat the almsfood, they do not become careless and negligent; and not becoming negligent, they do not come under the sway of King Māra and King Māra's following.

However, they come to hold [either of] two views: the view of existence or the view of nonexistence.<sup>419</sup> Through holding [either of] these two views, they come under the sway of King Māra and King Māra's following. In this way renunciants and brahmins of the third [type] are unable to escape from the territory [controlled by] King Māra and King Māra's following.

They are just like the third herd of deer, which had this thought: "The first and second herds of deer were both unable to escape from the territory [controlled by] the hunter and the hunter's following. Now let us avoid the hunter and the hunter's following, and instead live in dependence on [a place] not far away. Living not far away, we will not come close in order to eat the hunter's fodder; not coming close in order to eat, we will not become careless and negligent; and not becoming negligent, we will not come under the sway of the hunter and the hunter's following."

719c

Having had this thought, the third herd of deer avoided the hunter and the hunter's following, living in dependence on [a place] not far away. Living not far away, they did not come close in order to eat the hunter's fodder; not coming close in order to eat, they did not become careless and negligent; and not becoming negligent, they did not come under the sway of the hunter and the hunter's following.

The hunter and the hunter's following had this thought: "The third herd of deer is very cunning, extremely cunning. Why is that? Even if they eat our fodder, they cannot be caught. Now let us put up a long surrounding fence. By putting up a long surrounding fence, we will get control over the place in dependence on which the third herd of deer is living."

Having had this thought, the hunter and the hunter's following put up a long surrounding fence. By putting up a long surrounding fence, they

took over the place in dependence on which the third herd of deer was living. In this way the third herd of deer was also unable to escape from the territory [controlled by] the hunter and the hunter's following.

You should know that being "in dependence on" stands for the view of existence, and "living" stands for the view of nonexistence.<sup>420</sup> Renunciants and brahmins of the third [type] should also be seen like this.

Renunciants and brahmins of the fourth [type] have this thought: "Renunciants and brahmins of the first, second, and third [types] are all unable to escape from the territory [controlled by] King Māra and King Māra's following. Now let us rather live in dependence on [a place] that King Māra and King Māra's following cannot reach. Living in dependence on such [a place], we will not come close to eat the almsfood offered by the faithful of the world. Not coming close to eat almsfood, we will not become careless and negligent; and not becoming negligent, we will not come under the sway of King Māra and King Māra's following."

Having had this thought, renunciants and brahmins of the fourth [type] live in dependence on [a place] which King Māra and King Māra's following cannot reach. Living in dependence on such [a place], they do not come close to eat the almsfood offered by the faithful of the world; not coming close to eat the almsfood, they do not become careless and negligent; and not becoming negligent, they do not come under the sway of King Māra and King Māra's following. In this way renunciants and brahmins of the fourth [type] escape from the territory [controlled by] King Māra and King Māra's following.

They are just like the fourth herd of deer, which had this thought: "The first, second, and third herds of deer were all unable to escape from the territory [controlled by] the hunter and the hunter's following. Now let us live in dependence on [a place] that the hunter and the hunter's following cannot reach. Living in dependence on such [a place], we will not come close in order to eat the hunter's fodder. Not coming close in order to eat, we will not become careless and negligent; and not becoming negligent, we will not come under the sway of the hunter and the hunter's following."

Having had this thought, the fourth herd of deer lived in dependence on [a place] that the hunter and the hunter's following could not reach. Living in dependence on such [a place], they did not come close in order

to eat the hunter's fodder. Not coming close in order to eat it, they did not become careless and negligent; and not becoming negligent, they did not become under the sway of the hunter and the hunter's following. 720a

The hunter and the hunter's following had this thought: "The fourth herd of deer is very cunning, supremely cunning. If we were to chase after them, we would certainly not be able to catch them, and the other deer would become frightened and scatter in fear. Now let us abandon the fence and the fourth herd of deer."

Having had this thought, the hunter and the hunter's following abandoned the fence. In this way the fourth herd of deer escaped from the territory [controlled by] the hunter and the hunter's following. Renunciants and brahmins of the fourth [type] should also be seen like this.

Monks, you should train by living in dependence on places that Māra and King Māra's following cannot reach. What are the places that King Māra and King Māra's following cannot reach?

Here a monk, secluded from sensual desires, secluded from evil and unwholesome states . . . up to . . . dwells having attained the fourth absorption. These are places that King Māra and King Māra's following cannot reach.

What are other places that King Māra and King Māra's following cannot reach? Here a monk imbues his mind with loving-kindness. He dwells mentally pervading one direction [with loving-kindness], likewise the second, the third, and the fourth directions, the four intermediate directions, and also above and below, all around, everywhere. With a mind imbued with loving-kindness—without bondage, resentment, ill will, and contention—[with a mind] that has become boundless, exalted, immeasurable, and well cultivated, he dwells pervading the entire world. In the same way, he imbues [his mind] with compassion . . . with altruistic joy . . . with equanimity—without bondage, resentment, ill will, and contention—[with a mind] that has become boundless, exalted, immeasurable, and well cultivated, he dwells pervading the entire world.<sup>421</sup> These are places that King Māra and King Māra's following cannot reach.

What are other places that King Māra and King Māra's following cannot reach? Here a monk, by completely transcending perceptions of form . . . up to . . . dwells having attained the sphere of neither-perception-nor-non-perception. These are places that King Māra and King Māra's following cannot reach.

What is another place that King Māra and King Māra's following cannot reach? Here a monk, by completely transcending the sphere of neither-perception-nor-nonperception, dwells having attained and personally contacted the cessation of perception and knowing, and having seen with wisdom, all his taints are eradicated, and he knows it. This is a place that King Māra and King Māra's following cannot reach.<sup>422</sup>

Monks, dwell in dependence on such places,<sup>423</sup> which King Māra and King Māra's following cannot reach. You should train like this.

Thus spoke the Buddha. Having heard what the Buddha said, the monks were delighted and received it respectfully.

### **179. The Discourse to the Carpenter Pañcakaṅga<sup>424</sup>**

720b Thus have I heard. At one time the Buddha was dwelling at Sāvathī, in Jeta's Grove, Anāthapiṇḍika's Park.

At that time the carpenter Pañcakaṅga had left Sāvathī at dawn and was approaching the place where the Buddha was staying with the intention of visiting the World-honored One and paying homage.

Then the carpenter Pañcakaṅga had this thought: "For the time being I will put off visiting the Buddha. The World-honored One may be sitting in meditation, and the venerable monks also. Let me now rather visit Mallikā's Single-halled Park for heterodox practitioners."

Then, to divert and amuse himself, the carpenter Pañcakaṅga took the path to the *tinduka* plantation, to visit Mallikā's Single-halled Park for heterodox practitioners.

At that time in Mallikā's Single-halled Park for heterodox practitioners there was a heterodox practitioner, the renunciant Samaṇamuṇḍikāputta, a great leader, teacher of a congregation, esteemed by the people, a teacher leading a great community of five hundred heterodox practitioners.

He was in a noisy crowd that was creating a great uproar, noisily talking various kinds of useless talk: talk about kings, talk about thieves, talk about battles and quarrels, talk about food and drink, talk about robes and blankets, talk about married women, talk about girls, talk about promiscuous women, talk about the world, talk about evil ways, and talk about what is in the ocean. They were gathered like this talking various kinds of useless talk.



Seeing the carpenter Pañcakaṅga coming in the distance, the heterodox practitioner Samaṇamuṇḍikāputta personally admonished his own congregation:

Keep quiet! Be quiet, all of you! Do not speak another word! You should collect and control yourselves. The carpenter Pañcakaṅga, a disciple of the renunciant Gotama, is coming.

Among the lay disciples of the renunciant Gotama that live in Sāvattṥi, none surpasses the carpenter Pañcakaṅga. Why is that? He delights in silence and praises silence. If he sees that this congregation is silent, perhaps he will come here.

Then the heterodox practitioner Samaṇamuṇḍikāputta, having stopped his congregation, remained silent himself. Then the carpenter Pañcakaṅga approached the heterodox practitioner Samaṇamuṇḍikāputta, exchanged greetings with him, stepped back, and sat to one side.

The heterodox practitioner Samaṇamuṇḍikāputta said:

Carpenter, if someone is endowed with four things, I describe him as accomplished in wholesomeness, foremost in wholesomeness, an unsurpassable person who has attained the supreme essence, a true renunciant.

What are the four? He does not do evil deeds with the body, he does not speak evil words with the mouth, he does not engage in wrong livelihood, and he does not think evil thoughts. Carpenter, if someone is endowed with these four things I describe him as accomplished in wholesomeness, foremost in wholesomeness, an unsurpassable person who has attained the supreme essence, a true renunciant.

On hearing this statement made by the heterodox practitioner Samaṇamuṇḍikāputta, the carpenter Pañcakaṅga neither agreed nor disagreed. He rose from his seat and left, [reflecting,] “I shall myself approach the Buddha and ask about the meaning of this statement.”

720c

He then approached the Buddha, paid homage with his head, stepped back, and sat to one side. He told the Buddha the whole conversation he had had with the heterodox practitioner Samaṇamuṇḍikāputta.

Having heard it, the World-honored One said:

Carpenter, if what the heterodox practitioner Samaṇamuṇḍikāputta said were indeed the case, then a small infant with tender limbs, lying on its

back sleeping, would also be accomplished in wholesomeness, foremost in wholesomeness, an unsurpassable person who has attained the supreme essence, a true renunciant.

Carpenter, a small infant has, as yet, no perception of “body,” let alone of “doing evil bodily deeds.” All it can do is move its body.

Carpenter, a small infant has, as yet, no perception of “mouth,” let alone of “speaking evil words.” All it can do is cry.

Carpenter, a small infant has, as yet, no perception of “livelihood,” let alone of “engaging in wrong livelihood.” All it can do is moan.

Carpenter, a small infant has, as yet, no perception of “thoughts,” let alone of “thinking wrong thoughts.” All it can think of is the mother’s milk.<sup>425</sup>

Carpenter, if it were as the heterodox practitioner Samaṇamuṇḍikāputta proposes, then a small infant would be accomplished in wholesomeness, foremost in wholesomeness, an unsurpassable person who has attained the supreme essence, a true renunciant.

Carpenter, if someone is endowed with four things, I describe him as accomplished in wholesomeness, as foremost in wholesomeness, but not as an unsurpassable person, not as one who has attained the supreme essence, not as a true renunciant.<sup>426</sup>

What are the four? He does not do evil deeds with the body, he does not speak evil words with the mouth, he does not engage in wrong livelihood, and he does not think evil thoughts.

Carpenter, if someone is endowed with these four things, I describe him as accomplished in wholesomeness, as foremost in wholesomeness, but not as an unsurpassable person, not as one who has attained the supreme essence, not as a true renunciant.

Carpenter, bodily deeds and verbal deeds I refer to as being conduct. Carpenter, thoughts I refer to as belonging to the mind and connected with the mind.

Carpenter, I say one should know unwholesome conduct; one should know from where unwholesome conduct arises; one should know where unwholesome conduct ceases without remainder, where it is destroyed without remainder; and one should know by what practice a noble disciple brings about the cessation of unwholesome conduct.

Carpenter, I say one should know wholesome conduct; one should know from where wholesome conduct arises; one should know where wholesome conduct ceases without remainder, where it is destroyed without remainder; and one should know by what practice a noble disciple brings about the cessation of wholesome conduct.

Carpenter, I say one should know unwholesome thoughts; one should know from where unwholesome thoughts arise; one should know where unwholesome thoughts cease without remainder, where they are destroyed without remainder; and one should know by what practice a noble disciple brings about the cessation of unwholesome thoughts.

Carpenter, I say one should know wholesome thoughts; one should know from where wholesome thoughts arise; one should know where wholesome thoughts cease without remainder, where they are destroyed without remainder; and one should know by what practice a noble disciple brings about the cessation of wholesome thoughts. 721a

Carpenter, what is unwholesome conduct? Unwholesome bodily actions, unwholesome verbal and mental actions, these are reckoned as unwholesome conduct.<sup>427</sup>

Carpenter, from where does this unwholesome conduct arise? I will declare the place from which it arises. One should know that it arises from the mind. What kind of mind? It is a mind with sensual desire, with ill will, and with delusion. One should know that unwholesome conduct arises from this kind of mind.

Carpenter, where does unwholesome conduct cease without remainder, where is it destroyed without remainder? [If] a learned noble disciple abandons unwholesome bodily deeds and develops wholesome bodily deeds, abandons unwholesome verbal or mental deeds and develops wholesome verbal or mental deeds—this is where unwholesome conduct ceases without remainder, is destroyed without remainder.

Carpenter, by what practice does a noble disciple bring about the cessation of unwholesome conduct? If a learned noble disciple contemplates the body as a body internally . . . up to . . . contemplates feelings . . . states of mind . . . dharmas as dharmas—if a noble disciple practices like this, he brings about the cessation of unwholesome conduct.<sup>428</sup>

Carpenter, what is wholesome conduct? Wholesome bodily deeds, wholesome verbal and mental deeds, these are reckoned as wholesome conduct.

Carpenter, from where does this wholesome conduct arise? I will declare the place from which it arises. One should know that it arises from the mind. What kind of mind? It is a mind free from sensual desire, free from ill will, and free from delusion. One should know that wholesome conduct arises from this kind of mind.

Carpenter, where does wholesome conduct cease without remainder, where is it destroyed without remainder? If a learned noble disciple practices virtue without being attached to virtue, this is where wholesome conduct ceases without remainder, is destroyed without remainder.<sup>429</sup>

Carpenter, by what practice does a noble disciple bring about the cessation of wholesome conduct? If a learned noble disciple contemplates the body as a body internally . . . up to . . . contemplates feelings . . . states of mind . . . dharmas as dharmas—if a noble disciple practices like this, he brings about the cessation of wholesome conduct.

Carpenter, what are unwholesome thoughts? Thoughts of sensual desire, thoughts of ill will, and thoughts of harming; these are unwholesome thoughts.

Carpenter, from where do unwholesome thoughts arise? I will declare the place from which they arise. One should know that they arise from perception. What kind of perception? I declare that perceptions are of many kinds, of countless kinds, with various kinds of activities; they may be perceptions of sensual desire, or perceptions of ill will, or perceptions of harming.

Carpenter, because of perceptions based on the element of sensual desire, there arise in living beings unwholesome thoughts that are connected with the element of sensual desire. If there are [such] perceptions, [then] because of those perceptions there arise unwholesome thoughts connected with the element of sensual desire.

Carpenter, because of perceptions based on the element of ill will or the element of harming, there arise in living beings unwholesome thoughts that are connected with the element of ill will or the element of harming. If there are [such] perceptions, then because of those perceptions there arise unwholesome thoughts connected with the element of ill will or the

element of harming. This is how unwholesome thoughts arise from this kind of perception.

Carpenter, where do unwholesome thoughts cease without remainder, where are they destroyed without remainder? When, secluded from sensual desires, secluded from evil and unwholesome states, with [directed] awareness and [sustained] contemplation, with rapture and happiness born of seclusion, a learned noble disciple dwells having attained the first absorption—this is how unwholesome thoughts cease without remainder, are destroyed without remainder. 721b

Carpenter, by what practice does a noble disciple bring about the cessation of unwholesome thoughts? If a learned noble disciple contemplates the body as a body internally . . . up to . . . contemplates feelings . . . states of mind . . . dhammas as dhammas—if a noble disciple practices like this, he brings about the cessation of unwholesome thoughts.

Carpenter, what are wholesome thoughts? Thoughts free from sensuality, thoughts free from ill will, and thoughts free from harming; these are wholesome thoughts.

Carpenter, from where do wholesome thoughts arise? I will declare the place from which they arise. One should know that they arise from perception. What kind of perception? I say, perceptions are of many kinds, of countless kinds, with several kinds of activity; they may be perceptions free from sensuality, or perceptions free from ill will, or perceptions free from harming.

Carpenter, because of perceptions based on the element of absence of sensual desire, there arise in living beings wholesome thoughts that are connected with the element of absence of sensual desire. If there are [such] perceptions, then because of those perceptions there arise wholesome thoughts connected with the element of absence of sensual desire.

Carpenter, because of perceptions based on the element of non-ill will or the element of nonharming, there arise in living beings wholesome thoughts that are connected with the element of non-ill will or the element of nonharming. If there are [such] perceptions, then because of those perceptions there arise wholesome thoughts connected with the element of non-<ill will> or the element of nonharming.<sup>430</sup> This is [how] wholesome thoughts arise from this kind of perception.

Carpenter, where do wholesome thoughts cease without remainder, where are they destroyed without remainder? If, with the cessation of pleasure and the cessation of pain, and with the earlier cessation of joy and displeasure with neither-pain-nor-pleasure, equanimity, mindfulness, and purity, a learned noble disciple dwells having attained the fourth absorption—this is [where] wholesome thoughts cease without remainder, are destroyed without remainder.<sup>431</sup>

Carpenter, by what practice does a noble disciple bring about the cessation of wholesome thoughts? If a learned noble disciple contemplates the body as a body internally . . . up to . . . contemplates feelings . . . states of mind . . . dharmas as dharmas, if a noble disciple practices like this, he brings about the cessation of wholesome thoughts.<sup>432</sup>

Carpenter, suppose a learned noble disciple by wise contemplation knows unwholesome conduct as it really is, knows as it really is from where unwholesome conduct arises, and by wise contemplation knows as it really is how this unwholesome conduct ceases without remainder, is destroyed without remainder. A noble disciple who practices like this comes to know as it really is the cessation of unwholesome conduct.

By wise contemplation [a noble disciple] knows wholesome conduct as it really is, knows as it really is from where wholesome conduct arises, and by wise contemplation knows as it really is how this wholesome conduct ceases without remainder, is destroyed without remainder. A noble disciple who practices like this comes to know as it really is the cessation of wholesome conduct.

By wise contemplation [a noble disciple] knows unwholesome thoughts as they really are, knows as it really is from where unwholesome thoughts arise, and by wise contemplation knows as it really is how these unwholesome thoughts cease without remainder, are destroyed without remainder. A noble disciple who practices like this comes to know as it really is the cessation of unwholesome thoughts.

721c

By wise contemplation [a noble disciple] knows wholesome thoughts as they really are, knows as it really is from where wholesome thoughts arise, and by wise contemplation knows as it really is how these wholesome thoughts cease without remainder, are destroyed without remainder. A

noble disciple who practices like this comes to know as it really is the cessation of wholesome thoughts. Why is that?

Based on right view arises right intention, based on right intention arises right speech, based on right speech arises right action, based on right action arises right livelihood, based on right livelihood arises right effort, based on right effort arises right mindfulness, based on right mindfulness arises right concentration.<sup>433</sup> With a mind concentrated in this way, a noble disciple attains liberation from all sensual desire, anger, and delusion.

Carpenter, a noble disciple who has rightly liberated the mind in this way comes to know: “Birth has been ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence.” He knows this as it really is.<sup>434</sup>

This is the path of one in training and with vision, which is endowed with eight factors, while [that of] the arahant who has destroyed the taints is endowed with ten factors.

Carpenter, what are the eight factors with which the path of one in training and with vision is endowed? They are the right view of one in training . . . up to . . . the right concentration of one in training. These are the eight factors with which the path of one in training and with vision is endowed.

Carpenter, what are the ten factors with which the arahant who has destroyed the taints is endowed? They are the right view of one beyond training . . . up to . . . the right knowledge of one beyond training. These are the ten factors with which the arahant who has destroyed the taints is endowed.

Carpenter, when someone has these ten factors, I describe him as accomplished in wholesomeness, foremost in wholesomeness, an unsurpassable person who has attained the supreme essence, a true renunciant.

Thus spoke the Buddha. Having heard what the Buddha said, the carpenter Pañcakaṅga and the monks were delighted and received it respectfully.

### **180. The Discourse to Gotamī<sup>435</sup>**

Thus have I heard. At one time the Buddha was dwelling among the Sakyans, in the Nigrodha Park at Kapilavatthu.

At that time Mahāpajāpatī Gotamī approached the Buddha, holding a new robe of yellow color made out of thread with a golden [hue].<sup>436</sup> Having paid

homage with her head at the Buddha's feet, she stepped back, sat to one side, and said:

World-honored One, I have made this new robe myself out of yellow-colored thread with a golden [hue] for the World-honored One. May he condescend to accept it, out of compassion for me.

The World-honored One said:

Gotamī, take this robe and offer it to the Sangha of monks. In offering it to the Sangha of monks, you will be honoring and supporting me as well as honoring and supporting the Sangha.

722a Mahāpajāpatī Gotamī made her request three times, saying:

World-honored One, I have made this new robe myself out of yellow-colored thread with a golden [hue] for the World-honored One. May he condescend to accept it, out of compassion for me.

The World-honored One replied three times, saying:

Gotamī, take this robe and offer it to the Sangha of monks. In offering it to the Sangha of monks, you will be honoring and supporting me as well as honoring and supporting the Sangha.

At that time the venerable Ānanda was standing behind the Buddha, holding a whisk and attending on him. Then the venerable Ānanda said:

World-honored One, Mahāpajāpatī Gotamī has been of much benefit to the World-honored One. After the death of the World-honored One's mother she suckled and raised the World-honored One.

The World-honored One said:

Indeed, Ānanda. Indeed, Ānanda. Mahāpajāpatī Gotamī has been of much benefit to me. After the death of my mother she suckled and raised me.

Ānanda, I have also been of much benefit to Mahāpajāpatī Gotamī.<sup>437</sup> Why is that? Because of me, Mahāpajāpatī Gotamī took refuge in the Buddha, the Dharma, and the Sangha of monks. She is free of doubt in regard to the Three Jewels and in regard to *dukkha*, its arising, its cessation,



and the path [to its cessation]. She is accomplished in faith, morality, much learning, generosity, and wisdom. She abstains from killing, having abandoned killing; [she abstains] from taking what is not given . . . from sexual misconduct . . . from false speech . . . and she abstains from alcoholic beverages, having abandoned alcoholic beverages.

Ānanda, if because of a certain person one takes refuge in the Buddha, the Dharma, and the Sangha of monks; [if one becomes] free of doubt in regard to the Three Jewels and in regard to *dukkha*, its arising, its cessation, and the path [to its cessation]; becomes accomplished in faith, morality, much learning, generosity, and wisdom; abstains from killing, having abandoned killing; [abstains] from taking what is not given . . . from sexual misconduct . . . from false speech . . . and abstains from alcoholic beverages, having abandoned alcoholic beverages—then one cannot possibly repay the kindness of such a person even if, for one’s whole life, one were to honor and support him with food and drink, robes and blankets, beds and seats, medicines, and the various [other] kinds of requisites.

Again, Ānanda, there are seven [types of] offering to the Sangha and fourteen [types of] offering to individuals that bring great merit, great fruit, great virtue, great and extensive results.<sup>438</sup> Ānanda, what are the seven [types of] offering to the Sangha that bring great merit, great fruit, great virtue, great and extensive results?

At a time when the Buddha is still in the world, a faithful clansman or clanswoman makes offerings to the Buddha and to the Sangha of monks headed by the Buddha.<sup>439</sup> This is the first [type of] offering to the Sangha that brings great merit, great fruit, great virtue, great and extensive results.

A faithful clansman or clanswoman makes offerings to the two communities at a time not long after the World-honored One has attained final nirvana . . . makes offerings to the Sangha of monks . . . makes offerings to the Sangha of nuns . . . goes to a monastic dwelling for monks and says to the Sangha [there], “Whichever monks from this Sangha come, I will make offerings to them” . . . goes to a monastic dwelling for nuns and says to the Sangha [there], “Whichever nuns from this Sangha come, I will make offerings to them.”

This is the <sixth><sup>440</sup> [type of] offering to the Sangha that brings great merit, great fruit, great virtue, great and extensive results.

722b

Ānanda, at a future time there will be monks called “of the lineage,” who are not diligent, who wear the yellow robe but are not diligent.<sup>441</sup> I say that when an offering is intentionally made to these [monks] who are not diligent, then because [it is made] in dependence on the Sangha, because [it is made] with the Sangha as its cause, because [it is made] in honor of the Sangha, because [it is made] with the Sangha as its condition, the donor will gain merit that is immeasurable, that cannot be counted or calculated, attaining what is wholesome and pleasant.

What is to be said, then, of [offerings made] to monks in the present who are accomplished in undertaking things, accomplished in discarding things, accomplished in undertaking and discarding things; accomplished in uprightness, accomplished in gentleness, accomplished in uprightness and gentleness; accomplished in patience, accomplished in joyfulness, accomplished in patience and joyfulness; accomplished in being accommodating, accomplished in getting things done, accomplished in being accommodating and getting things done; accomplished in decorum, accomplished in [proper behavior when] going, coming, and remaining still, accomplished in decorum and in [proper behavior when] going, coming, and remaining still; accomplished in faith, accomplished in morality, accomplished in much learning, accomplished in generosity, accomplished in wisdom, accomplished in faith, morality, much learning, generosity, and wisdom!

This is the seventh [type of] offering to the Sangha that brings great merit, great fruit, great virtue, great and extensive results. These are the seven [types of] offering to the Sangha that bring great merit, great fruit, great virtue, great and extensive results.

Ānanda, what are the fourteen [types of] offering to individuals that bring great merit, great fruit, great virtue, great and extensive results?

A faithful clansman or clanswoman makes an offering to the Tathāgata . . . makes an offering to a *paccekabuddha* . . . makes an offering to an arahant . . . makes an offering to one on the path to arahantship . . . makes an offering to a nonreturner . . . makes an offering to one on the path to nonreturning . . . makes an offering to a once-returner . . . makes an offering to one on the path to once-returning . . . makes an offering to a stream-enterer . . . makes an offering to one on the path to stream-entry . . . makes an offering to a non-Buddhist seer who is free of sensual desires . . .

makes an offering to a diligent person . . . makes an offering to a person who is not diligent . . . makes an offering to an animal.

Ānanda, making an offering to an animal brings hundredfold merit; making an offering to a person who is not diligent brings thousandfold merit; making an offering to a diligent person brings hundred-thousandfold merit; making an offering to a non-Buddhist seer who is free of sensual desires brings hundred thousand times hundred-thousandfold merit; making an offering to one on the path to stream-entry brings immeasurable [merit]; making an offering to a stream-enterer brings immeasurable [merit]; making an offering to one on the path to once-returning brings immeasurable [merit]; making an offering to a once-returner brings immeasurable [merit]; making an offering to one on the path to nonreturning brings immeasurable [merit]; making an offering to a nonreturner brings immeasurable [merit]; making an offering to one on the path to arahantship brings immeasurable [merit]; making an offering to an arahant brings immeasurable [merit]; making an offering to a *pacceka-buddha* brings immeasurable [merit]; what is to be said of making an offering to the Tathāgata, free from attachment, fully awakened!

These are the fourteen [types of] offering to individuals that bring great merit, great fruit, great virtue, great and extensive results.

Again, Ānanda, there are four types of offering and three purifications of gifts. What are the four? There is the offering that is purified on account of the donor but not the recipient; there is the offering that is purified on account of the recipient but not the donor; there is the offering that is not purified on account of either the donor or the recipient; and there is the offering that is purified on account of both the donor and the recipient. 722c

Ānanda, what is the offering that is purified on account of the donor but not the recipient?

The donor is diligent, they practice the sublime teachings, they look toward the future, look toward the fruits [of deeds], they have such a view and make such a declaration: “There is giving, and there are fruits of giving.” The recipient is not diligent, they practice evil teachings, they do not look toward the future, do not look toward the fruits [of deeds], they have such a view and make such a declaration: “There is no giving, and there are no fruits of giving.”<sup>442</sup>

This is the offering that is purified on account of the donor but not the recipient.

Ānanda, what is the offering that is purified on account of the recipient but not the donor?

The donor is not diligent, they practice evil teachings, they do not look toward the future, do not look toward the fruits [of deeds], they have such a view and make such a declaration: “There is no giving, and there are no fruits of giving.” The recipient is diligent, they practice the sublime teachings, they look toward the future, look toward the fruits [of deeds], they have such a view and make such a declaration: “There is giving, and there are fruits of giving.”

This is the offering that is purified on account of the recipient but not the donor.

Ānanda, what is the offering that is not purified on account of either the donor or the recipient?

The donor is not diligent, they practice evil teachings, they do not look toward the future, do not look toward the fruits [of deeds], they have such a view and make such a declaration: “There is no giving, and there are no fruits of giving.” The recipient is also not diligent, they practice evil teachings, they do not look toward the future, do not look toward the fruits [of deeds], they have such a view and make such a declaration: “There is no giving, and there are no fruits of giving.”

This is the offering that is not purified on account of either the donor or the recipient.

Ānanda, what is the offering that is purified on account of both the donor and the recipient?

The donor is diligent, they practice the sublime teachings, they look toward the future, look toward the fruits [of deeds], they have such a view and make such a declaration: “There is giving, and there are fruits of giving.” The recipient is also diligent, they practice the sublime teachings, they look toward the future, look toward the fruits [of deeds], they have such a view and make such a declaration: “There is giving, and there are fruits of giving.”

This is the offering that is purified on account of both the donor and the recipient.

Then, the World-honored One spoke these stanzas:

A diligent one offers to one who is not diligent,  
In accordance with the Dharma, attaining a joyful mind,  
With faith that there are deeds and their results;  
Such an offering is purified on account of the donor.

One who is not diligent offers to a diligent one,  
Not in accordance with the Dharma and without a joyful mind,  
Without faith in deeds and their results;  
Such an offering is purified on account of the recipient.

A negligent one offers to one who is not diligent,  
Not in accordance with the Dharma and without a joyful mind,  
Without faith in deeds and their results;  
Such an offering is not of great result.

A diligent one offers to one who is diligent,  
In accordance with the Dharma, attaining a joyful mind,  
With faith in deeds and their results;  
Such an offering is of great result.

723a

Male and female slaves and the poor<sup>443</sup>  
Joyfully part with their own [property] to make an offering,  
With faith in deeds and their results;  
Such an offering is wholesome and people praise it.

With right restraint, with wholesome bodily and verbal [actions],  
As he holds out [his bowl] when begging for alms according to  
the Dharma,  
A dispassionate one makes an offering to a dispassionate one;  
This is foremost among material offerings.

Thus spoke the Buddha. Having heard what the Buddha said, the venerable  
Ānanda and the monks were delighted and received it respectfully.

### **181. The Discourse on Many Elements<sup>444</sup>**

Thus have I heard. At one time the Buddha was living at Sāvattthī, in Jeta's  
Grove, Anāthapiṇḍika's Park.

At that time the venerable Ānanda, who was seated in meditation alone in a tranquil place, had this thought in his mind: “All fears, they arise from foolishness, not from wisdom. All misfortunes, disasters, and worries, they arise from foolishness, not from wisdom.”

Then, in the late afternoon, the venerable Ānanda rose from sitting in meditation and approached the Buddha. Having paid homage with his head at the Buddha’s feet, he stepped back, stood to one side, and said:

World-honored One, today [while] I was seated in meditation alone in a tranquil place, I had this thought in my mind: “All fears, they arise from foolishness, not from wisdom.”<sup>445</sup> All misfortunes, disasters, and worries, they arise from foolishness, not from wisdom.”

The World-honored One said:

It is like this, Ānanda; it is like this, Ānanda. All fears, they arise from foolishness, not from wisdom. All misfortunes, disasters, and worries, they arise from foolishness, not from wisdom.

Ānanda, just as from a heap of reeds and grass a fire may start, [which then] burns down a house or a hall, in the same way all fears, they arise from foolishness, not from wisdom. All misfortunes, disasters, and worries, they arise from foolishness, not from wisdom.

Ānanda, whatever fears there were in times past, they all arose from foolishness, not from wisdom. All misfortunes, disasters, and worries, they arose from foolishness, not from wisdom.<sup>446</sup>

723b Ānanda, whatever fears there will be in future times, they will all arise from foolishness, not from wisdom. All misfortunes, disasters, and worries, they will arise from foolishness, not from wisdom.

Ānanda, whatever fears there are at the present time, they all arise from foolishness, not from wisdom. All misfortunes, disasters, and worries, they arise from foolishness, not from wisdom.

This means, Ānanda, that with foolishness there is fear; with wisdom there is no fear. With foolishness there are misfortunes, disasters, and worries; with wisdom there are no misfortunes, disasters, or worries. Ānanda, whatever fears, misfortunes, disasters, and worries exist, all of them come from foolishness, not from wisdom.

Then the venerable Ānanda, moved to tears,<sup>447</sup> extended his hands with joined palms toward the Buddha and said, “World-honored One, how is a monk foolish and not wise?”<sup>448</sup>

The World-honored One replied:

Ānanda, if a monk does not know the elements, does not know the sense spheres, does not know causes and conditions, and does not know what is possible and what is impossible—such a monk, Ānanda, is foolish and not wise.

The venerable Ānanda said, “World-honored One, such a monk is foolish and not wise. World-honored One, how is a monk wise and not foolish?”

The World-honored One replied:

Ānanda, if a monk knows the elements, knows the sense spheres, knows causes and conditions, and knows what is possible and what is impossible—such a monk, Ānanda, is wise and not foolish.

The venerable Ānanda said, “World-honored One, such a monk is wise and not foolish. World-honored One, how does a monk know the elements?”

The World-honored One replied:

Ānanda, a monk sees eighteen elements and knows them as they really are: the eye element, the form element, and the eye consciousness element; the ear element, the sound element, and the ear consciousness element; the nose element, the odor element, and the nose consciousness element; the tongue element, the taste element, and the tongue consciousness element; the body element, the tangible element, and the body consciousness element; the mind element, the mind object element, and the mind consciousness element. Ānanda, he sees these eighteen elements and knows them as they really are.<sup>449</sup>

Again, Ānanda, [a monk] sees six elements and knows them as they really are: the earth element, the water element, the fire element, the wind element, the space element, and the consciousness element. Ānanda, he sees these six elements and knows them as they really are.

Again, Ānanda, [a monk] sees six elements and knows them as they really are: the element of sensual desire, the element of ill will, the element

of harming, the element of absence of sensual desire, the element of non-ill will, and the element of nonharming. Ānanda, he sees these six elements and knows them as they really are.

Again, Ānanda, [a monk] sees six elements and knows them as they really are: the element of pleasure, the element of pain, the element of joy, the element of sadness, the element of equanimity, and the element of ignorance. Ānanda, he sees these six elements and knows them as they really are.

Again, Ānanda, [a monk] sees four elements and knows them as they really are: the element of feeling, the element of perception, the element of formations, the element of consciousness. Ānanda, he sees these four elements and knows them as they really are.<sup>450</sup>

Again, Ānanda, [a monk] sees three elements and knows them as they really are: the sense sphere element, the [fine-]material element, and the immaterial element. Ānanda, he sees these three elements and knows them as they really are.

723c Again, Ānanda, [a monk] sees three elements and knows them as they really are: the material element, the immaterial element, and the element of cessation. Ānanda, he sees these three elements and knows them as they really are.

Again, Ānanda, [a monk] sees three elements and knows them as they really are: the element of the past, the element of the future, and the element of the present. Ānanda, he sees these three elements and knows them as they really are.

Again, Ānanda, [a monk] sees three elements and knows them as they really are: the superior element, the inferior element, and the middling element. Ānanda, he sees these three elements and knows them as they really are.

Again, Ānanda, [a monk] sees three elements and knows them as they really are: the wholesome element, the unwholesome element, and the undetermined element. Ānanda, he sees these three elements and knows them as they really are.

Again, Ānanda, [a monk] sees three elements and knows them as they really are: the element of the trainee, the element of the one beyond training, and the element of the one who is neither a trainee nor beyond training. Ānanda, he sees these three elements and knows them as they really are.



Again, Ānanda, [a monk] sees two elements and knows them as they really are: the element with taints and the element without taints. Ānanda, he sees these two elements and knows them as they really are.

Again, Ānanda, [a monk] sees two elements and knows them as they really are: the conditioned element and the unconditioned element. Ānanda, he sees these two elements and knows them as they really are.

Ānanda, he sees these sixty-two elements and knows them as they really are. Ānanda, this is how a monk knows the elements.

The venerable Ānanda said, “World-honored One, this is how a monk knows the elements. World-honored One, how does a monk know the sense spheres?”

The World-honored One replied:

Ānanda, a monk sees the twelve sense spheres and knows them as they really are: the eye sense sphere and the form sense sphere; the ear sense sphere and the sound sense sphere; the nose sense sphere and the odor sense sphere; the tongue sense sphere and the taste sense sphere; the body sense sphere and the tangible sense sphere; the mind sense sphere and the mind object sense sphere. Ānanda, he sees these twelve sense spheres and knows them as they really are. Ānanda, this is how a monk knows the sense spheres.

The venerable Ānanda said, “World-honored One, this is how a monk knows the sense spheres. How does a monk know causes and conditions?”

The World-honored One replied:

Ānanda, a monk sees causes and conditions as well as what has arisen through causes and conditions, and he knows them as they really are. [He knows:] dependent on this, that exists; if this does not exist, that does not exist; if this arises, that arises; if this ceases, that ceases. That is to say: conditioned by ignorance are formations . . . up to . . . conditioned by birth are old age and death; if ignorance ceases, formations cease . . . up to . . . if birth ceases, old age and death cease. Ānanda, this is how a monk knows causes and conditions.

The venerable Ānanda said, “World-honored One, this is how a monk

knows causes and conditions. How does a monk know what is possible and what is impossible?”

The World-honored One replied:

Ānanda, a monk sees what is possible as possible and knows it as it really is; and he sees what is impossible as impossible and knows it as it really is.

724a      Ānanda, it is not possible for there to be two wheel-turning monarchs ruling in the world [at the same time]; [but] it is certainly possible for there to be one wheel-turning monarch ruling in the world.

Ānanda, it is not possible for there to be two tathāgatas in the world [at the same time]; [but] it is certainly possible for there to be one tathāgata in the world.

Ānanda, it is not possible for a person who has seen the truth to intentionally kill his father or mother, kill an arahant, cause a schism in the noble Sangha, or, out of an evil mental disposition toward the Buddha, cause the Tathāgata’s blood to flow; [but] it is certainly possible for an ordinary worldling to intentionally kill his father or mother, kill an arahant, cause a schism in the noble Sangha, or, out of an evil mental disposition toward the Buddha, cause the Tathāgata’s blood to flow.

Ānanda, it is not possible for a person who has seen the truth to intentionally violate the moral precepts, abandon the moral precepts, and stop [practicing] the path; [but] it is certainly possible for an ordinary worldling to intentionally violate the moral precepts, abandon the moral precepts, and stop [practicing] the path.<sup>451</sup>

It is [also] not possible for a person who has seen the truth to abandon this [dispensation of the Buddha] and seek a perfected one, a field of merit, outside of it; [but] it is certainly possible for an ordinary worldling to abandon this [dispensation of the Buddha] and seek a perfected one, a field of merit, outside of it.

Ānanda, it is not possible for a person who has seen the truth to declare to non-Buddhist renunciants and brahmins: “Venerable sirs, you see what can be seen and know what can be known”; [but] it is certainly possible for an ordinary worldling to declare to non-Buddhist renunciants and brahmins: “Venerable sirs, you see what can be seen and know what can be known.”

Ānanda, it is not possible for a person who has seen the truth to have

faith in divination and to inquire about auspicious and inauspicious [omens]; [but] it is certainly possible for an ordinary worldling to have faith in divination and to inquire about auspicious and inauspicious [omens].

Ānanda, it is not possible for a person who has seen the truth to inquire from non-Buddhist renunciants or brahmin diviners concerning auspicious and inauspicious [omens], to see whether there is some [impending] suffering or trouble, or to see whether [something] is true; [but] it is certainly possible for an ordinary worldling to inquire from non-Buddhist renunciants or brahmin diviners concerning auspicious and inauspicious [omens], to see whether there is some [impending] suffering or trouble, or to see whether [something] is true.

Ānanda, it is not possible that a person who has seen the truth, on experiencing extreme pain, severe pain, pain that is not [at all] agreeable, not [at all] pleasurable, not [at all] wished for, unthinkable pain that is even life threatening, should abandon this and seek outside [the Buddha's dispensation] for some renunciant or brahmin who might know a spell consisting of one verse, [or] of two verses, three verses, four verses, many verses, [even] a spell consisting of a hundred-thousand verses, [thinking,] "This will free me from my suffering," [rather than] seeking [insight into] *dukkha*, the arising of *dukkha*, the path [leading to the cessation of] *dukkha*, and the cessation of *dukkha*; [but] it is certainly possible that an ordinary worldling [on similarly experiencing such pain] should abandon this and seek outside [the Buddha's dispensation] for some renunciant or brahmin who might know a spell consisting of one verse, [or] of two verses, three verses, four verses, many verses, [even] a spell consisting of a hundred thousand verses, [thinking,] "This will free me from my suffering," [rather than] seeking [insight into] *dukkha*, the arising of *dukkha*, the path [leading to the cessation of] *dukkha*, and the cessation of *dukkha*.<sup>452</sup>

Ānanda, it is not possible for a person who has seen the truth to experience [rebirth into] an eighth existence; [but] it is certainly possible for an ordinary worldling to experience [rebirth into] an eighth existence.<sup>453</sup>

Ānanda, it is not possible that, on account of evil conduct of body, speech, and mind, because of this, [one] should, when the body breaks up at death, proceed to a good destination, being reborn in a heavenly realm; [but] it is certainly possible that, on account of evil conduct of body, speech,

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and mind, because of this, [one] should, when the body breaks up at death, proceed to a bad destination, being reborn in a hellish realm.

Ānanda, it is not possible that, on account of pure conduct of body, speech, and mind, because of this, [one] should, when the body breaks up at death, proceed to a bad destination, being reborn in a hellish realm; [but] it is certainly possible that, on account of pure conduct of body, speech, and mind, because of this, [one] should, when the body breaks up at death, proceed to a good destination, being reborn in a heavenly realm.

Ānanda, it is not possible that evil conduct of body, speech, and mind should have as its fruit the experience of pleasure; [but] it is certainly possible that evil conduct of body, speech, and mind should have as its fruit the experience of pain.

Ānanda, it is not possible that pure conduct of body, speech, and mind should have as its fruit the experience of pain; [but] it is certainly possible that pure conduct of body, speech, and mind should have as its fruit the experience of pleasure.

Ānanda, it is not possible to establish the mind properly in the four establishments of mindfulness if [one] has not overcome the five hindrances that defile the mind and weaken wisdom; [but] it is certainly possible to establish the mind properly in the four establishments of mindfulness if [one] has overcome the five hindrances that defile the mind and weaken wisdom.<sup>454</sup>

Ānanda, it is not possible to aspire to developing the seven factors of awakening if [one] has not overcome the five hindrances that defile the mind and weaken wisdom and has not properly established the mind in the four establishments of mindfulness; [but] it is certainly possible to develop the seven factors of awakening if [one] has overcome the five hindrances that defile the mind and weaken wisdom and has properly established the mind in the four establishments of mindfulness.

Ānanda, it is not possible to aspire to attaining unsurpassable and complete awakening if [one] has not overcome the five hindrances that defile the mind and weaken wisdom, has not properly established the mind in the four establishments of mindfulness, and has not developed the seven factors of awakening; [but] it is certainly possible to attain unsurpassable and complete awakening if [one] has overcome the five hindrances that defile the mind and weaken wisdom, has properly established the mind

in the four establishments of mindfulness, and has developed the seven factors of awakening.

Ānanda, it is not possible to eradicate and make an end of *dukkha* if [one] has not overcome the five hindrances that defile the mind and weaken wisdom, has not properly established the mind in the four establishments of mindfulness, has not developed the seven factors of awakening, and has not attained unsurpassable and complete awakening; [but] it is certainly possible to eradicate and make an end of *dukkha* if [one] has overcome the five hindrances that defile the mind and weaken wisdom, has properly established the mind in the four establishments of mindfulness, has developed the seven factors of awakening, and has attained unsurpassable and complete awakening.

Ānanda, this is how a monk knows what is possible and what is impossible.

The venerable Ānanda said, “World-honored One, this is how a monk knows what is possible and what is impossible.”

Then the venerable Ānanda extended his hands with joined palms toward the Buddha and said, “World-honored One, what is the name of this discourse? How should we remember it?”

The World-honored One said:

Ānanda, you should remember this [discourse] as “Many Elements, “Dharma Elements,” “Elements of the Deathless,” “Many Drums,” “Dharma Drum,” “Drum of the Deathless,” “Mirror of the Dharma,” “Four Sections.” For this reason, call this discourse by the name “Many Elements.”<sup>2455</sup>

Thus spoke the Buddha. Having heard what the Buddha said, the venerable Ānanda and the monks were delighted and received it respectfully.



## Notes

### Division 11

- <sup>1</sup> The Pāli parallel is the *Raṭṭhapāla-sutta*, MN 82 at MN II 54; for a comparative study, see Bhikkhu Anālayo, *A Comparative Study of the Majjhima-nikāya* (Taipei: Dharma Drum Publishing Corporation, 2011), pp. 451–466.
- <sup>2</sup> In the *Raṭṭhapāla-sutta* the parents try three times to convince the fasting Raṭṭhapāla before enlisting the help of his friends.
- <sup>3</sup> The *Raṭṭhapāla-sutta* does not mention an attempt to enlist yet another group of friends, although in relation to the first group it reports that these tried three times in succession to convince the fasting Raṭṭhapāla to change his mind.
- <sup>4</sup> The *Raṭṭhapāla-sutta* does not specify how much time had elapsed.
- <sup>5</sup> In the *Raṭṭhapāla-sutta* the Buddha simply gives him permission, without any further instructions that he should rescue others.
- <sup>6</sup> In the *Raṭṭhapāla-sutta* she informs the mother.
- <sup>7</sup> The *Raṭṭhapāla-sutta* reports no apology by the father. When Raṭṭhapāla refuses to come along to the house right away, as he has already had his meal, the father invites him for a meal the next day.
- <sup>8</sup> In the *Raṭṭhapāla-sutta* it is the father who arranges a heap of the coins and invites Raṭṭhapāla to disrobe, and who tells his former wives to dress up.
- <sup>9</sup> In the *Raṭṭhapāla-sutta* he does not announce his attainment of liberation. On hearing him address them as “sisters,” his former wives faint.
- <sup>10</sup> The *Raṭṭhapāla-sutta* does not report a departure by supernormal means.
- <sup>11</sup> In the *Raṭṭhapāla-sutta* the king invites Raṭṭhapāla to sit on his elephant rug, which Raṭṭhapāla declines.
- <sup>12</sup> This first exchange has no counterpart in the *Raṭṭhapāla-sutta*, where the king directly takes up the topic of the four kinds of deterioration.
- <sup>13</sup> In the *Raṭṭhapāla-sutta* the king mentions first old age and then disease.
- <sup>14</sup> Adopting a variant that adds 謂. Here and below, in the *Raṭṭhapāla-sutta* the rationale for going forth is the inability to acquire or increase wealth.

- <sup>15</sup> The text reads 欲, literally “desire,” which according to Akira Hirakawa, *Buddhist Chinese-Sanskrit Dictionary* (Tokyo: Reiyukai, 1997), p. 673, can also render *abhipreta*, “intended, accepted,” a nuance of meaning that fits the present context better.
- <sup>16</sup> The four maxims in the *Raṭṭhapāla-sutta* take up the basic themes that the world is unstable, offers no shelter, has nothing of its own, and is unsatisfactory.
- <sup>17</sup> In the *Raṭṭhapāla-sutta*, where this is the second topic of discussion, the king only mentions the four parts of his army.
- <sup>18</sup> In the *Raṭṭhapāla-sutta* the king does not mention karmic retribution.
- <sup>19</sup> In the *Raṭṭhapāla-sutta* the king replies that he will leave all his possessions behind and pass on according to his karma.
- <sup>20</sup> The *Raṭṭhapāla-sutta* ends with the last of Raṭṭhapāla’s verses and does not report the king’s delight.
- <sup>21</sup> The Pāli parallel is the *Upāli-sutta*, MN 56 at MN I 371; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 320–333.
- <sup>22</sup> 罰, literally “punishment,” corresponding to *daṇḍa*, which in the present context would have the sense of “restraint.”
- <sup>23</sup> The corresponding simile in the *Upāli-sutta* is the third and involves shaking a strainer.
- <sup>24</sup> The simile in the *Upāli-sutta* does not mention a man washing the elephant.
- <sup>25</sup> The corresponding argument in the *Upāli-sutta* is the second and involves a Jain who undertakes the fourfold restraint.
- <sup>26</sup> The corresponding argument in the *Upāli-sutta* is the first and involves a Jain who is sick.
- <sup>27</sup> The *Upāli-sutta* lists the Daṇḍaka, Kāliṅga, Mejjha, and Mātāṅga forests.
- <sup>28</sup> In the *Upāli-sutta* he replies right away and thus without remaining silent and without being pressed by the Buddha to reply.
- <sup>29</sup> In the *Upāli-sutta* his conversion takes place earlier, as he explains that he had already been convinced by the Buddha’s first argument and had continued just for the sake of having a discussion.
- <sup>30</sup> In the *Upāli-sutta* the Buddha advises him to reflect carefully (about his decision to convert).
- <sup>31</sup> The *Upāli-sutta* does not report the Buddha explicitly stating his position on how gifts should be given.
- <sup>32</sup> Here and below, the *Upāli-sutta* does not depict Nātaputta as needing to be reminded of what had been said earlier.



- <sup>33</sup> Here and below, in the *Upāli-sutta* Nātaputta states three times that it is impossible for Upāli to be converted by the Buddha.
- <sup>34</sup> Here and below, in the *Upāli-sutta* Dīghatāpassin does not suggest that Nātaputta should go and find out himself.
- <sup>35</sup> Adopting the variant 施 instead of 抱.
- <sup>36</sup> Such a remark and a reply by Upāli affirming his ownership of the seats is not found in the *Upāli-sutta*.
- <sup>37</sup> The text appears to involve a word play on *akkha*, which can mean “eye” as well as “myrobalan fruit.” In the *Upāli-sutta* this is the second simile used by Nātaputta; the first seems to involve a word play on *aṇḍa*, which can mean “egg” or “testicle.”
- <sup>38</sup> In the *Upāli-sutta* at this juncture Nātaputta refers to the Buddha’s converting magic, which in MĀ 133 comes after Upāli has delivered his simile of the monkey.
- <sup>39</sup> Here and below the dyer, whom the *Upāli-sutta* introduces by name, does not speak a verse.
- <sup>40</sup> The translation is based on emending 祠 to 祀.
- <sup>41</sup> Adopting the variant 歎 instead of 難. This stanza, apparently spoken by the reciters of the discourse, has no counterpart in the *Upāli-sutta*.
- <sup>42</sup> The *Upāli-sutta* does not report that Nātaputta died; that information is found only in the commentary, Ps III 100.
- <sup>43</sup> The Pāli parallel is the *Sakkapañha-sutta*, DN 21 at DN II 263.
- <sup>44</sup> Several of the verses in the *Sakkapañha-sutta* differ.
- <sup>45</sup> Adopting the variant 活 instead of 沽.
- <sup>46</sup> In the *Sakkapañha-sutta* she instead tells Sakka that it is not the time for him to visit the Buddha.
- <sup>47</sup> In the *Sakkapañha-sutta* Gopaka first rebukes them in prose. Several of the ensuing verses differ from those found in MĀ 134.
- <sup>48</sup> 非法, which usually renders *adharmā*. Yet if their practice had been *adharmā*, they would not have been reborn in any heaven; therefore the meaning “inappropriate” seems to fit the context better.
- <sup>49</sup> Adopting the variant 子 instead of 等.
- <sup>50</sup> On Vāsava (婆婆婆) as one of the many names of the ruler of the *devas* (along with Sakka, Kosiya, Indra, etc.), see Marcus Bingenheimer, *Studies in Āgama Literature, With Special Reference to the Shorter Chinese Saṃyuktāgama* (Taiwan: Shin Weng Feng Print Co., 2011), p. 194f.

- <sup>51</sup> The *Sakkapañha-sutta* traces thought back not to intention but to perceptions and notions (related to) conceptual proliferation.
- <sup>52</sup> The *Sakkapañha-sutta* does not mention the noble eightfold path at this juncture. Instead the Buddha expounds two types of joy, of sadness, and of equanimity, which are either to be pursued or not to be pursued—a topic taken up later in MĀ 134.
- <sup>53</sup> The corresponding section of the *Sakkapañha-sutta* discusses two kinds of bodily conduct, of verbal conduct, and of pursuits. Here and below, the Pāli version does not specify that the wholesome types of any of these should be done at the right time with mindfulness and comprehension.
- <sup>54</sup> In the *Sakkapañha-sutta* the previous discussion was on the topic of restraint by the code of rules, whereas the present one is concerned with restraint of the sense faculties.
- <sup>55</sup> In the *Sakkapañha-sutta* a corresponding exposition is given by Sakka, who has understood the matter on hearing the brief introductory remark by the Buddha.
- <sup>56</sup> No reference to the momentary nature of the path is found in the *Sakkapañha-sutta*.
- <sup>57</sup> In the *Sakkapañha-sutta* Sakka directly relates his past encounters with other recluses, without reporting a meeting in the Heaven of the Thirty-three, the *devas*' indulgence in sensuality, or distress arising from witnessing another *deva* passing away.
- <sup>58</sup> The translation is based on emending 曾 to 未曾. According to the original reading, the renunciant or brahmin affirms having “formerly,” 曾, met Sakka, which in the narrative context fails to make sense, since it is clearly the first time of such meeting.
- <sup>59</sup> No explanation of Sakka's name is given in the *Sakkapañha-sutta*.
- <sup>60</sup> A comparable set of verses (although with several differences) occurs later in the *Sakkapañha-sutta*; at the present juncture Sakka instead proclaims his attainment of stream-entry.
- <sup>61</sup> In the *Sakkapañha-sutta* such a question by the Buddha is preceded by Sakka proclaiming his stream-entry.
- <sup>62</sup> The *Sakkapañha-sutta* has a comparable description by Sakka only in verse, introduced by distinguishing six occasions for rejoicing.
- <sup>63</sup> The *Sakkapañha-sutta* does not report an inquiry by the Buddha regarding Sakka's attainment of stream-entry. Consequently, it also has no verse reply by Sakka to this inquiry.
- <sup>64</sup> Adopting a variant according to which “sentient beings” occurs only once.
- <sup>65</sup> The *Sakkapañha-sutta* does not report Sakka referring to Brahmā, nor does it have verses spoken by Brahmā.
- <sup>66</sup> The Pāli parallel is the *Sigālaka-sutta* (or *Siṅgalovāda-sutta*), DN 31 at DN III 180, which has the Squirrels' Sanctuary in the Bamboo Grove by Rājagaha as its location;

for a comparative study, see Bhadanta Pannasiri, “Sigālovāda-Sutta,” *Visva-Bharati Annals* 3 (1950): 150–228.

- <sup>67</sup> In the Pāli version his name is Si(ṇ)gālaka.
- <sup>68</sup> The *Sigālaka-sutta* begins by describing his paying homage and has a reference to his father’s instruction only as part of Sigālaka’s reply to an inquiry by the Buddha.
- <sup>69</sup> In the *Sigālaka-sutta* the Buddha points out that this is not the way to pay respect to the six directions according to the discipline of the noble ones, without mentioning the prospect of being respected and having a good rebirth.
- <sup>70</sup> The six problems of gambling, which is the fourth topic in the *Sigālaka-sutta*, do not include uneasy sleep or the happiness of one’s enemies; instead it mentions the problems of loss of wealth and of not being wanted for marriage.
- <sup>71</sup> Here and below the text refers to 妻子, which can mean “wife and children” but also just “wife.” The context of subsequent occurrences makes it clear that the second of these two senses is appropriate here.
- <sup>72</sup> The verses in the *Sigālaka-sutta* show several differences, although touching on the same main themes.
- <sup>73</sup> The *Sigālaka-sutta* only has a verse summary after all four enemies in disguise have been expounded in prose.
- <sup>74</sup> The exposition of the four type of friends in the *Sigālaka-sutta* shows several differences.
- <sup>75</sup> The *Sigālaka-sutta* differs in identifying friends with the north and servants with the nadir. The exposition of each also shows several differences. Throughout, this exposition in the *Sigālaka-sutta* adopts the pattern of listing five qualities in each case, unlike MĀ 135, which has thirteen qualities for a wife and nine for servants.
- <sup>76</sup> The *Sigālaka-sutta* does not mention four ways of caring.
- <sup>77</sup> Adopting the variant 護無貢 instead of 獲無功.
- <sup>78</sup> The original speaks of only four parts, even though the ensuing verse mentions six.
- <sup>79</sup> In the *Sigālaka-sutta* the householder asks to be accepted as a lay disciple.
- <sup>80</sup> The Pāli parallel is the *Valahassa-jātaka*, Jā 196 at Jā II 127.
- <sup>81</sup> In the *Valahassa-jātaka* she had secretly gone out at night to eat some of the formerly caught merchants. The wise merchant noticed that her body was cold from having been secretly out at night and realized what was going on. The Pāli version has no counterpart to the ensuing tale in MĀ 136 of the wise merchant secretly visiting the place where the formerly caught merchants were kept imprisoned.
- <sup>82</sup> As in the previous discourse, 妻子 is just rendered “wife” or “wives.”

- <sup>83</sup> In the *Valahassa-jātaka* the wise merchant and half of the group who are willing to heed his words run away and happen to encounter the horse, which is identified as a former life of the Buddha. The horse carries the whole group to safety, so that here only those who did not heed the wise merchant's advice to escape are eventually devoured by the female *yakkhas*, once a new group of shipwrecked merchants has arrived.
- <sup>84</sup> Instead of functioning as an illustration of the not-self teaching, in the *Valahassa-jātaka* the tale serves as a warning to a monk who is infatuated by a woman.
- <sup>85</sup> The Pāli parallel is the *Loka-sutta*, AN 4.23 at AN II 23, found again in It 112 at It 121.
- <sup>86</sup> The *Loka-sutta* continues by proclaiming that the Tathāgata speaks as he acts and acts as he speaks; it does not have the comparison to a lion in its prose section, but only among the verses spoken by the Buddha. Although touching on similar themes, these verses show several differences from MĀ 137.
- <sup>87</sup> Adopting the variant 知 instead of 如.
- <sup>88</sup> Adopting the variant 有 instead of 真.
- <sup>89</sup> The verses in the *Loka-sutta* conclude on the theme of homage and have no counterpart to the ensuing verse in MĀ 137.
- <sup>90</sup> The Pāli parallel is the second part of the *Pacalāyamāna-sutta*, AN 7.58 at AN IV 88. (The PTS edition seems to have conflated two separate discourses, the *Pacalāyamāna-sutta*, AN 7.58 at AN IV 85 to 88, which corresponds to MĀ 83, and the second part AN IV 88 to 91, which is a parallel to the present discourse, MĀ 138.)
- <sup>91</sup> The (second part of the) *Pacalāyamāna-sutta* does state that lack of merits is *dukkha*.
- <sup>92</sup> The (second part of the) *Pacalāyamāna-sutta* does not give the name of the wheel-turning king and does not have a counterpart to the detailed description of his various possessions. Comparable descriptions can be found in the *Mahāsudassana-sutta*, DN 17 at DN II 187, and in the *Gomaya-sutta*, SN 22.96 at SN III 144.
- <sup>93</sup> The verses at the end of the *Pacalāyamāna-sutta* show several differences.
- <sup>94</sup> The Pāli parallel is the *Jīvika-sutta*, It 91 at It 89, an exposition also found in the latter part of the *Pinḍolyaṃ-sutta*, SN 22.80 at SN III 93.
- <sup>95</sup> The *Jīvika-sutta* and the *Pinḍolyaṃ-sutta* have no counterpart to this comparison, but only to the later comparison to a piece of wood from a cremation fire.
- <sup>96</sup> The *Jīvika-sutta* instead proclaims in verse that for such a one it would be better to swallow a burning iron ball instead of partaking of offerings without being restrained.
- <sup>97</sup> The Pāli parallels are a series of discourses in the repetition section of the *Magga-saṃyutta*, beginning at SN V 43, with the comparison to the elephant's footprint found in SN 45.140, to the roof peak in SN 45.141, to a type of root in SN 45.142, to sandalwood in SN 45.143, to jasmine in SN 45.144, to the wheel-turning king in SN

45.145, to the moon in SN 45.146, and to types of cloth in SN 45.148 (which unlike MĀ 141 reckons Kāsī cloth as supreme).

## Division 12

- <sup>98</sup> The Pāli parallel for the first part of MĀ 142 is the *Vassakāra-sutta*, AN 7.20 at AN IV 17, and for the remainder of MĀ 142 the parallels are discourses AN 7.21 to AN 7.25 at AN IV 21; see also the *Mahāparinibbāna-sutta*, DN 16 at DN II 72.
- <sup>99</sup> In the *Vassakāra-sutta* the Buddha directly turns to Ānanda and addresses his entire exposition to him, only turning to Vassakāra at the end of his exposition of the seven principles of non-decline.
- <sup>100</sup> In the *Vassakāra-sutta*, where this principle occurs before the one concerned with not abducting women, the respect and esteem is given to elders.
- <sup>101</sup> The *Vassakāra-sutta* does not mention support with requisites.
- <sup>102</sup> The *Vassakāra-sutta* concludes at this point.
- <sup>103</sup> The ensuing exposition has a counterpart in AN 7.21 at AN IV 21; see also DN 16 at DN II 76.
- <sup>104</sup> AN 7.21 concludes at this point.
- <sup>105</sup> A list of seven types of respect as a factor preventing decline is also found in AN 7.56 at AN IV 84, although with the difference that all four assemblies should have such respect, not only the monks.
- <sup>106</sup> The ensuing exposition has a counterpart in AN 7.22 at AN IV 22; see also DN 16 at DN II 77.
- <sup>107</sup> The ensuing exposition has a counterpart in AN 7.23 at AN IV 22; see also DN 16 at DN II 78.
- <sup>108</sup> The ensuing exposition has a counterpart in AN 7.24 at AN IV 23; see also DN 16 at DN II 79.
- <sup>109</sup> The seven principles for settling a monastic dispute are discussed in more detail in MĀ 196 (in which case they are also found in the Pāli parallel, the *Sāmagāma-sutta*, MN 104 at MN II 247).
- <sup>110</sup> The ensuing exposition has a counterpart in DN 16 at DN II 80.
- <sup>111</sup> The Pāli parallel is the *Saṅgārava-sutta*, AN 3.60 at AN I 168.
- <sup>112</sup> In the *Saṅgārava-sutta* the Buddha replies by describing the arising of a tathāgata and his teaching others the path to liberation.
- <sup>113</sup> In the *Saṅgārava-sutta* the topic of their discussion is that formerly there were fewer monks but more of them performed supernormal feats. In reply the Buddha expounds the three types of miracles.

- <sup>114</sup> The miracle of instruction in the *Saṅgārava-sutta* consists only in instructions on how to think and give attention, and on what should be abandoned or established in the mind.
- <sup>115</sup> In relation to this and the following miracle in the *Saṅgārava-sutta*, Saṅgārava comments that they appear to him like magical tricks.
- <sup>116</sup> In the *Saṅgārava-sutta* the Buddha rather seems to censure him for having stated that he thinks the Buddha has the ability to perform these three miracles.
- <sup>117</sup> The Pāli parallel is the *Gaṇakamoggallāna-sutta*, MN 107 at MN III 1; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 618–623.
- <sup>118</sup> The brahmin in the *Gaṇakamoggallāna-sutta* does not mention horse and elephant trainers, although the Buddha in his reply refers to horse trainers.
- <sup>119</sup> The *Gaṇakamoggallāna-sutta* instead speaks of observance of the monastic rules. It does not have a counterpart to the ensuing description in MĀ 144 of *satipaṭṭhāna* meditation.
- <sup>120</sup> After sense restraint, the *Gaṇakamoggallāna-sutta* describes moderation with food and the practice of wakefulness, before turning to clear comprehension with bodily activities.
- <sup>121</sup> The *Gaṇakamoggallāna-sutta* also mentions eating, drinking, consuming food, tasting, defecating, and urinating.
- <sup>122</sup> Here and below adopting the variant 耳 instead of 耶.
- <sup>123</sup> The simile of the *sāla* grove is not found in the *Gaṇakamoggallāna-sutta*.
- <sup>124</sup> The *Gaṇakamoggallāna-sutta* has three comparisons: black orris as the best of roots, sandalwood as the best of woods, and jasmine as the best of flower perfumes. In the Pāli version the brahmin then illustrates the nature of the exposition he has received with a standard set of similes that describe setting upright what had been overturned, revealing what was hidden, etc.
- <sup>125</sup> The Pāli parallel is the *Gopakamoggallāna-sutta*, MN 108 at MN III 7; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 623–630.
- <sup>126</sup> Instead of mentioning the Vajjis, the *Gopakamoggallāna-sutta* reports that the king of Magadha was apprehensive of King Pajjota.
- <sup>127</sup> Adopting a variant that adds 欲.
- <sup>128</sup> In the *Gopakamoggallāna-sutta* Ānanda replies that there is not a single monk equal to the Buddha.
- <sup>129</sup> The translation follows an emendation in the CBETA edition. The original speaks of gathering in “two” places, which in the present context does not make sense.
- <sup>130</sup> The *Gopakamoggallāna-sutta* does not mention the giving of a talk on the Dharma.

- <sup>131</sup> Following these first two qualities, the remainder of the list of ten qualities in the *Gopakamoggallāna-sutta* is rather different, with the two versions agreeing only on contentment and the destruction of the taints. Six qualities mentioned only in the Pāli version are attaining the four absorptions and each of the five higher knowledges.
- <sup>132</sup> Although the *Gopakamoggallāna-sutta* does mention contentment, which is its third quality, it does not illustrate this with the simile of a bird taking along just its two wings (a simile found elsewhere also among Pāli discourses).
- <sup>133</sup> Instead of an exclamation by the assembled crowd, the *Gopakamoggallāna-sutta* reports a remark made by Vassakāra to the general Upananda on the appropriateness of respecting a monk endowed with the ten qualities listed earlier.
- <sup>134</sup> Adopting the variant 整 instead of 政.
- <sup>135</sup> The *Gopakamoggallāna-sutta* does not mention the absence of insect pests. Instead of referring to the Buddha's commending of the Squirrel's Sanctuary, it reports that Ānanda acknowledged the protection of the Squirrel's Sanctuary afforded by Vassakāra.
- <sup>136</sup> The *Gopakamoggallāna-sutta* does not report this remark by the general Upananda.
- <sup>137</sup> The location mentioned in the *Gopakamoggallāna-sutta* by Vassakāra is the Kūṭagāra in the Mahāvana by Vesālī.
- <sup>138</sup> The term employed in the *Gopakamoggallāna-sutta* is *jhāna*, which here clearly stands for meditation in general, not for the recognized stages of concentrative absorption.
- <sup>139</sup> The supplementation is guided by the fact that the text lacks a reference to the hindrance of restlessness-and-worry, which, besides being mentioned in the *Gopakamoggallāna-sutta*, MN III 14, is clearly required by the context.
- <sup>140</sup> Here and below, the original speaks of "fourth" or "four," which is related to the error mentioned in the previous footnote and may have been due to influence from the correct occurrence of "four" in the next exposition on praiseworthy application of the mind, which is the four absorptions.
- <sup>141</sup> Adopting the variant 憎 instead of 增.
- <sup>142</sup> In the *Gopakamoggallāna-sutta* he clarifies that he has already replied to the question (which in the Pāli version he does before Vassakāra's arrival). The *Gopakamoggallāna-sutta* concludes here, so it has no counterpart for the next question and the meal offering reported in MĀ 145.
- <sup>143</sup> Adopting the variant 二 instead of 三.
- <sup>144</sup> The Pāli parallel is the *Cūḷahatthipadopama-sutta*, MN 27 at MN I 175; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 189–192.
- <sup>145</sup> The *Cūḷahatthipadopama-sutta* does not report Pilotika's visit to the Buddha, beginning instead with his meeting with Jāṇussoṇi, which takes place at midday.

- <sup>146</sup> Adopting the variant 誦 instead of 讀. The *Cūḷahatthipadopama-sutta* does not mention for what purpose Jāṇussoṇi was driving out of Sāvatthī.
- <sup>147</sup> The *Cūḷahatthipadopama-sutta* has no reference to four principles found in the sacred texts.
- <sup>148</sup> Here and below, in the *Cūḷahatthipadopama-sutta* they even become the Buddha's disciples.
- <sup>149</sup> In the *Cūḷahatthipadopama-sutta* he speaks of this, along with the other three reasons, as a "footprint."
- <sup>150</sup> Abstention from alcohol is not explicitly mentioned in the *Cūḷahatthipadopama-sutta*.
- <sup>151</sup> The *Cūḷahatthipadopama-sutta* additionally mentions abstention from accepting raw meat, from going on messages, from buying and selling, from cheating with false weights and measures, etc., from accepting bribes and fraud, and from murder, brigandage, and violence.
- <sup>152</sup> Adopting the variant 掘 instead of 屈.
- <sup>153</sup> According to the *Cūḷahatthipadopama-sutta*, this is a footprint of the Tathāgata.
- <sup>154</sup> The *Cūḷahatthipadopama-sutta* describes attainment of all three higher knowledges, including recollection of past lives and the divine eye.
- <sup>155</sup> In the *Cūḷahatthipadopama-sutta* he illustrates the nature of the exposition he has received with a standard set of similes: setting upright what had been overturned, revealing what was hidden, etc.
- <sup>156</sup> This set of verses has a parallel in the otherwise different *Sumanā-sutta*, AN 5.31 at AN III 34.
- <sup>157</sup> The Pāli parallel is the *Khattiya-sutta*, AN 6.52 at AN III 362.
- <sup>158</sup> According to the *Khattiya-sutta*, warriors have strength (*bala*) as their support, they rely on territory (*paṭhavī*), and their end (or final goal) is sovereignty (*issariya*).
- <sup>159</sup> In relation to renunciants, the *Khattiya-sutta* mentions patience and mildness instead of truth, and nothingness instead of secluded places.
- <sup>160</sup> The Pāli parallel is the *Esukārī-sutta*, MN 96 at MN II 177, which has Jeta's Grove at Sāvatthī as its location; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 563–566.
- <sup>161</sup> In the *Esukārī-sutta* the Buddha instead queries if the whole world had authorized the brahmins to prescribe these four types of services.
- <sup>162</sup> The translation follows an emendation of 直 to 值, suggested in the Foguang edition of MĀ 150.
- <sup>163</sup> A comparable exposition by the Buddha in the *Esukārī-sutta* does not take the form of a question-and-answer exchange.



- <sup>164</sup> In the *Esukāri-sutta* the Buddha points out that even someone having a high social position or endowed with much wealth can commit unwholesome conduct.
- <sup>165</sup> Instead of inability to watch over cows, the *Esukāri-sutta* speaks of taking something by theft.
- <sup>166</sup> The *Esukāri-sutta* instead mentions sickle and carrying pole for the case of the worker.
- <sup>167</sup> As in relation to the previous topic, here again the Buddha in the *Esukāri-sutta* instead queries if the whole world had authorized the brahmins to prescribe these four types of property or wealth.
- <sup>168</sup> In the *Esukāri-sutta* the Buddha just mentions the noble supramundane Dharma, followed by comparing the four castes to fires that burn in dependence on different materials and noting that members of all four castes can go forth under him and become accomplished in the Dharma.
- <sup>169</sup> The topic of being affected by empty space is not covered in the *Esukāri-sutta*.
- <sup>170</sup> In the *Esukāri-sutta* the simile of being able to wash oneself clean does not involve a hundred types of people, which in the Pāli version are only mentioned in the simile about the ability to make a fire.
- <sup>171</sup> This additional query about employing different fuel to feed the fire is not found in the *Esukāri-sutta*.
- <sup>172</sup> The Pāli parallel is the *Assalāyana-sutta*, MN 93 at MN II 147; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 549–556.
- <sup>173</sup> The *Assalāyana-sutta* does not report the brahmins' claims to superiority, but only their wish to dispute the Buddha's proclamation of purification for all four castes.
- <sup>174</sup> The *Assalāyana-sutta* speaks of only three Vedas.
- <sup>175</sup> In the *Assalāyana-sutta* he agrees only after they have made their request three times.
- <sup>176</sup> In the *Assalāyana-sutta*, before referring to the two-class society in Yona and Kamboja, the Buddha points out that brahmin women are seen to become pregnant, which contradicts the claim that brahmins are born from Brahmā's mouth.
- <sup>177</sup> In the *Assalāyana-sutta* the Buddha does not draw out the implications of the example of the two-class society in this way. Instead, here and below after other arguments, he questions what then constitutes the basis for the brahmins' claim to superiority.
- <sup>178</sup> Here and below, the *Assalāyana-sutta* contains no acknowledgement of the Buddha's ability in swiftly coming out with a simile.
- <sup>179</sup> The topic of being affected by empty space is not covered in the *Assalāyana-sutta*.
- <sup>180</sup> In the *Assalāyana-sutta* the Buddha, before referring to the ability to practice loving-kindness, makes two arguments based on both retribution for evil and reward for restraint being independent of one's caste.

- <sup>181</sup> The simile of being able to wash oneself in the *Assalāyana-sutta* does not involve a hundred types of people, which in the Pāli version are only mentioned in the simile about the ability to make a fire.
- <sup>182</sup> This additional argument related to classifying fires according to the fuel used to feed them is not found in the *Assalāyana-sutta*.
- <sup>183</sup> Before coming to the tale of the seers of the past, the *Assalāyana-sutta* has a simile involving brothers, found later in MĀ 151.
- <sup>184</sup> Adopting the variant 屨 instead of 變.
- <sup>185</sup> In the *Assalāyana-sutta* he also speaks, asking where the brahmin seers have gone.
- <sup>186</sup> Instead of inquiring about the identity of their unexpected visitor, in the *Assalāyana-sutta* they think that their asceticism is in vain, whereupon Asita tells them that this is not the case and that they should let go of their hatred toward him.
- <sup>187</sup> In the *Assalāyana-sutta* they are instead not sure that their mothers only cohabited with a brahmin.
- <sup>188</sup> Asita's question in the *Assalāyana-sutta* is just about the caste of the one to be born.
- <sup>189</sup> Instead of referring to their clothing, in the *Assalāyana-sutta* the Buddha remarks that Assalāyana and his teachers are not even fit to be the spoon-holder of those seers.
- <sup>190</sup> The corresponding simile in the *Assalāyana-sutta* (found before the tale of the seers) speaks of two brothers only.
- <sup>191</sup> Instead of Assalāyana being prevented from paying respect, the *Assalāyana-sutta* describes his sitting in silent embarrassment at this point. It does not report that Assalāyana received an additional teaching on the Dharma from the Buddha or that he was later rebuked by the other brahmins for not standing his ground in debate.
- <sup>192</sup> The reference appears to involve a word play on *akkha*, translated here as 眼, which can mean “eye” as well as “myrobalan fruit.”
- <sup>193</sup> The Pāli parallel is the *Subha-sutta*, MN 99 at MN II 196, which has Jeta's Grove at Sāvattthī as its location; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 572–579.
- <sup>194</sup> 鸚鵡, “parrot,” corresponding to Suka, which must go back to an original that differs from the name of this brahmin in the Pāli parallel, which is instead Subha.
- <sup>195</sup> The *Subha-sutta* does not describe the Buddha's dignified appearance or compare it to the moon.
- <sup>196</sup> In the *Subha-sutta* the Buddha on his own announces that he will give an analytical exposition, *vibhajjavāda*, without being asked to do so by his visitor.
- <sup>197</sup> Here and below, the *Subha-sutta* does not provide a contrast to one-sided truth claims.

- <sup>198</sup> The text here uses the expression 熱行, but recapitulations of the list of five principles later in MĀ 152 instead speak of 行施, “practice of generosity,” which judging from the context must be the correct sense in the present passage as well; see also Anālayo, *A Comparative Study of the Majjhima-nikāya*, p. 576, n. 238. In fact, the *Subha-sutta* names the same five principles, including generosity, differing only in the sequence of listing them.
- <sup>199</sup> Here and below, the *Subha-sutta* does not record a rebuttal by the young brahmin until after the Buddha has delivered the simile of the blind people, who in the Pāli version are not specified as children.
- <sup>200</sup> In the *Subha-sutta* the Buddha queries if these brahmins should not better make statements that accord with conventions, that are made thoughtfully, after reflection, and that are beneficial.
- <sup>201</sup> The *Subha-sutta* instead lists the five hindrances.
- <sup>202</sup> Adopting the variant 倚 instead of 猗.
- <sup>203</sup> In the *Subha-sutta* the Buddha illustrates this type of pleasure with the example of the first and second absorptions. He then inquires which of the five principles declared earlier by his visitor is reckoned most fruitful by the brahmins, which receives the reply that this is generosity. This then provides the background for the ensuing description by the Buddha of a brahminical sacrifice, also found in MĀ 152.
- <sup>204</sup> In the simile in the *Subha-sutta* those who come to the sacrifice are also brahmins.
- <sup>205</sup> In the *Subha-sutta* the Buddha reckons the five principles to be equipments of the mind for cultivating a mind free from anger and ill will.
- <sup>206</sup> At this juncture in the *Subha-sutta* the brahmin inquires about the path to Brahmā, and it is in reply to this inquiry that the Buddha, after illustrating his knowledge of the path to Brahmā with the example of someone who knows the way to his home village, teaches the *brahmavihāras*.
- <sup>207</sup> In the *Subha-sutta* the young brahmin expresses his appreciation and leaves. Thus the *Subha-sutta* has no counterpart to the ensuing discussion on aspiration for rebirth as a *deva*; instead it continues by reporting that the young brahmin met the brahmin Jāpussoṇi, to whom he expressed his favorable impression of the Buddha.
- <sup>208</sup> This inquiry and the simile by the Buddha occur earlier in the *Subha-sutta*, before the Buddha teaches the *brahmavihāras* as the path to Brahmā.
- <sup>209</sup> The *Subha-sutta* does not report that the young brahmin took refuge.
- <sup>210</sup> The Pāli parallel is the *Māgandiya-sutta*, MN 75 at MN I 501; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 407–413.
- <sup>211</sup> The *Māgandiya-sutta* does not describe the manner of lying down.

- <sup>212</sup> The *Māgandiya-sutta* does not refer to the Buddha's dignified appearance or compare it to the moon.
- <sup>213</sup> According to the *Māgandiya-sutta*, he was so surprised that his hair stood on end.
- <sup>214</sup> The corresponding inquiry in the *Māgandiya-sutta* just takes up the case of being oneself free from the former attraction of sense objects, without bringing in the seeing of another who is under the influence of such attraction.
- <sup>215</sup> In the *Māgandiya-sutta* the Buddha directly relates his own experiences.
- <sup>216</sup> The *Māgandiya-sutta* describes three palaces in which the Buddha-to-be enjoyed himself in the company of females.
- <sup>217</sup> In the *Māgandiya-sutta* he only states that heavenly sensual pleasures are more sublime, without qualifying human sensual pleasures as foul and impure.
- <sup>218</sup> The sequence of similes in the *Māgandiya-sutta* differs, as here the first two similes are about a healed leper who does envy another leper cauterizing his wounds and who resists being dragged close to a fire. Third comes the simile that corresponds to the present passage, followed by the simile of a king who partakes of sensual pleasures.
- <sup>219</sup> Adopting the variant 慍 instead of 惛.
- <sup>220</sup> In the *Māgandiya-sutta* this first instance of the verse spoken by the Buddha already comes with a reference to the eightfold path.
- <sup>221</sup> In the *Māgandiya-sutta* he adds that he is now healthy and happy, without afflictions.
- <sup>222</sup> Adopting the variant 往 instead of 住.
- <sup>223</sup> The *Māgandiya-sutta* has no remark on foolish heterodox practitioners.
- <sup>224</sup> In the *Māgandiya-sutta* a teaching on the dependent arising of *dukkha*, based on clinging, is found only later.
- <sup>225</sup> In the corresponding simile in the *Māgandiya-sutta* a doctor unsuccessfully tries to heal the blind person.
- <sup>226</sup> The *Māgandiya-sutta* does not mention giving proper attention and thus recommends only three practices.
- <sup>227</sup> Instead of an exposition of the four truths, in the *Māgandiya-sutta* the Buddha teaches the dependent arising of *dukkha* based on clinging, etc.
- <sup>228</sup> The *Māgandiya-sutta* does not report his stream-entry.
- <sup>229</sup> In the *Māgandiya-sutta* the Buddha first explains that those who come from other traditions need to go through a probation period of four months. *Māgandiya* then states he is willing to accept being on probation even for four years.
- <sup>230</sup> The Pāli parallel is the *Aggañña-sutta*, DN 27 at DN III 80; for a comparative study

see Konrad Meisig, *Das Sūtra von den vier Ständen, Das Aggañña-Sutta im Licht seiner chinesischen Parallelen* (Wiesbaden: Otto Harrassowitz, 1988).

- <sup>231</sup> In the *Aggañña-sutta* they have not yet received full ordination.
- <sup>232</sup> In the *Aggañña-sutta* the abuse by other brahmins occurs only as a part of Vāseṭṭha's report to the Buddha.
- <sup>233</sup> Adopting the variant 困 instead of 自.
- <sup>234</sup> The *Aggañña-sutta* does not report such an evaluation of the position taken by the brahmins; instead the Buddha points out that brahmin women are seen to become pregnant, an argument similar to the one found later in MĀ 154.
- <sup>235</sup> A statement that the Buddha does not talk about superiority of birth, etc., and a contrast to those who are getting married, is not made in the *Aggañña-sutta*.
- <sup>236</sup> A comparable exposition in the *Aggañña-sutta* deals with all four castes. It also differs, here and below, in not taking the form of a question-and-answer exchange.
- <sup>237</sup> In the PTS edition of the *Aggañña-sutta* the king does think that the Buddha is superior to him in terms of being well-born, having strength, being good-looking, and being influential.
- <sup>238</sup> After the topic of Pasenadi's respect, in the *Aggañña-sutta* the Buddha presents those gone forth under him as his children in the Dharma, born of his mouth, etc.
- <sup>239</sup> Here and below, the translation is based on emending 不 to 亦; cf. Meisig, *Das Sūtra von den vier Ständen*, p. 113, n. 1. For the same formulation in relation to the creeper see the parallel T. 10 at T. I:219a.
- <sup>240</sup> Adopting the variant 機 instead of 襍.
- <sup>241</sup> Adopting a variant without 事.
- <sup>242</sup> In the *Aggañña-sutta* the thief does not complain about being beaten.
- <sup>243</sup> See T. W. Rhys Davids and William Stede, *Pali-English Dictionary* (1921) (Delhi: Motilal Banarsidass, 1993), p. 487a, s.v. *bāheti* 1; also K. R. Norman, *A Philological Approach to Buddhism: The Bukkyō Dendō Kyōkai Lectures, 1994* (London: School of Oriental and African Studies, 1997), p. 160.
- <sup>244</sup> The *Aggañña-sutta* just states that they were unable to meditate.
- <sup>245</sup> The *Aggañña-sutta* instead introduces the fourth caste of the workers, and then discusses renunciants from any of the four castes.
- <sup>246</sup> The Pāli parallel is the *Velāma-sutta*, AN 9.20 at AN IV 392.
- <sup>247</sup> The *Velāma-sutta* instead refers to him by his well-known name Anāthapiṇḍika.
- <sup>248</sup> Here and below the *Velāma-sutta* also mentions that one's family and servants will not listen to one (or in the case of giving carefully, they will listen to one).

- <sup>249</sup> In the *Velāma-sutta* the exposition takes up giving either coarse or excellent food together, so that it only distinguishes between giving carelessly, etc., and giving carefully, etc.
- <sup>250</sup> In the *Velāma-sutta* at this point the Buddha explains that he was Velāma in a past life.
- <sup>251</sup> The *Velāma-sutta* does not mention giving to all worldlings in Jambudīpa.
- <sup>252</sup> Before referring to the construction of a monastery, the *Velāma-sutta* mentions an offering given to the Sangha with the Buddha at its head.
- <sup>253</sup> The *Velāma-sutta* only mentions perception of impermanence, cultivated for the time it takes to snap a finger.
- <sup>254</sup> The identification as a past life of the Buddha occurs earlier in the *Velāma-sutta*, which concludes after the recommendation of perception of impermanence and thus has no counterpart to the final section in MĀ 155.
- <sup>255</sup> The Pāli parallel is the *Brahmaṇadhammika-sutta*, Sn 2.7 at Sn 284 to 315.
- <sup>256</sup> The verses in the *Brahmaṇadhammika-sutta* show several differences.
- <sup>257</sup> Adopting the variant 去 instead of 法.
- <sup>258</sup> Adopting the variant 牛 instead of 馬.
- <sup>259</sup> Adopting the variant 老 instead of 者.
- <sup>260</sup> In the *Brahmaṇadhammika-sutta* they illustrate the nature of the exposition received with a standard set of similes that describe setting upright what had been overturned, revealing what was hidden, etc.
- <sup>261</sup> The Pāli parallel is the *Verañjā-sutta*, AN 8.11 at AN IV 172, which has the base of a particular tree in Verañjā as its location.
- <sup>262</sup> A reference to flavors, which seems to have been lost in the original, is clearly required by the context and also found in the *Verañjā-sutta*.
- <sup>263</sup> After the accusation of lacking taste, the *Verañjā-sutta* continues with seven other accusations by the brahmin, each of which the Buddha takes up and reinterprets in such a way that it expresses his realization of awakening. None of these seven corresponds to the present reference to fear; the last one in the Pāli list, *apagabbho*, corresponds to the third and last accusation in MĀ 157 of not entering a womb.
- <sup>264</sup> The *Verañjā-sutta* does not describe the preparation of the seat of awakening or the resolve not to change posture until awakening had been reached.
- <sup>265</sup> No reference to the Buddha's teaching activity is found in the *Verañjā-sutta*.
- <sup>266</sup> In the *Verañjā-sutta* he states only that the Buddha is the eldest and foremost.
- <sup>267</sup> In the *Verañjā-sutta* he illustrates the nature of the exposition received with a standard set of similes that describe setting upright what had been overturned, revealing what was hidden, etc.

- <sup>268</sup> The Pāli parallel is the *Doṇa-sutta*, AN 5.192 at AN III 223.
- <sup>269</sup> The *Doṇa-sutta* instead reports Doṇa complaining that the Buddha does not respect elder brahmins.
- <sup>270</sup> The *Doṇa-sutta* speaks only of three Vedas.
- <sup>271</sup> Here and below, the list of possible occupations is shorter in the *Doṇa-sutta*, which, for example, does not mention writing.
- <sup>272</sup> The *Doṇa-sutta* mentions going forth, after giving wealth to the teacher and before the practice of the *brahmavihāras*.
- <sup>273</sup> The *Doṇa-sutta* instead describes getting married and subsequently going forth and cultivating the four absorptions.
- <sup>274</sup> Adopting the variant 淫 instead of 婬.
- <sup>275</sup> In the *Doṇa-sutta* the overstepping of boundaries comes through engaging in sex for sensual pleasure with any type of wife, even one who is pregnant or nursing.
- <sup>276</sup> In the *Doṇa-sutta* the outcaste brahmin not only takes up various kinds of employment, but also seeks wealth for his teacher by means some of which are in accordance with the Dharma and some contrary to it. He also has intercourse with any type of wife, even with ones who are pregnant or nursing.
- <sup>277</sup> In the *Doṇa-sutta* the Buddha, before asking this question, refers again to the ancient seers as the source of the fivefold classification of brahmins.
- <sup>278</sup> In the *Doṇa-sutta* he illustrates the nature of the exposition received with a standard set of similes that describe setting upright what had been overturned, revealing what was hidden, etc.
- <sup>279</sup> A part of MĀ 160 has a Pāli parallel in the *Araka-sutta*, AN 7.70 at AN IV 136.
- <sup>280</sup> The *Araka-sutta* does not mention the monks' discussion, life conditions in the past, a former king, and Araka's going forth. It begins with the Buddha briefly introducing Araka as a teacher who was free of sensual desire, then goes on to Araka's teachings on the brevity of human life.
- <sup>281</sup> The *Araka-sutta* speaks of a line drawn on the surface of water with a stick.
- <sup>282</sup> Adopting the variant 盂 instead of 杓.
- <sup>283</sup> This simile has no counterpart in the *Araka-sutta*.
- <sup>284</sup> The *Araka-sutta*, where this is the sixth simile, speaks of a piece of meat thrown into an iron pan heated all day.
- <sup>285</sup> This simile has no counterpart in the *Araka-sutta*.
- <sup>286</sup> This simile has no counterpart in the *Araka-sutta*.

- <sup>287</sup> Adopting the variant 暴長 instead of 瀑湜.
- <sup>288</sup> Adopting the variant 駛 instead of 駛. The image of a quickly flowing river is the fourth simile in the *Araka-sutta*.
- <sup>289</sup> This simile has no counterpart in the *Araka-sutta*.
- <sup>290</sup> After the similes, in the *Araka-sutta* the Buddha contrasts the long life span at the time of Araka to the life span at present, and then divides this into fortnights, days and nights, and meals, more or less as in MĀ 160. The *Araka-sutta* does not mention Araka's removal of the hindrances and cultivation of the *brahmavihāras* or the rebirths achieved by his disciples; nor does it identify Araka as a past life of the Buddha.
- <sup>291</sup> The Pāli parallel is the *Brahmāyu-sutta*, MN 91 at MN II 133; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 527–545.
- <sup>292</sup> The *Brahmāyu-sutta*, which has a similar description for Brahmāyu himself, speaks only of three Vedas.
- <sup>293</sup> The *Brahmāyu-sutta* does not report that Brahmāyu had heard that the Buddha was endowed with the thirty-two marks.
- <sup>294</sup> Adopting a variant without 世.
- <sup>295</sup> In the *Brahmāyu-sutta* Uttara inquires how he should verify the Buddha's accomplishment. In reply to this inquiry, Brahmāyu speaks of the thirty-two marks and the two destinies open to those who are endowed with these marks.
- <sup>296</sup> In the *Brahmāyu-sutta* he observes the Buddha for seven months. The Pāli version does not report that he took leave after that from the Buddha.
- <sup>297</sup> Adopting the variant 平 instead of 牙.
- <sup>298</sup> After reporting on the thirty-two marks, in the *Brahmāyu-sutta* Uttara does not depict the comprehensiveness of his observation, but right away describes the Buddha's behavior, starting with how the Buddha walked. This description shows some variations in details compared to MĀ 161.
- <sup>299</sup> Adopting the variant 飯 instead of 飲.
- <sup>300</sup> Adopting the variant 暫 instead of 慚.
- <sup>301</sup> The *Brahmāyu-sutta* does not report Uttara's wish to go forth under the Buddha or this being granted. Instead it depicts Brahmāyu expressing his reverence for the Buddha after having heard Uttara's report.
- <sup>302</sup> In the *Brahmāyu-sutta* Brahmāyu sends someone to announce his visit as a matter of propriety, not because he feels intimidated.
- <sup>303</sup> In the *Brahmāyu-sutta* the Buddha simply gives his permission, without expressing a wish for the well-being of the visitor or others.



- <sup>304</sup> In the *Brahmāyu-sutta* the Buddha continues right away with the next stanza granting Brahmāyu permission to ask a question.
- <sup>305</sup> The inquiry in the *Brahmāyu-sutta* takes up more epithets of a liberated one.
- <sup>306</sup> Adopting the variant 行 instead of 正.
- <sup>307</sup> Adopting the variant 訖 instead of 說.
- <sup>308</sup> In the *Brahmāyu-sutta* he even goes so far as to kiss the Buddha's feet.
- <sup>309</sup> The *Brahmāyu-sutta* does not report the crowd specifying the qualities in which Brahmāyu was foremost among brahmins of Mithilā.
- <sup>310</sup> In the *Brahmāyu-sutta* he illustrates the nature of the exposition received with a standard set of similes that describe setting upright what had been overturned, revealing what was hidden, etc.
- <sup>311</sup> The *Brahmāyu-sutta* does not report the blessing given by the Buddha after the meal; according to its presentation, Brahmāyu offered food for a whole week.
- <sup>312</sup> The translation is based on emending 生彼 to read 生(於)彼間, the formulation usually employed in the *Madhyama-āgama* to describe the rebirth of a nonreturner.

### Division 13

- <sup>313</sup> The Pāli parallel is the *Dhātuvibhaṅga-sutta*, MN 140 at MN III 237; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 797–802.
- <sup>314</sup> In the *Dhātuvibhaṅga-sutta* the Buddha also asks Pukkusāti where his teacher is dwelling at present.
- <sup>315</sup> The *Dhātuvibhaṅga-sutta* does not refer to the sublime nature of the Dharma or the purity of the holy life.
- <sup>316</sup> According to the corresponding passage in the *Dhātuvibhaṅga-sutta*, one established in the four foundations is not overwhelmed by conceiving and is reckoned a sage at peace.
- <sup>317</sup> The *Dhātuvibhaṅga-sutta* lists the six contacts by way of the respective sense organ, without mentioning their objects.
- <sup>318</sup> The text refers to the brain stem, 腦膜, with brain marrow as a variant, 腦髓. Since both are out of place in a list of bodily parts that belong to the water element, the compound has been emended to brain fluid, on the supposition that 腦膜 is an error for 腦液 or some equivalent term.
- <sup>319</sup> The *Dhātuvibhaṅga-sutta* lists only happy, painful, and neutral experiences.
- <sup>320</sup> The *Dhātuvibhaṅga-sutta* continues by describing how in this way liberation is attained.
- <sup>321</sup> Before turning to feelings that are limited to the body, the *Dhātuvibhaṅga-sutta* discusses the detached experience of happy, painful, and neutral feelings by one who knows their impermanent and unsatisfactory nature.

- <sup>322</sup> Adopting the variant 設若 instead of 說施若.
- <sup>323</sup> The *Dhātuviḥaṅga-sutta* instead qualifies these various ideas as something “conceived,” *maññita*, concluding that all such conceivings are a disease, a tumor, and a barb.
- <sup>324</sup> In the *Dhātuviḥaṅga-sutta* the result of going beyond conceivings is that the sage, who is at peace, is not born, does not grow old, does not die, is not shaken or agitated.
- <sup>325</sup> The corresponding section in the *Dhātuviḥaṅga-sutta* does not mention Pukkusāti’s attainment of stream-entry, although in its concluding part the Buddha states that Pukkusāti passed away as a nonreturner.
- <sup>326</sup> The *Dhātuviḥaṅga-sutta* continues by narrating that Pukkusāti requested full ordination from the Buddha, which he could not receive as his bowl and robes were not complete. Searching for the missing requisites, he was accidentally killed by a cow. The monks reported this to the Buddha, who told them that Pukkusāti passed away as a nonreturner.
- <sup>327</sup> The Pāli parallel is the *Salāyatanaviḥaṅga-sutta*, MN 137 at MN III 215; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 781–787.
- <sup>328</sup> The *Salāyatanaviḥaṅga-sutta* does not refer to the sublime nature of the Dharma or the purity of the holy life.
- <sup>329</sup> The *Salāyatanaviḥaṅga-sutta* lists the six internal sense spheres, the six external sense spheres, the six types of consciousness, and the six types of contact.
- <sup>330</sup> The text reads 刀, literally “knife,” which appears to be a translation error that confuses *satta* (Skt. *sattva*) with *sattha* (Skt. *śāstra*). The *Salāyatanaviḥaṅga-sutta* speaks of thirty-two “positions of beings,” *sattapadā*. In order to render 刀 in a way that makes some sense, the translation follows the indication in Hirakawa, *Buddhist Chinese-Sanskrit Dictionary*, p. 182, that 刀 can render *āyudha*, “weapon” or “implement.”
- <sup>331</sup> The *Salāyatanaviḥaṅga-sutta* lists only the contacts, without their objects.
- <sup>332</sup> The *Salāyatanaviḥaṅga-sutta* differs in speaking of joy related to “the household life,” *gehasita*, instead of related to “attachment.” It also differs in first working through all six senses in relation to the first of these two aspects before turning to sense experience related to renunciation or dispassion.
- <sup>333</sup> The *Salāyatanaviḥaṅga-sutta* qualifies such equanimity as transcending its object.
- <sup>334</sup> The *Salāyatanaviḥaṅga-sutta* rather recommends overcoming sadness with joy (both of course being of the type related to renunciation).
- <sup>335</sup> The *Salāyatanaviḥaṅga-sutta* recommends relying on nonidentification, *atammayatā*, to abandon and go beyond unified equanimity.
- <sup>336</sup> This part is without a counterpart in the *Salāyatanaviḥaṅga-sutta*. The situation of teaching four disciples has a parallel in the *Mahāsīhanāda-sutta*, MN 12 at MN I 82.

- <sup>337</sup> According to the *Saḷāyatanaṭṭhapaṇṇāsa-sutta*, the Buddha is not satisfied because of this.
- <sup>338</sup> According to the *Saḷāyatanaṭṭhapaṇṇāsa-sutta*, the Buddha is satisfied because of this. Another difference is that in the Pāli version this is the third of the three establishments of mindfulness.
- <sup>339</sup> The Pāli parallel is the *Uddesavibhaṅga-sutta*, MN 138 at MN III 223; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 787–793.
- <sup>340</sup> The *Uddesavibhaṅga-sutta* does not refer to the sublime nature of the Dharma or the purity of the holy life.
- <sup>341</sup> Here and below, the translation is based on emending 不受 to 受, which is clearly the reading required by the context.
- <sup>342</sup> The *Uddesavibhaṅga-sutta* instead contrasts consciousness distracted externally to its being stuck internally.
- <sup>343</sup> Here and below, the *Uddesavibhaṅga-sutta* does not discuss the immaterial attainments.
- <sup>344</sup> The *Uddesavibhaṅga-sutta* instead brings in the four modes of construing a sense of self in regard to each aggregate. It also differs inasmuch as the one who experiences agitation is the unlearned worldling.
- <sup>345</sup> In the *Uddesavibhaṅga-sutta* the Buddha states that he would have explained it in the same way.
- <sup>346</sup> The Pāli parallel is the *Mahākaccānabhaddekaratta-sutta*, MN 133 at MN III 192, which has the Tapodārāma in Rājagaha as its location; for comparative studies see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 760–763, and *Madhyama-āgama Studies*, pp. 421–448.
- <sup>347</sup> In the *Mahākaccānabhaddekaratta-sutta* the *deva* asks if Samiddhi knows the summary and analysis on an auspicious night, and afterward asks him again if he knows the verses on an auspicious night.
- <sup>348</sup> In the Pāli version the *deva* states that these verses are beneficial and important for the holy life, after which it disappears. It does not have Samiddhi's question about who knows the verses, as well as the *deva*'s reply.
- <sup>349</sup> In the *Mahākaccānabhaddekaratta-sutta* Samiddhi does not report the meeting he had with the *deva* and the Buddha does not inform him of the *deva*'s name. Instead Samiddhi directly asks about the verses and the Buddha replies by uttering them.
- <sup>350</sup> From here onward the verses in the *Mahākaccānabhaddekaratta-sutta* show several differences.
- <sup>351</sup> Adopting the variant reading 作 instead of 學.

- <sup>352</sup> The qualification of the senses as “really existing,” 實有, is not made in the *Mahākaccānabhaddekaratta-sutta*.
- <sup>353</sup> In the *Mahākaccānabhaddekaratta-sutta* the Buddha states that he would have explained it in the same way.
- <sup>354</sup> The Pāli parallel is the *Lomasakaṅgiyabhaddekaratta-sutta*, MN 134 at MN III 199; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 763–767.
- <sup>355</sup> In the *Lomasakaṅgiyabhaddekaratta-sutta* the *deva* asks if Lomasakaṅgiya knows the summary and analysis on an auspicious night, and afterward asks him again if he knows the verses on an auspicious night.
- <sup>356</sup> According to the *Lomasakaṅgiyabhaddekaratta-sutta*, the Buddha had taught the verses during a visit to the Heaven of the Thirty-three.
- <sup>357</sup> From here onward the verses in the *Lomasakaṅgiyabhaddekaratta-sutta* show several differences.
- <sup>358</sup> The Pāli version lacks Lomasakaṅgiya’s question about who knows the meaning of the verses, and also the *deva*’s reply.
- <sup>359</sup> In the *Lomasakaṅgiyabhaddekaratta-sutta* he approaches the Buddha the next morning.
- <sup>360</sup> The *Lomasakaṅgiyabhaddekaratta-sutta* instead discusses the twenty modes of construing a sense of self: identifying any one of the five aggregates as self, postulating the self as the owner of the aggregate, assuming the aggregate to exist within the self, or locating the self within the aggregate.
- <sup>361</sup> The Pāli parallel is the *Ānandabhaddekaratta-sutta*, MN 132 at MN III 189; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 755–759.
- <sup>362</sup> In the *Ānandabhaddekaratta-sutta* the Buddha joins the monks, is told about the exposition given by Ānanda, and then asks Ānanda to repeat it.
- <sup>363</sup> From here onward the verses in the *Ānandabhaddekaratta-sutta* show several differences.
- <sup>364</sup> Instead of a question and answer exchange between the Buddha and Ānanda, in the *Ānandabhaddekaratta-sutta* all questions and explanations are given by Ānanda. Once he has completed his exposition, the Buddha approvingly repeats it all.
- <sup>365</sup> The *Ānandabhaddekaratta-sutta* instead discusses the twenty modes of construing a sense of self: identifying any one of the five aggregates as self, postulating the self as the owner of the aggregate, assuming the aggregate to exist within the self, or locating the self within the aggregate.
- <sup>366</sup> For MĀ 168, Chizen Akanuma, *The Comparative Catalogue of Chinese Āgamas & Pāli Nikāyas* (1929) (Delhi: Sri Satguru, 1990), p. 21, lists as a parallel the *Saṅkhārūpapatti-sutta*, MN 120 at MN III 99. Yet these two discourses differ considerably

- from each other, making it difficult to consider them to be parallels properly speaking; see the discussion in Anālayo, *A Comparative Study of the Majjhima-nikāya*, p. 678f.
- <sup>367</sup> The Pāli parallel is the *Araṇavibhaṅga-sutta*, MN 139 at MN III 230, which has Jeta's Grove at Sāvattihī as its location; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 793–796.
- <sup>368</sup> The reference to the Bhaggās appears to be an error, as the Bhaggā country is at a different location from the Kuru country.
- <sup>369</sup> The *Araṇavibhaṅga-sutta* does not refer to the sublime nature of the Dharma or the purity of the holy life.
- <sup>370</sup> Adopting the variant 不 instead of 求.
- <sup>371</sup> The *Araṇavibhaṅga-sutta* qualifies each of these two extremes as the wrong path.
- <sup>372</sup> The *Araṇavibhaṅga-sutta* does not have the theme of searching for happiness within under the heading of blame and praise.
- <sup>373</sup> Instead of praising someone to his face, the issue in the *Araṇavibhaṅga-sutta* is speaking roughly.
- <sup>374</sup> The *Araṇavibhaṅga-sutta* contrasts speaking hurriedly to speaking unhurriedly.
- <sup>375</sup> The verse is not found in the *Araṇavibhaṅga-sutta*.
- <sup>376</sup> The Pāli parallel is the *Cūḷakammavibhaṅga-sutta*, MN 135 at MN III 202; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 767–775.
- <sup>377</sup> The introductory narration on the Buddha's meeting with the dog is not found in the *Cūḷakammavibhaṅga-sutta*, which instead begins with the young brahmin approaching the Buddha and inquiring about the cause for the diversity among human beings. The Pāli commentary, Ps V 9, however, contains a report similar to the introductory account in MĀ 170.
- <sup>378</sup> Insects are not mentioned in the *Cūḷakammavibhaṅga-sutta*.
- <sup>379</sup> The addition of “[either]” and “[or else]” seems to be required by the context, since later on the exposition takes up issues such as giving gifts of asking questions, the not doing of which could hardly be reckoned as something that certainly leads to rebirth in hell. In fact in the *Cūḷakammavibhaṅga-sutta* rebirth among humans is clearly an alternative to rebirth in hell.
- <sup>380</sup> In the *Cūḷakammavibhaṅga-sutta* he illustrates the nature of the exposition received with a standard set of similes that describe setting upright what had been overturned, revealing what was hidden, etc.
- <sup>381</sup> Such an invitation is not reported in the *Cūḷakammavibhaṅga-sutta*.
- <sup>382</sup> The Pāli parallel is the *Mahākammavibhaṅga-sutta*, MN 136 at MN III 207; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 775–781.

- <sup>383</sup> In the *Mahākammavibhaṅga-sutta* Samiddhi does not quote any such saying by the Buddha, nor does that version record three instances of the same exchange between Potaliputta and Samiddhi.
- <sup>384</sup> In the *Mahākammavibhaṅga-sutta* Potaliputta first asks how long Samiddhi has been a monk, and then inquires after the result of intentional deeds.
- <sup>385</sup> The *Mahākammavibhaṅga-sutta* does not mention Mahācunda; instead it reports that Samiddhi himself related to Ānanda what had happened.
- <sup>386</sup> In the *Mahākammavibhaṅga-sutta* the Buddha also points out that he has never met Potaliputta.
- <sup>387</sup> According to the *Mahākammavibhaṅga-sutta*, a remark of this type was made by Udāyin instead of Ānanda.
- <sup>388</sup> The *Mahākammavibhaṅga-sutta* adopts a different sequence for these topics. It begins with evil conduct leading to hell, followed by evil conduct leading to heaven, and then discusses good conduct leading to heaven or to hell.
- <sup>389</sup> Here and below, the *Mahākammavibhaṅga-sutta* does not mention the possibility that retribution for unwholesome (or later wholesome) conduct could have already been experienced earlier. For the present case, the Pāli version mentions wholesome conduct performed either before or after the unwholesome conduct (which had been witnessed by others with the divine eye), as well as the holding of right view at the time of death. The *Mahākammavibhaṅga-sutta* concludes by stipulating that the results of the unwholesome (or later wholesome) conduct are to be experienced, be it now, or in the next life, or at a later time.
- <sup>390</sup> The simile of the four types of fruit is not found in the *Mahākammavibhaṅga-sutta*.

## Division 14

- <sup>391</sup> The Pāli parallel is the *Ummagga-sutta*, AN 4.186 at AN II 177.
- <sup>392</sup> The *Ummagga-sutta* begins with the monk visiting the Buddha and does not report the monk's earlier reflection while in seclusion.
- <sup>393</sup> The *Ummagga-sutta* does not describe the one who is not led by the mind.
- <sup>394</sup> As is usual in Pāli discourses, the *Ummagga-sutta* lists just nine *aṅgas*, not mentioning *nidāna*, *apadāna*, or *upadesa*.
- <sup>395</sup> The *Ummagga-sutta* concludes with this exposition by the Buddha and does not report what happened subsequently with the monk.
- <sup>396</sup> The Pāli parallel is the *Bhūmija-sutta*, MN 126 at MN III 138; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 723–726.
- <sup>397</sup> The emendation involves deleting a qualification of “practice” as being done “properly,” a qualification that has its proper place only in the reply by the monk, when it is the

introduction of this qualification that then causes the prince to be satisfied with the monk's reply. This is in fact how the Pāli parallel proceeds, supporting the impression that the qualification of practicing the holy life "properly" originally only belonged to the monk's reply and would have become part of the preceding question by the prince through an error in transmission.

- <sup>398</sup> The similar inquiry of the prince in the *Bhūmija-sutta* is concerned with inability to get results.
- <sup>399</sup> The *Bhūmija-sutta* reports that the prince offered his own dish of milk rice to Bhūmija; it does not report a formal invitation to a meal or a Dharma talk by Bhūmija.
- <sup>400</sup> In the *Bhūmija-sutta* the Buddha first acknowledges that Bhūmija had spoken correctly.
- <sup>401</sup> The *Bhūmija-sutta* begins with the simile on wrongly trying to get oil, followed by wrongly trying to get milk, butter, and fire, and then has the four similes corresponding to the case of doing these actions in the right way.
- <sup>402</sup> The Pāli parallel is the *Cūḷadhammasamādāna-sutta*, MN 45 at MN I 305; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 286–289.
- <sup>403</sup> The *Cūḷadhammasamādāna-sutta* has the second and third cases in the reverse sequence.
- <sup>404</sup> One of several differences in the description of ascetic practices is that the *Cūḷadhammasamādāna-sutta* does not mention shaving off the hair and beard (a practice in fact followed by Buddhist monastics themselves).
- <sup>405</sup> The translation is based on emending 生彼 to read 生(於)彼間, the formulation usually employed in the *Madhyama-āgama* to describe the rebirth of a nonreturner.
- <sup>406</sup> Instead of the attainment of nonreturn, the *Cūḷadhammasamādāna-sutta* mentions attainment of the four absorptions and rebirth in heaven.
- <sup>407</sup> The Pāli parallel is the *Mahādhammasamādāna-sutta*, MN 46 at MN I 309, which has Jeta's Grove at Sāvattī as its location; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 289–291.
- <sup>408</sup> The *Mahādhammasamādāna-sutta*, instead of referring to the profundity of the Buddha's teaching, has the monks request the Buddha to explain the issue. It also takes up the four ways of practice only later, after having described the ignorant person and the wise.
- <sup>409</sup> In the *Mahādhammasamādāna-sutta* the sequence of these four is: pain leading to pain, pleasure leading to pain, pain leading to pleasure, pleasure leading to pleasure.
- <sup>410</sup> Here and below, the *Mahādhammasamādāna-sutta* speaks of good and bad rebirth, instead of evaluating the mode of conduct in terms of its conduciveness to nirvana.
- <sup>411</sup> Here and below, in the *Mahādhammasamādāna-sutta* the person is informed of the properties of the drink, and consuming it results in his death or deadly pain. Another difference is that all four similes are located together at the end of the discourse.

- <sup>412</sup> Adopting the variant 退具 instead of 所行, in keeping with the formulation found subsequently.
- <sup>413</sup> The translation is based on emending the original, which reads “infinite space”; the context shows this to be an error.
- <sup>414</sup> Adopting the variant 禪 instead of 離, in keeping with the formulation found in other parts of the present description.
- <sup>415</sup> The Pāli parallel is the *Nivāpa-sutta*, MN 25 at MN I 151, which has Jeta’s Grove at Sāvattṥi as its location; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 167–169.
- <sup>416</sup> Adopting a variant reading that adds 便 before 隨.
- <sup>417</sup> In the *Nivāpa-sutta*, before deciding to forsake the fourth herd of deer, the hunter and his following had tried to catch them with the same stratagem they had successfully employed with the third herd.
- <sup>418</sup> The *Nivāpa-sutta* mentions only loss of their liberation of the mind, not of their liberation by wisdom.
- <sup>419</sup> In the *Nivāpa-sutta* the renunciants and brahmins take up the ten types of undeclared views (the world is eternal, the world is not eternal, the world is finite . . . a tathāgata neither exists nor does not exist after death).
- <sup>420</sup> No such explanation is given in the *Nivāpa-sutta*.
- <sup>421</sup> The *Nivāpa-sutta* does not mention the *brahmavihāras*.
- <sup>422</sup> The *Nivāpa-sutta* adds that in this way one has become invisible to Māra.
- <sup>423</sup> Adopting the variant reading 止令 instead of 正命.
- <sup>424</sup> The Pāli parallel is the *Samaṇamuṇḍikā-sutta*, MN 78 at MN II 22; for comparative studies see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 424–431, and *Madhyama-āgama Studies*, pp. 105–138.
- <sup>425</sup> In the *Samaṇamuṇḍikā-sutta* the child expresses its thoughts by sulking and its livelihood is the mother’s milk.
- <sup>426</sup> According to the *Samaṇamuṇḍikā-sutta*, such a person is not even accomplished in what is wholesome.
- <sup>427</sup> Here and below, in addition to bodily and verbal conduct the *Samaṇamuṇḍikā-sutta* speaks of livelihood.
- <sup>428</sup> Here and below, in the *Samaṇamuṇḍikā-sutta* the path to the cessation of conduct or thoughts is to be found in the four right efforts.
- <sup>429</sup> The *Samaṇamuṇḍikā-sutta* adds understanding of liberation of the mind and liberation by wisdom.



- <sup>430</sup> Following an emendation in the CBETA edition of 慈 to read 悲, in keeping with the reading found in the rest of the passage.
- <sup>431</sup> The cessation of wholesome thoughts occurs in the *Samaṇamuṇḍikā-sutta* already with the second absorption.
- <sup>432</sup> The *Samaṇamuṇḍikā-sutta* continues at this point with the ten path factors of an arahant.
- <sup>433</sup> This conditional sequence of the path factors is not mentioned in the *Samaṇamuṇḍikā-sutta*; a similar presentation is, however, found in the *Mahācattārīsaka-sutta*, MN 117 at MN III 76 (which covers all ten path factors).
- <sup>434</sup> A description of the noble disciple who contemplates wisely, develops the factors of the noble eightfold path, and attains liberation is not found in the *Samaṇamuṇḍikā-sutta*.
- <sup>435</sup> The Pāli parallel is the *Dakkhiṇāvibhaṅga-sutta*, MN 142 at MN III 253; for comparative studies see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 810–819; Ingo Strauch, “The Bajaur Collection of Kharoṣṭhī Manuscripts: Mahāprajāpatī Gautamī and the Order of Nuns in a Gandhāran Version of the Dakṣiṇāvibhaṅgasūtra,” in Alice Collett, ed., *Women in Early Indian Buddhism: Comparative Textual Studies* (Oxford: Oxford University Press, 2014), pp. 17–45, and “The Indic Versions of the \*Dakṣiṇāvibhaṅgasūtra: Some Thoughts about the Early Transmission of Buddhist Āgama Texts,” in Dhammaddinā, ed., *Research on the Madhyama-āgama* (Taipei: Dharma Drum Publishing Corporation, 2017), pp. 327–373.
- <sup>436</sup> The *Dakkhiṇāvibhaṅga-sutta* does not specify the color of the robe.
- <sup>437</sup> In the *Dakkhiṇāvibhaṅga-sutta* it is Ānanda who lists the ways in which the Buddha has benefited Mahāprajāpatī Gotamī.
- <sup>438</sup> The *Dakkhiṇāvibhaṅga-sutta* takes these up in the reverse sequence, discussing first the fourteen kinds of personal offerings and then the seven offerings to the Sangha.
- <sup>439</sup> The *Dakkhiṇāvibhaṅga-sutta* instead speaks of a gift given to both communities headed by the Buddha.
- <sup>440</sup> The emendation is guided by the context; the original speaks of the fifth, 第五.
- <sup>441</sup> In the *Dakkhiṇāvibhaṅga-sutta* these are even described as “immoral and evil,” *dussīla pāpadhamma*.
- <sup>442</sup> Here and below, the *Dakkhiṇāvibhaṅga-sutta* distinguishes between donor and recipients who are either of moral or else of immoral behavior.
- <sup>443</sup> No reference to offerings made by slaves and the poor is found in the *Dakkhiṇāvibhaṅga-sutta*.
- <sup>444</sup> The Pāli parallel is the *Bahudhātuka-sutta*, MN 115 at MN III 61; for comparative studies see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 645–654, and *Madhyama-āgama Studies*, pp. 249–288.

- <sup>445</sup> In the *Bahudhātuka-sutta* the contrast is between a fool and a wise person, and this contrast is directly broached by the Buddha himself, without a preceding report that Ānanda had been reflecting on this.
- <sup>446</sup> The application of the same principle to past and future times is not made in the *Bahudhātuka-sutta*.
- <sup>447</sup> The *Bahudhātuka-sutta* does not mention that Ānanda was in tears.
- <sup>448</sup> In the *Bahudhātuka-sutta* Ānanda directly asks about a monk who is wise, without bringing up the topic of a monk who is foolish.
- <sup>449</sup> In the *Bahudhātuka-sutta* Ānanda intervenes each time and asks if there could be still another way of being skilled in the elements.
- <sup>450</sup> These four elements are not listed in the *Bahudhātuka-sutta*, which also has no counterparts for the sets of three elements, except the first set of three (sense sphere, etc.), and for the two elements related to the taints.
- <sup>451</sup> This and the six following qualities have a single counterpart in the *Bahudhātuka-sutta*, according to which a person who has right view will not follow another teacher.
- <sup>452</sup> The presentation here departs from the usual sequence of listing the four truths, which has the cessation of *dukkha* as third and the path as fourth.
- <sup>453</sup> The impossibility of a stream-enterer experiencing an eighth existence is not discussed in the *Bahudhātuka-sutta*.
- <sup>454</sup> This and the subsequent impossibilities are not mentioned in the *Bahudhātuka-sutta*.
- <sup>455</sup> The *Bahudhātuka-sutta* gives five names for the discourse: “Many Kinds of Elements,” “Four Turnings,” “Mirror of Dharma,” “Drum of the Deathless,” and “Unsurpassable Victory in Battle.”

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## BDK English Tripiṭaka (First Series)

### Abbreviations

<i>Ch.</i> :	Chinese
<i>Skt.</i> :	Sanskrit
<i>Jp.</i> :	Japanese
<i>Eng.</i> :	Published title

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Eng.	<i>The Essentials of the Eight Traditions</i> (1994)	
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THE MADHYAMA ĀGAMA  
(MIDDLE-LENGTH DISCOURSES)  
VOLUME IV

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**BDK English Tripiṭaka Series**

**THE MADHYAMA ĀGAMA  
(MIDDLE-LENGTH DISCOURSES)  
VOLUME IV**

**(Taishō Volume 1, Number 26)**

Edited by

Bhikkhu Anālayo and Roderick S. Bucknell

**BDK America, Inc.  
2023**

As an act of Dhammadāna, Bhikkhu Anālayo has waived  
payment for the translation of *The Madhyama Āgama*  
(*Middle-length Discourses*), Volumes II–IV.

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## **A Message on the Publication of the English Tripiṭaka**

The Buddhist canon is said to contain eighty-four thousand different teachings. I believe that this is because the Buddha's basic approach was to prescribe a different treatment for every spiritual ailment, much as a doctor prescribes a different medicine for every medical ailment. Thus his teachings were always appropriate for the particular suffering individual and for the time at which the teaching was given, and over the ages not one of his prescriptions has failed to relieve the suffering to which it was addressed.

Ever since the Buddha's Great Demise over twenty-five hundred years ago, his message of wisdom and compassion has spread throughout the world. Yet no one has ever attempted to translate the entire Buddhist canon into English throughout the history of Japan. It is my greatest wish to see this done and to make the translations available to the many English-speaking people who have never had the opportunity to learn about the Buddha's teachings.

Of course, it would be impossible to translate all of the Buddha's eighty-four thousand teachings in a few years. I have, therefore, had one hundred thirty-nine of the scriptural texts in the prodigious Taishō edition of the Chinese Buddhist canon selected for inclusion in the First Series of this translation project.

It is in the nature of this undertaking that the results are bound to be criticized. Nonetheless, I am convinced that unless someone takes it upon himself or herself to initiate this project, it will never be done. At the same time, I hope that an improved, revised edition will appear in the future.

It is most gratifying that, thanks to the efforts of more than a hundred Buddhist scholars from the East and the West, this monumental project has finally gotten off the ground. May the rays of the Wisdom of the Compassionate One reach each and every person in the world.

NUMATA Yehan  
Founder of the English  
Tripiṭaka Project

August 7, 1991



## Editorial Foreword

In the long history of Buddhist transmission throughout East Asia, translations of Buddhist texts were often carried out as national projects supported and funded by emperors and political leaders. The BDK English Tripiṭaka project, on the other hand, began as a result of the dream and commitment of one man. In January 1982 Dr. NUMATA Yehan, founder of Bukkyō Dendō Kyōkai (Society for the Promotion of Buddhism), initiated the monumental task of translating the complete Taishō shinshū daizōkyō edition of the Chinese Tripiṭaka (Buddhist canon) into the English language. Under his leadership, a special preparatory committee was organized in April 1982. By July of the same year the Translation Committee of the English Tripiṭaka was officially convened.

The initial Committee included the following members: (late) HANAYAMA Shōyū (Chairperson), (late) BANDŌ Shōjun, (late) ISHIGAMI Zennō, (late) KAMATA Shigeo, (late) KANAOKA Shūyū, MAYEDA Sengaku, (late) NARA Yasuaki, (late) SAYEKI Shinkō, (late) SHIOIRI Ryōtatsu, (late) TAMARU Noriyoshi, (late) TAMURA Kwansei, (late) URYŪZU Ryūshin, and (late) YUYAMA Akira. Assistant members of the Committee were as follows: KANAZAWA Atsushi, WATANABE Shōgo, Rolf Giebel of New Zealand, and Rudy Smet of Belgium.

After holding planning meetings on a monthly basis, the Committee selected one hundred and thirty-nine texts for the First Series of the project, estimated to be one hundred printed volumes in all. The texts selected were not limited to those originally written in India but also included works composed in China and Japan. While the publication of the First Series proceeds, the texts for the Second Series will be selected from among the remaining works; this process will continue until all the texts, in Japanese as well as in Chinese, have been published. Given the huge scope of this project, accomplishing the English translations of all the Chinese and Japanese texts in the Taishō canon may take as long as one hundred years or more. Nevertheless, as Dr. NUMATA wished, it is the sincere hope of the Committee that this project will continue until completion, even after all the present members have passed away.

Dr. NUMATA passed away on May 5, 1994, at the age of ninety-seven. He entrusted his son, Mr. NUMATA Toshihide with the continuation and completion of the English Tripiṭaka project. Mr. Numata served for twenty-three years, leading the project forward with enormous progress before his sudden passing on February 16, 2017, at the age of eighty-four. The Committee previously lost its able and devoted first Chairperson, Professor HANAYAMA Shōyū, on June 16, 1995, at the age of sixty-three. In October 1995 the Committee elected Professor MAYEDA Sengaku (then Vice President of Musashino Women's College) as Chairperson, and upon the retirement of Professor Mayeda in July 2016, the torch was passed to me to serve as the third Chairperson. Despite these losses and changes we, the Editorial Committee members, have renewed our determination to carry out the noble ideals set by Dr. NUMATA. Present members of the Committee are Kenneth K. Tanaka (Chairperson), MAYEDA Sengaku, ICHISHIMA Shōshin, KATSURA Shōryū, MINOWA Kenryō, SAITŌ Akira, SHIMODA Masahiro, WATANABE Shōgo, and YONEZAWA Yoshiyasu.

The Numata Center for Buddhist Translation and Research was established in November 1984, in Berkeley, California, U.S.A., to assist in the publication of the translated texts. The Publication Committee was organized at the Numata Center in December 1991. In 2010, the Numata Center's operations were merged with Bukkyō Dendō Kyōkai America, Inc. (BDK America), and BDK America continues to oversee the publication side of the English Tripiṭaka project in close cooperation with the Editorial Committee in Tokyo.

At the time of this writing, in July 2017, the project has completed about sixty-five percent of the seven thousand one hundred and eighty-five Taishō pages of texts selected for the First Series. Much work still lies ahead of us but we are committed to the completion of the remaining texts in order to realize the grand vision of Dr. Numata, shared by Mr. Numata and Professor Hanayama, to make the Buddhist canon more readily accessible to the English-speaking world.

Kenneth K. Tanaka  
Chairperson  
Editorial Committee of  
the BDK English Tripiṭaka



## **Publisher's Foreword**

On behalf of the members of the Publication Committee, I am happy to present this volume as the latest contribution to the BDK English Tripiṭaka Series. The Publication Committee members have worked to ensure that this volume, as all other volumes in the series, has gone through a rigorous process of editorial efforts.

The initial translation and editing of the Buddhist scriptures found in this and other BDK English Tripiṭaka volumes are performed under the direction of the Editorial Committee in Tokyo, Japan. Both the Editorial Committee in Tokyo and the Publication Committee, headquartered in Moraga, California, are dedicated to the production of accurate and readable English translations of the Buddhist canon. In doing so, the members of both committees and associated staff work to honor the deep faith, spirit, and concern of the late Reverend Dr. Yehan Numata, who founded the BDK English Tripiṭaka Series in order to disseminate the Buddhist teachings throughout the world.

The long-term goal of our project is the translation and publication of the texts in the one hundred-volume Taishō edition of the Chinese Buddhist canon, along with a number of influential extracanonical Japanese Buddhist texts. The list of texts selected for the First Series of this translation project may be found at the end of each volume in the series.

As Chair of the Publication Committee, I am deeply honored to serve as the fifth person in a post previously held by leading figures in the field of Buddhist studies, most recently by my predecessor, John R. McRae.

In conclusion, I wish to thank the members of the Publication Committee for their dedicated and expert work undertaken in the course of preparing this volume for publication: Managing Editor Marianne Dresser, Dr. Hudaya Kandahjaya, Dr. Carl Bielefeldt, Dr. Robert Sharf, and Rev. Brian Kensho Nagata, Director of the BDK English Tripiṭaka Project.

A. Charles Muller  
Chairperson  
Publication Committee



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# **Introduction to *Madhyama Āgama* (*Middle-length Discourses*) Volume IV**

This volume represents the fourth and final installment of *The Madhyama-āgama (Middle-Length Discourses)*, completing the four-volume set of translations for the BDK English Tripiṭaka (First Series). Volume I appeared in 2013, Volume II in 2018, and Volume III in 2022. This volume includes the discourses numbered 182 to 222 in Divisions 15 to 18.

## **Discourse Parallels**

Comparing the *Madhyama-āgama* version of a discourse with its parallel(s) in the Pāli canon and elsewhere reveals varying degrees of closeness, as regards both their essential message and the details of their wording. Such closeness is the main criterion by which researchers identify discourse parallels; and because there are varying degrees of closeness, researchers sometimes disagree in their identifications. Further complicating the notion of parallels is the occasional existence of “partial parallels,” cases where, for example, a certain Chinese discourse is matched by just one part of a Pāli discourse—or the converse of this situation. In the endnotes to each volume and in the tables of parallels that appear in this volume such cases are marked with an asterisk (\*).

What the phenomenon of discourse parallels signifies in terms of the historical development of the texts remains a controversial question. A common interpretation is that a given discourse and its parallel(s) are divergent descendants of what was originally a single ancestral discourse; that is, that they are variously remembered records of a teaching delivered on a certain occasion by the Buddha or one of his immediate disciples. Wide geographical separation of monastic communities, perhaps combined with translation into different dialects, could have eventually led to the development of regional variants of imperfectly memorized oral texts. In such ways the vicissitudes of oral transmission could have

resulted in the splitting of a formerly unitary discourse into two or more related but distinct parallel versions. This is probably an oversimplification; but despite such uncertainties, there is no denying that comparison of discourse parallels is both a valuable aid in translating difficult texts and a powerful tool in researching early Buddhism.

A good example is the last discourse in the previous volume, the “Discourse on Many Elements” (MĀ 181). It differs from its Pāli parallel, the *Bahudhātuka-sutta* (MN 115), which stipulates that a woman cannot be a buddha. Closer inspection of the context makes it fair to conclude that the *Madhyama-āgama* discourse has preserved an earlier version of this exposition, when the notion of what is impossible for a woman had not yet impacted this discourse; see Bhikkhu Anālayo, *Madhyama-āgama Studies* (Taipei: Dharma Drum Publishing Corporation, 2012), pp. 249–288. Several other discourses in the *Madhyama-āgama* offer similarly significant indications (a survey can be found in Bhikkhu Anālayo, “Selected Madhyama-āgama Discourse Passages and Their Pāli Parallels,” *Dharma Drum Journal of Buddhist Studies* 19 [2016]: 1–61). This makes it fruitful to consult the translations provided in this and the other volumes alongside their Pāli counterparts.

For the convenience of researchers, relevant information on known discourse parallels to the *Madhyama-āgama* is summarized in two tables (Tables 1 and 2, compiled by Roderick S. Bucknell), found in the Appendix at the back of this volume. These tables bring together the principal data on parallels contained in the endnotes to the translations. Table 1 is designed for finding the Pāli parallel(s) to a given Chinese *Madhyama-āgama* discourse; Table 2 is for finding the Chinese *Madhyama-āgama* parallel(s) to a given Pāli discourse.

**THE MADHYAMA ĀGAMA  
(MIDDLE-LENGTH DISCOURSES)  
VOLUME IV**





## Division 15

### On Pairs

#### 182. The Discourse at Assapura<sup>1</sup>

Thus have I heard. At one time the Buddha, who was dwelling in the country of Aṅga together with a large sangha of monks, approached Assapura and stayed with that sangha of monks in a forest retreat at Assa[pura].

At that time the World-honored One addressed the monks, “People regard you renunciants as renunciants. When people ask if you are renunciants, do you claim to be renunciants?”

The monks replied, “Yes, World-honored One.”

The Buddha said further:

This being the case, because of this, you need to be [true] renunciants. You should train according to the Dharma of the renunciant, according to the Dharma of the brahmin. Training according to the Dharma of the renunciant, according to the Dharma of the brahmin, you will be true renunciants, not fake renunciants. Then if you receive robes and blankets, food and drink, beds and bedding, medicine, or the various other requisites of life, those who provide them will gain great merit, great fruit, great virtue, great and ample reward. This is how you should train.

How [does one train] according to the Dharma of the renunciant, according to the Dharma of the brahmin? You should purify your bodily conduct, openly and overtly, being well restrained and without deficiency.<sup>2</sup> You should not, on account of this purity, exalt yourselves or disparage others. Be without contamination, without pollution, worthy of praise by your wise companions in the holy life. 725a

You may think this: “My bodily conduct is pure, I have done what had to be done; there is no more need to train. I have already accomplished the essence of virtue; there is nothing further to do.”

Monks, I tell you: In seeking the essence of renunciantship do not fall

short of the essence of renunciants'hip! If you wish to seek and train further, then monks, if you have bodily purity, what should you do next?

You should train in purifying your verbal conduct, openly and overtly, being well restrained and without deficiency. You should not, on account of this purity of verbal conduct, exalt yourselves or disparage others. Be without contamination, without pollution, worthy of praise by your wise companions in the holy life.

You may think this: "My bodily and verbal conduct are pure, I have done what had to be done; there is no more need to train. I have already accomplished the essence of virtue; there is nothing further to do."

Monks, I tell you: In seeking the essence of renunciants'hip do not fall short of the essence of renunciants'hip! If you wish to seek and train further, then monks, if you have bodily and verbal purity, what should you do next?

You should train in purifying your mental conduct, openly and overtly, being well restrained and without deficiency. You should not, on account of this purity of mental conduct, exalt yourselves or disparage others. Be without contamination, without pollution, worthy of praise by your wise companions in the holy life.

You may think this: "My conduct, bodily, verbal, and mental, is pure; I have done what had to be done; there is no more need to train. I have already accomplished the essence of virtue; there is nothing further to do."

Monks, I tell you: In seeking the essence of renunciants'hip do not fall short of the essence of renunciants'hip! If you wish to seek and train further, then monks, if you have bodily, verbal, and mental purity, what should you do next?

You should train in purifying your livelihood, openly and overtly, being well restrained and without deficiency. You should not, on account of this purity of livelihood, exalt yourselves or disparage others. Be without contamination, without pollution, worthy of praise by your wise companions in the holy life.

You may think this: "My bodily, verbal, and mental conduct and my livelihood are pure, I have done what had to be done; there is no more need to train. I have already accomplished the essence of virtue; there is nothing further to do."

Monks, I tell you: In seeking the essence of renunciantship do not fall short of the essence of renunciantship! If you wish to seek and train further, then monks, if you have bodily, verbal, and mental purity and purity of livelihood, what should you do next?

Monks, you should train in guarding the sense faculties, always mindful of shutting out thoughts of desire, successfully guarding the mind with clear understanding and attaining perfection [therein], constantly striving to arouse the mind:

On seeing a form with the eye, do not grasp at its features or savor the form. That is to say, for the sake of restraint, guard the eye faculty so that no covetousness, sadness, worry, [or any other] evil and unwholesome state arises in the mind—for this purpose guard the eye faculty. In the same way, [on hearing a sound with] the ear . . . [on smelling an odor with] the nose . . . [on tasting a flavor with] the tongue . . . [on experiencing a tangible with] the body . . . On cognizing a mind-object with the mind do not grasp at its features or savor the mind-object. That is to say, for the sake of restraint, guard the mind faculty so that no covetousness, sadness, worry, [or any other] evil and unwholesome state arises in the mind—for this purpose guard the mind faculty.

725b

You may think this: “My bodily, verbal, and mental conduct and my livelihood are pure, and I am guarding the sense faculties. I have done what had to be done; there is no more need to train. I have already accomplished the essence of virtue; there is nothing further to do.”

Monks, I tell you: In seeking the essence of renunciantship do not fall short of the essence of renunciantship! If you wish to seek and train further, then monks, if you have bodily, verbal, and mental purity and purity of livelihood, and you are guarding the sense faculties, what should you do next?<sup>3</sup>

Monks, you should train in right comprehension when going out or coming in, contemplating and distinguishing well [when] bending or stretching [a limb], [or when] looking up or looking down; with orderly manners and appearance, properly wearing the outer robe, the other robes, and holding the bowl; [when] walking, standing, sitting, or reclining, [when] sleeping or awake, [when] speaking or keeping silent, do all of these with right comprehension.<sup>4</sup>

You may think this: “My bodily, verbal, and mental conduct and my livelihood are pure, I am guarding the sense faculties, and I have right comprehension when going out or coming in [and so on]. I have done what had to be done; there is no more need to train. I have already accomplished the essence of virtue; there is nothing further to do.”

Monks, I tell you: In seeking the essence of renunciantship do not fall short of the essence of renunciantship! If you wish to seek and train further then, monks, if you have bodily, verbal, and mental purity and purity of livelihood, if you are guarding the sense faculties and have right comprehension when going out or coming in [and so on], what should you do next?

A monk should train in dwelling alone in a secluded place in a forest, or in an empty and peaceful place at the base of a tree, or in a mountain cave, or on a heap of straw in the open, whether in a forest or in a cemetery.

Having gone to a forest, or to an empty and peaceful place at the base of a tree, they spread their sitting mat and sit down cross-legged with upright body and upright aspiration, and establish unwavering mindfulness. They abandon and remove covetousness. With their mind free of agitation, on seeing others’ wealth and all their requisites of life, they do not give rise to covetousness with the wish, “May I get it!” They purify their mind of covetousness. In the same way, they abandon ill will . . . sloth-and-torpor . . . restlessness-and-worry. . . . They abandon doubt and overcome uncertainty. Freeing themselves of vacillation in regard to wholesome states, they purify their mind of doubt.

Having abandoned these five hindrances, which defile the mind and weaken wisdom, secluded from sensual desires, secluded from evil and unwholesome states . . . up to . . . they dwell having attained the fourth absorption.

When they have thus attained concentration, with a mind that is purified, without defilement, without affliction, malleable, well steadied, having attained imperturbability, they direct their mind toward knowledge and realization of the destruction of the taints.<sup>5</sup>

They come to know: “This is *dukkha*,” as it really is; they come to know: “This is the arising of *dukkha*” . . . they come to know: “This is the cessation of *dukkha*” . . . they come to know: “This is the path leading to the cessation of *dukkha*,” as it really is.

They come to know: “These are the taints” as it really is; they come to know: “This is the arising of the taints” . . . they come to know: “This is the cessation of the taints” . . . they come to know: “This is the path leading to the cessation of the taints,” as it really is.

When they have come to know and see like this, their mind is liberated from the taint of sensual desire, from the taint of becoming, and liberated from the taint of ignorance. Being liberated, they know they are liberated, understanding as it really is: “Birth has been ended, the holy life has been established, what had to be done has been done, there will not be another experiencing of existence.” This is called being a [true] renunciant, this is called being a [true] brahmin, this is called being a noble one, this is called being one who is purified [through having] “bathed.”<sup>6</sup> 725c

What is a [true] renunciant? It is one who has allayed all evil and unwholesome states, all taints and pollutants that are the root of future becoming, that have suffering and vexation as their result, that are the cause of birth, old age, disease, and death—this is what is meant by a [true] renunciant.

What is a [true] brahmin? It is one who is far removed from all evil and unwholesome states, all taints and pollutants that are the root of future becoming, that have suffering and vexation as their result, that are the cause of birth, old age, disease and death—this is what is meant by a [true] brahmin.

What is a noble one? It is one who is far removed from all evil and unwholesome states, all taints and pollutants that are the root of future becoming, that have suffering and vexation as their result, that are the cause of birth, old age, disease and death—this is what is meant by a noble one.

What is one who is purified [through having] “bathed”? It is one who [through an inner] “bathing” has purified themselves of all evil and unwholesome states, all taints and pollutants that are the root of future becoming, that have suffering and vexation as their result, that are the cause of birth, old age, disease, and death—this is what is meant by one who is purified [through having] “bathed.”

This is what is meant by a [true] renunciant, this is what is meant by a [true] brahmin, this is what is meant by a noble one, this is what is meant by one who is purified.

Thus spoke the Buddha. Having heard what the Buddha said, the monks were delighted and received it respectfully.

### 183. The Discourse at Assapura (2)<sup>7</sup>

Thus have I heard. At one time the Buddha, who was dwelling in the country of Anga together with a large sangha of monks, approached Assapura and stayed with that sangha of monks in a forest retreat at Assa[pura].

At that time the World-honored One addressed the monks, “People regard you renunciants as renunciants. When people ask you if you are renunciants, do you claim to be renunciants?”

The monks replied, “Yes, World-honored One.”

The Buddha said further:

This being the case, because of this, you need to be [true] renunciants. You should train in the path of the renunciant. Do not be nonrenunciants. Training in the path of the renunciant, you will be true renunciants, not fake renunciants. Then if you receive robes and blankets, food and drink, beds and bedding, medicine, or the various other requisites of life, those who provide them will gain great merit, great fruit, great virtue, great and ample reward. This is how you should train.

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What is the path of the nonrenunciant? What is a nonrenunciant? If one who is covetous does not allay their covetousness, if one who has ill will does not allay their ill will, if one who has anger does not allay their anger, if one who is uncommunicative does not allay their uncommunicativeness, if one who has fetters does not allay their fetters, if one who is avaricious does not allay their avarice, if one who is envious does not allay their envy, if one who is flattering does not allay their flattery, if one who is deceitful does not allay their deceit, if one who is shameless does not allay their shamelessness, if one who lacks scruples does not allay their lack of scruples, if one who has evil desires does not allay their evil desires, if one who has wrong view does not allay their wrong view—if one does not eradicate a renunciant’s defilement, a renunciant’s flattery, a renunciant’s deception, a renunciant’s deviousness, which lead toward a bad destiny, then they are training in the path of the nonrenunciant; they are a nonrenunciant.

Such a one is like a battle ax, with cutting edge and blade, newly made and extremely sharp, which is wrapped up in a monk's robe. Just like this, I say, is that foolish one training in the path of the renunciant.

That is to say, if one who is covetous does not allay their covetousness, if one who has ill will does not allay their ill will, if one who has anger does not allay their anger, if one who is uncommunicative does not allay their uncommunicativeness, if one who has fetters does not allay their fetters, if one who is avaricious does not allay their avarice, if one who is envious does not allay their envy, if one who is flattering does not allay their flattery, if one who is deceitful does not allay their deceit, if one who is shameless does not allay their shamelessness, if one who lacks scruples does not allay their lack of scruples, if one who has evil desires does not allay their evil desires, if one who has wrong view does not allay their wrong view—then [even though] they are wearing the monk's robes, I do not call such a one a renunciant.

If it were the case that anyone who donned the monk's robes, being covetous allayed their covetousness, having ill will allayed their ill will, having anger allayed their anger, being uncommunicative allayed their uncommunicativeness, having fetters allayed their fetters, being avaricious allayed their avarice, being envious allayed their envy, being flattering allayed their flattery, being deceitful allayed their deceit, being shameless allayed their shamelessness, lacking scruples allayed their lack of scruples, having evil desires allayed the evil desires, having wrong view allayed their wrong view—[if this were the case], then all their dear friends would approach them and say, “Venerable one, you should train in wearing the monk's robes. Venerable one, if you train in wearing the monk's robes, that will allay any covetousness that you may have, allay any ill will that you may have, allay any anger that you may have, allay any uncommunicativeness that you may have, allay any fetters that you may have, allay any avarice that you may have, allay any envy that you may have, allay any flattery that you may have, [allay any deceit that you may have], allay any shamelessness that you may have, allay any lack of scruples that you may have, allay any evil desires that you may have, allay any wrong view that you may have.”<sup>8</sup>

However, because I see those who wear the monk's robes being covetous, having ill will, having anger, being uncommunicative, having fetters, being avaricious, being envious, being flattering, [being deceitful], being shameless, lacking scruples, having evil desires, or having wrong view—therefore I declare that [just] wearing the monk's robes does not make one a renunciant.

In the same way for practicing nudity . . . wearing matted locks . . . practicing never sitting down . . . eating only once [a day] . . . constantly practicing purification with water, upholding [purification with] water. I declare that [just] upholding [purification with] water does not make one a renunciant.

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If it were the case that upholding [purification with] water allayed any covetousness that one might have, allayed any ill will that one might have, allayed any anger that one might have, allayed any uncommunicativeness that one might have, allayed any fetters that one might have, allayed any avarice that one might have, allayed any envy that one might have, allayed any flattery that one might have, [allayed any deceit that one might have], allayed any shamelessness that one might have, allayed any lack of scruples that one might have, allayed any evil desires that one might have, allayed any wrong view that one might have—if this were the case, then one's dear friends would come and say, "Venerable one, you should train in upholding [purification with] water. If you train in upholding [purification with] water, that will allay any covetousness that you may have, allay any ill will that you may have, allay any anger that you may have, allay any uncommunicativeness that you may have, allay any fetters that you may have, allay any avarice that you may have, allay any envy that you may have, allay any flattery that you may have, [allay any deceit that you may have], allay any shamelessness that you may have, allay any lack of scruples that you may have, allay any evil desires that you may have, allay any wrong view that you may have."

However, because I see those who uphold [purification with] water being covetous, having ill will, having anger, being uncommunicative, having fetters, being avaricious, being envious, being flattering, [being deceitful], being shameless, lacking scruples, having evil desires, or having wrong view—therefore I declare that [just] upholding [purification with]



water does not make one a renunciant. This is what is meant by the path of the nonrenunciant, by being a nonrenunciant.

What is the path of the renunciant? What is not being a nonrenunciant? If one allays any covetousness that one may have, allays any ill will that one may have, allays any anger that one may have, allays any uncommunicativeness that one may have, allays any fetters that one may have, allays any avarice that one may have, allays any envy that one may have, allays any flattery that one may have, [allays any deceit that one may have], allays any shamelessness that one may have, allays any lack of scruples that one may have, allays any evil desires that one may have, allays any wrong view that one may have—then, having eradicated a renunciant’s envy,<sup>9</sup> a renunciant’s flattery, a renunciant’s deception, a renunciant’s deviousness, which lead toward a bad destiny, one is training in the path of the renunciant, one is not a nonrenunciant. This is what is meant by the path of the renunciant, by not being a nonrenunciant.

Having in this way accomplished morality and bodily, verbal, and mental purity, one [cultivates] a mind that is free of covetousness, free of ill will, free of sloth-and-torpor, free of restlessness-and-worry, and eradicating doubt and going beyond perplexity, with right mindfulness and right comprehension, without bewilderment.<sup>10</sup>

With a mind imbued with loving-kindness, one dwells [mentally] pervading one direction, likewise the second, the third, and the fourth directions, and also the four intermediate directions and above and below, all around, everywhere. With a mind imbued with loving-kindness, free of fetters or resentment, without ill will or contention, one dwells pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well-cultivated. In the same way with a mind imbued with compassion . . . with empathic joy . . . with equanimity, free of fetters or resentment, without ill will or contention, one dwells pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well cultivated.

Then one thinks, “There is becoming,<sup>11</sup> there is the gross, there is the subtle, there is perception and what goes beyond it, what is an escape from it,” knowing this at it really is. When one has come to know and see like this, the mind is liberated from the taint of sensual desire, from the taint of becoming, and from the taint of ignorance. Being liberated, one

726c knows that one is liberated, knowing as it really is: “Birth has been ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence.”

It is just as there might be, not far from a village, a delightful pond fed from a clear spring, with its banks covered in verdant grass, and with flowering trees all around; and there might come, from the eastern direction, a man who is extremely hungry, thirsty, and weary. He takes off his clothes, leaves them on the bank, and enters the pond to take a pleasant bath; he removes the grime, gets relief from the heat, and quenches his thirst.

In the same way, there might come a man from the southern . . . the western . . . the northern direction, who is extremely hungry, thirsty, and weary; and he takes off his clothes, leaves them on the bank, and enters the pond to take a pleasant bath; he removes the grime, gets relief from the heat, and quenches his thirst.

In the same way, a warrior clansman shaves off his hair and beard, dons the yellow robes and, out of faith, gives up the household life and becomes a homeless one to train in the path. He practices inner stillness, attains inner stillness. Of one who has inner stillness I declare that he is a renunciant, I declare that he is a brahmin, I declare that he is a noble one, I declare that he is purified [through having] “bathed.”<sup>12</sup>

In the same way, a brahmin clansman . . . a householder clansman . . . a worker clansman shaves off his hair and beard, dons the yellow robes and, out of faith, gives up the household life and becomes a homeless one to train in the path. He practices inner stillness, attains inner stillness. Of one who has inner stillness I declare that he is a renunciant, I declare that he is a brahmin, I declare that he is a noble one, I declare that he is purified [through having] “bathed.”<sup>13</sup>

What is a renunciant? It is one who has allayed all evil and unwholesome states, all taints and pollutants, which are the root of future becoming, have vexation and suffering as their result, and are the cause of birth, old age, disease, and death. This is what is meant by a renunciant.

What is a brahmin? It is one who is far removed from all evil and unwholesome states, all taints and pollutants, which are the root of future becoming, have vexation and suffering as their result, and are the cause of birth, old age, disease, and death. This is what is meant by a brahmin.

What is a noble one? It is one who is far removed from all evil and unwholesome states, all taints and pollutants, which are the root of future becoming, have vexation and suffering as their result, and are the cause of birth, old age, disease, and death. This is what is meant by a noble one.

What is one who is purified [through having] “bathed”? It is one who [through an inner] “bathing” has purified himself of all evil and unwholesome states, all taints and pollutants, which are the root of future becoming, have vexation and suffering as their result, and are the cause of birth, old age, disease, and death. This is what is meant by one who is purified [through having] “bathed.”

This is what is meant by a renunciant; this is what is meant by a brahmin; this is what is meant by a noble one; this is what is meant by one who is purified [through having] “bathed.”

Thus spoke the Buddha. Having heard what the Buddha said, the monks were delighted and received it respectfully.

### **184. The Discourse in the Gosiṅga Sāla Forest (1)<sup>14</sup>**

Thus have I heard. At one time the Buddha, who was dwelling among the Vajjians, was staying in the Gosiṅga *sāla* forest together with many knowledgeable elder monks, senior disciples such as the venerable Sāriputta, the venerable Mahāmoggallāna, the venerable Mahākassapa, the venerable Mahākaccāna, the venerable Anuruddha, the venerable Revata, and the venerable Ānanda.<sup>15</sup> Monks such as these knowledgeable elder monks, these senior disciples, were also dwelling among the Vajjians, staying in the Gosiṅga *sāla* forest, dwelling together in the vicinity of the Buddha’s thatched hut.

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Then, when the night was [nearly] over, toward dawn, the venerable Mahāmoggallāna, the venerable Mahākassapa, the venerable Mahākaccāna and the venerable Anuruddha went towards where the venerable Sāriputta was. The venerable Ānanda saw from afar those venerable ones going there. He said:

Venerable Revata, you should know that, the night being [nearly] over and dawn approaching, the venerable Mahāmoggallāna, the venerable Mahākassapa, the venerable Mahākaccāna, and the venerable Anuruddha are going toward where the venerable Sāriputta is. Venerable Revata, let

us go with those venerable ones and together approach the venerable Sāriputta. Perhaps we might, on account of them, get to hear a little Dharma from the venerable Sāriputta.

Then, the night being [nearly] over, toward dawn, the venerable Mahā-moggallāna, the venerable Mahākassapa, the venerable Mahākaccāna, the venerable Anuruddha, the venerable Revata, and the venerable Ānanda approached the venerable Sāriputta.

The venerable Sāriputta saw from afar that those venerable ones had come. On account of those venerable ones, the venerable Sāriputta said:

Welcome, venerable friends! Welcome, Ānanda! Welcome, Ānanda, attendant of the World-honored One, who understands the intentions of the World-honored One and is constantly praised by the World-honored One and by his companions in the holy life.

Let me now ask the venerable Ānanda, “This Gosiṅga *sāla* forest is truly delightful, the night is brightly moonlit, and the *sāla* trees are spreading a delicate fragrance, as if from divine flowers. Venerable Ānanda, what kind of monk would further enhance this Gosiṅga *sāla* forest?”

The venerable Ānanda replied:

Venerable Sāriputta, suppose a monk is widely trained in learning much, has retained it without forgetting [anything], having accumulated extensive learning of that which is called the Dharma, which is sublime in the beginning, sublime in the middle, and also sublime in the end, with its meaning and its phrasing, endowed with purity, revealing the holy life.

Being thus widely trained in learning much of all the teachings, having studied and reviewed them by the thousand, reflected on them, and contemplated them with bright vision and penetrative realization, he teaches the Dharma concisely, aptly, and skillfully, in accordance with what is correct, wishing to cut through the fetters [of his hearers]. Venerable Sāriputta, such a monk would further enhance this Gosiṅga *sāla* forest.

The venerable Sāriputta asked further:

Venerable Revata, the venerable monk Ānanda has spoken according to his understanding. Let me now ask the venerable Revata: This Gosiṅga *sāla*

forest is truly delightful, the night is brightly moonlit, and the *sāla* trees are spreading a delicate fragrance, as if from divine flowers. Venerable Revata, what kind of monk would further enhance this Gosīṅga *sāla* forest? 727b

The venerable Revata replied:

Venerable Sāriputta, suppose a monk delights in sitting in meditation, practices inner stillness and, while not neglecting the practice of [concentrative] meditation, accomplishes insight, and always prefers to live in seclusion and enjoys peaceful places. Venerable Sāriputta, such a monk would further enhance this Gosīṅga *sāla* forest.

The venerable Sāriputta asked further:

Venerable Anuruddha, the venerable monk Revata has spoken according to his understanding. Let me now ask the venerable Anuruddha, “This Gosīṅga *sāla* forest is truly delightful, the night is brightly moonlit, and the *sāla* trees are spreading a delicate fragrance, as if from divine flowers. Venerable Anuruddha, what kind of monk would further enhance this Gosīṅga *sāla* forest?”

The venerable Anuruddha replied:

Venerable Sāriputta, suppose a monk attains the divine eye, accomplishes the divine eye [so that] with little effort he completely surveys in an instant a thousand worlds. Venerable Sāriputta, it is just as a man with [good] eyesight could, from the top of a lofty building, with little effort completely survey in an instant a thousand clay bricks on the ground below.<sup>16</sup> In the same way, Venerable Sāriputta, suppose a monk attains the divine eye, accomplishes the divine eye [so that] with little effort he completely surveys in an instant a thousand worlds. Venerable Sāriputta, such a monk would further enhance this Gosīṅga *sāla* forest.

The venerable Sāriputta asked further:

Venerable Kaccāna, the venerable monk Anuruddha has spoken according to his understanding. Let me now ask the venerable Kaccāna, “This Gosīṅga *sāla* forest is truly delightful, the night is brightly moonlit, and the *sāla* trees are spreading a delicate fragrance, as if from divine flowers.

Venerable Kaccāna, what kind of monk would further enhance this Gosiṅga *sāla* forest?”

The venerable Mahākaccāna replied:

Venerable Sāriputta, suppose two monks, who are Dharma teachers, discuss together the profound aspects of the higher Dharma, such that whatever matter they ask [each other] about, they understand it well and know it completely, replying without hesitation and eloquently expounding the Dharma. Venerable Sāriputta, such monks would further enhance this Gosiṅga *sāla* forest.<sup>17</sup>

The venerable Sāriputta asked further:

727c Venerable Mahākassapa, the venerable monk Kaccāna has spoken according to his understanding. Let me now ask the venerable Mahākassapa, “This Gosiṅga *sāla* forest is truly delightful, the night is brightly moonlit, and the *sāla* trees are spreading a delicate fragrance, as if from divine flowers. Venerable Mahākassapa, what kind of monk would further enhance this Gosiṅga *sāla* forest?”

The venerable Mahākassapa replied:

Venerable Sāriputta, suppose a monk is himself a forest-dweller and praises forest-dwelling, is himself of few wishes and praises being of few wishes, is himself contented and praises contentment, himself stays alone and in seclusion and praises staying alone and in seclusion, himself practices energetically and praises practicing energetically, himself establishes right mindfulness and right comprehension and praises establishing right mindfulness and right comprehension, has himself attained concentration and praises the attainment of concentration, himself has wisdom and praises having wisdom, has himself eradicated the taints and praises the eradication of the taints, himself exhorts and inspires [others], fully delighting them, and praises exhorting and inspiring [others], fully delighting them.<sup>18</sup> Venerable Sāriputta, such a monk would further enhance this Gosiṅga *sāla* forest.

The venerable Sāriputta asked further:

Venerable Moggallāna, the venerable monk Mahākassapa has spoken

according to his understanding. Let me now ask the venerable Moggallāna, “This Gosīṅga *sāla* forest is truly delightful, the night is brightly moonlit, and the *sāla* trees are spreading a delicate fragrance, as if from divine flowers. Venerable Moggallāna, what kind of monk would further enhance this Gosīṅga *sāla* forest?”

The venerable Mahāmoggallāna replied:

Venerable Sāriputta, suppose a monk has great supernormal power, great and mighty virtue, great merit, great and mighty power, possessing at will immeasurable supernormal power. Practicing immeasurable supernormal powers, being one he transforms himself into many; being many, he becomes one. Being one he remains as one, possessing knowledge and vision. He passes unhindered through stone walls as if passing through space. He dives into the earth as if it were water; he walks on water without sinking as if it were earth. Seated cross-legged, he ascends into space like a bird. With his hands he touches and strokes the sun and the moon, which are of such great supernormal power, of such great and mighty virtue, of such great merit, of such great and mighty power. With his [mental] body he can reach the Brahmā world.<sup>19</sup> Venerable Sāriputta, such a monk would further enhance this Gosīṅga *sāla* forest.

The venerable Mahāmoggallāna said:

Venerable Sāriputta, I and these venerable ones have spoken, each according to his understanding. Let me now ask the venerable Sāriputta, “This Gosīṅga *sāla* forest is truly delightful, the night is brightly moonlit, and the *sāla* trees are spreading a delicate fragrance, as if from divine flowers. Venerable Sāriputta, what kind of monk would further enhance this Gosīṅga *sāla* forest?”

The venerable Sāriputta said:

Venerable Moggallāna, suppose a monk has, at will, mastery over his mind and is not mastered by his mind. Whichever tranquil abiding he wishes to attain in the forenoon, he dwells in that tranquil abiding in the forenoon; whichever tranquil abiding he wishes to attain at noon or in the afternoon, he dwells in that tranquil abiding at noon or in the afternoon.

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Venerable Moggallāna, it is just like a king or a king's minister who has many garments, different clothes of various beautiful colors, so that whatever he desires to wear in the forenoon, he takes it and puts it on, and whatever he desires to wear at noon or in the afternoon, he takes it and puts it on.

In the same way, Venerable Moggallāna, suppose a monk has, at will, mastery over his mind and is not mastered by his mind. Whichever tranquil abiding he wishes to attain in the forenoon, he dwells in that tranquil abiding in the forenoon; whichever tranquil abiding he wishes to attain at noon or in the afternoon, he dwells in that tranquil abiding at noon or in the afternoon. Venerable Moggallāna, such a monk would further enhance this Gosīṅga *sāla* forest.

The venerable Sāriputta said:

Venerable Moggallāna, we and these venerable ones have spoken, each according to our understanding. Venerable Moggallāna, let us, together with these venerable ones, approach the Buddha and discuss this matter with him. He will know who among us has spoken the best.

Then the venerable Sāriputta, the venerable Mahāmoggallāna, the venerable Mahākassapa, the venerable Mahākaccāna, the venerable Anuruddha, the venerable Revata, and the venerable Ānanda approached the Buddha. The other venerable ones paid homage with their heads at the Buddha's feet, stepped back, and sat down to one side, while the venerable Ānanda paid homage with his head at the Buddha's feet, stepped back, and stood to one side.

The venerable Sāriputta said:

World-honored One, today, the night being [nearly] over, toward dawn, the venerable Mahāmoggallāna, the venerable Mahākassapa, the venerable Kaccāna, the venerable Anuruddha, the venerable Revata, and the venerable Ānanda came and approached me. Having seen from afar that those venerable ones had come, I said, on account of those venerable ones, "Welcome, venerable friends! Welcome, Ānanda! Welcome, Ānanda, attendant of the World-honored One, who understands the intentions of the World-honored One and is constantly praised by the World-honored One and by his companions in the holy life.



“Now let me ask the venerable Ānanda, ‘This Gosiṅga *sāla* forest is truly delightful, the night is brightly moonlit, and the *sāla* trees are spreading a delicate fragrance, as if from divine flowers. Venerable Ānanda, what kind of monk would further enhance this Gosiṅga *sāla* forest?’

“The venerable Ānanda answered me, saying, ‘Venerable Sāriputta, suppose a monk is widely trained in learning much, has retained it without forgetting [anything], accumulated extensive learning of that which is called the Dharma, which is sublime in the beginning, sublime in the middle, and also sublime in the end, with its meaning and its phrasing, endowed with purity, revealing the holy life.

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‘Being thus widely trained in learning much of all the teachings, having studied and reviewed them by the thousand, reflected on them, and contemplated them with bright vision and penetrative realization, he teaches the Dharma concisely, aptly, and skillfully, in accordance with what is correct, wishing to cut through the fetters [of his hearers]. Venerable Sāriputta, such a monk would further enhance this Gosiṅga *sāla* forest.’”

The World-honored One praised him, saying, “It is well, it is well, Sāriputta, it is indeed as the monk Ānanda said. Why is that? The monk Ānanda has accomplished much learning.”

The venerable Sāriputta said:

World-honored One, when the venerable Ānanda had spoken thus, I asked further, “Venerable Revata, the venerable monk Ānanda has spoken according to his understanding. I now ask the venerable Revata, ‘This Gosiṅga *sāla* forest is truly delightful, the night is brightly moonlit, and the *sāla* trees are spreading a delicate fragrance, as if from divine flowers. Venerable Revata, what kind of monk would further enhance this Gosiṅga *sāla* forest?’

“The venerable Revata answered me, saying, ‘Venerable Sāriputta, suppose a monk delights in sitting in meditation, practices inner stillness and, while not neglecting the practice of [concentrative] meditation, accomplishes insight, and always prefers to live in seclusion and enjoys peaceful places. Venerable Sāriputta, such a monk would further enhance this Gosiṅga *sāla* forest.’”

The World-honored One praised him, saying:

It is well, it is well, Sāriputta, it is indeed as the monk Revata said. Why is that? The monk Revata always delights in the practice of [concentrative] meditation.

The venerable Sāriputta said:

World-honored One, when the venerable Revata had spoken thus, I asked further, “Venerable Anuruddha, the venerable monk Revata has spoken according to his understanding. I now ask the venerable Anuruddha, ‘This Gosiṅga *sāla* forest is truly delightful, the night is brightly moonlit, and the *sāla* trees are spreading a delicate fragrance, as if from divine flowers. Venerable Revata, what kind of monk would further enhance this Gosiṅga *sāla* forest?’

“The venerable Anuruddha answered me, saying, ‘Venerable Sāriputta, suppose a monk attains the divine eye, accomplishes the divine eye [so that] with little effort he completely surveys in an instant a thousand worlds. Venerable Sāriputta, just as a man with [good] eyesight could, from the top of a lofty building, with little effort completely survey in an instant a thousand clay bricks on the ground below, in the same way, venerable Sāriputta, suppose a monk attains the divine eye, accomplishes the divine eye [so that] with little effort he completely surveys in an instant a thousand worlds. Venerable Sāriputta, such a monk would further enhance this Gosiṅga *sāla* forest.’”

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The World-honored One praised him, saying, “It is well, it is well, Sāriputta, it is indeed as the monk Anuruddha said. Why is that? The monk Anuruddha has attained the divine eye.”

The venerable Sāriputta said:

World-honored One, when the venerable Anuruddha had spoken thus, I asked further, “Venerable Kaccāna, the venerable monk Anuruddha has spoken according to his understanding. Let me now ask the venerable Kaccāna, ‘This Gosiṅga *sāla* forest is truly delightful, the night is brightly moonlit, and the *sāla* trees are spreading a delicate fragrance, as if from divine flowers. Venerable Kaccāna, what kind of monk would further enhance this Gosiṅga *sāla* forest?’

“The venerable Kaccāna answered me, saying, ‘Venerable Sāriputta, suppose two monks, who are Dharma teachers, discuss together the profound aspects of the higher Dharma, such that whatever matter they ask [each other] about, they understand it well and know it completely, replying without hesitation and eloquently expounding the Dharma. Venerable Sāriputta, such monks would further enhance this Gosīṅga *sāla* forest.’”

The World-honored One praised him, saying, “It is well, it is well, Sāriputta, it is indeed as the monk Kaccāna said. Why is that? The monk Kaccāna is a teacher of the Dharma by way of analysis.”

The venerable Sāriputta said:

World-honored One, when the venerable Kaccāna had spoken thus, I asked further, “Venerable Mahākassapa, the venerable monk Kaccāna has spoken according to his understanding. Let me now ask the venerable Mahākassapa, ‘This Gosīṅga *sāla* forest is truly delightful, the night is brightly moonlit, and the *sāla* trees are spreading a delicate fragrance, as if from divine flowers. Venerable Mahākassapa, what kind of monk would further enhance this Gosīṅga *sāla* forest?’”

“The venerable Mahākassapa answered me, saying, ‘Venerable Sāriputta, suppose a monk is himself a forest-dweller and praises forest-dwelling, is himself of few wishes and praises being of few wishes, is himself contented and praises contentment, himself stays alone and in seclusion and praises staying alone and in seclusion, himself practices energetically and praises practicing energetically, himself establishes right mindfulness and right comprehension and praises establishing right mindfulness and right comprehension, has himself attained concentration and praises attainment of concentration, himself has wisdom and praises having wisdom, has himself eradicated the taints and praises eradication of the taints, himself exhorts and inspires [others], fully delighting them, and praises exhorting and inspiring [others], fully delighting them. Venerable Sāriputta, such a monk would further enhance this Gosīṅga *sāla* forest.’”

The World-honored One praised him, saying, “It is well, it is well, Sāriputta, it is indeed as the monk Kassapa said. Why is that? The monk Kassapa always practices forest-dwelling.”

729a The venerable Sāriputta said:

World-honored One, when the venerable Mahākassapa had spoken like this, I asked further, “Venerable Moggallāna, the venerable monk Mahākassapa has spoken according to his understanding. Let me now ask the venerable Moggallāna, ‘This Gosiṅga *sāla* forest is truly delightful, the night is brightly moonlit, and the *sāla* trees are spreading a delicate fragrance, as if from divine flowers. Venerable Moggallāna, what kind of monk would further enhance this Gosiṅga *sāla* forest?’

“The venerable Mahāmoggallāna answered me, saying, ‘Venerable Sāriputta, suppose a monk has great supernormal power, great and mighty virtue, great merit, great and mighty power, possessing at will immeasurable supernormal power. Being one he transforms himself into many; being many, he becomes one. Being one he remains as one, possessing knowledge and vision. He passes unhindered through stone walls as if passing through space. He dives into the earth as if it were water; he walks on water without sinking as if it were earth. Seated cross-legged, he ascends into space like a bird. With his hands he touches and strokes the sun and the moon, which are of such great supernormal power, of such great and mighty virtue, of such great merit, of such great and mighty power. With his [mental] body he can reach as far as the Brahmā world. Venerable Sāriputta, such a monk would further enhance this Gosiṅga *sāla* forest.’”

The World-honored One praised him, saying, “It is well, it is well, Sāriputta, it is indeed as the monk Moggallāna said. Why is that? The monk Moggallāna has great supernormal power.”

Then the venerable Mahāmoggallāna rose from his seat, arranged his robes so as to bare one shoulder, extended his hands with joined palms toward the Buddha and said:

World-honored One, when I and these venerable ones had spoken, each according to his understanding, I in turn asked the venerable Sāriputta, “Let me now ask the venerable Sāriputta, ‘This Gosiṅga *sāla*-forest is truly delightful, the night is brightly moonlit, and the *sāla* trees are spreading a delicate fragrance, as if from divine flowers. Venerable Sāriputta, what kind of monk would further enhance this Gosiṅga *sāla*-forest?’

“The venerable Sāriputta answered me, saying, ‘Venerable Moggallāna, suppose a monk has, at will, mastery over his mind and is not mastered by his mind. Whichever tranquil abiding he wishes to attain in the forenoon, he dwells in that tranquil abiding in the forenoon; whichever tranquil abiding he wishes to attain at noon or in the afternoon, he dwells in that tranquil abiding at noon or in the afternoon.

“‘Venerable Moggallāna, it is just like a king or a king’s minister who has many garments, different clothes of various beautiful colors, so that whatever he desires to wear in the forenoon, he takes it and puts it on, and whatever he desires to wear at noon or in the afternoon, he takes it and puts it on.

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“‘In the same way, Venerable Moggallāna, suppose a monk has, at will, mastery over his mind and is not mastered by his mind. Whichever tranquil abiding he wishes to attain in the forenoon, he dwells in that tranquil abiding in the forenoon; whichever tranquil abiding he wishes to attain at noon or in the afternoon, he dwells in that tranquil abiding at noon or in the afternoon. Venerable Moggallāna, such a monk would further enhance this Gosiṅga *sāla* forest.’”

The World-honored One praised him, saying, “It is well, it is well, Moggallāna, it is indeed as the monk Sāriputta said. Why is that? The monk Sāriputta has, at will, mastery over his mind.”

Then the venerable Sāriputta rose from his seat, arranged his robes so as to bare one shoulder, extended his hands with joined palms toward the Buddha and said:

World-honored One, when I and these venerable ones had spoken thus according to our understanding, I said, “Venerable Moggallāna, we and these venerable ones have spoken, each according to his understanding. Venerable Moggallāna, let us together with these other venerable ones approach the Buddha and ask him about this matter. He will know who among us has spoken the best.” World-honored One, who among us has spoken well?

The World-honored One replied:

Sāriputta, you have all [spoken] well. Why is that? All these [modes of]

the Dharma are entirely as spoken by me. Sāriputta, listen as I declare what kind of monk would further enhance the Gosiṅga *sāla* forest.

Sāriputta, suppose a monk dwells in dependence on a town or village. When the night is over, toward dawn, he puts on his [outer] robe and takes his bowl and enters the village to beg for almsfood, guarding his body well, restraining his faculties well, with mindfulness well established. Having begged for almsfood and after having partaken of the midday meal, he puts away his [outer] robe and bowl, washes his hands and feet and, with a sitting mat over his shoulder, goes into the forest, or to the base of a tree, or to an empty quiet place.

He spreads his sitting mat and sits down cross-legged [with this intention]: “I shall not rise from this cross-legged sitting posture until the taints have been eradicated.” And he indeed does not rise from his cross-legged sitting posture until the taints have been eradicated. Sāriputta, such a monk would further enhance the Gosiṅga *sāla* forest.

Thus spoke the Buddha. Having heard what the Buddha said, those monks were delighted and received it respectfully.

### 185. The Discourse in the Gosiṅga *Sāla* Forest (2)<sup>20</sup>

729c Thus have I heard. At one time the Buddha was dwelling at Nādikā, staying in the Brick House.

At that time, when the night was over, toward dawn, the World-honored One put on his [outer] robe and took his bowl and entered Nādikā to beg for almsfood. Having completed his meal, after noon, he went to the Gosiṅga *sāla* forest.

At that time in the Gosiṅga *sāla* forest there were three clansmen staying together: the venerable Anuruddha, the venerable Nandiya, and the venerable Kimbila. Those venerable ones were practicing in the following way.<sup>21</sup>

Whichever one of them came back first from begging for almsfood, he would set out the seats, draw water, put out the utensils for washing feet, place the foot mat and the cloth for wiping feet, the water containers, and the jar for bathing. If he was able to finish the food he had collected, he would finish it. If there were leftovers, he would place them in containers, cover

them, and put them aside. Having completed his meal, he would store away his bowl, wash his hands and feet and, with a sitting mat over his shoulder, enter a hut to sit in meditation.

Whichever one of them came back last from begging for almsfood would finish the food if he was able to. If it was not enough, he would take enough from the previously leftover food and eat it. If there were leftovers [after he had finished], he would pour them out on to a clear piece of ground or into water that contained no living beings.

He would take the eating utensils and, having washed them clean and wiped them, would put them away to one side. He would gather and roll up the sitting mats, collect the foot mat and gather the cloth for wiping feet, put away the utensils for washing feet, the water containers, and the jar for bathing. He would sweep the dining hall with a broom and take out the sweepings so that all was clean. He would store away his [outer] robe and bowl, wash his hands and feet, and with a sitting mat over his shoulder, enter a hut to sit in meditation.<sup>22</sup>

In the afternoon, whichever one of those venerable ones was the first to rise from sitting in meditation, he would check to see whether the water containers or the jar for bathing were empty, and if they were, he would take them and go and fill them. If he was able to carry them [after filling them], he would carry them back and set them up to one side. If he was not able to carry one of them, then he would beckon to another monk with his hand, and both of them would lift it together, carry it back, and set it up to one side, all without speaking to each other or asking each other anything.

Once in every five days those venerable ones would assemble and either discuss the Dharma together or maintain noble silence.

As the World-honored One approached [the Gosīṅga *sāla* forest], the forest warden, seeing him coming in the distance, sought to stop him by calling out:

Renuciant, renuciant, do not enter this forest! Why is that? In this forest there are three clansmen, the venerable Anuruddha, the venerable Nandiya, and the venerable Kimbila. If they see you, they may disapprove.

The World-honored One said, “Forest warden, if they see me, they will certainly approve. They will not disapprove.”

Then, the venerable Anuruddha, seeing from afar that the World-honored One was coming, rebuked the forest warden:

Do not admonish the World-honored One, forest warden! Do not admonish the Well-gone One! Why is that? This is our venerable [teacher] who is coming. It is our Well-gone One who is coming.

730a The venerable Anuruddha came out to receive the World-honored One. He took the Buddha's [outer] robe and bowl. The venerable Nandiya set out a seat for the Buddha, and the venerable Kimbila brought water for the Buddha.

Then the Buddha, having washed his hands and feet, sat down on the seat set out by the venerable [Nandiya]. Having sat down, he asked, "Anuruddha, are you always at ease, lacking nothing?"

The venerable Anuruddha replied, "World-honored One, I am always at ease, lacking nothing."

The World-honored One asked further, "Anuruddha, how is it that you are at ease, lacking nothing?"

The venerable Anuruddha replied:

World-honored One, I think to myself: "It is a great gain for me, a great blessing, to have such companions practicing the holy life with me." World-honored One, I constantly practice physical deeds of loving-kindness, whether seen or unseen, toward these companions in the holy life, equally and without discrimination. I practice verbal deeds of loving-kindness . . . I practice mental deeds of loving-kindness, whether seen or unseen, [toward them], equally and without discrimination.

World-honored One, I think to myself: "Let me now set aside my own wishes and follow the wishes of those venerable friends." Then I set aside my own wishes and follow the wishes of those venerable friends. I never have a single disapproving mental state. World-honored One, it is in this way that I am always at ease, lacking nothing.

The venerable Nandiya, on being asked [the same questions], replied in the same way.

Then [the Buddha] also asked the venerable Kimbila, "Are you always at ease, lacking nothing?"



The venerable Kimbila said, “World-honored One, I am always at ease, lacking nothing.”

[The Buddha] asked, “Kimbila, how is it that you are at ease, lacking nothing?”

The venerable Kimbila replied:

World-honored One, I think to myself, “It is a great gain for me, a great blessing, to have such companions practicing the holy life with me.” World-honored One, I constantly practice physical deeds of loving-kindness, whether seen or unseen, toward these companions in the holy life, equally and without discrimination. I practice verbal deeds of loving-kindness . . . I practice mental deeds of loving-kindness, whether seen or unseen, [toward them], equally and without discrimination.

World-honored One, I think to myself: “Let me now set aside my own wishes and follow the wishes of those venerable friends.” Then I set aside my own wishes and follow the wishes of those venerable friends. I never have a single disapproving mental state. World-honored One, it is in this way that I am always at ease, lacking nothing.

The World-honored One praised them, saying:

It is well, it is well, Anuruddha, in this way you are constantly together in harmony, at ease and without dissention, of a single mind, of a single teacher, blending like water and milk. Have you [also] attained any superhuman state, a distinction in peaceful happiness, a tranquil abiding?

The venerable Anuruddha replied:

World-honored One, in this way we are [indeed] constantly together in harmony, at ease without dissention, of a single mind, of a single teacher, blending like water and milk, and we have attained a superhuman state, a distinction in peaceful happiness, a tranquil abiding.

World-honored One, secluded from sensual desires, secluded from evil and unwholesome states . . . up to . . . we dwell having attained the fourth absorption. World-honored One, in this way we are [indeed] constantly together in harmony, at ease without dissention, of a single mind, of a single teacher, blending like water and milk, and we have attained

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this superhuman state, this distinction in peaceful happiness, this tranquil abiding.

The World-honored One praised them, saying:

It is well, it is well, Anuruddha, on leaving this tranquil abiding, going beyond it, transcending it, do you attain any other superhuman state, a distinction in peaceful happiness, a tranquil abiding?

The venerable Anuruddha replied:

World-honored One, on leaving this tranquil abiding, going beyond it, transcending it, we do attain another superhuman state, a distinction in peaceful happiness, a tranquil abiding.

World-honored One, we dwell pervading one direction with a mind imbued with loving-kindness, likewise the second, the third, and the fourth directions, and also the four intermediate directions, above and below, all around, everywhere. With a mind imbued with loving-kindness, free of fetters or resentment, without ill will or contention, we dwell pervading the entire world [with a mind] that is boundless, exalted, immeasurable, and well-cultivated. In the same way . . . compassion . . . empathic joy . . . equanimity, free from fetters or resentment, without ill will or contention, we dwell pervading the entire world [with a mind] that is boundless, exalted, immeasurable, and well-cultivated.<sup>23</sup>

World-honored One, on leaving the [afore-mentioned] tranquil abiding, going beyond it, transcending it, we do attain this other superhuman state, this distinction in peaceful happiness, this tranquil abiding.

The World-honored One praised them, saying:

It is well, it is well, Anuruddha, on leaving this tranquil abiding, going beyond it, transcending it, do you attain any other superhuman state, a distinction in peaceful happiness, a tranquil abiding?

The venerable Anuruddha replied:

World-honored One, on leaving this tranquil abiding, going beyond it, transcending it, we do attain another superhuman state, a distinction in peaceful happiness, a tranquil abiding.

World-honored One, transcending all perceptions of form . . . up to . . . we dwell having attained the sphere of neither-perception-nor-nonperception. World-honored One, on leaving the [aforementioned] tranquil abiding, going beyond it, transcending it, we attain this other superhuman state, this distinction in peaceful happiness, this tranquil abiding.

The World-honored One praised them, saying:

It is well, it is well, Anuruddha, on leaving this tranquil abiding, going beyond it, transcending it, do you attain any other superhuman state, a distinction in peaceful happiness, a tranquil abiding?

The venerable Anuruddha replied:

World-honored One, on leaving this tranquil abiding, going beyond it, transcending it, we do attain another superhuman state, a distinction in peaceful happiness, a tranquil abiding.

World-honored One, we attain the supernormal powers . . . the knowledge of the divine ear . . . the knowledge of the minds of others . . . the knowledge of former lives . . . the knowledge of the passing away and arising [of beings] . . . and, eradicating the taints, we attain the taintless liberation of the mind and liberation through wisdom, in this very life personally understanding and awakening to it; and we dwell having personally realized it, understanding as it really is: “Birth has been ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence.”<sup>24</sup> World-honored One, on leaving the [aforementioned] tranquil abiding, going beyond it, transcending it, we attain this other superhuman state, this distinction in peaceful happiness, this tranquil abiding.

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The World-honored One praised them, saying:

It is well, it is well, Anuruddha, on leaving this tranquil abiding, going beyond it, transcending it, do you attain any other superhuman state, a distinction in peaceful happiness, a tranquil abiding?

The venerable Anuruddha replied:

World-honored One, on leaving this tranquil abiding, going beyond it,

transcending it, we do not attain another superhuman state, a distinction in peaceful happiness, a tranquil abiding.

Then, the World-honored One thought, “These clansmen dwell happily and at ease. Let me now teach them the Dharma.” Having had this thought, the World-honored One taught the Dharma to the venerable Anuruddha, the venerable Nandiya, and the venerable Kimbila, exhorting and inspiring them, fully delighting them, teaching them the Dharma with countless skillful means. Having exhorted, and inspired them, fully delighting them, he rose from his seat and left.

Then the venerable Anuruddha, Nandiya, and Kimbila accompanied the World-honored One a little way to see him off and then returned to their dwelling.

The venerable Nandiya and the venerable Kimbila praised the venerable Anuruddha, saying:

It is well! It is well, venerable Anuruddha! We have never before heard the venerable Anuruddha say such things, [namely] that we have such great supernormal powers, great and mighty virtue, great merit, great and mighty power. Yet the venerable Anuruddha praised us extremely highly to the World-honored One.

The venerable Anuruddha praised the venerable Nandiya and Kimbila, saying:

It is well! It is well, venerable ones! I had never before heard the venerable ones say that they are endowed with great supernormal powers, great and mighty virtue, great merit, great and mighty power. However, through knowing the venerable ones’ minds with my own mind, I have for a long time known that the venerable ones are endowed with great supernormal powers, great and mighty virtue, great merit, great and mighty power.<sup>25</sup> It is for this reason that I said it just like this to the World-honored One.

Then, when the night was over, toward dawn, the celestial Dīgha, of fine physique and lofty brilliance, approached the Buddha. Having paid homage with his head at the Buddha’s feet, he stepped back, stood to one side, and said to the World-honored One:

Great Seer, it is of great profit to the Vajjians that the World-honored One is here now and also the three clansmen: the venerable Anuruddha, the venerable Nandiya, and the venerable Kimbila.

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The earth spirits, hearing what the celestial Dīgha had said, loudly exclaimed:

Great Seer, it is of great profit to the Vajjians that the World-honored One is present here, and also the three clansmen: the venerable Anuruddha, Nandiya, and Kimbila.

On hearing this from the earth spirits, the sky *devas*, [namely] the Four Heavenly Kings . . . the *devas* of the Thirty-three . . . the Yāma *devas* . . . the Tusita *devas* . . . the *devas* who delight in creating . . . and the *devas* who wield power over others' creations instantly relayed this exclamation right up to the Brahmā *devas*:

Great Seer, it is of great profit to the Vajjians that the World-honored One is present here, and also the three clansmen: the venerable Anuruddha, Nandiya, and Kimbila.

The World-honored One replied:

It is like this, celestial Dīgha, it is like this. It is of great profit to the Vajjians that the World-honored One is present here, and also the three clansmen: the venerable Anuruddha, Nandiya, and Kimbila.

Celestial Dīgha, the earth spirits, hearing what you said, loudly exclaimed, "Great Seer, it is of great profit to the Vajjians that the World-honored One is present here, and also the three clansmen: the venerable Anuruddha, Nandiya, and Kimbila."

On hearing this from the earth spirits, the sky *devas*, [namely] the Four Heavenly Kings . . . the *devas* of the Thirty-three . . . the Yāma *devas* . . . the Tusita *devas* . . . the *devas* who delight in creating . . . and the *devas* who wield power over others' creations, instantly relayed this exclamation right up to the Brahmā *devas*, "Great Seer, it is of great profit to the Vajjians that the World-honored One is present here, and also the three clansmen: the venerable Anuruddha, Nandiya, and Kimbila."

Celestial Dīgha, as for the three households which these three clansmen gave up out of faith, shaving off hair and beard, donning the yellow robes, and becoming homeless to train in the path, if the [members of those] three households recollect these three clansmen's motivation and practice, then they will for a long time attain great profit, ease, and happiness.

If [anyone] in that village or town, as well as [any] *deva*, *māra*, Brahṃā, renunciant, or brahmin, [anyone] from human beings to *devas*, recollects these three clansmen's motivation and practice, then they will for a long time attain great profit, ease, and happiness. Celestial Dīgha, these three clansmen are endowed with great supernormal powers, great and mighty virtue, great merit, great and mighty power.

731b Thus spoke the Buddha. Having heard what the Buddha said, those three clansmen and the celestial Dīgha were delighted and received it respectfully.

### 186. The Discourse on Investigating<sup>26</sup>

Thus have I heard. At one time the Buddha was dwelling in the Kuru country, in Kammāsadhamma, a town of the Kurus.

At that time the World-honored One said to the monks:

If someone, relying on his own mind, does not [have the ability to] know the mind of another as it really is, then he cannot know whether the World-honored One is rightly and completely awakened. How [then] could he investigate the Tathāgata?

Then the monks said to the World-honored One:

The World-honored One is the root of the Dharma, the World-honored One is the master of the Dharma, the Dharma comes from the World-honored One. May he explain it! Having heard it, we will fully understand its meaning.

The Buddha said, “Monks, listen closely and pay proper attention. I will explain it to you in detail.” The monks listened to receive the instruction.

The World-honored One said:

If someone, relying on his own mind, does not [have the ability to] know the mind of another as it really is, then he should investigate the Tathāgata

in two ways: first through visible forms known by the eye, and second through sounds heard by the ear, [as follows]:

“Do defiling mental states knowable through the eye or the ear exist in that venerable one or not?” If, on investigating, one comes to know that defiling mental states knowable through the eye or the ear do not exist in that venerable one, if they are absent, then one should investigate further:

“Do mixed mental states knowable through the eye or the ear exist in that venerable one or not?” If, on investigating, one comes to know that mixed mental states knowable through the eye or the ear do not exist in that venerable one, if they are absent, then one should investigate further:

“Do pure mental states knowable through the eye or the ear exist in that venerable one or not?” If, on investigating, one comes to know that pure mental states knowable through the eye or the ear do exist in that venerable one, if they are present, then one should investigate further:

“Has that venerable one been practicing this Dharma for a long time, or has he been practicing it for just a short time?” If, on investigating, one comes to know that that venerable one has been practicing this Dharma for a long time, not practicing it for just a short time, and if he has been practicing it constantly, then one should investigate further:

“Does that venerable one enter meditation for the sake of fame or gain, or does he enter meditation not for the sake of fame or gain?”<sup>27</sup> If, on investigating, one comes to know that that venerable one enters meditation without any evil motive, [then one should investigate further].<sup>28</sup>

Suppose someone makes this declaration: “That venerable one delights in the practice. He is without fear. Free from desire, he does not engage in sensuality. [In him] sensual desire has been eradicated.”

Then one should ask that [person], “Venerable friend, what is the practice, what is the power, what is the knowledge that enables you, venerable friend, to observe this rightly for yourself and make this declaration: ‘That venerable one delights in the practice. He is without fear. Free from desire, he does not engage in sensuality. [In him] sensual desire has been eradicated’?”

Suppose he gives this answer, “Venerable friend, I do not know his mind, nor do I know other things [about him]. Yet, that venerable one—whether he is in seclusion, or among the sangha, or in an assembly—as regards material things, I am able to see that venerable one, [to see] whether

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he is progressing well, and whether through progressing well he has become a master.

“Although I have not come to know it [directly] myself, I have, by asking him face to face, heard that venerable one say this: ‘I delight in the practice. I am without fear. Free from desire, I do not engage in sensuality. I have eradicated sensual desire.’

“Venerable friend, this is the practice, this is the power, this is the knowledge that enables me to see this rightly for myself and make this declaration: ‘That venerable one delights in the practice. He is without fear. Free from desire, he does not engage in sensuality. In him sensual desire has been eradicated.’”

Herein one should further ask the Tathāgata concerning his mental states, whether he has defiling states knowable through the eye or the ear, [or whether] he has realized the attainment in which these states cease completely without remainder; whether he has mixed mental states knowable through the eye or the ear, [or whether] he has realized the attainment in which these states cease completely without remainder; whether he has pure mental states knowable through the eye or the ear, [or whether] he has realized the attainment in which these states cease completely without remainder.

The Tathāgata will reply by telling whether he has defiling states knowable through the eye or the ear, [or whether] he has realized the attainment in which these states cease completely without remainder; whether he has mixed states knowable through the eye or the ear, [or whether] he has realized the attainment in which these states cease completely without remainder.

As to defiling states knowable through the eye or the ear, the Tathāgata has completely eliminated and uprooted them, so that they will never arise again. As to mixed states knowable through the eye or the ear, the Tathāgata has completely eradicated and uprooted them, so that they will never arise again. As to pure states, just so is my purity, just so is my domain, just so is the [true] renunciant, just so am I accomplished in this true Dharma and discipline.

A disciple who has confidence in the Tathāgata goes to visit him. He behaves respectfully toward the Tathāgata and hears the Dharma from the Tathāgata. The Tathāgata teaches him the Dharma, leading him ever higher, to ever more sublime levels, skillfully discarding black and white.



As the Tathāgata teaches him the Dharma, leading him ever higher, to ever more sublime levels, skillfully discarding black and white, [the disciple] hearing it just like this comes to know thoroughly one [particular aspect of the] Dharma. He attains the highest of all [aspects of] the Dharma, gaining pure confidence in the World-honored One [thus]: “The World-honored One is rightly and completely awakened!”

Again, one should ask [the disciple], “Venerable friend, what is the practice, what is the power, what is the knowledge, through which you, venerable one, came to know thoroughly one [particular aspect of the] Dharma, attained the highest of all [aspects of the] Dharma, and gained pure confidence in the World-honored One [thus]: ‘The World-honored One is rightly and completely awakened?’”

He may answer thus, “Venerable friend, I do not know the mind of the World-honored One, nor do I know other things [about him]. Yet, because of the World-honored One I have such pure confidence. The World-honored One taught me the Dharma, leading me ever higher, to ever more sublime levels, skillfully discarding black and white.

“Venerable friend, in whichever way the World-honored One taught me the Dharma, just like this I heard it. Teaching me the Dharma, the Tathāgata led me ever higher, to ever more sublime levels, skillfully discarding black and white. Hearing it just like this, I came to know thoroughly one [particular aspect of the] Dharma, attained the highest [aspect of the] Dharma, and gained pure confidence in the World-honored One [thus]: ‘The World-honored One is rightly and completely awakened!’

732a

“Venerable friend, this is the practice, this is the power, this is the knowledge, through which I came to know thoroughly one [particular aspect of the] Dharma, attained the highest [aspect of the] Dharma, and gained pure confidence in the World-honored One [thus]: ‘The World-honored One is fully and completely awakened!’”

If one has such practice and such power, and one’s confidence is deeply settled in the Tathāgata, its roots having been established, then this is called confidence that is rooted in seeing, indestructible, and united with knowledge. It cannot be taken away by any renunciant or brahmin, god, *māra*, or Brahmagā, or anyone else in the world. This is how one investigates the Tathāgata, and this is how one comes to fully know the Tathāgata.

Thus spoke the Buddha. Having heard what the Buddha said, the monks delighted in it and remembered it well.

### **187. The Discourse on Declaring the Knowledge [of Awakening]<sup>29</sup>**

Thus have I heard. At one time the Buddha was staying at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's Park.

At that time the World-honored One addressed the monks:

Suppose a monk approaches you and declares that he has attained the knowledge [of awakening]: "I know, as it really is: 'Birth has been ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence.'"

Hearing this, you should approve of it as good and acceptable, rejoice in it, and receive it respectfully.<sup>30</sup> Having approved of it as good and acceptable, having rejoiced in it and received it respectfully, you should further ask that monk this: "Venerable friend, the World-honored One has spoken of the five aggregates affected by clinging, the bodily form aggregate affected by clinging . . . feeling . . . perception . . . formations . . . the consciousness aggregate affected by clinging.<sup>31</sup> Venerable friend, knowing what, seeing what in regard to these five aggregates affected by clinging have you attained knowledge such that, through not clinging, the mind has been liberated by the destruction of the taints?"

732b A monk whose taints are destroyed and who has attained the knowledge of having established the holy life, will properly answer like this: "Venerable friends, the bodily form aggregate affected by clinging is without result, empty and void, it is undesirable, it has no permanent existence, it cannot be relied on, and it is of a changing nature. I know it to be like this.

"[Whatever] I had of desire, defilement, attachment, bondage, and underlying tendency to bondage and attachment in regard to the bodily form aggregate affected by clinging, that has ceased, faded away, been extinguished, stopped. Having attained this knowledge, through not clinging, the mind has been liberated by the destruction of the taints.

"In the same way for feeling . . . perception . . . formations . . . the consciousness aggregate affected by clinging is without result, empty and

void, it is undesirable, it has no permanent existence, it cannot be relied on, and it is of a changing nature. I know it to be like this.

“Whatever I had of desire, defilement, attachment, bondage, and underlying tendency to bondage and attachment in regard to the consciousness aggregate affected by clinging, that has ceased, faded away, been extinguished, stopped. Having attained this knowledge, through not clinging, the mind has been liberated by the destruction of the taints.

“Venerable friends, knowing like this and seeing like this in regard to these five aggregates affected by clinging, I have attained knowledge and, through not clinging, the mind has been liberated by the destruction of the taints.”

A monk whose taints are destroyed, who has attained the knowledge of having established the holy life, will properly answer like this.

Hearing this, you should approve of it as good and acceptable, rejoice in it, and receive it respectfully. Having approved of it as good and acceptable, having rejoiced in it and received it respectfully, you should further ask that monk this: “Venerable friend, the World-honored One has taught four nutriments due to which living beings are able to exist and continue growing. What are the four? The first is edible food, coarse and fine; the second is contact; the third is volition; and the fourth is consciousness.<sup>32</sup> Venerable friend, knowing what, seeing what in regard to these four nutriments have you attained knowledge such that, through not clinging, the mind has been liberated by the destruction of the taints?”

A monk, whose taints are destroyed and who has attained the knowledge of having established the holy life, will properly answer like this: “Venerable friends, being neither elated nor depressed in regard to edible food, not dependent on it, not bound by it, not defiled by it, and not attached to it, I have attained release, attained emancipation, attained total liberation, freed the mind from the perversions. I know as it really is: ‘Birth has been ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence.’

“In the same way for contact . . . volition . . . being neither mentally elated nor depressed in regard to the nutriment that is consciousness, not dependent on it, not bound by it, not defiled by it, and not attached to it, I have attained release, attained emancipation, attained total liberation,

freed the mind from the perversions. I know as it really is: ‘Birth has been ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence.’

“Venerable friends, knowing like this and seeing like this in regard to these four nutriments, I attained knowledge and, through not clinging, the mind has been liberated by the destruction of the taints.”

A monk, whose taints are destroyed and who has attained the knowledge of having established the holy life, will properly answer like this.

732c Hearing this you should approve of it as good and acceptable, rejoice in it, and receive it respectfully. Having approved of it as good and acceptable, having rejoiced in it and received it respectfully, you should further ask that monk this: “Venerable friend, the World-honored One has taught four [ways of] declaring. What are the four? The first is declaring to have seen [what one has] seen; the second is declaring to have heard [what one has] heard; the third is declaring to have experienced [what one has] experienced; the fourth is declaring to have come to know [what one has] come to know. Venerable friend, knowing what, seeing what in regard to these four [ways of] declaring have you attained knowledge such that through not clinging, the mind has been liberated by the destruction of the taints?”

A monk, whose taints are destroyed and who has attained the knowledge of having established the holy life will properly answer like this: “Venerable friends, being neither elated nor depressed in regard to declaring to have seen [what I have] seen, not depending on it, not bound by it, not defiled by it, not attached to it, I have attained release, attained emancipation, attained total liberation, freed the mind from the perversions. I know as it really is: ‘Birth has been ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence.’

“In the same way for [declaring] to have heard [what I have] heard . . . [declaring] to have experienced [what I have] experienced . . . being neither elated nor depressed in regard to [declaring] to have come to know [what I have] come to know, not dependent on it, not bound by it, not defiled by it, not attached to it, I have attained release, attained emancipation, attained total liberation, freed the mind from the perversions. I know as it really is: ‘Birth has been ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence.’

“Venerable friends, knowing like this and seeing like this in regard to these four [ways of] declaring, I have attained knowledge and, through not clinging, the mind has been liberated by the destruction of the taints.”

A monk, whose taints are destroyed and who has attained the knowledge of having established the holy life, will properly answer like this.

Hearing this, you should approve of it as good and acceptable, rejoice in it, and receive it respectfully. Having approved of it as good and acceptable, having rejoiced in it and received it respectfully, you should further ask that monk this: “Venerable friend, the World-honored One has taught six internal sense spheres: the sense sphere of the eye, of the ear, of the nose, of the tongue, of the body, and of the mind. Venerable friend, knowing what, seeing what in regard to these six internal sense spheres have you attained knowledge such that, through not clinging, the mind has been liberated by the destruction of the taints?”

A monk, whose taints are destroyed and who has attained the knowledge of having established the holy life, will properly answer like this, “Venerable friends, in regard to the eye, as well as eye consciousness and objects to be experienced by eye consciousness, I have complete knowledge. Having come to know these two aspects [of experience], venerable friends, delight [in regard to] the eye, as well as eye consciousness and objects to be experienced by eye consciousness, has ceased. [Through] that cessation, fading, extinction, and stopping I have attained knowledge and, through not clinging, the mind has been liberated by the destruction of the taints.

“In the same way for the ear . . . the nose . . . the tongue . . . the body . . . in regard to the mind as well as mind consciousness and objects to be experienced by mind consciousness, I have complete knowledge. These two aspects [of experience] being known, venerable friends, delight [in regard to] the mind, as well as mind consciousness and objects to be experienced by mind consciousness, has ceased. [Through] that cessation, fading, extinction, and stopping I have attained knowledge and, through not clinging, the mind has been liberated by the destruction of the taints.

“Venerable friends, knowing like this and seeing like this in regard to these six internal sense spheres, I have attained knowledge and, through not clinging, the mind has been liberated by the destruction of the taints.”

A monk, whose taints are destroyed and who has attained the knowledge of having established the holy life, will properly answer like this.

733a Hearing this, you should approve of it as good and acceptable, rejoice in it, and receive it respectfully. Having approved of it as good and acceptable, having rejoiced in it and received it respectfully, you should further ask that monk this: “Venerable friend, the World-honored One has taught six elements: the earth element, the water element, the fire element, the wind element, the space element, and the consciousness element. Venerable friend, knowing what, seeing what in regard to these six elements have you attained knowledge such that, through not clinging, the mind has been liberated by the destruction of the taints?”

A monk, whose taints are destroyed and who has attained the knowledge of having established the holy life, will properly answer like this: “Venerable friends, I do not see the earth element as mine, nor [do I see] myself as belonging to the earth element, nor [do I see] the earth element as a self. That is to say, [in regard to] these three [types of] clinging that come into existence in dependence on the earth element, [through] the cessation, fading away, extinction, and stopping of any underlying tendency to attachment,<sup>33</sup> I have attained knowledge and, through not clinging, the mind has been liberated by the destruction of the taints.

“In the same way for water . . . fire . . . wind . . . space . . . I do not see the consciousness element as mine, nor [do I see] myself as belonging to the consciousness element, nor [do I see] the consciousness element as a self. That is to say, [in regard to] the three [types of] clinging that come into existence in dependence on the consciousness element, [through] the cessation, fading away, extinction, and stopping of any underlying tendency to attachment, I have attained knowledge and, through not clinging, the mind has been liberated by the destruction of the taints.

“Venerable friends, knowing like this and seeing like this in regard to these six elements, I have attained knowledge and, through not clinging, the mind has been liberated by the destruction of the taints.”

A monk, whose taints are destroyed and who has attained the knowledge of having established the holy life, will properly answer like this.

Hearing this, you should approve of it as good and acceptable, rejoice in it, and receive it respectfully. Having approved of it as good and acceptable,

having rejoiced in it and received it respectfully, you should further ask that monk this: “Venerable friend, knowing what, seeing what in regard to this internal body with consciousness and all external signs, are ‘I,’ ‘I’-making, and the underling tendency to conceit known to have been totally cut off, uprooted, never to arise again?”

A monk, whose taints are destroyed and who has attained the knowledge of having established the holy life, will properly answer like this: “Venerable friends, formerly when I had not yet gone forth to train in the path, I felt weary of birth, old age, disease, and death, of sorrow, lamentation, and distress, of worry, mourning, dejection, and grief, and wished to abandon this great mass of *dukkha*.

“Venerable friends, feeling weary of this misery, I had this reflection: ‘Life in the home is extremely confined, a dusty place; going forth to train in the path is [like] emerging into a great open space. For me now, at home, chained by such chains, it is not possible to manifest completely for my [whole] life the practice of the holy life in purity. Let me rather forsake my wealth, little or much, forsake my relatives, few or many, shave off beard and hair, don the yellow robes, and out of faith leave the home life, become homeless, to train in the path.’

“Venerable friends, at a later time I forsook my wealth, little or much, forsook my relatives, few or many, shaved off beard and hair, donned yellow robes, and out of faith left the home life, became homeless, to train in the path.

“Venerable friends, having gone forth to train in the path, having forsaken the signs of being a family [man] and received the essentials of monkhood, I practiced the precepts, guarded [against breaking] the code of rules, and I also adopted proper conduct and manners, always fearing the slightest fault, upholding the essentials of the training.

“Venerable friends, I abstained from killing, had abandoned killing, having discarded sword and club. I had a sense of shame and fear of blame, a mind of loving-kindness and compassion, [wishing to] benefit all [beings], including insects. I purified my mind with regard to killing living beings.

733b

“I abstained from taking what was not given, had abandoned taking what was not given. I took [only] what was given, delighting in taking [only] what was given. I was always fond of giving with generosity, rejoicing in

it, without stinginess, not expecting a reward. I purified my mind with regard to taking what was not given.

“Venerable friends, I abstained from sexual activity, had abandoned sexual activity. I diligently cultivated the practice of celibacy, was energetic in this immaculate conduct, with unsoiled purity, free of sensual desires, having given up sexual desires. I purified my mind with regard to sexual activity.

“Venerable friends, I abstained from false speech, had abandoned false speech. I spoke the truth, delighted in the truth, was unshakably established in speaking the truth, was completely trustworthy, not deceiving [anyone in] the world. I purified my mind with regard to false speech.

“Venerable friends, I abstained from divisive speech, had abandoned divisive speech. I engaged in speech that was not divisive, that would not harm others. I did not tell those what I had heard here, out of a wish to harm these; nor did I tell these what I had heard there, out of a wish to harm those. I had the wish to unite those that were divided, delighting in their unity. I did not create factions, did not delight in or praise the [forming of] factions. I purified my mind with regard to divisive speech.

“Venerable friends, I abstained from harsh speech, had abandoned harsh speech. Whatever speech there is that is rough and rude in tone, offensive words that grate on the ear, that people neither enjoy nor desire, that cause others suffering and vexation and that do not lead to calmness, such speech I had given up.

“Whatever speech there is that is clear, peaceful, gentle, and beneficial, that is pleasant to the ear and [easily] enters the mind, that is enjoyable and desirable, that gives others happiness, words endowed with meaning, that do not make others afraid and that lead to calmness in others, such speech I spoke. I purified my mind with regard to harsh speech.

“Venerable friends, I abstained from frivolous speech, had abandoned frivolous speech. I spoke at the [proper] time, speaking what is true, what is Dharma, what is meaningful, what is peaceful, delighting in speech that is peaceful in all matters at the proper time and in a proper way,<sup>34</sup> I would teach well and admonish well. I purified my mind with regard to frivolous speech.

“Venerable friends, I abstained from earning profits, had abandoned earning profits. I had discarded weights and measures and did not accept



goods [on commission], I did not bind people [with debts], I did not try to cheat with measures, nor did I deceive others for the sake of some small profit. I purified my mind with regard to earning profits.

“Venerable friends, I abstained from accepting widows or girls, had abandoned accepting widows or girls. I purified my mind with regard to accepting widows or girls.

“Venerable friends, I abstained from accepting servants, had abandoned accepting servants. I purified my mind with regard to accepting servants.

“Venerable friends, I abstained from accepting elephants, horses, cattle, or sheep, had abandoned accepting elephants, horses, cattle, or sheep. I purified my mind with regard to accepting elephants, horses, cattle, or sheep.

“Venerable friends, I abstained from accepting chickens or swine, had abandoned accepting chickens or swine. I purified my mind with regard to accepting chickens or swine.

“Venerable friends, I abstained from accepting farmlands or marketplaces, had abandoned accepting farmlands or marketplaces. I purified my mind with regard to accepting farmlands or marketplaces. 733c

“Venerable friends, I abstained from accepting uncooked rice, wheat, or legumes, had abandoned accepting uncooked rice, wheat, or legumes. I purified my mind with regard to accepting uncooked rice, wheat, or legumes.

“Venerable friends, I abstained from alcoholic beverages, had abandoned alcoholic beverages. I purified my mind with regard to alcoholic beverages.

“Venerable friends, I abstained from [using] high and wide beds, had abandoned [using] high and wide beds. I purified my mind with regard to high and wide beds.

“Venerable friends, I abstained from [using] flower garlands, necklaces, perfumes, and cosmetics, had abandoned [using] flower garlands, necklaces, perfumes, and cosmetics. I purified my mind with regard to flower garlands, necklaces, perfumes, and cosmetics.

“Venerable friends, I abstained from singing, dancing, and acting, and from going to see or hear them; I had abandoned singing, dancing, and acting, and going to see or hear them. I purified my mind with regard to singing, dancing, and acting, and with regard to going to see or hear them.

“Venerable friends, I abstained from accepting gold and silver, had

abandoned accepting gold or silver. I purified my mind with regard to accepting gold or silver.

“Venerable friends, I abstained from eating after noon, had abandoned eating after noon. I always took a single meal [per day], not eating at night, training in eating at the [proper] time. I purified my mind with regard to eating after noon.

“Venerable friends, having accomplished this noble aggregate of virtue I also practiced contentment, taking robes [just] to cover the body, taking food [just] to sustain the physical body. Wherever I went, I took my robes and bowl with me, without concerns or longings. I was like a wild goose that flies through the air with [just] its two wings.

“Venerable friends, having accomplished this noble aggregate of virtue and supreme contentment, I also guarded the sense faculties, always mindful of blocking thoughts of desire, with clear understanding protecting the mind through mindfulness and attaining perfection [therein], constantly striving to arouse the mind. On seeing a form with the eye I did not grasp at its appearance nor did I savor the form. That is to say, for the sake of restraint, I guarded the eye faculty so that no covetousness, sadness, and worry, evil and unwholesome states would arise in the mind. For that purpose I guarded the eye faculty.

“In the same way, on [hearing a sound] with the ear . . . [smelling an odor] with the nose . . . [tasting a flavor] with the tongue . . . [experiencing a tangible] with the body . . . cognizing a mind-object with the mind I did not grasp at its appearance nor did I savor the mind-object. That is to say, for the sake of restraint, I guarded the mind faculty so that no covetousness, sadness, and worry, evil and unwholesome states would arise in the mind. For that purpose I guarded the mind faculty.

“Venerable friends, having accomplished this noble aggregate of virtue and supreme contentment, and this noble guarding of the sense faculties, I practiced right comprehension when going out or coming in, contemplating and distinguishing well when bending or stretching [a limb] or looking down or up; with orderly manners and appearance, I properly wore the outer robe, the other robes, and the bowl; when walking, standing, sitting, and reclining, when sleeping or awake, when talking or keeping silent, I always practiced right comprehension.

“Venerable friends, having accomplished this noble aggregate of virtue and supreme contentment, this noble guarding of the senses, and having attained right comprehension when going out or coming in, I stayed alone in secluded forests, going to an empty peaceful place at the base of a tree, [or to] a mountain cave, [or to] a heap of straw in an open place, or to a forest, or in a cemetery. Venerable friends, dwelling alone and in seclusion in a forest, or having gone to an empty peaceful place at the base of a tree, I would spread the sitting mat and sit down cross-legged with upright body and upright aspiration, and with mindfulness that was not scattered.

734a

“I abandoned and removed covetousness. My mind was free of agitation. Seeing others’ wealth and requisites of life, I did not give rise to covetousness with the wish ‘May I get it!’ I purified my mind of covetousness. In the same way I abandoned ill will . . . sloth-and-torpor . . . restlessness-and-worry . . . doubt and overcame uncertainty. Freeing myself of vacillation in regard to wholesome things, I purified my mind of doubt.

“Venerable friends, when I had abandoned these five hindrances, which defile the mind and weaken wisdom, secluded from sensual desires, secluded from evil and unwholesome states . . . up to . . . I dwelled having attained the fourth absorption. Venerable friends, when I had thus attained concentration, with a mind that was purified and without defilement, without affliction, malleable, well steadied, having attained imperturbability, I directed the mind toward knowledge and realization of the destruction of the taints.

“Venerable friends, I knew: ‘This is *dukkha*’ as it really is; I knew: ‘This is the arising of *dukkha*’; I knew: ‘This is the cessation of *dukkha*’; I knew: ‘This is the path leading to the cessation of *dukkha*,’ as it really is.

“I knew: ‘These are the taints’; I knew: ‘This is the arising of the taints’; I knew: ‘This is the cessation of the taints’; I knew: ‘This is the path leading to the cessation of the taints,’ as it really is.

“Knowing like this and seeing like this, the mind was liberated from the taint of sensual desire, from the taint of becoming, and from the taint of ignorance. It being liberated, I knew it was liberated, knowing as it really is: ‘Birth has been ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence.’

“Venerable friends, knowing like this and seeing like this in regard to this internal body together with consciousness and all external signs. ‘I,’

‘I’-making, I totally abandoned the underlying tendency to conceit. They are known to have been uprooted, never to arise again.”

A monk, whose taints are destroyed and who has attained the knowledge of having established the holy life, will properly answer like this.

Hearing this, you should approve of it as good and acceptable, rejoice in it, and receive it respectfully. Having approved of it as good and acceptable, having rejoiced in it and received it respectfully, you should further tell that monk this: “Venerable friend, at your first declaration we already approved and rejoiced in it. However, we wished to follow as the venerable one [went] higher and higher, to seek out his wisdom and eloquence in replying. It is for this reason that we pursued the venerable one, asking him again and again.”<sup>35</sup>

Thus spoke the Buddha. Having heard what the Buddha said, the monks were delighted and received it respectfully.

### 188. The Discourse to Ajita<sup>36</sup>

734b Thus have I heard. At one time the Buddha was staying at Sāvattthī, in the Eastern Park, in the Hall of Migāra’s Mother.

At that time, in the afternoon, the World-honored One had risen from sitting in meditation and had come down from the hall to do walking meditation in the open, in the shade of the hall, while giving the monks a detailed exposition of the deep and sublime Dharma.

At that time the heterodox practitioner Ajita, a disciple of the renunciant Paṇḍita, saw from afar that the World-honored One had risen from sitting in meditation and had come down from the hall to do walking meditation in the open, in the shade of the hall, while giving the monks a detailed exposition of the deep and sublime Dharma.

The heterodox practitioner Ajita, a disciple of the renunciant Paṇḍita, approached the Buddha, exchanged friendly greetings, and followed the Buddha as he walked.<sup>37</sup> The World-honored One turned to him and said:

Ajita, is it true that the renunciant Paṇḍita has thought out five hundred thoughts, [so that] when other renunciants and brahmins, who [supposedly] know all and see all, claim to be without remainder and to know [that

they are] without remainder, they will see that they are wrong and that their claims about themselves are wrong?

The heterodox practitioner Ajita, a disciple of the renunciant Paṇḍita, replied:

Gotama, it is true that the renunciant Paṇḍita has thought out five hundred thoughts, [so that] when other renunciants and brahmins, who [supposedly] know all and see all, claim to be without remainder and to know [that they are] without remainder, they will see that they are wrong and that their claims about themselves are wrong.

The World-honored One asked further:

Ajita, how has the renunciant Paṇḍita thought out five hundred thoughts, [so that] when other renunciants and brahmins, who [supposedly] know all and see all, claim to be without remainder and to know [that they are] without remainder, they will see that they are wrong and that their claims about themselves are wrong?

The heterodox practitioner Ajita, a disciple of the renunciant Paṇḍita, replied:

Gotama, the renunciant Paṇḍita declares this: “[Suppose someone claims], ‘Whether I am walking, or standing, or sitting, or lying down, whether I am going to sleep or waking up, whether by day or by night, I know and see constantly and without obstruction.’”<sup>38</sup>

“It may happen that at some time I encounter a charging elephant, a runaway horse, a speeding chariot, rebelling soldiers, a running man, or a running woman. It may be that I am walking along a path like this and encounter a vicious elephant, a vicious horse, a vicious ox, or a vicious dog. It may be that I come upon a cluster of snakes, or have clods thrown at me, or get beaten up with sticks, or fall into a ditch, or fall into a cesspit, or tread on a sleeping cow, or fall into a deep trench, or wander into a thornbush. It may be that, on seeing a village or town, I ask its name or ask the way to it; or on seeing a man or woman, I ask their name. It may be that I see an empty house or enter a family [home] and, having entered,

am asked, ‘Venerable sir, where are you going?’ I answer them, saying, ‘Friends, I am on the wrong path.’”

Gotama, the renunciant Paṇḍita has thought out five hundred thoughts like this, [so that] when other renunciants and brahmins who [supposedly] know all and see all claim to be without remainder and to know [that they are] without remainder, they will see that they are wrong.

734c Then the World-honored One left off his walking meditation, went to the end of the walking meditation [path], spread out his sitting mat, and sat down cross-legged. He asked the monks, “Do you recall what I have taught on the subject of wisdom?” The monks remained silent and did not reply.

Three times the World-honored One asked the monks, “Do you recall what I have taught on the subject of wisdom?” and three times the monks remained silent and did not reply.

At that time one monk rose from his seat, arranged his robes so as to bare one shoulder, extended his hands with joined palms toward the Buddha and said:

World-honored One, now is the right time. Well-gone One, now is the right time. If the World-honored One teaches the monks on the subject of wisdom, having heard it from the World-honored One the monks will remember it well.

The World-honored One said, “Monks, listen closely and pay proper attention. I shall explain it to you in detail.”

Then the monks replied, “Yes, indeed. We shall listen to receive the teaching.”

The Buddha said:

In general there are two [kinds of] assemblies. The first is called a Dharma assembly and the second is called a non-Dharma assembly. What is a non-Dharma assembly?

Suppose there is someone who practices non-Dharma and speaks non-Dharma, and that his assembly also practices non-Dharma and speaks non-Dharma. That non-Dharma person stands before the non-Dharma assembly and speaks of what he himself knows, with false words and untruths. Presenting an analysis and propounding his practice, he conveys

his teaching in an orderly manner. He seeks to cut down others' opinions as corrupt by closely questioning them with an improper manner of speaking.

In the true Dharma and discipline, this way of setting out what one knows oneself is not praiseworthy. That non-Dharma person standing before his non-Dharma assembly praises himself saying: "I have wisdom. I have wide knowledge." This situation, where claims regarding wisdom are made in this way, is what is called a non-Dharma assembly.

What is a Dharma assembly? Suppose that someone practices Dharma and speaks Dharma, and his assembly also practices Dharma and speaks Dharma. That Dharma person stands before the Dharma assembly and speaks of what he himself knows with words that are true, correct, not false. Presenting an analysis and propounding his practice, he conveys his teaching in an orderly manner. He seeks to cut down others' opinions as corrupt by closely questioning them with a proper manner of speaking.

In the true Dharma this way of setting out what one knows oneself is praiseworthy. That Dharma person standing before a Dharma assembly praises himself, saying: "I have wisdom. I have wide knowledge." This situation, where claims regarding wisdom are made in this way, is what is called a Dharma assembly.

For this reason, you should know what is Dharma and what is non-Dharma, what is beneficial and what is not beneficial. Having known what is Dharma and what is non-Dharma, what is beneficial and what is not beneficial, you should train according to Dharma, according to what is beneficial.

Having spoken thus, the Buddha got up from his seat and entered his dwelling to sit in meditation.<sup>39</sup> At this the monks thought, "Venerable friends, you should know that the World-honored One has got up from his seat and entered his dwelling to sit in meditation, having expressed the meaning of this in brief, without explaining it in detail, [namely], 'For this reason, you should know what is Dharma and what is non-Dharma, what is beneficial and what is not beneficial. Having known what is Dharma and what is non-Dharma, what is beneficial and what is not beneficial, you should train according to Dharma, according to what is beneficial.'"

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They further thought this: "Venerable friends, who would be able to explain in detail the meaning of what the World-honored One has just said in brief?"

They further thought this: “The venerable Ānanda is the attendant of the Buddha and knows the Buddha’s intentions, and he is often praised by the World-honored One and by his wise companions in the holy life. The venerable Ānanda will be able to explain in detail the meaning of what the World-honored One has just said in brief. Venerable friends, let us together approach the venerable Ānanda and request him to explain its meaning. As the venerable Ānanda explains it, we shall receive and remember it well.”

Thereupon the monks approached the venerable Ānanda, exchanged greetings, stepped back, and sat to one side. They said:

The venerable Ānanda should know that the World-honored One got up from his seat and entered his dwelling to sit in meditation, having expressed the meaning of this in brief, without explaining it in detail, [namely], “For this reason, you should know what is Dharma and what is non-Dharma, what is beneficial and what is not beneficial. Having known what is Dharma and what is non-Dharma, what is beneficial and what is not beneficial, you should train according to Dharma, according to what is beneficial.”

Then we thought this: “Venerable friends, who would be able to explain in detail the meaning of what the World-honored One has just said in brief?” We further thought: “The venerable Ānanda is the attendant of the Buddha and knows the Buddha’s intentions and he is often praised by the World-honored One and by his wise companions in the holy life. The venerable Ānanda will be able to explain in detail the meaning of what the World-honored One has just said in brief.” May the venerable Ānanda, out of compassion, explain it in detail!

The venerable Ānanda said:

Venerable friends, listen while I tell you a simile. On hearing a simile, wise people understand its meaning. Venerable friends, it is just like a man who wants to find heartwood. In order to find heartwood, he enters the forest, carrying an ax. He sees a great tree possessed of roots, branches, joints, twigs, leaves, flowers, and heartwood. That man does not seize the roots, branches, joints, and heartwood, but seizes only the twigs and leaves.

Venerable friends, what you have said is just like that. [Although] the World-honored One was present you left him and have come to ask me the



meaning. Why is that? Venerable friends, please know that the World-honored One is the eye, is knowledge, is meaning, is the Dharma, is the master of the Dharma, is the general of the Dharma. He teaches the true meaning. The revelation of all meanings comes from that World-honored One.

Venerable friends, you should have approached the World-honored One to ask about the meaning, [saying], “World-honored One, how is this? What is the meaning of this?” As the World-honored One would have explained it, so you, venerable friends, should have received and remembered it well.

Then the monks said:

Yes, venerable Ānanda, the World-honored One indeed is the eye, is knowledge, is meaning, is the Dharma, is the master of the Dharma, is the general of the Dharma. He teaches the true meaning. The revelation of all meanings comes from the World-honored One. Yet the venerable Ānanda is the attendant of the Buddha and knows the Buddha’s intentions. He is often praised by the World-honored One and by his wise companions in the holy life. The venerable Ānanda is able to explain in detail the meaning of what the World-honored One said in brief. May the venerable Ānanda, out of compassion, explain it in detail!

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The venerable Ānanda said to the monks:

Venerable friends, listen together to what I shall say. Venerable friends, wrong view is non-Dharma, right view is Dharma. Whatever innumerable evil and unwholesome states arise in dependence on wrong view, these are not beneficial. Whatever innumerable wholesome states arise in dependence on right view, these are beneficial.

Venerable friends . . . up to . . . wrong knowledge is non-Dharma, right knowledge is Dharma. Whatever innumerable evil and unwholesome states arise in dependence on wrong knowledge, these are not beneficial. Whatever innumerable wholesome states arise in dependence on right knowledge, these are beneficial.

Venerable friends, regarding the instruction that the World-honored One gave in brief and, without explaining it in detail, got up from his seat and entered his dwelling to sit in meditation, [namely], “For this reason,

you should know what is Dharma and what is non-Dharma, what is beneficial and what is not beneficial. Having known what is Dharma and what is non-Dharma, what is beneficial and what is not beneficial, you should train according to the Dharma, according to what is beneficial”—this instruction, which the World-honored One gave in brief, without explaining its meaning in detail, I have explained in detail in this way, employing these phrases and words. Venerable friends, approach the Buddha and set out [my explanation] in full [to him]. As the World-honored One explains its meaning, [you], venerable friends, can receive and remember it.

Then the monks, having heard the venerable Ānanda’s explanation, having received and remembered it well for recitation, rose from their seats, circumambulated the venerable Ānanda three times, and left. They approached the Buddha, paid homage with their heads, stepped back, and sat to one side. They said:

World-honored One, regarding the instruction that the World-honored One gave us in brief without explaining its meaning in detail, but got up from his seat and entered his dwelling to sit in meditation—the venerable Ānanda has explained it in detail, employing these phrases and words.

Having heard it, the World-honored One praised it, saying:

It is well, it is well, [Ānanda] is one among my disciples who is endowed with the eye, with knowledge, with Dharma, with meaning. Why is that? Because in regard to what the teacher said to [you] disciples in brief without explaining its meaning in detail, that disciple has explained it in detail employing these phrases and words. As Ānanda has explained it, so you should remember it. Why is that? Contemplating the meaning [of the discourse] according to this explanation is how it should be done.

Thus spoke the Buddha. Having heard what the Buddha said, the monks were delighted and received it respectfully.

### **189. The Discourse on the Noble Path<sup>40</sup>**

735c Thus have I heard. At one time the Buddha was dwelling among the Kurus, in the Kuru town of Kammāsadhamma.

At that time the World-honored One addressed the monks:

There is one path whereby beings can achieve purification, free themselves from worry, sadness, and tears, eradicate dejection, suffering, remorse, and anxiety, and then attain the [right] method, namely noble right concentration with its arising, its supports, and also with its accompaniment of seven factors.<sup>41</sup> Regarding noble right concentration I shall explain its arising, its supports, and also its accompaniments.

What are the seven [accompanying factors]? [They are] right view, right intention, right speech, right action, right livelihood, right effort, and right mindfulness. If, through the arising of these seven factors, supported [by them], and accompanied [by them], the mind progresses well and attains unification—this is what is meant by noble right concentration with its arising, with its supports, and with its accompaniment. Why is that?

From right view arises right intention, from right intention arises right speech, from right speech arises right action, from right action arises right livelihood, from right livelihood arises right effort, from right effort arises right mindfulness, and from right mindfulness arises right concentration.<sup>42</sup>

A noble disciple who has in this way rightly concentrated the mind will swiftly eradicate sexual desire, ill will, and delusion. A noble disciple who has in this way rightly liberated the mind swiftly comes to know: “Birth has been ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence.” He comes to know this as it really is.

Herein right view comes first. If one sees that wrong view is wrong view, then this is right view. If one sees that right view is right view, then this too is right view. What is wrong view?

It is this view, “There is no [efficacy in] giving, there is no [efficacy in] offerings, there is no [efficacy in] reciting hymns, there are no wholesome or evil deeds, there are no results of wholesome or evil deeds, there is neither this world nor that world, there is no [obligation toward one’s] father or mother, in the world there are no arahants who have arrived at a wholesome attainment, who are well gone and have progressed well, and who dwell having by their own knowledge and experience realized for themselves this world and the other world”—this is wrong view.

What is right view? It is this view:<sup>43</sup> “There is [efficacy in] giving, there is [efficacy in] offerings, there is [efficacy in] reciting hymns, there are wholesome and evil deeds, there are results of wholesome and evil deeds, there are this world and that world, there is [obligation toward one’s] father and mother, in the world there are arahants who have arrived at a wholesome attainment, who are well gone and have progressed well, and who dwell having by their own knowledge and experience realized for themselves this world and the other world”—this is right view.

To see that wrong view is wrong view—this is right view; and to see that right view is right view—this too is right view. Having understood it like this, one then strives in the training, wishing to abandon wrong view and to accomplish right view—this is right effort. Through mindfulness a monk abandons wrong view and accomplishes right view—this is right mindfulness. These three factors go together with right view, from view to effort. For this reason, right view comes first.

If one sees that wrong intention is wrong intention—this is right <view>.<sup>44</sup> If one sees that right intention is right intention—this too is right <view>.

736a What is wrong intention? Thoughts of sensuality, thoughts of ill will, thoughts of harming—this is wrong intention. What is right intention? Thoughts without sensuality, thoughts without ill will, thoughts of non-harming—this is right intention.

To see that wrong intention is wrong intention—this is right <view>; and to see that right intention is right intention—this too is right <view>. Having understood it like this, one then strives in the training, wishing to abandon wrong intention and to accomplish right intention—this is right effort. With mindfulness a monk abandons wrong intention and accomplishes right intention—this is right mindfulness. These three factors go together with right intention, from view to effort. For this reason, right view comes first.

If one sees that wrong speech is wrong speech—this is right <view>. If one sees that right speech is right speech—this too is right <view>.

What is wrong speech? False speech, divisive speech, harsh speech, and gossip—this is wrong speech. What is right speech? Abstention from false speech, from divisive speech, from harsh speech, and from gossip—this is right speech.

To see that wrong speech is wrong speech—this is right <view>; and to see that right speech is right speech—this too is right <view>. Having understood it like this, one then strives in the training, wishing to abandon wrong speech and to accomplish right speech—this is right effort. With mindfulness a monk abandons wrong speech and accomplishes right speech—this is right mindfulness. These three factors go together with right speech, from view to effort. For this reason, right view comes first.

If one sees that wrong action is wrong action—this is right <view>. If one sees that right action is right action—this too is right <view>.

What is wrong action? Killing living beings, taking what is not given, sexual misconduct—this is wrong action. What is right action? Abstention from killing, from taking what is not given, from sexual misconduct—this is right action.

To see that wrong action is wrong action—this is right <view>; and to see that right action is right action—this too is right <view>. Having understood it like this, one then strives in the training, wishing to abandon wrong action and to accomplish right action—this is right effort. With mindfulness a monk abandons wrong action and accomplishes right action—this is right mindfulness. These three factors go together with right action, from view to effort. For this reason, right view comes first.

If one sees that wrong livelihood is wrong livelihood—this is right <view>. If one sees that right livelihood is right livelihood—this too is right <view>.

What is wrong livelihood? If someone seeks [requisites] with a dissatisfied mind, has recourse to various inappropriate types of spells, makes a living by wrong forms of livelihood; if he seeks robes by means not in accordance with the Dharma, contrary to the Dharma, seeks food and drink, beds and couches, and medicine, the requisites of life by means contrary to the Dharma—this is wrong livelihood.

What is right livelihood? If someone does not seek [requisites] with a dissatisfied mind, does not have recourse to various inappropriate types of spells, does not make a living by wrong forms of livelihood; if he seeks robes by means in accordance with the Dharma, in conformity with the Dharma; seeks food and drink, beds and couches, and medicine, the requisites of life in conformity with the Dharma—this is right livelihood.

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To see that wrong livelihood is wrong livelihood—this is right <view>; and to see that right livelihood is right livelihood—this too is right <view>. Having understood it like this, one strives in the training, wishing to abandon wrong livelihood and to accomplish right livelihood—this is right effort. With mindfulness a monk abandons wrong livelihood and accomplishes right livelihood—this is right mindfulness. These three factors go together with right livelihood, from view to effort. For this reason, right view comes first.

What is right effort?<sup>45</sup> For the abandoning of already arisen unwholesome states a monk cultivates ardor, puts forth energy, and is diligent in arousing the mind toward cessation. For the nonarising of not yet arisen unwholesome states he cultivates ardor, puts forth energy, and is diligent in arousing the mind toward cessation. For the arising of not yet arisen wholesome states he cultivates ardor, puts forth energy, and is diligent in arousing the mind toward cessation. For the stabilizing of already arisen wholesome states without loss or regress, for their increase and expansion, for their development and full implementation, he cultivates ardor, puts forth energy, and is diligent in arousing the mind toward cessation. This is right effort.

What is right mindfulness? A monk contemplates the body as a body internally, contemplates . . . up to . . . feelings . . . states of mind . . . dharmas as dharmas. This is right mindfulness.

What is right concentration? A monk, secluded from sensual desires, secluded from evil and unwholesome states . . . up to . . . dwells having attained the fourth absorption. This is right concentration.

What is right liberation? A monk liberates the mind from sensuality . . . ill will . . . liberates the mind from delusion. This is right liberation.

What is right knowledge? A monk knows that the mind has been liberated from sensuality . . . from ill will, knows that the mind has been liberated from delusion. This is right knowledge.

The one in training is endowed with eight factors. The arahant, who has destroyed the taints, is endowed with ten factors.

What are the eight factors with which the one in training is endowed? [They are] the right view of one in training . . . up to . . . the right concentration of one in training. These are the eight factors with which the one in training is endowed.

What are the ten factors with which the arahant, who has destroyed the taints, is endowed? [They are] the right view of one beyond training . . . up to . . . the right knowledge of one beyond training. These are the ten factors with which the arahant, who has destroyed the taints, is endowed. Why is this?

One who has right view abandons wrong view, [and thereby] the countless evil and unwholesome states that arise because of wrong view are abandoned and the countless wholesome states that arise because of right view are developed and brought to perfection . . . up to . . . one who has right knowledge abandons wrong knowledge, [and thereby] the countless evil and unwholesome states that arise because of wrong knowledge are abandoned, and the countless wholesome states that arise because of right knowledge are developed and brought to perfection.<sup>46</sup>

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These are twenty wholesome types and twenty unwholesome types. Hence this is spoken of as the teaching on the great forty types, which has set rolling the Brahmā wheel that cannot be stopped or contradicted by any renunciant or brahmin, *deva*, *māra*, Brahmā, or anyone else in the world.

If some renunciant or brahmin [attempts to stop or contradict] the teaching on the great forty types proclaimed by me, which has set rolling the Brahmā wheel that cannot be stopped or contradicted by any renunciant or brahmin, *deva*, *māra*, Brahmā, or anyone else in the world, then they will incur ten kinds of censure in accordance with the Dharma.

What are the ten? If [the renunciant or brahmin] condemns right view and commends wrong view, if they [in this way] support and commend renunciants and brahmins who have wrong view, and if they [in this way] contradict the teaching on the great forty types proclaimed by me, which has set rolling the Brahmā wheel that cannot be stopped by any renunciant or brahmin, *deva*, *māra*, Brahmā, or by anyone else in the world—then they incur the first kind of censure in accordance with the Dharma.

If some renunciant or brahmin condemns . . . up to . . . right knowledge and commends wrong knowledge, if they [in this way] support and commend renunciants and brahmins who have wrong knowledge, and if they [in this way] contradict the teaching on the great forty types proclaimed by me, which has set rolling the Brahmā wheel that cannot be stopped by any renunciant or brahmin, *deva*, *māra*, Brahmā, or by anyone else in the

world—then they incur the tenth kind of censure in accordance with the Dharma.

If some renunciant or brahmin [attempts to stop or contradict] the teaching on the great forty types proclaimed by me, which has set rolling the Brahmā wheel that cannot be stopped or contradicted by any renunciant or brahmin, *deva*, *māra*, Brahmā, or by anyone else in the world, then [they will incur] these ten kinds of censure in accordance with the Dharma.

Still other renunciants and brahmins, who [practice] squatting and proclaim [the practice of] squatting, who are nihilists and proclaim nihilism, who deny causality, deny action, deny karma, maintaining that whatever good or evil is done is cut off and destroyed then and there—if they contradict the teaching on the great forty types proclaimed by me, which has set rolling the Brahmā wheel that cannot be stopped by any renunciant or brahmin, *deva*, *māra*, Brahmā, or by anyone else in the world, then they will be worried and fearful of also incurring censure.

Thus spoke the Buddha. Having heard what the Buddha said, the monks were delighted and received it respectfully.

### 190. The Shorter Discourse on Emptiness<sup>47</sup>

737a Thus have I heard. At one time the Buddha was staying at Sāvattthī in the Eastern Park, in the Hall of Migāra’s Mother.

At that time, in the afternoon, the venerable Ānanda rose from sitting in meditation and approached the Buddha. Having paid homage with his head at the Buddha’s feet, he stepped back, stood to one side, and said:

Once the World-honored One was dwelling among the Sakyans, in a town of the Sakyans called Nagaraka. At that time I heard the World-honored One say this: “Ānanda, I dwell much in emptiness.” Have I understood well, received well, and remembered well that statement by the World-honored One?

Then the World-honored One replied:

Ānanda, you truly have understood well, received well, and remembered well that statement by me. Why is that? From then until now I dwell much in emptiness.



Ānanda, it is just as this Hall of Migāra's Mother is empty of elephants, of horses, of oxen, of sheep, of goods, of grain, and of servants. What it is not empty of, however, is just a sangha of monks. Thus, Ānanda, whatever is not present here, I therefore view as empty; and whatever remains present here, I see as truly present. Ānanda, this is called dwelling in true emptiness, without distortion.

Ānanda, if a monk wishes to dwell much in emptiness, then that monk should not give attention to the perception of a village and not give attention to the perception of people, but should frequently give attention to the unitary perception of [this] forest. In this way he knows that this is empty of the perception of a village and empty of the perception of people. Yet there is nonemptiness, which is just the unitary perception of a forest. [He knows:] "Whatever disturbance there might be, caused by perception of a village, for me that is not present; and whatever disturbance there might be, caused by perception of people, for me that too is not present. There is just the disturbance caused by the unitary perception of a forest."

Whatever is not present here, he therefore sees as empty; whatever else is present here, he sees as truly present. Ānanda, this is called dwelling in true emptiness, without distortion.

Again, Ānanda, if a monk wishes to dwell much in emptiness, that monk should not give attention to the perception of people and not give attention to the perception of a forest, but should frequently give attention to the unitary perception of earth.

If that monk sees this earth as having hills and hollows, with groups of snakes, with clumps of thornbushes, with sand and rocks, steep mountain slopes and deep rivers, then he should not attend to it in that way. If [instead] he sees this earth as level and flat like the palm of his hand, then his manner of looking at it is beneficial and should be attended to frequently.

Ānanda, it is just as a cow hide, when stretched and fastened with a hundred pegs, fully stretched, has no wrinkles and no creases. [Similarly], if he sees this earth as having hills and hollows, with groups of snakes, with clumps of thornbushes, with sand and rocks, steep mountains and deep rivers, then he should not attend to it in that way. If [instead] he sees this earth as level and flat like the palm of his hand, then his manner of looking at it is beneficial and should be attended to frequently.

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In this way he knows that this is empty of the perception of people and empty of the perception of a forest. Yet there is nonemptiness, which is just the unitary perception of earth. [He knows:] “Whatever disturbance there might be, caused by perception of people, for me that is not present; whatever disturbance there might be, caused by perception of a forest, for me that too is not present. There exists only the disturbance caused by the unitary perception of earth.”

Whatever is not present here, he therefore sees as empty; whatever else is present there, he sees as truly present. Ānanda, this is called dwelling in true emptiness, without distortion.

Again, Ānanda, if a monk wishes to dwell much in emptiness, that monk should not give attention to the perception of a forest and not give attention to the perception of earth, but should frequently give attention to the unitary perception of the sphere of infinite space.

In this way he knows that this is empty of the perception of a forest and empty of the perception of earth. Yet there is nonemptiness, which is just the unitary perception of the sphere of infinite space. [He knows:] “Whatever disturbance there might be, caused by perception of a forest, for me that is not present; whatever disturbance there might be, caused by perception of earth, for me that too is not present. There exists only the disturbance caused by the unitary perception of the sphere of infinite space.”

Whatever is not present there, he therefore sees as empty; whatever else is there, he sees as truly present. Ānanda, this is called dwelling in true emptiness, without distortion.

Again, Ānanda, if a monk wishes to dwell much in emptiness, that monk should not give attention to the perception of earth and not give attention to the perception of the sphere of infinite space, but should frequently give attention to the unitary perception of the sphere of infinite consciousness.

In this way he knows that this is empty of the perception of earth and empty of the perception of the sphere of infinite space. Yet there is non-emptiness, which is just the unitary perception of the sphere of infinite consciousness. [He knows:] “Whatever disturbance there might be, caused by perception of earth, for me that is not present; whatever disturbance there might be, caused by perception of the sphere of infinite space, for

me that too is not present. There exists only the disturbance caused by the unitary perception of the sphere of infinite consciousness.”

Whatever is not present there, he therefore sees as empty; whatever else is present there, he sees as truly present. Ānanda, this is called dwelling in true emptiness, without distortion.

Again, Ānanda, if a monk wishes to dwell much in emptiness, that monk should not give attention to the perception of the sphere of infinite space and not give attention to the perception of the sphere of infinite consciousness, but should frequently give attention to the unitary perception of the sphere of nothingness.

In this way he knows that this is empty of the perception of the sphere of infinite space and empty of the perception of the sphere of infinite consciousness. Yet there is nonemptiness, which is just the unitary perception of the sphere of nothingness. [He knows:] “Whatever disturbance there might be, caused by perception of the sphere of infinite space, for me that is not present; whatever disturbance there might be, caused by perception of the sphere of infinite consciousness, for me that too is not present. There exists only the disturbance caused by the unitary perception of the sphere of nothingness.”

Whatever is not present there, he therefore sees as empty; whatever else is there, he sees as truly present. Ānanda, this is called dwelling in true emptiness, without distortion.<sup>48</sup>

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Again, Ānanda, if a monk wishes to dwell much in emptiness, that monk should not give attention to the perception of the sphere of infinite consciousness and not give attention to the perception of the sphere of nothingness, but should frequently give attention to the unitary <signless> concentration of mind.<sup>49</sup>

In this way he knows that this is empty of the perception of the sphere of infinite consciousness and empty of the perception of the sphere of nothingness. Yet there is nonemptiness, which is just the unitary <signless> concentration of mind. [He knows:] “Whatever disturbance there might be, caused by perception of the sphere of infinite consciousness, for me that is not present; whatever disturbance there might be, caused by perception of the sphere of nothingness, for me that too is not present. There exists only the disturbance caused by the <signless> concentration of mind.”

Whatever is not present there, he therefore sees as empty; whatever else is present there, he sees as truly present. Ānanda, this is called dwelling in true emptiness, without distortion.

He thinks: “My [experience] of <signless> concentration of mind is rooted, it is rooted in formations, it is rooted in intentions. What is rooted in formations, rooted in intentions, I do not delight in that, I do not seek that, I should not dwell in that.”<sup>50</sup> Knowing like this and seeing like this, his mind is liberated from the taint of sensual desire, from the taint of existence, and from the taint of ignorance. Being liberated, he knows he is liberated. He knows as it really is: “Birth has been ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence.”

In this way he knows that this is empty of the taint of sensual desire, empty of the taint of existence, and empty of the taint of ignorance. Yet there is nonemptiness, which is just this body with the six sense spheres and the life faculty. [He knows:] “Whatever disturbance there might be, caused by the taint of sensual desire, for me that is not present; whatever disturbance there might be, caused by the taint of existence . . . caused by the taint of ignorance, for me that too is not present. There exists only the disturbance caused by this body of mine with the six sense spheres and the life faculty.”

Whatever is not present there, he therefore sees as empty; whatever else is present there, he sees as truly present. Ānanda, this is called dwelling in true emptiness, without distortion, namely eradication of the taints, the taintless and unconditioned liberation of the mind.<sup>51</sup>

Ānanda, whatever tathāgatas, free from attachment and fully awakened, there have been in the past, they all dwelled in this true emptiness, without distortion, namely the eradication of the taints, the taintless and unconditioned liberation of the mind.<sup>52</sup>

Ānanda, whatever tathāgatas, free from attachment and fully awakened, there will be in the future, they will all dwell in this true emptiness, without distortion, namely the eradication of the taints, the taintless and unconditioned liberation of the mind.

Ānanda, I, who am the Tathāgata now, free from attachment and fully awakened, I too dwell in this true emptiness, without distortion, namely

the eradication of the taints, the taintless and unconditioned liberation of the mind.

Ānanda, you should train like this: “I too shall dwell in this true emptiness, without distortion, namely the eradication of the taints, the taintless and unconditioned liberation of the mind.” Ānanda, you should train like this.

Thus spoke the Buddha. Having heard what the Buddha said, the venerable Ānanda and the monks were delighted and received it respectfully. 738a

### 191. The Greater Discourse on Emptiness<sup>53</sup>

Thus have I heard. At one time the Buddha was staying among the Sakyans at Kapilavatthu, in the Nigrodha Park.

At that time, when the night was over, toward dawn, the World-honored One put on his [outer] robe, took his bowl, and entered Kapilavatthu to beg for almsfood. After having partaken of the midday meal, he went to the dwelling of Kālākhemaka the Sakyan.

At that time in the dwelling of Kālākhemaka the Sakyan numerous beds and seats had been set out, [indicating that] many monks were staying there. Then, the World-honored One came out of the dwelling of Kālākhemaka the Sakyan and went to the dwelling of Ghāṭa the Sakyan.

At that time the venerable Ānanda and many monks had congregated in the dwelling of Ghāṭa the Sakyan to make robes. The venerable Ānanda saw from afar that the Buddha was coming. Having seen this, he came out to receive the Buddha, took his [outer] robe and bowl, and returned to prepare a seat and draw water for washing his feet.<sup>54</sup> When the Buddha had washed his feet and sat down on the seat prepared by the venerable Ānanda in the dwelling of Ghāṭa the Sakyan, he said, “Ānanda, in the dwelling of Kālākhemaka the Sakyan numerous beds and seats have been set out, [indicating that] many monks are staying there.”

The venerable Ānanda said:

Yes, indeed, World-honored One, in the dwelling of Kālākhemaka the Sakyan numerous beds and seats have been set out, [indicating that] many monks are staying there. Why is that? We are now making robes.

Then, the World-honored One told Ānanda:

A monk should not desire clamorous talk, delight in clamorous talk, associate with clamorous talk, desire company, delight in company, associate with company, not desiring to be separated from company, not delighting in dwelling alone in remote places.

If a monk desires clamorous talk, delights in clamorous talk, associates with clamorous talk, desires company, delights in company, associates with company, not desiring to be separated from company, not delighting in dwelling alone in remote places, then it is impossible for him to attain, easily and without difficulty, that which is called happiness: noble happiness, the happiness of dispassion, the happiness of separation, the happiness of stillness, the happiness [that leads to] full awakening, the non-worldly happiness, the happiness [that is not affected by] birth and death.

Ānanda, if a monk does not desire clamorous talk, does not delight in clamorous talk, does not associate with clamorous talk, does not desire company, does not delight in company, does not associate with company, desiring to be separated from company, constantly delighting in dwelling alone in remote places, then it is certainly possible for him to attain, easily and without difficulty, that which is called happiness: noble happiness, the happiness of dispassion, the happiness of separation, the happiness of stillness, the happiness [that leads to] full awakening, the nonworldly happiness, the happiness [that is not affected by] birth and death.

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Ānanda, a monk should not desire clamorous talk, delight in clamorous talk, associate with clamorous talk, desire company, delight in company, and associate with company, not desiring to be separated from company, not delighting in dwelling alone in remote places. If a monk desires clamorous talk, delights in clamorous talk, associates with clamorous talk, desires company, delights in company, and associates with company, not desiring to be separated from company, not delighting in dwelling alone in remote places, then it is impossible for him to attain either the temporary liberation of the mind that is delightful or the permanent liberation of the mind that is unshakeable.

Ānanda, if a monk does not desire clamorous talk, does not delight in clamorous talk, does not associate with clamorous talk, does not desire company, does not delight in company, and does not associate with company, desiring to be separated from company, constantly delighting in

dwelling alone in remote places, then it is certainly possible for him to attain either the temporary liberation of the mind that is delightful or the permanent liberation of the mind that is unshakeable. Why is that?

I do not see a single form that I might desire or delight in, since with the decay and change of that form there would at some time arise sorrow and lamentation, sadness, suffering, and vexation. For this reason, I fully and completely awoke to this other abiding, namely dwelling in emptiness externally by transcending all perception of form.<sup>55</sup>

Ānanda, when I dwell in this abiding, there arises joy. I experience this joy throughout the whole body with right mindfulness and right comprehension. There arises rapture . . . there arises tranquility . . . there arises happiness . . . there arises concentration. I experience this concentration throughout the whole body with right mindfulness and right comprehension.

Ānanda, there may be monks, nuns, male lay disciples, or female lay disciples who together come to see me. Then, behaving in such a way toward them, being in such a mental state, secluded and delighting in dispassion, I teach them the Dharma to encourage and help them.

Ānanda, if a monk wishes to dwell much in emptiness, then that monk should keep the mind established in inner tranquility so that it becomes unified and concentrated. Having kept the mind established in inner tranquility so that it becomes unified and concentrated, he should attend to internal emptiness.

Ānanda, if a monk speaks like this, “Without keeping the mind established in inner tranquility so that it becomes unified and concentrated, I attend to internal emptiness,” you should know that that monk is making great trouble for himself.<sup>56</sup>

Ānanda, how does a monk keep the mind established in inner tranquility so that it becomes unified and concentrated? A monk completely drenches and pervades this body with rapture and pleasure born of seclusion [experienced in the first absorption], so that no part [of his body] is not pervaded by rapture and pleasure born of seclusion.<sup>57</sup>

Ānanda, it is just as a person taking a bath, having placed bath powder in a vessel, might sprinkle it with water and knead it into a ball, so that every bit of it, inside and out, is completely drenched and pervaded with the water, with none seeping out.

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In the same way, Ānanda, a monk completely drenches and pervades his body with rapture and pleasure born of seclusion, so that there is no part [of his body] that is not pervaded by rapture and pleasure born of seclusion.

Ānanda, in this way a monk should keep the mind established in inner tranquility so that it becomes unified and concentrated. Keeping the mind established in inner tranquility so that it becomes unified and concentrated, he should attend to internal emptiness. [It may happen that], having attended to internal emptiness, his mind is perturbed, does not advance and progress, does not attain purity, is not established, and is not released by internal emptiness.

Ānanda, if while contemplating, a monk comes to know that on attending to internal emptiness his mind is perturbed, does not advance and progress, does not attain purity, is not established, and is not released by internal emptiness, then that monk should attend to external emptiness. [It may happen that], having attended to external emptiness, his mind is perturbed, does not advance and progress, does not attain purity, is not established, and is not released by external emptiness.

Ānanda, if while contemplating, a monk comes to know that on attending to external emptiness his mind is perturbed, does not advance and progress, does not attain purity, is not established, and is not released by external emptiness, then that monk should attend to internal and external emptiness. [It may happen that], having attended to internal and external emptiness, his mind is perturbed, does not advance and progress, does not attain purity, is not established, and is not released by internal and external emptiness.

Ānanda, if while contemplating a monk comes to know that, on attending to internal and external emptiness, his mind is perturbed, does not advance and progress, does not attain purity, is not established, and not released by internal and external emptiness, then that monk should attend to imperturbability. [It may happen that], having attended to imperturbability, his mind is perturbed, does not advance and progress, does not attain purity, is not established, and is not released by imperturbability.

Ānanda, if while contemplating, a monk comes to know that on attending to imperturbability his mind is perturbed, does not advance and progress,



does not attain purity, is not established, and is not released by imperturbability, then that monk should repeatedly direct his mind to this or that concentration,<sup>58</sup> repeatedly practice it, repeatedly soften [the mind] so that it becomes joyful and tender, absorbed in the pleasure of seclusion.

Repeatedly directing his mind to this or that concentration, repeatedly practicing it, repeatedly softening [the mind], so that it becomes joyful and tender, absorbed in the pleasure of seclusion, he should accomplish dwelling in internal emptiness. Having accomplished dwelling in internal emptiness, the mind becomes imperturbable, advances and progresses, attains purity, is established, and is released by internal emptiness.

Ānanda, if while contemplating a monk comes to know that he has accomplished dwelling in internal emptiness, that the mind has become imperturbable, advances and progresses, attains purity, is established, and is released by internal emptiness—then this is right comprehension.

Ānanda, the monk should then accomplish dwelling in external emptiness. Having accomplished dwelling in external emptiness, the mind becomes imperturbable, advances and progresses, attains purity, is established, and is released by external emptiness.

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Ānanda, if while contemplating a monk comes to know that he has accomplished dwelling in external emptiness, that the mind has become imperturbable, advances and progresses, attains purity, is established, and is released by external emptiness—then this is right comprehension.

Ānanda, the monk should then accomplish dwelling in internal and external emptiness. Having accomplished dwelling in internal and external emptiness, the mind becomes imperturbable, advances and progresses, attains purity, is established, and is released by internal and external emptiness.

Ānanda, if while contemplating a monk comes to know that he has accomplished dwelling in internal and external emptiness, that the mind has become imperturbable, advances and progresses, attains purity, is established, and is released by internal and external emptiness—then this is right comprehension.

Ānanda, he should then accomplish dwelling in imperturbability. Having accomplished dwelling in imperturbability, the mind becomes imperturbable, advances and progresses, attains purity, is established, and is released by imperturbability.

Ānanda, if while contemplating, a monk comes to know that he has accomplished dwelling in imperturbability, that the mind has become imperturbable, advances and progresses, attains purity, is established, and is released by imperturbability—then this is right comprehension.

Ānanda, if a monk who is dwelling in this tranquil mental abiding wishes to practice walking meditation, then that monk goes out of his meditation hut and practices walking meditation in the open in the shade of the hut, with his faculties established within, the mind not directed outward or backward but perceiving [only] what is in front. After practicing walking meditation like this, his mind does not give rise to covetousness, sadness, or any [other] evil or unwholesome state. This is right comprehension.

Ānanda, if a monk who is dwelling in this tranquil mental abiding wishes to sit in concentration, then that monk leaves off the walking meditation, goes to the end of the walking meditation path, spreads his sitting mat, and sits down cross-legged. After having sat in concentration like this, the mind does not give rise to covetousness, sadness, or any [other] evil or unwholesome state. This is right comprehension.<sup>59</sup>

Ānanda, if a monk who is dwelling in this tranquil mental abiding wishes to think thoughts, then that monk should not think any of the three evil and unwholesome [types of] thought: thoughts of sensual desire, thoughts of ill will, and thoughts of harming, these three evil and unwholesome [types of] thought. [Instead] he should think any of the three wholesome [types of] thought: thoughts of desirelessness, thoughts of non-ill will, and thoughts of nonharming, these three wholesome [types of] thought. After he has been thinking like this, his mind does not give rise to covetousness, sadness, or any [other] evil or unwholesome state. This is right comprehension.<sup>60</sup>

Ānanda, if a monk who is dwelling in this tranquil abiding wishes to speak, then that monk does not talk ignoble talk related to what is not beneficial, such as talk about kings, talk about thieves, talk about battles and quarrels, talk about food and drink, talk about robes, talk about married women, talk about girls, talk about adulterous women, talk about the world, talk about wrong practices, talk about what is in the ocean—he does not talk such types of irrelevant talk.

[Instead] he talks noble talk that is related to what is beneficial, that makes the mind malleable, free of darkness and hindrances, such as talk about giving, talk about morality, talk about concentration, talk about wisdom, talk about liberation, talk about knowledge and vision of liberation, talk about self-effacement, talk about not socializing, talk about fewness of desires, talk about contentment, talk about dispassion, talk about abandoning, talk about extinction, talk about sitting in meditation, talk about dependent arising—such talk of renunciants. After he has been talking like this, his mind does not give rise to covetousness, sadness, or any [other] evil or unwholesome state. This is right comprehension. 739b

Again, Ānanda, there are the five strands of sensual pleasure, which are pleasurable, thought about by the mind, of desirable appearance, and connected with sensual desire, [namely]: visible forms known by the eye, sounds known by the ear, odors known by the nose, flavors known by the tongue, and tangibles known by the body. If a monk's mind turns to contemplate these five strands of sensual pleasure, if he comes under the influence of these strands of sensual pleasure, then his mind may dwell on them. Why is that? Sooner or later, in regard to these five strands of sensual pleasure, one comes under the influence of these strands of sensual pleasure, and the mind dwells on them.

Ānanda, if a monk, while contemplating these five strands of sensual pleasure, comes to know that he has come under the influence of these strands of sensual pleasure and that his mind is dwelling on them, then that monk should contemplate these various strands of sensual pleasure as impermanent, contemplate their decay, contemplate their fading away, contemplate their cutting off, contemplate their cessation, contemplate abandoning them, giving them up, and separating from them. Then, whatever he has of desire and defilement regarding these five strands of sensual pleasure will cease.

Ānanda, if while contemplating like this, a monk knows that whatever he had of desire and defilement in regard to these five strands of sensual pleasure has been made to cease, this is right comprehension.

Again, Ānanda, there are the five aggregates affected by clinging. The material form aggregate affected by clinging . . . feeling . . . perception . . . formations and the consciousness aggregate affected by clinging.

The monk should contemplate their rise and fall thus: “This is material form, this is the arising of material form, this is the cessation of material form, this is feeling . . . perception . . . formations . . . this is consciousness, this is the arising of consciousness, this is the cessation of consciousness.” Then, whatever conceit of an “I” he has in regard to these five aggregates affected by clinging, that will cease.

Ānanda, if while contemplating thus the monk comes to know that whatever conceit of an “I” he had in regard to these five aggregates affected by clinging has ceased—this is right comprehension.

Ānanda, this Dharma is entirely desirable, entirely delightful, entirely [worth] thinking about.<sup>61</sup> It is without taints, without clinging, beyond the reach of Māra, beyond the reach of the Evil One, beyond the reach of all evil and unwholesome states that defile and are the root of future becoming, that result in vexation and suffering, and that are the cause of birth, old age, disease, and death. This is accomplishment in diligence. Why is that?

It is through diligence that all tathāgatas, free from attachment, fully awakened, attained awakening. Through the faculty of diligence there arise the innumerable wholesome states that are in accordance with the factors of the path. Ānanda, for this reason you should train thus: “I will accomplish diligence”—thus you should train.

Ānanda, for what reason do faithful disciples follow the World-honored One and respect him until the end of their lives?

The venerable Ānanda said to the World-honored One:

739c     The World-honored One is the root of the Dharma, the World-honored One is the master of the Dharma, the Dharma comes from the World-honored One. May he explain it! Having heard it, we will fully understand its meaning.

The Buddha said, “Ānanda, listen closely and pay proper attention. I will explain it to you in detail.” The venerable Ānanda listened to receive the teaching.

The Buddha said:

Ānanda, a faithful disciple does not follow the World-honored One and respect him until the end of his life for the sake of discourses, stanzas, or

expositions, even though, Ānanda, it may be that he has heard those teachings repeatedly over a long period, recited and reviewed them up to a thousand [times], contemplating them in the mind with knowledge, vision, and profound penetration.

Consider talk that is noble talk, related to what is beneficial, which makes the mind malleable, free from all darkness and the hindrances—namely talk about giving, talk about morality, talk about concentration, talk about wisdom, talk about liberation, talk about knowledge and vision of liberation, talk about self-effacement, talk about not socializing, talk about fewness of desires, talk about contentment, talk about dispassion, talk about abandoning, talk about extinction, talk about sitting in meditation, talk about dependent arising—on account of getting, easily and without difficulty, such talk of renunciants, for this a faithful disciple follows the World-honored One and respects him until the end of their life.

Ānanda, in the following ways there is trouble for a teacher, trouble for a disciple, and trouble for [a practitioner of] the holy life.

Ānanda, what is trouble for a teacher? Suppose there appears in the world a teacher whose approach is by way of thinking and reflection. Established in the approach by way of thinking, he reflects and contemplates separation, being a worldling [but] possessing discernment.

He stays in a forest, under a tree in a mountain grove, or he dwells on a lofty crag, in a tranquil place without noise, in seclusion, where there is no evil, where there are no people, a place conducive to seated meditation. It may be that, staying in that place and training energetically in seclusion, he attains a higher state of mind, a happy abiding in the present.

Having trained energetically in seclusion, having attained peace and happiness, he later gets a following of disciples—brahmins, householders, people from villages, towns, and countries. Having later got a following of disciples—brahmins, householders, people from villages, towns, and countries—he becomes conceited and [in the end] returns to the household life. Such is trouble for a teacher. Evil and unwholesome states, which defile and are the root of future becoming, which result in vexation and suffering, which are the cause of birth, old age, disease, and death—by these he is troubled. This is what is meant by trouble for a teacher.

Ānanda, what is trouble for a disciple? A disciple of that teacher trains in seclusion. He stays in a forest, under a tree in a mountain grove, or he dwells on a lofty crag, in a tranquil place without noise, in seclusion, where there is no evil, where there are no people, a place conducive to seated meditation. It may be that, staying in that place and training energetically in seclusion, he attains a higher state of mind, a happy abiding in the present.

740a Having trained energetically in seclusion, having attained peace and happiness, he later gets a following of disciples—brahmins, householders, people from villages, towns, and countries. Having later got a following of disciples—brahmins, householders, people from villages, towns, and countries—he becomes conceited and [in the end] returns to the household life. Such is trouble for a disciple. Evil and unwholesome states, which defile and are the root of future becoming, which result in vexation and suffering, which are the cause of birth, old age, disease, and death—by these he is troubled. This is what is meant by trouble for a disciple.

Ānanda, what is trouble for [a practitioner of] the holy life? Suppose that a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, a buddha, an exalted one. He stays in a forest, under a tree in a mountain grove, or he dwells on a lofty crag, in a tranquil place without noise, in seclusion, where there is no evil, where there are no people, a place conducive to seated meditation.

Ānanda, for what reason would a tathāgata stay in a forest, under a tree in a mountain grove, or dwell on a lofty crag, in a tranquil place without noise, in seclusion, where there is no evil, where there are no people, a place conducive to seated meditation?<sup>62</sup>

The venerable Ānanda said to the World-honored One:

The World-honored One is the root of the Dharma, the World-honored One is the master of the Dharma, the Dharma comes from the World-honored One. May he explain it! Having heard it, we will fully understand its meaning.

The Buddha said, “Ānanda, listen closely and pay proper attention. I will now explain it to you in detail.” The venerable Ānanda listened to receive the teaching.

The Buddha said:

Ānanda, it is not because the Tathāgata wishes to attain what he has not yet attained, wishes to gain what he has not yet gained, wishes to realize what he has not yet realized, that he stays in a forest, under a tree in a mountain grove, or dwells on a lofty crag, in a tranquil place without noise, in seclusion, where there is no evil, where there are no people, a place conducive to seated meditation.

Ānanda, for two reasons the Tathāgata stays in a forest, under a tree in a mountain grove, or dwells on a lofty crag, in a tranquil place without noise, in seclusion, where there is no evil, where there are no people, a place conducive to seated meditation. The first is because it is a happy abiding for himself in the present; the second is because he has compassion for people of later generations, [thinking], “Perhaps people of later generations will follow the example of the Tathāgata and stay in a forest, under a tree in a mountain grove, or dwell on a lofty crag, in a tranquil place without noise, in seclusion, where there is no evil, where there are no people, a place conducive to seated meditation.”

Ānanda, for these reasons the Tathāgata stays in a forest, under a tree in a mountain grove, or dwells on a lofty crag, in a tranquil place without noise, in seclusion, where there is no evil, where there are no people, a place conducive to seated meditation.

It may be that, staying in that place and training energetically in seclusion, [a person of a later generation] will attain a higher state of mind, a happy abiding in the present. Having trained energetically in seclusion, having attained peace and happiness, he later gets a following of [practitioners of] the holy life—monks, nuns, male lay disciples, and female lay disciples. Having afterward gotten a following of [practitioners of] the holy life—monks, nuns, male lay disciples, and female lay disciples—he does not become conceited and does not return to the household life.

Ānanda, if he has realized imperturbable liberation of the mind, I do not say that there is any obstacle for him. [But] if, despite having formerly

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practiced energetically and with diligence, he had attained [only] the four higher states of mind, happy abidings in the present, then it is possible that he loses this [attainment] because of much association with disciples.<sup>63</sup>

Again, Ānanda, a disciple of that teacher follows his example by staying in a forest, under a tree in a mountain grove, or dwelling on a lofty crag, in a tranquil place without noise, in seclusion, where there is no evil, where there are no people, a place conducive to seated meditation. It may be that, staying in that place and training energetically in seclusion, he attains a higher state of mind, a happy abiding in the present.

Having trained energetically in seclusion, having attained peace and happiness, he later gets a following of [practitioners of] the holy life—monks, nuns, male lay disciples, and female lay disciples. Having later got a following of [practitioners of] the holy life—monks, nuns, male lay disciples, and female lay disciples—he becomes conceited and [in the end] returns to the household life. Such is trouble for [a practitioner of] the holy life. Evil and unwholesome states, which defile and are the root of future becoming, which result in vexation and suffering, which are the cause of birth, old age, disease, and death—by these he is troubled. This is what is meant by trouble for [a practitioner of] the holy life.

Ānanda, compared with trouble for a teacher and trouble for a disciple, this trouble for [a practitioner of] the holy life is the most disagreeable, displeasing, and undesirable, it is most unthinkable. Ānanda, for this reason you should all behave toward me with loving-kindness. Do not behave with resentment.

Ānanda, how do disciples behave toward their teacher with resentment and not with loving-kindness? Suppose that the venerable teacher speaks to his disciples on the Dharma out of sympathy and concern, seeking their benefit, welfare, peace, and happiness, with a mind of kindness and compassion, [telling them], “This is for your welfare, this is for your happiness, this is for your welfare and happiness.” And suppose that those disciples do not behave respectfully and do not practice accordingly; they do not become established in knowledge, and their minds do not progress in the Dharma in accordance with the Dharma; they are unreceptive to the true Dharma, go against the teacher’s instruction, and are unable to attain concentration. This



is how disciples behave toward the teacher with resentment and not with loving-kindness.

Ānanda, how do disciples behave toward the teacher with loving-kindness and not with resentment? Suppose that the venerable teacher speaks to his disciples on the Dharma out of sympathy and concern, seeking their benefit, welfare, peace, and happiness, with a mind of kindness and compassion, [telling them], “This is for your welfare, this is for your happiness, this is for your welfare and happiness.” And suppose that those disciples behave respectfully and practice accordingly; they become established in knowledge and their minds progress in the Dharma in accordance with the Dharma; they are receptive to the true Dharma, do not go against the teacher’s instruction, and are able to attain concentration. This is how disciples behave toward the teacher with loving-kindness and not with resentment.

Ānanda, for this reason you should all behave toward me with loving-kindness and not with resentment. Why is that? I do not speak [to you] in the way a potter makes pots. Ānanda, I speak [to you at times] sternly and with urgency, which [may] lead to suffering. Those [of you] who are genuine will certainly be able to stand [the test].<sup>64</sup>

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Thus spoke the Buddha. Having heard what the Buddha said, the venerable Ānanda and the monks were delighted and received it respectfully.



## Division 16

### The [Second] Great Divison

#### 192. The Discourse on Kāḷudāyin<sup>65</sup>

Thus have I heard. At one time the Buddha, who was traveling in the Aṅga country with a large sangha of monks, arrived at [the town of] Āpaṇa and stayed at Qiánruò Monastery.

Then, toward dawn when the night was over, the World-honored One put on his robes, took his bowl, and entered Āpaṇa to beg for almsfood. After having partaken of the midday meal, he stowed away his robe and bowl, washed his hands and feet and, with a sitting mat over his shoulder, went to a forest wishing to spend the day's abiding there.

The venerable Udāyin too, toward dawn when the night was over, put on his robes, took his bowl, and entered Āpaṇa to beg for almsfood. After having partaken of the midday meal, he stowed away his robe and bowl, washed his hands and feet and, with a sitting mat over his shoulder, followed after the Buddha thinking, "Where the World-honored One now spends the day's abiding, there I too will go for the day's abiding."<sup>66</sup>

Then the World-honored One entered the forest and went to a tree. He spread his sitting mat under it and sat down cross-legged. The venerable Udāyin too entered that forest and went to a tree not far from the Buddha. He spread his sitting mat under it and sat down cross-legged.

At that time, while sitting alone in meditation in that peaceful place and reflecting, the venerable Udāyin had this thought in his mind, "The World-honored One has brought us much benefit; the Well-gone One has brought us much peace. The World-honored One has caused us to abandon a multitude of painful states and increase pleasant states. The World-honored One has caused us to abandon countless evil and unwholesome states and increase countless wholesome and sublime states."

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In the afternoon the venerable Udāyin rose from sitting in meditation, approached the Buddha, paid homage with his head at the Buddha's feet,

stepped back, and sat to one side. The World-honored One said, “Udāyin, do you lack nothing? Are you happy and at ease? Is your vigor as usual?”<sup>67</sup>

The venerable Udāyin said, “Yes, World-honored One. I lack nothing, I am happy and at ease, and my vigor is as usual.”

The World-honored One asked further, “Udāyin, how is it that you lack nothing, that you are happy and at ease, and that your vigor is as usual?”

The venerable Udāyin replied:

World-honored One, while sitting alone in meditation in a peaceful place and reflecting, I had this thought in my mind, “The World-honored One has brought us much benefit; the Well-gone One has brought us much peace. The World-honored One has caused us to abandon a multitude of painful states and to increase pleasant states. The World-honored One has caused us to abandon countless evil and unwholesome states and to increase countless wholesome and sublime states.”

Long ago the World-honored One told us monks, “Abandon eating after noon!” World-honored One, having heard this we could not bear it, we could not tolerate it. We did not want it, we did not like it. If some faithful brahmin or householder came to the monastery [after noon] to donate a sumptuous offering and make merit, we would receive it with our own hands and eat it. But now the World-honored One was instructing us to abandon this; the Well-gone One was instructing us to put an end to it. We even said, “This great renunciant cannot do away with [our] food!” Yet, out of our extreme respect for the World-honored One’s authority and sublime virtues, for this reason, we abandoned eating after midday.

Again, long ago the World-honored One told us monks, “Abandon the evening meal!” World-honored One, having heard this, we could not bear it, we could not tolerate it. We did not want it, we did not like it. Of our two [daily] meals this was the superior one, the more excellent one, the better one, the finer one. But now the World-honored One was instructing us to abandon it; the Well-gone One was instructing us to put an end to it. We even said, “This great renunciant cannot do away with [our] food!”

World-honored One, long ago a householder would often return home carrying many types of delicious food and beverages. He would instruct his family, “Take these and put them away somewhere. We will all eat them together in the evening, not in the morning.” World-honored One,

in every family the best, the most excellent meal was eaten only in the evening, [and] we [were to eat only] in the morning.

Yet the World-honored One was now instructing us to abandon this; the Well-gone One was instructing us to put an end to it. We even said this: “This great renunciant cannot do away with [our] food!” Yet, out of our extreme respect for the World-honored One’s authority and sublime virtues, for this reason, we abandoned the evening meal.

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World-honored One, I further thought, “If a monk enters a village to beg for almsfood at an improper time, he might come across thieves whether at work or not at work; or he might come across a tiger or come across a deer; or he might come across [both] a tiger and a deer; or he might come across a leopard or come across a bear; or he might come across [both] a leopard and a bear; or he might go to a place such that he would come across a fierce elephant, a fierce horse, a fierce bull, or a fierce dog; or he might encounter a nest of snakes; or he might have clods thrown at him; or he might be beaten with sticks; or he might fall into a ditch; or he might fall into a cesspool; or he might tread on a sleeping ox; or he might fall into a deep pit; or he might walk into a thornbush; or he might see an [apparently] empty house and enter it, and having entered it and met a woman, he might be shouted at and accused of having engaged in evil and impure conduct with her.”

World-honored One, long ago, on a dark rainy night, when lightning was flashing repeatedly, a monk went to someone’s house begging for food at an improper time.<sup>68</sup> At that time the housewife was outside the house cleaning a cooking pot. By the light of a lightning flash she saw the monk in the distance and took him to be a ghost. On seeing this, she was so terrified that her body hairs all stood on end. She let out a great shout and then had a miscarriage. She said, “You are a ghost! You are a ghost!”

Then that monk said to the housewife, “Sister, I am no ghost. I am a renunciant and right now I have come begging for food.” Then the housewife angrily cursed the monk with what is most painful and most evil, saying, “May this renunciant’s life faculty soon be cut off! May this renunciant’s parents soon die! May this renunciant’s lineage become extinct! May this renunciant’s belly burst open and be destroyed! Bald-headed renunciant, trapped in your own swarthythiness, without descendants and with your lineage

cut off, you would do better to take a sharp knife and cut open your own belly! You should not go begging for almsfood at an improper time of the night. May this renunciant who made me miscarry be punished!”

World-honored One, when I recall that, there arises happiness [that such things can no longer happen]. World-honored One, because of this, happiness completely pervades and fills my body, together with right mindfulness and right comprehension, and there arise joy, tranquility, happiness, and concentration. World-honored One, because this happiness completely pervades and fills my body, together with right mindfulness and right comprehension, therefore, World-honored One, I lack nothing, I am happy and at ease, and my vigor is as usual.

The World-honored One expressed his approval:

It is well, it is well, Udāyin, you are now not like those foolish people. When I tell those silly foolish people, “Abandon this [evening meal]!”, they say, “This is a small matter. Why would it be worth abandoning? Yet the World-honored One is now instructing us to abandon it; the Well-gone One is making us put an end to it.” They even say this: “This great renunciant cannot do away with [our] food!”

741c Yet, by not abandoning it, they become disapproving and intolerant of me and they also become disapproving and intolerant of other monks who are well-disciplined and uphold the rules. Udāyin, those foolish people are bound extremely securely and firmly. They become increasingly agitated, as they are unable to break away, unable to liberate themselves.

Udāyin, they are just like a fly that is caught in a drop of saliva and will suffer or die in it.<sup>69</sup> Udāyin, if someone were to say that that fly is not caught securely and firmly, that it does not become increasingly agitated, being able to break away, able to liberate itself—would that person be speaking correctly?

The venerable Udāyin said:

No, World-honored One. Why is that? The fly that is caught in a drop of saliva will suffer or die in it. Therefore, World-honored One, that fly is caught extremely securely and firmly. It becomes increasingly agitated, as it is unable to break away, unable to liberate itself.

[The Buddha said:]

[In the same way], Udāyin, when I tell those silly foolish people, “Abandon this [evening meal]!”, they say, “This is a small matter. Why would it be worth abandoning? But now the World-honored One is instructing us to abandon it; the Well-gone One is making us put an end to it.” They even say this: “This great renunciant cannot do away with [our] food!”

Yet by not abandoning it they become disapproving and intolerant of me, and they also become disapproving and intolerant of other monks who are well-disciplined and uphold the rules. Udāyin, those foolish people are bound extremely securely and firmly. They become increasingly agitated, as they are unable to break away, unable to liberate themselves.

Udāyin, if I tell clansmen, “Abandon this [evening meal],” they do not say, “This is a small matter. Why would it be worth abandoning? But now the World-honored One is instructing us to abandon it; the Well-gone One is making us put an end to it.” They also do not speak like this: “This great renunciant cannot do away with [our] food!”

Then they abandon it. They do not become disapproving and intolerant of me, and they also do not become disapproving and intolerant of other monks who are well-disciplined and uphold the rules.

Udāyin, those clansmen are not bound securely or firmly. They do not become increasingly agitated, as they are able to break away, able to liberate themselves.

Udāyin, they are just like a royal elephant, up to sixty years old, a great proud elephant with body, legs, and tusks complete, full of physical strength, which is securely bound. If in a rage he forcefully twists his body, he will break away from those strong bonds and return to his former place. Udāyin, if someone were to say of this big royal elephant, up to sixty years old, this great proud elephant with body, legs, and tusks complete, full of physical strength, that he is bound extremely securely and firmly, and that he becomes increasingly agitated, as he is unable to break away, unable to liberate himself—would that person be speaking correctly?

The venerable Udāyin said:

No, World-honored One. Why is that? That great royal elephant which is up to sixty years old, that great proud elephant with body, legs, and tusks 742a

complete, full of physical strength, is securely bound. Yet, if in a rage he forcefully twists his body, he will break away from those strong bonds and return to his former place.

World-honored One, for this reason that great royal elephant which is up to sixty years old, that great proud elephant with body, legs, and tusks complete, full of physical strength, is not bound securely and firmly; he does not become increasingly agitated, as he is able to break away, able to liberate himself.

[The Buddha said:]

In the same way, Udāyin, if I say to clansmen. “Abandon this [evening meal],” they do not say, “This is a small matter. Why would it be worth abandoning? But now the World-honored One is instructing us to abandon it; the Well-gone One is making us put an end to it.” They also do not speak like this: “This great renunciant cannot do away with [our] food!”

Then they abandon it. They do not become disapproving and intolerant of me, and they also do not become disapproving and intolerant of other monks who are well-disciplined and uphold the rules. For this reason, Udāyin, those clansmen are not bound securely or firmly. They do not become increasingly agitated, as they are able to break away, able to liberate themselves.

Udāyin, if I say to foolish people, “Abandon this [evening meal]!”, they say, “This is a small matter. Why would it be worth abandoning? But now the World-honored One is instructing us to abandon it; the Well-gone One is making us put an end to it.” They even say this: “This great renunciant cannot do away with [our] food!”

Yet, by not abandoning it they become disapproving and intolerant of me, and they also become disapproving and intolerant of other monks who are well-disciplined and uphold the rules. Udāyin, those foolish people are bound extremely securely and firmly. They become increasingly agitated, as they are unable to break away, unable to liberate themselves.

Udāyin, they are just like a poor man who has no wealth and also no influence. He has a wife who is blind, ugly, and unlovable. He has only a single hut, which is dilapidated and leaking, in which crows perch, so bad that it is not fit to live in. He has one bed which is also falling apart,



so bad it is not fit to lie down on. He has just one pitcher,<sup>70</sup> which is damaged and unusable.

He sees a monk who, after having partaken of the midday meal, has washed his hands and feet, spread his sitting mat, and is sitting under a tree, pleasantly cool and in harmony, cultivating the higher mind. Seeing this, he thinks, “Renunciants are happy. Renunciants are as if [they have already attained] nirvana. I am bad and without virtue. Why is that? I have a wife who is blind, ugly, and unlovable, [yet] I am unable to leave her. I have only a single hut which is dilapidated and leaking, in which crows perch, so bad that it is not fit to live in, [yet] I am unable to leave it. I have one bed which is also falling apart, so bad it is not fit to lie down on, [yet] I am unable to leave it. I have just one pitcher, which is damaged and unusable, [yet] I am unable to leave it. I would love to be a monk, shaving off hair and beard, donning the yellow robes and, out of faith, giving up the household life and becoming a homeless one to train in the path.”

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Udāyin, if someone were to say, “This poor man, who has no wealth and also no influence, is not bound securely or firmly, he does not become increasingly agitated, as he is able to break away, able to liberate himself”—would that person be speaking correctly?

The venerable Udāyin said:

No, World-honored One. Why is that? That poor man has a wife who is blind, ugly, and unlovable, [yet] he is unable to leave her. He has only a single hut which is dilapidated and leaking, in which crows perch, so bad that it is not fit to live in, [yet] he is unable to leave it. He has one bed which is also falling apart, so bad it is not fit to lie down on, [yet] he is unable to leave it. He has just one pitcher, which is damaged and unusable, [yet] he is unable to leave it. He would love to be a monk, shaving off hair and beard, donning the yellow robes and, out of faith, giving up the household life and becoming a homeless one to train in the path.

World-honored One, for this reason that poor man who has no wealth and also no influence is bound extremely securely and firmly. He becomes increasingly agitated, as he is unable to break away, unable to liberate himself.

[The Buddha said:]

In the same way, Udāyin, when I tell foolish people: “Abandon this [evening meal]!” they say, “This is a small matter. Why would it be worth abandoning? But now the World-honored One is instructing us to abandon it; the Well-gone One is making us put an end to it.” They even say this: “This great renunciant cannot do away with [our] food!”

Yet, by not abandoning it they become disapproving and intolerant of me, and they also become disapproving and intolerant of other monks who are well-disciplined and uphold the rules. For this reason, Udāyin, those foolish people are bound extremely securely and firmly. They become increasingly agitated, as they are unable to break away, unable to liberate themselves.

Udāyin, if I say to clansmen, “Abandon this [evening meal]!”, they do not say, “This is a small matter. Why would it be worth abandoning? But now the World-honored One is instructing us to abandon it; the Well-gone One is making us put an end to it.” They also do not speak like this: “This great renunciant cannot do away with [our] food!”

Then they abandon it. They do not become disapproving and intolerant of me, and they also do not become disapproving and intolerant of other monks who are well-disciplined and uphold the rules. For this reason, Udāyin, those clansmen are not bound securely or firmly. They do not become increasingly agitated, as they are able to break away, able to liberate themselves.

742c Udāyin, it is just as a householder or the son of a householder who is very prosperous, has much wealth, livestock, and property beyond imagination, feudatories, manors, and abundant granaries, being endowed with many kinds of requisites of life, with countless male and female slaves, elephants, and horses.

He sees a monk who, after having partaken of the midday meal, has washed his hands and feet, spread his sitting mat, and is sitting under a tree, pleasantly cool and in harmony, cultivating the higher mind. Seeing this, he thinks, “Renunciants are happy. Renunciants are as if [they have already attained] nirvana. Let me leave my great wealth: my gold and treasure, my wealth in grains, elephants, horses, and male and female

slaves. I would love to be a monk, shaving off hair and beard, donning the yellow robes and, out of faith, giving up the household life, and becoming a homeless one to train in the path.”

Udāyin, if someone were to say, “This householder or son of a householder is bound securely and firmly. He becomes increasingly agitated, as he is unable to break away, unable to liberate himself”—would he be speaking correctly?

The venerable Udāyin said:

No, World-honored One. Why is that? That householder or son of a householder is capable of being separated from his great wealth, his gold and treasure, his wealth in grains, elephants, horses, and male and female slaves. He would love to be a monk, shaving off hair and beard, donning the yellow robes and, out of faith, giving up the household life and becoming a homeless one to train in the path.

World-honored One, for this reason that householder or son of a householder is not bound securely and firmly. He does not become increasingly agitated, as he is able to break away, able to liberate himself.

[The Buddha said:]

In the same way, Udāyin, if I say to clansmen, “Abandon this [evening meal],” they do not say, “This is a small matter. Why would it be worth abandoning? But now the World-honored One is instructing us to abandon it; the Well-gone One is making us put an end to it.” They also do not speak like this: “This great renunciant cannot do away with [our] food!”

Then they abandon it. They do not become disapproving and intolerant of me, and they also do not become disapproving and intolerant of other monks who are well-disciplined and uphold the rules. For this reason, Udāyin, those clansmen are not bound securely or firmly. They do not become increasingly agitated, as they are able to break away, able to liberate themselves.

Udāyin, a monk practices giving up. After he has practiced giving up, thoughts related to sensual pleasure arise in him and he is bound by craving and delight. He delights in them. He does not abandon them, does not settle them, does not vomit them out. Udāyin, I say that he is in bondage;

I do not say that he is liberated. Why is that? All fetters are unwholesome, Udāyin; and because fetters are unwholesome, I say he is in bondage; I do not say he is liberated.<sup>71</sup>

Udāyin, a monk practices giving up. After he has practiced giving up, thoughts related to sensual pleasure arise in him and he is bound by craving and delight. He does not delight in them. He abandons them, settles them, vomits them out. Udāyin, I say that he too is in bondage; I do not say that he is liberated. Why is that? All fetters are unwholesome, Udāyin; and because fetters are unwholesome, I say he is in bondage; I do not say he is liberated.

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Udāyin, a monk practices giving up. After he has practiced giving up, at times his mind is forgetful. He has thoughts related to sensual pleasure and he is bound by craving and delight. He is slow in observing them, but quick in eradicating them. Udāyin, it is like an iron ball or an iron plowshare that has been heated in a fire for a whole day. If a person releases two or three drops of water on to it, the drops are slow and discontinuous [in forming], but the water then quickly disappears.

Udāyin, in the same way, a monk practices giving up. After he has practiced abandoning, at times his mind is forgetful. He has thoughts related to sensual pleasure and he is bound by craving and delight. He is slow in observing them but quick in eradicating them. Udāyin, I say that he too is in bondage; I do not say that he is liberated. Why is that? All fetters are unwholesome, Udāyin, and because fetters are unwholesome, I say he is in bondage; I do not say he is liberated.

Udāyin, right at the root of *dukkha*, [a monk] dwells in the practice for that which is without birth and death, and with the unsurpassable eradication of craving his mind is well liberated. Udāyin, I say this is liberation; I do not say it is bondage. Why is that? All fetters have been eradicated. Udāyin, because all fetters are eradicated, I say this is liberation; I do not say it is bondage.

Udāyin, there is a pleasure that is an ignoble pleasure, a worldly pleasure that is essentially a disease, essentially a carbuncle, essentially a dart and a thorn, that is worldly, that [pertains to] birth and death, which should not be cultivated, should not be practiced, should not be made much of, which I say should definitely not be cultivated.

Udāyin, there is a pleasure that is a noble pleasure, a pleasure without sensuality, the pleasure of seclusion, the pleasure of calm, the pleasure [leading to] full awakening, which is not worldly and does not [pertain] to birth and death, which should be cultivated, should be practiced, should be made much of, which I say should definitely be cultivated.

Udāyin, what is the pleasure that is an ignoble pleasure, a worldly pleasure that is essentially a disease, essentially a carbuncle, essentially a dart and a thorn, that is worldly, that [pertains] to birth and death, which should not be cultivated, should not be practiced, should not be made much of, which I say should definitely not be cultivated?

If pleasure and <joy> arise in dependence on the five senses,<sup>72</sup> then this is an ignoble pleasure, a worldly pleasure that is essentially a disease, essentially a carbuncle, essentially a dart and a thorn, that it is worldly, that [pertains to] birth and death, which should not be cultivated, should not be practiced, should not be made much of, which I say should definitely not be cultivated.

Udāyin, what is the pleasure that is a noble pleasure, a pleasure without sensuality, the pleasure of seclusion, the pleasure of calm, the pleasure [leading to] full awakening, which is not worldly and does not [pertain] to birth and death, which should be cultivated, should be practiced, should be made much of, which I say should definitely be cultivated?

Udāyin, secluded from sensual desires, secluded from evil and unwholesome states . . . up to . . . a monk dwells having attained the fourth absorption. This is the pleasure that is a noble pleasure, a pleasure without sensuality, the pleasure of seclusion, the pleasure of calm, the pleasure [leading to] full awakening, which is not worldly and which does not [pertain] to birth and death, which should be cultivated, should be practiced, should be made much of, which I say should definitely be cultivated.

Udāyin, secluded from sensual desires, secluded from evil and unwholesome states, with [directed] awareness and [sustained] contemplation, with rapture and happiness born of seclusion, a monk dwells having attained the first absorption. Noble ones call this perturbable. Herein what is it that noble ones call perturbable? It is the [directed] awareness and [sustained] contemplation that noble ones call perturbable. Herein what [else] do noble ones call perturbable?

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Udāyin, with the calming of [directed] awareness and [sustained] contemplation, with inner stillness and mental unification, without [directed] awareness and [sustained] contemplation, with rapture and happiness born of concentration, a monk dwells having attained the second absorption. Noble ones call this perturbable. Herein what is it that noble ones call perturbable? It is the gaining of joy that noble ones call perturbable. Herein what [else] do noble ones call perturbable?

Udāyin, secluded from rapture and pleasure, dwelling in equanimity and without seeking anything, with right mindfulness and right comprehension, experiencing happiness with the body, a monk dwells having attained the third absorption, which the noble ones speak of as noble equanimity and mindfulness, a happy abode.<sup>73</sup> Noble ones call this perturbable. Herein what is it that noble ones call perturbable? It is the perturbation of mental happiness that the noble ones call perturbable. Herein what do noble ones call imperturbable?

Udāyin, with the cessation of pleasure and the cessation of pain, and with the earlier cessation of rapture and displeasure, with neither-pain-nor-pleasure, with purity of equanimity and mindfulness, a monk dwells having attained the fourth absorption. Noble ones call this imperturbable.

Udāyin, secluded from sensual desires, secluded from evil and unwholesome states, with [directed] awareness and [sustained] contemplation, with rapture and happiness born of seclusion, a monk dwells having attained the first absorption. Udāyin, I say he has not attained separation,<sup>74</sup> has not attained abandoning, has not attained going beyond. What is “going beyond” in respect to this?

Udāyin, with the calming of [directed] awareness and [sustained] contemplation, with inner stillness and mental unification, without [directed] awareness and [sustained] contemplation, with rapture and happiness born of concentration, a monk dwells having attained the second absorption. This is what is meant by “going beyond” in respect to this. Udāyin I say he still has not attained separation, has not attained abandoning, has not attained going beyond. What is “going beyond” in respect to this?

Udāyin, secluded from rapture and pleasure, dwelling in equanimity and without seeking anything, with right mindfulness and right comprehension, experiencing happiness with the body, a monk dwells having

attained the third absorption, which the noble ones speak of as noble equanimity and mindfulness, a happy abode. This is what is meant by “going beyond” in respect to this. Udāyin, I say he still has not attained separation, has not attained abandoning, has not attained going beyond. What is “going beyond” in respect to this?

Udāyin, with the cessation of pleasure and the cessation of pain, and with the earlier cessation of joy and displeasure, with neither pain nor pleasure, with purity of equanimity and mindfulness, a monk dwells having attained the fourth absorption. This is what is meant by “going beyond” in respect to this. Udāyin, I say he still has not attained separation, has not attained abandoning, has not attained going beyond. What is “going beyond” in respect to this?

Udāyin, by completely transcending perceptions of form, with the cessation of perceptions of sensory impact, unaware of perceptions of diversity, [being instead aware of] infinite space, a monk dwells having attained the sphere of infinite space. This is what is meant by “going beyond” in respect to this. Udāyin, I say he still has not attained separation, has not attained abandoning, has not attained going beyond. What is “going beyond” in respect to this? 743c

Udāyin, by completely transcending the sphere of infinite space, [aware] of infinite consciousness, a monk dwells having attained the sphere of infinite consciousness. This is what is meant by “going beyond” in respect to this. Udāyin, I say he still has not attained separation, has not attained abandoning, has not attained going beyond. What is “going beyond” in respect to this?

Udāyin, by completely transcending the sphere of infinite consciousness, [aware] that “there is nothing,” a monk dwells having attained the sphere of nothingness. This is what is meant by “going beyond” in respect to this. Udāyin, I say he still has not attained separation, has not attained abandoning, has not attained going beyond. What is “going beyond” in respect to this?

Udāyin, by completely transcending the sphere of nothingness, [aware] of neither-perception-nor-nonperception, a monk dwells having attained the sphere of neither-perception-nor-nonperception. This is what is meant by “going beyond” in respect to this. Udāyin, I say that, [even] on reaching

the sphere of neither-perception-nor-nonperception he still has not attained separation, has not attained abandoning, has not attained going beyond.<sup>75</sup>

Udāyin, is there a single fetter, which has remained for much or little time for those of whom I have said that they have not achieved separation, have not achieved abandoning, have not achieved going beyond; [a fetter] of which I say that it should not be abandoned?

The venerable Udāyin said: “There is not, World-honored One.”

The World-honored One praised him, saying:<sup>76</sup>

It is well, it is well, Udāyin! You are not like those foolish people. When I say to those silly foolish people, “Abandon this [evening meal],” they say, “This is a small matter. Why would it be worth abandoning? But now the World-honored One is instructing us to abandon it; the Well-gone One is making us put an end to it.” They even say this: “This great renunciant cannot do away with [our] food!”

Yet by not abandoning it they become disapproving and intolerant of me and they also become disapproving and intolerant of other monks who are well-disciplined and uphold the rules. Udāyin, those foolish people are bound extremely securely and firmly. They become increasingly agitated, as they are unable to break away, unable to liberate themselves.

Udāyin, if I say to clansmen: “Abandon this [evening meal],” they do not say, “This is a small matter. Why would it be worth abandoning? But now the World-honored One is instructing us to abandon it; the Well-gone One is making us put an end to it.” They also do not speak like this: “This great renunciant cannot do away with [our] food!”

Then they abandon it. They do not become disapproving and intolerant of me, and they also do not become disapproving and intolerant of other monks who are well-disciplined and uphold the rules. For this reason, Udāyin, those clansmen are not bound securely or firmly. They do not become increasingly agitated, as they are able to break away, able to liberate themselves.

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Thus spoke the Buddha. Having heard what the Buddha said, the venerable Udāyin was delighted and received it respectfully.



### 193. The Discourse on Moliya Phagguṇa<sup>77</sup>

Thus have I heard. At one time the Buddha was staying at Sāvattthī, in Jeta's Grove, Anāthapiṇḍika's Park.

At that time Moliya Phagguṇa was frequently associating with the nuns. If people said something about the nuns in the presence of the monk Moliya Phagguṇa, then on hearing it he would become angry and displeased, even going so far as to quarrel with them. If people said something about the monk Moliya Phagguṇa in the presence of the nuns, then on hearing it the nuns would become angry and displeased, even going so far as to quarrel with them.

Many monks heard of this and approached the Buddha. Having paid homage with their heads at the Buddha's feet, they stepped back, sat to one side, and said:

World-honored One, Moliya Phagguṇa frequently associates with the nuns. If people say something about the nuns in the presence of the monk Moliya Phagguṇa, then on hearing it, he becomes angry and displeased, even going so far as to quarrel with them. If people say something about the monk Moliya Phagguṇa in the presence of the nuns, then on hearing it, the nuns become angry and displeased, even going so far as to quarrel with them.

On hearing this, the World-honored One said to one monk, "Approach the monk Moliya Phagguṇa and tell him, 'The World-honored One summons you.'"

On hearing this, the monk [said], "Yes, World-honored One," rose from his seat, paid homage with his head at the Buddha's feet, circumambulated him three times, and left. He approached the monk Moliya Phagguṇa and told him, "The World-honored One summons you." On hearing this, the monk Moliya Phagguṇa approached the Buddha, paid homage to the Buddha, stepped back, and sat to one side.

The World-honored One said:

Phagguṇa, is it true that you frequently associate with the nuns; that if people say something about the nuns in your presence, then on hearing it you become angry and displeased, even going so far as to quarrel with them; and that if people say something about you in the presence of the nuns, then

on hearing it the nuns become angry and displeased, even going so far as to quarrel with them? Phagguṇa, is it true that it is like this with you?”

[Moliya] Phagguṇa replied, “It is true, World-honored One.”

The World-honored One asked further, “Phagguṇa, have you not, out of faith, given up the household life and become homeless to train in the path?”

744b Phagguṇa replied, “I have, World-honored One.”

The World-honored One said:

Phagguṇa, since you have, out of faith, given up the household life and become homeless to train in the path, you should train [as follows]. If you have desires and thoughts based on the household life, abandon them! If you have desires and thoughts based on dispassion, practice them, cultivate them, make much of them! Phagguṇa, you should train in this way.<sup>78</sup>

Then the World-honored One asked the monks, “Have you not, out of faith, given up the household life and become homeless to train in the path?”

The monks replied, “We have, World-honored One.”

The World-honored One said further to the monks:

Since you have, out of faith, given up the household life and become homeless to train in the path, you should train [as follows]. If you have desires and thoughts based on the household life, abandon them! If you have desires and thoughts based on dispassion, practice them, cultivate them, make much of them! You should train in this way.

A long time ago I told the monks, “Whether a monk is of much renown or of little renown, he [should] always and without exception train in eating just one meal [each day].<sup>79</sup> Having trained in eating just one meal [a day], he will be without preoccupation, without pursuit, and without sickness and pain. His body will be light, strong, and healthy. He will be happy and at ease.”

Those monks, both those of much renown and those of little renown, all without exception trained in eating just one meal [a day]. Having trained in eating just one meal [a day], they were without preoccupation, without pursuit, and without sickness and pain. Their bodies were light, strong, and healthy. They were happy and at ease. Those monks pleased my mind and I did not often [need to] reprimand them. Based on this, the monks

developed mindfulness and practiced the Dharma in accordance with the Dharma.

It is just like a horse-drawn chariot. The charioteer mounts it and, holding the bridle in his left hand and the whip in his right hand, proceeds at will along roads in any of the eight directions. In the same way the monks pleased my mind and I did not often [need to] reprimand them. Based on this, the monks developed mindfulness and practiced the Dharma in accordance with the Dharma.

It is just like a grove of *sāla* trees on good ground, with a forester who is intelligent, wise, and not neglectful. At appropriate times he attends to the roots of the *sāla* trees, repeatedly applying manure with a hoe, irrigating it with water, leveling the high parts, and filling in the hollows.

If weeds grow up alongside [a tree], he pulls them out and discards them. If [saplings] grow that are twisted and crooked, not straight, he uproots them and puts them aside. If branches grow crosswise or crookedly, he removes them.

If new [saplings] that are straight and attractive grow up close by, he attends to them at appropriate times, repeatedly applying manure with a hoe and irrigating it with water. In this way that *sāla* tree grove on good ground comes to flourish. In the same way the monks pleased my mind and I did not often [need to] reprimand them.<sup>80</sup>

I do not say that [a monk] is well-spoken and respectful if he behaves thus just for the sake of robes, bowl, food and drink, bed, and medicines, the various requisites of life.<sup>81</sup> Why is that? If a monk does not receive these [requisites], he may not be well-spoken and respectful; he might qualify as being by nature not well-spoken and respectful.

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If [however] there is a monk who for the sake of seclusion, being based in seclusion and established in seclusion, is well-spoken and respectful and qualifies as being by nature well-spoken and respectful, then I say that he is well-spoken and respectful. Why is that?

Suppose there is a [monk] who is well-disciplined and well-behaved, namely because others do not utter bad speech. If others do not utter bad speech, he does not become angry or displeased. He does not become stuck in a tangle of worry, nor become filled with hatred and dislike. He does not display any bad quality. Seeing this, the [other] monks think,

“This venerable one is patient, humble, and tolerant. He is well-disciplined, well-settled, and at peace.”

If [however], others utter bad speech, then he becomes angry and displeased. He becomes stuck in a tangle of worry and filled with hatred and dislike. He displays bad qualities. Seeing this, the [other] monks think, “This venerable one is bad-natured, impatient, corrupt, and coarse. He is not settled, not disciplined, and not at peace.” Why is that?

Monks, long ago there was a housewife named Vedehikā who was very rich. She had much wealth, livestock, and property beyond measure, feudatories, manors, and abundant granaries, as well as possessing many kinds of requisites of life. At that time the housewife Vedehikā’s reputation had spread widely in all directions to this effect: “The housewife Vedehikā is patient, tolerant, and gentle. She is well-disciplined, well-settled, and at peace.”

At that time the housewife Vedehikā had as her principal attendant a maidservant named Kālī, who was nimble, well-spoken, and good at her work, whether small or great. That maidservant Kālī thought, “The reputation of my mistress, the housewife Vedehikā, has spread widely in all directions to this effect: ‘The housewife Vedehikā is patient, tolerant, and gentle. She is well-disciplined, well-settled, and at peace.’ Let me now test my mistress, the housewife Vedehikā: does she actually become angry or does she actually not become angry?”

Then the maidservant Kālī remained lying [in bed] rather than getting up early. The lady shouted at her, “Kālī! Why did you not get up early?” Hearing this, the maidservant Kālī thought, “My mistress, the housewife Vedehikā, actually does become angry. It is not true that she does not become angry. It is only because I am good at doing the housework, good at managing [the house], and good at maintaining it that the reputation of my mistress, the housewife Vedehikā, has spread widely in all directions to this effect: ‘The housewife Vedehikā is patient, tolerant, and gentle. She is well-disciplined, well-settled, and at peace.’ Let me now further test my mistress, the housewife Vedehikā: does she actually become angry or does she actually not become angry?”

745a Then the maidservant Kālī [again] remained lying [in bed], not getting up until extremely late. The lady shouted at her, “Kālī, why didn’t you get up until extremely late?” Hearing this, the maidservant Kālī thought,

“My mistress, the housewife Vedehikā, actually does become angry. It is not true that she does not become angry. It is only because I am good at doing the housework, good at managing [the house], and good at maintaining it that the reputation of my mistress, the housewife Vedehikā, has spread widely in all directions to this effect: ‘The housewife Vedehikā is patient, tolerant, and gentle. She is well-disciplined, well-settled, and at peace.’ Let me now further test my mistress, the housewife Vedehikā: does she actually become angry or does she actually not become angry?”

Then the maidservant Kālī remained lying [in bed], not getting up until the afternoon. The lady shouted at her: “Kālī, why did you get up only in the afternoon? I do not do that myself and I have not told you to do it. This maidservant Kālī does not follow my instructions. This maidservant Kālī is disrespectful toward me.”

Then she became very angry and filled with hatred. Three veins stood out on her forehead and her face became contorted. She personally went and shut the doors, took a big cane in her hand, and hit [Kālī] on the head. The head was injured and began bleeding.

Then the maidservant Kālī, with her head injured and bleeding, went out and told the neighbors, accusing her [mistress] in various ways and telling many people about it, “Sirs! Do you see in this the behavior of a practitioner of patience, tolerance, and gentleness, of one who is well-disciplined, well-settled, and at peace? She has scolded me, saying, ‘Kālī, why did you get up only in the afternoon? I do not do that myself and I have not told you to do it. This maidservant Kālī does not follow my instructions. This maidservant Kālī is disrespectful toward me.’ Then she became very angry and filled with hatred. Three veins stood out on her forehead and her face became contorted. She personally came and shut the doors, took a big cane in her hand, and hit me on the head. My head was injured and began bleeding.”

Then a very bad report about the housewife Vedehikā spread in all directions to this effect: “The housewife Vedehikā is evil by nature. She is impatient, corrupt, and coarse. She is not settled, not disciplined, and not at peace.”

In the same way, suppose there is a [monk] who is well-disciplined and well-behaved. He is reckoned as such because no other person is there

uttering bad speech. If no other person is uttering bad speech, he does not become angry or displeased. He does not become stuck in a tangle of worry, nor become filled with hatred and dislike. He does not display any bad quality. Seeing this, the [other] monks think, “This venerable one is patient, humble, mild, and tolerant. He is well-disciplined, well-settled, and at peace.”

If [however] another person does utter bad speech, then [that monk] becomes angry and displeased. He becomes stuck in a tangle of worry and filled with hatred and dislike. He displays bad qualities. Seeing this, the [other] monks think, “This venerable one is bad-natured, impatient, corrupt, and coarse. He is not settled, not disciplined, and not at peace.”

745b Again, there are five ways of speaking<sup>82</sup> Another person’s speech may be timely or untimely, truthful or untruthful, gentle or harsh, kindly or angry, meaningful or trivial.

When someone speaks in any of these five ways, if your mind changes or your mouth says something bad, then I say that because of that you are definitely in decline. You should train so that when someone speaks in any of these five ways, your mind will not change, your mouth will be free of bad speech, and based on that you generate a mental attitude of loving-kindness and compassion toward people who are hostile.

With your mind imbued with loving-kindness, dwell pervading one direction [with it], likewise the second, the third, and the fourth directions, and also the four intermediate directions and above and below, all around, everywhere. With your mind imbued with loving-kindness, free from fetters or resentment, without ill will or contention, dwell pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well-cultivated. In the same way, with your mind imbued with compassion . . . with empathic joy . . . with equanimity, free from fetters or resentment, without ill will or contention, dwell pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well-cultivated. You should train in this way.<sup>83</sup>

It is just as if a person were to come along holding a big shovel and were to say, “I am able to make this great earth become non-earth.” Then he digs and digs [the earth] in various places, pollutes it by spitting and urinating on it, and curses it, saying, “Let this great earth become non-earth!” What

do you think? Would that person be able, by these means, to make this great earth become non-earth?

The monks replied:

No, World-honored One. Why is that? This great earth is very deep and extremely wide, beyond measure. Therefore that person is not able, by these means, to make this great earth become non-earth. World-honored One, that man will just tire himself in vain.

[The Buddha said:]

In the same way, there are these five ways of speaking. Another person's speech may be timely or untimely, truthful or untruthful, gentle or harsh, kindly or angry, meaningful or trivial. When someone speaks in any of these five ways, if your mind changes or your mouth utters bad speech, then I say that because of that you are definitely in decline.

You should train so that, when someone speaks in any of these five ways, your mind will not change, your mouth will be free of bad speech, and based on that you generate a mental attitude of loving-kindness and compassion toward people who speak [in that way]. Practice with a mental attitude resembling the earth, free from fetters or resentment, without ill will or contention. Dwell pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well-cultivated. You should train in this way.

It is just as if a person holding a large grass torch were to say, "With this grass torch I will heat the water of the Ganges [River] and make it boil." What do you think, will that person be able, by this means, to heat the water of the Ganges and make it boil?<sup>84</sup>

The monks replied:

No, World-honored One. Why is that? World-honored One, the water of the Ganges is very deep and extremely wide, beyond measuring. Therefore, that person would not be able, by this means, to heat the water of the Ganges and make it boil. World-honored One, that man will just tire himself in vain. 745c

[The Buddha said:]

In the same way, there are these five ways of speaking. Another person's speech may be timely or untimely, truthful or untruthful, gentle or harsh, kindly or angry, meaningful or trivial. When someone speaks in any of these five ways, if your mind changes or your mouth utters bad speech, then I say that because of that you are definitely in decline.

You should train so that, when someone speaks in any of these five ways, your mind will not change, your mouth will be free of bad speech, and based on that you generate a mental attitude of loving-kindness and compassion toward people who speak [in that way]. Practice with a mental attitude resembling the water of the Ganges, free from fetters or resentment, without ill will or contention. Dwell pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well-cultivated. You should train in this way.

It is just as if a painter or a painter's apprentice were to come along carrying various colors and say, "I will trace forms and images in empty space and adorn them with these colored paints." What do you think? Will that painter or that painter's apprentice be able, by this means, to trace forms and images in empty space and adorn them with colored paints?

The monks replied:

No, World-honored One. Why is that? World-honored One, empty space is nonmaterial, invisible, and without resistance. Therefore that painter or that painter's apprentice is not able, by this means, to trace forms and images in empty space and adorn them with colored paints. World-honored One, that painter or that painter's apprentice will just tire himself in vain.

[The Buddha said:]

In the same way, there are these five ways of speaking. Another person's speech may be timely or untimely, truthful or untruthful, gentle or harsh, kindly or angry, meaningful or trivial. When someone speaks in any of these five ways, if your mind changes or your mouth utters bad speech, then I say that because of that you are definitely in decline.

You should train so that, when someone speaks in any of these five ways, your mind will not change, your mouth will be free of bad speech, and based on that you generate a mental attitude of loving-kindness and



compassion toward people who speak [in this way]. Practice with a mental attitude resembling empty space, free from fetters or resentment, without ill will or contention. Dwell pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well-cultivated. You should train in this way.

It is just like a cat-skin bag that is pliant and has been cured so as to become very soft and to make no crackling sound, to be devoid of any crackling sound. Suppose there is a person who punches it with his fists, throws stones at it, beats it with a stick, cuts it with a knife, or flings it on to the ground. What do you think? That cat-skin bag which is pliant and has been cured so as to become very soft and to make no crackling sound, to be devoid of any crackling sound—will it again make a crackling sound?

746a

The monks replied:

No, World-honored One. Why is that? World-honored One, that cat-skin bag is pliant and has been cured so as to become very soft and to make no crackling sound, to be devoid of any crackling sound. Therefore, it will no longer make a crackling sound.

[The Buddha said:]

In the same way, monks, if other people punch you, stone you, beat you with sticks, or cut you with knives; and if, while you are being punched, stoned, beaten with sticks, or cut with knives, your mind changes or your mouth utters bad speech, then I say that because of that you are definitely in decline.<sup>85</sup>

You should train so that if others punch you, stone you, beat you with sticks, or cut you with knives, your mind does not change, you will not utter bad speech, and based on that you should arouse a mental attitude of loving-kindness and compassion toward the people who beat you. Practice with a mental attitude resembling a cat-skin bag, free from fetters or resentment, without ill will or contention. Dwell pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well-cultivated. You should train in this way.

If thieves were to come along and cut you apart, section by section, with a sharp saw; and if while being cut apart, section by section, by those

thieves with a sharp saw, your mind were to change or you were to utter bad speech, then I say you would, for that reason, certainly be in decline.

You should train so that if thieves were to come by and cut you apart, section by section, with a sharp saw, your mind would not change, you would not utter bad speech to those who were cutting you up and, based on that, you should generate a mental attitude of loving-kindness and compassion.

With your mind imbued with loving-kindness, you should dwell [mentally] pervading one direction, likewise the second, the third, and the fourth directions, and also the four intermediate directions and above and below, all around, everywhere. With a mind imbued with loving-kindness, free from fetters or resentment, without ill will or contention, you should dwell pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well-cultivated. In the same way with a mind imbued with compassion . . . with empathic joy . . . with equanimity, free from fetters or resentment, without ill will or contention, you should dwell pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well-cultivated. You should train in this way.<sup>86</sup>

Then the World-honored One praised the monks, saying:

It is well, it is well, you should repeatedly recollect the simile of being cut up with a sharp saw as a teaching for renunciants. Having repeatedly recollected the simile of being cut up with a sharp saw as a teaching for renunciants, would you ever encounter [the situation of] being unable to endure hearing others directing unpleasant and bad speech at you?

The monks replied, “No, World-honored One.”

The World-honored One again praised the monks, saying:

It is well, it is well, you should repeatedly recollect the simile of being cut up with a sharp saw as a teaching for renunciants. Having repeatedly recollected the simile of being cut up with a sharp saw as a teaching for renunciants, if you wander in the eastern region, you will certainly be at ease, free of affliction by the multitude of sufferings. If you wander in the southern region . . . the western region . . . the northern region, you will certainly be at ease, free of affliction by the multitude of sufferings.<sup>87</sup>

746b

It is well, it is well, you should repeatedly recollect the simile of being cut up with a sharp saw as a teaching for renunciants. If you repeatedly recollect the simile of being cut up with a sharp saw as a teaching for renunciants, then I do not say merely that you are established in wholesome states, let alone that you will regress. Rather [I say] that by day and by night you will increase in wholesome states and will not regress.

It is well, it is well, you should repeatedly recollect the simile of being cut up with a sharp saw as a teaching for renunciants. Having repeatedly recollected the simile of being cut up with a sharp saw as a teaching for renunciants, you will certainly attain either of two fruits: you will attain final knowledge here and now or, if there is a remainder [of clinging], you will attain nonreturning.

Thus spoke the Buddha. Having heard what the Buddha said, the monks were delighted and received it respectfully.

### **194. The Discourse to Bhaddāli<sup>88</sup>**

Thus have I heard. At one time the Buddha was staying in Sāvathī, in Jeta's Grove, Anāthapiṇḍika's Park, spending the rains retreat together with a large sangha of monks.

At that time the World-honored One said to the monks:

I eat [just] one meal [a day]. Eating [just] one meal [a day], I am without preoccupation, without pursuit, and without sickness and pain. My body is light, strong, and healthy. I am happy and at ease. You too should train in eating [just] one meal [a day]. Having [trained in] eating [just] one meal [a day], you will be without preoccupation, without pursuit, and without sickness and pain. Your bodies will be light, strong, and healthy. You will be happy and at ease.

At that time the venerable Bhaddāli was among the assembly. Then the venerable Bhaddāli rose from his seat, arranged his robe so as to bare one shoulder, extended his hand with joined palms toward the Buddha, and said:

World-honored One, I cannot endure eating [just] one meal [a day]. Why is that? If I eat [just] one meal [a day], that is equivalent to not having

finished. I feel upset and regretful. World-honored One, for this reason I cannot endure eating [just] one meal [a day].

The World-honored One said:

746c Bhaddāli, if I accept an invitation [to a meal], you can accompany me. I permit you to take [a part of] it away and then eat it [later in the day, reckoning this as just] one meal. Bhaddāli, in this way you will be happy and be able to sustain yourself.

The venerable Bhaddāli said further:

World-honored One, in this way I still cannot endure eating [just] one meal [a day]. Why is that? If I eat [just] one meal [a day], that is equivalent to not having finished. I feel upset and regretful. World-honored One, for this reason I cannot endure eating [just] one meal [a day].

Three times the World-honored One said to the monks:<sup>89</sup>

I eat [just] one meal [a day]. Eating [just] one meal [a day], I am without preoccupation, without pursuit, and without sickness and pain. My body is light, strong, and healthy. I am happy and at ease. You too should train in eating [just] one meal [a day]. Having [trained in] eating [just] one meal [a day], you will be without preoccupation, without pursuit, and without sickness and pain. Your bodies will be light, strong, and healthy. You will be happy and at ease.

Up to three times the venerable Bhaddāli rose from his seat, arranged his robe so as to bare one shoulder, extended his hands with joined palms toward the Buddha and said:

World-honored One, I cannot endure eating [just] one meal [a day]. Why is that? If I eat [just] one meal [a day], that is equivalent to not having finished. I feel upset and regretful. World-honored One, for this reason I cannot endure eating [just] one meal [a day].

Up to three times the World-honored One said:

Bhaddāli, if I accept an invitation [to a meal], you can accompany me. I permit you to take [part of] it away and then eat it [later in the day, reckoning

this as just] one meal. Bhaddāli, in this way you will be happy and be able to sustain yourself.

Up to three times the venerable Bhaddāli said:

World-honored One, in this way I still cannot endure eating [just] one meal [a day]. Why is that? If I eat [just] one meal [a day], that is equivalent to not having finished. I feel upset and regretful. World-honored One, for this reason I cannot endure eating [just] one meal [a day].

At that time the World-honored One promulgated the rule for the sangha of monks that they should eat [just] one meal [a day]. All of the monks in the sangha respectfully trained in that rule, and in the entire sublime Dharma, which is the domain of the World-honored One. Only the venerable Bhaddāli said that he could not endure it. He rose from his seat and left. Why was that? It was because he would not fully train in the rules, and in the entire sublime Dharma, which is the domain of the World-honored One.<sup>90</sup>

Thereafter the venerable Bhaddāli kept to himself, and for the whole rains retreat he did not present himself to the World-honored One. Why was that? It was because he would not fully train in the rules, and in the entire sublime Dharma, which is the domain of the World-honored One.

At that time the monks were making a robe for the Buddha, [thinking,] “Having completed the rains retreat at Sāvattḥī, the three months being over, his robes being mended, the World-honored One will take his robes and bowl and wander among the people.”

The venerable Bhaddāli heard that the monks were making a robe for the Buddha, [thinking,] “Having completed the rains retreat at Sāvattḥī, the three months being over, his robes being mended, the World-honored One will take his robes and bowl and wander among the people.”

747a

Hearing this, the venerable Bhaddāli approached the monks. On seeing from afar the venerable Bhaddāli coming, the monks said [to him]:

Venerable Bhaddāli, you should know that we are making this robe for the Buddha, [thinking,] “Having completed the rains retreat at Sāvattḥī, the three months being over, his robes being mended, the World-honored One will take his robes and bowl and wander among the people.” Bhaddāli, you should discipline yourself well in this matter, lest it later bring you much trouble.

Having heard these words, the venerable Bhaddāli approached the Buddha, paid homage with his head at the Buddha's feet, and said:

World-honored One, I have truly committed a transgression. I have truly committed a transgression. I was like a fool, like an ignorant person, like one who does not understand, like one who is unskilled. Why is that?

The World-honored One promulgated the rule on eating [just] one meal [a day] for the sangha of monks. All of the monks in the sangha respectfully trained in that rule, and in the sublime Dharma, which is the domain of the World-honored One. I alone said that I could not tolerate it, rose from my seat, and left. Why is that? Because I did not fully train in the rules and in the Dharma, which is the domain of the World-honored One.

The World-honored One said:

Bhaddāli, at that time you did not recognize this: "Many monks and nuns are spending the rains retreat at Sāvathī. They know me and see me [and they think], 'There is the monk called Bhaddāli, a disciple of the World-honored One. He does not fully train in the rules and in the sublime Dharma, which is the domain of the World-honored One.'" Bhaddāli, at that time did you not recognize this?<sup>91</sup>

Bhaddāli, at that time did you not know this: "Many male and female lay disciples live in Sāvathī. They know me and see me [and they think]: 'There is the monk called Bhaddāli, a disciple of the World-honored One, who does not fully train in the rules and in the sublime Dharma, which is the domain of the World-honored One'" Bhaddāli, at that time did you not recognize this?

Bhaddāli, at that time did you not know this: "Many heterodox practitioners, renunciants and brahmins, are spending the rains retreat at Sāvathī. They know me and see me [and they think]: 'There is the monk called Bhaddāli, a disciple of the renunciant Gotama, who is reputed for his virtue, and [this disciple] does not fully train in the rules, and in the sublime Dharma, which is the domain of the World-honored One.'" Bhaddāli, at that time did you not recognize this?

Bhaddāli, suppose there is a monk who is liberated in both ways and I tell him: "Come, [lie down] in the mud!"<sup>92</sup> Bhaddāli, what do you think,

[regarding] that monk who has been instructed by me; would that monk stand still or move away?

The venerable Bhaddāli replied, “No, [he would not stand still or move away, but would lie down in the mud].” 747b

The World-honored One said:

Bhaddāli, suppose there is a monk who is not liberated both ways but is liberated by wisdom . . . is not liberated by wisdom but is a body witness . . . is not a body witness but is one who has arrived at view . . . not one who has arrived at view but is liberated by faith . . . is not liberated by faith but is a Dharma follower . . . is not a Dharma follower but is a faith follower, and I tell him, “Come, [lie down] in the mud!” Bhaddāli, what do you think [regarding] that monk who has been instructed by me; would that monk stand still or move away?

The venerable Bhaddāli replied, “No, [he would not stand still or move away, but would lie down in the mud].”

The World-honored One said:

Bhaddāli, what do you think? At that time were you a faith follower . . . a Dharma follower . . . one liberated by faith . . . one who has arrived at view . . . a body witness . . . one who is liberated by wisdom . . . or one liberated in both ways?

The venerable Bhaddāli replied, “No, [I was none of those].”

The World-honored One said, “Bhaddāli, at that time were you not like a vacant room?”

Then the venerable Bhaddāli, having been rebuked to his face by the World-honored One, was sad and distressed within. He hung his head in silence, unable to reply, as if immersed in thought.<sup>93</sup>

Then, having rebuked the venerable Bhaddāli to his face, and wishing to cheer him up again, the World-honored One said:

At that time, Bhaddāli, you lacked the peacefulness with regard to me that comes from faith in the Dharma; you lacked the peacefulness that comes from love for the Dharma; you lacked the peacefulness that comes from being at peace in the Dharma. Why was that?

For the sangha of monks I had promulgated the rule on eating [just] one meal [a day]. All [other] monks in the sangha respectfully trained in that rule, and in the entire sublime Dharma, which is the domain of the World-honored One. You alone said that you could not endure it, rose from your seat, and left. Why was that? It was because you would not fully train in the rules, and in the sublime Dharma, which is the domain of the World-honored One.

The venerable Bhaddāli said:

It is true. Why is that? The World-honored One had, for the sangha of monks, promulgated the rule on eating [just] one meal [a day]. All [other] monks in the sangha respectfully trained in that rule, and in the entire sublime Dharma, which is the domain of the World-honored One. I alone said that I could not endure it, rose from my seat, and left. Why was that? It was because I would not fully train in the rules, and in the entire sublime Dharma, which is the domain of the World-honored One. May the World-honored One forgive my fault! Having seen my fault, I of myself regret my transgression. From now on I will be disciplined and will not do it again.

The World-honored One said:

747c It is like this, Bhaddāli. You were truly like a fool, like an ignorant person, like one who does not understand, like one who is unskilled. Why is that? For the sangha of monks I had promulgated the rule on eating [just] one meal [a day]. All [other] monks in the sangha respectfully trained in that rule, and in the entire sublime Dharma, which is the domain of the World-honored One. You alone said that you could not endure it, rose from your seat, and left. Why was that? It was because you would not fully train in the rules, and in the entire sublime Dharma, which is the domain of the World-honored One.

Bhaddāli, having committed a transgression, and having seen it, you regret it of yourself, and from now on you will discipline yourself and not do it again. Bhaddāli, in this way within this noble Dharma and discipline there is benefit, not decline if, having thus committed a transgression, you see it and regret it of yourself, and from now on you discipline yourself and do not do it again.



Bhaddāli, what do you think? Suppose that a monk does not fully train in the rules. He stays in a forest, under a tree in a mountain forest, or he dwells on a lofty crag, in a tranquil place without noise, in seclusion, where there is no evil, where there are no people, a place conducive to sitting in meditation. Staying in that secluded place, he practices energetically to attain a higher state of mind, a happy abiding in the present.

Having stayed in that secluded place and practiced energetically to attain peace and happiness,<sup>94</sup> he is censured by the World-honored One for his morality, he is censured by *devas* and his wise companions in the holy life, and he is censured by himself for his morality. Being censured by the World-honored One for his morality, being censured by *devas* and his wise companions in the holy life, and being censured by himself for his morality, he does not [experience] the arising of delight.

Delight not having arisen, joy does not arise. Joy not having arisen, bodily tranquility does not arise. Bodily tranquility not having arisen, he does not experience happiness. Not having experienced happiness, his mind does not become concentrated. Bhaddāli, a noble disciple whose mind has not become concentrated will not see as it really is and know it as it really is.<sup>95</sup>

Bhaddāli, what do you think? Suppose that a monk trains fully in the rules. He stays in a forest, under a tree in a mountain forest, or he dwells on a lofty crag, in a tranquil place without noise, in seclusion, where there is no evil, where there are no people, a place conducive to seated meditation. Staying in that secluded place, he practices energetically to attain a higher state of mind, a happy abiding in the present.

Having stayed in that secluded place and practiced energetically to attain peace and happiness, he is not censured by the World-honored One for his morality, he is not censured by *devas* and his wise companions in the holy life, and he is not censured by himself for his morality. Not being censured by the World-honored One for his morality, not being censured by *devas* and his wise companions in the holy life, and not being censured by himself for his morality, he [experiences] the arising of delight. Delight having arisen, joy arises. Joy having arisen, bodily tranquility arises. Bodily tranquility having arisen, he experiences happiness. Having experienced happiness, his mind becomes concentrated.

Bhaddāli, a noble disciple whose mind has become concentrated will see as it really is and know as it really is. Having seen as it really is and known as it really is, secluded from sensual desires, secluded from evil and unwholesome states, with [directed] awareness and [sustained] contemplation, with rapture and happiness born of seclusion, he dwells having attained the first absorption.

748a

Bhaddāli, at that time he is reckoned to have attained the first higher state of mind, a happy abiding in the present, which he attains easily, without difficulty. He dwells happily, without fear, at peace and at ease, which makes for his advance toward nirvana.<sup>96</sup>

With the calming of [directed] awareness and [sustained] contemplation, with inner stillness and mental unification, without [directed] awareness and [sustained] contemplation, with rapture and happiness born of concentration, he dwells having attained the second absorption.

Bhaddāli, at that time he is reckoned to have attained the second higher state of mind, a happy abiding in the present, which he attains easily, without difficulty. He dwells happily, without fear, at peace and at ease, which makes for his advance toward nirvana.

Secluded from rapture and pleasure, dwelling in equanimity and without seeking anything, with right mindfulness and right comprehension, experiencing happiness with the body, he dwells having attained the third absorption, which the noble ones speak of as noble equanimity and mindfulness, a happy abode.

Bhaddāli, at that time he is reckoned to have attained the third higher state of mind, a happy abiding in the present, which he attains easily, without difficulty. He dwells happily, without fear, at peace and at ease, which makes for his advance toward nirvana.

With the cessation of pleasure and the cessation of pain, and with the earlier cessation of rapture and displeasure, with neither-pain-nor-pleasure, with purity of equanimity and mindfulness, he dwells having attained the fourth absorption.

Bhaddāli, at that time he is reckoned to have attained the fourth higher state of mind, a happy abiding in the present, which he attains easily, without difficulty. He dwells happily, without fear, at peace and at ease, which makes for his advance toward nirvana.

With his mind concentrated and purified in this way, without defilement, without affliction, malleable, well steadied, having gained mental imperiturbability, he trains in the realization of the higher knowledge of recollection of past lives. He recalls countless former lives traversed by him in the past, together with his activities and appearance [in those lives]: one birth, two births, a hundred births, a thousand births, eons of [world] expansion, eons of [world] contraction, countless eons of [world] expansion and contraction, [recalling], “[I was] that living being named So-and-so; I went through these past experiences, I was born there, with this family name and this given name; I had this type of life and this type of food and drink; I experienced this type of pleasure and pain; my life span was like this, I survived this long, and my life ended like this. Dying here I was reborn there; dying there I was reborn here. I was reborn here with this family name and this given name; I had this type of life and this type of food and drink; I experienced this type of pleasure and pain; my life span was like this, I survived this long, and my life ended like this.”

Bhaddāli, at that time he is reckoned to have attained this first higher knowledge on the basis of having earlier been without negligence. He delighted in staying in seclusion, and practiced energetically; lack of knowledge was eradicated and knowledge arose, darkness was destroyed and understanding accomplished, ignorance was eradicated and understanding arose, namely by realizing the higher knowledge of recollecting past lives.

With his mind concentrated and purified in this way, without defilement, without affliction, malleable, well steadied, having gained mental imperiturbability, he trains in the realization of the higher knowledge of the birth and death [of beings]. With the divine eye, which is purified and surpasses [the vision of normal] men, he sees beings as they die and are reborn, handsome or ugly, superior or inferior, as they come and go between good and bad realms of existence, in accordance with the [previous] deeds of these living beings.

748b

He sees as it really is that, if these living beings practiced evil bodily conduct, evil verbal and mental conduct, if they reviled noble ones, held wrong views, and acted in fulfillment of wrong views, then because of these causes and conditions, at the breaking up of the body, after death, they certainly go to a bad realm of existence, being reborn in hell.

If these living beings practiced excellent bodily conduct, excellent verbal and mental conduct, if they did not revile noble ones, held right views, and acted in fulfillment of right views, then because of these causes and conditions, at the breaking up of the body, after death, they certainly go to a good realm of existence, being reborn in heavenly realms.

Bhaddāli, at that time he is reckoned to have attained the second higher knowledge on the basis of having earlier been without negligence. He delighted in staying in seclusion, and practiced energetically; lack of knowledge was eradicated and knowledge arose; darkness was destroyed and understanding accomplished; ignorance was eradicated and understanding arose, namely by realizing the higher knowledge of the birth and death [of beings].

With his mind concentrated and purified in this way, without defilement, without affliction, malleable, well steadied, having gained mental imperiturbability, he trains in realizing the higher knowledge of the eradication of the taints.

He knows as it really is: “This is *dukkha*.” He knows [as it really is]: “This is the arising of *dukkha*.” He knows [as it really is]: “This is the cessation of *dukkha*.” He knows as it really is: “This is the path to the cessation of *dukkha*.”

He knows as it really is: “These are the taints.” He knows [as it really is]: “This is the arising of the taints.” He knows [as it really is]: “This is the cessation of the taints.” He knows as it really is: “This is the path to the cessation of the taints.”

Knowing in this way and seeing in this way, his mind is liberated from the taint of sensual desire . . . from the taint of existence . . . and his mind is liberated from the taint of ignorance. It being liberated, he knows it is liberated, knowing as it really is: “Birth is ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence.”

Bhaddāli, at that time he is reckoned to have attained this third higher knowledge on the basis of having earlier been without negligence. He delighted in staying in seclusion, and practicing energetically; lack of knowledge was eradicated and knowledge arose; darkness was destroyed and understanding accomplished; ignorance was eradicated and understanding

arose, namely by realizing the higher knowledge of the eradication of the taints.

At this the venerable Bhaddāli rose from his seat, arranged his robe so as to bare one shoulder, extended his hands with joined palms toward the Buddha, and said:

World-honored One, what is the cause, what is the reason that monks who have equally violated the rules are in some cases punished and in some cases not punished?

The World-honored One replied:

Bhaddāli, suppose that a monk has repeatedly violated the rules. Because he has repeatedly violated the rules, he is scolded by his companions in the holy life regarding what has been seen or heard and what is suspected from that. Being scolded by his companions in the holy life regarding what has been seen or heard and what is suspected from that, he speaks evasively about other unrelated matters; or he becomes angry and full of hate, venting fury and wide-ranging hatred; or he harasses the sangha, is disdainful toward the sangha, speaking like this: “I will now [not] do what pleases and satisfies the sangha and is agreeable to it,”<sup>97</sup> expressing this kind of mental attitude. 748c

Bhaddāli, the monks then think, “This venerable one has repeatedly violated the rules. Because he has repeatedly violated the rules, he has been scolded by his companions in the holy life regarding what has been seen or heard and what is suspected from that. Being scolded by his companions in the holy life regarding what has been seen or heard and what has been suspected from that, he speaks evasively about other unrelated matters; or he becomes angry and full of hate, venting fury and wide-ranging hatred; or he harasses the sangha, is disdainful toward the sangha, speaking like this: ‘I will now [not] do what pleases and satisfies the sangha and is agreeable to it.’” Having seen this, Bhaddāli, the monks say, “Venerable ones, we should see to it that [this investigation] continues for a long time.” Bhaddāli, in this way the monks see to it that [that investigation] continues for a long time.

Suppose that a monk has repeatedly violated the rules. Because he has repeatedly violated the rules, he is scolded by his companions in the holy life regarding what has been seen or heard and what is suspected from that. Being scolded by his companions in the holy life regarding what has been seen or heard and what is suspected from that, he does not speak evasively about other unrelated matters; nor does he become angry and full of hate, venting fury and wide-ranging evil; nor does he harass the sangha, nor is he disdainful toward the sangha. He does not speak like this: “I will now [not] do what pleases and satisfies the sangha and is agreeable to it.” He does not express this kind of mental attitude.

Bhaddāli, the monks then think, “This venerable one has repeatedly violated the rules. Because he has repeatedly violated the rules, he has been scolded by his companions in the holy life regarding what has been seen or heard and what is suspected from that. Being scolded by his companions in the holy life regarding what has been seen or heard and what is suspected from that, he does not speak evasively about other unrelated matters; nor does he become angry and full of hate, venting fury and wide-ranging evil; nor does he harass the sangha, nor is he disdainful toward the sangha. He does not speak like this: ‘I will now [not] do what pleases and satisfies the sangha and is agreeable to it.’” Having seen this, they say, “Venerable ones, we should see to it that [this investigation] is soon finalized.” Bhaddāli, in this way the monks see to it that [that investigation] is soon finalized. In the case of a light violation of the precepts it is also like this.

Bhaddāli, suppose that a monk has [a little] faith and [a little] love [for the Dharma] and is [a little] at peace [in the Dharma].<sup>98</sup> [The examining monks think,] “At present this monk has [a little] faith and [a little] love [for the Dharma] and is [a little] at peace [in the Dharma]. If we punish this venerable one, then because of that the [little] faith and [little] love [for the Dharma] and the state of being [a little] at peace [in the Dharma] of this venerable one will certainly be cut off. Let us now together carefully protect this venerable one.” So the monks together carefully protect him.

Bhaddāli, he is just like a person who has <only> one eye.<sup>99</sup> All of his relatives, out of sympathy and concern, seeking his benefit, welfare, peace, and happiness, together carefully protect him, so that this person is not [afflicted] by cold and heat, [afflicted] by hunger and thirst, [afflicted] by

disease, [afflicted] by worry, [afflicted] by disease and worry, so that he is not [afflicted] by dust, not [afflicted] by smoke, not [afflicted] by dust and smoke. Why is that? His relatives carefully protect him because they fear that he might lose that one eye. 749a

Bhaddāli, in the same way, when a monk has a little faith and a little love [for the Dharma] and is a little at peace [in the Dharma], [the monks think], “Now this monk has a little faith and a little love [for the Dharma] and is a little at peace [in the Dharma]. If we punish this venerable one, then because of that the little faith and little love [for the Dharma] and the being a little at peace [in the Dharma] of this venerable one will certainly be cut off. Let us now together carefully protect this venerable one.” For this reason the monks together carefully protect him, just as the relatives protect the man with one eye.

Then the venerable Bhaddāli rose from his seat, arranged his robe so as to bare one shoulder, extended his hands with joined palms toward the Buddha, and said:

World-honored One, what is the cause, what is the reason that in former times, when few rules had been promulgated, many monks observed and upheld them? What is the cause, what is the reason that now, when the World-honored One has promulgated many rules, few monks observe and uphold them?<sup>100</sup>

The World-honored One replied:

Bhaddāli, when the sangha of monks had not acquired [worldly] gains, the sangha did not delight in fine things.<sup>101</sup> When the sangha of monks had acquired [worldly] gains, the sangha then found delight in fine things. Delight in fine things having arisen, the World-honored One, wishing to cut off this delight in fine things, established rules for his disciples. In the same way for becoming very famous . . . elders becoming known to the king . . . being of great merit . . . having much learning.<sup>102</sup>

Bhaddāli, when the sangha did not yet have much learning, the sangha did not delight in fine things. When the sangha came to be of much learning, the sangha came to delight in fine things. Delight in fine things having

arisen, the World-honored One, wishing to cut off this delight in fine things, promulgated rules for his disciples.

Bhaddāli, I establish rules for disciples not [just] for the sake of cutting off taints in the present. I establish rules for disciples [also] for the sake of cutting off taints in the future. Therefore, Bhaddāli, I establish rules for disciples for the sake of cutting off taints, leading them to accept my instruction.

Bhaddāli, long ago I gave the monks a teaching with the simile of a thoroughbred horse. What is the reason herein that you do not remember?<sup>103</sup>

The venerable Bhaddāli said:

World-honored One, there was a reason here. What was it? The World-honored One had promulgated the rule on eating [just] one meal [a day] for the monks. All of the monks in the sangha respectfully trained in that rule, and in the sublime Dharma, which is the domain of the World-honored One. I alone said that I could not endure it, rose from my seat and left. That was because I did not fully train in the rules and in the entire sublime Dharma, which is the domain of the World-honored One. Herein, World-honored One, this was the reason.

749b

The World-honored One said further:

Bhaddāli, this was not the only reason here. Bhaddāli, when I gave the monks the teaching with the simile of the thoroughbred horse, you certainly did not attend to it single-mindedly, you did not respect it well, you did not listen with attention. Bhaddāli, there was another reason here.

Then the venerable Bhaddāli rose from his seat, arranged his robe so as to bare one shoulder, extended his hands with joined palms toward the Buddha, and said:

World-honored One, now is the right time. Well-gone One, now is the right time for the World-honored One to give the monks the teaching with the simile of the thoroughbred horse. Having heard it from the World-honored One, the monks will receive it and remember it well.<sup>104</sup>

The World-honored One said:



Bhaddāli, it is just as a knowledgeable horse trainer gets a fine thoroughbred horse [and subdues it]. That knowledgeable [horse] trainer first subdues its mouth [with the bit]. Having had its mouth subdued, the horse is not happy about moving around. At times it wants [to move]; at times it does not want to. Why is that? Because it has not yet been [fully] subdued.

Bhaddāli, once the fine thoroughbred horse has been subdued by the trainer [by means of the bit], the first [stage of] subduing has been accomplished. The horse trainer then subdues it to wearing the harness and keeping in step. Once trained in wearing the harness and keeping in step, it is made to gallop. [Finally] it is made to attack.<sup>105</sup> It is then fit for a king to ride, being of the highest rank.

[Before] it had been perfectly pacified and subdued in all respects, and made thoroughly familiar with the trainer's commands, [the horse] was not happy about moving around, at times wanting [to move], at times not wanting to. Why is that? It is because it was being subdued by stages.

Bhaddāli, once the horse trainer has accomplished the process of subduing it by stages, at that time the fine thoroughbred horse is tamed, well-tamed. It has attained the highest taming, the foremost and highest taming, the highest rank. Having attained the foremost rank, it is then suitable to be ridden by a king, to be fed with royal fodder, and to be called a royal horse.

Bhaddāli, in the same way, when a noble, fine, and knowledgeable person has accomplished the ten stages of one beyond training—the right view of one beyond training . . . up to . . . the right knowledge of one beyond training—at that time he is tamed, well-tamed. He has attained the highest taming, attained the foremost and highest taming, the highest tranquility. He has attained the foremost tranquility. He has discarded all crookedness, discarded all impurity, discarded all fear, discarded all delusion, discarded all flattery, settled all dust, washed away all filth, and he is without attachment. He is worthy of reverence, worthy of esteem, worthy of respect, worthy of offerings, an excellent field of merit for all *devas* and human beings.

Thus spoke the Buddha. Having heard what the Buddha said, the venerable Bhaddāli and the monks were delighted and received it respectfully.

749c

### 195. The Discourse to Assaji<sup>106</sup>

Thus have I heard. At one time the Buddha was dwelling in the Kāsi country together with a large sangha of monks.

While dwelling at a certain place, he addressed the monks:

I eat only during the day.<sup>107</sup> Eating only during the day, I am without preoccupation, without pursuit, and without sickness or pain. My body is light, strong, and healthy, and I am happy and at ease. You too should train in eating only during the day. Eating only during the day, you will be without preoccupation, without pursuit, and without sickness and pain. Your bodies will be light, strong, and healthy, and you will be happy and at ease.

At that time the World-honored One promulgated the rule on eating only during the day for the sangha of monks. The monks in the sangha all respectfully trained in this rule and in the sublime Dharma, which is the domain of the World-honored One. Then the World-honored One proceeded in stages to Kīṭāgiri and stayed in a grove of *śimsapā* trees north of the village of Kīṭāgiri.

At that time in Kīṭāgiri there were two monks, one called Assaji and a second called Punabbasuka, who had formerly been landlords, heads of temples, and clan leaders.<sup>108</sup> They ate in the morning, in the evening, and during the day beyond noon. Eating in the morning, in the evening, and during the day beyond noon, they were without preoccupation, without pursuit, and without sickness and pain. Their bodies were light, strong, and healthy, and they were happy and at ease.

Having heard this, a group of many monks approached the monks Assaji and Punabbasuka and said to them:

Assaji and Punabbasuka, the World-honored One has been dwelling in the Kāsi country together with a large sangha of monks. While dwelling in a certain place, he said to the monks, “I eat only during the day. Eating only during the day, I am without preoccupation, without pursuit, and without sickness and pain. My body is light, strong, and healthy, and I am happy and at ease. You too should train in eating only during the day. Eating only during the day, you will be without preoccupation, without

pursuit, and without sickness and pain. Your bodies will be light, strong, and healthy, and you will be happy and at ease.”

At that time the World-honored One promulgated the rule on eating only during the day for the sangha of monks. The monks in the sangha all respectfully train in this rule and in the sublime Dharma, which is the domain of the World-honored One. Assaji and Punabbasuka, you too should train in eating only during the day. Eating only during the day, you will be without preoccupation, without pursuit, and without sickness and pain. Your bodies will be light, strong, and healthy, and you will be happy and at ease. Do not disobey the World-honored One and the sangha of monks.<sup>109</sup>

Hearing this, Assaji and Punabbasuka replied:

Venerable Ones, we eat in the morning, in the evening, and during the day beyond noon. Eating in the morning, in the evening, and during the day beyond noon, we are without preoccupation, without pursuit, and without sickness and pain. Our bodies are light, strong, and healthy, and we are happy and at ease. Why should we give up something in the present in expectation of something in the future? 750a

In the same way [it went] a second and a third time.<sup>110</sup> The group of many monks was unable to get Assaji and Punabbasuka to give up that evil wrong view. They rose from their seats, took leave of them, and left. They approached the Buddha. Having paid homage with their heads at the Buddha’s feet, stepped back, and stood to one side, they said:

World-honored One, in this Kīṭāgiri there are two monks, one called Assaji and the second called Punabbasuka, who were formerly landlords, heads of temples, and clan leaders. They eat in the morning, in the evening, and during the day beyond noon. Eating in the morning, in the evening, and during the day beyond noon, they are without preoccupation, without pursuit, and without sickness and pain. Their bodies are light, strong, and healthy, and they are happy and at ease.

World-honored One, having heard this, we approached the monks Assaji and Punabbasuka and said to them, “Assaji and Punabbasuka, the World-honored One has been dwelling in the Kāsi country together with

a large sangha of monks. While dwelling in a certain place, he said to the monks, ‘I eat only during the day. Eating only during the day, I am without preoccupation, without pursuit, and without sickness and pain. My body is light, strong, and healthy, and I am happy and at ease. You too should train in eating only during the day. Eating only during the day, you will be without preoccupation, without pursuit, and without sickness and pain. Your bodies will be light, strong, and healthy, and you will be happy and at ease.’

“At that time the World-honored One promulgated the rule on eating only during the day for the sangha of monks. The monks of the sangha all respectfully train in this rule and in the sublime Dharma, which is the domain of the World-honored One. Assaji and Punabbasuka, you too should train in eating only during the day. Eating only during the day, you will be without preoccupation, without pursuit, and without sickness and pain. Your bodies will be light, strong, and healthy, and you will be happy and at ease. Do not disobey the World-honored One and the sangha of monks.”

Hearing this, Assaji and Punabbasuka replied, “Venerable Ones, we eat in the morning, in the evening, and during the day beyond noon. Eating in the morning, in the evening, and during the day beyond noon, we are without preoccupation, without pursuit, and without sickness and pain. Our bodies are light, strong, and healthy, and we are happy and at ease. Why should we give up something in the present in expectation of something in the future?”

In the same way [it went] a second and a third time. World-honored One, being unable to get Assaji and Punabbasuka to give up that evil wrong view, we rose from our seats, took leave of them, and left.

Hearing this, the World-honored One said to a certain monk, “Approach the monks Assaji and Punabbasuka and say this: ‘Assaji and Punabbasuka, the World-honored One summons you.’”

750b Hearing this, the monk [said], “Yes, World-honored One,” rose from his seat, paid homage at the Buddha’s feet, circumambulated him three times, and left. He approached the monks Assaji and Punabbasuka and said this: “Assaji and Punabbasuka, the World-honored One summons you.”

Hearing this, Assaji and Punabbasuka approached the Buddha, paid homage with their heads at the Buddha’s feet, stepped back, and sat to one side.

The World-honored One asked them:

Assaji and Punabbasuka, is it true that a group of many monks approached you and said to you, “Monks Assaji and Punabbasuka, the World-honored One has been dwelling in the Kāsi country together with a large sangha of monks. While dwelling in a certain place, he said to the monks, ‘I eat only during the day. Eating only during the day, I am without preoccupation, without pursuit, and without sickness and pain. My body is light, strong, and healthy, and I am happy and at ease. You too should train in eating only during the day. Eating only during the day, you will be without preoccupation, without pursuit, and without sickness and pain. Your bodies will be light, strong, and healthy, and you will be happy and at ease.’”

“At that time the World-honored One promulgated the rule on eating only during the day for the sangha of monks. The monks of the sangha all respectfully train in this rule and in the sublime Dharma, which is the domain of the World-honored One. Assaji and Punabbasuka, you too should train in eating only during the day. Eating only during the day, you will be without preoccupation, without pursuit, and without sickness and pain. Your body will be light, strong, and healthy, and you will be happy and at ease. Do not disobey the World-honored One and the sangha of monks!”

Assaji and Punabbasuka, hearing this, you said to the monks: “Venerable Ones, we eat in the morning, in the evening, and during the day beyond noon. Eating in the morning, in the evening, and during the day beyond noon, we are without preoccupation, without pursuit, and without sickness and pain. Our bodies are light, strong, and healthy, and we are happy and at ease. Why should we give up something in the present in expectation of something in the future?”

In the same way [it went] a second and a third time. Assaji and Punabbasuka, being unable to get you to give up that evil wrong view, the monks rose from their seats, took leave of you and left?

Assaji and Punabbasuka replied, “That is true.”

The World-honored One said:

Assaji and Punabbasuka, do you know me to have taught the Dharma in this way: “If someone experiences pleasant feeling, then after they have

experienced pleasant feeling, evil and unwholesome states increase and wholesome states decrease. If someone experiences painful feeling, then after they have experienced painful feeling, evil and unwholesome states decrease and wholesome states increase”?<sup>111</sup>

Assaji and Punabbasuka replied:

750c Yes, we know the World-honored One to have taught the Dharma in this way: “If someone experiences pleasant feeling, then after they have experienced pleasant feeling, [evil and] unwholesome states increase and wholesome states decrease. If someone experiences painful feeling, then after they have experienced painful feeling, [evil and] unwholesome states decrease and wholesome states increase.”

The World-honored One scolded the monks Assaji and Punabbasuka:

You foolish men! From where do you know me to have taught the Dharma in this way? You foolish men! From whose mouth have you heard it, that you know me to have taught the Dharma in this way? You foolish men! What I have never stated, you take me to have stated. You foolish men!<sup>112</sup>

When you were being spoken to by the group of many monks, it would have been proper and in accordance with the Dharma for you to reply, “We do not know. We should ask these monks.”

At that time the World-honored One said to the [group of many] monks:

Do you too know me to have taught the Dharma in this way: “If someone experiences pleasant feeling, then after they have experienced pleasant feeling, [evil and] unwholesome states increase and wholesome states decrease. If someone experiences painful feeling, then after they have experienced painful feeling, [evil and] unwholesome states decrease and wholesome states increase”?

The group of many monks replied, “No, World-honored One.”

The World-honored One asked them again, “How do you know me to have taught the Dharma?”

The group of many monks replied:

World-honored One, we know the World-honored One to have taught the

Dharma in this way: “It may be that for someone experiencing pleasant feeling, evil and unwholesome states increase and wholesome states decrease; [or] it may be that for someone experiencing pleasant feeling, evil and unwholesome states decrease and wholesome states increase. It may be that for someone experiencing painful feeling, evil and unwholesome states increase and wholesome states decrease; [or] it may be that for someone experiencing painful feeling, evil and unwholesome states decrease and wholesome states increase.” World-honored One, we know the World-honored One to have taught the Dharma in this way.

Hearing this, the World-honored One praised the monks, saying:

It is well, it is well, as you say, it may be that for someone experiencing pleasant feeling, evil and unwholesome states increase and wholesome states decrease; [or] it may be that for someone experiencing pleasant feeling, evil and unwholesome states decrease and wholesome states increase. It may be that for someone experiencing painful feeling, evil and unwholesome states increase and wholesome states decrease; [or] it may be that for someone experiencing painful feeling, evil and unwholesome states decrease and wholesome states increase. Why is that?

I indeed speak in this way: “It may be that for someone experiencing pleasant feeling, evil and unwholesome states increase and wholesome states decrease; [or] it may be that for someone experiencing pleasant feeling, evil and unwholesome states decrease and wholesome states increase. It may be that for someone experiencing painful feeling, evil and unwholesome states increase and wholesome states decrease; [or] it may be that for someone experiencing painful feeling, evil and unwholesome states decrease and wholesome states increase.”

If I had not known as it really is, had not seen, had not understood, had not grasped, had not completely and rightly realized that there are pleasant feelings with which [evil and] unwholesome states increase and wholesome states decrease, then it would not be proper for me to recommend the abandoning of these pleasant feelings.

If I had not known as it really is, had not seen, had not understood, had not grasped, had not completely and rightly realized that there are pleasant feelings with which evil and unwholesome states decrease and

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wholesome states increase, then it would not be proper for me to recommend the cultivation of these pleasant feelings.

If I had not known as it really is, had not seen, had not understood, had not grasped, had not completely and rightly realized that there are painful feelings with which evil and unwholesome states increase and wholesome states decrease, then it would not be proper for me to recommend the abandoning of these painful feelings.

If I had not known as it really is, had not seen, had not understood, had not grasped, had not completely and rightly realized that there are painful feelings with which evil and unwholesome states decrease and wholesome states increase, then it would not be proper for me to recommend the cultivation of these painful feelings.<sup>113</sup>

Because I have known as it really is, have seen, have understood, have grasped, have completely and rightly realized that there are pleasant feelings with which evil and unwholesome states increase and wholesome states decrease, therefore I recommend the abandoning of these pleasant feelings.

Because I have known as it really is, have seen, have understood, have grasped, have completely and rightly realized that there are pleasant feelings with which evil and unwholesome states decrease and wholesome states increase, therefore I recommend the cultivation of these pleasant feelings.

Because I have known as it really is, have seen, have understood, have grasped, have completely and rightly realized that there are painful feelings with which evil and unwholesome states increase and wholesome states decrease, therefore I recommend the abandoning of these painful feelings.

Because I have known as it really is, have seen, have understood, have grasped, have completely and rightly realized that there are painful feelings with which evil and unwholesome states decrease and wholesome states increase, therefore I recommend the cultivation of these painful feelings. Why is that?

I do not recommend cultivating all bodily pleasure and I also do not recommend not cultivating all bodily pleasure. I do not recommend cultivating all bodily pain and I also do not recommend not cultivating all bodily pain. I do not recommend cultivating all mental pleasure and I also do not recommend not cultivating all mental pleasure. I do not recommend cultivating all mental pain and I also do not recommend not cultivating all mental pain.<sup>114</sup>



Of what bodily pleasure do I say that it is not to be cultivated? If a bodily pleasure is being cultivated and evil and unwholesome states increase and wholesome states decrease, then I say of such bodily pleasure that it is not to be cultivated.

Of what bodily pleasure do I say that it is to be cultivated? If a bodily pleasure is being cultivated and evil and unwholesome states decrease and wholesome states increase, then I say of such bodily pleasure that it is to be cultivated.

Of what bodily pain do I say that it is not to be cultivated? If a bodily pain is being cultivated and evil and unwholesome states increase and wholesome states decrease, then I say of such bodily pain that it is not to be cultivated.

Of what bodily pain do I say that it is to be cultivated? If a bodily pain is being cultivated and evil and unwholesome states decrease and wholesome states increase, then I say of such bodily pain that it is to be cultivated.

Of what mental pleasure do I say that it is not to be cultivated? If a mental pleasure is being cultivated and evil and unwholesome states increase and wholesome states decrease, then I say of such mental pleasure that it is not to be cultivated. 751b

Of what mental pleasure do I say that it is to be cultivated? If a mental pleasure is being cultivated and evil and unwholesome states decrease and wholesome states increase, then I say of such mental pleasure that it is to be cultivated.

Of what mental pain do I say that it is not to be cultivated? If a mental pain is being cultivated and evil and unwholesome states increase and wholesome states decrease, then I say of such mental pain that it is not to be cultivated.

Of what mental pain do I say that it is to be cultivated? If a mental pain is being cultivated and evil and unwholesome states decrease and wholesome states increase, then I say of such mental pain that it is to be cultivated.

One knows as it really is things that should be cultivated and one knows as it really is things that should not be cultivated. Having known as it really is things that should be cultivated and having known as it really is things that should not be cultivated, one then does not cultivate things that should not be cultivated and one cultivates things that should be cultivated. When

one does not cultivate things that should not be cultivated, and cultivates things that should be cultivated, evil and unwholesome states decrease and wholesome states increase.<sup>115</sup>

I do not say that all monks [need to] practice with diligence and I also do not say that all monks do not [need to] practice with diligence. Of what monks do I say that they do not [need to] practice with diligence?

[I say this:] “If a monk is liberated in both ways. How is a monk liberated in both ways? If a monk dwells having directly experienced the eight liberations and, having seen with wisdom, knows that his taints are destroyed, then such a monk is liberated both ways.”<sup>116</sup>

Of this monk I say that he does not [need to] practice with diligence. Why is that? This venerable one formerly practiced with diligence; it is impossible that this venerable one was formerly negligent. For this reason I say that this monk does not [need to] practice with diligence.

[I also say this:] “If a monk who, not being liberated in both ways, is liberated by wisdom. How is a monk liberated by wisdom? If a monk dwells not having directly experienced the eight liberations, [yet] having seen with wisdom, knows that his taints are destroyed, then such a monk is liberated by wisdom.”

Of this monk I say that he does not [need to] practice with diligence. Why is that? This venerable one has formerly practiced with diligence; it is impossible that this venerable one was formerly negligent. For this reason I say that this monk does not [need to] practice with diligence.

Of these two [types of] monks I say that they do not [need to] practice diligently.

Of what monks do I say that they do [need to] practice with diligence? [I say this] if a monk is not liberated in both ways and not liberated by wisdom, but is a body witness. How is a monk a body witness? If a monk dwells having directly experienced the eight liberations but does not know, through having seen with wisdom, that the taints are destroyed, then such a monk is a body witness.

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Of such a monk I say that he does [need to] practice with diligence. What fruit do I see in this monk practicing with diligence, on account of which I say that this monk does [need to] practice with diligence?

If this monk seeks [to cultivate] the faculties, learns from good friends, and appropriately practices abiding in tranquility, then, by eradicating the taints, he will attain the taintless liberation of the mind and liberation through wisdom. In this very life, he will dwell having personally understood, personally awakened, and personally realized, understanding as it really is: “Birth has been ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence.” I see such fruit in this monk practicing with diligence, and therefore I say that this monk does [need to] practice with diligence.

[I say this also:] “If a monk is not liberated in both ways, not liberated by wisdom, and not a body witness, but has arrived at view. How does a monk arrive at view? If a monk has consistently firm faith in the Buddha, the Dharma, and the Sangha, in accordance with the Dharma as he has heard it, and through wisdom gains increased insight and increased acceptance of it, then such a monk has arrived at view.”

Of such a monk I say that he does [need to] practice with diligence. What fruit do I see in this monk practicing with diligence, on account of which I say that this monk does [need to] practice with diligence?

If this monk seeks [to cultivate] the faculties, learns from good friends, and appropriately practices abiding in tranquility, then, by eradicating the taints, he will attain the taintless liberation of the mind and liberation through wisdom. In this very life, he will dwell having personally understood, personally awakened, and personally realized, understanding as it really is: “Birth has been ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence.” I see such fruit in this monk practicing with diligence, and therefore I say that this monk does [need to] practice with diligence.

[I say this also:] “If a monk is not liberated in both ways, not liberated by wisdom, not a body witness, and has not arrived at view, but is liberated by faith. How is a monk liberated by faith? If a monk has consistently firm faith in the Buddha, the Dharma, and the Sangha, in accordance with the Dharma as he has heard it, and through wisdom gains insight and acceptance of it, which are less than those of one arrived at view, then such a monk is liberated by faith.”

Of such a monk I say that he does [need to] practice with diligence. What fruit do I see in this monk practicing with diligence, on account of which I say that this monk does [need to] practice with diligence?

752a If this monk seeks [to cultivate] the faculties, learns from good friends, and appropriately practices abiding in tranquility, then, by eradicating the taints, he will attain the taintless liberation of the mind and liberation through wisdom. In this very life, he will dwell having personally understood, personally awakened, and personally realized, understanding as it really is: “Birth has been ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence.” I see such fruit in this monk practicing with diligence; therefore I say that this monk does [need to] practice with diligence.

[I say this also:] “If a monk is not liberated in both ways, not liberated by wisdom, not a body witness, not arrived at view, and not liberated by faith, but is a Dharma follower. How is a monk a Dharma follower? If a monk has consistently firm faith in the Buddha, the Dharma, and the Sangha, in accordance with the Dharma as he has heard it, and he has [not yet],<sup>117</sup> through wisdom, gained increased insight and increased acceptance of it, then such a monk is a Dharma follower.”<sup>118</sup>

Of such a monk I say that he does [need to] practice with diligence. What fruit do I see in this monk practicing with diligence, on account of which I say that this monk does [need to] practice with diligence? If this monk seeks [to cultivate] the faculties, learns from good friends, and appropriately practices abiding in tranquility, then he will certainly attain one of two fruits: either final knowledge here and now or, if there is a remainder [of clinging], attainment of nonreturning. I see such fruit in this monk practicing with diligence, and therefore I say that this monk does [need to] practice with diligence.

[I say this also:] “If a monk is not liberated in both ways, not liberated by wisdom, not a body witness, not arrived at view, not liberated by faith, and not a Dharma follower, but is a faith follower. How is a monk a faith follower? If a monk has consistently firm faith in the Buddha, the Dharma, and the Sangha, in accordance with the Dharma as he has heard it, and has [not yet] through wisdom gained insight and acceptance of it, which are less than those of a Dharma follower, then such a monk is a faith follower.”

Of such a monk I say that he does [need to] practice with diligence. What fruit do I see in this monk practicing with diligence, on account of which I say that this monk does [need to] practice with diligence? If this monk seeks [to cultivate] the faculties, learns from good friends, and appropriately practices abiding in tranquility, then he will certainly attain one of two fruits: either final knowledge here and now or, if there is a remainder [of clinging], attainment of nonreturning. I see such fruit in this monk practicing with diligence, and therefore I say that this monk does [need to] practice with diligence.

Of all these monks I say that they do [need to] practice with diligence.

I do not say that all monks attain final knowledge, and I also do not say that all monks attain final knowledge at the outset; rather, gradual practice and training gives rise to the results. By accepting instruction and accepting admonition, monks attain final knowledge. This is how monks attain final knowledge.

How is it that gradual practice and training gives rise to the results, that by accepting instruction and accepting admonition monks attain final knowledge? How is it that monks attain final knowledge?

752b

Suppose that someone who has faith approaches [a teacher]; having approached, he pays respect; having paid respect, he listens to the Dharma with unified mind; having listened to the Dharma with unified mind, he memorizes the Dharma; having memorized the Dharma, he reflects on it; having reflected on it, he weighs it up; having weighed it up, he examines it; having examined it, the noble disciple directly realizes it, with wisdom and superior insight.

He thinks, “[Until now] I had never directly realized this truth, being without wisdom and superior insight. Now I have directly realized this truth with wisdom and superior insight.” In this way gradual practice and training leads to the results. After accepting instruction and accepting admonition, monks attain final knowledge. This is how monks attain final knowledge.

Then the World-honored One said, “Assaji and Punabbasuka, there is a teaching called ‘in four phrases,’ which I wish to teach you. Do you wish to know it?”<sup>119</sup>

Assaji and Punabbasuka said, “World-honored One, who are we? How could we understand the Dharma?”

Then the World-honored One thought, “These foolish men! They have transgressed my true Dharma and discipline and have long been far removed from it.” [He said]:

Even if a teacher of Dharma and discipline is greedily attached to food, not detached from food, his disciples should not quickly become negligent in their practice—how much more so if [the teacher] is myself, who am not greedily attached to food but remote and detached from food.

A faithful disciple should speak like this: “The World-honored One is my teacher; I am the World-honored One’s disciple. The World-honored One teaches me the Dharma; the Well-gone One teaches me the Dharma. May I for a long time derive benefit [from it]! May I attain welfare, peace, and happiness [from it]!”<sup>120</sup>

A faithful disciple who has done much in the domain of the World-honored One, who has found much welfare in the domain of the World-honored One, who has practiced much in the domain of the World-honored One, who has entered the domain of the World-honored One and become stable in the domain of the World-honored One—if he wanders in the eastern region, he will certainly be at ease, without the multitude of sufferings; if he wanders in the southern region . . . the western region . . . the northern region, he will certainly be at ease, without the multitude of sufferings.<sup>121</sup>

If a faithful disciple has done much in the domain of the World-honored One, has found much welfare in the domain of the World-honored One, has practiced much in the domain of the World-honored One, has entered the domain of the World-honored One and become stable in the domain of the World-honored One—of him I do not say merely that he is established in wholesome conditions, let alone that he regresses; rather [I say] that he will increase in wholesome conditions, by day and by night, without regressing.

If a faithful disciple has done much in the domain of the World-honored One, has found much welfare in the domain of the World-honored One, has practiced much in the domain of the World-honored One, has entered the domain of the World-honored One and become stable in the domain of the World-honored One, then he will certainly attain one of two fruits: either final knowledge here and now or, if there is a remainder [of clinging], attainment of nonreturning.

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Thus spoke the Buddha. Having heard what the Buddha said, the monks were delighted and received it respectfully.

### 196. The Discourse to Cuṇḍa<sup>122</sup>

Thus have I heard. At one time the Buddha was dwelling among the Vajjians, staying at the village of Sāma.

At that time the novice Cuṇḍa had been spending the rains retreat in Pāvā. In Pāvā there was a Nigaṇṭha called Ñātaputta, who had [just] died. Not long after his death the disciples of the Nigaṇṭha Ñātaputta had broken up into factions and there was a lack of communal harmony. They had all been speaking divisively, no longer conducting their affairs harmoniously. They had been mutually entangling themselves in arguments, disputing acrimoniously with one another, [saying,] “I know this teaching; you do not know it. How could you know any teaching as I know it? I am coherent; you are incoherent. I am consistent; you are inconsistent. What should be stated first, you have stated last; what should be stated last, you have stated first. I am victorious over you; you are no match for me.”<sup>123</sup> When I ask you something, you are unable to reply; I have already defeated you. Let me ask you again; if you make a move, I will entangle you again.”

Ever more mutually arrogant, they had kept trying to outdo one another in discussion, and no one was there to reprove them. The white-clothed lay disciples of the Nigaṇṭha Ñātaputta had all become dissatisfied with these [monastic] disciples of the Nigaṇṭha Ñātaputta. Why was that? It was because of the bad doctrine and discipline that he had taught, which did not provide a way out [of *dukkha*], did not lead to full awakening. Not taught by a well-gone one, it was falling apart and unstable,<sup>124</sup> lacking anything reliable. The teacher they venerated was not a tathāgata, not free from attachment and fully awakened.

Then, having completed the rains retreat, the three months being over, having mended his robes, the novice Cuṇḍa took his robes and bowl and approached the village of Sāma to stay in a *śimsapā* grove north of the village of Sāma.<sup>125</sup> The novice Cuṇḍa approached the venerable Ānanda and, having arrived, paid homage at his feet, stepped back, and sat to one side. The venerable Ānanda said, “Venerable friend Cuṇḍa, where have you come from? In what place did you spend the rains retreat?”

753a

The novice Cuṇḍa said:

Venerable Ānanda, I have come from Pāvā. I spent the rains retreat in Pāvā. Venerable Ānanda, in Pāvā there was a Nigaṇṭha called Nātaputta, who had [just] died. Not long after his death the disciples of the Nigaṇṭha Nātaputta had broken up into factions, and there was a lack of communal harmony. They have all been speaking divisively, no longer conducting their affairs harmoniously. They have been mutually entangling themselves in arguments, disputing acrimoniously with one another, [saying,] “I know this teaching; you do not know it. How could you know any teaching as I know it? I am coherent; you are incoherent. I am consistent; you are inconsistent. What should be stated first, you have stated last; what should be stated last, you have stated first. I am victorious over you; you are no match for me. When I ask you something, you are unable to reply; I have already defeated you. Let me ask you again; if you make a move, I will entangle you again.”

Ever more mutually arrogant, they have kept trying to outdo one another in discussion, and no one has been there to reprove them. The white-clothed lay disciples of the Nigaṇṭha Nātaputta have all become dissatisfied with these [monastic] disciples of the Nigaṇṭha Nātaputta. Why is that? It is because of the bad doctrine and discipline that he taught, which does not provide a way out [of *dukkha*], does not lead to full awakening. Not taught by a well-gone one, it is falling apart and unstable, lacking anything reliable. The teacher they venerated was not a tathāgata, not free from attachment and fully awakened.

On hearing this, the venerable Ānanda said:

Venerable friend Cuṇḍa, given what you have said, we should go and see the Buddha and respectfully present it to the World-honored One. Venerable friend Cuṇḍa, let us now together approach the Buddha and tell the World-honored One about this matter. It may be that because of this we will get to hear a special teaching from the World-honored One.

Then the venerable Ānanda and the novice Cuṇḍa together approached the Buddha and paid homage with their heads at the Buddha’s feet. The venerable Ānanda stepped back and stood to one side, and the novice Cuṇḍa stepped back and sat to one side.<sup>126</sup>



The venerable Ānanda said:

World-honored One, today the novice Cuṇḍa approached me, paid homage with his head at my feet, stepped back, and sat to one side. I said, “Venerable friend Cuṇḍa, where have you come from? In what place did you spend the rains retreat?” The novice Cuṇḍa said, “Venerable Ānanda, I have come from Pāvā, I spent the rains retreat at Pāvā. Venerable Ānanda, in Pāvā there was a Nigaṇṭha called Ñātaputta, who had just died. Not long after his death the disciples of Nigaṇṭha Ñātaputta had broken up into factions, and there was a lack of communal harmony. They have all been speaking divisively, no longer conducting their affairs harmoniously. They have been mutually entangling themselves in arguments, disputing acrimoniously with one another, [saying,] ‘I know this teaching; you do not know it. How could you know any teaching as I know it? I am coherent; you are incoherent. I am consistent; you are inconsistent. What should be stated first, you have stated last; what should be stated last, you have stated first. I am victorious over you; you are no match for me. When I ask you something, you are unable to reply; I have already defeated you. Let me ask you again; if you make a move, I will entangle you again.’

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“Ever more mutually arrogant, they have kept trying to outdo one another in discussion, and no one has been there to reprove them. The white-clothed lay disciples of the Nigaṇṭha Ñātaputta have all become dissatisfied with these [monastic] disciples of the Nigaṇṭha Ñātaputta. Why is that? It is because of the bad doctrine and discipline that he taught, which does not provide a way out [of *dukkha*], does not lead to full awakening. Not taught by a well-gone one, it is falling apart and unstable, lacking anything reliable. The teacher they venerated was not a tathāgata, not free from attachment and fully awakened.”

World-honored One, on hearing this, I became afraid and alarmed, the hairs on my body stood up on end, [and I thought,] “Let not any monk give rise to such a dispute in the sangha after the World-honored One has passed away! Such disputation would be to the detriment of many persons, the suffering of many persons; it would not be to their benefit, not for their welfare, not for their peace and happiness. It might even give rise to extreme suffering and distress among *devas* and human beings.”

World-honored One, [sometimes] I see a monk seated before the World-honored One, being deeply respectful toward the World-honored One, well restrained in the presence of the Well-gone One.<sup>127</sup> World-honored One, on seeing this I think, “Suppose that, after the World-honored One has passed away, this monk were to cause the arising of disputes within the sangha, disputes such as would be to the detriment of many people, the suffering of many people, not to their benefit, not for their welfare, not for their peace and happiness, such as might even give rise to extreme suffering and distress among *devas* and human beings.”

At this the World-honored One asked:

Ānanda, in your view, what kind of dispute within the sangha is such that this dispute would be to the detriment of many persons, the suffering of many persons, not to their benefit, not for their welfare, not for their peace and happiness, such as might even give rise to extreme suffering and distress among *devas* and human beings?<sup>128</sup>

The venerable Ānanda replied:

World-honored One, there could be a dispute that is [not] about the higher morality, the higher mind, or the higher insight which, having once arisen within the sangha, could keep on arising. World-honored One, such a dispute would be to the detriment of many persons, making for the suffering of many persons; it would not be to their benefit, not for their welfare, not for their peace and happiness; it might even give rise to extreme suffering and distress among *devas* and human beings.

The World-honored One said:

Ānanda, there could be a dispute about some very slight matter, namely one that is [not] about the higher morality, the higher mind, or the higher insight.<sup>129</sup> [However], Ānanda, if there did exist a dispute about the path [or] about the stages of the path which, having once arisen within the sangha, would keep on arising, then, Ānanda, such a dispute would [indeed] be to the detriment of many people, making for the suffering of many people; it would not be to their benefit, not for their welfare, not for their peace and happiness.

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Ānanda, do you see here [even] two monks who are of differing opinions, giving rise to a dispute: “This is Dharma; this is not Dharma. This is the discipline; this is not the discipline. This is an offense; this is not an offense. It is a minor [offense]; it is a grave [offense]. It can be atoned for; it cannot be atoned for. It can be restrained; it cannot be restrained. There is a remainder; there is no remainder. It has occurred; it has not occurred”? Ānanda, [is this] what you think of?

There is the collection of my teachings, which I came to understand by myself, awakened to by myself, realized by myself, namely: the four establishments of mindfulness, the four right efforts, the four bases of [supernormal] power, the five faculties, the five powers, the seven awakening factors, and the eight factors of the noble path [which can forestall such dispute].

[However], Ānanda, the Nigaṇṭha Nātaputta was not actually omniscient, though he himself claimed to be omniscient.<sup>130</sup> Ānanda, if the Nigaṇṭha Nātaputta had been all-knowing and all-seeing, then he would have set forth for his disciples the “six roots of disputation,” so that, on hearing a dispute, a disciple could settle it himself.

Then the venerable Ānanda, extending his hands with joined palms toward the Buddha, said:

World-honored One, now is the right time, Well-gone One, now is the right time. If the World-honored One teaches the monks about the six roots of disputation, then having heard it from the World-honored One, the monks will receive it and remember it well.

The World-honored One said, “Ānanda, listen closely and pay proper attention. I will explain it to you in detail.” The venerable Ānanda said, “Certainly. We shall listen to receive the teaching.”

The Buddha said:

Ānanda, suppose a person is entangled in the bondage of anger and resentment [which is the first of the six roots of disputation]. Ānanda, being entangled in the bondage of anger and resentment, that person becomes disrespectful of the teacher, cannot see the Dharma, and does not keep the precepts. Being disrespectful of the teacher, not seeing the Dharma,

and not keeping the precepts, he gives rise to a dispute within the sangha, a dispute that is to the detriment of many people, makes for the suffering of many people; it will not be to their benefit, not for their welfare, not for their peace and happiness, even giving rise to extreme suffering and distress among *devas* and human beings.

Ānanda, in the case of such a dispute, if you see, internally or externally, that [the root of it] has not been eliminated, then, in order to cut off this dispute [at its root], you should quickly seek a means, and train [in applying it] with utmost diligence, with right mindfulness and right comprehension, and with unrelenting endurance.

Ānanda, it is just as a person whose head is on fire or whose clothes are on fire will quickly seek a means to save his head or to save his clothes.<sup>131</sup> In the same way, in the case of a dispute, if you see, internally or externally, that it has not been eliminated, then, in order to cut off this dispute [at its root] you should quickly seek a means, and train [in applying it] with utmost diligence, with right mindfulness and right comprehension, and with unrelenting endurance.

Ānanda, in the case of such a dispute, if you see, internally or externally, that it has been eliminated [at its root], then you should strongly protect that [state of] mind, being constantly diligent, because of wishing to settle this dispute. In this way you will cut off the root of this dispute.

754a Ānanda, just as a person whose head is on fire or whose clothes are on fire will quickly seek a means to save his head or to save his clothes, in the same way, in the case of a dispute, if you see, internally or externally, that it has been eliminated [at its root], you should strongly protect that [state of] mind, being constantly diligent, because of wishing to settle this dispute. In this way, with regard to this dispute, you will cut off the root of it.

It is the same with [the other five roots of disputation]: silent sulking . . . avarice and envy . . . flattery and deceit . . . shamelessness and recklessness . . . evil desire and wrong view of a person who is of an evil nature and unable to restrain himself.<sup>132</sup> Ānanda, if a person has evil desire and wrong view, and is of an evil nature and unable to restrain himself, then he is disrespectful to the teacher, does not see the Dharma, and does not keep the precepts. Being disrespectful to the teacher, not seeing the Dharma, and not keeping the precepts, he gives rise in the sangha to a

dispute, a dispute such as would be to the detriment of many people, the suffering of many people; it would not be to their benefit, not for their welfare, not for their peace and happiness, even giving rise to extreme suffering and distress among *devas* and human beings.

Ānanda, in the case of such a dispute, if you see, internally or externally, that [the root of it] has not been eliminated, then, in order to cut off [the root of] this dispute you should quickly seek a means, and train [in applying it] with utmost diligence, with right mindfulness and right comprehension, and with unremitting endurance.

Ānanda, just as a person whose head is on fire or whose clothes are on fire will quickly seek a means to save his head or to save his clothes, in the same way, in the case of a dispute, if you see, internally or externally, that [the root of it] has not been eliminated, then, in order to cut off [the root of] this dispute you should quickly seek a means, and train [in applying it] with utmost diligence, with right mindfulness and right comprehension, and with unremitting endurance.

Ānanda, in the case of such a dispute, if you see, internally or externally, that [the root of it] has been eliminated, then you should strongly protect that [state of] mind, being constantly diligent, because of wishing to settle this dispute. In this way you will cut off the root of this dispute.

Ānanda, just as a person whose head is on fire or whose clothes are on fire will quickly seek a means to save his head or to save his clothes, in the same way, in the case of a dispute, if you see, internally or externally, that [the root of it] has been eliminated, then you should strongly protect that state of mind, being constantly diligent, because of wishing to settle this dispute. In this way, with regard to this dispute, you will cut off the root of it.

Again, Ānanda, there are seven kinds of settlement of litigation.<sup>133</sup> One: settlement of litigation by encounter; two: settlement of litigation by [loss of] memory; three: settlement of litigation by non-insanity; four: settlement of litigation by self-confession; five: settlement of litigation by [pronouncement of] <bad character>;<sup>134</sup> six: settlement of litigation by circulating around; seven: settlement of litigation that is like a broom for sweeping away excrement.

Ānanda, what is settlement of litigation by encounter? How is some litigation decided through the so-called settlement of litigation by encounter?

Ānanda, one person reproves one person, protected by the Dharma and the discipline, in accordance with the instructions of the respected teacher, and this encounter delights them.<sup>135</sup> One person [reproves] two persons . . . one person [reproves] many persons . . . one person reproves a sangha, protected by the Dharma and the discipline, in accordance with the instructions of the respected teacher, and this encounter delights them.

754b Two persons reprove two persons, protected by the Dharma and the discipline, in accordance with the instructions of the respected teacher, and this encounter delights them. Two persons [reprove] many persons . . . two persons [reprove] a sangha . . . two persons reprove one person, protected by the Dharma and the discipline, in accordance with the instructions of the respected teacher, and this encounter delights them.

Many persons reprove many persons, protected by the Dharma and the discipline, in accordance with the instructions of the respected teacher, and this encounter delights them. Many persons [reprove] a sangha . . . many persons [reprove] one person . . . many persons reprove two persons, protected by the Dharma and the discipline, in accordance with the instructions of the respected teacher, and this encounter delights them.

A sangha reproves a sangha, protected by the Dharma and the discipline, in accordance with the instructions of the respected teacher, and this encounter delights them. A sangha [reproves] one person . . . a sangha [reproves] two persons . . . a sangha reproves many persons, protected by the Dharma and the discipline, in accordance with the instructions of the respected teacher, and this encounter delights them.

Ānanda, this is what is called settlement of litigation by encounter. This is how a certain kind of litigation is decided through the so-called settlement of litigation by encounter.

Ānanda, what is settlement of litigation by [loss of] memory? How is some litigation decided through the so-called settlement of litigation by [loss of] memory? Ānanda, suppose that a certain person has violated the precepts but does not remember doing so. Seeing this, the monks say to him, “You have violated the precepts but you do not remember doing so.”<sup>136</sup> You should request from the sangha settlement by [loss of] memory and the sangha will together grant the venerable one settlement by [loss of] memory.”

Ānanda, that monk should approach a place where the sangha is assembled in harmony, arrange his robe so as to bare one shoulder, take off his sandals, join the sangha, and pay homage with his head at the feet of the monk who is the most senior and most venerated of them.<sup>137</sup> Kneeling down and extending his hands with joined palms, he should say to the monk who is the most senior and most venerated of them, “Venerable sirs, hear this! I have violated the precepts but do not remember doing so. I now request from the sangha settlement by [loss of] memory. May the sangha, assembled in harmony, grant me settlement by [loss of] memory!”

Ānanda, for that monk the sangha, assembled in harmony, grants settlement by [loss of] memory, in accordance with the Dharma and the discipline, in accordance with the instructions of the respected teacher, and the encounter delights them. Ānanda, this is what is called settlement of litigation by [loss of] memory. This is how a certain kind of litigation is decided through the so-called settlement of litigation by [loss of] memory.

Ānanda, what is settlement of litigation by non-insanity? How is some litigation decided through the so-called settlement of litigation by non-insanity? Ānanda, suppose that insanity has arisen in a person and his mind is deranged. Insanity having arisen in him and his mind being deranged, he performs many impure actions that are contrary to the Dharma of a renunciant, that do not accord with practice of the Dharma; and he is declared to have committed an offense.

At a later time he returns to his original mental condition. Seeing this, the [other] monks say to him,<sup>138</sup> “Formerly insanity had arisen in you and your mind was deranged. Insanity having arisen in you and your mind being deranged, you performed many impure actions that are contrary to the Dharma of a renunciant, that do not accord with practice of the Dharma; and you were declared to have committed an offense. Venerable friend, you later returned to your original mental condition. Venerable friend, request from the sangha settlement by non-insanity. The sangha will together grant the venerable one settlement by non-insanity.”

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Ānanda, that monk should approach a place where the sangha is assembled in harmony, arrange his robe so as to bare one shoulder, take off his sandals, join the sangha, and pay homage with his head at the feet of the monk who is the most senior and most venerated of them. Kneeling down

and extending his hands with palms together, he should say to the monk who is the most senior and most venerated of them, “Venerable sirs, hear this! Insanity once arose in me and my mind was deranged. Insanity having arisen in me and my mind being deranged, I performed many impure actions that do not [conform to] the Dharma of a renunciant, that do not accord with the practice of the Dharma, and I was declared to have committed an offense. I have since returned to my original mental condition. I now request from the sangha settlement by non-insanity. May the sangha, assembled in harmony, grant me settlement by non-insanity!”

Ānanda, for that monk the sangha, assembled in harmony, grants settlement by non-insanity, according to the Dharma and the discipline, in accordance with the instructions of the respected teacher, and the encounter delights them. Ānanda, this is what is called settlement of litigation by non-insanity. This is how a certain kind of litigation is decided through the so-called settlement of litigation by non-insanity.

Ānanda, what is settlement of litigation by self-confession? How is some litigation decided through the so-called settlement of litigation by self-confession? Ānanda, suppose that some person has violated the precepts. He may have acknowledged this or he may not have acknowledged it. He may remember it or he may not remember it. Ānanda, that monk should approach a place where the sangha is assembled in harmony, arrange his robe so as to bare one shoulder, take off his sandals, join the sangha, and pay homage with his head at the feet of the monk who is the most senior and most venerated of them. Kneeling down and extending his hands with joined palms, he should say to the monk who is the most senior and most venerated of them, “Venerable sirs, hear this! I have violated such and such precepts. I have now come before the monk who is the most senior and most venerated of you with the sincere intention of confessing it, of revealing it personally, not daring to hide it. I shall guard myself more skillfully, so as not to do it again later.”

Ānanda, the sangha of monks should ask that monk, “Does the venerable one himself see his violation?” He should answer, “I myself truly see my violation.” The sangha should tell him, “Guard yourself more skillfully so as not to do it again!” Ānanda, this is what is called settlement



of litigation by self-confession. This is how a certain kind of litigation is decided through the so-called settlement of litigation by self-confession.

Ānanda, what is settlement of litigation by [pronouncement of] <bad character>? How is some litigation decided through the so-called settlement of litigation by [pronouncement of] <bad character>? Ānanda, suppose that a person does not know shame and does not regret what has been seen or heard [about him], and is therefore suspected by others of having evil desires. Having committed an offense, he on the one hand declares that he [does not] know about it,<sup>139</sup> and on the other hand declares that he [does not] see it [as an offense]. Having on the one hand declared that he does [not] know about it, he on the other hand declares that he [does not] see it [as an offense]; and having on the one hand declared that he [does not] see it [as an offense], he on the other hand declares that he does [not] know about it.

When among the sangha he on the one hand declares that he does [not] know about it, and when among the sangha he on the other hand declares that he [does not] see it [as an offense]. Having on the one hand declared that he [does not] know about it, he on the other hand declares that he [does not] see it [as an offense]; and having on the one hand declared that he [does not] see it [as an offense], he on the other hand declares that he [does not] know about it.<sup>140</sup> Ānanda, for that monk the sangha, assembled in harmony, grants the settlement by [pronouncement of] <bad character>, “Sir, you are being unprincipled and unreasonable. Sir, you are being evil and unskillful. Why is that?

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“Sir, having committed an offense, you on the one hand declare that you do [not] know about it and on the other hand declare that you do [not] see it [as an offense]. Having on the one hand declared that you do [not] know about it, you on the other hand declare that you do [not] see it [as an offense]; and having on the one hand declared that you do [not] see it [as an offense], you on the other hand declare that you know [you have done it].

“When among the sangha, you on the one hand declare that you do [not] know about it, and when among the sangha you on the other hand declare that you do [not] see it [as an offense]. Having on the one hand declared that you do [not] know about it, you on the other hand declare that you do [not] see it [as an offense]; and having on the one hand declared

that you do [not] see it [as an offense], you on the other hand declare that you do [not] know about it.”

Ānanda, this is what is called settlement of litigation by [pronouncement of] <bad character>. This is how a certain kind of litigation is decided through the so-called settlement of litigation by [pronouncement of] bad character.

Ānanda, what is settlement of litigation by circulating around? How is some litigation decided through the so-called settlement of litigation by circulating around? Ānanda, [suppose that] two monks have various differences of opinion, and that this gives rise to disputation such as, “This is Dharma; this is not Dharma. This is discipline; this is not discipline. This is an offense; this is not an offense. This is a light [offense]; this is a grave [offense]. This can be talked about; this cannot be talked about. This can be restrained; this cannot be restrained. There is a remainder; there is no remainder. This can be atoned for; this cannot be atoned for.”

Ānanda, those monks [can] settle this litigation in various ways. If it is settled in [those] various ways, then this litigation should be declared settled. If it is not settled in [those] various ways, then the sangha should be told about this litigation. If it is settled within the sangha, then this litigation should be declared settled.

If it is not settled within the sangha, then, Ānanda, if there are monks living nearby who have memorized the discourses, memorized the discipline, and memorized the summaries,<sup>141</sup> then these monks should together go to them and inform them about this litigation. If the dispute is settled on the way, then that litigation should be declared settled. If the dispute is not settled on the way, then they should again present this litigation to the sangha. If it is settled within the sangha, then this litigation should be declared settled.

If it is [again] not settled within the sangha, then, Ānanda, if [there are] many companions who [can] help them, ones who have memorized the discourses, memorized the discipline, and memorized the summaries, then, Ānanda, those [learned] monks should settle this litigation; [they should] instruct [the monks] by way of the Dharma and by way of the discipline, in accordance with the instructions of the respected Teacher, so that the encounter delights them. Ānanda, this is what is called settlement of litigation by circulating around. This is how a certain kind of litigation is decided through the so-called settlement of litigation by circulating around.

Ānanda, what is settlement of litigation that is like a broom for sweeping away excrement? How is some litigation decided through the so-called settlement of litigation that is like a broom for sweeping away excrement?

Suppose that there is a dwelling place where the monks of the sangha are arguing bitterly, disputing acrimoniously with one another; and suppose, Ānanda, that those monks have become divided into two factions. Then, Ānanda, after they have divided into two factions, whichever monk in one of the factions is the most senior and most venerated, or the next below him in status, whoever is the leader, or the next below him in status, this monk, Ānanda, should address those [other] monks, saying, “Venerable friends, listen! We are being unprincipled and unreasonable; we are being evil and unskillful. Why is that? Having gone forth out of faith in this well-declared Dharma and discipline, having left home and become homeless to train in the path, here we are, arguing bitterly, disputing acrimoniously with one another. 755b

“Venerable friends, given this disputation, [let] those of us who have been violating the precepts get rid of our grave offenses, get rid of our associations with the household life. On behalf of myself and on behalf of those venerable friends [who agree with me], I now address you venerable friends with the sincere intention of confessing this, of personally stating and revealing it, not daring to hide it. Henceforth I shall guard myself more skillfully so as not to do it again later.”

Ānanda, if in this faction there is no monk who disagrees, then, Ānanda, this monk should approach the second faction. Having approached it, he should pay homage with his head at the feet of the monk who is the most senior and most venerated of them. Kneeling down and extending his hands with palms together, he should say to the monk who is the most senior and most venerated of them, “Venerable sirs, listen! We are being unprincipled and unreasonable; we are being evil and unskillful. Why is that? Having gone forth out of faith in this well-declared Dharma and discipline, having left home and become homeless to train in the path, here we are arguing bitterly, disputing acrimoniously with one another.

“Venerable friends, given this disputation, [let] those of us who have been violating the precepts get rid of our grave offenses, get rid of our associations with the household life. On behalf of myself and on behalf

of those venerable friends [who agree with me], I now address you venerable friends with the sincere intention of confessing it, of personally stating and revealing it, not daring to hide it. Henceforth I shall guard myself more skillfully so as not to do it again later.”

Ānanda, that monk should say to this monk, “Venerable friend, do you yourself see your offense?” He should answer, “I myself truly see my offense.” That one should tell him, “Henceforth guard yourself more skillfully, so as not to do it again!” The same is then to be done by the second faction.

Ānanda, this is the settlement that is like a broom for sweeping away excrement. This is how some litigation is decided through the so-called settlement of litigation that is like a broom for sweeping away excrement.

Ānanda, I will now teach you six principles of cordiality. Listen closely, listen closely and pay proper attention!

The venerable Ānanda replied, “Certainly. [We] shall listen to receive the instruction.”

The Buddha said:

What are the six? [One practices] bodily acts of loving-kindness toward one’s companions in the holy life.

This principle is a principle of cordiality,<sup>142</sup> a principle of affection, a principle of joy, which makes for being liked, makes for being esteemed, makes for being respected, makes for being revered, makes for cultivation, makes for bringing together, for becoming a renunciant, for gaining mental unification, for gaining energy, for attaining nirvana.

[One practices] verbal acts of loving-kindness. . . .

[One practices] mental acts of loving-kindness. . . .

Whatever benefits of the Dharma one has gained in accordance with the Dharma—the food that one has got oneself, even what is in one’s bowl—such benefits one shares with one’s companions in the holy life.

This principle is a principle of cordiality, a principle of affection, a principle of joy, which makes for being liked, makes for being esteemed, makes for being respected, makes for being revered, makes for cultivation, makes for bringing together, for becoming a renunciant, for gaining mental unification, for gaining energy, for attaining nirvana.

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Whatever moral conduct is not deficient, not defective, not defiled, not otherwise, [firm] like the earth, not swayed by others, praised by noble ones as adequate and well-maintained—such moral conduct one shares with one’s companions in the holy life.

This principle is a principle of cordiality, a principle of affection, a principle of joy, which makes for being liked, makes for being esteemed, makes for being respected, makes for being revered, makes for cultivation, makes for bringing together, for becoming a renunciant, for gaining mental unification, for gaining energy, for attaining nirvana.

Whatever noble view is emancipating, clear vision that penetrates profoundly, capable of rightly eradicating *dukkha*—such view one shares with one’s companions in the holy life.

This principle is a principle of cordiality, a principle of affection, a principle of joy, which makes for being liked, makes for being esteemed, makes for being respected, makes for being revered, makes for cultivation, makes for bringing together, for becoming a renunciant, for gaining mental unification, for gaining energy, for attaining nirvana.

Ānanda, when I spoke earlier of six principles of cordiality, it was of these that I was speaking.

Ānanda, if you [monks] settle and completely cut off these six roots of disputation, and use these seven kinds of settlement of litigation—[up to] the settlement of litigation that is like a broom for sweeping away excrement—to settle any dispute that arises in the sangha, and [if you] also practice these six principles of cordiality, then, Ānanda, in this way you will [dwell] together in harmony after I am gone: happy, free of disputation, united and of a single mind, united and with a single teaching, blending like water and milk, dwelling and practicing happily, just as when I was present.<sup>143</sup>

Thus spoke the Buddha. Having heard what the Buddha said, the venerable Ānanda and the [other] monks were delighted and received it respectfully.

### 197. The Discourse to Upāli<sup>144</sup>

Thus have I heard. At one time the Buddha was dwelling at Campa, on the bank of the river Ganges.

At that time, in the afternoon, the venerable Upāli rose from sitting in meditation and approached the Buddha. Having paid homage with his head at the Buddha's feet, he stepped back, sat to one side, and said:

World-honored One, if a completely assembled sangha of monks perform a transaction that is different [from what is appropriate to the case] and declare a transaction that is different [from what is appropriate to the case], then is this a transaction in accordance with the Dharma, a transaction in accordance with the discipline?

The World-honored One replied, "It is not, Upāli."

The venerable Upāli asked further:

World-honored One, if a completely assembled sangha of monks should do it by [the procedure for settlement of litigation called] encounter but instead do it by [loss of] memory, or if they should do it by [loss of] memory but instead do it by encounter, then is this a transaction in accordance with the Dharma, a transaction in accordance with the discipline?

The World-honored One replied, "It is not, Upāli."

The venerable Upāli asked further:

World-honored One, if a completely assembled sangha of monks should do it by [loss of] memory but instead do it by non-insanity, or if they should do it by non-insanity but instead do it by [loss of] memory, then is this a transaction in accordance with the Dharma, a transaction in accordance with the discipline?

756a The World-honored One replied, "It is not, Upāli."

The venerable Upāli asked further:

World-honored One, if a completely assembled sangha of monks should do it by non-insanity but instead do it by self-confession, or if they should do it by self-confession but instead do it by non-insanity, then is this a transaction in accordance with the Dharma, a transaction in accordance with the discipline?

The World-honored One replied, "It is not, Upāli."

The venerable Upāli asked further:

World-honored One, if a completely assembled sangha of monks should do it by self-confession but instead do it by [pronouncement of] <bad character>, or if they should do it by [pronouncement of] <bad character> but instead do it by self-confession, then is this a transaction in accordance with the Dharma, a transaction in accordance with the discipline?

The World-honored One replied, "It is not, Upāli."

The venerable Upāli asked further:

World-honored One, if a completely assembled sangha of monks should do it by [pronouncement of] <bad character> but instead reprove, or if they should reprove but instead do it by [pronouncement of] <bad character>, then is this a transaction in accordance with the Dharma, a transaction in accordance with the discipline?

The World-honored One replied, "It is not, Upāli."

The venerable Upāli asked further:

World-honored One, if a completely assembled sangha of monks should reprove but instead demote, or if they should demote but instead reprove, then is this a transaction in accordance with the Dharma, a transaction in accordance with the discipline?

The World-honored One replied, "It is not, Upāli."

The venerable Upāli asked further:

World-honored One, if a completely assembled sangha of monks should demote but instead promote, or if they should promote but instead demote, then is this a transaction in accordance with the Dharma, a transaction in accordance with the discipline?

The World-honored One replied, "It is not, Upāli."

The venerable Upāli asked further:

World-honored One, if a completely assembled sangha of monks should promote but instead expel, or if they should expel but instead promote, then is this a transaction in accordance with the Dharma, a transaction in accordance with the discipline?

The World-honored One replied, “It is not, Upāli.”

The venerable Upāli asked further: “World-honored One, if a completely assembled sangha of monks should expel but instead remind, or if they should remind but instead expel, then is this a transaction in accordance with the Dharma, a transaction in accordance with the discipline?”

The World-honored One replied, “It is not, Upāli.”

The venerable Upāli asked further:

World-honored One, if a completely assembled sangha of monks should remind but instead correct at the root, or if they should correct at the root but instead remind, then is this a transaction in accordance with the Dharma, a transaction in accordance with the discipline?

The World-honored One replied, “It is not, Upāli.”

The venerable Upāli asked further:

World-honored One, if a completely assembled sangha of monks should correct at the root but instead send away, or if they should send away but instead correct at the root, then is this a transaction in accordance with the Dharma, a transaction in accordance with the discipline?

The World-honored One replied, “It is not, Upāli.”

The venerable Upāli asked further:

756b World-honored One, if a completely assembled sangha of monks should send away but instead prescribe penance, or if they should prescribe penance but instead send away, then is this a transaction in accordance with the Dharma, a transaction in accordance with the discipline?

The World-honored One replied, “It is not, Upāli.”

The venerable Upāli asked further:

World-honored One, if a completely assembled sangha of monks should prescribe penance but instead correct, or if they should correct but instead prescribe penance, then is this a transaction in accordance with the Dharma, a transaction in accordance with the discipline?

The World-honored One replied:



It is not, Upāli. Upāli, if a completely assembled sangha of monks perform a transaction that is different [from what is appropriate to the case] and declare a transaction that is different [from what is appropriate to the case], then this is a transaction that is not in accordance with the Dharma, a transaction that is not in accordance with the discipline; and that sangha is at fault.

Upāli, if a completely assembled sangha of monks should do it by encounter but instead do it by [loss of] memory, or if they should do it by [loss of] memory but instead do it by encounter, then this is a transaction that is not in accordance with the Dharma, a transaction that is not in accordance with the discipline; and that sangha too is at fault.

Upāli, if a completely assembled sangha of monks should do it by [loss of] memory but instead do it by non-insanity, or if they should do it by non-insanity but instead do it by [loss of] memory, then this is a transaction that is not in accordance with the Dharma, a transaction that is not in accordance with the discipline; and that sangha too is at fault.

Upāli, if a completely assembled sangha of monks should do it by non-insanity but instead do it by self-confession, or if they should do it by self-confession but instead do it by non-insanity, then this is a transaction that is not in accordance with the Dharma, a transaction that is not in accordance with the discipline; and that sangha too is at fault.

Upāli, if a completely assembled sangha of monks should do it by self-confession but instead do it by [pronouncement of] <bad character>, or if they should do it by [pronouncement of] <bad character> but instead do it by self-confession, then this is a transaction that is not in accordance with the Dharma, a transaction that is not in accordance with the discipline; and that sangha too is at fault.

Upāli, if a completely assembled sangha of monks should do it by [pronouncement of] <bad character> but instead reprove, or if they should reprove but instead do it by [pronouncement of] <bad character>, then this is a transaction that is not in accordance with the Dharma, a transaction that is not in accordance with the discipline; and that sangha too is at fault.

Upāli, if a completely assembled sangha of monks should reprove but instead demote, or if they should demote but instead reprove, then this is a transaction that is not in accordance with the Dharma, a transaction that is not in accordance with the discipline; and that sangha too is at fault.

Upāli, if a completely assembled sangha of monks should demote but instead promote, or if they should promote but instead demote, then this is a transaction that is not in accordance with the Dharma, a transaction that is not in accordance with the discipline; and that sangha too is at fault.

Upāli, if a completely assembled sangha of monks should promote but instead expel, or if they should expel but instead promote, then this is a transaction that is not in accordance with the Dharma, a transaction that is not in accordance with the discipline; and that sangha too is at fault.

756c Upāli, if a completely assembled sangha of monks should expel but instead remind, or if they should remind but instead expel, then this is a transaction that is not in accordance with the Dharma, a transaction that is not in accordance with the discipline; and that sangha too is at fault.

Upāli, if a completely assembled sangha of monks should remind but instead correct at the root, or if they should correct at the root but instead remind, then this is a transaction that is not in accordance with the Dharma, a transaction that is not in accordance with the discipline; and that sangha too is at fault.

Upāli, if a completely assembled sangha of monks should correct at the root but instead send away, or if they should send away but instead correct at the root, then this is a transaction that is not in accordance with the Dharma, a transaction that is not in accordance with the discipline; and that sangha too is at fault.

Upāli, if a completely assembled sangha of monks should send away but instead prescribe penance, or if they should prescribe penance but instead send away, then this is a transaction that is not in accordance with the Dharma, a transaction that is not in accordance with the discipline; and that sangha too is at fault.

Upāli, if a completely assembled sangha of monks should prescribe penance but instead correct, or if they should correct but instead prescribe penance, then this is a transaction that is not in accordance with the Dharma, a transaction that is not in accordance with the discipline; and that sangha too is at fault.

Upāli, if a completely assembled sangha of monks perform a transaction that is appropriate [to the case] and then declare this transaction, then this

is a transaction in accordance with the Dharma, a transaction in accordance with the discipline; and that sangha is not at fault.

Upāli, if a completely assembled sangha of monks should do it by encounter and then do it by encounter . . . should do it by [loss of] memory and then do it by [loss of] memory . . . should do it by non-insanity and then do it by non-insanity . . . should do it by self-confession and then do it by self-confession . . . should do it by [pronouncement of] <bad character> and then do it by [pronouncement of] <bad character> . . . should reprove and then reprove . . . should demote and then demote . . . should promote and then promote . . . should expel and then expel . . . should remind and then remind . . . should correct at the root and then correct at the root . . . should send away and then send away . . . should prescribe penance and then prescribe penance . . . should correct and then correct, then this is a transaction in accordance with the Dharma, a transaction in accordance with the discipline; and that sangha is not at fault.

Upāli, you should train in doing the transaction that is appropriate to the case and then declare this transaction. Do by encounter what should be done by encounter. Do by [loss of] memory what should be done by [loss of] memory. Do by non-insanity what should be done by non-insanity. Do by self-confession what should be done by self-confession. Do by [pronouncement of] <bad character> what should be done by [pronouncement of] <bad character>. Reprove who should be reproved. Demote who should be demoted. Promote who should be promoted. Expel who should be expelled. Remind who should be reminded. Discipline from the outset who should be disciplined from the outset. Correct at the root who should be corrected at the root. Send away who should be sent away. Prescribe penance for who should be prescribed penance. Discipline who should be disciplined. Upāli, you should train in this way.

Thus spoke the Buddha. Having heard what the Buddha said, the venerable Upāli and the [other] monks were delighted and received it respectfully. 757a

### **198. The Discourse on the Stages of Taming<sup>145</sup>**

Thus have I heard. At one time the Buddha was dwelling at Rājagaha, staying in the Bamboo Grove at the Squirrels' Sanctuary.

At that time the novice Aciravata was also dwelling at Rājagaha, staying in a meditation hut in the forest. At that time Prince Jīvasena, who was roaming about in the afternoon, came to where the novice Aciravata was staying. Having exchanged greetings with him, he stepped back, sat to one side, and said, “Venerable Aciravata, I would like to ask a question. Am I permitted to ask it?”

The novice Aciravata replied, “Good prince, ask what you wish to ask. Having heard it, I will consider it.”

The prince asked, “Aciravata, is it true that in this Dharma and discipline a monk who is not negligent and who practices diligently attains unification of mind?”

The novice answered, “Good prince, it is true that in this Dharma and discipline a monk who is not negligent and who practices diligently attains unification of mind.”

The prince asked further:

Venerable Aciravata, would you tell me in full, according to what you have heard and according to what you have learned through recitation, how in this Dharma and discipline a monk who is not negligent and who practices diligently attains unification of mind?

The novice answered:

Good prince, I am not able to tell you in full, according to the Dharma as I have heard it and according to what I have learned through recitation, how in this Dharma and discipline a monk who is not negligent and who practices diligently attains unification of mind. Good prince, if I were to tell the good prince, according to the Dharma as I have heard it and according to what I have learned through recitation, how in this Dharma and discipline a monk who is not negligent and who practices diligently attains unification of mind, the good prince might not understand; and that would be wearisome for me.

The prince said to the novice:

Venerable Aciravata, you are not being ambushed by anyone. With what reason in mind are you retreating? Venerable Aciravata, tell me, according

to the Dharma as you have heard it and according to what you have learned through recitation, how in this Dharma and discipline a monk who is not negligent and who practices diligently attains unification of mind. If I understand, then that is good. If I do not understand, then I will not ask you any more questions about anything.

Then the novice Aciravata told Prince Jīvasena, according to the Dharma as he had heard it and according to what he had learned through recitation, how in this Dharma and discipline a monk who is not negligent and who practices diligently attains unification of mind.

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Then Prince Jīvasena said:

Venerable Aciravata, it is impossible that in this Dharma and discipline a monk who is not negligent and who practices diligently should attain unification of mind.

Having declared it impossible, he promptly got up from his seat and left without bidding farewell.

Not long after Prince Jīvasena had left, the novice Aciravata approached the Buddha. Having paid homage with his head [at the Buddha's feet], he stepped back, sat to one side, and told the Buddha the whole conversation with Prince Jīvasena.

Having heard it, the World-honored one said to the novice:

Aciravata, let it be! How could Prince Jīvasena grasp [what you were talking about]? He engages in sensual pleasures, he is attached to sensual pleasures, consumed by craving for sensual pleasures, subject to the fever of sensual pleasures. As to the stage [of meditation attained by] abandoning sensual pleasures, by abandoning the craving for sensual pleasures, by abandoning the fever of sensual pleasures, by knowledge of dispassion, by vision of dispassion, by realization of dispassion, that Prince Jīvasena should [get to] know and see this stage, that is not possible. Why is that? Aciravata, it is [because] Prince Jīvasena constantly engages in sensual pleasures.

Aciravata, it is just as with taming four [kinds of beings]; taming elephants, taming horses, taming oxen, and taming people. In each case two [kinds of beings] to be tamed resist taming and two [kinds of beings] to be tamed accept taming. Aciravata, what do you think? That these two

[kinds of beings] to be tamed which resist taming, which have never been tamed and, never having been tamed, are at the stage of being untamed—that they should experience the tamed state, that is not possible. That these two [kinds of beings] to be tamed which accept taming, which have been well-tamed and, having been well-tamed, have [gone beyond] the stage of being untamed<sup>146</sup>—that they should experience the tamed state, that is certainly possible.

So, Aciravata, let it be! How could Prince Jīvasena get [what you were talking about]? He engages in sensual pleasures, he is attached to sensual pleasures, consumed by craving for sensual pleasures, subject to the fever of sensual pleasures. As to the stage [of meditation attained by] abandoning sensual pleasures, by abandoning the craving for sensual pleasures, by abandoning the fever of sensual pleasures, by knowledge of dispassion, by vision of dispassion, by realization of dispassion—that the prince should [get to] know or see this stage, that is not possible. Why is that? Aciravata, it is [because] Prince Jīvasena constantly engages in sensual pleasures.

Aciravata, it is just as if there were a great rocky mountain not far from a village, which is without cavities, without crevices, solid, without hollows, firm and immovable, being altogether a single [mass]. Suppose that two men are wanting to see [the view]. One of the men quickly climbs up the mountain; the second man stays at the bottom of the mountain. The man on top of the rocky mountain sees that on the [other] side of the rocky mountain there is beautiful level ground, with scenic gardens, woodland groves, clear springs, flower ponds, and long flowing rivers. Having seen this, the man on top of the mountain says to the man at the bottom of the mountain, “Did you [ever] see that on the [other] side of the mountain there is beautiful level ground, with scenic gardens, woodland groves, clear springs, flower ponds, and long flowing rivers?” The man standing at the bottom of the mountain replies, “From what I see of the mountain, that on its [other] side there should be beautiful level ground, with scenic gardens, woodland groves, clear springs, flower ponds, and long flowing rivers, that is not possible.”

Then the man on top of the rocky mountain quickly comes down. He takes hold of the man at the bottom of the mountain and quickly leads him up. Having reached the top of the rocky mountain, he asks him, “Do you

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[now] see that on the [other] side of the mountain there is beautiful level ground, with scenic gardens, woodland groves, clear springs, flower ponds, and long flowing rivers?" The other man replies, "Only now do I see it."

Then [the first man] again asks the other man, "At first you said that to see this was not possible, but now you say you see it. What is the reason for this?" The other man replies, "At first my [view] was obstructed by the mountain, so I could not see it."

So, Aciravata, let it be! How could Prince Jīvasena get [what you were talking about]? He engages in sensual pleasures, he is attached to sensual pleasures, consumed by craving for sensual pleasures, subject to the fever of sensual pleasures. As to the stage [of meditation attained by] abandoning sensual pleasures, by abandoning the craving for sensual pleasures, by abandoning the fever of sensual pleasures, by knowledge of dispassion, by vision of dispassion, by realization of dispassion, that the prince should [get to] know this, to see this, that is not possible.<sup>147</sup>

Aciravata, long ago there was a head-anointed warrior king who had an elephant catcher. The king said to him: "Elephant catcher, catch a forest elephant for me and bring him here. When you have caught him, tell me." Then, having received the king's instructions, the elephant catcher mounted the royal elephant and went into the forest. The elephant catcher saw a large forest elephant in the forest. Having seen him, he caught and bound him, attaching him to the royal elephant's neck. Then the royal elephant led the forest elephant out into the open.

The elephant catcher returned to the head-anointed warrior king and said, "Your Majesty, the forest elephant has been caught; he is bound and out in the open. May Your Majesty do as he pleases!" Hearing this, the head-anointed warrior king said [to his skilled elephant tamer], "Skilled elephant tamer, now quickly tame this forest elephant. Make him submit so that he becomes a well-tamed elephant. When he is well-tamed, come back and tell me."

Having received the king's instructions, the skilled elephant tamer took hold of a large post, placed it on his right shoulder, and went to where the forest elephant was. He planted the post in the ground and bound the forest elephant to it by the neck. He did this to control [the elephant's] intentions of enjoying the forest, to remove its thoughts of desire for the forest, detain

him from the forest and weary him of it, so that he would enjoy villages and towns, and develop a liking for human beings. The skilled elephant tamer began by providing [the forest elephant] with fodder and drink.

Aciravata, once that forest elephant had accepted the first fodder and drink from the elephant tamer, the skilled elephant tamer thought, “Now this forest elephant will certainly survive. Why is that? [It is because] this forest elephant has for the first time accepted fodder and drink.”

758a Once that forest elephant had accepted the first fodder and drink from the elephant tamer, the skilled elephant tamer addressed him with soft, agreeable words, “Lie down, get up! Go, come back! Take up, put down! Bend, stretch!” That forest elephant, on being addressed by the elephant tamer with soft, agreeable words, lay down and got up, went and came back, took up and put down, bent and stretched. In this way the forest elephant followed the instructions of the elephant tamer.

Aciravata, once that forest elephant had obeyed the instructions of the elephant tamer, the skilled elephant tamer bound his two front feet, his [two] back feet, his two hind parts, his two flanks, his tail, his forehead, his ears, his tusks, and also his trunk. He got a man holding a goad to mount [the elephant’s] head, and many [other] men to stand in front of it holding swords, shields, spears, lances, halberds, hatchets, and axes. Holding a sharp halberd in his hand, the skilled elephant tamer stood in front of the forest elephant and said, “I will now train you in imperturbability. I will train you not to move.”

While being trained in imperturbability by the elephant tamer, that forest elephant did not lift his front feet and did not move his back feet. His two hind parts, his two flanks, his tail, his forehead, his ears, his tusks, and his trunk all did not move. In this way the forest elephant submitted to the elephant tamer by remaining imperturbable.

Aciravata, when that forest elephant submitted to the elephant tamer by remaining imperturbable, at that time he was putting up with swords, shields, spears, lances, halberds, hatchets, and axes, and with the sound of loud shouting. If there was any yelling, blowing of conchs, beating of drums, or striking of bells, he was capable of enduring it all. Once that forest elephant was capable of enduring that, at that time he was tamed, well-tamed; he had achieved the higher taming, achieved the unsurpassable



taming. [Being also endowed with] superior swiftness, unsurpassable swiftness, he was fit to be ridden by a king, to receive fodder from a king's granary, and to be called a royal elephant.

It is the same, Aciravata, at the time when there appears in the world a tathāgata, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, leader on the path of Dharma, teacher of *devas* and human beings, called a buddha, an exalted one. He has known and realized for himself this world [with its] *devas* and *māras*, [with its] Brahmas, [with its] renunciants and brahmins, from human beings to *devas*, and he dwells having himself achieved realization. He teaches the Dharma, which is sublime in the beginning, sublime in the middle, and sublime in the end, with its meaning and phrasing, endowed with purity, and he reveals the holy life.

That Dharma taught by him is heard by a householder's son. On hearing it, the householder's son gains faith in the Dharma taught by the Tathāgata. Having gained faith, he shaves off his hair and beard, puts on monastic robes and out of faith leaves home and becomes homeless to train in the path.

Aciravata, at that time the noble disciple comes out into the open, just as the king's forest elephant [came out of the forest]. Just as a forest elephant has lust, desire, delight, and attachment, namely for staying in the forest, Aciravata, in the same way *devas* and human beings have desire, lust, delight, and attachment, namely for the five strands of sensual pleasure, for visible forms, sounds, odors, tastes, and tangibles.

The Tathāgata begins by taming that monk, "You should maintain purity of body and livelihood, maintain purity of speech . . . and of mind and livelihood." When the noble disciple maintains purity of body and livelihood, maintains purity of speech . . . and of mind and livelihood, the Tathāgata tames the monk further,<sup>148</sup> "You should contemplate the body as a body internally . . . up to . . . contemplate feelings, mental states, and dharma as dharma."

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When the noble disciple contemplates the body as a body internally . . . up to . . . contemplates feelings, mental states, and dharma as dharma, then the four establishments of mindfulness are present in the mind of the noble disciple. They bind his mind, control intentions of delighting in the household [life], and remove thoughts of desire for the household [life],

detain him from the household [life] and weary him of it. They cause him to delight in the true Dharma and to develop noble morality.

Aciravata, it is just as the elephant tamer, having received the order from the head-anointed warrior king, took hold of a large post, placed it on his right shoulder, went to where the forest elephant was, planted the post in the ground, and bound the forest elephant to it by the neck. This controlled [the elephant's] intentions of delighting in the forest and removed his thoughts of desire for the forest, detained him from the forest and wearied him of it. It caused him to delight in villages and towns and to develop a liking for human beings.

In the same way, Aciravata, the four establishings of mindfulness are present in the mind of the noble disciple. They bind his mind, control his intentions of delighting in the household [life], and remove thoughts of desire for the household [life], detain him from the household [life] and weary him of it. They cause him to delight in the true Dharma, and to develop noble morality.

When the noble disciple contemplates the body as a body internally . . . up to . . . contemplates feelings, mental states, and dharmas as dharmas, then the Tathāgata tames the monk further, “You should contemplate the body as a body internally, without thinking thoughts related to sensual pleasures . . . up to . . . contemplate feelings, mental states, dharmas as dharmas, without thinking thoughts related to what is not Dharma.”

When the noble disciple contemplates the body as a body internally without thinking thoughts related to sensual pleasures . . . up to . . . contemplates feelings, mental states, dharmas as dharmas, without thinking thoughts related to what is not Dharma, then in this way the noble disciple is following the instructions of the Tathāgata.

Aciravata, it is just as the forest elephant which, on being addressed by the elephant tamer with soft and agreeable words, lay down and got up, went and came back, took up and put down, bent and stretched, in this way the forest elephant followed the instructions of the elephant tamer.<sup>149</sup>

In the same way, Aciravata, when the noble disciple contemplates the body as a body internally, without thinking thoughts related to sensual pleasures . . . up to . . . contemplates feelings, mental states, dharmas as dharmas,

without thinking thoughts related to what is not Dharma, then in this way the noble disciple is following the instructions of the Tathāgata.

When the noble disciple follows the instructions of the Tathāgata, the Tathāgata further tames the monk, “You should dwell secluded from sensual desires, secluded from evil and unwholesome states . . . up to . . . attain and dwell having attained the fourth absorption.”<sup>150</sup>

When the noble disciple dwells secluded from sensual desires, secluded from evil and unwholesome states . . . up to . . . attains and dwells having attained the fourth absorption, then in this way the noble disciple has followed the Tathāgata and become established in imperturbability.

Aciravata, it is just as when, through being instructed in imperturbability by the elephant tamer, the forest elephant did not lift his front feet, did not move his back feet, his two hind parts, his two flanks, his tail, his forehead, his ears, his tusks, and also his trunk, then in this way the forest elephant was following the elephant tamer’s instructions on imperturbability.<sup>151</sup> 758c

In the same way, Aciravata, when the noble disciple dwells secluded from sensual desires, secluded from evil and unwholesome states . . . up to . . . attains and dwells having achieved the fourth absorption, then in this way the noble disciple has followed the Tathāgata and become established in imperturbability.

When, by following the Tathāgata, the noble disciple has become established in imperturbability, at that time he is capable of enduring affliction by hunger and thirst, cold and heat, mosquitoes and gadflies, flies and fleas, wind and sun. He is also capable of enduring abusive words and being beaten with sticks. Any diseases of the body causing the utmost pain, such as to make him wish to end his life, all of these unpleasant afflictions he is able to endure.

Aciravata, it is just as the forest elephant, when he submitted to the elephant tamer and remained imperturbable, put up with swords, shields, spears, lances, halberds, hatchets, and axes, and the sound of loud shouting. He was capable of enduring any yelling, blowing of conchs, beating of drums, and striking of bells. All of that he was able to endure.<sup>152</sup>

In the same way, Aciravata, when by following the Tathāgata, the noble disciple has become established in imperturbability, at that time he is

capable of enduring affliction by hunger and thirst, cold and heat, mosquitoes and gadflies, flies and fleas, wind and sun. He is also capable of enduring abusive words and being beaten with sticks. Any diseases of the body causing the utmost pain, such as to make him wish to end his life, all of these unpleasant afflictions he is able to endure.

Aciravata, when the noble disciple, through following the Tathāgata, is able to put up [with all of this], at that time he is tamed, well-tamed, has reached the higher taming, the supreme taming; he has reached the higher peace, the supreme peace; he has discarded all crookedness, fear, stupidity, and deceitfulness; he has become pure, has settled the dust, become free of dirt, free of impurity; he is worthy of praise, worthy of being invited, worthy of reverence, worthy of respect, truly worthy of offerings, an excellent field of merit for all *devas* and human beings.<sup>153</sup>

Aciravata, it is just as that forest elephant, when he had become capable of enduring all, at that time he was tamed, well-tamed, had achieved the higher taming, had achieved the unsurpassable taming, [was endowed with] superior swiftness, unsurpassable swiftness, was fit to be ridden by a king, to receive fodder from a king's granary, and to be called a royal elephant.

In the same way, Aciravata, when the noble disciple, through following the Tathāgata, is able to put up [with all of this], at that time he is tamed, well-tamed, has achieved the higher taming, the supreme taming; has attained the higher peace, the supreme peace; he has discarded all crookedness, fear, stupidity, and deceitfulness; he has become pure, has settled the dust, become free of dirt, free of impurity; he is worthy of praise, worthy of being invited, worthy of reverence, worthy of respect, truly worthy of offerings, an excellent field of merit for all *devas* and human beings.

759a Aciravata, a young forest elephant who dies untamed is reckoned to have “died untamed,” a middle-aged elephant . . . an old elephant who dies untamed is reckoned to have “died untamed.” Aciravata, a young noble disciple who dies untamed is reckoned to have “died untamed,” a middle-aged noble disciple . . . an old noble disciple who dies untamed is reckoned to have “died untamed.”<sup>154</sup>

Aciravata, a young forest elephant who dies well-tamed is reckoned to have “died well-tamed,” a middle-aged elephant . . . an old elephant

who dies well-tamed is reckoned to have “died well-tamed.” Aciravata, a young noble disciple who dies well-tamed is reckoned to have “died well-tamed,” a middle-aged noble disciple . . . an old noble disciple who dies well-tamed is reckoned to have “died well-tamed.”

Thus spoke the Buddha. Having heard what the Buddha said, the novice Aciravata and the monks were delighted and received it respectfully.

### **199. The Discourse on the Stages of the Fool and the Wise<sup>155</sup>**

Thus have I heard. At one time the Buddha was staying at Sāvathī, in Jeta’s Grove, Anāthapiṇḍika’s Park.

At that time the World-honored One addressed the monks, “I will now teach you the nature of being foolish and the nature of being wise. Listen closely, listen closely and pay proper attention!” Then the monks listened to receive the instruction.

The Buddha said:

What is the nature of foolishness? A fool has three characteristics that mark him as foolish, that show him to be foolish, and possessing which he qualifies as a fool and is said to be foolish. What are the three? A fool thinks evil thoughts, speaks evil speech, and does evil deeds. This is why he is a fool and is said to be foolish.

If a fool did not think evil thoughts, did not speak evil speech, and did not do evil deeds, then he would not be reckoned a fool and said to be foolish. It is because a fool thinks evil thoughts, speaks evil speech, and does evil deeds that he is reckoned a fool and said to be foolish.

Right here and now a fool experiences three types of distress in body and mind. What are the three types of distress in body and mind that a fool experiences? Whatever he is doing, be it sitting in an assembly meeting, or being in a street or alley, or in a marketplace, or at a crossroads, there is talk about matters relating to fools: “A fool kills living beings, takes what is not given, engages in sexual misconduct, speaks falsehood . . . up to . . . has wrong view, and possesses countless other evil and unwholesome qualities.”<sup>156</sup> Having seen that someone possesses countless evil and unwholesome qualities, other people speak badly of him. 759b

Hearing this, the fool then thinks, “Having seen that someone possesses countless evil and unwholesome qualities, other people speak badly of him. I too possess these countless evil and unwholesome qualities. If they knew this, they would speak badly of me.” This is the first type of distress in body and mind that a fool experiences right here and now.

Again, a fool sees the king’s men arresting a criminal and subjecting him to various kinds of painful punishment: cutting off his hands, cutting off his feet, cutting off both his hands and his feet, cutting off his ears, cutting off his nose, cutting off both his ears and his nose; or slicing strips off him, or tearing out his beard, or tearing out his hair, or tearing out both his beard and his hair; or putting him in a cage and setting fire to his clothes; or wrapping him in straw and setting fire to it; or placing him in the belly of the “iron donkey,” or in the mouth of the “iron pig,” or in the mouth of the “iron tiger” and then heating it over a fire; or placing him in a copper cauldron or an iron cauldron and stewing him; or cutting him into pieces, or stabbing him with a sharp fork, or hooking him with iron hooks, or laying him down on an iron bed and scalding him with boiling oil, or seating him in an iron mortar and pounding him with an iron pestle, or having him be bitten by poisonous snakes, or whipping him with whips, or beating him with sticks, or hitting him with clubs, or impaling him alive, or cutting off his head.

Seeing this, the fool thinks, “Being known to the king and arrested for possessing countless evil and unwholesome qualities, one will be punished like this.<sup>157</sup> I too possess these countless evil and unwholesome qualities. If the king knew this, he would have me too subjected to painful punishment.” Such is the second type of distress in body and mind that a fool experiences right here and now.

Again the fool engages in evil bodily conduct, engages in evil verbal and mental conduct. Suppose he becomes sick and experiences pain.<sup>158</sup> As he is sitting or lying on a bed, or sitting or lying on a bench, or sitting or lying on the ground, great pain, extreme suffering arises in his body such as to make him wish to end his life. At that time his evil bodily conduct, evil verbal and mental conduct hangs over him.

It is just as, in the late afternoon when the sun is going down behind a tall mountain, the shadow hangs over the ground; in the same way his evil bodily conduct, evil verbal and mental conduct hangs over him at

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that time. He thinks, “This is my evil bodily conduct, evil verbal and mental conduct hanging over me. In former times I have not done what is meritorious; I have done much evil.

“If there is a place for those who have done evil, who have been fierce and brutal, who have been unprincipled in their affairs, who have not done what is meritorious and not done what is wholesome, who have not made for themselves a lifelong reliable refuge from fear, then I will be going to that bad place.”

From this arises regret; and regret having arisen, [he knows] that he will die unworthy, that his life will end in an unwholesome way. This is the third type of distress in body and mind that the fool experiences right here and now.

Again, the fool engages in evil bodily conduct, engages in evil verbal and mental conduct. Having engaged in evil bodily conduct, engaged in evil verbal and mental conduct, because of this condition, with the breaking up of the body at death he will certainly go to a bad destiny and be reborn in hell. On being reborn there he will experience the painful consequences, which are entirely unwanted, displeasing, such as the mind would not like to think about.

If it is said, “It is entirely unwanted, displeasing, such as the mind would not like to think about,” then it is about hell that this is said. Why is that? Hell is entirely unwanted, displeasing, such as the mind would not like to think about.

At that time one monk rose from his seat, arranged his robe so as to bare one shoulder, extended his hands with joined palms toward the Buddha, and said, “World-honored One, how is the suffering in hell?”

The World-honored One replied, “Monk, hell cannot be completely described—that is, the suffering in hell. Monk, hell is pure suffering.”

The monk asked again, “World-honored One, can the meaning of this be expressed through a simile?”

The World-honored One replied:

The meaning of this can be expressed through a simile. Monk, it is just as if the king’s men, having caught a thief, were to bring him to the head-anointed warrior king and say, “Your Majesty, this thief has committed a

crime. May Your Majesty punish him.” The head-anointed warrior king says, “You go in the morning and punish this man’s crime by stabbing him a hundred times with spears.”

On receiving the instruction, the king’s men go in the morning and punish him by stabbing him a hundred times with spears; [yet] that man is still alive. The head-anointed warrior king asks them, “How is that man?” The king’s men reply, “Your Majesty, that man is still alive.” The head-anointed warrior king says again, “You go at midday and again stab him a hundred times with spears.”

On receiving the instruction, the king’s men go at midday and again stab him a hundred times with spears, [yet] that man is still alive. The head-anointed warrior king again asks them, “How is that man?” The king’s men reply, “Your Majesty, that man is still alive.” The head-anointed warrior king again says, “You go at sundown and again stab him a hundred times with spears.”

760a On receiving the instruction the king’s men go at sundown and again stab him a hundred times with spears; [yet] that man is still alive. However, that man’s body is completely perforated, broken up, and destroyed. No part of it, even the size of the hole in a coin, remains intact. The head-anointed warrior king asks them, “How is that man?” The king’s men reply, “Your Majesty, that man is still alive. However, his body is completely perforated, broken up, and destroyed. No part of it, even the size of the hole in a coin, remains intact.”

Monks, what do you think? When that man was stabbed with spears three hundred times in a single day, would he have experienced distress, extreme anguish, and pain in body and mind because of this?

The monks replied:

World-honored One, he would have already experienced extreme pain on being stabbed by one spear, let alone being stabbed three hundred times by spears.<sup>159</sup> How could that person not have experienced distress, extreme anguish, and pain in body and mind?

Then the World-honored One took in his hand a pebble as small as a pea and said, “Monks, do you see this pebble as small as a pea that I have taken in my hand?”



The monks replied, “We see it, World-honored One.”

The World-honored One asked them further:

Monks, what do you think? If this pebble, small as a pea, that I have taken in my hand, is compared with the Himalaya, king of mountains, which is the larger?

The monks replied:

Compared with the pebble, small as a pea, that the World-honored One has taken in his hand, the Himalaya, king of mountains, is a hundred times larger, a thousand times, ten thousand, a hundred thousand times larger, immeasurably, incalculably, incomparably larger, larger beyond reckoning, since the Himalaya, king of mountains, is extremely large, exceedingly large.

The World-honored One said:

Monks, it is just as, compared with the pebble, small as a pea, that I have taken in my hand, the Himalaya, king of mountains, is a hundred times greater, a thousand times, ten thousand, a hundred thousand times greater, immeasurably, incalculably, incomparably greater, greater beyond reckoning, since the Himalaya, king of mountains, is extremely large, exceedingly large.

In the same way, monks, compared with the distress, extreme anguish, and pain in body and mind experienced by that man because he was stabbed with spears three hundred times in a single day, the suffering in hell is a hundred times greater, a thousand times, ten thousand, a hundred thousand times greater, immeasurably, incalculably, incomparably greater, greater beyond reckoning, since the suffering in hell is extremely painful, exceedingly painful.

Monks, how is the suffering in hell? When living beings are reborn in hell, as soon as they have been born there, the guardians of hell seize them with their hands and, with blazing red-hot iron axes, chop and trim their bodies so that they become octagonal or hexagonal,<sup>160</sup> square or round, tall or short, neat or unshapely.

Being tortured in this way, [those beings] are overwhelmed by pain for very many years, up to hundreds or thousands, experiencing immeasurable pain, extremely severe and acute pain; yet after all they do not die

until their evil and unwholesome deeds have been exhausted. Such is the suffering in hell.

760b Monks, how is the suffering in hell?<sup>161</sup> When living beings are reborn in hell, as soon as they have been born there, the guardians of hell seize them with their hands and, with blazing red-hot iron hatchets, chop and trim their bodies so that they become octagonal or hexagonal, square or round, tall or short, neat or unshapely.

Being tortured in this way, [those beings] are overwhelmed by pain for very many years, up to hundreds or thousands, experiencing immeasurable pain, extremely severe and acute pain; yet after all they do not die until their evil and unwholesome deeds have been exhausted. Such is the suffering in hell.

Monks, how is the suffering in hell? When living beings are reborn in hell, as soon as they have been born there, the guardians of hell seize them with their hands and force them to sit on blazing red-hot iron spears. With iron pincers they force their mouths open and then place in their mouths blazing red-hot iron balls, which burn their lips, burn their tongue, burn their palate,<sup>162</sup> burn their throat, burn their heart, burn their stomach, and then come out of the body lower down.

Being tortured in this way, [those beings] are overwhelmed by pain for very many years, up to hundreds or thousands, experiencing immeasurable pain, extremely severe and acute pain; yet after all they do not die until their evil and unwholesome deeds have been exhausted. Such is the suffering in hell.

Monks, how is the suffering in hell? When living beings are reborn in hell, as soon as they have been born there, the guardians of hell seize them with their hands, and force them to sit on blazing red-hot iron stakes. With iron pincers they force their mouths open and then pour molten copper into their mouths, which burns their lips, burns their tongue, burns their palate, burns their throat, burns their heart, burns their stomach, and then comes out of the body lower down.

Being tortured in this way, [those beings] are overwhelmed by pain for very many years, up to hundreds or thousands, experiencing immeasurable pain, extremely severe and acute pain; yet after all they do not die until their evil and unwholesome deeds have been exhausted. Such is the suffering in hell.

Monks, how is the suffering in hell? When living beings are reborn in hell, as soon as they have been born there, the guardians of hell seize them with their hands and force them to lie down on their backs on a blazing red-hot iron floor, and punish them with the fivefold fixing: they nail both hands and both feet [to the floor] with iron nails, and nail their belly with another nail.

Being tortured in this way, [those beings] are overwhelmed by pain for very many years, up to hundreds or thousands, experiencing immeasurable pain, extremely severe and acute pain; yet after all they do not die until their evil and unwholesome deeds have been exhausted. Such is the suffering in hell.

Monks, how is the suffering in hell? When living beings are reborn in hell, as soon as they have been born there, the guardians of hell seize them with their hands, and force them to lie down on the blazing red-hot iron floor. Pulling out their tongue, they stretch it [and fix it] with a hundred nails so that it is without wrinkles and does not shrink.

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It is just like using a hundred nails to stretch an ox hide so that it is without wrinkles and does not shrink.

In the same way, [when] living beings are reborn in hell, as soon as they have been born there, the guardians of hell seize them with their hands and force them to lie down on the blazing red-hot iron floor. Pulling out their tongue, they stretch it [and fix it] with a hundred nails so that it is without wrinkles and does not shrink.

Being tortured in this way, [those beings] are overwhelmed by pain for very many years, up to hundreds or thousands, experiencing immeasurable pain, extremely severe and acute pain; yet after all they do not die until their evil and unwholesome deeds have been exhausted. Such is the suffering in hell.

Monks, how is the suffering in hell? When living beings are reborn in hell, as soon as they have been born there, the guardians of hell seize them with their hands, and tear off their skin from head to feet or tear off their skin from feet to head. [Then] they bind them to a chariot and drag them back and forth on the blazing red-hot iron floor.

Being tortured in this way, [those beings] are overwhelmed by pain for very many years, up to hundreds or thousands, experiencing immeasurable

pain, extremely severe and acute pain; yet after all they do not die until their evil and unwholesome deeds have been exhausted. Such is the suffering in hell.

Monks, how is the suffering in hell? When living beings are reborn in hell, as soon as they have been born there, the guardians of hell force them down on the ground and, having taken what is blazing red-hot and burning, they force them to take it in their hands and sprinkle it over their own bodies.

Being tortured in this way, [those beings] are overwhelmed by pain for very many years, up to hundreds and thousands, experiencing immeasurable pain, extremely severe and acute pain; yet after all they do not die until their evil and unwholesome deeds have been exhausted. Such is the suffering in hell.

Monks, how is the suffering in hell? When living beings are reborn in hell, as soon as they are born there, the guardians of hell force them to go up and down a blazing red-hot mountain of fire. When they put one foot down, the flesh, skin, and blood are completely burned up, and when they lift up that foot, the flesh, skin, and blood become again as before.

Being tortured in this way, [those beings] are overwhelmed by pain for very many years, up to hundreds or thousands, experiencing immeasurable pain, extremely severe and acute pain; yet after all they do not die until their evil and unwholesome deeds have been exhausted. Such is the suffering in hell.

Monks, how is the suffering in hell? When living beings are reborn in hell, as soon as they have been born there, the guardians of hell seize them with their hands and, having lifted them up above a big blazing red-hot iron cauldron, they put them upside down into that iron cauldron. They are tossed up and down and in the [eight] directions, and froth comes out of their bodies, surrounding them as they cook.

It is just as when big beans, lentils, pod beans, bitter beans, and mustard seed are placed into a cauldron, with plenty of water and a very hot fire below, the beans in it are tossed up and down and in the [eight] directions, and become surrounded by their own froth as they cook.

In the same way, when living beings are reborn in hell, as soon as they have been born there, the guardians of hell seize them with their hands

and, having lifted them up above a big blazing red-hot iron cauldron, they put them upside down into that iron cauldron. They are tossed up and down and in the [eight] directions, and froth comes out of their bodies, surrounding them as they cook. 761a

Being tortured in this way, [those beings] are overwhelmed by pain for very many years, up to hundreds or thousands, experiencing immeasurable pain, extremely severe and acute pain; yet after all they do not die until their evil and unwholesome deeds have been exhausted. Such is the suffering in hell.

Monks, how is the suffering in hell? Among the hells there is one hell called the Six Sensory Contacts.<sup>163</sup> When living beings are reborn in it, as soon as they have been born there, the forms they see with their eyes are not enjoyable, not likable. [Finding them] truly not enjoyable, not likable, the mind does not desire them; they are truly not desirable. The mind does not delight in them, as they are truly not delightful.

The sounds they hear with the ear . . . the odors they smell with the nose . . . the flavors they taste with the tongue . . . the tangibles they feel with the body . . . the mind-objects they cognize with their minds are not enjoyable, not likable. [Finding them] truly not enjoyable, not likable, the mind does not desire them; they are truly not desirable. The mind does not delight in them, as they are truly not delightful. Such is the suffering in hell.

Monks, I could with countless skillful means describe to you those hells, and describe the situation in those hells; but the suffering in those hells cannot be completely described, since hell is pure suffering.

Monks, the fool may at some time emerge from hell and be reborn as an animal. Life as an animal is also very painful.

Monks, how is the suffering of animals?<sup>164</sup> Some of the living beings that are reborn among animals are born in darkness, grow up in darkness, and die in darkness. Which [animals] are they? They are earth-dwelling worms.

At an earlier time the fool, out of greedy attachment to tasty food, engaged in evil bodily conduct, engaged in evil verbal and mental conduct. Having engaged in evil bodily conduct, engaged in evil verbal and mental conduct, because of that reason, with the breaking up of the body at death he is reborn among animals that are born in darkness, grow up in darkness, and die in darkness. Such is the suffering of animals.

Monks, how is the suffering of animals? Some of the living beings that are reborn among animals are born in the bodies [of others], grow up in the bodies [of others], and die in the bodies [of others]. Which [animals] are they? They are called ulcer worms.

At an earlier time the fool, out of greedy attachment to tasty food, engaged in evil bodily conduct, engaged in evil verbal and mental conduct. Having engaged in evil bodily conduct, engaged in evil verbal and mental conduct, because of that reason, with the breaking up of the body at death he is reborn among animals that are born in the bodies [of others], grow up in the bodies [of others], and die in the bodies [of others]. Such is the suffering of animals.

761b Monks, how is the suffering of animals? Some living beings are reborn among animals that are born in water, grow up in water, and die in water. Which [animals] are they? They are fish, sea monsters (*makaras*), tortoises, alligators, water serpents, *timis*, *timīṅgalas*, and *timirapīṅgalas*.<sup>165</sup>

At an earlier time the fool, out of greedy attachment to tasty food, engaged in evil bodily conduct, engaged in evil verbal and mental conduct. Having engaged in evil bodily conduct, engaged in evil verbal and mental conduct, because of that reason, with the breaking up of the body at death he is reborn among animals that are born in water, grow up in water, and die in water. Such is the suffering of animals.

Monks, how is the suffering of animals? Some living beings are reborn among animals that eat by chewing on fresh grass, shrubs, and trees. Which [animals] are they? They are elephants, horses, camels, cows, donkeys, deer, water buffalo, and swine.

At an earlier time the fool, out of greedy attachment to tasty food, engaged in evil bodily conduct, engaged in evil verbal and mental conduct. Having engaged in evil bodily conduct, engaged in evil verbal and mental conduct, because of that reason, with the breaking up of the body at death he is reborn among animals that eat by chewing fresh grass, shrubs, and trees. Such is the suffering of animals.

Monks, how is the suffering of animals? Some living beings are reborn among animals that, on smelling the odor of human feces and urine, run toward it and eat it as food.

It is just as boys and girls, on smelling the odor of food and drink, run toward it [saying,] “That is food, that is food!”<sup>166</sup>

In the same way, monks, some living beings are reborn among animals that, on smelling the odor of human feces and urine, run toward it and eat it as food. Which [animals] are they? They are chickens, pigs, dogs, jackals, crows, and [the animals called] *julouluo* and *julengjia*.<sup>167</sup>

At an earlier time the fool, out of greedy attachment to tasty food, engaged in evil bodily conduct, engaged in evil verbal and mental conduct. Having engaged in evil bodily conduct, engaged in evil verbal and mental conduct, because of that reason, with the breaking up of the body at death he is reborn among animals that feed on excrement and filth. Such is the suffering of animals.

Monks, I could with countless skillful means describe to you those animals and describe the situation of animals; but the suffering of animals cannot be completely described, since the life of animals is pure suffering.

Monks, for the fool to emerge from being an animal and return to be born as a human being is extremely difficult. Why is that? Among animals there is no practice of benevolence and virtue. They do not act according to the principles of proper conduct. They do not act in a refined and wholesome way. Those animals eat one another. The strong eat the weak; the big eat the small.

Monks, it is as if this earth were completely immersed in water and there were a blind turtle with a life span of countless hundreds and thousands of years; and on the surface of the water, being blown about by the wind, there were a small, light wooden plank with just a single hole through it. Monks, what do you think? Would the head of that blind turtle get to go into the single hole in that small, light wooden plank?

The monks replied, “World-honored One, it might get to go into it, but only after a very long time and with great difficulty.”

The World-honored One said:

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Monks, perhaps after a hundred years have passed the blind turtle, coming from the east, raises its head once, [but] that small wooden plank with just a single hole has been blown by an easterly wind toward the south.

Perhaps after a hundred years have passed the blind turtle, coming from the south, raises its head once, [but] that plank with a single hole has been blown by a southerly wind toward the west.

Perhaps after a hundred years have passed the blind turtle, coming from the west, raises its head once, [but] that plank with a single hole has been blown by a westerly wind toward the north. Perhaps after a hundred years have passed the blind turtle, coming from the north, raises its head once, [but] that plank with a single hole has been blown by a northerly wind in all directions. Monks, what do you think? Would the head of that blind turtle get to go into the one hole in this plank?

The monks replied, “World-honored One, it might get to go into it, but only after a very long time and with great difficulty.”

[The World-honored One said]:

Monks, in the same way, for the fool to emerge from being an animal and return to be born as a human being is extremely difficult. Why is that? Among animals there is no practice of benevolence and virtue. They do not act according to the principles of proper conduct; they do not act in a refined and wholesome way. Those animals eat one another. The strong eat the weak; the big eat the small.

Monks, if the fool at some time emerges from being an animal and returns to be born as a human being, then he will be in some inferior family of a lowly clan, debased and poor, with meager food and drink, getting food only with great difficulty.

Which are such [families]? They are families of prison guards, workers, artisans, and potters, such relatively lowly families that are debased and poor, with meager food and drink, getting food only with great difficulty.

Born into such a family, at birth he may be blind, or lame, or with a withered arm, or hunchbacked, or left-handed, with a bad complexion, having a face like a sheep, ugly, of short life span, and at the service of others. He engages in evil bodily conduct, engages in evil verbal and mental conduct. Having engaged in evil bodily conduct, engaged in evil verbal and mental conduct, because of that reason, with the breaking up of the body at death he will again go to a bad destiny, being reborn in hell.



It is like two men gambling. One of them, on making his first draw, acts in such a way that he loses his male and female servants and loses his wife and children. [Then after] drawing again [and losing] he is hung upside down in a smoke-filled room [as punishment for nonpayment]. He thinks, “I have nothing to eat or drink. On my first draw I acted in such a way that I lost my male and female servants and lost my wife and children. [Then after] drawing again, I was hung upside down in a smoke-filled room.”

Monks, this way of acting—[whereby] he lost his male and female servants, lost his wife and children, and [then after] drawing again, was hung upside down in a smoke-filled room—is trifling [compared with] the ways of acting one might engage in, namely engaging in evil bodily conduct, engaging in evil verbal and mental conduct. Monks, having engaged in evil bodily conduct, engaged in evil verbal and mental conduct, because of this, conditioned by this, with the breaking up of the body at death one will go to a bad destiny, being reborn in hell. 762a

Monks, these ways of acting are most unwished for, truly displeasing, not such as the mind would think about. Monks, have I not taught you completely about the nature of foolishness?

The monks replied, “Yes, the World-honored One has indeed taught us completely about the nature of foolishness.”

The World-honored One said:

What is the nature of wisdom? The wise man has three characteristics that mark him as wise, that show him to be wise, and possessing which he qualifies as a wise man and is said to be wise. What are the three? It is because a wise man thinks wholesome thoughts, speaks wholesome speech, and does wholesome deeds that he is a wise man and is said to be wise.

If a wise man did not think wholesome thoughts, did not speak wholesome speech, and did not do wholesome deeds, then he would not be reckoned a wise man and said to be wise. It is because a wise man thinks wholesome thoughts, speaks wholesome speech, and does wholesome deeds that he is reckoned a wise man and is said to be wise.

Right here and now the wise man experiences three types of delight in body and mind. What are the three types of delight in body and mind that a wise man experiences right here and now?

Whatever the wise man is doing, be it sitting in an assembly meeting, or being in a street or alley, or in a marketplace, or at a crossroads, there is talk about matters relating to wise men: “A wise man has abandoned killing and abstains from killing . . . taking what is not given . . . engaging in sexual misconduct . . . speaking falsehood . . . up to . . . has abandoned wrong view and acquired right view; and he possesses countless other wholesome qualities.”<sup>168</sup> Having seen that someone possesses countless wholesome qualities, other persons praise him.

Hearing this, the wise man then thinks, “Having seen that someone possesses countless wholesome qualities, other people praise him. I too possess these countless wholesome qualities. If they knew, they would praise me.” This is the first type of delight in body and mind that a wise man experiences right here and now.

Again, a wise man sees the king’s men arresting a criminal and subjecting him to various kinds of painful punishment: cutting off his hands, cutting off his feet, cutting off both his hands and his feet, cutting off his ears, cutting off his nose, cutting off both his ears and his nose; or slicing strips off him, or tearing out his beard, or tearing out his hair, or tearing out both his beard and his hair; or putting him in a cage and setting fire to his clothes; or wrapping him in straw and setting fire to it; or placing him in the belly of the “iron donkey,” or in the mouth of the “iron pig,” or in the mouth of the “iron tiger,” and then heating it over a fire; or placing him in a copper cauldron or an iron cauldron and stewing him; or cutting him into pieces, or stabbing him with a sharp fork, or hooking him with iron hooks, or laying him down on an iron bed and scalding him with boiling oil, or seating him in an iron mortar and pounding him with an iron pestle, or having him be bitten by poisonous snakes, or whipping him with whips, or beating him with sticks, or hitting him with clubs, or impaling him alive, or cutting off his head.

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Seeing this, the wise man thinks, “Being known to the king and arrested for possessing countless evil and unwholesome qualities, one would be subjected to such punishment. I do not possess these countless evil and unwholesome qualities. If the king came to know this, he would certainly not have me subjected to such punishment.” Such is the second type of delight in body and mind that a wise man experiences right here and now.

Again, the wise man engages in sublime bodily conduct, engages in sublime verbal and mental conduct. Suppose he becomes sick and experiences pain. As he is sitting or lying on a bed, or sitting or lying on a bench, or sitting or lying on the ground, great pain, extreme suffering arises in his body such as to make him wish to end his life. At that time his sublime bodily conduct, sublime verbal and mental conduct hangs over him.

It is just as in the late afternoon when the sun is going down behind a tall mountain, the shadow hangs over the ground. In the same way his sublime bodily conduct, sublime verbal and mental conduct hangs over him at that time. He thinks, “This is my sublime bodily conduct, sublime verbal and mental conduct hanging over me. In former times I have not done what is evil; I have done much that is meritorious. If there is a place for those who have not done evil, who have not been fierce and brutal, who have not been unprincipled in their affairs, who have done what is meritorious, done what is wholesome, who have made for themselves a lifelong reliable refuge from fear, then I will be going to that good place.”

From this arises absence of regret; and absence of regret having arisen, [he knows] he will die worthy, his life will end in a wholesome way. This is the third type of delight in body and mind that a wise man experiences right here and now.

Again, the wise man engages in sublime bodily conduct, engages in sublime verbal and mental conduct. Having engaged in sublime bodily conduct, engaged in sublime verbal and mental conduct, because of that reason, with the breaking up of the body at death he will certainly ascend to a good destiny and be reborn up in heaven. On being reborn in heaven he will experience a happy fruition, which is entirely wanted, entirely pleasing, such that the mind likes to think about.

If one thinks, “‘Entirely wanted, entirely pleasing, such that the mind likes to think about,’ then this is said about the good realms of existence. Why is that? The good realms of existence are entirely wanted, entirely pleasing, such as the mind likes to think about.”

At that time one monk rose from his seat, arranged his robe so as to bare one shoulder, extended his hands with joined palms toward the Buddha and said, “World-honored One, how is the happiness in the good realms of existence?”

The World-honored One replied:

Monk, the good realms of existence cannot be completely described—that is, the happiness in the good realms of existence. The good realms of existence are pure happiness.

The monk asked again, “World-honored One, can the meaning of this be expressed through a simile?”

The World-honored One replied:

762c The meaning of this can be expressed through a simile. It is just as when a wheel-turning monarch possesses the seven treasures and the four types of human supernormal power.<sup>169</sup> Monk, what do you think? Possessing the seven treasures and the four types of human supernormal power, would the wheel-turning monarch because of that experience supreme delight in body and mind?

The monk replied:

World-honored One, possessing one treasure or one human supernormal power, one would already experience supreme delight. How could the wheel-turning monarch not be supremely delighted at possessing the seven treasures and the four types of human supernormal power?

Then the World-honored One took in his hand a pebble as small as a pea and said, “Monks, do you see the pebble, small as a pea, that I have taken in my hand?”

The monks replied, “We see it, World-honored One.”

The World-honored One asked them further:

Monks, what do you think? If this pebble, small as a pea, that I have taken in my hand is compared with the Himalaya, king of mountains, which is the larger?

The monks replied:

Compared with the pebble, small as a pea, that the World-honored One has taken in his hand, the Himalaya, king of mountains, is a hundred times larger, a thousand times, ten thousand, a hundred thousand times larger,

immeasurably, incalculably, incomparably larger, larger beyond reckoning, since the Himalaya, king of mountains, is extremely large, exceedingly large.

The World-honored One said:

Monks, it is just as, compared with the pebble, small as a pea, that I have taken in my hand, the Himalaya, king of mountains, is a hundred times larger, a thousand times larger, ten thousand, a hundred thousand times larger, immeasurably, incalculably, incomparably larger, larger beyond reckoning, since the Himalaya, king of mountains, is extremely large, exceedingly large.

In the same way, monks, compared with the supreme delight in body and mind experienced by the wheel-turning monarch who possesses the seven treasures and the four types of human supernormal power, the divine happiness of the good realms of existence is a hundred times greater, a thousand times, ten thousand, a hundred thousand times greater, immeasurably, incalculably, incomparably greater, since the good realms of existence are pure happiness.

Monks, how is the happiness in the good realms of existence? There is a good destiny called the Six Sensory Contacts.<sup>170</sup> When living beings are reborn in it, as soon as they have been born there, the forms they see with their eyes are enjoyable, likable. [Finding them] truly enjoyable, likable, the mind desires them; they are truly desirable. The mind delights in them, as they are truly delightful.

The sounds they hear with the ear . . . the odors they smell with the nose . . . the flavors they taste with the tongue . . . the tangibles they feel with the body . . . the mind-objects they cognize with their minds are enjoyable, likable. [Finding them] truly enjoyable, likable, the mind desires them; they are truly desirable. The mind delights in them, as they are truly delightful. Such is the happiness of the good realms of existence.

Monks, I could with countless skillful means describe to you those good realms of existence, and describe the situation in those good realms of existence; but the happiness in those good realms of existence cannot be completely described, since the good realms of existence are pure happiness.

Monks, the wise man may at some time come down from the good realms of existence to be reborn among human beings. The family [into

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which he is born] is one that enjoys extremely great riches, immeasurable wealth, with an abundance of all kinds of livestock, feudal lands, and manors, with plenty of rice and other grains, and with all the various requisites of life.

Which are [these families]? They are families of great warrior householders, families of great brahmin householders, families of great merchant householders, and others that enjoy extremely great riches, immeasurable wealth, with an abundance of all kinds of livestock, feudatories, and manors, with plenty of rice and other grains, and with all the various requisites of life.

Being born into such a family, he is good-looking and lovable, respected by many people, extremely famous, greatly powerful, loved by many people, and thought of by many people. He engages in sublime bodily conduct, engages in sublime verbal and mental conduct. Having engaged in sublime bodily conduct, engaged in sublime verbal and mental conduct, because of this, conditioned by this, with the breaking up of the body at death, he will in turn go to a good destiny, being reborn in heaven.

It is like two men gambling. One of them, on making his first draw, acts in such a way that he gains much wealth. He thinks, “I did not work in the fields, yet on making my first draw I acted in such a way that I gained much wealth.”

Monks, this way of acting, [whereby] he gained much wealth, is trivial [compared with] these [other] ways of acting, namely engaging in sublime bodily conduct, engaging in sublime verbal and mental conduct. Having engaged in sublime bodily conduct, engaged in sublime verbal and mental conduct, because of this, conditioned by this, with the breaking up of the body at death one will in turn go to a good destiny, being reborn in heaven.

Monks, these ways of acting are highly wanted, most pleasing, such that the mind would most like to think about. Monks, have I not taught you completely about the nature of being a wise man?

The monks replied, “Yes, the World-honored One has indeed taught us completely about the nature of being a wise man.”

The World-honored One said:

Such is the nature of a fool and the nature of a wise man. You should

understand the nature of a fool and the nature of a wise man. Having understood the nature of a fool and the nature of a wise man, give up the nature of a fool and take up the nature of a wise man! You should train yourselves in this way.<sup>171</sup>

Thus spoke the Buddha. Having heard what the Buddha said, the monks were delighted and received it respectfully.

## 200. The Discourse on [the Monk] Ariṭṭha<sup>172</sup>

Thus have I heard. At one time the Buddha was staying at Sāvathī, in Jeta's Grove, Anāthapiṇḍika's Park. 763b

At that time the monk Ariṭṭha, a former vulture killer, had given rise to this evil view: "As I understand the Dharma taught by the World-honored One, there is no obstruction in engaging in sensuality."

On hearing this, the monks approached the monk Ariṭṭha and asked him, "Ariṭṭha, is it true that you say this: 'As I understand the Dharma taught by the World-honored One, there is no obstruction in engaging in sensuality'?"

Then Ariṭṭha replied, "Venerable ones, it is true that, as I understand the Dharma taught by the World-honored One, there is no obstruction in engaging in sensuality."

The monks reprimanded Ariṭṭha, saying:

You, should not say this! Do not misrepresent the World-honored One! It is not good to misrepresent the World-honored One. The World-honored One does not say this. Ariṭṭha, there is obstruction in sensuality. The World-honored One has with countless skillful means spoken of the obstruction in sensuality.<sup>173</sup> Ariṭṭha, you should quickly give up this evil view.

[Despite] being reprimanded by the monks, the monk Ariṭṭha held on strongly to this evil view and one-sidedly stated, "This is true. Anything else is false." [The exchange] went like this three times.

Being unable to get the monk Ariṭṭha to give up this evil view, those many monks rose from their seats and left. They approached the Buddha, paid homage with their heads at the Buddha's feet, stepped back, and sat to one side. They said:

World-honored One, the monk Ariṭṭha has given rise to this evil view:

“As I understand the Dharma taught by the World-honored One, there is no obstruction in engaging in sensuality.”

World-honored One, on hearing this, we approached the monk Ariṭṭha and asked him, “Ariṭṭha, is it true that you say this: ‘As I understand the Dharma taught by the World-honored One, there is no obstruction in engaging in sensuality’?”

The monk Ariṭṭha answered us, saying, “Venerable ones, it is true that, as I understand the Dharma taught by the World-honored One, there is no obstruction in engaging in sensuality.”

World-honored One, we reprimanded him, saying, “Ariṭṭha, you should not say this! Do not misrepresent the World-honored One! It is not good to misrepresent the World-honored One. The World-honored One does not say this. Ariṭṭha, there is obstruction in sensuality. The World-honored One has with countless skillful means spoken of the obstruction in sensuality. Ariṭṭha, you should quickly give up this evil view.”

[Despite] being reprimanded by us, he held on strongly to this evil view and one-sidedly stated, “This is true; anything else is false.” [The exchange] went like this three times. Being unable to get the monk Ariṭṭha to give up this evil view, we rose from our seats and left.

763c On hearing this, the World-honored One told one monk, “Approach the monk Ariṭṭha and say this: ‘The World-honored One summons you.’”

Then [that] one monk, having received the instruction from the World-honored One, rose from his seat, paid homage with his head at the Buddha’s feet, circumambulated him three times, and left. Approaching the monk Ariṭṭha, he said to him, “The World-honored One summons you.”

The monk Ariṭṭha approached the Buddha, paid homage with his head at the Buddha’s feet, stepped back, and sat to one side.

The World-honored One asked him, “Ariṭṭha, is it true that you say this: ‘As I understand the Dharma taught by the World-honored One, there is no obstruction in engaging in sensuality’?”

Ariṭṭha replied, “World-honored One, it is true that, as I understand the Dharma taught by the World-honored One, there is no obstruction in engaging in sensuality.”

The World-honored One reprimanded him, saying:



Ariṭṭha, how is it that you understand the Dharma taught by me in this way? From whose mouth have you heard that I teach the Dharma in this way? You foolish man! How is it that you say one-sidedly what I have not said one-sidedly? You foolish man! On hearing the reprimand by all the monks, you should then have answered according to the Dharma. I shall now ask the monks about this.

Then the World-honored One asked the monks, “Do you too similarly understand the Dharma taught by me in this way: ‘There is no obstruction in engaging in sensuality’?”

Then the monks replied, “We do not.”

The World-honored One asked them, “How do you understand the Dharma taught by me?”

The monks replied:

We understand the Dharma taught by the World-honored One in this way: “There is obstruction in sensuality.” The World-honored One has taught that sensuality is an obstruction.

Sensuality is like a skeleton; the World-honored One has taught that sensuality is like a skeleton. Sensuality is like a piece of meat; the World-honored One has taught that sensuality is like a piece of meat. Sensuality is like a torch; the World-honored One has taught that sensuality is like a torch.

Sensuality is like a fiery pit; the World-honored One has taught that sensuality is like a fiery pit. Sensuality is like a poisonous snake; the World-honored One has taught that sensuality is like a poisonous snake. Sensuality is like a dream; the World-honored One has taught that sensuality is like a dream. Sensuality is like borrowed goods; the World-honored One has taught that sensuality is like borrowed goods. Sensuality is like fruit on a tree; the World-honored One has taught that sensuality is like fruit on a tree.<sup>174</sup> In this way we understand the Dharma taught by the World-honored One.

The World-honored One praised them, saying:

It is well, it is well, monks, that you understand me to have taught the Dharma in this way. Why is that?

I do indeed say that there is obstruction in sensuality; I teach that sensuality is an obstruction. Sensuality is like a skeleton; I teach that sensuality

is like a skeleton. Sensuality is like a piece of meat; I teach that sensuality is like a piece of meat. Sensuality is like a torch; I teach that sensuality is like a torch.

764a Sensuality is like a fiery pit; I teach that sensuality is like a fiery pit. Sensuality is like a poisonous snake; I teach that sensuality is like a poisonous snake. Sensuality is like a dream; I teach that sensuality is like a dream. Sensuality is like borrowed goods; I teach that sensuality is like borrowed goods. Sensuality is like fruit on a tree; I teach that sensuality is like fruit on a tree.

The World-honored One praised them, saying:

It is well, it is well, that you understand me to have taught the Dharma in this way.<sup>175</sup> But this fool Ariṭṭha has a confused grasp of both the meaning and the phrasing [of it]. Because he has his own confused grasp of it, he misrepresents me and harms himself. He commits a transgression and an offense. He is doing a disfavor to his wise companions in the holy life, and has committed a serious offense. You foolish man! Do you understand this evil and unwholesome situation?<sup>176</sup>

Then the monk Ariṭṭha, having been rebuked to his face by the World-honored One, felt sad and distressed. He hung his head in silence, unable to reply, as if immersed in thought.

Then the World-honored One, having rebuked the monk Ariṭṭha to his face, said to the monks:

If you completely understand the meaning of the teachings taught by me, then you should remember them in this way. If you do not completely understand the meaning of the teachings taught by me, then you should ask me or your wise companions in the holy life. Why is that?

[It is because] there may be a fool with a confused grasp of the meaning and phrasing [of the teachings] who, because of his own confused grasp, has such and such an understanding of those teachings, that is, of the discourses (*sutta*), stanzas (*geyya*), expositions (*veyyākaraṇa*), verses (*gāthā*), causes (*nidāna*), inspired utterances (*udāna*), heroic tales (*apadāna*), [what has been] “thus said” (*itivuttaka*), birth stories (*jātaka*), answers to questions (*vedalla*), marvels (*abbhutadhamma*), and explanations of meaning (*upadesa*).<sup>177</sup>

He argues, [claiming] that he understands their meaning. Without having grasped them, he says that he has understood their meaning.<sup>178</sup> His professed understanding of these teachings does not get at their meaning. Instead he experiences much suffering and tires himself for nothing. Why is that? It is because of his confused grasp of the teachings.

He is like a man who, wishing to catch a snake, goes in search of a snake. As he searches for a snake while walking in the jungle, he sees a very big snake. Then, [approaching it] from the front, he grasps its middle part with his hands. The snake turns around, raises its head, and bites his hands, feet, and other limbs. That man is unable to get the snake for the sake of which he went searching; he does not get that benefit. Instead he experiences extreme suffering and tires himself for nothing. Why is that? It is because he does not properly understand the method for grasping snakes.

In the same way there may be a fool with a confused grasp of the meaning and phrasing [of the teachings] who, because of his own confused grasp, has such and such an understanding of those teachings, that is, of the discourses, stanzas, expositions, verses, causes, inspired utterances, heroic tales, [what has been] “thus said,” birth stories, answers to questions, marvels, and explanations of meaning.

He argues, [claiming] that he understands their meaning. Without having grasped them, he says that he has understood their meaning. His professed understanding of these teachings does not get at their meaning. Instead he experiences extreme suffering and tires himself for nothing. Why is that? It is because of his confused grasp of the teachings.

There may [however], be a clansman who is not confused and has a good grasp of the meaning and phrasing [of the teachings] who, because he is not confused and has a good grasp of them, has such and such an understanding of the teachings, that is, of discourses, stanzas, expositions, verses, causes, inspired utterances, heroic tales, [what has been] “thus said,” birth stories, answers to questions, marvels, and explanations of meaning.

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He does not argue, [not claiming] that he understands their meaning. Only after having grasped them does he say that he has understood their meaning. His professed understanding of these teachings gets at their meaning. He does not experience extreme suffering and also does not tire himself. Why is that? It is because he does not have a confused grasp of the teachings.

He is like a man who, wishing to catch a snake, goes in search of a snake. While he is searching for a snake, holding an iron staff and walking in the jungle, he sees a very big snake. He first holds down the snake's head with the iron staff, then he grasps its head with his hand. Although that snake opposes him and coils its tail around his hands, feet, and other limbs, it cannot bite him. That man is able to catch the snake for the sake of which he went searching. He achieves this purpose, does not experience extreme suffering, and also does not tire himself. Why is that? It is because he properly understands the method for grasping snakes.

In the same way, there may be a clansman who is not confused and has a good grasp of the meaning and the phrasing [of the teachings] who, because he is not confused and has a good grasp of them, has such and such an understanding of the teachings, that is, of the discourses, stanzas, expositions, verses, causes, inspired utterances, heroic tales, [what has been] "thus said," birth stories, answers to questions, marvels, and explanations of meaning.

He does not argue [claiming] that he understands their meaning. Only after having grasped them does he say that he has understood their meaning. His professed understanding of these teachings gets at their meaning. He does not experience extreme suffering and also does not tire himself. Why is that? It is because he does not have a confused grasp of the teachings.

I have long taught you the teachings as resembling a raft, wanting you to give them up, not wanting you to cling to them. Why have I long taught you the teachings as resembling a raft, wanting you to give them up, not wanting you to cling to them?

It is just as if there were a mountain river, very deep and extremely wide, a long stream with a swift current, and with much material floating in it, also with no ferry boat and no bridge. Suppose a man comes along who has a matter to attend to on the other bank and wants to cross over. As he is seeking [a means] to cross over, he thinks, "Now, this mountain river is very deep and extremely wide, a long stream with a swift current, and with much material floating in it, also with no ferry boat and no bridge. I have a matter to attend to on the other bank and want to cross over. By what skillful means can I safely reach the other bank?" He further thinks, "Let me now gather grass and sticks on this bank, bind them together into a raft, and having boarded it, cross over."

So he gathers grass and sticks on the [near] bank, binds them together into a raft and, having boarded it, crosses over. Having safely arrived there, he thinks, “Now, this raft has been of much benefit to me. Boarding this raft has enabled me to cross over safely from that bank to this bank. Let me now, putting it on my right shoulder or on my head, carry it along as I go.” He then puts the raft on his right shoulder or on his head to carry it along as he goes. 764c

What do you think? With such an idea,<sup>179</sup> would he derive benefit from doing this with the raft?

Then the monks replied, “He could not.”

The World-honored One said:

Doing what with the raft could that man derive benefit? The man thinks [again], “Now, I have derived much benefit from this raft. Boarding this raft has enabled me to cross over safely from that bank to this bank. Should I now rather put this raft back in the water or put it on the bank, abandon it there, and go?” So the man puts the raft back in the water or puts it on the bank, abandons it there, and goes. What do you think? Would he derive benefit from doing this with the raft?

Then the monks replied, “He benefits.”

The World-honored One said:

In the same way, I have long taught you the teachings as resembling a raft, wanting you to [be prepared to] let go of them, not wanting you to cling to them. If you understand that I have long taught you the teachings as resembling a raft, then you should [be prepared to] let go of these teachings; how much more so [should you let go of] whatever is contrary to these teachings.

Again, there are six occasions for views.<sup>180</sup> What are the six? Whatever bodily form, past, future, or present, internal or external, subtle or gross, sublime or not sublime, near or far—all of that does not belong to me; I am not that; and it is not my self. Wisely contemplating in this way, a monk knows it as it really is.

Whatever feeling . . . whatever perception . . . [whatever formations]<sup>181</sup> . . . whatever view that “That does not belong to me, I am not

that, I shall not exist, I shall not possess [anything]”—all of that does not belong to me, I do not belong to that, and it is not my self.<sup>182</sup> Wisely contemplating in this way, he knows it as it really is.

Whatever view, what is seen, heard, cognized, and known, what is obtained, what is observed, what is reflected on by the mind, what goes from this world to that world and from that world to this world—all of that does not belong to me; I am not that, and it is not my self. Wisely contemplating in this way, he knows it as it really is.

Whatever view that “This is the self, this is the world, this I am; in the next world I shall exist eternally, without change, permanent, not subject to wearing out and extinction”—all of that does not belong to me. I am not that, and it is not my self. Wisely contemplating in this way, he knows it as it really is.

At this, one monk rose from his seat, arranged his robe so as to bare one shoulder, extended his hands with joined palms toward the Buddha, and said, “World-honored One, can there be fear due to an internal cause?”

765a The World-honored One replied, “There can be.”

The monk asked further, “World-honored One, how can there be fear due to an internal cause?”

The World-honored One replied:

Monk, someone has a view like this and speaks like this, “That which I lacked in former times, suppose I cannot get it [now].” Having a view like this and speaking like this, he becomes worried and vexed. He wails, beats his breast, and is deranged. Monk, in this way there can be fear due to an internal cause.<sup>183</sup>

The monk, having praised the World-honored One, asked further, “World-honored One, can there be absence of fear due to an internal cause?”

The World-honored One replied, “There can be.”

The monk asked again, “World-honored One, how can there be absence of fear due to an internal cause?”

The World-honored One replied:

Monk, someone does not have a view like this and does not speak like this: “That which I lacked in former times, suppose I cannot get it [now].” Not

having a view like this and not speaking like this, he is not worried and not vexed. He does not wail, does not beat his breast, and is not deranged. Monk, in this way there can be absence of fear due to an internal cause.

The monk, having praised the World-honored One, asked further, “World-honored One, can there be fear due to an external cause?”

The World-honored One replied, “There can be.”

The monk asked further, “World-honored One, how can there be fear due to an external cause?”

The World-honored One replied:

Monk, someone has a view like this and speaks like this: “This is the self, this is the world, this am I. In the next world I shall exist.”

Having a view like this and speaking like this, he encounters the Tathāgata, or he encounters a disciple of the Tathāgata who is intelligent, wise, eloquent, and accomplished in wisdom. He is taught by the Tathāgata or by a disciple of the Tathāgata a teaching for the eradication of all identity. He is taught a teaching for the abandoning of all taints, of all “I”-[making] and “mine”-making, and for the eradication of the underlying tendency to conceit.

When he is taught by the Tathāgata or by a disciple of the Tathāgata a teaching for the eradication of all identity, a teaching for the abandoning of all taints, of all “I”-[making] and “mine”-making, and for the eradication of the underlying tendency to conceit, he becomes worried and vexed. He wails, beats his breast, and is deranged. He speaks in this way: “I will be destroyed and will no longer exist.” Why is that?

What that monk has said [appears to him] for a long time undesirable, displeasing, and unthinkable. What that monk has practiced much makes him become worried and vexed, makes him wail, beat his breast, and become deranged. In this way, monk, there can be fear due to an external cause.

The monk, having praised the World-honored One, asked further, “World-honored One, can there be absence of fear due to an external cause?”

The World-honored One replied, “There can be.”

The monk asked further, “World-honored One, how can there be absence of fear due to an external cause?”

The World-honored One replied:

765b Monk, someone does not have a view like this and does not speak like this: “This is the self, this is the world, this am I. In the next world I shall exist.”

Not having a view like this and not speaking like this, he encounters the Tathāgata or he encounters a disciple of the Tathāgata who is intelligent, wise, eloquent, and accomplished in wisdom. He is taught by the Tathāgata or by a disciple of the Tathāgata a teaching for the eradication of all identity, for the abandoning of all taints, of all “I”-[making] and “mine”-making, and for the eradication of the underlying tendency to conceit.

When he is taught by the Tathāgata or by a disciple of the Tathāgata a teaching for the eradication of all identity, a teaching for the abandoning of all taints, of all “I”-[making] and “mine”-making, for the eradication of the underlying tendency to conceit, then he is not worried and not vexed, does not wail, does not beat his breast, and is not deranged. He does not speak like this: “I will be destroyed and will no longer exist.” Why is that?

What that monk has said [appears to him] for a long time desirable, pleasing, memorable. What the monk has practiced much makes him not become worried, not vexed, not wailing, not beating his breast, and not deranged. In this way, monk, there can be absence of fear due to an external cause.

Then the monk praised the World-honored One saying, “It is well, it is well.” Having praised [the Buddha, saying] “It is well,” having heard what the Buddha had said, he received and retained it well for reciting, and then fell silent.

At this the World-honored One praised the monks, saying:

It is well, it is well, monks, could one cling to something conducive to clinging in such a way that, having clung to it, one would not become worried, not become vexed, not wail, not beat one’s breast, and not become deranged? Do you see anything conducive to clinging that one could cling to yet not become worried, not become vexed, not wail, not beat one’s breast, and not become deranged?

The monks replied, “No, World-honored One.”

The World-honored One praised the monks, saying:

It is well, it is well, could one be dependent on a view that is conducive to dependence such that, being dependent on that view, one would not become worried, not become vexed, not wail, not beat one’s breast, and



not become deranged? Do you see any view conducive to dependence that one could be dependent on yet not become worried, not become vexed, not wail, not beat one's breast, and not become deranged?

The monks replied, "We do not, World-honored One."

The World-honored One praised them, saying:

It is well, it is well. You could cling to a body if it were a body such as remains permanently without change, not of a nature to wear out and cease. [But] do you see a body that you could cling to, a body such as remains permanently without change, not of a nature to wear out and cease?

The monks replied, "No, World-honored One."

The World-honored One praised them, saying:

It is well, it is well. It is said [by some] that the "I" exists because of the self, that without a self there is no "I."<sup>184</sup> Yet, this self and what belongs to a self cannot be found, cannot be designated; and the existence in the mind of a [legitimate] occasion for views, for bondage, attachment, and underlying tendencies also cannot be found, cannot be designated. Monks, is this not just like the view proposed and held continuously as his view by the monk Ariṭṭha, the former vulture killer? 765c

The monks replied, "It is like this, World-honored One. It is just like the view proposed and held continuously as his view by the monk Ariṭṭha, the former vulture killer."

[The Buddha said:]

Again, there are six occasions for views.<sup>185</sup> What are the six? Monks, whatever bodily form, past, future, or present, internal or external, subtle or gross, sublime or not sublime, near or far—all of that does not belong to me, I am not that, and it is not my self. Wisely contemplating in this way, one knows it as it really is.

Whatever feeling . . . whatever perception . . . [whatever formation] . . . whatever view that "that does not belong to me,<sup>186</sup> I am not that, I shall not exist, I shall not possess [anything]"—all of "that does not belong to me, I am not that, and it is not my self." Wisely contemplating in this way, one knows it as it really is.

Whatever view, what is seen, heard, cognized, and known, what is received, what is observed, what is reflected on by the mind, what goes from this world to that world, and what goes from that world to this world—all of that does not belong to me, I do not belong to that, and it is not my self. Wisely contemplating in this way, one knows it as it really is.

Whatever view that “this is the self, this is the world, this I am; in the next world I shall exist eternally, without change, permanent, not of a nature to wear out and cease”—all of that does not belong to me, I am not that, and it is not my self. Wisely contemplating in this way, one knows it as it really is.

Whatever monk does not see these six occasions for views as a self and also does not see them as belonging to a self—not seeing them in this way, he does not cling to this world. Not clinging to this world, he is without fear. Through being without fear, he attains final nirvana, knowing as it really is: “Birth is ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence.”

He is said to be a monk who has crossed over the moat, who has gone beyond the moat, who has demolished the wall, who is without a gate, who is a mirror of noble wisdom.

How has the monk crossed over the moat? The moat of ignorance has ceased to exist; it has been understood, cut off at its root, demolished, and will not arise again. This is how the monk has crossed over the moat.

How has the monk gone beyond the moat? Craving for becoming has ceased to exist; it has been understood, cut off at its root, demolished, and will not arise again. This is how the monk has gone beyond the moat.

How has the monk demolished the wall? The limitless [cycle of] birth and death has ceased to exist; it has been understood, cut off at its root, demolished, and will not arise again. This is how the monk has demolished the wall.

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How is the monk without a gate? The five lower fetters have ceased to exist; they have been understood, cut off at their root, demolished, and will not arise again. This is how the monk has attained the state of being without a gate.

How is the monk a mirror of noble wisdom? The “I am” conceit has ceased to exist; it has been understood, cut off at its root, demolished, and will not arise again. This is how the monk is a mirror of noble wisdom.

This is what is meant by a monk who has crossed over the moat, has gone beyond the moat, has demolished the wall, is without a gate, and is a mirror of noble wisdom.

In this way he is a rightly liberated tathāgata. Indra with his *devas*, Īsāna, and Brahmā with his assembly seek a basis on which the consciousness of a tathāgata depends, but are unable to find one. A tathāgata has become Brahmā, a tathāgata has become cool, a tathāgata is without heat, a tathāgata is not otherwise, it is like this, I say.

Renunciants and brahmins misrepresent me, saying what is false and untrue, namely, “The renunciant Gotama proclaims annihilation. He proclaims the cutting off and destruction of a truly existing living being.”

I do not make proclamations about what, in this context, is [in any case] devoid of self. I do, [however], proclaim the Thus-gone One to be without worry right here and now.<sup>187</sup>

If other persons curse the Tathāgata, strike the Tathāgata, and angrily criticize him, then the Tathāgata is not angry because of that. He is without hatred, ultimately having a mental attitude of nonharming.

If [other] persons curse the Tathāgata, strike him, or angrily criticize him, what is the mental attitude of the Tathāgata at that time? The Tathāgata thinks, “What I did in the past, what I created in the past: that is the cause of this.” The Tathāgata has this mental attitude toward those who curse the Tathāgata, strike him, or angrily criticize him.

If other persons revere the Tathāgata, support, respect, and esteem him, the Tathāgata is not joyful because of that, not delighted, not mentally happy because of that. If other persons revere the Tathāgata, support, respect, and esteem him, what is the mental attitude of the Tathāgata? The Tathāgata thinks, “What I have now come to understand and what I have abandoned: that is the cause of this.” The Tathāgata has this mental attitude if persons revere the Tathāgata, support, respect, and esteem him.

Then the World-honored One said to the monks:

Other persons may curse you, strike you, and angrily criticize you; or they may revere you, support, respect, and esteem you. You should not be angry because of that but should be without hatred, not giving rise to a mental attitude of harming; and you should also not be joyful and delighted, not

becoming happy. Why is that? [You should think,] “We are without a self or what belongs to a self.”<sup>188</sup>

766b It is just as if right now, outside the gate of this Jeta’s Grove, other persons were to take away the parched grass and dried-up sticks to burn or to use as they wished. What do you think? Would that parched grass and those dried-up sticks think, “Other persons are taking us away to burn or to use as they wish”?<sup>189</sup>

The monks replied, “No, World-honored One.”  
[The Buddha said:]

It is the same if other persons curse you, strike you, or angrily criticize you, or if they revere you, support, respect, and esteem you. You too should not be angry because of that but should be without hatred, not giving rise to a mental attitude of harm; and you should not be joyful and delighted, not becoming happy. Why is that? [You should think,] “We are without a self or what belongs to a self.”

My teaching is well spoken, revealed and disseminated without deficiency, transmitted and propagated to *devas* and human beings. In my teaching, being thus well-spoken, revealed and disseminated without deficiency, transmitted and propagated to *devas* and human beings, those who are liberated through right wisdom, on passing away will not be designated, they are without limit.

My teaching is well spoken, revealed and disseminated without deficiency, transmitted and propagated to *devas* and human beings. My teaching being thus well spoken, revealed and disseminated without deficiency, transmitted and propagated to *devas* and human beings, those who have eradicated the five lower fetters will, on passing away, be born in between and attain final nirvana there, having attained the condition of nonreturning, not coming back to this world.

My teaching is well spoken, revealed and disseminated without deficiency, transmitted and propagated to *devas* and human beings. My teaching being thus well spoken, revealed and disseminated without deficiency, transmitted and propagated to *devas* and human beings, those who have eradicated three fetters and attenuated desire, anger, and delusion have attained once-returning and, after returning once [to dwell] among *devas* or human beings, will attain the ending of *dukkha*.

My teaching is well spoken, revealed and disseminated without deficiency, transmitted and propagated to *devas* and human beings. My teaching being thus well spoken, revealed and disseminated without deficiency, transmitted and propagated to *devas* and human beings, those who have eradicated three fetters, having attained stream-entry, will not fall into evil conditions, and are assured of progress toward full awakening after returning at most seven times to the realms of *devas* or human beings. Having returned [at most] seven times, they will attain the ending of *dukkha*.<sup>190</sup>

My teaching is well spoken, revealed and disseminated without deficiency, transmitted and propagated to *devas* and human beings. My teaching being thus well spoken, revealed, and disseminated without deficiency, transmitted and propagated to *devas* and human beings, those who have faith and who delight in me will, on passing away, all be reborn in a good destiny, like those [mentioned] previously that have a remainder.

Thus spoke the Buddha. Having heard what the Buddha said, the monks were delighted and received it respectfully.

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## 201. The Discourse on [the Monk] Sāti<sup>191</sup>

Thus have I heard. At one time the Buddha was staying at Sāvathī, in Jeta's Grove, Anāthapiṇḍika's Park.

At that time the monk Sāti, the son of a fisherman, had given rise to this evil view: "As I understand the Dharma taught by the World-honored One, it is this present consciousness that will be reborn, not another."

Having heard this, the [other] monks approached the monk Sāti and asked him:

Sāti, is it true that you say this: "As I understand the Dharma taught by the World-honored One, it is this present consciousness that will be reborn, not another"?"

The monk Sāti replied:

Venerable ones, it is true that, as I understand the Dharma taught by the World-honored One, it is this present consciousness that will be reborn, not another.

Then the monks reprimanded the monk Sāti, saying:

You should not say this! Do not misrepresent the World-honored One! It is not good to misrepresent the World-honored One. The World-honored One does not say this. Monk Sāti, this present consciousness arises subject to causes and conditions. The World-honored One has with countless skillful means stated that consciousness arises subject to causes and conditions. The conditions being present, consciousness arises; the conditions being absent, it ceases. Monk Sāti, you should quickly give up this evil view.

[Despite] being reprimanded by the monks, the monk Sāti held on strongly to this evil view and one-sidedly stated, “This is true; anything else is false.” [The exchange] went like this three times.

Having been unable to get the monk Sāti to give up this evil view, the group of many monks rose from their seats and left. They approached the Buddha, paid homage with their heads at the Buddha’s feet, stepped back, and sat to one side. They said:

World-honored One, the monk Sāti has given rise to this evil view: “As I understand the Dharma taught by the World-honored One, it is this present consciousness that will be reborn, not another.”

World-honored One, having heard this, we approached the monk Sāti and asked him, “Sāti, is it true that you say this: ‘As I understand the Dharma taught by the World-honored One, it is this present consciousness that will be reborn, not another’?” The monk Sāti replied to us, “Venerable ones, it is true that, as I understand the Dharma taught by the World-honored One, it is this present consciousness that will be reborn, not another.”

World-honored One, we reprimanded him, saying, “Monk Sāti, you should not say this! Do not misrepresent the World-honored One! It is not good to misrepresent the World-honored One. The World-honored One does not say this. Monk Sāti, this present consciousness arises subject to causes and conditions. The World-honored One has with countless skillful means stated that consciousness arises subject to causes and conditions. The conditions being present, consciousness arises; the conditions being absent, it ceases. Monk Sāti, you should quickly give up this evil view.”

[Despite] being reprimanded by us, he strongly held on to this evil view and one-sidedly stated, “This is true; anything else is false.” [The exchange]

went like this three times. World-honored One, being unable to get the monk Sāti to give up this evil view, we rose from our seats and left.

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Having heard this, the World-honored One told one monk, “You approach the monk Sāti and say this to him: ‘The World-honored One summons you.’”

Then that one monk, having received the instruction from the World-honored One, rose from his seat, paid homage with his head at the Buddha’s feet, circumambulated him three times, and left. He approached the monk Sāti and said to him, “The World-honored One summons you.”

The monk Sāti approached the Buddha, paid homage with his head at the Buddha’s feet, stepped back, and sat to one side.

The World-honored One asked him:

Is it true that you say this: “As I understand the Dharma taught by the World-honored One, it is this present consciousness that will be reborn, not another”?

The monk Sāti replied:

World-honored One, it is true that, as I understand the Dharma taught by the World-honored One, it is this present consciousness that will be reborn, not another.

The World-honored One asked him, “What is this consciousness?”

The monk Sāti replied:

World-honored One, this consciousness is what speaks, feels, acts, instructs, appears, and manifests; that is, it is what does good and evil deeds and experiences their results.

The World-honored One reprimanded him, saying:

Sāti, how is it that you understand the Dharma taught by me in this way? From whose mouth have you heard that I teach the Dharma in this way? You foolish man, how is it that you one-sidedly state what I have not stated one-sidedly? You foolish man, being reprimanded by all the monks who heard it, you should then have answered according to the Dharma. I shall now ask the monks about this.

Then the World-honored One asked the monks, “Do you too understand the Dharma taught by me in this way: ‘It is this present consciousness that will be reborn, not another’?”

Then the monks replied, “No.”

The World-honored One asked them, “How do you understand the Dharma taught by me?”

The monks replied:

As we understand the Dharma taught by the World-honored One, consciousness arises subject to causes and conditions. The World-honored One has taught that consciousness arises subject to causes and conditions. The conditions being present, consciousness arises; the conditions being absent, it ceases. It is in this way that we understand the Dharma taught by the World-honored One.

The World-honored One praised them:

It is well, it is well, monks, that you understand the Dharma taught by me in this way. Why is that? I indeed say that consciousness arises subject to causes and conditions. I have taught that consciousness arises subject to causes and conditions. The conditions being present, consciousness arises; the conditions being absent, it ceases. According to what conditions its arising, consciousness is called after that condition. [If] consciousness arises conditioned by the eye and visible forms, then the consciousness arisen in this way is called eye consciousness. In the same way, [if] consciousness arises conditioned by the ear . . . the nose . . . the tongue . . . the body . . . the mind and mind objects, the consciousness arisen in this way is called mind consciousness.<sup>192</sup>

It is just as with fire, according to what conditions its arising, it is called after that condition. A fire that arises conditioned by wood is called a wood fire. A fire conditioned by grass or by a dung heap is called a grass [fire] or a dung heap fire.

In the same way, according to what conditions its arising, consciousness is called after that condition. [If] consciousness arises conditioned by the eye and visible forms, the consciousness arisen in this way is called eye consciousness. In the same way, [if] consciousness arises conditioned by

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the ear . . . the nose . . . the tongue . . . the body . . . the mind and mind objects, the consciousness arisen in this way is called mind consciousness.

The World-honored One praised them, saying:

It is well, it is well that you understand me to have taught the Dharma in this way. But this fool, the monk Sāti, has a confused grasp of both the meaning and the phrasing [of it]. Because of his own confused grasp, he misrepresents me and harms himself. He commits a transgression and an offense. He is doing a disfavor to his wise companions in the holy life, and has committed a major offense. You foolish man, do you understand this evil, unwholesome situation?

Then the monk Sāti, having been rebuked to his face by the World-honored One, was sad and distressed. He hung his head in silence, unable to reply, as if immersed in thought.<sup>193</sup>

Then the World-honored One, having rebuked the monk Sāti to his face, said to the monks:

I shall teach you the ultimate Dharma, which is free from affliction and free from heat, permanent and unchanging, as it is contemplated by the wise. Listen closely, listen closely and pay proper attention.

Then the monks listened to receive the teaching.

The Buddha said, “Do you see that this <comes to be>?”<sup>194</sup>

The monks replied, “Yes, World-honored One.”

The World-honored One said, “Do you see that this <comes to be due to nutriment>?”<sup>195</sup>

The monks replied, “Yes, World-honored One.”

The World-honored One said, “Do you see that, once <nutriment> has ceased, all that <comes to be> is also of a nature to cease?”

The monks replied, “Yes, World-honored One.”

The World-honored One said, “Do you see that this has <come to be>?”

The monks replied, “Yes, World-honored One.”

The World-honored One said, “Do you see that this has <come to be due to nutriment>?”

The monks replied, “Yes, World-honored One.”

The World-honored One said, “Do you see that <once nutriment has ceased>, all that has come to be is also of a nature to cease?”

The monks replied, “Yes, World-honored One.”

The World-honored One said, “Are you in no doubt that this <comes to be>?”

The monks replied, “We are in no [doubt], World-honored One.”

The World-honored One said, “Are you in no doubt that this <comes to be due to nutriment>?”

The monks replied, “We are in no [doubt], World-honored One.”

The World-honored One said, “Are you in no doubt that once <nutriment> has ceased, all that has <come to be> is also of a nature to cease?”

The monks replied, “We are in no [doubt], World-honored One.”

The World-honored One said, “On thus wisely seeing as it really is that this <comes to be>, does all doubt cease?”

The monks replied, “Yes, World-honored One.”

The World-honored One said, “On thus wisely seeing as it really is that this <comes to be due to nutriment>, does all doubt cease?”

The monks replied, “Yes, World-honored One.”

The World-honored One said, “On thus wisely seeing as it really is that once <nutriment> has ceased, all that <come to be> is also of a nature to cease, does all doubt cease?”

The monks replied, “Yes, World-honored One.”

767c The World-honored One said, “Are you in no doubt that this has <come to be>?”

The monks replied, “Yes, World-honored One.”

The World-honored One said, “Are you in no doubt that this has <come to be due to nutriment>?”

The monks replied, “Yes, World-honored One.”

The World-honored One said, “Are you in no doubt that once <nutriment> has ceased, all that has <come to be> is also of a nature to cease?”

The monks replied, “Yes, World-honored One.”

The World-honored One praised them, saying:

It is well, it is well that you understand it in this way and see it in this way. If, [however], you were to say “This view of mine is so clear and pure!” and if you were to cling to it, cherish it, guard it, and be unwilling to let go of it, then would you have understood the teaching I have for a

long time taught you about the Dharma as resembling a raft, as being for opening up a channel that had been blocked?<sup>196</sup>

The monks replied, “No, World-honored One.”

The World-honored One praised them, saying:

It is well, it is well that you understand it in this way and see it in this way. If you were to say “This view of mine is so clear and pure!” and yet you do not cling to it, do not cherish it, do not guard it, but are willing to let go of it, then would you have understood the teaching that I have for a long time taught you about the Dharma as resembling a raft, as being for opening up a channel that had been blocked?

The monks replied, “Yes, World-honored One.”

The World-honored One praised them:

It is well, it is well, if heterodox practitioners come and ask you, “Venerable friends, as to this view of yours, so clear and pure, what is its meaning, what is its purpose, what is its virtue?”—how will you reply?<sup>197</sup>

The monks replied:

World-honored One, if heterodox practitioners come and ask us, “Venerable friends, as to this view of yours, so clear and pure, what is its meaning, what is its purpose, what is its virtue?”—then we will reply in this way: “Venerable friends, it is for the sake of disenchantment, for the sake of dispassion, for the sake of knowing and seeing as it really is.” World-honored One, if heterodox practitioners come and ask us, then we will reply in this way.

The World-honored One praised them, saying:

It is well, it is well, if heterodox practitioners come and ask you, then you should reply in this way. Why is that? [Because] this is what is to be explained and contemplated.

[Monks, you should contemplate the four nutriments]. The first is edible food, coarse and fine; the second is contact; the third is volition; and the fourth is consciousness.

What is the cause of these four nutriments, how do they arise, from what are they born, based on what do they exit? Those four nutriments

are caused by craving, they arise from craving, from craving they are born, and based on craving they exist.

What is the cause of craving, how does it arise, from what is it born, based on what does it exit? Craving is caused by feeling, it arises from feeling, from feeling it is born, and based on feeling it exists.

What is the cause of feeling, how does it arise, from what is it born, based on what does it exit? Feeling is caused by contact, it arises from contact, from contact it is born, and based on contact it exists.

What is the cause of contact, how does it arise, from what is it born, based on what does it exit? Contact is caused by the six sense spheres, it arises from the six sense spheres, from the six sense spheres it is born, and based on the six sense spheres it exists.

768a What is the cause of the six sense spheres, how do they arise, from what are they born, based on what do they exit? The six sense spheres are caused by name-and-form, they arise from name-and-form, from name-and-form they are born, and based on name-and-form they exist.

What is the cause of name-and-form, how does it arise, from what is it born, based on what does it exit? Name-and-form is caused by consciousness, it arises from consciousness, from consciousness it is born, and based on consciousness it exists.

What is the cause of consciousness, how does it arise, from what is it born, based on what does it exit? Consciousness is caused by formations, it arises from formations, from formations it is born, and based on formations it exists.

What is the cause of formations, how do they arise, from what are they born, based on what do they exit? Formations are caused by ignorance, they arise from ignorance, from ignorance they are born, and based on ignorance they exist.

Thus, conditioned by ignorance there are formations; conditioned by formations there is consciousness; conditioned by consciousness there is name-and-form; conditioned by name-and-form there are the six sense spheres; conditioned by the six sense spheres there is contact; conditioned by contact there is feeling; conditioned by feeling there is craving; conditioned by craving there is clinging; conditioned by clinging there is becoming; conditioned by becoming there is birth; conditioned by birth

there is old age and death, worry and sadness, crying and weeping, sorrow and pain, dejection and vexation. In this way this entire great mass of *dukkha* arises.<sup>198</sup>

Conditioned by birth there is old age and death. What do you think regarding this statement that conditioned by birth there is old age and death?

The monks replied:

World-honored One, conditioned by birth there is old age and death; this is what we [too] think. Why is that? [Because] conditioned by birth there is indeed old age and death.

[The Buddha said,] “Conditioned by becoming there is birth. What do you think regarding this statement that conditioned by becoming there is birth?”

The monks replied:

World-honored One, conditioned by becoming there is birth; this is what we [too] think. Why is that? [Because] conditioned by becoming there is indeed birth.<sup>199</sup>

[The Buddha said,] “Conditioned by clinging there is becoming. What do you think regarding this statement that conditioned by clinging there is becoming?”

The monks replied:

World-honored One, conditioned by clinging there is becoming; this is what we [too] think. Why is that? [Because] conditioned by clinging there is indeed becoming.

[The Buddha said,] “Conditioned by craving there is clinging. What do you think regarding this statement that conditioned by craving there is clinging?”

The monks replied:

World-honored One, conditioned by craving there is clinging; this is what we [too] think. Why is that? [Because] conditioned by craving there is indeed clinging.

[The Buddha said,] “Conditioned by feeling there is craving. What do you think regarding this statement that conditioned by feeling there is craving?”

The monks replied:

World-honored One, conditioned by feeling there is craving; this is what we [too] think. Why is that? [Because] conditioned by feeling there is indeed craving.

[The Buddha said,] “Conditioned by contact there is feeling. What do you think regarding this statement that conditioned by contact there is feeling?”

The monks replied:

World-honored One, conditioned by contact there is feeling; this is what we [too] think. Why is that? [Because] conditioned by contact there is indeed feeling.

[The Buddha said:]

768b Conditioned by the six sense spheres there is contact. What do you think regarding this statement that conditioned by the six sense spheres there is contact?

The monks replied:

World-honored One, conditioned by the six sense spheres there is contact; this is what we [too] think. Why is that? [Because] conditioned by the six sense spheres there is indeed contact.

[The Buddha said:]

Conditioned by name-and-form there are the six sense spheres. What do you think regarding this statement that conditioned by name-and-form there are the six sense spheres?

The monks replied:

World-honored One, conditioned by name-and-form there are the six sense spheres; this is what we [too] think. Why is that? [Because] conditioned by name-and-form there are indeed the six sense spheres.

[The Buddha said:]

Conditioned by consciousness there is name-and-form. What do you think

regarding this statement that conditioned by consciousness there is name-and-form?

The monks replied:

World-honored One, conditioned by consciousness there is name-and-form; this is what we [too] think. Why is that? [Because] conditioned by consciousness there is indeed name-and-form.

[The Buddha said,] “Conditioned by formations there is consciousness. What do you think regarding this statement that conditioned by formations there is consciousness?”

The monks replied:

World-honored One, conditioned by formations there is consciousness; this is what we [too] think. Why is that? [Because] conditioned by formations there is indeed consciousness.

[The Buddha said,] “Conditioned by ignorance there are formations. What do you think regarding this statement that conditioned by ignorance there are formations?”

The monks replied:

World-honored One, conditioned by ignorance there are formations; this is what we [too] think. Why is that? [Because] conditioned by ignorance there are indeed formations.

Thus, conditioned by ignorance there are formations; conditioned by formations there is consciousness; conditioned by consciousness there is name-and-form; conditioned by name-and-form there are the six sense spheres; conditioned by the six sense spheres there is contact; conditioned by contact there is feeling; conditioned by feeling there is craving; conditioned by craving there is clinging; conditioned by clinging there is becoming; conditioned by becoming there is birth; conditioned by birth there is old age and death, worry and sadness, crying and weeping, sorrow and pain, dejection and vexation. In this way this entire great mass of *dukkha* arises.

The World-honored One praised them, [saying:]

It is well, it is well, monks, that you say this. Why is that? [Because] I

too say this:<sup>200</sup> conditioned by ignorance there are formations; conditioned by formations there is consciousness; conditioned by consciousness there is name-and-form; conditioned by name-and-form there are the six sense spheres; conditioned by the six sense spheres there is contact; conditioned by contact there is feeling; conditioned by feeling there is craving; conditioned by craving there is clinging; conditioned by clinging there is becoming; conditioned by becoming there is birth; conditioned by birth there is old age and death, worry and sadness, crying and weeping, sorrow and pain, dejection and vexation. In this way this entire great mass of *dukkha* arises.

With the cessation of birth, old age and death cease. What do you think regarding this statement that with the cessation of birth, old age and death cease?

The monks replied:

World-honored One, with the cessation of birth, old age and death cease; this is what we [too] think. Why is that? [Because] with the cessation of birth, old age and death do indeed cease.

[The Buddha said,] “With the cessation of becoming, birth ceases. What do you think regarding this statement that with the cessation of becoming, birth ceases?”

The monks replied:

World-honored One, with the cessation of becoming, birth ceases; this is what we [too] think. Why is that? [Because] with the cessation of becoming, birth does indeed cease.

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[The Buddha said,] “With the cessation of clinging, becoming ceases. What do you think regarding this statement that with the cessation of clinging, becoming ceases?”

The monks replied:

World-honored One, with the cessation of clinging, becoming ceases; this is what we [too] think. Why is that? [Because] with the cessation of clinging, becoming does indeed cease.



[The Buddha said,] “With the cessation of craving, clinging ceases. What do you think regarding this statement that with the cessation of craving, clinging ceases?”

The monks replied:

World-honored One, with the cessation of craving, clinging ceases; this is what we [too] think. Why is that? [Because] with the cessation of craving, clinging does indeed cease.

[The Buddha said,] “With the cessation of feeling, craving ceases. What do you think regarding this statement that with the cessation of feeling, craving ceases?”

The monks replied:

World-honored One, with the cessation of feeling, craving ceases; this is what we [too] think. Why is that? [Because] with the cessation of feeling, craving does indeed cease.

[The Buddha said,] “With the cessation of contact, feeling ceases. What do you think regarding this statement that with the cessation of contact, feeling ceases?”

The monks replied:

World-honored One, with the cessation of contact, feeling ceases; this is what we [too] think. Why is that? [Because] with the cessation of contact, feeling does indeed cease.

[The Buddha said:]

With the cessation of the six sense spheres, contact ceases. What do you think regarding this statement that with the cessation of the six sense spheres, contact ceases?

The monks replied:

World-honored One, with the cessation of the six sense spheres, contact ceases; this is what we [too] think. Why is that? [Because] with the cessation of the six sense spheres, contact does indeed cease.

[The Buddha said:]

With the cessation of name-and-form, the six sense spheres cease. What do you think regarding this statement that with the cessation of name-and-form, the six sense spheres cease?

The monks replied:

World-honored One, with the cessation of name-and-form, the six sense spheres cease; this is what we [too] think. Why is that? [Because] with the cessation of name-and-form, the six sense spheres do indeed cease.

[The Buddha said:]

With the cessation of consciousness, name-and-form ceases. What do you think regarding this statement that with the cessation of consciousness, name-and-form ceases?

The monks replied:

World-honored One, with the cessation of consciousness, name-and-form ceases; this is what we [too] think. Why is that? [Because] with the cessation of consciousness, name-and-form does indeed cease.

[The Buddha said:]

With the cessation of formations, consciousness ceases. What do you think regarding this statement that with the cessation of formations, consciousness ceases?

The monks replied:

World-honored One, with the cessation of formations, consciousness ceases; this is what we [too] think. Why is that? [Because] with the cessation of formations, consciousness does indeed cease.

[The Buddha said:]

With the cessation of ignorance, formations cease. What do you think regarding this statement that with the cessation of ignorance, formations cease?

The monks replied:

World-honored One, with the cessation of ignorance, formations cease; this is what we [too] think. Why is that? [Because] with the cessation of ignorance, formations do indeed cease.

Thus, with the cessation of ignorance, formations cease; with the cessation of formations, consciousness ceases; with the cessation of consciousness, name-and-form ceases; with the cessation of name-and-form, the six sense spheres cease; with the cessation of the six sense spheres, contact ceases; with the cessation of contact, feeling ceases; with the cessation of feeling, craving ceases; with the cessation of craving, clinging ceases; with the cessation of clinging, becoming ceases; with the cessation of becoming, birth ceases; with the cessation of birth, old age and death cease, worry and sadness, crying and weeping, sorrow and pain, dejection and vexation can come to cease. In this way this entire great mass of *dukkha* ceases.

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The World-honored One praised them, [saying:]

It is well, it is well, monks, that you say this. Why is that? I too say that with the cessation of ignorance, formations cease; with the cessation of formations, consciousness ceases; with the cessation of consciousness, name-and-form ceases; with the cessation of name-and-form, the six sense spheres cease; with the cessation of the six sense spheres, contact ceases; with the cessation of contact, feeling ceases; with the cessation of feeling, craving ceases; with the cessation of craving, clinging ceases; with the cessation of clinging, becoming ceases; with the cessation of becoming, birth ceases; with the cessation of birth, old age and death cease, worry and sadness, crying and weeping, sorrow and pain, dejection and vexation can come to cease. In this way this entire great mass of *dukkha* ceases.

The World-honored One praised them, [saying:]

It is well, it is well. Knowing in this way, seeing in this way, would you think, in relation to the past, “In past times did I exist? In past times did I not exist? How did I exist in past times? From what cause did I exist in past times?”

The monks replied, “No, World-honored One.”

The World-honored One praised them, [saying:]

It is well, it is well. Knowing in this way, seeing in this way, would you think, in relation to the future, “In the future will I exist? In the future will I not exist? How will I exist in the future? From what cause will I exist in the future?”

The monks replied, “No, World-honored One.”

The World-honored One praised them, [saying:]

It is well, it is well. Knowing in this way, seeing in this way, would you have inner doubt, thinking, “What is this? How is this? From where did this living being come? Where will it go? From what cause does it exist? From what cause will it exist?”

The monks replied, “No, World-honored One.”

The World-honored One praised them, [saying:]

It is well, it is well. Knowing in this way, seeing in this way, would you intentionally kill your parents, harm an arahant disciple of the Buddha,<sup>201</sup> cause a rift in the noble sangha, or with evil intent toward the Buddha [cause] the Tathāgata’s blood to flow?<sup>202</sup>

The monks replied, “No, World-honored One.”

The World-honored One praised them, [saying:]

It is well, it is well. Knowing in this way, seeing in this way, would you intentionally violate the precepts, give up the precepts, and abandon the path?

The monks replied, “No, World-honored One.”

The World-honored One praised them, [saying:]

It is well, it is well. Knowing in this way, seeing in this way, would you abandon this [Dharma] and seek outside it for someone else to revere, seek a [different] field of merit?

The monks replied, “No, World-honored One.”

The World-honored One praised them, [saying:]

It is well, it is well. Knowing in this way, seeing in this way, would you look up to a renunciant or brahmin who says,<sup>203</sup> “Venerable ones, I know what can be known, I see what can be seen”?

The monks replied, “No, World-honored One.”

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The World-honored One praised them, [saying,] “It is well, it is well. Knowing in this way, seeing in this way, would you consider that auspicious signs bring about purification?”

The monks replied, “No, World-honored One.”

The World-honored One praised them, [saying:]

It is well, it is well. Knowing in this way, seeing in this way, would you consider as true the views of renunciants and brahmins regarding auspicious signs, regarding their various ascetic practices, regarding their various austerities, and regarding their various [forms of self-inflicted] distress?

The monks replied, “No, World-honored One.”

The World-honored One praised them [saying]:

It is well, it is well. Knowing in this way, seeing in this way, if in your body there were to arise a feverish disease, giving rise to very severe pain, such as would lead to the wish to end your life, would you abandon this [Dharma] and seek outside it for some renunciant or brahmin who might have memorized a spell consisting of one verse, or two verses, three verses, four verses, many verses, a hundred verses, [thinking,] “Memorizing this spell will free me from my *dukkha*”? That is, would you seek [outside the Dharma] for the source of *dukkha* and for attaining the cessation of *dukkha*?<sup>204</sup>

The monks replied, “No, World-honored One.”

The World-honored One praised them, [saying,] “It is well, it is well. Knowing in this way, seeing in this way, will you experience an eighth existence [beyond the seven of a stream-enterer]?”

The monks replied, “No, World-honored One.”

The World-honored One praised them, [saying:]

It is well, it is well. Knowing in this way, seeing in this way, do you perhaps speak [and think] like this: “We respect the renunciant; we esteem the renunciant; the renunciant Gotama is our revered teacher”?

The monks replied, “No, World-honored One.”

The World-honored One praised them, [saying:]

It is well, it is well, are you replying to my questions according to what you have understood for yourselves, seen for yourselves, and realized for yourselves, having attained the supreme and full awakening?”

The monks replied, “That is so, World-honored One.”

The World-honored One praised them, [saying:]

It is well, it is well, I have trained you rightly in the complete and ultimate Dharma that is free from vexation, free from fever, that is permanent and unchanging, known by right knowledge, seen by right knowledge, and realized by right knowledge.

It was for this reason that I earlier said, “I shall teach you the ultimate Dharma that is free from vexation, free from fever, permanent and unchanging, known by right knowledge, seen by right knowledge, and realized by right knowledge.”

[Listen closely] again. With the coming together of three things there is entry into the mother’s womb: the parents come together in one place, the mother is in season, and the *gandhabba* has arrived. With the coming together of these three things there is entry into the mother’s womb.<sup>205</sup>

Having been carried in the mother’s womb for nine months or ten months, [the child] is born. Having been born, he is nourished with “blood”; in the noble Dharma “blood” is a term for mother’s milk. At a later time his faculties become mature. With his faculties complete, he is fed coarse cereal foods and his body is smeared with butter oil.<sup>206</sup>

On seeing visible forms with the eye, he delights in and becomes attached to beautiful forms and dislikes ugly forms. Mindfulness of the body is not established in him. With his limited mind, liberation of the mind and liberation through wisdom are not understood as they really are. Evil and unwholesome states that arise are not eradicated without remainder, not destroyed without remainder.

It is the same with the ear . . . with the nose . . . with the tongue . . . with the body . . . on cognizing mind-objects with the mind, he delights in and becomes attached to beautiful mind objects and dislikes ugly mind objects. Mindfulness of the body is not established in him. With his limited

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mind, liberation of the mind and liberation through wisdom are not understood as they really are. Evil and unwholesome states that arise are not eradicated without remainder, not destroyed without remainder.

In this way he likes or dislikes the feelings he experiences according to whether they are pleasant, painful, or neutral. He delights in those feelings, seeks, becomes attached to, and clings to those feelings. If they are pleasant feelings, then for him, having delighted in those feelings, having sought, become attached to, and clung to those feelings, this is his clinging.

Conditioned by clinging there is becoming; conditioned by becoming there is birth; conditioned by birth there is old age and death, worry and sadness, crying and weeping, sorrow and pain, dejection and vexation. In this way this entire great mass of *dukkha* arises.

Monks, is he not completely and continuously bound by craving, just like the monk Sāti, the son of a fisherman?

The monks replied, “That is so, World-honored One. He is completely and continuously bound by craving, just like the monk Sāti, the son of a fisherman.”  
[The Buddha spoke further:]

There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, leader on the path of Dharma, teacher of *devas* and human beings, called a buddha, an exalted one.<sup>207</sup>

[A disciple of the Tathāgata,] on seeing visible forms with the eye, does not delight in or become attached to beautiful forms and does not dislike ugly forms. Mindfulness of the body is established in him. With his limitless mind, liberation of the mind and liberation through wisdom are understood as they really are. Evil and unwholesome states that arise are eradicated without remainder, destroyed without remainder.

It is the same with the ear . . . with the nose . . . with the tongue . . . with the body . . . on cognizing mind-objects with the mind, he does not [delight in or] become attached to beautiful mental objects and does not dislike ugly mind-objects. Mindfulness of the body is established in him. With his limitless mind, liberation of the mind and liberation through wisdom are understood as they really are. Evil and unwholesome states that arise are destroyed without remainder.

In this way he eradicates like or dislike for the feelings he experiences, whether pleasant, painful, or neutral. He does not delight in those feelings, does not seek, does not become attached to, and does not cling to those feelings. If they are pleasant feelings, then for him, no longer delighting in those feelings, no longer seeking, not becoming attached to or clinging to feelings, clinging has ceased.

With the cessation of clinging, becoming ceases; with the cessation of becoming, birth ceases; with the cessation of birth, old age and death cease, worry and sadness, crying and weeping, sorrow and pain, dejection and vexation can come to cease. In this way this entire great mass of *dukkha* ceases.

Monks, is he not completely liberated by the eradication of craving?

The monks replied, “That is so, World-honored One. He is completely liberated by the eradication of craving.”

When this teaching had been given, the three-thousandfold great-thousandfold world-system quaked three times. It quaked, quaked totally; it shuddered, shuddered totally; it shook, shook totally.<sup>208</sup> For this reason this discourse is named “Liberation by the Destruction of Craving.”

770a Thus spoke the Buddha. Having heard what the Buddha said, the monks were delighted and received it respectfully.



## Division 17

### On Potaliya

#### 202. The Discourse on the *Uposatha*<sup>209</sup>

Thus have I heard. At one time the Buddha was staying at Sāvattṥī, in the Eastern Park, in the Hall of Migāra's Mother.

At that time Visākhā, Migāra's mother, having bathed in the morning and dressed in clean white clothes, gathered her sons, daughters-in-law, and other family dependents around her, and approached the Buddha. Having paid homage with her head, she stepped back and stood to one side. The World-honored One said, "Housewife, have you just taken a bath?"

She replied, "World-honored One, today I am observing the *uposatha*. Well-gone One, today I am observing the *uposatha*."

The World-honored One asked her:

Housewife, what *uposatha* are you observing today? There are three types of *uposatha*. What three? The first is the *uposatha* of cowherds; the second is the *uposatha* of the Nigaṇṭhas; the third is the noble eightfold *uposatha*.

Housewife, what is the *uposatha* of cowherds? It may be that in the morning a cowherd sets [his cows] free among the marshes and in the afternoon brings them back to the village. As he brings them back to the village, he thinks, "Today I set the cows free in this place; tomorrow I shall set the cows free in that place. Today I watered the cows in this place; tomorrow I shall water the cows in that place. Now my cows will spend the night in this place; tomorrow they will spend the night in that place."

Housewife, in the same way there are persons who, when observing the *uposatha*, think, "Today I am eating this kind of food; tomorrow I shall eat that kind of food. Today I am drinking this kind of drink; tomorrow I shall drink that kind of drink. Today I am consuming this kind of foodstuff; tomorrow I shall consume that kind of foodstuff." That person during this day and night is delighted by and attached to the fault of sensuality. This is what is meant by the *uposatha* of cowherds. Observing the *uposatha*

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of cowherds in this way, one does not get great benefit, does not gain great fruit. It is not of great merit, not widely pervasive.

Housewife, what is the *uposatha* of the Nigaṇṭhas? It may be that someone who has gone forth as a Nigaṇṭha instructs persons, saying, “In the eastern direction beyond a hundred *yojanas* there are living beings, and in order to protect them you [must] renounce blade and cudgel. Likewise in the southern direction . . . the western direction . . . the northern direction beyond a hundred *yojanas* there are living beings, in order to protect them you [must] renounce blade and cudgel.” Thus he instructs and directs persons. Either they are aware of living beings and protect them; or they are not aware of living beings and do not protect them.<sup>210</sup>

[He also instructs them,] “On the fifteenth day, the time for reciting the code of rules, take off your clothes, stand naked facing east, and say this: ‘I am without father or mother; I have no father and mother. I am without wife and children; I have no wife and children. I am without male and female servants; I am not master over male and female servants.’”<sup>211</sup>

Housewife, instead of instructing them with truthful talk, he instructs them with empty, false words. Every day that person sees his father and mother and thinks, “These are my father and mother.” Every day his father and mother see their son and think, “This is our son.” He sees his wife and children and thinks, “This is my wife and children.” His wife and children see him and think, “This is my respected senior.” He sees his male and female servants and thinks, “These are my male and female servants.” The male and female servants see him and think, “This is our master.”

As he employs them as he wishes, he is employing something that was not given to him. What he is employing is not something that was given to him. This is what is meant by the *uposatha* of the Nigaṇṭhas. Observing the *uposatha* of the Nigaṇṭhas in this way, one does not reap great benefit, does not gain great fruit. It is not of great merit, not widely pervasive.

Housewife, what is it that is called the noble eightfold *uposatha*? When observing the *uposatha* a learned noble disciple reflects, “For their whole life ‘true persons’—that is, arahants—abstain from killing, having abandoned killing and renounced blade and cudgel.<sup>212</sup> They have shame and scruple and a mental [attitude] of loving-kindness and compassion, benefiting all [beings, even] including insects. They have purified their minds

with regard to killing living beings. I too shall, for my whole life, abstain from killing, abandon killing and renounce blade and cudgel. I shall have shame and scruple and a mental [attitude] of loving-kindness and compassion, benefiting all [beings, even] including insects. I am now purifying my mind with regard to killing living beings. In this respect I am [becoming] equal to arahants, not different from them.” For this reason it is called *uposatha*. 770c

Again, housewife, when observing the *uposatha*, a learned noble disciple reflects, “For their whole life ‘true persons’—that is, arahants—abstain from taking what is not given, having abandoned taking what is not given. They take [something only] after it has been given and delight in taking [only] what has been given. They are always fond of generosity. Their minds rejoice in giving, delighting in it without stinginess, not expecting any reward. They do not harbor an intention to steal. Able to restrain themselves, they have purified their minds with regard to taking what is not given. I too shall, for my whole life, abstain from taking what is not given, and abandon taking what is not given. I shall take [something only] after it has been given and delight in taking [only] what has been given. I shall always be fond of generosity. My mind shall rejoice in giving, delighting in it without stinginess, not expecting any reward. I shall not harbor an intention to steal. Able to restrain myself, I am purifying my mind with regard to taking what is not given. In this respect I am [becoming] equal to arahants, not different from them.” For this reason it is called *uposatha*.

Again, housewife, when observing the *uposatha* the learned noble disciple reflects, “For their whole life ‘true persons’—that is, arahants—abstain from sexual activity, having given up sexual activity. They cultivate celibacy with complete mental purity, practicing it without defilement, having abandoned sensuality, having given up sexual desires. They have purified their minds of sexual activity. I too shall, during this day and night, abstain from sexual activity, give up sexual activity. I shall cultivate celibacy with complete mental purity, practicing it without defilement, abandoning sensuality, giving up sexual desires. I am purifying the mind of sexual activity. In this respect I am [becoming] equal to arahants, not different from them.” For this reason it is called *uposatha*.

Again, housewife, when observing the *uposatha* the learned noble disciple reflects, “For their whole life ‘true persons’—that is, arahants—abstain

from false speech, having given up false speech. They speak the truth, delight in the truth, are established in the truth. They are trusted by persons and would not deceive [anyone in] the world. They have purified their minds with regard to false speech. I too shall, for my whole life, abstain from false speech, giving up false speech. I shall speak the truth, delight in the truth, being established in the truth. I will be trusted by persons and shall not deceive [anyone in] the world. I am purifying my mind with regard to false speech. In this respect I am [becoming] equal to arahants, not different from them.” For this reason it is called *uposatha*.

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Again, housewife, when observing the *uposatha* the learned noble disciple reflects, “For their whole life ‘true persons’—that is, arahants—abstain from the negligence of alcoholic beverages, having given up the negligence of alcoholic beverages. They have purified their minds with regard to the negligence of alcoholic beverages. I too shall, for my whole life, abstain from the negligence of alcoholic beverages, giving up the negligence of alcoholic beverages. I am purifying the mind with regard to the negligence of alcoholic beverages. In this respect I am [becoming] equal to arahants, not different from them.” For this reason it is called *uposatha*.

Again, housewife, when observing the *uposatha* the learned noble disciple reflects, “For their whole life ‘true persons’—that is, arahants—abstain from [using] high or wide beds, having given up [using] high or wide beds. They delight in sitting or reclining low, whether on a bed or on a grass mat. They have purified their minds with regard to high or wide beds. During this day and night I [too] shall abstain from [using] high or wide beds, giving up [using] high or wide beds. I shall delight in sitting or reclining low, whether on a bed or on a grass mat. I am purifying my mind with regard to high or wide beds. In this respect I am [becoming] equal to arahants, not different from them.” For this reason it is called *uposatha*.

Again, housewife, when observing the *uposatha* the learned noble disciple reflects, “For their whole life ‘true persons’—that is, arahants—abstain from [using] flower garlands, necklaces, perfumes, and cosmetics, as well as from singing, dancing, acting and from going to watch or listen to them, having given up [using] flower garlands, necklaces, perfumes, and cosmetics as well as singing, dancing, and acting, and going to watch or listen to them. They have purified their minds with regard to [using]

flower garlands, necklaces, perfumes, and cosmetics, as well as singing, dancing, and acting and going to watch or listen to them. During this day and night I [too] shall abstain from [using] flower garlands, necklaces, perfumes, and cosmetics, as well as from singing, dancing, and acting and from going to watch or listen to them, giving up [using] flower garlands, necklaces, perfumes, and cosmetics as well as singing, dancing, and acting and going to watch or listen to them. I am purifying my mind with regard to [using] flower garlands, necklaces, perfumes, and cosmetics, as well as singing, dancing, acting and going to watch or listen to them. In this respect I am [becoming] equal to arahants, not different from them.” For this reason it is called *uposatha*.

Again, housewife, while observing the *uposatha* the learned noble disciple reflects, “For their whole life ‘true persons’—that is, arahants—abstain from eating at improper times, having given up eating at improper times. They eat [only] once, not eating at night, delighting in eating [only] at the proper time.<sup>213</sup> They have purified their minds with regard to eating at improper times. During this day and night I [too] shall abstain from eating at improper times, giving up eating at improper times. I shall eat [only] once, not eating at night, delighting in eating [only] at the proper time. I am purifying my mind with regard to eating at improper times. In this respect I am [becoming] equal to arahants, not different from them.” It is for this reason that it is called *uposatha*.

<Established> in this noble eightfold *uposatha*,<sup>214</sup> one should further cultivate five things.<sup>215</sup> What are the five? Housewife, while observing the *uposatha* the learned noble disciple recollects the Tathāgata [thus]: “That World-honored One, the Tathāgata, is free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, knower of the world, unsurpassable person, leader on the path of Dharma, teacher of *devas* and human beings, called a buddha, an exalted one.”

When he recollects the Tathāgata in this way, any evil inclination is made to cease, and any defiled, evil, and unwholesome mental state is also made to cease. Housewife, because of the Tathāgata the learned noble disciple’s mind gains serene delight, so that any evil inclination is made to cease and any defiled, evil, and unwholesome mental state is also made to cease.

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It is just as a person who has dirt on his head may, by washing it with paste, warm water, and human effort, make himself clean. In the same way, when observing the *uposatha* the learned noble disciple recollects the Tathāgata: “That World-honored One, the Tathāgata, is free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, called a buddha, an exalted one.”

When he recollects the Tathāgata in this way, any evil inclination is made to cease, and any defiled, evil, and unwholesome mental state is also made to cease. Housewife, because of the Tathāgata the learned noble disciple’s mind gains serene delight, so that any evil inclination is made to cease and any defiled, evil, and unwholesome mental state is also made to cease.

This is called the learned noble disciple’s observance of a Brahmā *uposatha*, his communion with Brahmā—[that is, the Buddha].<sup>216</sup> Because of Brahmā, his mind attains serene delight, any evil inclination is made to cease, and any defiled, evil, and unwholesome mental state is also made to cease.

Again, housewife, when observing the *uposatha* the learned noble disciple recollects the Dharma: “This Dharma is well taught by the World-honored One; it is complete, constant, and unchanging, to be known with right knowledge, to be seen with right knowledge, to be realized with right knowledge.”

When he recollects the Dharma in this way, any evil inclination is made to cease, and any defiled, evil, and unwholesome mental state is also made to cease. Housewife, because of the Dharma the learned noble disciple’s mind gains serene delight, so that any evil inclination is made to cease and any defiled, evil, and unwholesome mental state is also made to cease.

It is just as a person who has dirt and impurity on his body may, by means of bran, bathing powder, warm water, and human effort, wash himself thoroughly, so that his body becomes clean. In the same way, when observing the *uposatha* the learned noble disciple recollects the Dharma: “This Dharma is well taught by the World-honored One; it is complete, constant, and unchanging, to be known with right knowledge, to be seen with right knowledge, to be realized with right knowledge.”

When he recollects the Dharma in this way, any evil inclination is made to cease, and any defiled, evil, and unwholesome mental state is also made to cease. Housewife, because of the Dharma the learned noble disciple's mind gains serene delight, so that any evil inclination is made to cease and any defiled, evil, and unwholesome mental state is also made to cease.

Housewife, this is the learned noble disciple's observing of a Dharma *uposatha*, his communion with the Dharma. Because of the Dharma his mind attains serene delight, any evil inclination is made to cease, and any defiled, evil, and unwholesome mental state is also made to cease. 771c

Again, housewife, when observing the *uposatha* the learned noble disciple recollects the sangha: "The sangha of the World-honored One's disciples progresses well and uprightly; they practice what is essential and make progress in their practice. Among the sangha of the Tathāgata there truly are those who are progressing toward becoming 'true persons,' that is, arahants, and those who have realized arahantship; those who are progressing toward nonreturn and those who have realized nonreturn; those who are progressing toward once-return and those who have realized once-return; those who are progressing toward stream-entry and those who have realized stream-entry—these being the four pairs of persons, the eight grades of noble beings. This is the sangha of the World-honored One's disciples who are accomplished in virtue, concentration, wisdom, liberation, and knowledge and vision of liberation. They are worthy of being called upon, invited, supported, respected, and revered, being an excellent field of merit for *devas* and human beings."

When he recollects the sangha in this way, any evil inclination is made to cease, and any defiled, evil, and unwholesome mental state is also made to cease. Housewife, because of the sangha the mind of the learned noble disciple gains serene delight, so that any evil inclination is made to cease and any defiled, evil, and unwholesome mental state is also made to cease.

It is just as a person who has dirt and impurity on his clothes may, by means of ash and soap, washing powder, warm water, and human effort, wash them clean. In the same way, when observing the *uposatha* the learned noble disciple recollects the sangha: "The sangha of the World-honored One's disciples progresses well and uprightly; they practice what is essential and they make progress in their practice. Among the sangha

of the Tathāgata there truly are those who are progressing toward becoming ‘true persons,’ [that is,] arahants, and those who have realized arahantship; those who are progressing toward nonreturn and those who have realized nonreturn; those who are progressing toward once-return and those who have realized once-return; those who are progressing toward stream-entry and those who have realized stream-entry—these being the four pairs of persons, the eight grades of noble beings. This is the sangha of the World-honored One’s disciples who are accomplished in virtue, concentration, wisdom, liberation, and knowledge and vision of liberation. They are worthy of being called upon, invited, supported, respected, and revered, being an excellent field of merit for *devas* and human beings.”

When he recollects the sangha in this way, any evil inclination is made to cease, and any defiled, evil, and unwholesome mental state is also made to cease. Housewife, because of the Sangha the mind of the learned noble disciple gains serene delight, so that any evil inclination is made to cease and any defiled, evil, and unwholesome mental state is also made to cease.

This is the learned noble disciple’s observance of a sangha *uposatha*, his communion with the sangha. Because of the sangha his mind attains serene delight, any evil inclination is made to cease, and any defiled, evil, and unwholesome mental state is also made to cease.

772a Again, housewife, when observing the *uposatha* the learned noble disciple recollects his own precepts: “[My precepts] are not deficient, not defective, not defiled, not corrupted, but are extensive and great, [undertaken] without expectation of reward, and praised by the wise. I am well endowed with them and progressing well in them. I accept them well and uphold them well.”

When he recollects his own precepts in this way, any evil inclination is made to cease, and any defiled, evil, and unwholesome mental state is also made to cease. Housewife, because of the precepts the mind of the learned noble disciple gains serene delight, so that any evil inclination is made to cease and any defiled, evil, and unwholesome mental state is also made to cease.

It is just as a mirror that has become dirty and no longer bright may, through being burnished with a polishing stone using human effort, become bright and clear. In the same way, when observing the *uposatha* the learned



noble disciple recollects his own precepts [thus]: “[My precepts] are not deficient, not defective, not defiled, not corrupted, but are extensive and great, [undertaken] without expectation of reward, and praised by the wise. I am well endowed with them and progressing well in them. I accept them well and uphold them well.”

When he recollects his own precepts in this way, any evil inclination is made to cease, and any defiled, evil, and unwholesome mental state is also made to cease. Housewife, because of the precepts the mind of the learned noble disciple gains serene delight, so that any evil inclination is made to cease and any defiled, evil, and unwholesome mental state is also made to cease.

This is the learned noble disciple’s observance of a precepts *uposatha*, his communion with the precepts. Because of the precepts his mind attains serene delight, any evil inclination is made to cease, and any defiled, evil, and unwholesome mental state is also made to cease.

Again, housewife, when observing the *uposatha* the learned noble disciple recollects the *devas*: “There really are the Four Heavenly Kings. Those *devas* were accomplished in faith, so that with the ending of their life here [in the human realm] they were reborn there. I also have such faith. Those *devas* were accomplished in virtue . . . learning . . . generosity . . . wisdom, so that with the ending of their life here they were reborn there. I also have such wisdom. There really are the *devas* of the Thirty-three . . . the Yāma *devas* . . . the Tusita *devas* . . . the *devas* who delight in creating . . . the *devas* who wield power over others’ creations. Those *devas* were accomplished in faith, so that with the ending of their life here they were reborn there. I too have such faith. Those *devas* were accomplished in virtue . . . learning . . . generosity . . . wisdom, so that with the ending of their life here they were reborn there. I too have such wisdom.”

When he recollects the faith, virtue, learning, generosity, and wisdom of the *devas* in this way, any evil inclination is made to cease, and any defiled, evil, and unwholesome mental state is also made to cease. Housewife, because of the *devas* the mind of the learned noble disciple gains serene delight, so that any evil inclination is made to cease and any defiled, evil, and unwholesome mental state is also made to cease.

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It is just as gold that has become contaminated and impure may, by means of fire, tongs,<sup>217</sup> a hammer, red earth, and human effort, be rubbed and polished, so that it becomes bright and pure. In the same way, while observing the *uposatha* the learned noble disciple recollects the *devas* [thus]: “There really are the Four Heavenly Kings. Those *devas* were accomplished in faith, so that with the ending of their life here they were reborn there. I too have such faith. Those *devas* were accomplished in virtue . . . learning . . . generosity . . . wisdom, so that with the ending of their life here they were reborn there. I too have such wisdom. There really are the *devas* of the Thirty-three . . . the Yāma *devas* . . . the Tusita *devas* . . . the *devas* who delight in creating . . . the *devas* who wield power over others’ creations. Those *devas* were accomplished in faith, so that with the ending of their life here they were reborn there. I too have such faith. Those *devas* were accomplished in virtue . . . learning . . . generosity . . . wisdom, so that with the ending of their life here they were reborn there. I also have such wisdom.”

When he recollects the faith, virtue, learning, generosity, and wisdom of the *devas* in this way, any evil inclination is made to cease, and any defiled, evil, and unwholesome mental state is also made to cease.

Housewife, suppose that one observes in this way this noble eightfold *uposatha*. Now, there are the sixteen great countries, namely (1) Āṅga, (2) Magadha, (3) Kāśi, (4) Kosala, (5) Kuru, (6) Pañcāla, (7) Assaka, (8) Avantī, (9) Ceti, (10) Vajji, (11) Vamśa, (12) Malla, (13) Soma, (14) Sūrasena, (15) Yona,<sup>218</sup> and (16) Kamboja. In these countries whatever there is of money and treasures—gold, silver, *maṇi*-jewel, pearl, beryl, *rāṅgā*,<sup>219</sup> green jade, coral, *liúshào*, *bīngliú*, *bīnglěi*, agate, tortoise shell, ruby, white jade, and pearl shell—a person, on being established there as king, could make use of these as he wished. Yet, monks, all of that is not worth the sixteenth part of keeping the noble eightfold *uposatha*.<sup>220</sup>

For this reason, housewife, I declare that being a king among human beings cannot compare with the pleasures of the *devas*. For example, fifty years among human beings are one day and night among the Four Heavenly Kings. Thirty such days and nights are one month, and twelve such months are one year. Five hundred such years is the life span of the Four Heavenly Kings. Housewife, it is entirely possible that a clansman or a

clanswoman who has observed the noble eightfold *uposatha* will, on the breaking up of the body with the ending of life, be reborn among the Four Heavenly Kings.

For this reason, housewife, I declare that being a king among human beings cannot compare with the pleasures of the *devas*. For example, a hundred years among human beings are one day and night among the *devas* of the Thirty-three. Thirty such days and nights are one month, and twelve such months are one year. A thousand such years is the life span of the *devas* of the Thirty-three. Housewife, it is entirely possible that a clansman or a clanswoman who has observed the noble eightfold *uposatha* will, on the breaking up of the body with the ending of life, be reborn among the *devas* of the Thirty-three.

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For this reason, housewife, I declare that being a king among human beings cannot compare with the pleasures of the *devas*. For example, two hundred years among human beings are one day and night among the Yāma *devas*. Thirty such days and nights are one month, and twelve such months are one year. Two thousand such years is the life span of the Yāma *devas*. Housewife, it is entirely possible that a clansman or a clanswoman who has observed the noble eightfold *uposatha* will, on the breaking up of the body with the ending of life, be reborn among the Yāma *devas*.

For this reason, housewife, I declare that being a king among human beings cannot compare with the pleasures of the *devas*. For example, four hundred years among human beings are one day and night among the Tusita *devas*. Thirty such days and nights are one month, and twelve such months are one year. Four thousand such years is the life span of the Tusita *devas*. Housewife, it is entirely possible that a clansman or a clanswoman who has observed the noble eightfold *uposatha* will, on the breaking up of the body with the ending of life, be reborn among the Tusita *devas*.

For this reason, housewife, I declare that being a king among human beings cannot compare with the pleasures of the *devas*. For example, eight hundred years among human beings are one day and night among the *devas* who delight in creating. Thirty such days and nights are one month, and twelve such months are one year. Eight thousand such years is the life span of the *devas* who delight in creating. Housewife, it is entirely possible that a clansman or a clanswoman who has observed the noble

eightfold *uposatha* will, on the breaking up of the body with the ending of life, be reborn among the *devas* who delight in creating.

For this reason, housewife, I declare that being a king among human beings cannot compare with the pleasures of the *devas*. For example, one thousand six hundred years among human beings are one day and night among the *devas* who wield power over others' creations. Thirty such day and nights are one month, and twelve such months are one year. Sixteen thousand such years is the life span of the *devas* who wield power over others' creations. Housewife, it is entirely possible that a clansman or a clanswoman who has observed the noble eightfold *uposatha* will, on the breaking up of the body with the ending of life, be reborn among the *devas* who wield power over others' creations.<sup>221</sup>

Then Visākhā, Migāra's mother extended her hands with joined palms toward the Buddha and said:

World-honored One, the noble eightfold *uposatha* is most wonderful, most remarkable, of great profit, of great fruit, of great virtue, of great scope. World-honored One, from now on for my whole life I will observe the noble eightfold *uposatha*, according to my strength, giving generously and cultivating merit.

Then Visākhā, Migāra's mother, having heard what the Buddha said, bore it well [in mind], paid homage with her head at the Buddha's feet, circum-ambulated him three times, and left.

Thus spoke the Buddha. Having heard what the Buddha said, Visākhā,  
773a Migāra's mother, and the monks were delighted and received it respectfully.

### 203. The Discourse to Potaliya<sup>222</sup>

Thus have I heard. At one time the Buddha was staying at Nālanda, in Pāvārika's Mango Grove.

At that time the householder Potaliya, wearing clean white clothes and a white headcloth, grasping a staff and holding a parasol, and wearing layman's sandals, was going from park to park, from pleasure garden to pleasure garden, from grove to grove, wandering at his pleasure. Whenever he saw renunciants or brahmins, he would say, "Venerable friends, you should know

that I abstain from worldliness. I have abandoned worldliness. I have relinquished all worldly affairs.”

The renunciants and brahmins would reply with soft and gentle words, “Indeed, the venerable friend Potaliya abstains from worldliness. He has abandoned worldliness. He has relinquished all worldly affairs.”<sup>223</sup>

Then, as he was wandering around, the householder Potaliya approached the Buddha. He exchanged polite greetings while standing before the Buddha, grasping his staff. The World-honored One said, “Householder, there are seats. Be seated if you like.”

The householder Potaliya said:

Gotama, this is not right; this is not proper. Why is that? I abstain from worldliness. I have abandoned worldliness. I have relinquished all worldly affairs. How is it that the renunciant Gotama addresses me as “householder”?

The World-honored One replied, “You have the [outer] signs and marks of a householder, therefore I address you, saying, ‘Householder, there are seats. Be seated if you like.’”

Three times the World-honored One said, “Householder, there are seats. Be seated if you like.”

Three times the householder Potaliya said:

Gotama, this is not right; this is not proper. I abstain from worldliness. I have abandoned worldliness. I have relinquished all worldly affairs. How is it that the renunciant Gotama addresses me as “householder”?

[And each time] the World-honored One replied, “You have the [outer] signs and marks of a householder, therefore I address you saying, ‘Householder, there are seats. Be seated if you like.’”

The World-honored One asked him, “How do you abstain from worldliness? How have you abandoned worldliness and relinquished all worldly affairs?”

The householder Potaliya replied:

Gotama, all of the wealth in my house I have given in its entirety to my sons. I wander without occupation and without ambition. I seek only food

to sustain my life. This is how I abstain from worldliness. This is how I have abandoned worldliness and relinquished all worldly affairs.

The World-honored One said:

Householder, in this noble Dharma and discipline it is not in this way that one abandons and cuts off worldly affairs. Householder, in this noble Dharma and discipline there are eight aspects to abandoning worldly affairs.

773b At this the householder Potaliya set aside his staff, put away his parasol, and took off his layman's sandals. Extending his hands with joined palms toward the Buddha, he said, "Gotama, what are the eight aspects to abandoning worldly affairs in this noble Dharma and discipline?"

The World-honored One replied:

Householder, with the support of abstention from killing, a learned noble disciple abandons killing. With the support of abstention from taking what is not given, he abandons taking what is not given. With the support of abstention from sexual misconduct, he abandons sexual misconduct.<sup>224</sup> With the support of abstention from false speech, he abandons false speech. With the support of absence of desire and attachment, he abandons desire and attachment. With the support of absence of harmfulness and hatred, he abandons harmfulness and hatred. With the support of absence of dislike and irritation, he abandons dislike and irritation. With the support of absence of excessive pride, he abandons excessive pride.

Householder, how does a learned noble disciple, with the support of abstention from killing, abandon killing? A learned noble disciple reflects thus: "One who kills will certainly experience bad results in this life and in future lives. If I were to be one who kills, I would harm myself and be spoken ill of by others, by *devas* and all wise practitioners of the holy life, who would talk about my conduct and my bad reputation would be heard of in all directions. With the breaking up of the body at the ending of life I would certainly go to a bad destiny, being reborn in hell. In such ways one who kills experiences these bad results in this life and in future lives. With the support of abstention from killing, should I not better abandon killing?"

So, with the support of abstention from killing, he abandons killing. In this way, with the support of abstention from killing, the learned noble disciple abandons killing.

Householder, how does a learned noble disciple, with the support of abstention from taking what is not given, abandon taking what is not given? A learned noble disciple reflects thus: “One who takes what is not given will certainly experience bad results in this life and in future lives. If I were to be one who takes what is not given, I would harm myself and be spoken ill of by others. *Devas* and all wise practitioners of the holy life would talk about my conduct and my bad reputation would be heard of in all directions. With the breaking up of the body at the ending of life I would certainly go to a bad destiny, being reborn in hell. In such ways one who takes what is not given experiences these bad results in this life and in future lives. With the support of abstention from taking what is not given, should I not better abandon taking what is not given?”

So, with the support of abstention from taking what is not given, he abandons taking what is not given. In this way, with the support of abstention from taking what is not given, the learned noble disciple abandons taking what is not given.

Householder, how does a learned noble disciple, with the support of abstention from sexual misconduct, abandon sexual misconduct? A learned noble disciple reflects thus: “One who [engages in] sexual misconduct will certainly experience bad results in this life and in future lives. If I were to be one who engages in sexual misconduct, I would harm myself and be spoken ill of by others, by *devas* and all wise practitioners of the holy life, who would talk about my conduct and my bad reputation would be heard of in all directions. With the breaking up of the body at the ending of life I would certainly go to a bad destiny, being reborn in hell. In such ways one who engages in sexual misconduct experiences these bad results in this life and in future lives. With the support of abstention from sexual misconduct, should I not better abandon sexual misconduct?”

So, with the support of abstention from sexual misconduct, he abandons sexual misconduct. In this way, with the support of abstention from sexual misconduct, the learned noble disciple abandons sexual misconduct.

773c

Householder, how does a learned noble disciple, with the support of abstention from false speech, abandon false speech? A learned noble disciple reflects thus: “One who engages in false speech will certainly experience bad results in this life and in future lives. If I were to be one who engages in false speech, I would harm myself and be spoken ill of by others, by *devas* and all wise practitioners of the holy life, who would talk about my conduct, and my bad reputation would be heard of in all directions. With the breaking up of the body at the ending of life I would certainly go to a bad destiny, being reborn in hell. In such ways one who engages in false speech experiences these bad results in this life and in future lives. With the support of abstention from false speech, should I not better abandon false speech?”

So, with the support of abstention from false speech, he abandons false speech. In this way, with the support of abstention from false speech, the learned noble disciple abandons false speech.

774a Householder, how does a learned noble disciple, with the support of absence of desire and attachment, abandon desire and attachment? A learned noble disciple reflects thus: “One who has desire and attachment will certainly experience bad results in this life and in future lives. If I were to be one who has desire and attachment, I would harm myself and be spoken ill of by others, by *devas* and all wise practitioners of the holy life, who would talk about my conduct and my bad reputation would be heard of in all directions. With the breaking up of the body at the ending of life I would certainly go to a bad destiny, being reborn in hell. In such ways one who has desire and attachment experiences these bad results in this life and in future lives. With the support of absence of desire and attachment, should I not better abandon desire and attachment?”

So, with the support of absence of desire and attachment, he abandons desire and attachment. In this way, with the support of absence of desire and attachment, the learned noble disciple abandons desire and attachment.

Householder, how does a learned noble disciple, with the support of absence of harmfulness and hatred, abandon harmfulness and hatred? A learned noble disciple reflects thus: “One who harbors harmfulness and hatred will certainly experience bad results in this life and in future lives. If I were to be one who harbors harmfulness and hatred, I would harm



myself and be spoken ill of by others, by *devas* and all wise practitioners of the holy life, who would talk about my conduct and my bad reputation would be heard of in all directions. With the breaking up of the body at the ending of life I would certainly go to a bad destiny, being reborn in hell. In such ways one who harbors harmfulness and hatred experiences these bad results in this life and in future lives. With the support of absence of harmfulness and hatred, should I not better abandon harmfulness and hatred?"

So, with the support of absence of harmfulness and hatred, he abandons harmfulness and hatred. In this way, with the support of absence of harmfulness and hatred, the learned noble disciple abandons harmfulness and hatred.

Householder, how does a learned noble disciple, with the support of absence of dislike and irritation, abandon dislike and irritation? A learned noble disciple reflects thus: "One who harbors dislike and irritation will certainly experience bad results in this life and in future lives. If I were to be one who harbors dislike and irritation, I would harm myself and be spoken ill of by others, by *devas* and all wise practitioners of the holy life, who would talk about my conduct and my bad reputation would be heard of in all directions. With the breaking up of the body at the ending of life I would certainly go to a bad destiny, being reborn in hell. In such ways one who harbors dislike and irritation experiences these bad results in this life and in future lives. With the support of absence of dislike and irritation, should I not better abandon dislike and irritation?"

So, with the support of absence of dislike and irritation, he abandons dislike and irritation. In this way, with the support of absence of dislike and irritation, the learned noble disciple abandons dislike and irritation.

Householder, how does a learned noble disciple, with the support of absence of excessive pride, abandon excessive pride? A learned noble disciple reflects thus: "One who has excessive pride will certainly experience bad results in this life and in future lives. If I were to be one who has excessive pride, I would harm myself and be spoken ill of by others, by *devas* and all wise practitioners of the holy life, who would talk about my conduct and my bad reputation would be heard of in all directions. With the breaking up of the body at the ending of life I would certainly go to a bad destiny, being reborn in hell. In such ways one who has excessive pride experiences

these bad results in this life and in future lives. Being with the support of absence of excessive pride, should I not better abandon excessive pride?”

So, with the support of absence of excessive pride, he abandons excessive pride. In this way, with the support of absence of excessive pride, the learned noble disciple abandons excessive pride. These are the eight aspects to the complete abandoning of worldly affairs in this noble Dharma and discipline.

The householder asked, “Gotama, in this noble Dharma and discipline is just this the [complete] abandoning of worldly affairs or is there still more?”

The World-honored One replied:

In this noble Dharma and discipline only this is not the complete abandoning of worldly affairs. There are a further eight aspects to realizing the complete abandoning and cutting off of worldly affairs.<sup>225</sup>

On hearing this, the householder Potaliya took off his white headcloth, extended his hands with joined palms toward the Buddha, and said, “Gotama, what are the further eight aspects to realizing the [complete] abandoning of worldly affairs in this noble Dharma and discipline?”

The World-honored One replied:

Householder, suppose that a dog, being hungry, emaciated from hunger, goes to the place of a cow butcher. The cow butcher or his apprentice throws the dog a bone that has been cut clean of meat. Having got the bone, the dog chews at it all over, even until it harms his lips, damages his teeth, or injures his throat, yet that dog does not get to satisfy his hunger.

Householder, the learned noble disciple similarly reflects, “Sensual pleasures are like bare bones; the World-honored One has declared that sensual pleasures are like bare bones, with little enjoyment and much suffering. There is much danger in them, so one should keep away from them.”

If one gives up sensual pleasures and relinquishes evil and unwholesome states, then [concern about] all of these so-called worldly nutriment will [in time] come to permanent cessation without remainder. One should cultivate that.

Householder, suppose that a small piece of meat has fallen on open ground not far from a village; and that a crow or an owl carries off this

meat, and other crows, owls, and birds pursue it, competing [for the meat]. What do you think, householder, if that crow or owl does not quickly let go of this small piece of meat, will the other crows and owls competing [for the meat continue to] pursue it?<sup>226</sup> 774b

The householder replied, “Yes, indeed, Gotama.”  
[The Buddha said:]

Householder, what do you think, if that crow or owl is able to let go quickly of that small piece of meat, will the other crows, owls, and birds competing [for the meat] continue to pursue it?

The householder replied, “No, Gotama.”  
[The Buddha said:]

Householder, the learned noble disciple similarly reflects, “Sensual pleasures are like a piece of meat; the World-honored One has declared that sensual pleasures are like a piece of meat, with little enjoyment and much suffering. There is much danger in them, so one should keep away from them.”

If one gives up sensual pleasures and relinquishes evil and unwholesome states, then [concern about] all of these so-called worldly nutriments will [in time] come to permanent cessation without remainder. One should cultivate that.

Householder, suppose that a man who is holding a burning torch in his hand is walking against the wind. What do you think, householder, if that man does not quickly drop the torch, will his hand or some other part of his body get burned?

The householder replied, “Yes, indeed, Gotama.”  
[The Buddha said,] “What do you think, householder, if that man quickly drops the torch, will his hand or some other part of his body get burned?”<sup>227</sup>  
The householder replied, “No, Gotama.”  
[The Buddha said:]

Householder, the learned noble disciple similarly reflects, “Sensual pleasures are like a burning torch; the World-honored One has declared that sensual pleasures are like a burning torch, with little enjoyment and much suffering. There is much danger in them, so one should keep away from them.”

If one gives up sensual pleasures and relinquishes evil and unwholesome states, then [concern about] all of these so-called worldly nutriment will [in time] come to permanent cessation without remainder. One should cultivate that.

Householder, suppose that, not far from a village, there is a great burning [charcoal] pit, full of fire but without smoke. A man comes by who is not foolish or stupid, not deranged, who is in his right mind, free and unconstrained; who is fond of pleasure and not fond of pain, who abhors pain; who is fond of living and not fond of death, who abhors death. What do you think, householder, would that man enter that burning [charcoal] pit?<sup>228</sup>

The householder replied:

No, Gotama. Why is that? Seeing the burning [charcoal] pit, he would reflect, “If I fall into this burning [charcoal] pit, I will certainly die, without a doubt; and should I not die, I will surely experience extreme pain.” Seeing the burning [charcoal] pit, he would have the intention of keeping far from it and will wish to get away from it.

[The Buddha said:]

Householder, the learned noble disciple similarly reflects, “Sensual pleasures are like a burning [charcoal] pit; the World-honored One has declared sensual pleasures to be like a burning [charcoal] pit, with little enjoyment and much suffering. There is much danger in them, so one should keep away from them.”

If one gives up sensual pleasures and relinquishes evil and unwholesome states, then [concern about] all of these so-called worldly nutriment will [in time] come to permanent cessation without remainder. One should cultivate that.

774c Householder, suppose that, not far from a village, there is a great poisonous snake, very vicious and exceedingly poisonous, black in color and terrifying.<sup>229</sup> A man comes by who is not foolish or stupid, not deranged, who is in his right mind, free and unconstrained; who is fond of pleasure and not fond of pain, who abhors pain; who is fond of living and not fond of death, who abhors death. What do you think, householder, will that

man reach out his hand or some other part of his body, and speak like this [to the snake]: “Bite me, bite me!”?

The householder replied:

No, Gotama. Why is that? Seeing the poisonous snake, he will reflect, “If my hand or some other part of my body is bitten by this snake, I will certainly die, without a doubt; and should I not die, I will surely experience extreme pain.” Seeing the poisonous snake, he will have the intention of keeping far from it and will wish to get away from it.

[The Buddha said:]

Householder, the learned noble disciple similarly reflects, “Sensual pleasures are like a poisonous snake; the World-honored One has declared that sensual pleasures are like a poisonous snake, with little enjoyment and much suffering. There is much danger in them, so one should keep away from them.”

If one gives up sensual pleasures and relinquishes evil and unwholesome states, then [concern about] all of these so-called worldly nutriment will [in time] come to permanent cessation without remainder. One should cultivate that.

Householder, suppose that a person has a dream in which he is fully provided with the five strands of sensual pleasure and is amusing himself with them.<sup>230</sup> On waking, he sees none of it.

Householder, the learned noble disciple similarly reflects, “Sensual pleasures are like a dream; the World-honored One has declared that sensual pleasures are like a dream, with little enjoyment and much suffering. There is much danger in them, so one should keep away from them.”

If one gives up sensual pleasures and relinquishes evil and unwholesome states, then [concern about] all of these so-called worldly nutriment will [in time] come to permanent cessation without remainder. One should cultivate that.

Householder, suppose that a man borrows goods for his pleasure, such as a palace with towers, a pleasure garden with bathing pools, a chariot drawn by an elephant or a horse, silk coverlets, rings, bracelets, perfume,

necklaces, golden ornaments, decorative hair-pins, or elegant clothes. On seeing him, many persons exclaim to one another, “How good to be like this! How happy to be like this! Those who have wealth should amuse themselves to the utmost like this!”

[Later, however], the owner of those goods wants to take them back or get someone else to take them back. So he takes them back himself or gets someone else to take them back [for him]. Many persons see this and say to one another, “He is a borrower and actually a deceiver. How bad is this borrower!” Why is that? The owner of those goods wanted to take them back or to get someone else to take them back. So he took them back himself or got someone else to take them back.

Householder, the learned noble disciple similarly reflects, “Sensual pleasures are like borrowed [goods]; the World-honored One has declared that sensual pleasures are like borrowed [goods], with little enjoyment and much suffering. There is much danger in them, so one should keep away from them.”

775a If one gives up sensual pleasures and relinquishes evil and unwholesome states, then [concern about] all of these so-called worldly nutriment will [in time] come to permanent cessation without remainder. One should cultivate that.

Householder, suppose that, not far from a village, there is a great fruit tree and on this tree there are always many fine and appetizing fruits. A man comes by who, being hungry, emaciated from hunger, wants to get to eat the fruits. He thinks, “On this tree there are always many fine and appetizing fruits. I am emaciated from hunger and want to get the fruits to eat. However, there are no fallen fruits beneath the tree that I could eat my fill of and take home with me. I could climb this tree. Should I go up it now?” Thinking this, he goes up [the tree].

[Just then] another man comes by who, being hungry, emaciated from hunger, wants to get to eat the fruits. He is carrying a very sharp ax, and he thinks, “In this tree there are always many fine and appetizing fruits. However, there are no fallen fruits beneath the tree that I could eat my fill of and take home with me. I cannot climb this tree. Should I now chop it down?” Then he promptly [begins] chopping the tree.

What do you think, householder, if the man who is up in the tree does not come down quickly then when the tree topples to the ground, will he certainly break an arm or some other part of his body?

The householder replied, “Yes, indeed, Gotama.”

[The Buddha said:]

Householder, what do you think, if that man up in the tree comes down quickly, then when the tree topples to the ground, will he break an arm or some other part of his body?<sup>231</sup>

The householder replied, “No, Gotama.”

[The Buddha said:]

Householder, the learned noble disciple similarly reflects, “Sensual pleasures are like fruits on a tree; the World-honored One has declared that sensual pleasures are like fruits on a tree, with little enjoyment and much suffering. There is much danger in them, so one should keep away from them.” If one gives up sensual pleasures and relinquishes evil and unwholesome states, then [concern about] all of these so-called worldly nutriment will [in time] come to permanent cessation without remainder. One should cultivate that.

These are the eight further aspects in this noble Dharma and discipline for realizing the complete abandoning of worldly affairs.

Householder,<sup>232</sup> with the calming of [directed] awareness and [sustained] contemplation, with inner stillness and mental unification, he dwells having attained the second absorption, which is without [directed] awareness and [sustained] contemplation and with rapture and pleasure born of concentration. Secluded from rapture and pleasure, dwelling with equanimity and without seeking anything, with right mindfulness and right comprehension, experiencing happiness with the body, he dwells having attained the third absorption, which the noble ones speak of as noble equanimity and mindfulness, a happy abode. With the cessation of pleasure and the cessation of pain, and with the earlier cessation of rapture and displeasure, with neither pain nor pleasure, and with purity of mindfulness and equanimity, he dwells having attained the fourth absorption.<sup>233</sup>

With his mind concentrated and purified in this way, free of defilements, free of troubles, malleable, well steadied, having gained mental imperturbability, he cultivates realization of the knowledge of the destruction of the taints.<sup>234</sup>

He knows as it really is: “This is *dukkha*.” He knows [as it really is]: “This is the arising of *dukkha*.” He knows [as it really is]: “This is the cessation of *dukkha*.” He knows as it really is: “This is the path to the cessation of *dukkha*.”

775b He knows as it really is: “These are the taints.” He knows [as it really is]: “This is the arising of the taints.” He knows [as it really is]: “This is the cessation of the taints.” He knows as it really is: “This is the path to the cessation of the taints.”

Knowing like this, seeing like this, his mind is liberated from the taint of sensual desire . . . from the taint of existence, his mind is liberated from the taint of ignorance. It being liberated, he knows it is liberated, knowing as it really is: “Birth is ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence.”

As this teaching was being taught, there arose in the householder Potaliya the spotless, immaculate Dharma eye in regard to all phenomena.<sup>235</sup> Then the householder Potaliya saw the Dharma, attained the Dharma, realized the bright pure Dharma; he abandoned doubt and went beyond perplexity; he became independent of other teachers; he would never again follow others; and he became free of hesitation. Having been established in the attainment of the fruit, he had attained fearlessness in the Dharma taught by the World-honored One.

He paid homage with his head at the Buddha’s feet and said:

World-honored One, from now on I go for refuge to the Buddha, the Dharma, and the Sangha of monks. May the World-honored One accept me as a lay disciple from this day forth until the end of life, as having personally gone for refuge for my whole life.

World-honored One, formerly, wearing clean white clothes and a white headcloth, grasping a staff and holding a parasol, and wearing layman’s sandals, I went from park to park, from pleasure garden to pleasure garden, from grove to grove, wandering at my pleasure. Whenever I saw renunciants



or brahmins, I would say, “Venerable friends, I abstain from worldliness. I have abandoned worldliness. I have relinquished all worldly affairs.”

The renunciants and brahmins would tell me with soft and gentle words, “Indeed, the venerable friend Potaliya abstains from worldliness. He has abandoned worldliness. He has relinquished all worldly affairs.”

World-honored One, at that time I was giving those who actually have no knowledge the status of having knowledge. I was revering as knowledgeable wise persons those who actually are not a shrine for knowledge, are not nourished by knowledge, and actually are without knowledge. World-honored One, from now on I give the sangha of monks, disciples of the World-honored One who do actually have knowledge, the status of persons of knowledge and wisdom. They actually are a shrine for knowledge and are nourished by knowledge. They actually do have knowledge and I shall revere them as knowledgeable wise persons.<sup>236</sup>

World-honored One, I now again go for refuge to the Buddha, the Dharma, and the Sangha of monks. May the World-honored One accept me as a lay disciple from this day forth, as having personally gone for refuge for my whole life, until death.

World-honored One, the faith and reverence I earlier had for heterodox renunciants and brahmins, this has now been cut off.

World-honored One, a third time I go for refuge to the Buddha, the Dharma, and the Sangha of monks. May the World-honored One accept me as a lay disciple from this day forth until the end of life, as having personally gone for refuge for my whole life.

Thus spoke the Buddha. Having heard what the Buddha said, the householder Potaliya and the monks were delighted and received it respectfully.

## **204. The Discourse at Rammaka’s [Hermitage]<sup>237</sup>**

Thus have I heard. At one time the Buddha was dwelling at Sāvattthī, in the Eastern Park, at the Hall of Migāra’s Mother. 775c

At that time, in the afternoon, the World-honored One emerged from sitting in meditation, came down from the hall and said to the venerable Ānanda, “Accompanied by you I would now go to the Aciravatī River to bathe.”<sup>238</sup> The venerable Ānanda replied, “Yes, certainly.”

The venerable Ānanda took a door opener and went around all of the huts. To all the monks he saw he said this: “Venerable friends, you should all gather at the house of the brahmin Rammaka.” On hearing this, the monks gathered at the house of the brahmin Rammaka.

The World-honored One, followed by the venerable Ānanda, went to the Aciravatī River. He took off his robes, placed them on the bank, and entered the water to bathe. Having bathed, he came out again, wiped his body [dry], and put on his robes.

At that time the venerable Ānanda was standing behind the World-honored One, holding a fan to fan him. Then the venerable Ānanda extended his hands with joined palms toward the Buddha and said:

World-honored One, the house of the brahmin Rammaka is very pleasant and orderly. It is truly delightful. May the World-honored One, out of compassion, go to the house of the brahmin Rammaka.

The World-honored One accepted the venerable Ānanda’s [invitation] by remaining silent.

Then the World-honored One, followed by the venerable Ānanda, went to the house of the brahmin Rammaka. At that time a group of many monks were seated together in the house of the brahmin Rammaka discussing the Dharma. The Buddha stood outside the door, waiting for the monks to finish their discussion of the Dharma. The group of many monks, having completed their investigation and discussion of the Dharma, remained silent. Knowing this, the World-honored One coughed and knocked on the door. Hearing this, the monks came and opened the door.

The World-honored One entered the house of the brahmin Rammaka and sat down on a seat that had been prepared in front of the group of monks. He asked them, “What have you just been discussing, monks? For what matter are you sitting together here?”

Then the monks replied, “World-honored One, we have just been discussing the Dharma. It is for a matter of Dharma that we are sitting together here.”

The Buddha commended them:

It is well, it is well, monks, sitting together you should engage in [either of] two things: the first is discussing the Dharma; the second is remaining

silent. Why is that? I too shall teach you the Dharma. Listen closely and pay proper attention! 776a

The monks replied: “Yes, certainly. We shall listen to receive instruction.”  
The Buddha said:

There are two types of search: the first is called the noble search; the second is called the ignoble search. What is the ignoble search? Someone, being actually subject to disease, seeks what is [also] subject to disease; being actually subject to old age . . . subject to death . . . subject to worry and sadness . . . being actually subject to defilement, they seek what is [also] subject to defilement.<sup>239</sup>

What is being actually subject to disease yet seeking what is [also] subject to disease? What is subject to disease? Sons and brothers are subject to disease; elephants, horses, cattle, sheep, male and female slaves, wealth, treasures, rice and [other] cereals are subject to disease and destruction. Living beings, stained and touched by greed and attachment, full of pride, take hold of and enter amid these, without seeing the danger and without seeing an escape, clinging to them and engaging with them.

What is subject to old age . . . subject to death . . . subject to worry and sadness . . . subject to defilement? Sons and brothers are subject to defilement; elephants, horses, cattle, sheep, male and female slaves, wealth, treasures, rice and cereals are subject to defilement and destruction.<sup>240</sup> Living beings, stained and touched by greed and attachment, intoxicated with pride, take hold of and enter amid these, without seeing the danger and without seeing an escape, clinging to them and engaging with them.

That such a person, wanting and seeking the unsurpassable peace of nirvana that is free from disease should attain the unsurpassable peace of nirvana that is free from disease—that is not possible. [That such a person, wanting and] seeking the unsurpassable peace of nirvana that is free from old age . . . free from death . . . free from worry and sadness . . . free from defilement, should attain the unsurpassable peace of nirvana that is free from old age . . . free from death . . . free from worry and sadness . . . free from defilement—that is not possible. This [kind of seeking] is what is meant by the ignoble search.

What is the noble search? Someone reflects, “I am actually subject to disease myself and I am naively seeking what is [also] subject to disease, I am actually subject to old age . . . subject to death . . . subject to worry and sadness . . . subject to defilement myself and I am naively seeking what is [also] subject to defilement. Let me now rather seek the unsurpassable peace of nirvana that is free from disease, seek the unsurpassable peace of nirvana that is free from old age . . . free from death . . . free from worry and sadness . . . free from defilement!”

That such a person, seeking the unsurpassable peace of nirvana that is free from disease, should attain the unsurpassable peace of nirvana that is free from disease—that is certainly possible. [That such a person], seeking the unsurpassable peace of nirvana that is free from old age . . . free from death . . . free from worry and sadness . . . free from defilement, should attain the unsurpassable peace of nirvana that is free from old age . . . free from death . . . free from worry and sadness . . . free from defilement—that is certainly possible.

Formerly, when I had not yet awakened to the unsurpassable, right, and complete awakening, I thought like this: “I am actually subject to disease myself and I am naively seeking what is [also] subject to disease, I am actually subject to old age . . . subject to death . . . subject to worry and sadness . . . subject to defilement myself and I am naively seeking what is [also] subject to defilement. Let me now rather seek the unsurpassable peace of nirvana that is free from disease, seek the unsurpassable peace of nirvana that is free from old age . . . free from death . . . free from worry and sadness . . . free from defilement!”

776b

At that time I was a young lad, with clear [complexion] and black hair, in the prime of life, twenty-nine years of age, roaming around well adorned and enjoying myself to the utmost. Then, as my father and mother cried and my relatives lamented, I shaved off my hair and beard, donned yellow robes, and out of faith went forth from the household life to train in the path. I maintained purity of livelihood in body, I maintained purity of livelihood in speech and in mind.<sup>241</sup>

Having accomplished this aggregate of morality, aspiring for and seeking the unsurpassable peace of nirvana that is free from disease . . . free from old age . . . free from death . . . free from worry and sadness . . . the

unsurpassable peace of nirvana that is free from defilement, I approached Āḷāra Kālāma. I asked him, “Āḷāra, I wish to practice the holy life in your Dharma. Will you permit it?”

Āḷāra answered me, saying, “Venerable one, I certainly permit it. Practice as you wish to practice!”

I asked further, “Āḷāra, this Dharma of yours—have you come to know it yourself, to understand it yourself, and to realize it yourself?”<sup>242</sup>

Āḷāra answered me, saying, “Venerable one, completely transcending the sphere of [boundless] consciousness, I attain and dwell in the sphere of nothingness. Therefore, I have come to know this Dharma of mine myself, to understand it myself, and to realize it myself.”

I thought again, “Not only Āḷāra alone has such faith; I too have such faith. Not only Āḷāra alone has such energy; I too have such energy. Not only Āḷāra alone has such wisdom; I too have such wisdom.<sup>243</sup> [With these qualities] Āḷāra has come to know this Dharma himself, to understand it himself, to realize it himself.”

Because I wished to realize this Dharma, I went and dwelled alone and in seclusion in an empty and quiet place. With a mind free from indolence I practiced energetically. Having dwelled alone and in seclusion in an empty and quiet place, with a mind free from indolence, practicing energetically, in no long time I realized that Dharma.

Having realized that Dharma, I again approached Āḷāra Kālāma and asked him, “Āḷāra, is this the Dharma that you have come to know yourself, to understand yourself, to realize yourself, namely: completely transcending the sphere of boundless consciousness to attain and dwell in the sphere of nothingness?”

Āḷāra Kālāma answered me, saying, “Venerable one, this is [indeed] the Dharma that I have come to know myself, to understand myself, to realize myself, namely: completely transcending the sphere of [boundless] consciousness to attain and dwell in the sphere of nothingness.”

Āḷāra Kālāma further said to me, “Venerable one, just as I have realized this Dharma, so too have you; just as you have realized this Dharma, so too have I. Venerable one, come and share the leadership of this group!” Thus Āḷāra Kālāma, being the teacher, placed me on an equal level, [thereby] giving me the highest respect, the highest support, and the highest appreciation.

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I thought again, “This Dharma does not lead to knowledge, does not lead to awakening, does not lead to nirvana. Let me rather leave this Dharma now and continue seeking the unsurpassable peace of nirvana that is free from disease . . . free from old age . . . free from death . . . free from worry and sadness . . . the unsurpassable peace of nirvana that is free from defilement.”

I then abandoned this Dharma and continued seeking the unsurpassable peace of nirvana that is free from disease . . . free from old age . . . free from death . . . free from worry and sadness . . . the unsurpassable peace of nirvana that is free from defilement. I approached Uddaka Rāmaputta and asked him, “Uddaka, I wish to train in your Dharma, will you permit it?”

Uddaka Rāmaputta answered me saying, “Venerable one, I certainly permit it. Train as you wish to train!”

I asked him further, “Uddaka, your father, Rāma<sup>244</sup>—what Dharma did he come to know himself, to understand himself, to realize himself?”

Uddaka Rāmaputta answered me, saying, “Venerable one, completely transcending the sphere of nothingness, he attained and dwelled in the sphere of neither-perception-nor-nonperception. Venerable sir, what my father Rāma knew himself, understood himself, realized himself, was this Dharma.”

I thought again, “Not only Rāma alone had such faith; I too have such faith. Not only Rāma alone had such energy; I too have such energy. Not only Rāma alone had such wisdom; I too have such wisdom. [With these qualities] Rāma came to know this Dharma himself, to understand it himself, to realize it himself. Why should I not get to know this Dharma myself, to understand it myself, to realize it myself?”

Because I wished to realize this Dharma, I went and dwelled alone and in seclusion, in an empty and quiet place. With a mind free from indolence, I practiced energetically. Having dwelled alone and in seclusion, in an empty and quiet place, with a mind free from indolence, practicing energetically, in no long time I realized that Dharma.

Having realized that Dharma, I again approached Uddaka Rāmaputta and asked him, “Uddaka, is this the Dharma that your father Rāma came to know himself, to understand himself, to realize himself, namely: completely transcending the sphere of nothingness to attain and dwell in the sphere of neither-perception-nor-nonperception?”

Uddaka Rāmaputta answered me, saying, “Venerable one, this is [indeed] the Dharma that my father Rāma came to know himself, to understand himself, and to realize himself, namely: completely transcending the sphere of nothingness to attain and dwell in the sphere of neither-perception-nor-nonperception.”

Uddaka Rāmaputta further said to me, “Venerable one, just as my father Rāma realized this Dharma, so too have you; just as you have realized this Dharma, so too did my father. Venerable one, come and share the leadership of this group!”<sup>245</sup> Thus Uddaka Rāmaputta, being the teacher, regarded me also as a teacher, thereby giving me the highest respect, the highest support, and the highest appreciation.

I thought again, “This Dharma does not lead to knowledge, does not lead to awakening, does not lead to nirvana. Let me rather leave this Dharma now and continue seeking the unsurpassable peace of nirvana that is free from disease . . . free from old age . . . free from death . . . free from worry and sadness . . . the unsurpassable peace of nirvana that is free from defilement.” 777a

I then left this Dharma and continued to seek the unsurpassable peace of nirvana that is free from disease . . . free from old age . . . free from death . . . free from worry and sadness . . . the unsurpassable peace of nirvana that is free from defilement. I went to a brahmin village called Senā near Uruvelā, south of Elephant Peak Mountain. That area was truly delightful. The mountain forest was lush and the Nerañjarā River was clear and running full up to its banks.

On seeing it, I thought, “This place is truly delightful. The mountain forest is lush and the Nerañjarā River is clear and running full up to its banks. If a clansman wished to train, he could train here. I shall be training, [so] let me now train here!”

[After training], I then took some grass and approached the tree of awakening. On reaching it, I spread out [the grass as] a sitting mat and sat down cross-legged with the determination not to break off my sitting until the taints had been eradicated.<sup>246</sup> I [indeed] did not break off my sitting until the taints had been eradicated.

Seeking the unsurpassable peace of nirvana that is free from disease, I attained the unsurpassable peace of nirvana that is free from disease.

Seeking the unsurpassable peace of nirvana that is free from old age . . . free from death . . . free from worry and sadness . . . free from defilement, I attained the unsurpassable peace of nirvana that is free from old age . . . free from death . . . free from worry and sadness . . . free from defilement. Knowledge arose, vision arose, as I established the requisites of awakening. I knew as it really is: “Birth has been ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence.”<sup>247</sup>

Having just awakened to the unsurpassable, right and complete awakening, I thought, “To whom should I first teach the Dharma?” I further thought, “Should I now first teach the Dharma to Āḷāra Kālāma?”

At that time there was a *deva* up in the sky, who said to me, “Great Sage, may you know this: Āḷāra Kālāma passed away seven days ago.” I too came to know myself that Āḷāra Kālāma had passed away seven days ago. I thought again, “It is a great loss for Āḷāra Kālāma that he did not get to hear this Dharma. If he had heard it, he would have quickly understood the Dharma in accordance with the Dharma.”

Having just awakened to the unsurpassable, right, and complete awakening, I thought, “To whom should I first teach the Dharma?” I further thought, “Should I now first teach the Dharma to Uddaka Rāmaputta?”

There was again a *deva* up in the sky, who said to me: “Great Sage, may you know this: Uddaka Rāmaputta passed away fourteen days ago.”<sup>248</sup>

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I also came to know myself that Uddaka Rāmaputta had passed away fourteen days ago.<sup>249</sup> I thought again: “It is a great loss for Uddaka Rāmaputta that he did not get to hear this Dharma. If he had heard it, he would have quickly understood the Dharma in accordance with the Dharma.”

Having just awakened to the unsurpassable, right, and complete awakening, I thought, “To whom should I first teach the Dharma?” I further thought, “The five monks of former times, who supported me in my efforts, were of much benefit [to me]. When I was practicing asceticism, those five monks served me. Should I now first teach the Dharma to the five monks?”

I further thought, “The five monks of former times—where are they now?” With the purified divine eye that transcends [the vision] of human beings I saw that the five monks were in the Deer Park at the dwelling place of seers near Benares. After staying under the tree of awakening [as



long as I wished], I gathered my robes, took my bowl, and headed toward Benares, the city of Kāsi.

At that time the heterodox practitioner Upaka, on seeing me coming in the distance, said to me, “Venerable Gotama, your faculties are clear and calm, your appearance is sublime, your face shines with a [bright] radiance. Venerable Gotama, who is your teacher? Under whom do you train in the path? In whose Dharma have you [placed] your faith?” Then I answered Upaka in verse:

I am the supreme victor,  
Not attached to anything,  
Completely liberated from all craving.  
Having awakened on my own, whom should I call teacher?

None is my equal, none my superior.  
I have awakened on my own to the unsurpassable awakening.  
[I am] the Tathāgata, teacher of *devas* and human beings,  
Complete in understanding, accomplished in power.”

Upaka asked me, “Venerable Gotama, do you call yourself a victor?” Again I answered him in verse:

Victors are like this,  
That is, they have eradicated all taints.  
I have destroyed all evil states;  
Therefore, Upaka, I am [indeed] a victor.

Upaka again asked me, “Venerable Gotama, where are you wishing to go?” Then I answered him in verse:

I am going to Benares,  
To beat the sublime drum of the deathless,  
To set in motion the unsurpassable wheel of the Dharma,  
Which has never before been set in motion in the world.<sup>250</sup>

Upaka said to me, “Venerable Gotama, it may be so.” Having spoken like this, he turned around and left by a side path.<sup>251</sup>

I went on by myself to the Deer Park at the dwelling place of seers.

777c At that time the five monks, having seen me coming in the distance, had come to an agreement among themselves, saying, “Venerable friends, [you] should know that this renunciant Gotama is coming. He is of many desires, many longings. He partakes of fine food and drink, being fond of cereals, rice, and cakes with ghee and honey; and he applies sesame oil to his body. Now that he is coming back here, let us just remain seated, taking care not to stand up to greet him and not to pay homage to him. Have one seat ready, but do not invite him to sit down. When he arrives, say, ‘Friend, if you wish to sit down, do as you wish.’”

Then I arrived at where the five monks were. At that time the five were unable to disregard my extremely dignified bearing and promptly got up from their seats. Some took my robe and bowl, some set out a seat, and some brought water, wishing to wash my feet. I thought, “These confused men! Why are they so irresolute? Having themselves set up a rule, they go against their original decision.”<sup>252</sup> Knowing this, I sat on the seat prepared by the five monks.

At that time the five monks were addressing me by my family name and calling me “friend.” I told them, “Five monks, I am a tathāgata, free from attachment, rightly and fully awakened. You should not address me by my former family name and should not call me ‘friend.’ Why is that? Seeking the unsurpassable peace of nirvana that is free from disease, I have attained the unsurpassable peace of nirvana that is free from disease. Seeking the unsurpassable peace of nirvana that is free from old age . . . free from death . . . free from worry and sadness . . . free from defilement, I have attained the unsurpassable peace of nirvana that is free from old age . . . free from death . . . free from worry and sadness . . . free from defilement. I know as it really is: ‘Birth is ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence.’”

They said to me, “Friend Gotama, formerly you had such a mode of training, followed such a path, and undertook such ascetic practices, yet you were unable to attain superhuman states distinguished by noble knowledge and noble vision. How then could you do so now, when you have many desires and many longings, partaking of fine food and drink, being

fond of cooked cereals and rice and cakes with ghee and honey, and applying sesame oil to your body?"<sup>253</sup>

I said to them, "Five monks, formerly did you ever see me like this, with my faculties so clear, calm, and shining with a bright radiance?"<sup>254</sup>

Then the five monks answered me, saying, "Formerly, friend, we did not see your faculties so clear, calm, and shining with a bright radiance. [But] now, friend Gotama, your faculties are [indeed] clear and calm, your appearance is sublime, and your face does shine with a bright radiance."

I then addressed them, saying,<sup>255</sup> "Five monks, you should know that there are two extreme practices that those on the path should not cultivate. The first is attachment to sensual pleasures, which is a low activity practiced by worldly persons. The second is self-tormenting, [inflicting] pain on oneself, which is an ignoble state and is not connected with what is beneficial.<sup>256</sup> Five monks, giving up these two extremes, take the middle path that accomplishes vision, accomplishes knowledge, accomplishes certainty, and brings mastery, which leads to knowledge, leads to awakening, and leads to nirvana. It is the eightfold right path: right view . . . up to . . . right concentration; these are the eight."

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Wishing to instruct the five monks by turns, I instructed and guided two of them, while the other three went begging for almsfood. The food brought back by the three was sufficient for the six [of us] to eat. [Then] I instructed and guided [those] three, while the other two went begging for almsfood. The food brought back by the two was sufficient for the six [of us] to eat.

Being taught by me like this and guided like this, seeking the unsurpassable peace of nirvana that is free from disease, they attained the unsurpassable peace of nirvana that is free from disease. Seeking the unsurpassable peace of nirvana that is free from old age . . . free from death . . . free from worry and sadness . . . free from defilement, they attained the unsurpassable peace of nirvana that is free from old age . . . free from death . . . free from worry and sadness . . . free from defilement. Knowledge and vision arose in them and they established the requisites of awakening. They knew as it really is: "Birth has been ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence."

Then the World-honored One instructed them further, “Five monks, there are the five strands of sensual pleasure, which are desirable, agreeable, recalled by the mind, and connected with delight and sensuality. What are the five? Visible forms known by the eye, sounds known by the ear, odors known by the nose, flavors known by the tongue, and tangibles known by the body.

“Five monks, [consider] an unlearned ignorant worldling who does not visit good [Dharma] friends, who has not understood the noble Dharma and is not guided by the noble Dharma. Being touched [by these five strands of sensual pleasure], he is polluted by greed and attachment [for them]. Conceited, he accepts them, not seeing the danger [in them], not seeing an escape [from them], but grasping at them and engaging with them. You should know that he is at the mercy of Māra, the Evil One; he is under the power of Māra, the Evil One; he has fallen into the hands of Māra, the Evil One. Bound by Māra’s net, bound in Māra’s bonds, he is unable to escape from Māra’s bonds.

“Five monks, he is just like a wild deer that is bound by bonds. You should know that it is at the mercy of the hunter, under the power of the hunter. Having fallen into the hands of the hunter, bound by the hunter’s net, it is unable to escape when the hunter comes.

“It is the same, five monks, with an unlearned ignorant worldling who does not visit good [Dharma] friends, who has not understood the noble Dharma, and is not guided by the noble Dharma. Being touched by these five strands of sensual pleasure, he is polluted by greed and attachment [for them]. Conceited, he accepts them, not seeing the danger [in them] and not seeing an escape [from them], but grasping at them and engaging with them. You should know that he is at the mercy of Māra, the Evil One; he is under the power of Māra, the Evil One; he has fallen into the hands of Māra, the Evil One. Bound by Māra’s net, bound by Māra’s bonds, he is unable to escape from Māra’s bonds.

“Five monks, [consider] a learned noble disciple who does visit good [Dharma] friends, who has understood the noble Dharma and moreover is guided by the noble Dharma. Not being touched by the five strands of sensual pleasure, he is not polluted, having no greed and no attachment in regard to them. Not being conceited, he does not grasp at them or engage

with them, [instead] seeing the danger [in them] and seeing the escape from them. You should know that he is not at the mercy of Māra, the Evil One; not under the power of Māra, the Evil One; he has not fallen into the hands of Māra, the Evil One. Not bound by Māra's net, not bound in Māra's bonds, he is able to escape from Māra's bonds. 778b

“Five monks, he is just like a wild deer that has escaped from its bonds. You should know that it is not at the mercy of the hunter, not under the power of the hunter. Not having fallen into the hands of the hunter, not bound by the hunter's net, it is able to escape when the hunter comes.

“It is the same, five monks, with the learned noble disciple who visits good [Dharma] friends, who has understood the noble Dharma, and moreover is guided by the noble Dharma. Not being touched by the five strands of sensual pleasure, he is not polluted by greed and attachment in regard to them. Not being conceited,<sup>257</sup> he does not grasp at them or engage with them, [instead] seeing the danger [in them] and seeing the escape from them. You should know that he is not at the mercy of Māra, the Evil One; not under the power of Māra, the Evil One; he has not fallen into the hands of Māra, the Evil One. Not bound by Māra's net, not bound in Māra's bonds, he escapes from Māra's bonds.

“Five monks, there is a time when there appears in the world a tathāgata, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, knower of the world, unsurpassable person, leader on the path of Dharma, teacher of *devas* and human beings, a buddha, an exalted one.<sup>258</sup>

“[A monk] abandons . . . up to . . . the five hindrances, which defile the mind and weaken wisdom. Secluded from sensual desires, secluded from evil and unwholesome states . . . up to . . . he dwells having attained the fourth absorption.

“With his mind concentrated and purified in this way, without defilement, without affliction, malleable, well steadied, having attained imperturbability, he directs his mind to the realization of the higher knowledge of the destruction of the taints.<sup>259</sup>

He knows as it really is: ‘This is *dukkha*.’ He knows [as it really is]: ‘This is the arising of *dukkha*.’ He knows [as it really is]: ‘This is the cessation of *dukkha*.’ He knows as it really is: ‘This is the path to the cessation of *dukkha*.’

“He knows as it really is: ‘These are the taints.’ He knows [as it really is]: ‘This is the arising of the taints.’ He knows [as it really is]: ‘This is the cessation of the taints.’ He knows as it really is: ‘This is the path to the cessation of the taints.’

“Knowing like this, seeing like this, his mind is liberated from the taint of sensual desire . . . from the taint of existence, his mind is liberated from the taint of ignorance. It being liberated, he knows it is liberated, knowing as it really is: ‘Birth has been ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence.’

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“At that time he is at ease when walking, at ease when standing, at ease when sitting, and at ease when reclining. Why is that? He sees within himself that the countless evil and unwholesome states have been eradicated. For this reason he is at ease when walking, at ease when standing, at ease when sitting, and at ease when reclining.

“Five monks, it is just as, in a secluded spot, a place without people, there might be a wild deer which is at ease when walking, at ease when standing, at ease when sitting, and at ease when reclining. Why is that? That wild deer is not within the range of a hunter. It is for this reason that it is at ease when walking, at ease when standing, at ease when sitting, and at ease when reclining.<sup>260</sup>

“Five monks, [in the same way] a monk who, through eradication of the taints, dwells having attained the taint-free liberation of the mind and liberation through wisdom knows it himself, understands it himself, and realizes it himself. He knows as it really is: ‘Birth has been ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence.’ At that time he is at ease when walking, at ease when standing, at ease when sitting, and at ease when reclining. Why is that? He sees within himself that the countless evil and unwholesome states have been eradicated. It is for this reason that he is at ease when walking, at ease when standing, at ease when sitting, and at ease when reclining.

“Five monks, this is called liberation without remainder, this is called the unsurpassable peace of nirvana that is free from disease, the unsurpassable peace of nirvana that is free from old age . . . free from death . . . free from worry and sadness . . . free from defilement.”

Thus spoke the Buddha. Having heard what the Buddha said, the venerable Ānanda and the monks were delighted and received it respectfully.

### **205. The Discourse on the Five Lower Fetters<sup>261</sup>**

Thus have I heard. At one time the Buddha was staying at Sāvattthī, in Jeta's Grove, Anāthapiṇḍika's Park. At that time the World-honored One said to the monks, "I once taught you about the five lower fetters. Do you remember that?" The monks were silent and did not reply.

A second and a third time the World-honored One said to the monks, "I once taught you about the five lower fetters. Do you remember that?" And a second and a third time the monks were silent and did not reply.<sup>262</sup>

At that time the venerable Mālunkyaputta was among that assembly. Then the venerable Mālunkyaputta rose from his seat, arranged his robe so as to bare one shoulder, extended his hands with joined palms toward the Buddha, and said, "I remember the World-honored One having once taught about the five lower fetters."

The World-honored One asked, "Mālunkyaputta, [how] do you remember my having once taught about the five lower fetters?"

The venerable Mālunkyaputta replied:

I remember the World-honored One once teaching that the first lower fetter is sensual desire . . . [the second lower fetter is] hatred . . . [the third lower fetter is] identity view . . . [the fourth lower fetter is] clinging to precepts . . . I remember the World-honored One [once] teaching that the fifth lower fetter is doubt.

The World-honored One rebuked him, saying:

Mālunkyaputta, how did you memorize my teaching about the five lower fetters? Mālunkyaputta, from whose mouth did you [hear and then] memorize my teaching about the five lower fetters?

Mālunkyaputta, will not many heterodox practitioners come and censure you, using the simile of the infant boy? Mālunkyaputta, a young tender infant sleeping on their back has no notion of sensual desire; how could their mind be entangled in sensual desire? Yet, because of their disposition

to an underlying tendency, one speaks of their underlying tendency to sensual desire.

Mālunkyaputta, a young tender infant sleeping on their back has no notion of a living being; how could their mind be entangled in hatred? Yet, because of their disposition to an underlying tendency, one speaks of their underlying tendency to hatred.

779a Mālunkyaputta, a young tender infant sleeping on their back has no notion of identity; how could their mind be entangled in identity view? Yet, because of their disposition to an underlying tendency, one speaks of their underlying tendency to identity view.

Mālunkyaputta, a young tender infant sleeping on their back has no notion of precepts; how could their mind be entangled in clinging to precepts? Yet, because of their disposition to an underlying tendency, one speaks of their underlying tendency to cling to precepts.

Mālunkyaputta, a young tender infant sleeping on their back has no notion of Dharma; how could their mind be entangled in doubt? Yet, because of their disposition to an underlying tendency, one speaks of their underlying tendency to doubt.

Mālunkyaputta, will not many heterodox practitioners come and censure you, using the simile of the infant?

Then the venerable Mālunkyaputta, having been rebuked to his face by the World-honored One, was sad and distressed. He lowered his head in silence, unable to reply, as if immersed in thought. At that time, having rebuked Mālunkyaputta to his face, the World-honored One remained silent.

At that time the venerable Ānanda was standing behind the World-honored One holding a fan to fan him. Then the venerable Ānanda extended his hands with joined palms toward the Buddha and said:

World-honored One, now is the right time, Well-gone One, now is the right time for the World-honored One to teach the five lower fetters to the monks. Having heard it from the World-honored One, the monks will receive it and remember it well.

The World-honored One said, “Ānanda, listen closely and pay proper attention.”



The venerable Ānanda said, “Certainly, we shall listen and receive the teaching.”

The Buddha said:

Ānanda, suppose that someone is entangled in sensual desires. Sensual desire having arisen in his mind, he does not really know how to abandon it. In him, not really knowing how to abandon it, sensual desire evolves and flourishes out of control and he cannot get rid of it. This is a lower fetter.

Ānanda, suppose that someone is entangled in hatred. Hatred having arisen in his mind, he does not really know how to abandon it. In him, not really knowing how to abandon it, hatred evolves and flourishes out of control and he cannot get rid of it. This is a lower fetter.

Ānanda, suppose that someone is entangled in identity view. Identity view having arisen in his mind, he does not really know how to abandon it. In him, not really knowing how to abandon it, identity view evolves and flourishes out of control and he cannot get rid of it. This is a lower fetter.

Ānanda, suppose that someone is entangled in clinging to precepts. Clinging to precepts having arisen in his mind, he does not really know how to abandon it. In him, not really knowing how to abandon it, clinging to precepts evolves and flourishes out of control and he cannot get rid of it. This is a lower fetter.

Ānanda, suppose that someone is entangled in doubt. Doubt having arisen in his mind, he does not really know how to abandon it. In him, not really knowing how to abandon it, doubt evolves and flourishes out of control and he cannot get rid of it. This is a lower fetter.

Ānanda, it is by relying on a path, relying on a way, that the five lower fetters are eradicated. That someone might, without relying on this path, without relying on this way, eradicate the five lower fetters—that is certainly not possible.

Ānanda, he is just like a man who wishes to get heartwood and is seeking 779b  
it. Because he is seeking heartwood, he takes an ax and goes into the forest. This man sees a tree complete with roots, trunk, branches, leaves, and heartwood. That this man might, without cutting the roots and trunk, get heartwood to take home with him—that is certainly not possible.

In the same way, Ānanda, it is by relying on a path, relying on a way, that the five lower fetters are eradicated. That one might, without relying

on this path, without relying on this way, eradicate the five lower fetters—that is certainly not possible.

699a      Ānanda, it is by relying on a path, relying on a way, that the five lower fetters are eradicated. That someone might, by relying on this path, relying on this way, eradicate the five lower fetters—that is certainly possible.

Ānanda, he is just like a man who wishes to get heartwood and is seeking it. Because he is seeking heartwood, he takes an ax and goes into the forest. This man sees a tree complete with roots, trunk, branches, leaves, and heartwood. That this man might, by cutting the roots and trunk, get heartwood to take home with him—that is certainly possible.

In the same way, Ānanda, it is by relying on a path, relying on a way, that the five lower fetters are eradicated. That one might, by relying on this path, relying on this way, eradicate the five lower fetters—that is certainly possible.

Ānanda, by relying on what path, by relying on what way, are the five lower fetters eradicated?<sup>263</sup>

Ānanda, suppose that someone is not entangled in sensual desires, and that when the entanglement of sensual desire arises [in his mind], he really knows how to abandon it. Really knowing how to abandon it, he ceases to be entangled in sensual desire.

Ānanda, suppose that someone is not entangled in hatred, and that when the entanglement of hatred arises [in his mind], he really knows how to abandon it. Really knowing how to abandon it, he ceases to be entangled in hatred.

Ānanda, suppose that someone is not entangled in identity view, and that when the entanglement of identity view arises [in his mind], he really knows how to abandon it. Really knowing how to abandon it, he ceases to be entangled in identity view.

Ānanda, suppose that someone is not entangled in clinging to precepts, and that when the entanglement of clinging to precepts arises [in his mind], he really knows how to abandon it. Really knowing how to abandon it, he ceases to be entangled in clinging to precepts.

Ānanda, suppose that someone is not entangled in doubt, and that when the entanglement of doubt arises [in his mind], he really knows how to abandon it. Really knowing how to abandon it, he ceases to be entangled in doubt.

Ānanda, by relying on this path, by relying on this way, the five lower fetters are eradicated.

Ānanda, suppose that the river Ganges is full, with the water right up to its banks, and that a man, wanting to [attend to] some matter on the farther bank, wishes to cross over the river. He thinks, “This river Ganges is full, with the water right up to its banks. I have some matter [to attend to] on the farther bank and wish to cross over; [but] my body lacks the strength that would enable me to swim safely to that farther bank.” Ānanda, one should know that man as lacking strength.

In the same way, Ānanda, if a person’s mind is not directed toward awakening, cessation, and nirvana, not confident about it, not established in it, not committed to it, [then], Ānanda, one should know this person to be like that feeble man, lacking strength.

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Ānanda, suppose that the river Ganges is full, with the water right up to its banks and that a man, wanting to [attend to] some matter on the farther bank, wishes to cross over the river. He thinks, “This river Ganges is full, with the water right up to its banks. I have some matter [to attend to] on the farther bank and wish to cross over; and my body now has the strength that would enable me to swim safely to that farther bank.” Ānanda, one should know that man as having strength.

In the same way, Ānanda, if a person’s mind is directed toward awakening, cessation, and nirvana, confident about it, established in it, committed to it, [then], Ānanda, one should know this person to be like that man who has strength.

Ānanda, suppose a mountain stream that is very deep and very broad, with a quick-flowing and powerful current sweeping much flotsam along, and with neither ferry nor bridge; and suppose that a man comes along who has some matter [to attend to] on the farther bank and is seeking a way to cross over.<sup>264</sup> As he is seeking a way to cross over, he thinks, “Now, this mountain stream is very deep and very broad, with a quick-flowing and powerful current sweeping much flotsam along, and with neither ferry nor bridge by which one could cross it. I have some matter [to attend to] on the farther bank and want to cross over. By what means can I safely reach that farther bank?”

He further thinks, “Let me now collect grass and sticks on this bank and bind them together to make a raft, boarding which I can cross over.” So he collects grass and sticks on the bank, binds them together to make a raft, boards it, and crosses over, safely reaching the farther bank.

In the same way, Ānanda, it may be that a monk lays hold of disenchantment, inclines to disenchantment, and becomes established in disenchantment through having appeased bodily evils and through attaining mental separation and concentration. Secluded from sensual desires, secluded from evil and unwholesome states, he dwells having attained the first absorption, in which there is [directed] awareness and [sustained] contemplation, with rapture and happiness born of seclusion.

780a On the basis of this attainment, he contemplates the rise and fall of feeling.<sup>265</sup> Having, on the basis of this attainment, contemplated the rise and fall of feeling and become established in it, he will certainly attain the destruction of the taints. If, [however], despite being established in it, he does not attain destruction of the taints, then he must progress to a higher level of tranquility.<sup>266</sup>

How does he progress to a higher level of tranquility? With the calming of [directed] awareness and [sustained] contemplation, with inner stillness and mental unification, he dwells having attained the second absorption, which is without [directed] awareness and without [sustained] contemplation and with rapture and happiness born of concentration.

On the basis of this attainment, he contemplates the rise and fall of feeling. Having, on the basis of this attainment, contemplated the rise and fall of feeling and become established in it, he will certainly attain the destruction of the taints. If, [however], despite being established in it, he does not attain the destruction of the taints, then he must progress to a higher level of tranquility.

How does he progress to a higher level of tranquility? Secluded from rapture and pleasure, dwelling in equanimity and without longings, with right mindfulness and right comprehension, experiencing happiness with the body, he dwells having attained the third absorption, which the noble ones speak of as noble equanimity and mindfulness, a happy abode.

On the basis of this attainment, he contemplates the rise and fall of

feeling. Having, on the basis of this attainment, contemplated the rise and fall of feeling and become established in it, he will certainly attain the destruction of the taints. If, [however], despite being established in it, he does not attain the destruction of the taints, then he must progress to a higher level of tranquility.

How does he progress to a higher level of tranquility? With the cessation of pleasure and the cessation of pain, and with the earlier cessation of rapture and displeasure, with neither-pain-nor-pleasure, and with purity of mindfulness and equanimity, he dwells having attained the fourth absorption.

On the basis of this attainment he contemplates the rise and fall of feeling. Having, on the basis of this attainment, contemplated the rise and fall of feeling and become established in it, he will certainly attain the destruction of the taints. If, [however], despite being established in it, he does not attain the destruction of the taints, then he must progress to a higher level of tranquility.

How does he progress to a higher level of tranquility? By completely transcending perceptions of form, with the cessation of perceptions of sensory impact, not aware of perceptions of diversity, [aware] of infinite space,<sup>267</sup> he dwells having attained the sphere of infinite space.

On the basis of this attainment, he contemplates the rise and fall of feeling. Having, on the basis of this attainment, contemplated the rise and fall of feeling and become established in it, he will certainly attain the destruction of the taints. If, [however], despite being established in it, he does not attain the destruction of the taints, then he must progress to a higher level of tranquility.

How does he progress to a higher level of tranquility? By completely transcending the sphere of infinite space, [aware] of infinite consciousness, he dwells having attained the sphere of infinite consciousness.

On the basis of this attainment, he contemplates the rise and fall of feeling. Having, on the basis of this attainment, contemplated the rise and fall of feeling and become established in it, he will certainly attain the destruction of the taints. If, [however], despite being established in it, he does not attain the destruction of the taints, then he must progress to a higher level of tranquility.

How does he progress to a higher level of tranquility? By completely transcending the sphere of infinite consciousness, [aware that] ‘there is nothing,’ he dwells having attained the sphere of nothingness.

Whatever feeling there is, be it pleasant or painful or neutral, he contemplates that feeling as impermanent, contemplates its rise and fall, contemplates its fading away, contemplates its cessation, contemplates its abandonment, and contemplates its relinquishment. Having in this way contemplated this feeling as impermanent, contemplated its rise and fall, contemplated its fading away, contemplated its cessation, contemplated its abandonment, and contemplated its relinquishment, he does not cling to this world. Not clinging to this world, he is without agitation. Being without agitation, he attains final nirvana, knowing as it really is: “Birth has been ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence.”

Suppose that not far from a village there is a large plantain tree, and suppose a man with an ax were to cut down that plantain tree and cut it into pieces, cutting it into ten parts, or a hundred parts. Having cut it into ten parts or a hundred parts, he peels off leaf after leaf but does not see any nodes, let alone heartwood.<sup>268</sup>

780b In the same way, Ānanda, whatever feeling there is, be it pleasant or painful or neutral, the monk contemplates that feeling as impermanent, contemplates its rise and fall, contemplates its fading away, contemplates its cessation, contemplates its abandonment, and contemplates its relinquishment. Having in this way contemplated this feeling as impermanent, contemplated its rise and fall, contemplated its fading away, contemplated its cessation, contemplated its abandonment, and contemplated its relinquishment, he does not cling to this world. Not clinging to this world, he is without agitation. Being without agitation, he attains final nirvana, knowing as it really is: “Birth has been ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence.”

Then the venerable Ānanda extended his hands with joined palms toward the Buddha and said:

World-honored One, it is most wonderful, it is most remarkable, how the World-honored One has explained to the monks abandonment and separation

from the taints, [how he has] explained going beyond and crossing over the taints in reliance on one support after another. Yet the monks do not all quickly attain the highest, that is, complete and total cessation.<sup>269</sup>

The World-honored One said:

It is like this, Ānanda; it is like this, Ānanda. It is most wonderful, it is most remarkable how I have explained to the monks abandonment and separation from the taints, [how I have] explained going beyond and crossing over the taints in reliance on one support after another. Yet the monks do not all quickly attain the highest, that is, complete and total cessation. Why is that? It is because persons possess excellence according as their practice of the path is either refined or gross. And because their practice of the path is refined or gross, persons in turn possess excellence accordingly. Ānanda, for this reason I say, “Persons possess excellence accordingly.”

Thus spoke the Buddha. Having heard what the Buddha said, the venerable Ānanda and the monks were delighted and received it respectfully.

## **206. The Discourse on Mental Defilements<sup>270</sup>**

Thus have I heard. At one time the Buddha was staying at Sāvathī, in Jeta’s Grove, Anāthapiṇḍika’s Park.

At that time the World-honored One said to the monks:

If a monk or a nun does not uproot five defilements in the mind and does not unfasten five shackles in the mind, then I say that this monk or nun will certainly regress in the Dharma. What are the five defilements that have not been uprooted in the mind?

Suppose that someone is doubtful about the World-honored One, hesitant, [and thus] does not open the mind, does not release the mind, does not allow the mind to become quiet. If someone is doubtful about the World-honored One, hesitant, [and thus] does not open the mind, does not release the mind, does not allow the mind to become quiet, then this is the first mental defilement that has not been uprooted, namely the one relating to the World-honored One.

It is the same for [being doubtful about] the Dharma . . . the precepts<sup>271</sup> . . . the instructions . . . suppose that someone is [doubtful about]

companions in the holy life who are praised by the World-honored One. If someone frequently reproves them, devalues them, annoys them, and encroaches on them, [and thus] does not open the mind, does not release the mind, does not allow the mind to become quiet, then this is the fifth mental defilement that has not been uprooted, namely the one relating to companions in the holy life.

780c What are the five shackles in the mind that have not been unfastened?<sup>272</sup> Suppose that someone is not separated from pollution regarding the body, not separated from sensual desire, not separated from craving, not separated from thirst. If he is not separated from pollution regarding the body, not separated from sensual desire, not separated from craving, not separated from thirst, then his mind does not progress, does not become quiet, does not become still, does not become released, and on his own impulse he breaks off his meditation practice. If the mind does not progress, does not become quiet, does not become still, does not become released, and if on his own impulse he breaks off his meditation practice, then this is the first shackle in the mind that has not been unfastened, namely the one regarding the body.

Again, [suppose that] someone is not separated from pollution regarding sensuality, not separated from sensual desire, not separated from craving, not separated from thirst. If he is not separated from pollution regarding sensuality, not separated from sensual desire, not separated from craving, not separated from thirst, then his mind does not progress, does not become quiet, does not become still, does not become released, and on his own impulse he breaks off his meditation practice. If the mind does not progress, does not become quiet, does not become still, does not become released, and if on his own impulse he breaks off his meditation practice, then this is the second shackle in the mind that has not been unfastened, namely the one regarding sensuality.

Again, [he heard when] someone [else] engages in talk that is noble and connected with benefit, that is gentle and free from the hindrance of doubt, namely talk about morality, talk about concentration, talk about wisdom, talk about liberation, talk about knowledge and vision of liberation, talk about lessening, talk about not socializing, talk about fewness of wants, talk about contentment, talk about abandoning, talk about dispassion, talk about



cessation, talk about meditation practice, talk about dependent arising, such talk [appropriate for] monks and renunciants. [Hearing it] his mind does not progress, does not become quiet, does not become still, does not become released, and on his own impulse he breaks off his meditation practice. If the mind does not progress, does not become quiet, does not become still, does not become released, and if on his own impulse he breaks off his meditation practice, then this is the third shackle in the mind that has not been unfastened, namely the one regarding [receptiveness to appropriate] talk.

Again, someone frequently talks with the common people and associates with them, is disorderly, haughty, and without learning. If someone frequently talks with the common people and associates with them, is disorderly, haughty, and without learning, then his mind does not progress, does not become quiet, does not become still, does not become released, and on his own impulse he breaks off his meditation practice. If the mind does not progress, does not become quiet, does not become still, does not become released, and if on his own impulse he breaks off his meditation practice, then this is the fourth shackle in the mind that has not been unfastened, namely the one regarding association.

Again, because of having attained a little, he settles for that and does not seek to progress further. If because of having attained a little, someone settles for that and does not seek to progress further, then his mind does not progress, does not become quiet, does not become still, does not become released, and on his own impulse he breaks off his meditation practice. If the mind does not progress, does not become quiet, does not become still, does not become released, and if on his own impulse he breaks off his meditation practice, then this is the fifth shackle in the mind that has not been unfastened, namely the one regarding progress.

If a monk or a nun does not uproot these five defilements in the mind and does not unfasten these five shackles in the mind, then I say that monk or nun is certainly of a nature to regress. If [however], a monk or a nun has well uprooted the five defilements in the mind and has well unfastened the five shackles in the mind, then I say that monk or nun is of a nature to [become] pure.

What are the five defilements in the mind that have been well uprooted? Suppose that someone is not doubtful about the World-honored One, not

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hesitant, [and thus] opens the mind, releases the mind, and allows the mind to become quiet. If someone is not doubtful about the World-honored One, not hesitant, [and thus] opens the mind, releases the mind, and allows the mind to become quiet, then this is the first mental defilement that has been well uprooted, namely the one regarding the World-honored One.

It is the same for [not being doubtful] about the Dharma . . . about the precepts . . . about the instructions . . . suppose that someone is [not doubtful] about companions in the holy life who have been praised by the World-honored One; he does not reprove them repeatedly, does not undervalue them, annoy them, or encroach on them, [and thus] he opens the mind, releases the mind, allows the mind to become quiet. This is the fifth mental defilement that has been well uprooted, namely the one regarding companions in the holy life.

What are the five shackles in the mind that have been unfastened? Suppose that someone is separated from pollution regarding the body, separated from sensual desire, separated from craving, separated from thirst. If he is separated from pollution regarding the body, separated from sensual desire, separated from craving, separated from thirst, then his mind progresses, becomes quiet, becomes still, becomes released, and he [never] on his own impulse breaks off his meditation practice. If the mind progresses, becomes quiet, becomes still, becomes released, and he [never] on his own impulse breaks off his meditation practice, then this is the first shackle in the mind that has been unfastened, namely the one regarding the body.

Again, someone is separated from pollution regarding sensuality, separated from sensual desire, separated from craving, separated from thirst. If someone is separated from pollution regarding sensuality, separated from sensual desire, separated from craving, separated from thirst, then his mind progresses, becomes quiet, becomes still, becomes released, and he [never] on his own impulse breaks off his meditation practice. If the mind progresses, becomes quiet, becomes still, becomes released, and he [never] on his own impulse breaks off his meditation practice, then this is the second shackle in the mind that has been unfastened, namely the one regarding sensuality.

Again, [he heard when] someone [else] engages in talk that is noble and connected with benefit, gentle, and free from the hindrance of doubt, namely: talk about morality, talk about concentration, talk about wisdom,

talk about liberation, talk about knowledge and vision of liberation, talk about lessening, talk about not socializing, talk about fewness of wants, talk about contentment, talk about abandoning, talk about dispassion, talk about cessation, talk about meditation practice, talk about dependent arising—such talk [appropriate] for monks and renunciants. [Hearing it] his mind progresses, becomes quiet, becomes still, becomes released, and he [never] on his own impulse breaks off his meditation practice. If the mind progresses, becomes quiet, becomes still, becomes released, and he [never] on his own impulse breaks off his meditation practice, then this is the third shackle in the mind that has been unfastened, namely the one regarding [receptiveness to appropriate] talk.

Again, someone does not frequently talk with the common people and associate with them, is not disorderly, not haughty, and has learning. If someone does not frequently talk with the common people and associate with them, is not disorderly, not haughty, and has learning, then his mind progresses, becomes quiet, becomes still, becomes released, and he [never] on his own impulse breaks off his meditation practice. If the mind progresses, becomes quiet, becomes still, becomes released, and if he [never] on his own impulse breaks off his meditation practice, then this is the fourth shackle in the mind that has been unfastened, namely the one regarding association.

Again, he does not, because of having attained a little, settle for that, but seeks to progress further. If someone does not, because of having attained a little, settle for that but seeks to progress further, then his mind progresses, becomes quiet, becomes still, becomes released, and he [never] on his own impulse breaks off his meditation practice. If the mind progresses, becomes quiet, becomes still, becomes released, and if he [never] on his own impulse breaks off his meditation practice, then this is the fifth shackle in the mind that has been unfastened, namely the one regarding progress.

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If a monk or a nun has well uprooted these five defilements in the mind and has well unfastened these five shackles in the mind, then I say that this monk or nun has become pure by nature. Being established in these ten respects, they [should] cultivate five further states.

What are the five? They should cultivate the basis for supernormal power that has concentration of the mind and effort due to desire, based on separation, based on dispassion, based on cessation, based on abandoning,

inclining toward the uncreated. They should cultivate the basis for supernormal power that has concentration of the mind and effort due to energy . . . [purity of] the mind . . . investigation, based on seclusion, based on dispassion, based on cessation, based on abandoning, inclining toward the uncreated. Tenacity is the fifth.

One who has accomplished these fifteen states, including tenacity, has accomplished self-mastery and will certainly know, certainly see, certainly become fully awakened, and has arrived at the door to the deathless. He is close to nirvana. I say he will not fail to attain nirvana.

It is just as a hen with ten or twelve eggs that she has sat on according to time, kept warm according to time, and watched over according to time to see if the chicks are emerging. Among those chicks one may, by itself, break through the shell with its beak and claws and be the first to emerge safely.

In the same way, a monk who has accomplished these fifteen states, including tenacity, has accomplished self-mastery and will certainly know, certainly see, certainly become fully awakened, certainly arrive at the door to the deathless. He is close to nirvana. I say he will not fail to attain nirvana.<sup>273</sup>

Thus spoke the Buddha. Having heard what the Buddha said, the monks were delighted and received it respectfully.

### 207. The Discourse to Sakuludāyī (1)<sup>274</sup>

781c Thus have I heard. At one time the Buddha was dwelling at Rājagaha, staying in the Bamboo Grove, the Squirrels' Sanctuary, accompanied by a great sangha of one thousand two hundred and fifty monks who were observing the rains retreat.<sup>275</sup>

At that time, when the night was over, at dawn, the World-honored One put on his [outer] robe, took his bowl, and entered Rājagaha to beg almsfood. Having begged almsfood [and partaken of it], he put away his [outer] robe and bowl, washed his hands and feet, put his sitting mat over his shoulder, and went into the Peacocks' Grove, a park [frequented by] heterodox practitioners.

At that time there was, in the Peacocks' Grove, a heterodox practitioner named Sakuludāyī, a renowned leader and teacher of a congregation, of great fame and respected by the people, the head of a great congregation of disciples, five hundred heterodox practitioners who honored him.

He was staying with a great congregation that was noisy, agitated and disorderly, creating a great clamor, discussing various kinds of irrelevant talk, namely talk about kings, talk about thieves, talk about battles, talk about food, talk about robes and blankets, talk about married women, talk about girls, talk about adulterous women, talk about the world, talk about wilderness areas, talk about what is in the ocean, talk about the people of the country—they were seated together talking such kinds of irrelevant talk.

Seeing the Buddha coming in the distance, the heterodox practitioner Sakuludāyī admonished his congregation, “Keep quiet, all of you! The renunciant Gotama is coming. His congregation is silent, they always delight in silence and praise silence. If he sees that this congregation [of ours] is silent, perhaps he will come and join us.” Having ordered his congregation to be silent, the heterodox practitioner Sakuludāyī remained silent himself.

The World-honored One approached the heterodox practitioner Sakuludāyī. The heterodox practitioner Sakuludāyī promptly rose from his seat, arranged his robe so as to bare one shoulder, extended his hands with joined palms toward the Buddha, and said,<sup>276</sup> “Welcome, renunciant Gotama! It is a long time since the renunciant Gotama came here. Please be seated on this seat.”

The World-honored One sat on the seat prepared by the heterodox practitioner Sakuludāyī. Having exchanged greetings with the World-honored One, the heterodox practitioner Sakuludāyī stepped back and sat to one side.

The World-honored One asked, “Udāyī, what were you discussing just now? For what matter have you been seated together here?”

The heterodox practitioner Sakuludāyī replied, “Gotama, let be that talk. That talk was not profound. [If] the renunciant Gotama wishes to hear about that talk, it will not be difficult to hear about it on a later occasion.”

Three times the World-honored One asked like this, “Udāyī, what were you discussing just now? For what matter have you been seated together here?”<sup>277</sup> And three times the heterodox practitioner Sakuludāyī replied, “Gotama, let be that talk. That talk was not profound. [If] the renunciant Gotama wishes to hear about that talk, it will not be difficult to hear about it on a later occasion.”

[Then Sakuludāyī said]:

But since the renunciant Gotama has three times expressed his wish to hear it, I shall now report it.

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Gotama, we were seated together with many brahmins from the country of Kosala in the teaching hall of the Kosalans, having the following discussion: “It is of great benefit for the people of Aṅga and Magadha, the people of Aṅga and Magadha are getting great benefit, in that a congregation that is such a great field of merit, namely [the congregation of] Pūraṇa Kassapa, is spending the rains retreat at Rājagaha.” Why is that?

Gotama, Pūraṇa Kassapa is a renowned leader and teacher of a congregation, of great fame and respected by the people, head of a great congregation of disciples, five hundred heterodox practitioners who honor him, and he is spending the rains retreat here in Rājagaha. In the same way Makkhali Gosāla . . . Saṅjaya Belaṭṭhiputta . . . Nigaṇṭha Nātaputta . . . Pakudha Kaccāyana . . . Ajita Kesakambalī . . .

Gotama, Ajita Kesakambalī is a renowned leader and teacher of a congregation, of great fame and respected by the people. He is the head of a great congregation of disciples, five hundred heterodox practitioners who honor him, and he is spending the rains retreat here in Rājagaha.

Continuing like this, we also talked about the renunciant Gotama, [saying]: “This renunciant Gotama is a renowned leader and teacher of a congregation, of great fame and respected by the people. He is leading a great sangha of one thousand two hundred and fifty monks who honor him and are spending the rains retreat [with him] here in Rājagaha.”<sup>278</sup>

Gotama, we then had this thought, “Now, out of these honorable renunciants and brahmins, which one is respected by his disciples, honored, venerated, and treated with respect?<sup>279</sup> [Which one is] not disparaged by his disciples’ disparaging his teaching? [Which one] has no disciples that challenge their teacher, [saying,] ‘This can never be; it does not match up; it does not fit,’ and, so saying, abandon him and leave?”

Gotama, we then thought, “Pūraṇa Kassapa is not respected by his disciples, he is not honored, venerated, and treated with respect by them. He is disparaged by his disciples’ disparaging his teaching. Many of his disciples challenge their teacher, [saying,] ‘This is not possible; it does not match up; it does not fit,’ and, so saying, they abandon him and leave.”

Gotama, once in the past Pūraṇa Kassapa, while with his congregation of disciples, repeatedly raised his hand and called out, “Stop, all of you! These persons have not come to ask you about [this] matter; they are

asking me about this matter. You are not capable of resolving this matter; [only] I am capable of resolving this matter.” However, the disciples went on talking among themselves about other matters, not waiting for their teacher to finish his explanation of the matter [in question].<sup>280</sup>

Gotama, we then thought, “In these ways Pūraṇa Kassapa is not respected by his disciples. He is not honored, venerated, and treated with respect by them. He is disparaged by his disciples’ disparaging his teaching. Many of his disciples challenge their teacher, [saying,] ‘This is not possible; it does not match up; it does not fit,’ and, so saying, they abandon him and leave.”

In the same way Makkhalī Gosāla . . . Saṅjaya Belaṭṭhiputta . . . Nigaṇṭha Nātaputta . . . Pakudha Kaccāyana . . . Ajita Kesakambalī . . .

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Gotama, we thought, “Ajita Kesakambalī is not respected by his disciples. He is not honored, venerated, and treated with respect by them. He is disparaged by his disciples’ disparaging his teaching. Many of his disciples challenge their teacher, [saying,] ‘This is not possible; it does not match up; it does not fit,’ and, so saying, they abandon him and leave.”

Gotama, once in the past Ajita Kesakambalī, while with his congregation of disciples, repeatedly raised his hand and called out, “Stop, all of you! These persons have not come to ask you about [that] matter; they are asking me about this matter. You are not capable of resolving this matter; [only] I am capable of resolving this matter.” However, the disciples went on talking among themselves about other matters, not waiting for their teacher to finish his explanation of the matter [in question].

Gotama, we then thought, “In these ways Ajita Kesakambalī is not respected by his disciples. He is not honored, venerated and treated with respect by them. He is disparaged by his disciples’ disparaging his teaching. Many of his disciples challenge their teacher, [saying,] ‘This is not possible; it does not match up; it does not fit,’ and, so saying, they abandon him and leave.”

Gotama, we then had this further thought, “The renunciant Gotama is respected by his disciples. He is honored, venerated, and treated with respect by them. He is not disparaged by his disciples’ disparaging his teaching. None of his disciples challenge their teacher, [saying,] ‘This is not possible; it is not proper; it does not fit,’ and, so saying, abandon him and leave.”

Gotama, once in the past the renunciant Gotama was teaching the Dharma surrounded by an immeasurable congregation of hundreds of thousands.<sup>281</sup> Among them was one man who had nodded off and was making a noise by snoring.<sup>282</sup> Another man then addressed this man, saying, “Do not make a noise by snoring after nodding off! Do you not want to hear the sublime teachings taught by the World-honored One, which are like ambrosia?” That other man immediately became silent and made no [more] noise.

Gotama, we then thought, “In these ways the renunciant Gotama is respected by his disciples. He is honored, venerated, and treated with respect by them. He is not disparaged by his disciples’ disparaging his teaching. None of his disciples challenge their teacher, [saying,] ‘This is not possible; this does not match up; this does not fit,’ and, so saying, abandon him and leave.”

Having heard this, the World-honored One asked the heterodox practitioner Sakuludāyī:

Udāyī, how many qualities do you see in me that cause my disciples to respect, honor, and venerate me, to treat me with respect, always following me and not leaving me?

The heterodox practitioner Sakuludāyī said:

Gotama, I see in Gotama five qualities that cause his disciples to respect, honor, and venerate him, to treat him with respect, always following him and not leaving him. What are the five?<sup>283</sup>

782c The renunciant Gotama is contented with coarse robes and praises contentment with coarse robes. That the renunciant Gotama is contented with coarse robes and praises contentment with coarse robes—this is the first quality I see in the renunciant Gotama that causes his disciples to respect, honor, and venerate him, to treat him with respect, always following him and not leaving him.

Again, the renunciant Gotama is contented with coarse food and praises contentment with coarse food. That the renunciant Gotama is contented with coarse food and praises contentment with coarse food—this is the second quality I see in the renunciant Gotama that causes his disciples to



respect, honor, and venerate him, to treat him with respect, always following him and not leaving him.

Again, the renunciant Gotama takes little food and praises taking little food. That the renunciant Gotama takes little food and praises taking little food—this is the third quality I see in the renunciant Gotama that causes his disciples to respect, honor, and venerate him, to treat him with respect, always following him and not leaving him.

Again, the renunciant Gotama is contented with coarse dwellings, beds, and seats, and praises contentment with coarse dwellings, beds, and seats. That the renunciant Gotama is contented with coarse dwellings, beds, and seats, and praises contentment with coarse dwellings, beds, and seats—this is the fourth quality I see in the renunciant Gotama that causes his disciples to respect, honor, and venerate him, to treat him with respect, always following him and not leaving him.

Again, the renunciant Gotama dwells in seclusion and praises dwelling in seclusion. That the renunciant Gotama dwells in seclusion and praises dwelling in seclusion—this is the fifth quality I see in the renunciant Gotama that causes his disciples to respect, honor, and venerate him, to treat him with respect, always following him and not leaving him.

These are the five qualities I see in the renunciant Gotama that cause his disciples to respect, honor, and venerate him, to treat him with respect, always following him and not leaving him.

The World-honored One replied:

Udāyī, it is not these five qualities in me that cause my disciples to respect, honor, and venerate me, to treat me with respect, always following me and not leaving me.

Udāyī, the robes I wear have been perfectly cut with a blade and [then] dyed an unattractive color.<sup>284</sup> Thus, they are perfect robes [although] dyed an unattractive color. Udāyī, some of my disciples are lifelong wearers of robes made of discarded rags. Udāyī, if in saying “Our World-honored One is contented with coarse robes and praises contentment with coarse robes” such disciples were praising me for being contented with coarse robes, then according to this reasoning, they would not respect, honor, worship and treat me with respect, nor would they follow me.

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Again, Udāyī, [at times] I eat rice and other grains, well cooked, free of husks and with a limitless variety of flavors. Udāyī, some of my disciples are lifelong practitioners of begging for almsfood consisting of discarded leftovers. Udāyī, if in saying “Our World-honored One is contented with coarse food and praises contentment with coarse food” such disciples were praising me for being contented with coarse food, then according to this reasoning, they would not respect, honor, and venerate me and treat me with respect; nor would they follow me.

Again, Udāyī, I [at times] take food amounting to <a cupful or half a cupful>.<sup>285</sup> Udāyī, some of my disciples might [at times] take food amounting to <a single *bilva* fruit or half a *bilva* fruit>. Udāyī, if in saying “Our World-honored One takes little food and praises taking little food” such disciples were praising me for being contented with taking little food, then according to this reasoning, they would not respect, honor, and venerate me and treat me with respect; nor would they follow me.

Again, Udāyī, [at times] I may stay in a tall building, or in a pavilion. Udāyī, some of my disciples sleep in the open each night for nine or ten months [of the year].<sup>286</sup> Udāyī, if in saying “Our World-honored One is contented with coarse dwellings, beds, and seats, and praises contentment with coarse dwellings, beds, and seats” such disciples were praising me for being contented with coarse dwellings, beds, and seats, then according to this reasoning, they would not respect, honor, and venerate me and treat me with respect; nor would they follow me.

Again, Udāyī, I am constantly crowded in by monks, nuns, male lay disciples, and female lay disciples. Udāyī, some of my disciples come together in sangha gatherings only once a fortnight, for the sake of the Dharma and [to declare their] purity [at the *pāṭimokkha* recital]. Udāyī, if in saying “Our World-honored One dwells in seclusion and praises dwelling in seclusion” such disciples were praising me for dwelling in seclusion, then according to this reasoning they would not respect, honor, and venerate me and treat me with respect; nor would they follow me.

Udāyī, it is not because of these five qualities in me that my disciples respect, honor, and venerate me and treat me with respect, always following me and not leaving me.

Udāyī, there are five other qualities in me that cause my disciples to respect, honor, and venerate me, to treat me with respect, always following me and not leaving me. What are the five?

Udāyī, there are among my disciples those who praise me for unsurpassable virtue, saying, “The World-honored One practices virtue and is of great virtue; he does what he says and he says what he does.”<sup>287</sup> Udāyī, in this way my disciples praise me for unsurpassable virtue, and it is because of this that they respect, honor, and venerate me and treat me with respect, always following me and not leaving me.

Again, Udāyī, there are among my disciples those who praise me for unsurpassable wisdom, saying, “The World-honored One practices wisdom and is of supremely great wisdom. If a disputant comes with counterarguments, he will certainly be defeated [by the World-honored One], that is to say, he will be unable to give [satisfactory] explanations in terms of the true Dharma and discipline, and will thus be unable to [satisfactorily] explain his own proclamations.”<sup>288</sup> Udāyī, in this way my disciples praise me for unsurpassable wisdom, and it is because of this that they respect, honor, and venerate me, treating me with respect, always following me and not leaving me. 783b

Again, Udāyī, there are among my disciples those who praise me for unsurpassable knowledge and vision, saying, “The World-honored One dwells with knowledge, not without knowledge; he dwells with vision, not without vision. The Dharma he teaches to his disciples is with causes, not without causes; it is with conditions, not without conditions; it is answerable, not unanswerable; it is with distinctions, not without distinctions.” Udāyī, in this way my disciples praise me for unsurpassable knowledge and vision, and it is because of this that they respect, honor, and venerate me, treating me with respect, always following me and not leaving me.

Again, Udāyī, there are among my disciples those who, feeling disenchanting with the arrow of craving, come and ask me about *dukkha* as *dukkha*, about its arising as arising, about its cessation as cessation, and about the path [to its cessation] as the path [to its cessation]. I then answer them about *dukkha* as *dukkha*, about its arising as arising, about its cessation as cessation, and about the path [to its cessation] as the path [to its cessation].

Udāyī, in this way if my disciples come and ask me, I satisfy their minds with my answers and arouse their delight. It is because of this that they respect, honor, and venerate me, treating me with respect, always following me and not leaving me.

Again, Udāyī, I explain to my disciples how to attain realization of the higher knowledge of recollection of past lives, or how to attain realization of the higher knowledge of the destruction of the taints.<sup>289</sup>

Udāyī, when my disciples gain experience and deliverance in this true Dharma and discipline and are able to reach the other shore, having become free from doubt and confusion, without vacillation in regard to the wholesome teaching, then it is because of this that they respect, honor, and venerate me, treating me with respect, always following me and not leaving me.

Udāyī, these are the other five qualities in me that cause my disciples to respect, honor, and venerate me, treating me with respect, always following me and not leaving me.

At this the heterodox practitioner Sakuludāyī rose from his seat, arranged his robe so as to bare one shoulder, extended his hands with joined palms toward the Buddha and said:

It is wonderful, Gotama. It is remarkable how well you have explained this profound matter, as if nourishing my body with ambrosia. Gotama, just as a great rain nourishes the earth, high and low, in the same way the renunciant Gotama has explained well a profound matter to me, as if nourishing my body with ambrosia.

World-honored One, I have understood. Well-gone One, I have comprehended. World-honored One, I now take refuge in the Buddha, the Dharma, and the Sangha of monks. May the World-honored One accept me as a lay disciple from this day on until the end of life, as having personally taken refuge for my whole life!<sup>290</sup>

783c Thus spoke the Buddha. Having heard what the Buddha said, the heterodox practitioner Sakuludāyī was delighted and received it respectfully.

## **208. The Discourse to Sakuludāyī (2)<sup>291</sup>**

Thus have I heard. At one time the Buddha was dwelling at Rājagaha, staying in the Bamboo Grove, the Squirrels' Sanctuary.

Then, when the night was over, at dawn, the World-honored One put on his [outer] robe, took his bowl, and entered Rājagaha to beg for almsfood. Having begged almsfood [and partaken of it], he put away his [outer] robe and bowl, washed his hands and feet, put his sitting mat over his shoulder, and went into the Peacocks' Grove, a park [frequented by] heterodox practitioners.<sup>292</sup>

At that time there was, in the Peacocks' Grove, a heterodox practitioner called Sakuludāyī, a renowned leader and teacher of a congregation, of great fame and respected by the people, the head of a great congregation of disciples, five hundred heterodox practitioners who honored him.

He was staying with a great congregation that was noisy, agitated and disorderly, creating a great clamor, discussing various kinds of irrelevant talk, namely talk about kings, talk about thieves, talk about battles, talk about food, talk about robes and blankets, talk about married women, talk about girls, talk about adulterous women, talk about the world, talk about wilderness areas, talk about what is in the ocean, talk about the people of the country—they were seated together talking such kinds of irrelevant talk.

Seeing the Buddha coming in the distance, the heterodox practitioner Sakuludāyī admonished his congregation, “Keep quiet, all of you! The renunciant Gotama is coming. His congregation is silent; they always delight in silence and praise silence. If he sees that this congregation [of ours] is silent, perhaps he will come and join us.” Having ordered his congregation to be silent, the heterodox practitioner Sakuludāyī remained silent himself.

The World-honored One approached the heterodox practitioner Sakuludāyī. The heterodox practitioner Sakuludāyī promptly rose from his seat, arranged his robe so as to bare one shoulder, extended his hands with joined palms toward the Buddha and said,<sup>293</sup> “Welcome, renunciant Gotama. It is a long time since the renunciant Gotama came here. Please be seated on this seat.”

Then the World-honored One sat on the seat prepared by the heterodox practitioner Sakuludāyī. Having exchanged greetings with the World-honored One, the heterodox practitioner Sakuludāyī stepped back and sat to one side.

The World-honored One asked, “Udāyī, what were you discussing just now? For what matter have you been seated together here?” The heterodox practitioner Sakuludāyī replied, “Gotama, let be that talk. That talk was not profound. [If] the renunciant Gotama wishes to hear about that talk, it will not be difficult to hear about it on a later occasion.”

784a The World-honored One asked like this three times, “Udāyī, what were you discussing just now? For what matter have you been seated together here?”<sup>294</sup> The heterodox practitioner Sakuludāyī replied up to three times, “Gotama, let be that talk. That talk was not profound. [If] the renunciant Gotama wishes to hear about that talk, it will not be difficult to hear about it on a later occasion.”

[Then Sakuludāyī said:]

But since the renunciant Gotama has three times expressed his wish to hear it, I shall now report it. Gotama, I have reasoned consideration and I have reflection. I am established in the position of reasoned consideration and in the position of reflection. I [also] have knowledge and skill in debating. [At one time] there was someone who claimed to be truly omniscient, to know all, to see all, to have complete knowledge and complete vision. I approached him and asked him about some matter, but he did not know. Gotama, I thought, “How can this be?”<sup>295</sup>

The World-honored One asked:

Udāyī, you have reasoned consideration and you have reflection. You are established in the position of reasoned consideration and in the position of reflection. You have knowledge and skill in debating. Who was it that claimed to be truly omniscient, to know all, to see all, to have complete knowledge and complete vision but, when you approached and asked him about some matter, did not know?

The heterodox practitioner Sakuludāyī replied:

Gotama, it was Pūraṇa Kassapa. Why is that? Gotama, Pūraṇa Kassapa claimed to be truly omniscient, to know all, to see all, to have complete knowledge and complete vision. I, having reasoned consideration and reflection, being established in the position of reasoned consideration and in the position of reflection, having knowledge and skill in debating, approached him and asked about some matter, but he did not know. Gotama, for this reason I thought, “How can this be?”

It was the same with Makkhali Gosāla, Sañjaya Belaṭṭhiputta, the Nigaṇṭha Nāṭaputta, Pakudha Kaccāyana, and Ajita Kesakambali.<sup>296</sup> Gotama,

Ajita Kesakambalī claimed to be truly omniscient, to know all, to see all, to have complete knowledge and complete vision. I, having reasoned consideration and reflection, being established in the position of reasoned consideration and in the position of reflection, having knowledge and skill in debating, approached him and asked about some matter, but he did not know. Gotama, for this reason I thought, “How can this be?”

Gotama, I further thought, “If I approach the renunciant Gotama and ask him about some matter of the past, the renunciant Gotama will certainly be able to answer me about that matter of the past. If I approach the renunciant Gotama and ask him about some matter of the future, the renunciant Gotama will certainly be able to answer me about that matter of the future. Again, according to the matter that I ask the renunciant Gotama about, the renunciant Gotama will certainly answer me regarding the matter that I ask about.”

The World-honored One said:

Stop, stop, Udāyī, you have long been of a different view [from me], of a different belief, [seeking] a different type of happiness, a different type of pleasure, a different type of thinking; consequently you do not fully understand the meaning of what I am saying.<sup>297</sup>

Udāyī, I have disciples who have the causes and the conditions for recalling countless former lives from the past, that is to say, one birth, two births, a hundred births, a thousand births, eons of [world] contraction, eons of [world] expansion, innumerable eons of [world] expansion and contraction. [They recall,] “As the living being named So-and-so, I was born there, with this family name and this given name; I had this type of life and this type of nutriment; I experienced this type of pleasure and pain; my life span was like this, I survived this long, and my life ended like this. Dying here, I was reborn there; dying there, I was reborn here. I was reborn here with this family name and this given name; I had this type of life and this type of nutriment; I experienced this type of pleasure and pain; my life span was like this, I survived this long, and my life ended like this.”

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If they come and ask me about matters of the past, then I answer them about matters of the past. Likewise, if I approach them and ask about matters of the past, then they answer me about matters of the past. According

to the matter I ask them about, they answer me regarding the matter that I asked about.

Again, Udāyī, I have disciples who, with the divine eye that is pure and surpasses human [vision], see beings as they die and as they are reborn as handsome or ugly, superior or inferior, going and coming between good and bad realms, in accordance with the deeds of these beings. They see this as it really is [thus], “If these living beings engaged in evil bodily conduct, evil verbal and mental conduct; if they reviled noble ones, held wrong views, and performed deeds [based on] wrong views, then because of these causes and conditions, at the breaking-up of the body after death, [they] certainly go to a bad realm, being reborn in hell. If [however] these living beings engaged in good bodily conduct, good verbal and mental conduct, if they did not revile noble ones, held right views, and performed actions [based on] right views, then because of these causes and conditions, at the breaking-up of the body after death, [they] certainly go to a good realm, being reborn in heaven.”

If those [disciples] come and ask me about matters of the future, then I answer them about matters of the future. Likewise, if I approach them and ask about matters of the future, then they answer me about matters of the future. According to the matter I ask them about, they answer me regarding the matter that I asked about.<sup>298</sup>

The heterodox practitioner Sakuludāyī said:

Gotama, if this is how it is, then I am entangled in not knowing, I am entangled in not seeing, entangled in delusion and sinking into delusion—that is, when the renunciant Gotama speaks like this, “Stop, stop, Udāyī, you have long been of a different view [from me], of a different belief, [seeking] a different type of happiness, a different type of pleasure, a different type of thinking; consequently, you do not fully understand the meaning of what I am saying.

“Udāyī, I have disciples who have the causes and the conditions for recalling countless former lives from the past, that is to say: one birth, two births, a hundred births, a thousand births, eons of [world] contraction, eons of [world] expansion, countless eons of [world] expansion and contraction. [They recall,] ‘As the living being named So-and-so I was born



there, with this family name and this given name; I had this type of life and this type of nutriment; I experienced this type of pleasure and pain; my life span was like this, I survived this long, and my life ended like this. Dying here, I was reborn there; dying there, I was reborn here. I was reborn here with this family name and this given name; I had this type of life and this type of nutriment; I experienced this type of pleasure and pain; my life span was like this, I survived this long, and my life ended like this.’ 784c

“If they come and ask me about matters of the past, then I answer them about matters of the past. Likewise, if I approach them and ask about matters of the past, then they answer me about matters of the past. According to the matter I ask them about, they answer me regarding the matter that I asked about.

“Again, Udāyī, I have disciples who, with the divine eye which is pure and surpasses human [vision], see beings as they die and as they are reborn as handsome or ugly, superior or inferior, going and coming between good and bad realms, in accordance with the deeds of these beings. They see this as it really is [thus], ‘If these living beings engaged in evil bodily conduct, evil verbal and mental conduct; if they reviled noble ones, held wrong views, and performed deeds [based on] wrong views, then because of these causes and conditions, at the breaking-up of the body after death, [they] certainly go to a bad realm, being reborn in hell. If [however] these living beings engaged in good bodily conduct, good verbal and mental conduct; if they did not revile noble ones, held right views, and performed actions [based on] right views, then because of these causes and conditions, at the breaking-up of the body after death, [they] certainly go to a good realm, being reborn in heaven.’

“If those [disciples] come and ask me about matters of the future, then I answer them about matters of the future. Likewise, if I approach them and ask about matters of the future, then they answer me about matters of the future. According to the matter I ask them about, they answer me regarding the matter that I asked about.”

Gotama, I cannot even recall deeds that I formerly did in this life or the consequences that I formerly got from them. How then could I have the causes and conditions for recollecting events that occurred in countless former lives in the distant past?

Gotama, I cannot even see wind-borne sprites. How then could I see, with the divine eye which is pure and surpasses human [vision], beings as they die and are reborn as handsome or ugly, superior or inferior, going and coming between good and bad realms, in accordance with their [previous] deeds, seeing this as it really is?

Gotama, I am thinking, “If the renunciant Gotama were to ask me about the teaching that I have learned from my teacher, then perhaps I could answer him to his satisfaction.”

The World-honored One asked, “Udāyī, what is that teaching that you have learned from your teacher?”

The heterodox practitioner Sakuludāyī said, “Gotama, he declares an appearance that surpasses [all other] appearances. That appearance is the most excellent; that appearance is supreme.”

The World-honored One asked, “Udāyī, what is that appearance?”

The heterodox practitioner Sakuludāyī replied:

Gotama, it is an appearance such that no other appearance is superior to it; it is more sublime, more excellent. That appearance is the most excellent. That appearance is supreme!

The World-honored One said:

785a Udāyī, this is just as if some man were to speak like this: “Whichever woman is the most beautiful in the country, I want her!” And another man were to ask him like this: “Sir, regarding this most beautiful woman in the country, do you know her family name, her given name, and her birth status? Is she tall or short, stout or slim? Is she of light [complexion], or dark, or neither light nor dark? Is she a woman of the warrior class, or of the brahmin, or of the merchant, or of the worker class? Is she in the eastern region, the southern, the western, or the northern region?”—and that man were to answer, “I don’t know!”

And it is as if that other man were to ask him further, “Sir, regarding this most beautiful woman in the country whom you have not seen, you do not know her family name, her given name, or her birth status; [nor do you know] if she is tall or short, stout or slim; if she is of light [complexion], or dark, or neither light nor dark; if she is a woman of the warrior

class, or of the brahmin, or of the merchant, or of the worker class; if she is in the eastern region, the southern, the western, or the northern region. [How then can] you declare ‘I want that woman!’?”

In the same way, Udāyī, you make this statement [regarding your teacher’s teaching,] “He declares an appearance that transcends [all other] appearances. That is the most excellent appearance. That is the supreme appearance.” But when I ask you about [the nature of] that appearance, you do not know.

The heterodox practitioner Sakuludāyī said:

Gotama, it is just as when the most excellent gold, superbly refined, polished, and rendered pure by a goldsmith skilled in refining, is placed on a white cotton cloth in the sunshine, its most sublime appearance glows and shines with a clear light. In the same way, Gotama, we declare an appearance that surpasses [all other] appearances. That is the most excellent appearance. That is the supreme appearance.

The World-honored One said:

Udāyī, I will now ask you a question. Answer in accordance with your understanding. Regarding that most excellent gold, which has been superbly refined, polished, and rendered pure by a goldsmith skilled in refining, and is placed on a white cotton cloth in the sunshine so that its most sublime appearance glows and shines with a clear light—Udāyī, how do you think it compares with a glowworm glowing and shining with a clear light in the darkness of the night? Of these [two] clear lights which is supreme? Which is the more excellent?

The heterodox practitioner Sakuludāyī replied, “Gotama, the clear light of the glowworm is supreme and more excellent than the clear light of the superbly refined and polished gold.”

The World-honored One asked:

Udāyī, what do you think of a glowworm glowing and shining with a clear light in the darkness of the night, compared with a burning oil lamp glowing and shining with a clear light in the darkness of the night? Of these [two] clear lights, which is supreme? Which is the more excellent?

The heterodox practitioner Sakuludāyī replied, “Gotama, the clear light of the burning oil lamp is supreme and more excellent than the clear light of the glowworm.”

The World-honored One asked:

Udāyī, what do you think of a burning oil lamp glowing and shining with a clear light in the darkness of the night, compared with a great burning wood fire glowing and shining with a clear light in the darkness of the night? Of these [two] clear lights, which is supreme? Which is the more excellent?

The heterodox practitioner Sakuludāyī replied, “Gotama, the clear light of the great burning wood fire is supreme and more excellent than the clear light of the burning oil lamp.”

785b The World-honored One asked:

Udāyī, what do you think of a great burning wood fire glowing and shining with a clear light in the darkness of the night, compared with the morning star glowing and shining with a clear light toward dawn in a cloudless [sky]? Of these [two] clear lights, which is supreme? Which is the more excellent?

The heterodox practitioner Sakuludāyī replied, “Gotama, the clear light of the morning star is supreme and more excellent than the light of the great burning wood fire.”

The World-honored One asked:

Udāyī, what do you think of the morning star glowing and shining with a clear light toward dawn in a cloudless [sky], compared with the light of the resplendent moon in a cloudless [sky] at midnight, glowing and shining with a clear light? Of these [two] clear lights, which is supreme? Which is the more excellent?

The heterodox practitioner Sakuludāyī replied, “Gotama, the clear light of the resplendent moon is supreme and more excellent than the light of the morning star.”

The World-honored One asked:

Udāyī, what do you think of the light of the resplendent moon in a cloudless [sky] at midnight glowing and shining with a clear light, compared with

the light of the resplendent mid-autumn sun, glowing and shining with a clear light in a cloudless [sky]? Of these [two] clear lights, which is supreme? Which is the more excellent?

The heterodox practitioner Sakuludāyī replied, “Gotama, the clear light of the resplendent sun is supreme and more excellent than the light of the resplendent moon.”

The World-honored One said:

Udāyī, there are many *devas*. Now, even though this sun and moon are of such great supernormal power, such great might, such great merit, such great majesty, yet their clear light cannot compare with the clear light of these *devas*. In former times I used to meet and converse with those *devas*, and what I said was agreeable to those *devas*. Nevertheless, I do not declare this: “That appearance surpasses [all other] appearances. That is the most excellent appearance. That is the supreme appearance.”

But you, Udāyī, regarding the most lowly light inferior to a glowworm, declare, “That appearance surpasses [all other] appearances. That is the most excellent appearance. That is the supreme appearance.” Yet when asked about it, you do not [even] know it!

The heterodox practitioner Sakuludāyī said, “World-honored One, I regret the error of my declaration. Well-gone One, I regret the error of my declaration.”

The World-honored One asked,

Udāyī, what do you have in mind when you say, “World-honored One, I regret the error of my declaration. Well-gone One, I regret the error of my declaration”?

The heterodox practitioner Sakuludāyī replied:

Gotama, I made this declaration: ‘That appearance surpasses [all other] appearances. That is the most excellent appearance. That is the supreme appearance.’ The renunciant Gotama has now examined me well, taught me well, and rebuked me well, so that what I [said] has become empty and false, having nothing to it. Gotama, for this reason I speak like this:

‘World-honored One, I regret the error of my declaration. Well-gone One, I regret the error of my declaration.’”

785c The heterodox practitioner Sakuludāyī said, “Gotama, [there is] a future world that is entirely pleasant and there is a direct path for fully realizing that world.”

The World-honored One asked, “Udāyī, what is the future world that is entirely pleasant? What is the direct path for fully realizing that world?”

The heterodox practitioner Sakuludāyī replied:

Gotama, suppose someone abstains from killing, having abandoned killing . . . taking what is not given . . . sexual misconduct . . . false speech . . . up to . . . abstains from wrong view, having attained right view.<sup>299</sup> Gotama, this [leads to] the future world that is entirely pleasant. This is the direct path for fully realizing that world.

The World-honored One said:

Udāyī, I will now ask you a question. Answer according to your understanding. Udāyī, what do you think, if someone abstains from killing, having abandoned killing, is that entirely pleasant or is it mixed with pain?

The heterodox practitioner Sakuludāyī replied, “Gotama, it is mixed with pain.”

[The Buddha asked again]:

If someone abstains from taking what is not given . . . from sexual misconduct . . . from false speech . . . up to . . . abstains from wrong view, having attained right view, is that entirely pleasant or is it mixed with pain?

The heterodox practitioner Sakuludāyī replied, “Gotama, it is mixed with pain.”

The World-honored One asked, “Udāyī, in this way, does not the path to the realization of that world involve a mixture of pain and pleasure?”

The heterodox practitioner Sakuludāyī replied, “Gotama, in this way the path to the realization of that world involves a mixture of pain and pleasure.”

The heterodox practitioner Sakuludāyī said, “World-honored One, I regret the error of my declaration. Well-gone One, I regret the error of my declaration.”

The World-honored One asked, “Udāyī, what do you have in mind when you say: ‘World-honored One, I regret the error of my declaration. Well-gone One, I regret the error of my declaration’?”

The heterodox practitioner Sakuludāyī replied:

Gotama, I firmly declared that there is a future world that is entirely pleasant and that there is a direct path for fully realizing that world. The renunciant Gotama has now examined me well, taught me well, and rebuked me well, so that what I [said] has become empty and false, having nothing to it. Gotama, for this reason I speak like this: “World-honored One, I regret the error of my declaration. Well-gone One, I regret the error of my declaration.”

The World-honored One said, “Udāyī, there is a world that is entirely pleasant and there is a direct path for fully realizing that world.”

The heterodox practitioner Sakuludāyī asked, “Gotama, what is that world that is entirely pleasant? What is the direct path for fully realizing that world?”

The World-honored One replied:

Udāyī, suppose a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, leader on the path of Dharma, teacher of *devas* and human beings, called a buddha, an exalted one.<sup>300</sup>

Someone abandons . . . up to . . . the five hindrances, which defile the mind and weaken wisdom. Secluded from sensual desires, secluded from evil and unwholesome states, with [directed] awareness and [sustained] contemplation, with rapture and happiness born of seclusion, he dwells having attained the first absorption; yet he does not have the same virtue, the same state of mind, and the same view as those *devas* [of the corresponding realm].

With the calming of [directed] awareness and [sustained] contemplation, with inner stillness and mental unification, without [directed] awareness and [sustained] contemplation, with rapture and happiness born of concentration, he dwells having attained the second absorption; yet he does not have the same virtue, the same state of mind, and the same view as those *devas* [of the corresponding realm].

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Secluded from rapture and pleasure, dwelling in equanimity and without seeking anything, with right mindfulness and right comprehension, experiencing happiness with the body, he dwells having attained the third absorption, which the noble ones speak of as noble equanimity and mindfulness, a happy abode; yet he does not have the same virtue, the same state of mind, and the same view as those *devas*.

Udāyī, this is a world that is entirely pleasant.<sup>301</sup>

The heterodox practitioner Sakuludāyī asked, “Gotama, that which is an entirely pleasant world, is that alone the utmost?”

The World-honored One replied, “That which is an entirely pleasant world is not yet the utmost. Udāyī, there is another direct path for fully realizing that world.”

The heterodox practitioner Sakuludāyī asked, “Gotama, what is the other direct path for fully realizing that world?”

The World-honored One replied:

Udāyī, secluded from sensual desires, secluded from evil and unwholesome states, with [directed] awareness and [sustained] contemplation, with rapture and happiness born of seclusion, a monk dwells having attained the first absorption, and he has the same virtue, the same state of mind, and the same view as those *devas* [of the corresponding realm].

With the calming of [directed] awareness and [sustained] contemplation, with inner stillness and mental unification, without [directed] awareness and [sustained] contemplation, with rapture and happiness born of concentration, he dwells having attained the second absorption, and he has the same virtue, the same state of mind, and the same view as those *devas*.

Secluded from rapture and pleasure, dwelling with equanimity and without seeking anything, with right mindfulness and right comprehension, experiencing happiness with the body, he dwells having attained the third absorption, which the noble ones speak of as noble equanimity and mindfulness, a happy abode, and he has the same virtue, the same state of mind and the same view as those *devas*.<sup>302</sup>

Udāyī, this is the direct path for fully realizing that world.

The heterodox practitioner Sakuludāyī asked:



Gotama, do the disciples of the renunciant Gotama practice the holy life under the renunciant Gotama for the sake of this entirely pleasant world, for the sake of this direct path for fully realizing that world?

The World-honored One replied:

Udāyī, my disciples do not practice the holy life under me for the sake of this entirely pleasant world and also not for the sake of this direct path for fully realizing that world. Udāyī, there are other things that are superior, more sublime, more excellent, for the sake of realizing which my disciples practice the holy life under me.

At this the great congregation [of Sakuludāyī] broke into a loud uproar:

There is something superior, more sublime, more excellent than this, for the sake of realizing which the disciples of the renunciant Gotama practice the holy life under the renunciant Gotama!

Then the heterodox practitioner Sakuludāyī, having admonished and silenced his congregation, said:

Gotama, what is that which is superior, more sublime, more excellent, for the sake of realizing which the disciples of the renunciant Gotama practice the holy life under the renunciant Gotama?

The World-honored One replied:

Udāyī, with the cessation of pleasure and the cessation of pain, and with the earlier cessation of rapture and displeasure, with neither pain nor pleasure, and with purity of equanimity and mindfulness, a monk dwells having attained the fourth absorption. Udāyī, this is what is superior, more sublime, more excellent, for the sake of realizing which my disciples practice the holy life under me.<sup>303</sup>

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At this the heterodox practitioner Sakuludāyī rose from his seat, wanting to bow down at the feet of the Buddha.<sup>304</sup> Then the disciples of the heterodox practitioner Sakuludāyī and his companions in the holy life said to the heterodox practitioner Sakuludāyī:

Venerable sir, now, when you should be acting as a teacher, are you wanting to become a disciple of the renunciant Gotama? Venerable sir, [if you consider that] you should not be acting as a teacher, then become a disciple of the renunciant Gotama!<sup>305</sup>

In this way the disciples of the heterodox practitioner Sakuludāyī and his companions in the holy life prevented the heterodox practitioner Sakuludāyī from practicing the holy life under the World-honored One.

Thus spoke the Buddha. Having heard what the Buddha said, the heterodox practitioner Sakuludāyī was delighted and received it respectfully.

### **209. The Discourse to Vekhanassa<sup>306</sup>**

Thus have I heard. At one time the Buddha was dwelling in Sāvattthī, staying in Jeta's Grove, Anāthapiṇḍika's Park.

At that time the heterodox practitioner Vekhanassa, while wandering about,<sup>307</sup> came to where the Buddha was and, after exchanging greetings, inquired, "Gotama, the supreme appearance? The supreme appearance, Gotama, the supreme appearance?"

The World-honored One asked, "Kaccāna, what appearance?"

The heterodox practitioner Vekhanassa replied:

Gotama, if no other appearance is superior, more sublime, more excellent than that appearance, then, Gotama, that appearance is the most excellent, that appearance is supreme!

The World-honored One said:

Kaccāna, this is just as if someone were to speak like this: "Whichever woman is the most beautiful in the country, I want her!" Suppose another man were to ask him, "Sir, regarding this most beautiful woman in the country, do you know her family name, her given name, and her birth status? Is she tall or short, stout or slim? Is she of light [complexion], or dark, or neither light nor dark? Is she a woman of the warrior class, or of the brahmin, or of the merchant, or of the worker class? Is she in the eastern region, the southern, the western, or the northern region?"—and that man were to answer, "I don't know!"

And it is as if that other man were to ask him further, “Sir, regarding this most beautiful woman in the country whom you have not seen, you do not know her family name, her given name, or her birth status. [You do not know] if she is tall or short, stout or slim; if she is of light [complexion], or dark, or neither light nor dark; if she is a woman of the warrior class, or of the brahmin, or of the merchant, or of the worker class; if she is in the eastern region, the southern, the western, or the northern region—and yet you make this statement: ‘I want that woman!’”

In the same way, Kaccāna, you make this statement: “That sublime appearance is the most sublime appearance. That appearance is the most excellent. That appearance is supreme.” But when I ask you about [the nature of] that appearance, you do not know. 786c

The heterodox practitioner Vekhanassa said:

Gotama, just as when the most excellent gold, superbly refined, polished, and rendered pure by a goldsmith skilled in refining, is placed on a white cotton cloth in the sunshine, its most sublime appearance glows and shines with a clear light. In the same way, Gotama, I declare an appearance that surpasses [all other] appearances. That is the most excellent appearance. That is the supreme appearance.

The World-honored One said:

Kaccāna, I will now ask you a question. Answer in accordance with your understanding. Regarding that most excellent gold, which has been superbly refined, polished, and rendered pure by a goldsmith skilled in refining, and is placed on a white cotton cloth in the sunshine so that its most sublime appearance glows and shines with a clear light—Kaccāna, how do you think it compares with a glowworm glowing and shining with a clear light in the darkness of the night? Of these [two] clear lights which is supreme? Which is the more excellent?

The heterodox practitioner Vekhanassa replied, “Gotama, the clear light of the glowworm is supreme and more excellent than the clear light of the superbly refined and polished gold.”

The World-honored One asked:

Kaccāna, what do you think of a glowworm glowing and shining with a clear light in the darkness of the night, compared with a burning oil lamp glowing and shining with a clear light in the darkness of the night? Of these [two] clear lights, which is supreme? Which is the more excellent?

The heterodox practitioner Vekhanassa replied, “Gotama, the clear light of the burning oil lamp is supreme, more excellent than the clear light of the glowworm.”

The World-honored One asked:

Kaccāna, what do you think of a burning oil lamp glowing and shining with a clear light in the darkness of the night, compared with a great burning wood fire glowing and shining with a clear light in the darkness of the night? Of these [two] clear lights, which is supreme? Which is the more excellent?

The heterodox practitioner Vekhanassa replied: “Gotama, the clear light of the great burning wood fire is supreme, more excellent than the clear light of the burning oil lamp.”

The World-honored One asked:

Kaccāna, what do you think of a great burning wood fire glowing and shining with a clear light in the darkness of the night, compared with the morning star glowing and shining with a clear light toward dawn in a cloudless [sky]? Of these [two] clear lights, which is supreme? Which is the more excellent?

The heterodox practitioner Vekhanassa replied, “Gotama, the clear light of the morning star is supreme, more excellent than the light of the great burning wood fire.”

The World-honored One asked:

Kaccāna, what do you think of the morning star glowing and shining with a clear light toward dawn in a cloudless [sky], compared with the light of the resplendent moon in a cloudless [sky] at midnight, glowing and shining with a clear light? Of these [two] clear lights, which is supreme? Which is the more excellent?

The heterodox practitioner Vekhanassa replied, “Gotama, the clear light

of the resplendent moon is supreme, more excellent than the light of the morning star.”

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The World-honored One asked:

Kaccāna, what do you think of the light of the resplendent moon in a cloudless [sky] at midnight glowing and shining with a clear light, compared with the light of the resplendent mid-autumn sun, glowing and shining with a clear light in a cloudless [sky]? Of these [two] clear lights, which is supreme? Which is the more excellent?”

The heterodox practitioner Vekhanassa replied, “Gotama, the clear light of the resplendent sun is supreme, more excellent than the light of the resplendent moon.”

The World-honored One said:

Kaccāna, there are many *devas*. Now, even though this sun and moon are of such great supernormal power, such great might, such great merit, such great majesty, yet their clear light cannot compare with the clear light of these *devas*. In former times I used to meet and converse with those *devas*, and what I said was agreeable to those *devas*. Nevertheless, I do not declare this: “That appearance surpasses [all other] appearances. That is the most excellent appearance. That is the supreme appearance.”

But you, Kaccāna, regarding the most lowly light inferior to a glow-worm, declare: “That appearance surpasses [all other] appearances. That is the most excellent appearance. That is the supreme appearance!” And when asked about [the nature of] it, you do not know!

Then the heterodox practitioner Vekhanassa, having been criticized to his face by the World-honored One, was upset and worried. He hung his head in silence, unable to reply, as if immersed in thought.

Then, having criticized [Vekhanassa] to his face, the World-honored One sought to cheer him up, saying:

Kaccāna, there are the five strands of sensuality, which are delightful, thought about pleasurably by the mind, and connected with sensuality, [namely]: visible forms known by the eye, sounds known by the ear, odors known by the nose, flavors known by the tongue, and tangibles known by the body.

Kaccāna, visible forms may be desirable or undesirable. If a certain person finds this particular visible form agreeable, commendable, [conducive to] joy, fulfilling, satisfying, then [for that person] this one is supreme, more excellent than other types of form which are not desired, not wanted, not aspired to, not sought after. This is the most excellent, the supreme type of form [for that person]. Kaccāna, it is the same with sounds, odors, flavors, and tangibles. Kaccāna, tangibles may be desirable or undesirable. If a certain person finds this particular tangible to be agreeable, commendable, conducive to joy, fulfilling, satisfying, then [for that person] this one is supreme, more excellent than other types of tangible which are not desired, not wanted, not aspired to, not sought after. This is the most excellent, the supreme type of tangible [for that person].

Then the heterodox practitioner Vekhanassa extended his hands with joined palms toward the Buddha and said:

It is wonderful, Gotama. It is remarkable how the renunciant Gotama has, by countless skillful means, explained to me sensual pleasures and the foremost sensual pleasure. Gotama, just as a grass fire may start a wood fire, or a wood fire may start a grass fire, in the same way the renunciant Gotama has, by various skillful means, explained to me sensual pleasures and the foremost sensual pleasure.<sup>308</sup>

787b

The World-honored One said:

Stop, stop, Kaccāna, you have long been of a different view [from me], of a different belief, [seeking] a different type of happiness, a different type of pleasure, a different way of thinking; consequently, you do not fully understand the meaning of what I am saying.

Kaccāna, there are disciples of mine who do not lie down to sleep during the first and last watches of the night, but with right concentration and right intention cultivate the requisites of the path and come to know as it really is: “Birth has been ended, the holy life has been established, what had to be done has been done, there will not be another experiencing of existence.” Only they would fully understand what I am saying.

At this the heterodox practitioner Vekhanassa became angry with the Buddha. Dislike and disapproval arose [in him]. He wanted to slander the World-honored

One, wanted to slight the World-honored One; in order to slander the World-honored One, in order to slight the World-honored One, he said:

Gotama, there are renunciants and brahmins who do not know the past world, do not know the future world, and do not know countless births and deaths, yet claim to have attained final knowledge [thus]: “Birth has been ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence; I know this as it really is.”

Gotama, I think like this, “These renunciants and brahmins who do not know the past world, do not know the future world, and do not know countless births and deaths—how is it that they claim to have attained final knowledge [thus]: ‘Birth has been ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence; I know it as it really is’?”

Then the World-honored One reflected:

This heterodox practitioner Vekhanassa became angry with me. Dislike and disapproval arose [in him]. He wanted to slander me, wanted to slight me. He slandered me and slighted me by saying “Gotama, there are renunciants and brahmins who do not know the past world, do not know the future world, and do not know countless births and deaths, yet claim to have attained final knowledge [thus]: ‘Birth has been ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence; I know it as it really is.’ Gotama, I think like this, ‘These renunciants and brahmins who do not know the past world, do not know the future world, and do not know countless births and deaths—how is it that they claim to have attained final knowledge [thus]: “Birth has been ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence; I know it as it really is”’?”

Knowing this, the World-honored One said:

Kaccāna, if there are renunciants and brahmins who do not know the past world, do not know the future world, and do not know countless births and deaths, yet claim to have attained final knowledge [thus]: “Birth has been ended, the holy life has been established, what had to be done has

been done; there will not be another experiencing of existence; I know it as it really is”; then they should say this, “Let be the past world; let be the future world!”<sup>309</sup>

787c

Kaccāna, I [too] speak like this, “Let be the past world; let be the future world!” Even without recalling a single [past] life, if a monk disciple of mine comes to me, one who is not a fraud, not a deceiver, but is of upright character, then I teach him. If he practices in accordance with what I teach him, then he will certainly come to know the true Dharma.

Kaccāna, it is just as with an infant boy, young and tender, lying on his back, whose hands and feet have been bound by his parents. Later when he has grown up and all his faculties are developed, his parents unbind his hands and feet; but he recalls only the time of being liberated,<sup>310</sup> and does not recall the time of being in bondage.

In the same way, Kaccāna, I speak like this, “Let be the past world, let be the future world!” Even without recalling a single [past] life, if a monk disciple of mine comes to me, one who is not a fraud, not a deceiver, but is of upright character, then I teach him. If he practices in accordance with what I teach him, then he will certainly come to know the true Dharma.

Kaccāna, it is just like a lamp that burns in dependence on oil and a wick. If nobody supplies oil and the wick is not adjusted, then when the original oil is exhausted and no more is supplied, [the flame] will soon go out for lack of fuel.<sup>311</sup>

In the same way, Kaccāna, I speak like this, “Let be the past world, let be the future world!” Even without recalling a single [past] life, if a monk disciple of mine comes to me, one who is not a fraud, not a deceiver, but is of upright character, then I teach him. If he practices in accordance with what I teach him, then he will certainly come to know the true Dharma.

Kaccāna, it is just as one might use ten or twenty or thirty or forty or fifty or sixty bundles of wood to keep a fire blazing brightly,<sup>312</sup> and one sees that fire blazing. Later, if no one supplies more grass, wood, chaff, or rags, then when the original firewood is exhausted and no more is supplied, it will soon go out for lack of fuel.<sup>313</sup>

In the same way, Kaccāna, I speak like this, “Let be the past world; let be the future world!” Even without recalling a single [past] life, if a monk disciple of mine comes who is not a fraud, not a deceiver, but is of upright



character, then I teach him. If he practices in accordance with what I teach him, then he will certainly come to know the true Dharma.

When this teaching was being given, there arose in the heterodox practitioner Vekhanassa the stainless dustless eye of the Dharma in regard to all phenomena.<sup>314</sup> Then the heterodox practitioner Vekhanassa saw the Dharma, attained the Dharma, realized the totally pure Dharma. There was [now] no other teacher for him; he would no longer rely on others. Having cut off doubt, crossed over confusion, become free from hesitation, he was established in the realization of the fruit. He had attained intrepidity in the Dharma of the World-honored One. He paid homage with his head at the Buddha's feet and said:

World-honored One, I wish to obtain the going forth from the Buddha to train in the path. [May I receive] the full ordination and become a monk to practice the holy life!

The World-honored One said, "Welcome,<sup>315</sup> monk! Practice the holy life!"

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The heterodox practitioner obtained from the Buddha the going forth to train in the path. He received the full ordination and became a monk to practice the holy life. The venerable Vekhanassa, having gone forth to train in the path, having received the full ordination, came to know the Dharma and see the Dharma . . . up to . . . attained arahantship.

Thus spoke the Buddha. Having heard what the Buddha said, the venerable Vekhanassa and the monks were delighted and received it respectfully.

## **210. The Discourse by the Nun Dhammanandā<sup>316</sup>**

Thus have I heard. At one time the Buddha was dwelling at Sāvattthī, staying in Jeta's Grove, Anāthapiṇḍika's Park.

At that time the female lay disciple Visākhā approached the nun Dhammanandā,<sup>317</sup> paid homage with her head at her feet, stepped back, and sat to one side. She said to the nun Dhammanandā, "Noble one, I would like to ask a question. Am I permitted to ask it?"

The nun Dhammanandā replied, "Visākhā, ask what you wish to ask. Having heard it, I will consider it."

Then the female lay disciple Visākhā asked, "Noble one, we say 'personality, personality.' What is this 'personality'?"

The nun Dhammanandā replied:

The World-honored One has explained that the five aggregates of clinging are [one's] personality, the bodily form aggregate of clinging, the feeling . . . perception . . . formation . . . consciousness aggregate of clinging—these are the five aggregates of clinging explained by the World-honored One.

On hearing this, the female lay disciple Visākhā praised her, saying, “It is well, it is well, noble one!” Having praised her, the female lay disciple Visākhā was delighted and received [that teaching] respectfully. [Then] she asked further, “Noble one, what is personality view?”

The nun Dhammanandā replied:

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An unlearned ignorant worldling does not visit good spiritual friends, does not know the noble Dharma, and is not disciplined in the noble Dharma. He sees the body as the self, or he sees the self as possessing the body, or he sees the body as contained within the self, or he sees the self as contained within the body. He sees feeling . . . perception . . . formations . . . He sees consciousness as the self, or he sees the self as possessing consciousness, or he sees consciousness as contained within the self, or he sees the self as contained within consciousness. This is personality view.

On hearing this, the female lay disciple Visākhā praised her, saying, “It is well, it is well, noble one!” Having praised her, the female lay disciple Visākhā was delighted and received [that teaching] respectfully. [Then] she asked further, “Noble one, what is absence of personality view?”

The nun Dhammanandā replied:

A learned noble disciple visits good spiritual friends, knows the noble Dharma, and is disciplined in the noble Dharma. He does not see the body as the self, he does not see the self as possessing the body, he does not see the body as contained within the self, he does not see the self as contained within the body. He does not see feeling . . . perception . . . formations . . . he does not see consciousness as the self, he does not see the self as possessing consciousness, he does not see consciousness as contained within the self, he does not see the self as contained within consciousness. This is absence of personality view.

On hearing this, the female lay disciple Visākhā praised her, saying, “It is well, it is well, noble one!” Having praised her, the female lay disciple Visākhā was delighted and received [that teaching] respectfully. [Then] she asked further, “Noble one, what is the cessation of personality?”

The nun Dhammanandā replied:

It is the remainderless cutting off of clinging to the body aggregate, its abandonment, disgorging, eradication, nonpollution, cessation, appeasement, disappearance; it is the remainderless cutting off of clinging to the feeling . . . perception . . . formations . . . consciousness aggregate, its abandonment, disgorging, eradication, nonpollution, cessation, appeasement, disappearance—this is the cessation of personality.<sup>318</sup>

On hearing this, the female lay disciple Visākhā praised her, saying, “It is well, it is well, noble one!” Having praised her, the female lay disciple Visākhā was delighted and received [that teaching] respectfully. [Then] she asked further:

Noble one, the aggregates are spoken of as “the aggregates of clinging” or the aggregates are spoken of as “the clinging aggregates.” [Now], is it that the aggregates are the same as the clinging aggregates, and the clinging aggregates are the same as the aggregates? Or is it that the aggregates and the clinging aggregates are different?

The nun Dhammanandā replied:

It may be that the aggregates are the same as the clinging aggregates, or it may be that the aggregates are not the same as the clinging aggregates. When are the aggregates the same as the clinging aggregates? If with regard to the body there are taints and grasping; if with regard to feeling . . . perception . . . formations . . . if with regard to consciousness there are taints and grasping, then this is when the aggregates are the same as the clinging aggregates.

When are the aggregates not the same as the clinging aggregates? If with regard to the body there are no taints and no grasping; if with regard to feeling . . . perception . . . formations . . . if with regard to consciousness there are no taints and no grasping, then this is when the aggregates are not the same as the clinging aggregates.

On hearing this, the female lay disciple Visākhā praised her, saying, “It is well, it is well, noble one!” Having praised her, the female lay disciple Visākhā was delighted and received [that teaching] respectfully. [Then] she asked further, “Noble one, what is the noble eightfold path?”

The nun Dhammanandā replied, “The noble eightfold path is right view . . . up to . . . right concentration; these are the eight. This is the noble eightfold path.”

788c On hearing this, the female lay disciple Visākhā praised her, saying, “It is well, it is well, noble one!” Having praised her, the female lay disciple Visākhā was delighted and received [that teaching] respectfully. [Then] she asked further, “Noble one, is the noble eightfold path conditioned?”

The nun Dhammanandā replied, “It is like this, the noble eightfold path is conditioned.”

On hearing this, the female lay disciple Visākhā praised her, saying, “It is well, it is well, noble one!” Having praised her, the female lay disciple Visākhā was delighted and received [that teaching] respectfully. [Then] she asked further, “Noble one, how many groups are there?”

The nun Dhammanandā replied, “There are three groups: the group of virtue, the group of concentration, and the group of wisdom.”

On hearing this, the female lay disciple Visākhā praised her, saying, “It is well, it is well, noble one!” Having praised her, the female lay disciple Visākhā was delighted and received [that teaching] respectfully. [Then] she asked further, “Noble one, does the noble eightfold path encompass the three groups, or do the three groups encompass the noble eightfold path?”

The nun Dhammanandā replied:

The noble eightfold path does not encompass the three groups; the three groups encompass the noble eightfold path. Right speech, right action, and right livelihood—these three path factors are encompassed by the noble group of virtue. Right mindfulness and right concentration—these two path factors are encompassed by the noble group of concentration. Right view, right intention, and right effort—these three path factors are encompassed by the noble group of wisdom.<sup>319</sup> Thus the noble eightfold path does not encompass the three groups; [rather] the three groups encompass the noble eightfold path.

On hearing this, the female lay disciple Visākhā praised her, saying, “It

is well, it is well, noble one!” Having praised her, the female lay disciple Visākhā was delighted and received [that teaching] respectfully. [Then] she asked further, “Noble one, is there a counterpart to cessation?”

The nun Dhammanandā replied, “Cessation has no counterpart.”

On hearing this, the female lay disciple Visākhā praised her, saying, “It is well, it is well, noble one!” Having praised her, the female lay disciple Visākhā was delighted and received [that teaching] respectfully. [Then] she asked further, “Noble one, how many factors does the first absorption have?”

The nun Dhammanandā replied:

The first absorption has five factors: [directed] awareness, [sustained] contemplation, joy, happiness, and unification of the mind. These are the five factors of the first absorption.<sup>320</sup>

On hearing this, the female lay disciple Visākhā praised her, saying, “It is well, it is well, noble one!” Having praised her, the female lay disciple Visākhā was delighted and received [that teaching] respectfully. [Then] she asked further:

Noble one, what is concentration? What is the sign of concentration? What is the strength of concentration? What is the achievement of concentration?<sup>321</sup> What is the cultivation of concentration?

The nun Dhammanandā replied:

If the wholesome mind attains unification, this is concentration. The four establishments of mindfulness are the sign of concentration. The four right efforts are the strength of concentration. The four bases of supernormal power are the achievement of concentration. If one cultivates all of these wholesome states,<sup>322</sup> repeatedly and energetically cultivating them, then this is the cultivation of concentration.

On hearing this, the female lay disciple Visākhā praised her, saying, “It is well, it is well, noble one!” Having praised her, the female lay disciple Visākhā was delighted and received [that teaching] respectfully. [Then] she asked further:

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Noble one, how many are the factors of the living body upon whose

perishing the body will be discarded in a cemetery, insentient like a piece of wood?

The nun Dhammanandā replied:

There are three factors of the living body upon whose perishing the body will be discarded in a cemetery, insentient like a piece of wood. What are the three? One: vitality, two: heat, and three: consciousness. These are the three factors of the living body on whose perishing the body will be discarded in a cemetery, insentient like a piece of wood.

On hearing this, the female lay disciple Visākhā praised her, saying, “It is well, it is well, noble one!” Having praised her, the female lay disciple Visākhā was delighted and received [that teaching] respectfully. [Then] she asked further, “Noble one, what is the difference between one who is dead and one who has attained the concentration of cessation?”<sup>323</sup>

The nun Dhammanandā replied:

The vitality of a dead person has completely ceased, his heat has dissipated, and his faculties have broken down. The vitality of a monk who has entered the concentration of cessation has not completely ceased, his heat has not dissipated, and his faculties have not broken down. This is the difference between a dead person and one who has attained the concentration of cessation.

On hearing this, the female lay disciple Visākhā praised her, saying, “It is well, it is well, noble one!” Having praised her, the female lay disciple Visākhā was delighted and received [that teaching] respectfully. [Then] she asked further:

Noble one, what is the difference between one who has attained the concentration of cessation and one who has attained the concentration of [neither-perception-nor-]nonperception?<sup>324</sup>

The nun Dhammanandā replied:

[When] a monk enters the concentration of cessation, perception and knowing cease; [when] he enters the concentration of [neither-perception-nor-]nonperception, perception and knowing do not cease. This is

the difference between one who has attained the concentration of cessation and one who has attained the concentration of [neither-perception-nor-] nonperception.

On hearing this, the female lay disciple Visākhā praised her, saying, “It is well, it is well, noble one!” Having praised her, the female lay disciple Visākhā was delighted and received [that teaching] respectfully. [Then] she asked further:

Noble one, what is the difference between one who emerges from the concentration of cessation and one who emerges from the concentration of [neither-perception-nor-]nonperception?<sup>325</sup>

The nun Dhammanandā replied:

When a monk emerges from the concentration of cessation, he does not think, “I am emerging from the concentration of cessation.” When a monk emerges from the concentration of [neither-perception-nor-]nonperception, he thinks, “Do I have perceptions or do I not have perceptions?” This is the difference between one who emerges from the concentration of cessation and one who emerges from the concentration of [neither-perception-nor-]nonperception.

On hearing this, the female lay disciple Visākhā praised her, saying, “It is well, it is well, noble one!” Having praised her, the female lay disciple Visākhā was delighted and received [that teaching] respectfully. [Then] she asked further, “Noble one, when a monk enters the concentration of cessation, does he think: ‘I am entering the concentration of cessation’?”

The nun Dhammanandā replied:

When a monk enters the concentration of cessation, he does not think, “I am entering the concentration of cessation.” Instead, it is because he has previously cultivated the mind in this way that it proceeds accordingly.

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On hearing this, the female lay disciple Visākhā praised her, saying, “It is well, it is well, noble one!” Having praised her, the female lay disciple Visākhā was delighted and received [that teaching] respectfully. [Then] she asked further, “Noble one, when a monk emerges from the concentration of cessation, does he think: ‘I am emerging from the concentration of cessation’?”

The nun Dhammanandā replied:

When a monk emerges from the concentration of cessation, he does not think, “I am emerging from the concentration of cessation.” Instead it is because of the body, the six senses, and the life faculty that he emerges from this concentration.

On hearing this, the female lay disciple Visākhā praised her, saying, “It is well, it is well, noble one!” Having praised her, the female lay disciple Visākhā was delighted and received [that teaching] respectfully. [Then] she asked further:

Noble one, [when] a monk has emerged from the concentration of cessation, in what does his mind delight? Whither does it tend? Whither does it incline?

The nun Dhammanandā replied:

[When] a monk has emerged from the concentration of cessation, his mind delights in seclusion, it tends toward seclusion, it inclines toward seclusion.<sup>326</sup>

On hearing this, the female lay disciple Visākhā praised her, saying, “It is well, it is well, noble one!” Having praised her, the female lay disciple Visākhā was delighted and received [that teaching] respectfully. [Then] she asked further, “Noble one, how many feelings are there?”

The nun Dhammanandā replied:

There are three feelings: pleasant feeling, painful feeling, and feeling that is neither pleasant nor painful. Because of what do they exist? Because of contact they exist.

On hearing this, the female lay disciple Visākhā praised her, saying, “It is well, it is well, noble one!” Having praised her, the female lay disciple Visākhā was delighted and received [that teaching] respectfully. [Then] she asked further, “Noble one, what is pleasant feeling? What is painful feeling? What is neutral feeling?”

The nun Dhammanandā replied:



What arises born of being touched by a pleasant contact and is felt as bodily or mental pleasure and wellness, such feeling is pleasant feeling. What arises born of being touched by a painful contact and is felt as bodily or mental pain and unwellness, such feeling is painful feeling. What arises born of being touched by a neutral contact and is felt as bodily or mental neutrality and neither wellness nor unwellness, such feeling is neutral feeling.

On hearing this, the female lay disciple Visākhā praised her, saying, “It is well, it is well, noble one!” Having praised her, the female lay disciple Visākhā was delighted and received [that teaching] respectfully. [Then] she asked further:

Noble one, as to pleasant feeling, what is pleasant? What is painful? What is its impermanence? What is its danger? What is its underlying tendency? As to painful feeling, what is pleasant? What is painful? What is its impermanence? What is its danger? What is its underlying tendency? As to neutral feeling, what is pleasant? What is painful? What is its impermanence? What is its danger? What is its underlying tendency?<sup>327</sup>

The nun Dhammanandā replied:

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As to pleasant feeling, its arising is pleasant and its persistence is pleasant, its change is painful, its impermanence is the danger, its underlying tendency is desire. As to painful feeling, its arising is painful and its persistence is painful, its change is pleasant, its impermanence is the danger, its underlying tendency is aversion. As to neutral feeling, not knowing it is painful, knowing it is pleasant,<sup>328</sup> its impermanence is [the danger of] change, its underlying tendency is ignorance.

On hearing this, the female lay disciple Visākhā praised her, saying, “It is well, it is well, noble one!” Having praised her, the female lay disciple Visākhā was delighted and received [that teaching] respectfully. [Then] she asked further:

Noble one, do all pleasant feelings have the underlying tendency to desire? Do all painful feelings have the underlying tendency to aversion? Do all neutral feelings have the underlying tendency to ignorance?

The nun Dhammanandā replied:

Not all pleasant feelings have the underlying tendency to desire. Not all painful feelings have the underlying tendency to aversion. Not all neutral feelings have the underlying tendency to ignorance.

How do pleasant feelings not have the underlying tendency to desire? When secluded from sensual desires, secluded from evil and unwholesome states, with [directed] awareness and [sustained] contemplation, with rapture and happiness born of seclusion, a monk dwells having attained the first absorption. This is [when] pleasant feelings do not have the underlying tendency to desire. Why is that? Because desire is being abandoned.

How do painful feelings not have the underlying tendency to aversion? When, on seeking the joy of supreme liberation, that seeking and aspiration worries one again and again, giving rise to sadness and affliction. This is [when] painful feelings do not have the underlying tendency to aversion. Why is that? Because aversion is being abandoned.

How do neutral feelings not have the underlying tendency to ignorance? [When] with the cessation of pleasure and the cessation of pain, and with the earlier cessation of rapture and displeasure, with neither-pain-nor-pleasure, and with purity of mindfulness and equanimity, one dwells having attained the fourth absorption. This is [when] neutral feelings do not have the underlying tendency to ignorance. Why is that? Because ignorance is being abandoned.

On hearing this, the female lay disciple Visākhā praised her, saying, “It is well, it is well, noble one!” Having praised her, the female lay disciple Visākhā was delighted and received [that teaching] respectfully. [Then] she asked further, “Noble one, what is the counterpart to pleasant feeling?”

The nun Dhammanandā replied, “The counterpart to pleasant feeling is painful feeling.”

On hearing this, the female lay disciple Visākhā praised her, saying, “It is well, it is well, noble one!” Having praised her, the female lay disciple Visākhā was delighted and received [that teaching] respectfully. [Then] she asked further, “Noble one, what is the counterpart to painful feeling?”

The nun Dhammanandā replied, “The counterpart to painful feeling is pleasant feeling.”

On hearing this, the female lay disciple Visākhā praised her, saying, “It is well, it is well, noble one!” Having praised her, the female lay disciple Visākhā was delighted and received [that teaching] respectfully. [Then] she asked further, “Noble one, what is the counterpart to pleasant feeling and painful feeling?”<sup>329</sup>

The nun Dhammanandā replied, “The counterpart to pleasant feeling and painful feeling is neutral feeling.” 790a

On hearing this, the female lay disciple Visākhā praised her, saying, “It is well, it is well, noble one!” Having praised her, the female lay disciple Visākhā was delighted and received [that teaching] respectfully. [Then] she asked further, “Noble one, what is the counterpart to neutral feeling?”

The nun Dhammanandā replied, “The counterpart to neutral feeling is ignorance.”

On hearing this, the female lay disciple Visākhā praised her, saying, “It is well, it is well, noble one!” Having praised her, the female lay disciple Visākhā was delighted and received [that teaching] respectfully. [Then] she asked further, “Noble one, what is the counterpart to ignorance?”

The nun Dhammanandā replied, “The counterpart to ignorance is knowledge.”

On hearing this, the female lay disciple Visākhā praised her, saying, “It is well, it is well, noble one!” Having praised her, the female lay disciple Visākhā was delighted and received [that teaching] respectfully. [Then] she asked further, “Noble one, what is the counterpart to knowledge?”

The nun Dhammanandā replied, “The counterpart to knowledge is nirvana.”<sup>330</sup>

On hearing this, the female lay disciple Visākhā praised her, saying, “It is well, it is well, noble one!” Having praised her, the female lay disciple Visākhā was delighted and received [that teaching] respectfully. [Then] she asked further, “Noble one, what is the counterpart to nirvana?”

The nun Dhammanandā replied:

You are wanting to ask about a matter without limit. However, for the matter you are asking about you cannot get to the limit on my side. Nirvana is without counterpart. Nirvana, being without bonds, transcends bonds. It is the complete cessation of bonds. It is that for the sake of which one practices the holy life under the World-honored One.

Then, having heard what the nun Dhammanandā said, the female lay disciple Visākhā received it well and retained it well. Having memorized it well, she rose from her seat, paid homage with her head at the feet of the nun Dhammanandā, circumambulated her three times, and left.

Then, not long after the female lay disciple Visākhā had left, the nun Dhammanandā approached the Buddha, paid homage with her head at the Buddha's feet, stepped back, and sat to one side.<sup>331</sup> She told the Buddha the whole conversation with the female lay disciple Visākhā. She extended her hands with joined palms toward the Buddha and said:

World-honored One, speaking like this and answering like this, have I not misrepresented the World-honored One? Have I spoken what is true? Have I spoken what accords with the Dharma, speaking what is Dharma in accordance with the Dharma? In what accords with the Dharma have I created no contradiction? Is there anything to be criticized, anything to be blamed for?

The World-honored One replied:

Nun, speaking like this and answering like this you have not misrepresented me. You have spoken what is true. You have spoken what accords with the Dharma, spoken what is Dharma in accordance with the Dharma. In what accords with the Dharma you have not created any contradiction. There is nothing to be criticized or blamed for.

790b Nun, if the female lay disciple Visākhā had come and asked me in these phrases and these words, I would have replied to the female lay disciple Visākhā using this meaning, these phrases, and these words. Nun, as you have explained this meaning, you should remember it like this. Why is that? Because this explanation is the meaning of it.

Thus spoke the Buddha. Having heard what the Buddha said, the nun Dhammanandā and the monks were delighted and received it respectfully.

### **211. The Discourse by Mahākoṭṭhita<sup>332</sup>**

Thus have I heard. At one time the Buddha was dwelling at Rājagaha, staying in the Bamboo Grove, the Squirrels' Sanctuary.

At that time, in the late afternoon, the venerable Sāriputta rose from sitting in meditation and approached the venerable Mahākoṭṭhita. He exchanged friendly greetings, stepped back, and sat to one side. The venerable Sāriputta said, “Venerable Koṭṭhita, I would like to ask a question. Am I permitted to ask it?”<sup>333</sup>

The venerable Mahākoṭṭhita said, “Venerable Sāriputta, ask what you wish to ask. Having heard it, I will consider it.”

The venerable Sāriputta asked:

Venerable Koṭṭhita, with regard to the unwholesome one speaks of “the unwholesome.” And with regard to the roots of unwholesomeness one speaks of “the roots of unwholesomeness.” What is unwholesome? What are the roots of unwholesomeness?<sup>334</sup>

The venerable Mahākoṭṭhita replied:

Bad bodily conduct, [bad] verbal [conduct], bad mental conduct—these are unwholesome. Desire, aversion, and delusion—these are the roots of unwholesomeness. This is what is meant by “the unwholesome.” This is what is meant by “the roots of unwholesomeness.”

On hearing this, the venerable Sāriputta praised him, saying, “It is well, it is well, venerable Koṭṭhita!” Having praised him, the venerable Sāriputta was delighted and received [that teaching] respectfully. [Then] he asked further:

Venerable Koṭṭhita, with regard to the wholesome one speaks of “the wholesome.” And with regard to the roots of wholesomeness one speaks of “the roots of wholesomeness.” What is wholesome? What are the roots of wholesomeness?

The venerable Mahākoṭṭhita replied:

Good bodily conduct, [good] verbal [conduct], good mental conduct—these are wholesome. Absence of desire, absence of aversion, and absence of delusion—these are the roots of wholesomeness. This is what is meant by “the wholesome.” This is what is meant by “the roots of wholesomeness.”

On hearing this, the venerable Sāriputta praised him, saying, “It is well, it is well, venerable Koṭṭhita!” Having praised him, the venerable Sāriputta

was delighted and received [that teaching] respectfully. [Then] he asked further, “Venerable Koṭṭhita, with regard to wisdom one speaks of ‘wisdom.’ What is wisdom?”

The venerable Mahākoṭṭhita replied:

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One knows, one knows;<sup>335</sup> therefore one speaks of wisdom. What does one know? One knows as it really is: “This is *dukkha*”; one knows [as it really is]: “This is the arising of *dukkha*”; one knows [as it really is]: “This is the cessation of *dukkha*”; one knows as it really is: “This is the path to the cessation of *dukkha*.” One knows, one knows; therefore one speaks of “wisdom.”

On hearing this, the venerable Sāriputta praised him, saying, “It is well, it is well, venerable Koṭṭhita!” Having praised him, the venerable Sāriputta was delighted and received [that teaching] respectfully. [Then] he asked further, “Venerable Koṭṭhita, with regard to consciousness, one speaks of ‘consciousness.’ What is consciousness?”

The venerable Mahākoṭṭhita replied:

One is conscious, one is conscious; therefore one speaks of “consciousness.” Of what is one conscious? One is conscious of visible forms, conscious of sounds . . . odors . . . flavors . . . tangibles . . . mental objects.<sup>336</sup> One is conscious, one is conscious; therefore one speaks of “consciousness.”

On hearing this, the venerable Sāriputta praised him, saying, “It is well, it is well, venerable Koṭṭhita!” Having praised him, the venerable Sāriputta was delighted and received [that teaching] respectfully. [Then] he asked further, “Venerable Koṭṭhita, wisdom and consciousness—are these two states conjoined or separate? Can these two states be designated as separate?”

The venerable Mahākoṭṭhita replied:

These two states are conjoined, not separate. These two states cannot be designated as separate. Why is that? What one knows with wisdom, of that one is conscious by consciousness. Therefore, these two states are conjoined and not separate. These two states cannot be designated as separate.<sup>337</sup>

On hearing this, the venerable Sāriputta praised him, saying, “It is well, it is well venerable Koṭṭhita!” Having praised him, the venerable Sāriputta

was delighted and received [that teaching] respectfully. [Then] he asked further, “Venerable Koṭṭhita, as regards knowing, through what do you know?”

The venerable Mahākoṭṭhita replied, “As regards knowing, I know through wisdom.”

On hearing this, the venerable Sāriputta praised him, saying, “It is well, it is well, venerable Koṭṭhita!” Having praised him, the venerable Sāriputta was delighted and received [that teaching] respectfully. [Then] he asked further, “Venerable Koṭṭhita, what is the purpose of wisdom? What is its excellence? What is its merit?”

The venerable Mahākoṭṭhita replied, “Wisdom has the purpose of disenchantment, the purpose of dispassion, the purpose of seeing as it really is.”<sup>338</sup>

On hearing this, the venerable Sāriputta praised him, saying, “It is well, it is well, venerable Koṭṭhita!” Having praised him, the venerable Sāriputta was delighted and received [that teaching] respectfully. [Then] he asked further, “Venerable Koṭṭhita, what is right view?”

The venerable Mahākoṭṭhita replied, “Knowing *dukkha* as it really is, knowing the arising of *dukkha* . . . its cessation . . . the path as it really is—this is right view.”

On hearing this, the venerable Sāriputta praised him, saying, “It is well, it is well, venerable Koṭṭhita!” Having praised him, the venerable Sāriputta was delighted and received [that teaching] respectfully. [Then] he asked further, “Venerable Koṭṭhita, how many causes, how many conditions are there for the arising of right view?”

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The venerable Mahākoṭṭhita replied:

There are two causes, two conditions for the arising of right view. What are the two? One: hearing from another; and two: giving reasoned attention within oneself. These are the two causes, the two conditions for the arising of right view.

On hearing this, the venerable Sāriputta praised him, saying, “It is well, it is well, venerable Koṭṭhita!” Having praised him, the venerable Sāriputta was delighted and received [that teaching] respectfully. [Then] he asked further:

Venerable Koṭṭhita, assisted by how many factors does right view lead to the fruit of liberation of the mind and to the fruit of liberation through

wisdom, to the achievement of liberation of the mind and to the achievement of liberation through wisdom?

The venerable Mahākoṭṭhita replied:

Assisted by five factors, right view leads to the fruit of liberation of the mind and to the fruit of liberation through wisdom, to the achievement of liberation of the mind and to the achievement of liberation through wisdom.

What are the five? One: assisted by truth, two: assisted by virtue, three: assisted by wide learning, four: assisted by tranquility, and five: assisted by insight.<sup>339</sup> These are the five factors, assisted by which right view leads to the fruit of liberation of the mind and to the fruit of liberation through wisdom, to the achievement of liberation of the mind and to the achievement of liberation through wisdom.

On hearing this, the venerable Sāriputta praised him, saying, “It is well, it is well, venerable Koṭṭhita!” Having praised him, the venerable Sāriputta was delighted and received [that teaching] respectfully. [Then] he asked further, “Venerable Koṭṭhita, how does future becoming arise?”

The venerable Mahākoṭṭhita replied:

The unlearned ignorant worldling, lacking knowledge, is shrouded in ignorance and fettered by the bondage of craving; he does not visit good spiritual friends, does not know the noble Dharma, and is not disciplined in the noble Dharma. This is how future becoming arises.<sup>340</sup>

On hearing this, the venerable Sāriputta praised him, saying, “It is well, it is well, venerable Koṭṭhita!” Having praised him, the venerable Sāriputta was delighted and received [that teaching] respectfully. [Then] he asked further, “Venerable Koṭṭhita, how does future becoming not arise?”

The venerable Mahākoṭṭhita replied, “If ignorance has ceased and knowledge has arisen, then there will certainly be the cessation of *dukkha*. This is how future becoming does not arise.”<sup>341</sup>

On hearing this, the venerable Sāriputta praised him, saying, “It is well, it is well, venerable Koṭṭhita!” Having praised him, the venerable Sāriputta was delighted and received [that teaching] respectfully. [Then] he asked further, “Venerable Koṭṭhita, how many [types of] feeling are there?”



The venerable Mahākoṭṭhita replied:

There are three [types of] feeling: pleasant feeling, painful feeling, and neutral feeling. Because of what do they exist? They exist because of contact.

On hearing this, the venerable Sāriputta praised him, saying, “It is well, it is well, venerable Koṭṭhita!” Having praised him, the venerable Sāriputta was delighted and received [that teaching] respectfully. [Then] he asked further:

Venerable Koṭṭhita, feeling, perception, and intention—are these three states conjoined or separate? Can these three states be designated as separate?<sup>342</sup> 791b

The venerable Mahākoṭṭhita replied:

Feeling, perception, and intention—these three states are conjoined and not separate. These three states cannot be designated as separate. Why is that? What one feels with feeling, that one perceives with perception and intends with intention. Therefore these three states are conjoined and not separate. These three states cannot be designated as separate.

On hearing this, the venerable Sāriputta praised him, saying, “It is well, it is well, venerable Koṭṭhita!” Having praised him, the venerable Sāriputta was delighted and received [that teaching] respectfully. [Then] he asked further, “Venerable Koṭṭhita, what is the counterpart to cessation?”<sup>343</sup>

The venerable Mahākoṭṭhita replied, “Cessation does not have a counterpart.”

On hearing this, the venerable Sāriputta praised him, saying, “It is well, it is well, venerable Koṭṭhita!” Having praised him, the venerable Sāriputta was delighted and received [that teaching] respectfully. [Then] he asked further:

Venerable Koṭṭhita, the five [sense] faculties have their different activities, their different domains, each of them experiencing its own domain: the eye faculty, the ear . . . nose . . . tongue . . . and the body faculty. [As to] these five faculties with their different activities, their different domains, each of them experiencing its own domain—what experiences all of their domains? On what do they [all] depend?

The venerable Mahākoṭṭhita replied:

The five [sense] faculties have their different activities, their different domains, each of them experiencing its own domain: the eye faculty, the ear . . . nose . . . tongue . . . and body faculty. [As to] these five faculties with their different activities, their different domains, each experiencing its own domain—the mind experiences all of their domains. They [all] depend on the mind.

On hearing this, the venerable Sāriputta praised him, saying, “It is well, it is well, venerable Koṭṭhita!” Having praised him, the venerable Sāriputta was delighted and received [that teaching] respectfully. [Then] he asked further, “Venerable Koṭṭhita, depending on what does the mind continue to exist?”

The venerable Mahākoṭṭhita replied, “The mind depends on vitality. Depending on vitality it continues to exist.”

On hearing this, the venerable Sāriputta praised him, saying, “It is well, it is well, venerable Koṭṭhita!” Having praised him, the venerable Sāriputta was delighted and received [that teaching] respectfully. [Then] he asked further, “Venerable Koṭṭhita, depending on what does vitality continue to exist?”

The venerable Mahākoṭṭhita replied, “Vitality depends on heat; depending on heat it continues to exist.”

On hearing this, the venerable Sāriputta praised him, saying, “It is well, it is well, venerable Koṭṭhita!” Having praised him, the venerable Sāriputta was delighted and received [that teaching] respectfully. [Then] he asked further, “Venerable Koṭṭhita, vitality and heat—are these two states conjoined or separate? Can these two states be designated as separate?”<sup>344</sup>

The venerable Mahākoṭṭhita replied:

791c Vitality and heat—these two states are conjoined and not separate. These two states cannot be designated as separate. Why is that? Because of vitality there is heat, and because of heat there is vitality. Without vitality there is no heat, without heat there is no vitality.

It is just as a lamp burns because of oil and because of a wick. In this case, because of the flame there is light, and because of the light there is the flame. Without a flame there is no light, and without light there is no flame.

In the same way, because of vitality there is heat, and because of heat

there is vitality. Without vitality there is no heat, and without heat there is no vitality. For this reason these two states are conjoined and not separate. These two states cannot be designated as separate.

On hearing this, the venerable Sāriputta praised him, saying, “It is well, it is well, venerable Koṭṭhita!” Having praised him, the venerable Sāriputta was delighted and received [that teaching] respectfully. [Then] he asked further:

Venerable Koṭṭhita, how many are the factors of the living body upon the perishing of which the body will be discarded in a cemetery, being insentient like [a piece of] wood?

The venerable Mahākoṭṭhita replied:

There are three factors of the living body upon the perishing of which the body will be discarded in a cemetery, being insentient like [a piece of] wood. What are the three? One: vitality, two: heat, and three: consciousness. These are the three factors of the living body on the perishing of which the body will be discarded in a cemetery, being insentient like a piece of wood.

On hearing this, the venerable Sāriputta praised him, saying, “It is well, it is well, venerable Koṭṭhita!” Having praised him, the venerable Sāriputta was delighted and received [that teaching] respectfully. [Then] he asked further, “Venerable Koṭṭhita, what is the difference between a dead person and one who has attained the concentration of cessation?”

The venerable Mahākoṭṭhita replied:

The vitality of a dead person has completely ceased, his heat has dissipated, and his faculties have broken down. The vitality of a monk who has entered the concentration of cessation has not completely ceased, his heat has not dissipated, and his faculties have not broken down. This is the difference between a dead person and one who has attained the concentration of cessation.

On hearing this, the venerable Sāriputta praised him, saying, “It is well, it is well, venerable Koṭṭhita!” Having praised him, the venerable Sāriputta was delighted and received [that teaching] respectfully. [Then] he asked further:

Venerable Koṭṭhita, what is the difference between a person who has attained

the concentration of cessation and one who has attained the concentration of [neither-perception-nor-]nonperception?<sup>345</sup>

The venerable Mahākoṭṭhita replied:

Perception and knowing cease [when] a monk enters the concentration of cessation. Perception and knowing do not cease [when] a monk enters the concentration of [neither-perception-nor-]nonperception. This is the difference between one who has attained the concentration of cessation and one who has attained the concentration of [neither-perception-nor-] nonperception.

On hearing this, the venerable Sāriputta praised him, saying, “It is well, it is well, venerable Koṭṭhita!” Having praised him, the venerable Sāriputta was delighted and received [that teaching] respectfully. [Then] he asked further:

Venerable Koṭṭhita, what is the difference between one who emerges from the concentration of cessation and one who emerges from the concentration of [neither-perception-nor-]nonperception?

792a The venerable Mahākoṭṭhita replied:

When a monk emerges from the concentration of cessation, he does not think, “I am emerging from the concentration of cessation.” When a monk emerges from the concentration of [neither-perception-nor-]nonperception, he thinks, “Do I have perception or do I not have perception?” This is the difference between one who emerges from the concentration of cessation and one who emerges from the concentration of [neither-perception-nor-]nonperception.

On hearing this, the venerable Sāriputta praised him, saying, “It is well, it is well, venerable Koṭṭhita!” Having praised him, the venerable Sāriputta was delighted and received [that teaching] respectfully. [Then] he asked further, “Venerable Koṭṭhita, when a monk attains the concentration of cessation, which factor ceases first: bodily activity, verbal [activity], or mental activity?”<sup>346</sup>

The venerable Mahākoṭṭhita replied, “When a monk attains the concentration of cessation, bodily activity ceases first, next verbal activity ceases, and finally mental activity ceases.”<sup>347</sup>

On hearing this, the venerable Sāriputta praised him, saying, “It is well, it

is well, venerable Koṭṭhita!” Having praised him, the venerable Sāriputta was delighted and received [that teaching] respectfully. [Then] he asked further:

Venerable Koṭṭhita, when a monk emerges from the concentration of cessation, which factor arises first: bodily activity, verbal [activity], or mental activity?

The venerable Mahākoṭṭhita replied, “When a monk emerges from the concentration of cessation, mental activity arises first, next verbal activity arises, and finally bodily activity arises.”<sup>348</sup>

On hearing this, the venerable Sāriputta praised him, saying, “It is well, it is well, venerable Koṭṭhita!” Having praised him, the venerable Sāriputta was delighted and received [that teaching] respectfully. [Then] he asked further, “Venerable Koṭṭhita, when a monk emerges from the concentration of cessation, how many [types of] contact does he contact?”

The venerable Mahākoṭṭhita replied:

When a monk emerges from the concentration of cessation he contacts three types of contact. What are the three? One: imperturbability contact, two: nothingness contact, and three: signless contact.<sup>349</sup> When a monk emerges from the concentration of cessation, he contacts these three types of contact.

On hearing this, the venerable Sāriputta praised him, saying, “It is well, it is well, venerable Koṭṭhita!” Having praised him, the venerable Sāriputta was delighted and received [that teaching] respectfully. [Then] he asked further:

Venerable Koṭṭhita, emptiness, desirelessness, and signlessness—are these three states different in meaning and different in name? Or are they of one meaning and different [only] in name?

The venerable Mahākoṭṭhita replied, “Emptiness, desirelessness, and signlessness—these three states are different in meaning and [also] different in name.”

On hearing this, the venerable Sāriputta praised him, saying, “It is well, it is well, venerable Koṭṭhita!” Having praised him, the venerable Sāriputta was delighted and received [that teaching] respectfully. [Then] he asked further, “Venerable Koṭṭhita, how many causes and conditions are there for the arising of the imperturbable concentration?”<sup>350</sup>

The venerable Mahākoṭṭhita replied:

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There are four causes, four conditions for the arising of the imperturbable concentration. What are the four? If secluded from sensual desires, secluded from evil and unwholesome states . . . up to . . . a monk dwells having attained the fourth absorption. These are the four causes, the four conditions for the arising of the imperturbable concentration.

On hearing this, the venerable Sāriputta praised him, saying, “It is well, it is well, venerable Koṭṭhita!” Having praised him, the venerable Sāriputta was delighted and received [that teaching] respectfully. [Then] he asked further, “Venerable Koṭṭhita, how many causes and conditions are there for the arising of the concentration on nothingness?”

The venerable Mahākoṭṭhita replied:

There are three causes, three conditions for the arising of concentration on nothingness. What are the three? If completely transcending perceptions of form . . . up to . . . a monk dwells having attained the sphere of nothingness. These are the three causes, the three conditions for the arising of the concentration on nothingness.

On hearing this, the venerable Sāriputta praised him, saying, “It is well, it is well, venerable Koṭṭhita!” Having praised him, the venerable Sāriputta was delighted and received [that teaching] respectfully. [Then] he asked further, “Venerable Koṭṭhita, how many causes and conditions are there for the arising of the signless concentration?”<sup>351</sup>

The venerable Mahākoṭṭhita replied:

There are two causes, two conditions for the arising of the signless concentration. What are the two? One: not being aware of any sign, and two: being aware of the signless element. These are the two causes, the two conditions for the arising of the signless concentration.

On hearing this, the venerable Sāriputta praised him, saying, “It is well, it is well, venerable Koṭṭhita!” Having praised him, the venerable Sāriputta was delighted and received [that teaching] respectfully. [Then] he asked further, “Venerable Koṭṭhita, how many causes and conditions are there for remaining in the signless concentration?”

The venerable Mahākoṭṭhita replied:

There are two causes, two conditions for remaining in the signless concentration. What are the two? One: not being aware of any sign, and two: being aware of the signless element.<sup>352</sup> These are the two causes, the two conditions for remaining in the signless concentration.

On hearing this, the venerable Sāriputta praised him, saying, “It is well, it is well, venerable Koṭṭhita!” Having praised him, the venerable Sāriputta was delighted and received [that teaching] respectfully. [Then] he asked further, “Venerable Koṭṭhita, how many causes and conditions are there for emerging from the signless concentration?”

The venerable Mahākoṭṭhita replied:

There are three causes, three conditions for emerging from the signless concentration. What are the three? One: being aware of any sign; two: not being aware of the signless element; and three: the life faculty conditioned by this body with the six sense spheres.<sup>353</sup> These are the three causes, the three conditions for emerging from the signless concentration.

In this way those two venerable ones praised each other, saying, “It is well, it is well!” Having discussed with each other, they were delighted and received [those teachings] respectfully. They then rose from their seats and left.





## Division 18

### Ordered Expositions

#### 212. The Discourse on Omniscience<sup>354</sup>

Thus have I heard. At one time the Buddha was staying at Ujuññā in the Kaṇṇakatthala Grove. 792c

At that time King Pasenadi of Kosala heard that the renunciant Gotama was staying at Ujuññā in the Kaṇṇakatthala Grove. Having heard this, King Pasenadi of Kosala told a certain man:

Go to the renunciant Gotama and ask on my behalf if the noble one is healthy and strong in body, comfortable and free of ailments, and dwelling at ease with his usual vigor. Speak like this: “King Pasenadi of Kosala inquires if you are healthy and strong, comfortable and free of ailments, and dwelling at ease with your usual vigor.” Also say this: “King Pasenadi of Kosala would like to come and visit you.”

Having received this order, that man approached the Buddha, exchanged greetings, stepped back, sat to one side, and said:

Gotama, King Pasenadi of Kosala inquires if the noble one is healthy and strong in body, comfortable and free of ailments, and dwelling at ease with your usual vigor. King Pasenadi of Kosala would like to come and visit you.

The World-honored One replied:

May King Pasenadi of Kosala now find peace and happiness! May all *devas*, human beings, *asuras*, *gandhabbas*, *yakkhas*, and all other forms of life find peace and happiness! If King Pasenadi of Kosala wishes to come, let him feel free to do so.<sup>355</sup>

Then, having heard what the Buddha had said, having received and remembered it well, the messenger rose from his seat, circumambulated [the Buddha] three times, and left.

793a At that time the venerable Ānanda was standing behind the World-honored One, holding a flywhisk and attending on the Buddha. After the messenger had left, the World-honored One turned to him and said:

Ānanda, come with me to the Eastern Hall, open the windows and close the door, [we shall] remain in that secluded place. Today King Pasenadi of Kosala has a concentrated mind without distraction, he wishes to listen to the Dharma.

The venerable Ānanda said, “Yes.”

Then the World-honored One led the venerable Ānanda to the Eastern Hall, who opened the windows, closed the door, and in that secluded place arranged the sitting mats. Having spread their sitting cloths, they sat down cross-legged.

By that time the messenger had returned to King Pasenadi of Kosala. He told him, “Your Majesty, I have communicated [the message] to the renunciant Gotama. The renunciant Gotama now awaits Your Majesty. May Your Majesty himself know the proper time.”

King Pasenadi of Kosala told his charioteer, “Prepare the chariot! I desire to go now and see the renunciant Gotama.” The charioteer received the instruction and prepared the chariot.

At that time the sisters Sakulā and Somā, [wives of] King Pasenadi of Kosala, were sitting together with him taking a meal. On hearing that King Pasenadi of Kosala would be going that day to visit the Buddha, they said to him:

Great King, if you are now going to visit the World-honored One, we request that you pay respects to the World-honored One on our behalf and ask if the noble one is healthy and strong in body, comfortable and free of ailments, and dwelling at ease with his usual vigor. Speak like this: “The sisters Sakulā and Somā pay their respects to the World-honored One and inquire if the noble one is healthy and strong in body, comfortable and free of ailments, and dwelling at ease with his usual vigor.”

King Pasenadi of Kosala accepted the request of the sisters Sakulā and Somā by remaining silent.

Then the charioteer, having prepared the chariot, informed him, “Your Majesty, the chariot is ready and at Your Majesty’s disposal.” Having heard

it, the king mounted the chariot and drove out of Ujuññā to the Kaṇṇakattala Grove.

At that time, outside the entrance to the Kaṇṇakattala Grove, there were many monks practicing walking meditation in the open. King Pasenadi of Kosala approached these monks and asked, “Venerable ones, where is the renunciant Gotama now? I wish to go and see him.”

The monks answered:

Great King! The World-honored One is in the Eastern Hall, whose windows are open and the door is closed. If Your Majesty wishes to see him, he may go there, stand outside, clear his throat, and knock on the door. Hearing that, the World-honored One will certainly have the door opened.<sup>356</sup>

King Pasenadi of Kosala descended from his chariot and, surrounded by his retainers, walked to the Eastern Hall. Having arrived there he stood outside, cleared his throat, and knocked on the door. Having heard this, the World-honored One had the door opened. King Pasenadi of Kosala entered the hall and went up to the Buddha. He addressed him:

793b

Gotama, the sisters Sakulā and Somā pay their respects to the World-honored One and inquire if the noble one is healthy and strong in body, comfortable and free of ailments, and if he is dwelling at ease with his usual vigor.

The World-honored One asked the king, “Could the sisters Sakulā and Somā find no other messenger?”

King Pasenadi of Kosala said:

Gotama, please know that the sisters Sakulā and Somā were sitting with me today having a meal. They heard that I desired to go and visit the Buddha today, so they said, “Great King, if you are going to see the Buddha, pay respects to the World-honored One on our behalf and ask if the noble one is healthy and strong in body, comfortable, and free of ailments, and if he is dwelling at ease with his usual vigor.” Accordingly I addressed the World-honored One like this: “The sisters Sukulā and Somā pay their respects to the World-honored One and inquire if the noble one is healthy and strong in body, comfortable, and free of ailments, and if he is dwelling at ease with his usual vigor.” Gotama, Sakulā and Somā pay

their respects to the World-honored One and ask if the noble one is healthy and strong in body, comfortable and free of ailments, and if he is dwelling at ease with his usual vigor.

The World-honored One answered:

Great King, may the sisters Sakulā and Somā find peace and happiness! May all *devas*, human beings, *asuras*, *gandhabbas*, *yakkhas*, and all other forms of life find peace and happiness!

Then King Pasenadi of Kosala, having exchanged greetings with the Buddha, stepped back, sat to one side, and said, “Gotama, I would like to ask a question. If permitted, may I will venture to state it?”

The World-honored One told him, “Great King, ask whatever you wish to ask.”

Then King Pasenadi of Kosala asked:

Gotama, I have heard that the renunciant Gotama has spoken like this: “There never was, there never will be, nor is there in the present, some renunciant or brahmin who knows all, who sees all.” Gotama, do you recall having spoken like that?

The World-honored One answered:

Great King, I do not recall having spoken like this: “There never was, there never will be, nor is there in the present some renunciant or brahmin who knows all, who sees all.”

At that time the general Viḍḍabha was standing behind King Pasenadi of Kosala, holding a flywhisk and fanning the king. Then King Pasenadi of Kosala turned around and said to General Viḍḍabha:

Some days ago, when the king was seated together with the great assembly, who was the first to say that the renunciant Gotama makes such a statement, “There never was, there never will be, nor is there in the present some renunciant or brahmin who knows all, who sees all”?

General Viḍḍabha answered, “Your Majesty, it was the young [brahmin] Saṅjaya Ākāśagotta who first said that.”

King Pasenadi of Kosala said to a certain man, “Go to the young [brahmin] Sañjaya Ākāśagotta and speak to him like this: ‘King Pasenadi of Kosala summons you.’” 793c

Having received the order, that man approached the young [brahmin] Sañjaya Ākāśagotta and spoke like this: “Young [brahmin], King Pasenadi of Kosala summons you.”

After that man had left, King Pasenadi of Kosala said to the World-honored One:

Renunciant Gotama, could there have been a different saying [by you] that has been taken differently? What does the renunciant Gotama recall having said?

The World-honored One answered:

Great King, I recall having spoken like this: “There never was, there never will be, nor is there in the present some renunciant or brahmin who knows all at one time, who sees all at one time.” Great King, I recall having spoken like this.

Having heard this, King Pasenadi of Kosala praised him, saying:

The renunciant Gotama has spoken like a teacher. The renunciant Gotama has spoken like a skilled teacher. I would like to ask another question. Am I permitted to ask it?

The World-honored One told him, “Great King, ask whatever you wish to ask.”

King Pasenadi of Kosala asked, “Gotama, there are these four castes: warriors, brahmins, merchants, and workers. Is there a distinction, a difference among them?”

The World-honored One answered:

There are these four castes: warriors, brahmins, merchants, and workers; and there is a distinction, a difference among them. People consider the warriors and brahmins to be of superior virtue, and people consider the merchants and workers to be of inferior virtue. There are these four castes: warriors, brahmins, merchants, and workers; and this is a distinction, a difference [among them].

Having heard this, King Pasenadi of Kosala praised him, saying, “The renunciant Gotama has spoken like a teacher. The renunciant Gotama has spoken like a skilled teacher.”<sup>357</sup> King Pasenadi of Kosala said:

Gotama, I was not, however, asking only about their benefits in the present life; I would also like to ask about their benefits in future lives. Am I permitted to ask this?

The World-honored One told him, “Great King, ask whatever you wish to ask.”

King Pasenadi of Kosala asked:

Gotama, there are these four castes: warriors, brahmins, merchants, and workers. Is there a distinction, a difference [among them] with regard to future lives?

The World-honored One answered:

There are these four castes: warriors, brahmins, merchants, and workers; and there is a distinction, a difference [among them] with regard to future lives. There are these four castes: warriors, brahmins, merchants, and workers. If they accomplish the five factors of striving and indeed get as their skilled teacher the Tathāgata, free from attachment and fully awakened, [then] they will certainly gain inspiration [from him], will not be without inspiration; and they will gain long-lasting benefit, well-being, peace, and happiness.

794a What are these five? The learned noble disciple has faith in the Tathāgata, deeply rooted and firmly established, which cannot be taken away by anyone—whether renunciant, brahmin, *deva*, *māra*, Brahmā, or anyone else in the world. This is the first factor of striving.

Again, Great King, the learned noble disciple has little disease, is free of ailments; he has a balanced digestion of food, neither too hot nor too cold, easy and balanced; whether of food or of drink, his digestion is easy and without disturbance. This is the second factor of striving.

Again, Great King, the learned noble disciple neither flatters nor lies, but is honest, showing himself as he really is to the World-honored One and to his companions in the holy life. This is the third factor of striving.

Again, Great King, the learned noble disciple is energetic at all times in discarding what is evil and unwholesome, and in cultivating wholesome states. He takes the initiative constantly and remains wholeheartedly and steadfastly established in the roots of wholesomeness, without giving up the task. This is the fourth factor of striving.

Again, Great King, the learned noble disciple develops understanding and wisdom. By observing the rise and fall of phenomena he gains such understanding, noble penetrative wisdom, and discriminative comprehension as brings about the true cessation of *dukkha*. This is the fifth factor of striving.

There are these four castes: warriors, brahmins, merchants, and workers. If they accomplish these five factors of striving and indeed get as their skilled teacher a tathāgata, free from attachment and fully awakened; [then] they will certainly gain inspiration [from him], will not be without inspiration; and they will gain long-lasting benefit, well-being, peace, and happiness. There are these four castes: warriors, brahmins, merchants, and workers. This is a distinction, a difference [among them] with regard to future lives.

Having heard this, King Pasenadi of Kosala praised him, saying:

The renunciant Gotama has spoken like a teacher. The renunciant Gotama has spoken like a skilled teacher. I would like to ask another question. Am I permitted to ask it?

The World-honored One told him, “Great King, ask whatever you wish to ask.”

King Pasenadi of Kosala asked:

Gotama, there are these four castes: warriors, brahmins, merchants, and workers. Is there a distinction, a difference [among them] with regard to the practice of striving?

The World-honored One answered:

There are these four castes: warriors, brahmins, merchants, and workers; and there is a distinction, a difference [among them] with regard to their practice of striving.

What do you think, Great King? That the striving of someone with faith might be matched by the striving of someone without faith—this is not at all possible. That the striving of someone with few ailments might be matched by the striving of someone with many ailments—this is not at all possible. That the striving of someone who abstains from flattering and lying might be matched by the striving of someone who flatters and lies—this is not at all possible. That the striving of someone who has energy might be matched by the striving of a lazy person—this is not at all possible. That the striving of someone with comprehension and wisdom might be matched by the striving of someone who is unwise—this is not at all possible.

794b

It is just as if there were four [kinds of beings] to be tamed—elephants to be tamed, horses to be tamed, oxen to be tamed, and human beings to be tamed—and among those, two to be tamed cannot be subdued, cannot be disciplined, while two to be tamed can be subdued, can be disciplined.

What do you think, Great King? That the two to be tamed that cannot be subdued, cannot be disciplined, might attain the stages of being subdued, the stages of being disciplined, and accept taming—this is not possible. That the two to be tamed that can be subdued, that can be disciplined, might attain the stages of being subdued, the stages of being disciplined, and accept taming—this is certainly possible.

In the same way, Great King, what do you think? That the striving of someone with faith might be matched by the striving of someone without faith—this is not at all possible. That the striving of someone with few ailments might be matched by the striving of someone with many ailments—this is not at all possible. That the striving of someone who abstains from flattering and lying might be matched by the striving of someone who flatters and lies—this is not at all possible. That the striving of someone who has energy might be matched by the striving of a lazy person—this is not at all possible. That the striving of someone with comprehension and wisdom might be matched by the striving of someone who is unwise—this is not at all possible. There are these four castes: warriors, brahmins, merchants, and workers. This is a distinction, a difference [among them] with regard to their practice of striving.



Having heard this, King Pasenadi of Kosala praised him, saying:

The renunciant Gotama has spoken like a teacher. The renunciant Gotama has spoken like a skilled teacher. I would like to ask another question. Am I permitted to ask it?"

The World-honored One answered, "Great King, ask whatever you wish to ask."

King Pasenadi of Kosala asked:

Gotama, there are these four castes: warriors, brahmins, merchants, and workers. Is there a distinction, a difference [among them] with regard to striving itself?

The World-honored One answered:

There are these four castes: warriors, brahmins, merchants, and workers. They are equal in regard to striving, there is no distinction, no difference [between them] with regard to striving itself.

Great King, suppose that a warrior youth coming from the east takes a dry piece of *sāla* wood as the lower firestick and by drilling it with a drill produces fire; a brahmin youth coming from the south, takes a dry piece of *sāla* wood as the lower firestick and by drilling it with a drill produces fire; a merchant youth coming from the west takes a dry piece of sandalwood as the lower firestick and by drilling it with a drill produces fire; a worker youth coming from the north takes a dry piece of botoumo wood as the lower firestick and by drilling it with a drill produces fire.

What do you think, Great King? Those persons of various castes, using various kinds of wood as the lower firestick, by drilling it with a drill produce fire; and someone [else] brings dry grass and wood and produces smoke, flames, and color. Great King, would you be able to tell any difference between this smoke and that smoke, this flame and that flame, this color and that color?

King Pasenadi of Kosala replied:

Gotama, those persons of various castes, using various kinds of wood as the lower firestick, by drilling it with a drill produce fire; and someone 794c

[else] brings dry grass and wood and produces smoke, flames, and color. Gotama, I would not be able to tell any difference between this smoke and that smoke, this flame and that flame, this color and that color.

[The World-honored One said:]

In the same way, Great King, there are these four castes: warriors, brahmins, merchants, and workers. They are completely equal in regard to striving, there is no distinction, no difference [among them] with regard to striving itself.

Having heard this, King Pasenadi of Kosala praised him, saying:

The renunciant Gotama has spoken like a teacher. The renunciant Gotama has spoken like a skilled teacher. I would like to ask another question. Am I permitted to ask it?

The World-honored One said, “Great King, ask whatever you wish to ask.”

King Pasenadi of Kosala, asked, “Gotama, are there *devas*?”

The World-honored One asked, “Great King, why do you ask whether there are *devas*?”

King Pasenadi of Kosala answered:

Gotama, [I wish to ask] whether *devas* who are disputatious, fond of disputing, are destined to come [back] to this [human] realm; and whether *devas* who are not disputatious, not fond of disputing, are destined not to come [back] to this [human] realm.

At that time General Viḍūḍabha was standing behind King Pasenadi of Kosala, holding a fan and fanning the king.<sup>358</sup> General Viḍūḍabha said:

Gotama, if *devas* are not disputatious, not fond of disputing, they do not come [back] to this [human] realm, but stay in their heaven. If *devas* are disputatious, fond of disputing, and they come [back] to this [human] realm. The renunciant Gotama will certainly say that those [other] *devas* [in their heaven] have superior merit [as a result of their] superior [former] practice of the holy life. [Yet] can the *devas* [here], at will, drive out those other *devas* [from their heaven] and banish them?

At that time the venerable Ānanda was standing behind the World-honored One, holding a flywhisk and attending on the Buddha. Then the venerable Ānanda thought, “This General Viḍḍabha is a son of King Pasenadi of Kosala and I am a son of the World-honored One. Now is the right time for a discussion between son and son.”

Thereupon the venerable Ānanda said to General Viḍḍabha:

I would like to ask you something; answer according to your understanding. What do you think, General? Within the borders of the realm of King Pasenadi of Kosala, as far as his command extends, can King Pasenadi of Kosala drive out and banish [others] at will, [even those] who have exceptional merit because they had lived an exceptional holy life?

General Viḍḍabha answered:

Renunciant, within the borders of the realm of King Pasenadi of Kosala, as far as his command extends, King Pasenadi of Kosala can drive out and banish [others] at will, [even those] who have exceptional merit because they had lived an exceptional holy life.

[The venerable Ānanda asked:]

What do you think, General, outside the borders of the realm of King Pasenadi of Kosala to which his command does not extend, can King Pasenadi of Kosala drive out and banish [others] at will, [leave alone those] who have exceptional merit because they had lived an exceptional holy life?

General Viḍḍabha answered:

Renunciant, outside the borders of the realm of King Pasenadi of Kosala, to which his command does not extend, King Pasenadi of Kosala cannot drive out and banish [others] at will, [leave alone those] who have exceptional merit because they had lived an exceptional holy life.

795a

The venerable Ānanda asked again, “General, have you heard of the *devas* of the Thirty-three?”

General Viḍḍabha answered, “During my stay with King Pasenadi of Kosala I have heard of the *devas* of the Thirty-three.”

[The venerable Ānanda asked:]

What do you think, General, can King Pasenadi of Kosala drive out and banish those *devas* of the Thirty-three at will who have exceptional merit because they had lived an exceptional holy life?

General Viḍḍabha answered:

Renunciant, King Pasenadi of Kosala cannot even see the *devas* of the Thirty-three. How much less could he drive them out and banish them! [That] he might drive out and banish the *devas* of the Thirty-three, this is not at all possible.

[The venerable Ānanda said:]

In the same way, General, those *devas* who are not disputatious, not fond of disputing, and who do not come [back] to this [human] realm, have superior merit because of their superior [former] practice of the holy life. Those *devas* who are disputatious, fond of disputing, and do come [back] to this [human] realm, those *devas* cannot even see those other *devas* [in their heavens], much less drive them out and banish them.<sup>359</sup> That they might drive out and banish those other *devas* [from their heaven], this is not at all possible.

Then King Pasenadi of Kosala asked, “Gotama, what is the name of this renunciant?”

The World-honored One answered, “Great King, this monk is named Ānanda. He is my attendant.”

Having heard this, King Pasenadi of Kosala praised him, saying, “Ānanda has spoken like a teacher. Ānanda has spoken like a skillful teacher. I would like to ask another question. Am I permitted to ask it?”

The World-honored One answered, “Great King, ask whatever you wish to ask.”

King Pasenadi of Kosala, asked, “Gotama, are there Brahmās?”

The World-honored One asked, “Great King, why do you ask whether there are Brahmās? Great King, what I designate as Brahmās, those Brahmās are pure.”<sup>360</sup>

While the World-honored One and King Pasenadi of Kosala were discussing these matters, the messenger returned with the young [brahmin] Sañjaya Ākāsagotta. He went to King Pasenadi of Kosala and said, “Your Majesty, the young [brahmin] Sañjaya Ākāsagotta has come here.”

Having heard this, King Pasenadi of Kosala asked the young [brahmin] Sañjaya Ākāsagotta:

Some days ago, when the king was seated together with the great assembly, who was the first to say that the renunciant Gotama makes such a statement: “There never was, there never will be, nor is there in the present another renunciant or brahmin who knows all, who sees all”?

The young [brahmin] Sañjaya Ākāsagotta answered, “Your Majesty, it was General Viḍḍabha who said that first.”

Having heard this, General Viḍḍabha said, “Your Majesty, this young [brahmin] Sañjaya Ākāsagotta said it first.” 795b

While those two men were arguing thus, in the midst of this the charioteer, who had prepared the chariot, went to King Pasenadi of Kosala and said, “Your Majesty, the chariot is ready. May Your Majesty know the proper time.”

Having heard this, King Pasenadi of Kosala said to the World-honored One:

I have asked [the renunciant] Gotama about omniscience and the renunciant Gotama has answered me regarding omniscience. I have asked the renunciant Gotama about the purity of the four castes and the renunciant Gotama has answered me regarding the purity of the four castes. I have asked the renunciant Gotama about attainment and the renunciant Gotama has answered me regarding attainment. I have asked the renunciant Gotama about the existence of Brahmās and the renunciant Gotama has answered me regarding the existence of Brahmās. Whatever other matters I have asked, the renunciant Gotama has certainly answered me on those other matters. Gotama, I have many things to attend to now. Desiring to return, I take my leave.

The World-honored One answered, “The Great King himself knows the proper time.”

King Pasenadi of Kosala, having heard what the World-honored One had said, received it well and kept it in mind. Then he rose from his seat, circumambulated the World-honored One three times, and left.

Thus spoke the Buddha. Having heard what the Buddha said, King Pasenadi of Kosala, the venerable Ānanda, and all the others in the great assembly were delighted and received it respectfully.

### **213. The Discourse on Adornments of the Dharma<sup>361</sup>**

Thus have I heard. At one time the Buddha was staying among the Sakyans in a Sakyan town called Medaḷumpa.

At that time King Pasenadi of Kosala and [his commander-in-chief] Dīgha Kārāyaṇa had for some matter gone out together to a town called Nagaraka. On arriving at its pleasure park, King Pasenadi of Kosala saw places beneath the trees that were quiet, free of noise, secluded, without disturbance, without people, suitable for sitting in meditation. Seeing this, he was reminded of the World-honored One.

King Pasenadi of Kosala said:

Now, Dīgha Kārāyaṇa, these places beneath the trees are quiet, free of noise, secluded, without disturbance, without people, suitable for sitting in meditation. In such places I have often seen the Buddha. Dīgha Kārāyaṇa, where is the World-honored One now? I wish to go and visit him.

Dīgha Kārāyaṇa answered, “Your Majesty, I heard that the World-honored One is staying among the Sakyans in a Sakyan town called Medaḷumpa.”

795c King Pasenadi of Kosala said again, “Dīgha Kārāyaṇa, how far from here is the Sakyan town called Medaḷumpa?”

Dīgha Kārāyaṇa answered, “Your Majesty, it is three leagues away.”

King Pasenadi of Kosala said, “Dīgha Kārāyaṇa, prepare the chariot. I wish to go to the Buddha.”

On receiving this instruction, Dīgha Kārāyaṇa prepared the chariot and then said, “Your Majesty, the chariot is ready and at Your Majesty’s disposal.” King Pasenadi of Kosala mounted the chariot, left the city, and went to the Sakyan town called Medaḷumpa.<sup>362</sup>

At that time, outside the gate of Medaḷumpa, many monks were practicing walking meditation in the open. King Pasenadi of Kosala approached these monks and asked, “Venerable sirs, where is the World-honored One spending the day’s abiding?”

The many monks answered:

Great King, the World-honored One is now spending the day’s abiding in the Eastern Hall, whose windows are open and the door is closed. Go there, Great King, if you wish to see him. On arriving, stand outside, clear your throat, and knock on the door. On hearing it, the World-honored One will certainly open the door for you.

King Pasenadi of Kosala descended from his chariot. As a duly anointed warrior king with command over people in a vast territory, he had five [royal] insignia: a sword, a parasol, a royal headdress, a flywhisk with bejeweled handle, and ornate sandals. He took all of them off and handed them to Dīgha Kārāyaṇa. Dīgha Kārāyaṇa thought, “His Majesty is certainly now going to enter alone. We must wait together here.”

Then King Pasenadi of Kosala, surrounded by his retinue, walked to the Eastern Hall. On arriving there, he stood outside, cleared his throat, and knocked on the door. Having heard it, the World-honored One had the door opened and King Pasenadi of Kosala entered the hall. On reaching the Buddha, he paid homage with his head at [the Buddha’s] feet and announced his full name three times: “I am Pasenadi, king of Kosala. I am Pasenadi, king of Kosala.”<sup>363</sup>

The World-honored One answered, “It is like this, Great King, you are King Pasenadi of Kosala; you are King Pasenadi of Kosala.” When King Pasenadi of Kosala had announced his full name three times and had paid homage with his head at the Buddha’s feet, he stepped back and sat to one side.

The World-honored One asked:

Great King, what benefit is there in seeing me, such that you lower yourself by paying homage with your head at my feet, offering such formal veneration?

King Pasenadi of Kosala answered:

World-honored One, I have gained faith regarding the Buddha and the Dharma.<sup>364</sup> For this reason I have this thought, “The Tathāgata is free from

attachment and fully awakened; his Dharma is well taught; and the Sangha of the World-honored One's disciples is progressing well."

796a World-honored One, when I sit with all seated [in court], I see mothers disputing with sons and sons disputing with mothers; fathers with sons, elder brothers with younger brothers, elder sisters with younger sisters, relatives disputing back and forth with one another. When quarreling and disputing, mothers speak harsh words to their sons, sons speak harsh words to their mothers; fathers to sons, elder brothers to younger brothers, elder sisters to younger sisters. Relatives speak harsh words to one another; how much more so to other persons!

I see the World-honored One's disciples, the sangha of monks who practice the holy life under the World-honored One. If there are monks who, because of some dispute that has arisen, abandon the precepts and leave the path [of monasticism], they do not speak ill of the Buddha, the Dharma, or the Sangha of monks.<sup>365</sup> Rather, they blame themselves: "I have acted badly; I am without virtue. Why is that? Because I was not able to practice the holy life under the World-honored One for my whole life."<sup>366</sup>

This is the faith I have gained regarding the Buddha and the Dharma. For this reason I have this thought, "The Tathāgata is free from attachment, fully awakened; his Dharma is well taught; and the Sangha of the World-honored One's disciples is progressing well."

Again, World-honored One, I see a certain renunciant or brahmin who for nine or ten months trains in some practice of the holy life, but then gives it up and returns to layman's dress. He is again tainted by sensual pleasures; and being tainted by sensual pleasures, he is attached to sensual pleasures. Bound by sensual pleasures and arrogance, he accepts them and is involved with them. He does not see the danger in them, does not see the escape from them, but delights in engaging in sensual pleasures.

World-honored One, I see the disciples of the World-honored One, the sangha of monks, practice the holy life for their whole life and that even in very large numbers. Nowhere else do I see a holy life so purely lived as in the tradition of the World-honored One. This is the faith I have gained regarding the Buddha and the Dharma. For this reason I have this thought, "The Tathāgata is free from attachment, fully awakened; his Dharma is well taught; and the Sangha of the World-honored One's disciples is progressing well."



Again, World-honored One, I see some renunciants or brahmins who are emaciated and haggard, ugly in form and complexion, their bodies covered with white pimples, so that people do not like to see them. It occurs to me, “Why are these venerable ones emaciated and haggard, ugly in form and complexion, their bodies covered with white pimples, so that people do not like to see them? These venerable ones certainly do not delight in practicing the holy life; or perhaps their bodies are afflicted; or perhaps it is because they are hiding some unwholesome deeds that they are emaciated and haggard, ugly in form and complexion, their bodies covered with white pimples, so that people do not like to see them.”

So I approach and ask them, “Venerable sirs, why are you emaciated and haggard, ugly in form and complexion, your bodies covered with white pimples, so that people do not like to see you? Is it that you do not delight in practicing the holy life? Or are your bodies afflicted? Or is it because you are hiding some unwholesome deeds that you are emaciated and haggard, ugly in form and complexion, your bodies covered with white pimples, so that people do not like to see you?” They reply to me, “Great King, it is the white disease. Great King, it is the white disease.”

World-honored One, I see the disciples of the World-honored One, the sangha of monks. They dwell happily and look well, with bright and shining complexions, clean bodies, naturally and without concern, sustained by food [given] by the wives of others, [aloof] like deer, practicing the holy life for their whole life. Having seen them, I think, “These venerable ones dwell happily and look well, with bright and shining complexions, clean bodies, naturally and without concern, sustained by food [given] by the wives of others, [aloof] like deer, practicing the holy life for their whole life. These venerable ones have attained detachment from sensual pleasures, a higher state of mind, a happy abiding in the present life, attaining it with ease, without difficulty. This is why these venerable ones dwell happily and look well, with bright and shining complexions, clean bodies, naturally and without concern, sustained by food [given] by the wives of others, [aloof] like deer, practicing the holy life for their whole life.” 796b

If those engaging in sensual pleasures were dwelling happily and looking well, I too should be dwelling happily and looking well. Why is that? I obtain the five strands of sensual pleasure with ease, without difficulty.

[However], these venerable ones have attained detachment from sensual pleasures, a higher state of mind, a happy abiding in the present life, attaining it with ease, without difficulty. Consequently these venerable ones dwell happily and look well, with bright and shining complexions, clean bodies, naturally and without concern, sustained by the food [given] by the wives of others, [aloof] like deer, practicing the holy life for their whole life.

This is the faith I have gained regarding the Buddha and the Dharma. For this reason I have this thought, “The Tathāgata is free from attachment, fully awakened; his Dharma is well taught; and the Sangha of the World-honored One’s disciples is progressing well.”

Again, World-honored One, I see some renunciants or brahmins who are clever and wise, and proclaim themselves clever and wise.<sup>367</sup> Learned and opinionated, they know the various discourses by heart, and with their clear understanding they vigorously defeat their opponents in debate. The reputation of their good qualities has spread widely and nowhere in the world has their fame not become known. Wherever they go, they demolish the views of others and establish their own doctrine. They say, “Let us go to the renunciant Gotama and ask him about this and that matter. If he can answer, we will refute him; if he cannot answer, he has already been refuted and we will abandon him and leave.”

They hear that the World-honored One has traveled to some village or town. They approach the Buddha [there], yet they do not dare to question the World-honored One on any matter, much less try to refute him.

This is the faith I have gained regarding the Buddha and the Dharma. For this reason I have this thought, “The Tathāgata is free from attachment, fully awakened; his Dharma is well taught; and the Sangha of the World-honored One’s disciples is progressing well.”

Again, World-honored One, I see some renunciants or brahmins who are clever and wise, and proclaim themselves clever and wise. Learned and opinionated, they know the various discourses by heart, and with their clear understanding they vigorously defeat their opponents in debate. The reputation of their good qualities has spread widely and nowhere in the world has their fame not become known. Wherever they go they demolish the views of others and establish their own doctrine. They say, “Let us go to the renunciant Gotama, and ask him about this and that matter. If he

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can answer, we will refute him; if he cannot answer, he has already been refuted and we will abandon him and leave.”

They hear that the World-honored One has traveled to some village or town. They approach the Buddha [there]. They ask the World-honored One about some matter, and the World-honored One replies. Having heard his reply they are delighted by it, pay homage with their heads at the Buddha’s feet, circumambulate him three times, and leave.

This is the faith I have gained regarding the Buddha and the Dharma. For this reason I have this thought, “The Tathāgata is free from attachment, fully awakened; his Dharma is well taught; and the Sangha of the World-honored One’s disciples is progressing well.”

Again, World-honored One, I see some renunciants or brahmins who are clever and wise, and proclaim themselves clever and wise. Learned and opinionated, they know the various discourses by heart, and with their clear understanding they vigorously defeat their opponents in debate. The reputation of their good qualities has spread widely and nowhere in the world has their fame not become known. Wherever they go they demolish the views of others and establish their own doctrine. They say, “Let us go to the renunciant Gotama, and ask him about this and that matter. If he can answer, we will refute him; if he cannot answer, he has already been refuted and we will abandon him and leave.”

They hear that the World-honored One has traveled to some village or town and they approach the Buddha [there]. They ask the World-honored One about some matter, and the World-honored One replies. On hearing his reply, they are so delighted by it that they take refuge in the Buddha, the Dharma, and the Sangha of monks. The World-honored One accepts them as lay followers until the end of life, as having gone to him for refuge for their whole life.

This is the faith I have gained regarding the Buddha and the Dharma. For this reason I have this thought, “The Tathāgata is free from attachment, fully awakened; his Dharma is well taught; and the Sangha of the World-honored One’s disciples is progressing well.”

Again, World-honored One, I see some renunciants or brahmins who are clever and wise, and proclaim themselves clever and wise. Learned and opinionated, they know the various discourses by heart, and with their

clear understanding they vigorously defeat their opponents in debate. The reputation of their good qualities has spread widely and nowhere in the world has their fame not become known. Wherever they go they demolish the views of others and establish their own doctrine. They say, “Let us go to the renunciant Gotama, and ask him about this and that matter. If he can answer, we will refute him; if he cannot answer, he has already been refuted and we will abandon him and leave.”

They hear that the World-honored One has traveled to some village or town, and they approach the Buddha [there]. They ask the World-honored One about some matter and the World-honored One replies. On hearing his reply they are so delighted by it that they ask the World-honored One to let them go forth, train, receive full ordination, and become monks. The Buddha then accepts them. They receive full ordination and become monks.

797a Then those venerable ones, having gone forth to train in the path, having received full ordination and become monks, live alone in a secluded place, and practice diligently with a mind free of negligence. Having lived alone in a secluded place and practiced diligently with a mind free of negligence, they attain fully the summit of the holy life, for the sake of which a clansman shaves off hair and beard, dons the yellow robe, leaves home out of faith, and goes forth to practice the path. In that very life they personally attain understanding and awakening and dwell having personally realized it. They know as it really is: “Birth has been ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence.”

Thus those monks, having understood the Dharma . . . up to . . . become arahants. Having become arahants, they think: “Venerable ones, formerly we were almost done for, almost lost. Why is that? Formerly although we were not renunciants, we claimed to be renunciants; although not living the holy life, we claimed to be living the holy life; although not arahants, we claimed to be arahants. Now we [truly] are renunciants, [truly] are living the holy life, and [truly] have become arahants.”

This is the faith I have gained regarding the Buddha and the Dharma. For this reason I have this thought, “The Tathāgata is free from attachment, fully awakened; his Dharma is well taught; and the Sangha of the World-honored One’s disciples is progressing well.”

Again, World-honored One, within my own country I can order innocent persons to be executed and I can order guilty persons to be executed. Yet, when I sit with all seated [in court], I am not, simply for that reason, able to get [my way] by speaking like this: “Ministers, stop that now! No one asked you about that matter. They asked me about that matter. You ministers cannot decide this matter. Only I can decide this matter.” And then, in the midst of that, they start arguing about some other matter, without waiting until the current discussion has been concluded.

I have often seen the World-honored One teaching the Dharma surrounded by a great assembly. If one of them nods off and starts snoring,<sup>368</sup> someone will tell that person, “Do not nod off and snore! Do you not need to listen to the World-honored One teaching the Dharma, which is like ambrosia?” Having heard this, that person falls silent. [On such occasions] I think, “How wonderful, how extraordinary is the Tathāgata, free from attachment, fully awakened, trainer of those to be tamed! Why is that? Without blade and cudgel everybody naturally behaves according to the Dharma, in peace and happiness.”

This is the faith I have gained regarding the Buddha and the Dharma. For this reason I have this thought, “The Tathāgata is free from attachment, fully awakened; his Dharma is well taught; and the Sangha of the World-honored One’s disciples is progressing well.”

Again, World-honored One, my two ministers, Isidatta and Purāṇa, owe their wealth, their common reputation, and their livelihood to me, but I cannot get my two ministers, Isidatta and Purāṇa, to respect me, venerate me, honor me, and support me in the way that they respect, venerate, honor, and support the World-honored One.

This is the faith I have gained regarding the Buddha and the Dharma. For this reason I have this thought, “The Tathāgata is free from attachment, fully awakened; his Dharma is well taught; and the Sangha of the World-honored One’s disciples is progressing well.”

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Again, World-honored One, once long ago, while on a military exercise,<sup>369</sup> I spent the night in a small room with my two ministers, Isidatta and Purāṇa. I wanted to test them, by seeing which direction their heads would be facing as they slept: toward me or toward the World-honored One. As it happened, during the beginning of the night my two ministers, Isidatta and Purāṇa, sat

cross-legged in silent meditation.<sup>370</sup> Then, in the middle of the night, because they had heard that the World-honored One was staying in a certain region, they [lay down] with their heads toward him and their feet toward me. Seeing that, I thought, “These two ministers, Isidatta and Purāṇa, consider not just what is superior in the present situation. Consequently, the way they respect me, venerate me, honor me, and support me is not equal to the way they respect, venerate, honor, and support the World-honored One.”

This is the faith I have gained regarding the Buddha and the Dharma. For this reason I have this thought, “The Tathāgata is free from attachment, fully awakened; his Dharma is well taught; and the Sangha of the World-honored One’s disciples is progressing well.”

Again, World-honored One, I am the king of the country [but] the World-honored One is the king of the Dharma.<sup>371</sup> I am of the warrior [caste] and the World-honored One is also of the warrior [caste]; I am a Kosalan and the World-honored One also is a Kosalan; I am eighty years of age and the World-honored One is also eighty. For this reason, World-honored One, I am able for my whole life to respect and venerate the World-honored One, to make offerings to him and support him. But now, World-honored One, I have many matters to attend to. Wishing to return, I ask permission to leave.

The World-honored One said, “Great king, you yourself know the proper time.” Then, having heard what the Buddha said, King Pasenadi of Kosala received and remembered it well, rose from his seat, paid homage with his head at the Buddha’s feet, circumambulated him three times, and left.

At that time the venerable Ānanda was standing behind the World-honored One holding a flywhisk and attending on the Buddha. Then the World-honored One turned to him and said, “Ānanda, let all the monks who are now staying in the forest around Medaḷumpa gather in the assembly hall.”<sup>372</sup>

Then, having received this instruction, the venerable Ānanda got the monks who were staying in the forest around Medaḷumpa to gather in the assembly hall. He returned to the Buddha and said:

World-honored One, all the monks that are staying in the forest around Medaḷumpa have now gathered. May the World-honored One know the right time.

Then the World-honored One went with the venerable Ānanda to the assembly hall, sat down on a seat arranged before the company of monks, and said:

Monks, today King Pasenadi of Kosala has spoken before me this “Discourse on the Adornments of the Dharma” and [then] risen from his seat, paid homage with his head at my feet, circumambulated me three times and left. Monks, you should memorize this “Discourse on the Adornments of the Dharma,” recite it well, and rehearse it well. Why is that? Monks, this “Discourse on the Adornments of the Dharma” is [spoken] according to the right meaning, according to Dharma, and is a basis for the holy life. It leads to wisdom, leads to awakening, and leads to nirvana. Persons of good family who leave home out of faith and go forth to practice the path should memorize this “Discourse on the Adornments of the Dharma,” recite it, and rehearse it. 797c

Thus spoke the Buddha. Having heard what the Buddha had said, the monks were delighted and received it respectfully.

### 214. The Discourse on the *Bāhitika* Cloth<sup>373</sup>

Thus have I heard. At one time the Buddha was staying at Sāvattthī, in Jeta’s Grove, Anāthapiṇḍika’s Park.

At that time the venerable Ānanda had to attend to some small matter at the Hall of Migāra’s Mother in the Eastern Park near Sāvattthī. Then, accompanied by another monk, the venerable Ānanda left Sāvattthī and went to the Hall of Migāra’s Mother in the Eastern Park. Once the matter had been concluded, he and the monk went back to Jeta’s Grove, Anāthapiṇḍika’s Park.

At that time King Pasenadi of Kosala came riding out of Sāvattthī on the elephant Ekaṇḍarika accompanied by the minister Sirivaḍḍha. The venerable Ānanda saw King Pasenadi of Kosala approaching in the distance and asked his fellow monk, “Is that King Pasenadi of Kosala?”<sup>374</sup> [The monk] answered, “Yes, it is.”

Then the venerable Ānanda left the road and stood under a tree. King Pasenadi of Kosala saw the venerable Ānanda among the trees and asked, “Sirivaḍḍha, is that the renunciant Ānanda?” and Sirivaḍḍha answered, “Yes, it is.” King Pasenadi of Kosala told his minister Sirivaḍḍha: “Lead this elephant

to the renunciant Ānanda,” and Sirivaḍḍha, having received the king’s order, led the elephant to the venerable Ānanda.

Then King Pasenadi of Kosala asked, “Ānanda, where are you coming from, and where do you wish to go?”

The venerable Ānanda answered, “Great King, I am coming from the Hall of Migāra’s Mother in the Eastern Park and wish to go to Jeta’s Grove, Anāthapiṇḍika’s Park.”

King Pasenadi of Kosala said, “Ānanda, if you have no urgent matter to attend to at Jeta’s Grove, Anāthapiṇḍika’s Park, come with us to the Aciravatī River, out of compassion.” The venerable Ānanda accepted [the suggestion] by King Pasenadi of Kosala by remaining silent.

798a Then King Pasenadi of Kosala let the venerable Ānanda lead the way and together they went to the Aciravatī River. Having arrived there, [the king] dismounted. He took his elephant rug, folded it in four, spread it on the ground, and offered it to the venerable Ānanda, “Ānanda, please sit on this seat.” [But] the venerable Ānanda answered, “Please stop, please stop, Great King! Though my heart is pleased and satisfied [by your kindness].”<sup>375</sup> Three times King Pasenadi of Kosala, offered it to the venerable Ānanda, “Ānanda, please sit on this seat.” And three times the venerable Ānanda said, “Please stop, please stop, Great King! Though my heart is pleased and satisfied [by your kindness]. I have my own sitting mat, on which I will sit.” Then the venerable Ānanda spread his sitting mat and sat down cross-legged.

King Pasenadi of Kosala, having exchanged greetings with the venerable Ānanda, stepped back, sat to one side, and said, “Ānanda! I would like to ask a question. Am I permitted to ask it?”

The venerable Ānanda answered, “Great King, ask whatever you wish. Having heard [your question],<sup>376</sup> I will consider it [carefully].”

King Pasenadi of Kosala asked, “Ānanda, would the Tathāgata engage in bodily conduct such that renunciants or brahmins would despise this bodily conduct?”

The venerable Ānanda answered:

Great King, the Tathāgata does not engage in bodily conduct such that intelligent and wise renunciants, brahmins, or any other person in the world, would despise this bodily conduct.



Having heard this, King Pasenadi of Kosala praised him, saying:

It is well, it is well, Ānanda! What was not accomplished by me [in my question, namely the addition of] “intelligent and wise” and “other person in the world,” that has been accomplished by the venerable Ānanda. [Indeed] Ānanda, we do not consider true any praise or blame from those who are not knowledgeable; but, Ānanda, we do consider true any praise or blame from those who are knowledgeable. [So], Ānanda, would the Tathāgata engage in bodily conduct such that intelligent and wise renunciants or brahmins or any other person in the world would despise this bodily conduct?

The venerable Ānanda answered:

Great King, the Tathāgata never engages in bodily conduct such that intelligent and wise renunciants, brahmins, or any other person in the world would despise this bodily conduct.

King Pasenadi of Kosala asked, “Ānanda, what bodily conduct is that?”

The venerable Ānanda answered, “Great King, it is unwholesome bodily conduct.”

King Pasenadi of Kosala asked, “Ānanda, what is unwholesome bodily conduct?”

The venerable Ānanda answered, “Great King, it is blameworthy bodily conduct.”

King Pasenadi of Kosala asked, “Ānanda, what is blameworthy bodily conduct?”

The venerable Ānanda answered, “Great King, it is engaging in bodily conduct that is despised by the wise.”

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King Pasenadi of Kosala asked: “Ānanda, what is despised by the wise?”

The venerable Ānanda answered:

Great King, it is engaging in bodily conduct that harms oneself, harms others, harms both oneself and others; that destroys wisdom and abets the appearance of evil; [conduct] that does not bring attainment of nirvana, [conduct] that does not lead to wisdom, does not lead to awakening, and does not lead to nirvana.<sup>377</sup>

There are those who do not know as it really is what things are permissible and who also do not know as it really is what things are not permissible.

Not knowing as it really is what things are permissible and also not knowing as it really is what things are not permissible, they do not know as it really is what things are acceptable and also do not know as it really is what things are not acceptable.

Not knowing as it really is what things are acceptable and also not knowing as it really is what things are not acceptable, they do not know as it really is which things should be abandoned and also do not know as it really is which things should not be abandoned.

Not knowing as it really is which things should be abandoned and also not knowing as it really is which things should not be abandoned, they do not know as it really is which things should be achieved and also do not know as it really is which things should not be achieved.

Not knowing as it really is which things should be achieved and also not knowing as it really is which things should not be achieved, they do not do things that are permissible, but instead do things that are not permissible.

Not doing things that are permissible and instead doing things that are not permissible, they do not accept things that should be accepted but instead accept things that should not be accepted.

Not accepting things that should be accepted and instead accepting things that should not be accepted, they do not abandon things that should be abandoned, but instead abandon things that should not be abandoned.

Not abandoning things that should be abandoned and instead abandoning things that should not be abandoned, they do not achieve things that should be achieved, but instead achieve things that should not be achieved.

Not achieving things that should be achieved and instead achieving things that should not be achieved, they cause things that are unwholesome to increase and things that are wholesome to diminish. For this reason the Tathāgata never acts in such a way.

King Pasenadi of Kosala asked, “Ānanda, why does the Tathāgata never act in such a way?”

The venerable Ānanda answered:

Great King, he is free from desire, desire being extinguished, he is free from anger, anger being extinguished, he is free from ignorance, ignorance being extinguished, the Tathāgata has cut off all unwholesome things and

achieved all wholesome things. He is the instructing teacher, the wonderful teacher, the skillful and well-disposed teacher, the leading charioteer, the well-disposed charioteer, who speaks skillfully, who speaks wonderfully, who being well-disposed speaks skillfully. This is why the Tathāgata never acts in such a way.

King Pasenadi of Kosala praised him, saying:

It is well, it is well, Ānanda! The Tathāgata does not do things that are not permissible. Why is that? Because the Tathāgata is free from attachment and fully awakened. Ānanda, you are a disciple of that teacher, training in the path wishing to attain the unsurpassable peace of nirvana. Even you do not do things that are not permissible. How, then, could the Tathāgata act in such a way? 798c

King Pasenadi of Kosala asked:

Ānanda, would the Tathāgata engage in bodily conduct such that intelligent and wise renunciants or brahmins or any other person in the world would not despise this bodily conduct?

The venerable Ānanda answered:

Great King, the Tathāgata certainly engages in bodily conduct such that intelligent and wise renunciants, brahmins, or any other person in the world would not despise this bodily conduct.

King Pasenadi of Kosala asked, “Ānanda, what bodily conduct is that?”

The venerable Ānanda answered, “Great King, it is wholesome bodily conduct.”

King Pasenadi of Kosala asked, “Ānanda, what is wholesome bodily conduct?”

The venerable Ānanda answered, “Great King, it is blameless bodily conduct.”

King Pasenadi of Kosala asked, “Ānanda, what is blameless bodily conduct?”

The venerable Ānanda answered, “Great King, it is bodily conduct of the kind that is not despised by the wise.”

King Pasenadi of Kosala asked, “Ānanda, what is not despised by the wise?”  
The venerable Ānanda answered:

Great King, it is engaging in bodily conduct that does not harm oneself, does not harm others, does not harm either oneself or others; [conduct] that awakens wisdom and does not abet the appearance of evil; [conduct] whereby one attains nirvana, [conduct] that leads to wisdom, leads to awakening, and leads to nirvana.

[There are those who] know as it really is what things are permissible and also know as it really is what things are not permissible.

Knowing as it really is what things are permissible and knowing as it really is what things are not permissible, they know as it really is what things are acceptable and know as it really is what things are not acceptable.

Knowing as it really is what things are acceptable and knowing as it really is what things are not acceptable, they know as it really is which things should be abandoned and know as it really is which things should not be abandoned.

Knowing as it really is which things should be abandoned and knowing as it really is which things should not be abandoned, they know as it really is which things should be achieved and know as it really is which things should not be achieved.

Knowing as it really is which things should be achieved and knowing as it really is which things should not be achieved, they do things that are permissible and do not do things that are not permissible.

Doing things that are permissible and not doing things that are not permissible, they accept things that should be accepted, and do not accept things that should not be accepted.

Accepting things that should be accepted and not accepting things that should not be accepted, they abandon things that should be abandoned and do not abandon things that should not be abandoned.

Abandoning things that should be abandoned and not abandoning things that should not be abandoned, they achieve things that should be achieved and do not achieve things that should not be achieved.

Achieving things that should be achieved and not achieving things that should not be achieved, they cause things that are unwholesome to diminish

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and things that are wholesome to increase. This is why the Tathāgata certainly acts in such a way.

King Pasenadi of Kosala, asked, “Ānanda, why does the Tathāgata certainly act in such a way?”

The venerable Ānanda answered:

Great King, he is free from desire, desire being extinguished, he is free from anger, anger being extinguished, he is free from ignorance, ignorance being extinguished, the Tathāgata has cut off all unwholesome things and achieved all wholesome things. He is the instructing teacher, the wonderful teacher, the skillful and well-disposed teacher, the leading charioteer, the well-disposed charioteer, who speaks well, who speaks wonderfully, who being well-disposed speaks skillfully. This is why the Tathāgata certainly acts in such a way.

King Pasenadi of Kosala praised him, saying:

It is well, it is well, Ānanda! The Tathāgata certainly does [only] things that are permissible. Why is that? Because the Tathāgata is free from attachment and fully awakened. Ānanda, you are a disciple of this teacher, training in the path, wishing to attain the unsurpassable peace of nirvana. Even you do [only] things that are permissible; how then could the Tathāgata not act in such a way?

Ānanda has spoken well and I am now delighted. Ānanda has spoken to the point and I am extremely delighted. If Ānanda were permitted to accept the revenue of a village, I would give him the revenue of a village as a reward for his teaching. Ānanda, if Ānanda were permitted to accept elephants, horses, cattle, and sheep, I would give him elephants, horses, cattle, and sheep as a reward for his teaching. Ānanda, if Ānanda were permitted to accept women and girls, I would give him women and girls as a reward for his teaching. Ānanda, if Ānanda were permitted to accept gold and jewels, I would give him gold and jewels as a reward for his teaching.

But Ānanda is not permitted to accept any such things. [However], in my home in Kosala I have a garment, [a kind of cloak] called a *bāhitika*. It is the best [of all cloth]. It was sent [to me] as a token of trust by a king, packed in an empty parasol case. Ānanda, of all the cotton cloth in my

home in Kosala this *bāhitika* is the best. Why is that? This *bāhitika* cloth is sixteen hands long and eight hands wide. I will present this *bāhitika* cloth to Ānanda for his teaching. Ānanda may make three robes from it. Please accept it to increase the merit of my family in Kosala for a long time!

The venerable Ānanda answered, “Please stop, please stop, Great King. Though my heart is pleased and satisfied [by your kindness]. I already have three robes, which I have accepted.”

King Pasenadi of Kosala said:

May Ānanda permit me to tell a simile. The wise, on hearing a simile, understand its implication. During the rainy season this Aciravatī River fills up and overflows its banks. Has Ānanda seen this?

The venerable Ānanda replied, “I have seen it.”

799b King Pasenadi of Kosala said:

In the same way, if Ānanda has three robes, he may give them to monks, nuns, or male or female novices in training. If Ānanda accepts this *bāhitika* and has three robes made from it, he will increase the merit of my family in Kosala for a long time.

The venerable Ānanda accepted it from King Pasenadi of Kosala by remaining silent.

Then King Pasenadi of Kosala, understanding that the venerable Ānanda had accepted it by remaining silent, presented the *bāhitika* cloth to the venerable Ānanda as a reward for his teaching, rose from his seat, circumambulated [Ānanda] three times, and left.

Not long after he had left, the venerable Ānanda took the *bāhitika* cloth, and went to the Buddha. Having paid homage at the Buddha’s feet and stood back to one side, he said:

World-honored One, today this *bāhitika* cloth was given to me by King Pasenadi of Kosala as a reward for my teaching. May the World-honored One step on the *bāhitika* cloth with both feet so that the merit of the [king’s] family in Kosala may increase for a long time.<sup>378</sup>

Then the World-honored One stepped on the *bāhitika* cloth with both feet

and said, “Now, Ānanda, tell me all that you discussed with King Pasenadi of Kosala.”

At this, the venerable Ānanda told the Buddha everything that he had discussed with King Pasenadi of Kosala. Extending his hands with joined palms he said:

Speaking in this way, did I not misrepresent the World-honored One? Was it spoken truly according to the Dharma, spoken in the spirit of the Dharma? Was there no transgression with regard to the Dharma?<sup>379</sup>

The World-honored One said:

Speaking in this way you did not misrepresent me. You spoke truly and in accordance with the Dharma. You spoke in the spirit of the Dharma and there was no transgression with regard to the Dharma. Ānanda, if King Pasenadi of Kosala had asked me with this meaning, with these phrases, with these words, then I would have answered him with this meaning, with these phrases, with these words. Ānanda, you should bear its meaning in mind in this way, as you have spoken it. Why is that? What you have said conveys the meaning.

Thus spoke the Buddha. Having heard what the Buddha said, the venerable Ānanda and the other monks were delighted and received it respectfully.

## **215. The Discourse on Attaining the Best<sup>380</sup>**

Thus have I heard. At one time the Buddha was staying at Sāvattthī, in Jeta’s Grove, Anāthapiṇḍika’s Park.

799c

At that time the World-honored One told the monks:

Within the realm of King Pasenadi of Kosala, as far as his command extends, there King Pasenadi of Kosala is the foremost one. [Yet even] for King Pasenadi of Kosala there is change and alteration. Contemplating this, the learned noble disciple becomes disenchanted. Being disenchanted, he becomes dispassionate about the foremost one, not to mention inferior ones.

The realm of the sun and moon, [that is to say,] wherever their light shines, all the region in which their light shines, is called the thousandfold world-system. In the thousandfold world-system there are a thousand

suns, a thousand moons, a thousand [continents called] Pūbbavideha, a thousand [called] Jambudīpa, a thousand [called] Aparagoyāna, a thousand [called] Uttarakuru, and a thousand mountains [called] Sumeru; [there are] a thousand of the Four Great Heavenly Kings, a thousand sons of the Four Heavenly Kings, a thousand of the *devas* of the Thirty-three, a thousand of the *deva* king Sakka, a thousand of the *deva* Yāma, a thousand sons of the *deva* Yāma, a thousand Tusita *devas*, a thousand sons of the Tusita *devas*, a thousand of the *devas* that delight in their own creation, a thousand sons of the *devas* that delight in their own creation, a thousand of the *devas* that delight in others' creations, a thousand sons of the *devas* that delight in others' creations, a thousand Brahmā worlds, and a thousand individual Brahmās.<sup>381</sup>

Among these there is one Brahmā, [namely] Mahābrahmā, who is greatly venerated as the father who created [all] beings, who existed in the past and will exist [forever]. [Yet even] for Mahābrahmā there is change and alteration. Contemplating this, the learned noble disciple becomes disenchanted. Being disenchanted, he becomes dispassionate about the foremost one, not to mention inferior ones.

At a later time this world will come to destruction. When this world comes to destruction, [certain] beings will be reborn among the *devas* of Radiance. There they will acquire a form that is mind-made and complete in every respect. Their limbs will not wither, nor will their senses decline. They will feed on joy, their form will be pure and immaculate. With radiant bodies, they will fly through space. They will dwell there for a very long time. [Yet even] for the *devas* of Radiance there is change and alteration. Contemplating this, the learned noble disciple becomes disenchanted. Being disenchanted, he becomes dispassionate about the foremost one, not to mention inferior ones.

Again, there are four perceptions.<sup>382</sup> A monk may have perception of the limited, perception of the great, perception of the immeasurable, or perception of nothingness. [Yet even] for living beings who delight in such perceptions and are mentally resolved on them, there is change and alteration. Contemplating this, the learned noble disciple becomes disenchanted. Being disenchanted, he becomes dispassionate about the foremost one, not to mention inferior ones.



Again, there are eight spheres of transcendence. What eight? A monk, while perceiving forms internally, contemplates externally forms that are limited, beautiful or ugly. Having transcended these forms, he knows it; having transcended them, he sees it. Having such a perception is the first sphere of transcendence.

Again, a monk, while perceiving forms internally, contemplates externally forms that are immeasurable, beautiful or ugly. Having transcended these forms, he knows; having transcended them, he sees. Having such a perception is the second sphere of transcendence.

Again, a monk, while not perceiving any forms internally, contemplates forms externally that are limited, beautiful or ugly. Having transcended these forms, he knows it; having transcended them, he sees it. Having such a perception is the third sphere of transcendence. 800a

Again, a monk, while not perceiving any forms internally, contemplates forms externally that are immeasurable, beautiful, or ugly. Having transcended these forms, he knows it; having transcended them, he sees it. Having such a perception is the fourth sphere of transcendence.

Again, a monk, while not perceiving any forms internally, contemplates externally forms that are blue, blue in color, blue in appearance, blue-tinted. It is just as the blue water lily is blue, blue in color, blue in appearance, blue-tinted; and it is just as a fine cloth from Benares that, being well pressed and ironed, may have been dyed a bright blue, blue in color, blue in appearance, blue-tinted.

In the same way a monk while not perceiving any forms internally, contemplates externally forms that are blue, blue in color, blue in appearance, blue-tinted. [His mind becomes] immeasurable. [Having become] immeasurable, his mind is cleansed and fresh, happy and free from ill will. Having transcended these forms, he knows it; having transcended them, he sees it. Having such a perception is the fifth sphere of transcendence.

Again, a monk, while not perceiving any forms internally, contemplates externally forms that are yellow, yellow in color, yellow in appearance, yellow-tinted. It is just as the yellow hibiscus is yellow, yellow in color, yellow in appearance, yellow-tinted;<sup>383</sup> and it is just as a fine cloth from Benares that, being well pressed and ironed, may have been dyed a bright yellow, yellow in color, yellow in appearance, yellow-tinted.

In the same way a monk, while not perceiving any forms internally, contemplates externally forms that are yellow, yellow in color, yellow in appearance, yellow-tinted. [His mind becomes] immeasurable. [Having become] immeasurable, his mind is cleansed and fresh, happy and free from ill will. Having transcended these forms, he knows it; having transcended them, he sees it. Having such a perception is the sixth sphere of transcendence.

Again, a monk, while not perceiving any forms internally, contemplates externally forms that are red, red in color, red in appearance, red-tinted. It is just as the *kaṇṇikāra* flower is red, red in color, red in appearance, red-tinted; and it is just as a fine cloth from Benares that, being well pressed and ironed, may have been dyed a bright red, red in color, red in appearance, red-tinted.

In the same way a monk, while not perceiving any forms internally, contemplates externally forms that are red, red in color, red in appearance, red-tinted. [His mind becomes] immeasurable. [Having become] immeasurable, his mind is cleansed and fresh, happy and free from ill will. Having transcended these forms, he knows it; having transcended them, he sees it. Having such a perception is the seventh sphere of transcendence.

Again, a monk, while not perceiving any forms internally, contemplates externally forms that are white, white in color, white in appearance, white-tinted. It is just as the planet <Venus> is white in color,<sup>384</sup> white in appearance, white-tinted; and it is just as a fine cloth from Benares that, being dyed, well pressed and ironed, may have been dyed a bright white, white in color, white in appearance, white-tinted.

In the same way a monk, while not perceiving any form internally, contemplates externally forms that are white, white in color, white in appearance, white-tinted. [His mind becomes] immeasurable. [Having become] immeasurable, his mind is cleansed and fresh, happy and free from ill will. Having transcended these forms, he knows it; having transcended them, he sees it. Having such a perception is the eighth sphere of transcendence.

[Yet even] for living beings who delight in such spheres of transcendence and are mentally resolved on them, there is change and alteration. Contemplating this, the learned noble disciple becomes disenchanted.

800b

Being disenchanted, he becomes dispassionate about the foremost one, not to mention inferior ones.

Again, there are ten all-encompassing spheres (*kaṣiṇa*). What are the ten? Here a monk cultivates the unity of the sphere of infinite earth, attending to it above, below, and in all directions as undivided. He cultivates the unity of the sphere of infinite water . . . the sphere of infinite fire . . . the sphere of infinite wind . . . the sphere of infinite blue . . . the sphere of infinite yellow . . . the sphere of infinite red . . . the sphere of infinite white . . . the sphere of infinite space . . . the sphere of infinite consciousness as the tenth, attending to it above, below, and in all directions as undivided.

[Yet even] for living beings who delight in such all-encompassing spheres and are mentally resolved on them, there is change and alteration. Contemplating this, the learned noble disciple becomes disenchanted. Being disenchanted, he becomes dispassionate about the foremost one, not to mention inferior ones.

This is the foremost of teachings about purification, designated as the foremost, namely, “I am not, I do not exist.” And for the purpose of its realization a path has been designated.

This is the foremost among heterodox views, the best among heterodox views, namely, “Completely transcending perceptions of form . . . up to . . . he enters and dwells in the sphere of neither-perception-nor-nonperception.”

This is the foremost among realizations here and now: seeking to attain nirvana. Among realizations here and now nirvana is designated the best, that is: seeing with wisdom, as it really is, the arising of the six sense spheres, their ceasing, the gratification in them, and separation from them. And for the purpose of its realization a path has been designated.

Again, there are four modes of abandoning. What are the four? There is abandoning that is pleasant and slow, abandoning that is pleasant and quick, abandoning that is painful and slow, and abandoning that is painful and quick.

Of these, the abandoning that is pleasant and slow I declare to be inferior because it is pleasant and slow.<sup>385</sup>

[Of these], as for the abandoning that is pleasant and quick, I declare to be <superior> because it is pleasant and quick.<sup>386</sup>

Of these, as for the abandoning that is painful and slow, I also declare it to be inferior because it is painful and slow. As for the abandoning that

is painful and quick, because it is painful and quick, I have not proclaimed this [type of] abandoning widely and made it known among *devas* and humankind, so it cannot be said to be widely proclaimed. I have, [however], proclaimed widely my [type of] abandoning, and made it known among *devas* and humankind, so it can be said to be widely proclaimed.

What do I mean by “my [type of] abandoning,” which I have proclaimed widely and made known among *devas* and humankind?

It is the eightfold path, right view . . . up to . . . right concentration—these are the eight. This is my [type of] abandoning, which I have proclaimed widely and made known among *devas* and humankind, and which can therefore be said to be widely known. This I have done.

Renunciants and brahmins have, with empty falsehoods and lies, evil and untrue, misrepresented me [by saying], “He declares the annihilation of living beings that really exist. The renunciant Gotama declares annihilation. He declares the annihilation of living beings that really exist.” [But] this is not so. This is not what I teach. [I say,] “The Tathāgata has, in the here and now, abandoned all.”<sup>387</sup> He has attained peace, stillness, cessation [of *dukkha*], nirvana.”

At that time the monks, having heard what the Buddha said, were delighted and received it respectfully.

## 216. The Discourse on What Arises from Affection<sup>388</sup>

800c Thus have I heard. At one time the Buddha was staying at Sāvattthī, in Jeta’s Grove, Anāthapiṇḍika’s Park.

At that time there was a brahmin whose only son, whom he loved greatly and doted on, and whom he never tired of looking at, suddenly died. After his death, the brahmin grieved, could not eat or drink, and would not dress [properly] or use scented unguents. He would only go to the charnel ground where the child had been laid to rest, and weep in recollection of him. Then, while wandering about, the brahmin approached the Buddha and, having exchanged greetings, stepped back and sat to one side.

The World-honored One said, “Brahmin, why do your faculties appear unsettled now?”

The brahmin answered:

How could my faculties be settled now? Why is that? My only son, whom I loved greatly and doted on, and whom I never tired of looking at, died suddenly. Since his death I have been grieving. I am unable to eat or drink and do not dress [properly] or use scented unguents. I only go to the charnel ground where the child had been laid to rest, and weep in recollection of him. 801a

The World-honored One said, “It is like this, brahmin; it is like this, brahmin. Whenever affection arises, there then arise grief, lamentation, sorrow, pain, depression, and vexation.”

The brahmin said:

Gotama, how can you say that whenever affection arises, there then arise grief, lamentation, sorrow, pain, depression, and vexation? Gotama, you should know that whenever affection arises, there arise joy and happiness in the mind.

Three times the World-honored One spoke like this, “It is like this, brahmin; it is like this, brahmin. Whenever affection arises, there arise grief, lamentation, sorrow, pain, depression, and vexation.” And three times the brahmin said to him, “Gotama, how can you say that whenever affection arises, there arise grief, lamentation, sorrow, pain, depression, and vexation? Gotama, you should know that whenever affection arises, there arise joy and happiness in the mind.”

Then the brahmin, having heard what the Buddha said, did not agree. Having expressed only disagreement, he then rose from his seat and left, shaking his head.

At that time, in front of the entrance to Jeta’s Grove, a group of many youths from the town were gambling together. Having seen them in the distance, the brahmin thought, “There is no one in the world more clever or wise than a gambler. Let me now approach them and tell them the whole discussion that I have had with Gotama.”

Then the brahmin went to where the group of many youths from the town were gambling together and told them the whole discussion that he had had with the World-honored One. Having heard it, the group of many youths from the town that were gambling said:

Brahmin, how can he say that whenever affection arises, there arise grief, lamentation, sorrow, pain, depression, and vexation? Brahmin, he should know that whenever affection arises, there arise joy and happiness in the mind.

On hearing this, the brahmin thought, “What these gamblers say agrees with what I say.” And he left, nodding his head.

Then the story got around until it reached the king’s palace. The king of Kosala, Pasenadi, heard that the renunciant Gotama had spoken like this, “Whenever affection arises, there arise grief, lamentation, sorrow, pain, depression, and vexation.” He told Queen Mallikā, “I hear that the renunciant Gotama has said, ‘Whenever affection arises, there arise grief, lamentation, sorrow, pain, depression, and vexation.’”

Hearing this, Queen Mallikā said, “It is like this, Great King; it is like this, Great King. Whenever affection arises, there arise grief, lamentation, sorrow, pain, depression, and vexation.”

King Pasenadi of Kosala said to Queen Mallikā:

801b     Hearing the explanations of the teacher, the disciple will certainly agree.  
The renunciant Gotama is your teacher, therefore you speak like this. You are his disciple, therefore you speak like this, “Whenever affection arises, there arise grief, lamentation, sorrow, pain, depression, and vexation.”

Queen Mallikā said, “Great King, if you do not believe it, you can go and ask him yourself, or you can send a messenger.”<sup>389</sup>

Then King Pasenadi of Kosala, told the brahmin Nālījaṅgha:

Go to the renunciant Gotama and on my behalf ask the renunciant Gotama if the noble one is healthy and strong in body, comfortable and free of ailments, and if he is dwelling at ease with his usual vigor. Speak like this: “King Pasenadi of Kosala inquires if the noble one is healthy and strong in body, comfortable, and free of ailments. Is he dwelling at ease with his usual vigor?” [Then ask him,] “Did the renunciant Gotama really speak like this: ‘Whenever affection arises, there arise grief, lamentation, sorrow, pain, depression, and vexation’?” Nālījaṅgha, whatever the renunciant Gotama says to this, you should receive and remember well. Why is that? Such a person would never speak falsehood.

The brahmin Nāḷijaṅgha, having received the king's order, went to the Buddha. Having exchanged greetings, he stepped back and sat to one side. He said:

Gotama, King Pasenadi of Kosala, inquires if the noble one is healthy and strong in body, comfortable and free from ailments. Is he dwelling at ease with his usual vigor? Has the renunciant Gotama really spoken like this, "Whenever affection arises, there arise grief, lamentation, sorrow, pain, depression, and vexation"?

The World-honored One said:

Nāḷijaṅgha, let me ask you something. Answer according to your understanding. What do you think, Nāḷijaṅgha? Suppose there is a person whose mother has died and he has become deranged.<sup>390</sup> His mind being greatly troubled, he tears off his clothes and walks naked around the streets, speaking like this, "Friends, have you seen my mother? Friends, have you seen my mother?" Nāḷijaṅgha, on the basis of this case one can know that whenever affection arises, there arise grief, lamentation, sorrow, pain, depression, and vexation.

It is the same when a person's father . . . brother . . . older sister . . . younger sister . . . daughter-in-law dies and he becomes deranged. His mind being greatly troubled, he tears off his clothes and walks naked around the streets, speaking like this, "Friends, have you seen my daughter-in-law? Friends, have you seen my daughter-in-law?" Nāḷijaṅgha, on the basis of this case one can know that whenever affection arises, there arise grief, lamentation, sorrow, pain, depression, and vexation.

Nāḷijaṅgha, formerly there was a man whose wife temporarily returned to her family. Her relatives wanted to force her to remarry. When the woman learned of this, she quickly returned to her husband's house and told her husband, "My lord, you should know that my relatives now want to force me to marry another man. What are we to do?" Then that man took the woman by the arm and led her inside. He spoke like this, "Together we will attain the next world. Together we will attain the next world." Then he took a sharp knife and killed his wife and himself. Nāḷijaṅgha, on the basis of this case one can know that whenever affection arises, there arise grief, lamentation, sorrow, pain, depression, and vexation.

801c

The brahmin Nāḷijaṅgha, hearing what the Buddha said, received and remembered it well. He rose from his seat, circumambulated [the Buddha] three times, and left. Returning to King Pasenadi of Kosala, he said:

Your Majesty, the renunciant Gotama indeed spoke like this: “Whenever affection arises, there arise grief, lamentation, sorrow, pain, depression, and vexation.”<sup>391</sup>

Hearing this, King Pasenadi of Kosala told Queen Mallikā, “The renunciant Gotama indeed spoke like this: ‘Whenever affection arises, there arise grief, lamentation, sorrow, pain, depression, and vexation.’”

Queen Mallikā said:

Great King, let me ask the Great King something. Answer according to your understanding. What do you think? Does the king feel affection for [his son], General Viḍḍabha?

He answered, “Yes, I truly feel affection [for him].”

Mallikā asked further, “If something untoward were to happen to General Viḍḍabha, how would the king feel about that?”

He answered:

Mallikā, if something untoward were to happen to General Viḍḍabha, I would certainly feel grief, lamentation, sorrow, pain, depression, and vexation.

Mallikā said, “On the basis of this case, one can know this: ‘Whenever affection arises, there arise grief, lamentation, sorrow, pain, depression, and vexation.’”

Mallikā asked further:

Does the king feel affection for his senior minister Sirivaḍḍha . . . feel affection for his [royal] elephant Ekapuṇḍarika . . . feel affection for [his only] daughter Vajjīrī . . . feel affection for [his other wife] Vāsabhā . . . feel affection for [his realms of] Kāśi and Kosala?<sup>392</sup>

He answered, “Yes, I truly feel affection [for them].”

Mallikā asked again, “If something untoward were to happen to Kāśi and Kosala, how would the king feel about that?”



He answered:

Mallikā, all of the five strands of sensual pleasure that I am endowed with and enjoy derive from these two realms. If something untoward were to happen to Kāsi and Kosala, I would even be without livelihood. How, then, could I not give rise to grief, lamentation, sorrow, pain, depression, and vexation?

Mallikā said, “On the basis of this case, one can know that whenever affection arises, there arise grief, lamentation, sorrow, pain, depression, and vexation.”

Mallikā asked the king further, “What do you think? Do you feel affection for me?”

Again the king answered, “Yes, I truly feel affection for you.”

Mallikā asked again, “If one day something untoward were to happen to me, how would the king feel about that?”

He answered, “Mallikā, if one day something untoward were to happen to you, I would certainly feel grief, lamentation, sorrow, pain, depression, and vexation.” 802a

Mallikā said, “On the basis of this case, one can know that whenever affection arises, there arise grief, lamentation, sorrow, pain, depression, and vexation.”

King Pasenadi of Kosala, said:

Mallikā, from this day on, because of this, the renunciant Gotama is my teacher, and I am his disciple. Mallikā, I now take refuge in the Buddha, the Dharma, and the Sangha of monks. May the World-honored One receive me as a lay disciple, from this day on until the end of life. I take refuge [in him] for my whole life.<sup>393</sup>

Thus spoke the Buddha. Having heard what the Buddha said, King Pasenadi of Kosala and Queen Mallikā were delighted and received it respectfully.

## 217. The Discourse at Aṭṭhakanāgara<sup>394</sup>

Thus have I heard. At one time, not long after the Buddha’s final nirvana, there was a group of well-known and virtuous senior monks staying in the Rooster’s Park near the city of Pāṭaliputta.

At that time the householder Dasama of Aṭṭhakanāgara had gone to Pāṭaliputta bearing many goods of high quality, to do business by selling them. Then the householder Dasama of Aṭṭhakanāgara sold those many goods of high quality quickly and at a large profit, which made him leap up with great joy. Leaving the city of Pāṭaliputta, he went to the Rooster's Park, the abode of many well-known and virtuous senior monks. He paid homage with his head at their feet, stepped back, and sat to one side. Then the well-known and virtuous senior monks taught him the Dharma. They exhorted and inspired him, fully delighting him, teaching him the Dharma with countless skillful means. Having exhorted and inspired him, fully delighting him, they remained silent.

Then, after the senior monks had taught him the Dharma, exhorted and inspired him, fully delighting him, the householder Dasama of Aṭṭhakanāgara said, "Venerable sirs, where is the venerable Ānanda now? I would like to go and visit him."<sup>395</sup>

The senior monks answered, "Householder, the venerable Ānanda is now staying in Vesālī, in the Gabled Hall by the Monkey Lake. If you would like to visit him, you can go there."

Then the householder Dasama of Aṭṭhakanāgara rose from his seat, paid homage with his head at the senior monks' feet, circumambulated them three times, and left.

He went to where the venerable Ānanda was. Having paid homage with his head at his feet, stepped back, and sat to one side, he said, "Venerable Ānanda, I would like to ask a question. Am I permitted to ask it?"

802b The venerable Ānanda said, "Householder, ask whatever you wish to ask. Having heard it, I will consider it."

The householder asked:

Venerable Ānanda, the World-honored One, the Tathāgata, free from attachment and fully awakened, who had attained the eye of wisdom and had seen the supreme benefit, did he teach one teaching whereby a noble disciple can make an end of all taints without remainder and attain liberation of the mind?

The venerable Ānanda answered, "Yes, he did."

The householder asked:

Venerable Ānanda, what is this one teaching taught by the World-honored One, the Tathāgata, free from attachment and fully awakened, who had attained the eye of wisdom and had seen the highest truth, whereby a noble disciple can make an end of all taints without remainder and attain liberation of the mind?

The venerable Ānanda answered:

Householder, a learned noble disciple secluded from sensual desires, secluded from evil, unwholesome states . . . up to . . . dwells having attained the fourth absorption. Relying on this attainment, he then contemplates dhammas as dhammas.<sup>396</sup>

Relying on this attainment and contemplating dhammas as dhammas, being established in it, he may attain the cessation of the taints. This is possible. If, however, [despite] being established in that, he does not achieve the cessation of the taints, then it may be that, because of [contemplating] this Dharma, because of his desire for the Dharma, his love for the Dharma, his joy in the Dharma, his delight in the Dharma, his enjoyment and delight in it, he cuts off the five lower fetters and will be reborn spontaneously <in between> and attain final nirvana there.<sup>397</sup> Attaining the condition of nonreturn, he will never return to this [world].

Again, householder, the learned noble disciple, with a mind imbued with loving-kindness, dwells pervading one direction, likewise the second, the third, and the fourth direction, and also the four intermediate directions, above, and below, all around, everywhere. With a mind imbued with loving-kindness, free of fetters or resentment, without ill will or contention, he dwells pervading the entire world [with a mind] that is boundless, exalted, immeasurable, and well-cultivated. In the same way he imbues his mind with compassion . . . with empathic joy . . . with equanimity, free of fetters or resentment, without ill will or contention, he dwells pervading the entire world [with a mind] that is boundless, exalted, immeasurable, and well-cultivated.

Relying on this attainment, he then contemplates dhammas as dhammas. Relying on this attainment and contemplating dhammas as dhammas, being established in it, he may attain the cessation of the taints. This is possible. If, however, [despite] being established in that, he does not attain the cessation

of the taints, then it may be that, because of [contemplating] this Dharma, because of his desire for the Dharma, his love for the Dharma, his joy in the Dharma, his delight in the Dharma, his enjoyment and delight in it, he cuts off the five lower fetters and will be reborn spontaneously <in between> and attain final nirvana there. Attaining the condition of non-return, he will never return to this [world].

This is one teaching taught by the Tathāgata, free from attachment and fully awakened, who had attained the eye of wisdom and had seen the highest truth, whereby a noble disciple will make an end of all taints without remainder and attain liberation of the mind.

Again, householder, the learned noble disciple completely transcends perception of form . . . up to . . . dwells having attained the sphere of neither-perception-nor-nonperception.<sup>398</sup> [Relying] on this attainment, he then contemplates dharmas as dharmas. Relying on this attainment and contemplating dharmas as dharmas, being established in it, he may attain the cessation of the taints. This is possible. If, however, [despite] being established in that, he does not attain the cessation of the taints, then it may be that, because of [contemplating] this Dharma, because of his desire for the Dharma, his love for the Dharma, his joy in the Dharma, his delight in the Dharma, his enjoyment and delight in it, he cuts off the five lower fetters and will be reborn spontaneously <in between> and attain final nirvana there. Attaining the condition of nonreturn, he will never return to this [world].

802c

This is one teaching taught by the Tathāgata, free from attachment and fully awakened, who had attained the eye of wisdom and had seen the highest truth, whereby a noble disciple will make an end of all taints without remainder and attain liberation of the mind.

Then the householder Dasama of Aṭṭhakanāgara rose from his seat, arranged his robe so as to bare one shoulder, extended his hands with joined palms and said:

Marvelous, venerable Ānanda! Extraordinary! I asked the venerable Ānanda about one door to the deathless and the venerable Ānanda has at once explained to me twelve Dharma doors to the deathless.<sup>399</sup> Now, by using these twelve Dharma doors, by relying on them, one will certainly emerge to safety.

Venerable Ānanda, it is as if, not far from a village, there were a large house with twelve doors. A man for some reason enters the house, and another man comes along who, not wishing for this man's benefit, gain, and safety, sets fire to the house.

Venerable Ānanda, the man [in the house] will certainly escape through [one of] the twelve doors and reach safety for himself.

In the same way, I asked the venerable Ānanda about one door to the deathless and the venerable Ānanda has at once explained to me twelve Dharma doors to the deathless. Now by using these twelve doors, by relying on them, one will certainly emerge to safety.

Venerable Ānanda, the teaching and discipline of the brahmins contain unwholesome teachings and disciplines, but even the brahmins make offerings to their teacher. How, then, could I fail to make offerings to the great teacher, the venerable Ānanda!

Then the householder Dasama of Aṭṭhakanāgara spent the night preparing an offering of fine dishes, delicious, plentiful, and easy to digest. Having prepared this food, in the morning he spread out sitting mats and invited the monastic communities of both the Rooster's Park and Vesālī to gather in a certain place. He personally brought water for washing, and with his own hands served up fine dishes, delicious, plentiful, and easy to digest. Having let everybody eat his fill, he put away the utensils and finally brought water for washing. He purchased a building worth five hundred and presented it as a separate gift to the venerable Ānanda. The venerable Ānanda accepted it and presented it for the common use of the sangha.<sup>400</sup>

This is what the venerable Ānanda said. Having heard what the venerable Ānanda had said, the householder Dasama of Aṭṭhakanāgara was delighted and received it respectfully.

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## 218. The [First] Discourse by Anuruddha

Thus have I heard. At one time the Buddha was staying at Sāvattthī, in Jeta's Grove, Anāthapiṇḍika's Park.

At that time, in the afternoon, some monks rose from their meditation and approached the venerable Anuruddha. Having paid homage with their heads at his feet, they stepped back and sat to one side. They said, "We would like to ask a question. If permitted, may we venture to state it?"

The venerable Anuruddha answered, “Venerable friends, ask whatever you wish to ask. Having heard it, I will consider it.”

Then the monks asked, “What does it mean for a monk to die well, to die a good death?”

The venerable Anuruddha answered:

Venerable friends, suppose that a monk, secluded from sensual desires, secluded from evil and unwholesome states . . . up to . . . dwells having attained the fourth absorption. Such a monk is said to die well, to die a good death.

Then the monks asked further, “Is this the best way for a monk to die? Is this the best death?”

The venerable Anuruddha answered:

Venerable friends, this is not the best way for a monk to die. It is not the best death. Again, venerable friends, suppose a monk attains the supernormal powers . . . the divine hearing . . . knowledge of the minds of others . . . knowledge of former existences . . . knowledge of death and rebirth . . . and the cessation of the taints. Being without taints, [he attains] liberation of the mind, liberation through wisdom. In this very life he personally attains understanding and awakening, and dwells having personally realized it. He understands as it really is: “Birth has been ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence.” Such a monk is said to die well, to die a good death.

Then the monks asked further, “Is this the best way for a monk to die? Is this the best death?”

The venerable Anuruddha answered, “Venerable friends, this is [indeed] the best way for a monk to die. This is the best death.”

Then the monks, having heard what the venerable Anuruddha had said, having received and remembered it well, rose from their seats, paid homage at the venerable Anuruddha’s feet, circumambulated him three times, and left.

This is what the venerable Anuruddha said. Having heard what the venerable Anuruddha had said, the monks were delighted and received it respectfully.

## 219. The [Second] Discourse by Anuruddha

Thus have I heard. At one time the Buddha was staying at Sāvattṥī, in Jeta's Grove, Anāthapiṇḍika's Park.

At that time, in the afternoon, some monks rose from their meditation and approached the venerable Anuruddha. Having paid homage with their heads at his feet, they stepped back and sat to one side. They said, "We would like to ask a question. If permitted, may we venture to state it?"

The venerable Anuruddha answered, "Venerable friends, ask whatever you wish to ask. Having heard it, I will consider it." 803b

Then the monks asked, "What does it mean for a monk to die untroubled, to die an untroubled death?"

The venerable Anuruddha answered:

Venerable friends, suppose that a monk has straight views and has adopted the moral precepts cherished by the noble ones. Such a monk is said to die untroubled, to die an untroubled death."

Then the monks asked further, "Is this the best way for a monk to die untroubled, the best way to die an untroubled death?"

The venerable Anuruddha answered:

Venerable friends, this is not the best way for a monk to die untroubled, to die an untroubled death. Again, venerable friends, suppose that a monk internally contemplates the body as a body . . . feelings . . . [states of] mind . . . dharmas as dharmas. Such a monk is said to die untroubled, to die an untroubled death.

Then the monks asked further, "Is this the best way for a monk to die untroubled, the best way to die an untroubled death?"

The venerable Anuruddha answered:

Venerable friends, this is not the best way for a monk to die untroubled, to die an untroubled death. Again, venerable friends, suppose that a monk with a mind imbued with loving-kindness dwells pervading one direction, likewise the second, the third, and the fourth direction, and also the four intermediate directions, above and below, all around, everywhere. With

a mind imbued with loving-kindness, without fetters or resentment, without ill will or contention, he dwells pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well-cultivated. Likewise, he imbues his mind with compassion . . . with empathic joy . . . with equanimity, without fetters or resentment, without ill will or contention, he dwells pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well-cultivated. Such a monk is said to die untroubled, to die an untroubled death.

Then the monks asked further, “Is this the best way for a monk to die untroubled, the best way to die an untroubled death?”

The venerable Anuruddha answered:

Venerable friends, this is not the best way for a monk to die untroubled, to die an untroubled death. Again, venerable friends, suppose that a monk, completely transcending perception of form . . . up to . . . dwells having attained the sphere of neither-perception-nor-nonperception. Such a monk is said to die untroubled, to die an untroubled death.

Then the monks asked further, “Is this the best way for a monk to die untroubled, the best way to die an untroubled death?”

The venerable Anuruddha answered:

Venerable friends, this is not the best way for a monk to die untroubled, to die an untroubled death. Again, venerable friends, suppose that a monk, transcending the sphere of neither-perception-nor-nonperception, dwells personally experiencing the cessation of perception and knowing, and observes with wisdom that all taints have been eradicated. Such a monk is said to die untroubled, to die an untroubled death.

803c Then the monks asked further, “Is this the best way for a monk to die untroubled, the best way to die an untroubled death?”

The venerable Anuruddha answered, “Venerable friends, this is [indeed] the best way for a monk to die untroubled, to die an untroubled death.”

Then the monks, having heard what the venerable Anuruddha had said, received and remembered it well. They rose from their seats, paid homage with their heads at the venerable Anuruddha’s feet, circumambulated him three times, and left.



This is what the venerable Anuruddha said. Having heard what the venerable Anuruddha had said, the monks were delighted and received it respectfully.

## 220. The Discourse on Views<sup>401</sup>

Thus have I heard. At one time, not long after the final nirvana of the Buddha, the venerable Ānanda was staying at Rājagaha, in the Bamboo Grove, the Squirrels' Sanctuary.

At that time there was a brahmin, a heterodox practitioner who had been a friend of the venerable Ānanda before Ānanda had gone forth. Wandering about in the afternoon, this brahmin approached the venerable Ānanda. Having exchanged greetings, he stepped back, sat to one side and said to the venerable Ānanda, "I would like to ask a question. Am I permitted to ask it?"

The venerable Ānanda answered, "Brahmin, ask whatever you wish to ask. Having heard it, I will consider it."

The brahmin who was a heterodox practitioner asked this:

There are these views that were abandoned and set aside [by the Buddha], on which no exhaustive statement was made [by him], namely, "the world is eternal," "the world is not eternal"; "the world is finite," "the world is infinite"; "the life-force is the same as the body," "the life-force is different from the body"; "the Tathāgata exists after death," "the Tathāgata does not exist after death," "the Tathāgata both exists and does not exist after death," "the Tathāgata neither exists nor does not exist after death." Did the renunciant Gotama understand these views as they should be understood?

The venerable Ānanda answered:

Brahmin, concerning these views, which the World-honored One, the Tathāgata, free from attachment and fully awakened, abandoned and set aside, on which he did not make an exhaustive statement, namely, "the world is eternal," "the world is not eternal"; "the world is finite," "the world is infinite"; "the life-force is the same as the body," "the life-force is different from the body"; "the Tathāgata exists after death," "the Tathāgata does not exist after death," "the Tathāgata both exists and does not exist after death," "the Tathāgata neither exists nor does not exist after death"—the World-honored One, the Tathāgata, free from attachment and fully awakened, understood these views as they should be understood.

The brahmin who was a heterodox practitioner asked further:

Concerning these views that the renunciant Gotama abandoned and set aside, on which he did not make an exhaustive statement, namely, “the world is eternal,” “the world is not eternal”; “the world is finite,” “the world is infinite”; “the life-force is the same as the body,” “the life-force is different from the body”; “the Tathāgata exists after death,” “the Tathāgata does not exist after death,” “the Tathāgata both exists and does not exist after death,” “the Tathāgata neither exists nor does not exist after death”—how did the renunciant Gotama understand these views as they should be understood?

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The venerable Ānanda answered:

Brahmin, concerning these views, namely, “the world is eternal,” “the world is not eternal”; “the world is finite,” “the world is infinite”; “the life-force is the same as the body,” “the life-force is different from the body”; “the Tathāgata exists after death,” “the Tathāgata does not exist after death,” “the Tathāgata both exists and does not exist after death,” “the Tathāgata neither exists nor does not exist after death”—why did the World-honored One, the Tathāgata, free from attachment and fully awakened, abandon them, set them aside, and not make an exhaustive statement on them?

Brahmin, heterodox practitioners have views like this,<sup>402</sup> cling to them like this, attend to them like this, generate them like this, arrive at the next life like this, namely, “the world is eternal,” “the world is not eternal”; “the world is finite,” “the world is infinite”; “the life-force is the same as the body,” “the life-force is different from the body”; “the Tathāgata exists after death,” “the Tathāgata does not exist after death,” “the Tathāgata both exists and does not exist after death,” “the Tathāgata neither exists nor does not exist after death.” [Yet] all of these views the World-honored One, the Tathāgata, free from attachment and fully awakened, abandoned, set aside, without making an exhaustive statement on them. Thus did he understand these views, and thus should these views be understood [by us].

The brahmin who was a heterodox practitioner said, “I now take refuge in Ānanda.”

The venerable Ānanda told him, “Brahmin, do not take refuge in me. Since I myself have taken refuge in the Buddha, you too should take refuge in him.”

The brahmin who was a heterodox practitioner said:

Ānanda, I now take refuge in the Buddha, the Dharma, and the Sangha of monks. May the World-honored One receive me as a lay disciple,<sup>403</sup> from this day on until the end of life, I take refuge for my whole life.

This is what the venerable Ānanda said. Having heard what the venerable Ānanda said, the brahmin who [formerly] was a heterodox practitioner was delighted and received it respectfully.

## **221. The Discourse with the Simile of the Arrow<sup>404</sup>**

Thus have I heard. At one time the Buddha was staying at Sāvattthī, in Jeta’s Grove, Anāthapiṇḍika’s Park.

At that time the venerable Mālunkyāputta had gone to a secluded place to meditate. He had this thought in his mind:

There are these views, namely, “the world is eternal,” “the world is not eternal”; “the world is finite,” “the world is infinite”; “the life-force is the same as the body,” “the life-force is different from the body”; “the Tathāgata exists after death,” “the Tathāgata does not exist after death,” “the Tathāgata both exists and does not exist after death,” “the Tathāgata neither exists nor does not exist after death.” The World-honored One has abandoned these views, set them aside, not made an exhaustive statement on them. I do not like that; I cannot bear that; I do not approve of that.

If the World-honored One definitely affirms to me “the world is eternal,” then I will train in the holy life under him. If the World-honored One does not definitely affirm to me “the world is eternal,” then, after closely questioning him, I will give up [the holy life] and leave. It is the same with “the world is not eternal”; “the world is finite,” “the world is infinite”; “the life-force is the same as the body,” “the life-force is different from the body”; “the Tathāgata exists after death,” “the Tathāgata does not exist after death,” “the Tathāgata both exists and does not exist after death,” “the Tathāgata

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neither exists nor does not exist after death.” If the World-honored One definitely affirms to me, “this is true and anything else is false,” then I will train in the holy life under him. If the World-honored One does not definitely affirm to me, “this is true and anything else is false,” then, after closely questioning him, I will give up [the holy life] and leave.

Then the venerable Mālunīyāputta rose from his meditation seat in the late afternoon and approached the Buddha. Having paid homage with his head at [the Buddha’s] feet, he stepped back, sat to one side, and said:

World-honored One, I had gone to a secluded spot to meditate and had this thought in my mind: “There are these views, namely, ‘the world is eternal,’ ‘the world is not eternal’; ‘the world is finite,’ ‘the world is infinite’; ‘the life-force is the same as the body,’ ‘the life-force is different from the body’; ‘the Tathāgata exists after death,’ ‘the Tathāgata does not exist after death,’ ‘the Tathāgata both exists and does not exist after death,’ ‘the Tathāgata neither exists nor does not exist after death.’ The World-honored One has abandoned these views, set them aside, not made an exhaustive statement on them. I do not like that; I cannot bear that; I do not approve of that.

“If the World-honored One definitely knows that the world is eternal, then let the World-honored One tell me so! If the World-honored One definitely does not know that the world is eternal, then let him say directly that he does not know it!

“It is the same with ‘the world is not eternal’; ‘the world is finite,’ ‘the world is infinite’; ‘the life force is the same as the body,’ ‘the life-force is different from the body’; ‘the Tathāgata exists after death,’ ‘the Tathāgata does not exist after death,’ ‘the Tathāgata both exists and does not exist after death,’ ‘the Tathāgata neither exists nor does not exist after death.’

“If the World-honored One definitely knows ‘this is true and anything else is false,’ then let the World-honored One tell me so! If the World-honored One does not know ‘this is true and anything else is false,’ then let him say directly that he does not know it!”<sup>405</sup>

The World-honored One asked, “Mālunīyāputta, have I ever said to you, ‘Come and train in the holy life under me, and I will tell you that ‘the world is eternal’?’”

Mālunkyāputta answered, “No, World-honored One.”

[The World-honored One said:]

It is the same with “the world is not eternal”; “the world is finite,” “the world is infinite”; “the life-force is the same as the body,” “the life force is different from the body”; “the Tathāgata exists after death,” “the Tathāgata does not exist after death,” “the Tathāgata both exists and does not exist after death,” “the Tathāgata neither exists nor does not exist after death.” Have I ever said to you, “Come and train in the holy life under me, and I will tell you that this is true and anything else is false”?

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Mālunkyāputta answered: “No, World-honored One.”

[The World-honored One said:]

Mālunkyāputta, have you ever said to me “I will train in the holy life under the World-honored One if the World-honored One definitely affirms to me ‘the world is eternal’”?

Mālunkyāputta answered, “No, World-honored One.”

[The World-honored One said:]

It is the same with “the world is not eternal”; “the world is finite,” “the world is infinite”; “the life-force is the same as the body,” “the life-force is different from the body”; “the Tathāgata exists after death,” “the Tathāgata does not exist after death,” “the Tathāgata both exists and does not exist after death,” “the Tathāgata neither exists nor does not exist after death.” Have you ever said to me, “I will train in the holy life under the World-honored One if the World-honored One definitely affirms to me that this is true and anything else is false”?

Mālunkyāputta answered, “No, World-honored One.”

The World-honored One said:

Mālunkyāputta, so I have never said these things to you and you also have never said them to me. You foolish man! Why misrepresent me with what is vain?

At this, having been rebuked to his face by the World-honored One, the venerable Mālunkyāputta was sad and depressed. He hung his head in silence, being unable to reply, as if immersed in thought.

At this the World-honored One, having rebuked Māluṅkyāputta to his face, told the monks:

If some foolish person thinks like this: “Unless the World-honored One definitely affirms to me ‘the world is eternal,’ I will not train in the holy life under the World-honored One,” then this foolish person will never attain understanding, and in the meantime he will die. It is the same with “the world is not eternal”; “the world is finite,” “the world is infinite”; “the life-force is the same as the body,” “the life-force is different from the body”; “the Tathāgata exists after death,” “the Tathāgata does not exist after death,” “the Tathāgata both exists and does not exist after death,” “the Tathāgata neither exists nor does not exist after death.” If some foolish person thinks like this: “Unless the World-honored One definitely affirms to me that this is true and anything else is false, I will not train in the holy life under the World-honored One,” then this foolish person will never attain understanding, and in the meantime he will die.

He is just like a man whose body has been wounded by a poisoned arrow and who, because of this poisoned arrow, is suffering extreme pain. He sees that his kinsmen and relatives, out of sympathy and concern about the wound and seeking his benefit and well-being, have called a surgeon to deal with the arrow. But the [wounded] man thinks, “The arrow cannot be pulled out yet. I must first learn the family name and personal name of the person [who shot the arrow], [I must learn] if he is tall or short, stout or slim, of dark or light complexion or neither dark nor light, if he is from the warrior, brahmin, merchant, or worker caste, if he is from the east, south, west, or north.

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“The arrow cannot be pulled out yet. I must first learn if the bow was made of wood from the thorny cudrania tree, from the mulberry tree, from the zelkova tree, or from horn. The arrow cannot be pulled out yet. I must first learn if the bow grip was made from ox sinew, or deer sinew, or silk. The arrow cannot be pulled out yet. I must first learn if the color of the bow was black, white, red, or yellow. The arrow cannot be pulled out yet. I must first learn if the bowstring was made from sinew, silk, ramie, or hemp. The arrow cannot be pulled out yet. I must first learn if the shaft of the arrow was made from wood or from bamboo.

“The arrow cannot be pulled out yet. I must first learn if the string used for the fletching was made from ox sinew, deer sinew, or silk. The arrow cannot be pulled out yet. I must first learn if the feather used for the fletching was that of a *piaofang* bird, a vulture, a *kunji* bird, or a crane. The arrow cannot be pulled out yet. I must first learn if the arrowhead is long and pointed, barbed on one side, or barbed on both sides. The arrow cannot be pulled out yet. I must first learn the family name and personal name of the smith who made the arrowhead, and if he is tall or short, stout or slender, of dark or light complexion or neither dark nor light, if he is from the warrior, brahmin, merchant, or worker caste, if he is from the east, south, west, or north.” This person [who thinks thus] will never get to know [all this], and in the meantime he will die.

If some foolish person thinks like this, “Unless the World-honored One definitely affirms to me ‘the world is eternal,’ I will not train in the holy life under the World-honored One,” then this foolish person will never attain understanding, and in the meantime he will die. It is the same with “the world is not eternal”; “the world is finite,” “the world is infinite”; “the life-force is the same as the body,” “the life-force is different from the body”; “the Tathāgata exists after death,” “the Tathāgata does not exist after death,” “the Tathāgata both exists and does not exist after death,” “the Tathāgata neither exists nor does not exist after death.” If some foolish person thinks like this, “Unless the World-honored One definitely affirms to me that this is true and anything else is false, I will not train in the holy life under the World-honored One,” then this foolish person will never attain understanding, and in the meantime he will die.

To train in the holy life under me because of holding the view “the world is eternal”—that is not how it should be. It is the same with “the world is not eternal”; “the world is finite,” “the world is infinite”; “the life-force is the same as the body,” “the life-force is different from the body”; “the Tathāgata exists after death,” “the Tathāgata does not exist after death,” “the Tathāgata both exists and does not exist after death,” “the Tathāgata neither exists nor does not exist after death.” To train in the holy life under me because of holding these views—that is not how it should be.

Not to train in the holy life under me because of holding the view “the world is eternal”—that is not how it should be. It is the same with “the world is not eternal”; “the world is finite,” “the world is infinite”; “the life-force is the same as the body,” “the life-force is different from the body”; “the Tathāgata exists after death,” “the Tathāgata does not exist after death,” “the Tathāgata both exists and does not exist after death,” “the Tathāgata neither exists nor does not exist after death.” Not to train in the holy life under me because of holding these views—that is not how it should be.

To train in the holy life under me because of not holding the view “the world is eternal”—that is not how it should be. It is the same with “the world is not eternal”; “the world is finite,” “the world is infinite”; “the life-force is the same as the body,” “the life-force is different from the body”; “the Tathāgata exists after death,” “the Tathāgata does not exist after death,” “the Tathāgata both exists and does not exist after death,” “the Tathāgata neither exists nor does not exist after death.” To train in the holy life under me because of not holding these views—that is not how it should be.

[Not] to train in the holy life under me because of not holding the view “the world is eternal”—that is not how it should be. It is the same with “the world is not eternal”; “the world is finite,” “the world is infinite”; “the life-force is the same as the body,” “the life-force is different from the body”; “the Tathāgata exists after death,” “the Tathāgata does not exist after death,” “the Tathāgata both exists and does not exist after death,” “the Tathāgata neither exists nor does not exist after death.” Not to train in the holy life under me because of not holding these views—that is not how it should be.

If “the world is eternal,” there still is birth, old age, disease, death, sorrow, lamentation, grief, and vexation. In this way this whole great mass of *dukkha* arises. It is the same if “the world is not eternal”; “the world is finite,” “the world is infinite”; “the life-force is the same as the body,” “the life-force is different from the body”; “the Tathāgata exists after death,” “the Tathāgata does not exist after death,” “the Tathāgata both exists and does not exist after death,” “the Tathāgata neither exists nor does not exist after death.” There still is birth, old age, disease, death, sorrow, lamentation, sorrow, pain, and vexation. In this way this whole great mass of *dukkha* arises.



“The world is eternal.” I have not definitely declared this. Why have I not definitely declared this? It is not connected with the purpose [of my teaching], it is not connected with the teaching [itself], it is not the root of the holy life; it does not lead to wisdom, it does not lead to awakening, it does not lead to nirvana. Therefore I have not definitely declared it.

It is the same with “the world is not eternal”; “the world is finite,” “the world is infinite”; “the life-force is the same as the body,” “the life-force is different from the body”; “the Tathāgata exists after death,” “the Tathāgata does not exist after death,” “the Tathāgata both exists and does not exist after death,” “the Tathāgata neither exists nor does not exist after death.” I have not definitely declared this. Why have I not definitely declared this? It is not connected with the purpose [of my teaching], it is not connected with the teaching [itself], it is not the root of the holy life; it does not lead to wisdom, it does not lead to awakening, it does not lead to nirvana. Therefore I have not definitely declared it.

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What are the teachings that I have definitely declared? I have definitely declared *dukkha*, the arising of *dukkha*, the cessation of *dukkha*, and the path to the cessation of *dukkha*. This I have definitely declared. And why have I definitely declared this? It is connected with the purpose [of my teaching], it is connected with the teaching [itself], it is the root of the holy life; it leads to wisdom, it leads to awakening, it leads to nirvana. Therefore I have definitely declared it. Thus, I do not declare what should not be declared and I declare what should be declared. You should remember this and train yourselves accordingly.

Thus spoke the Buddha. Having heard what the Buddha said, the monks were delighted and received it respectfully.

## 222. The Discourse on Ordered Expositions

Thus have I heard. At one time the Buddha was staying at Sāvattthī, in Jeta’s Grove, Anāthapiṇḍika’s Park.

At that time the World-honored One addressed the monks:

A person who wants to abandon ignorance should develop the four establishments of mindfulness. How does a person who wants to abandon ignorance develop the four establishments of mindfulness? There is a time

when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . . up to . . . the five hindrances, which defile the mind and weaken wisdom; and he internally contemplates the body as a body, contemplates feeling . . . mental states . . . dharmas as dharmas. This is how a person who wants to abandon ignorance should develop the four establishments of mindfulness.

The same applies for repeatedly abandoning [ignorance], attaining liberation from it, transcending it, rooting it out, extinguishing it, completely knowing it, and understanding it with discrimination. A person who wants to understand ignorance with discrimination should develop the four establishments of mindfulness. How does a person who wants to understand ignorance with discrimination develop the four establishments of mindfulness? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . . up to . . . the five hindrances, which defile the mind and weaken wisdom; and he internally contemplates the body as a body, contemplates feeling . . . mental states . . . dharmas as dharmas. This is how a person who wants to understand ignorance with discrimination should develop the four establishments of mindfulness.

A person who wants to abandon ignorance should develop the four right efforts. How does a person who wants to abandon ignorance develop the four right efforts? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . . up to . . . the five hindrances, which defile the mind and weaken wisdom; and he energetically exerts the mind, engenders the wish, and seeks skillful means to abandon any evil, unwholesome states that have already arisen. He energetically exerts the mind, engenders the wish, and seeks skillful means

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not to let arise any evil, unwholesome states that have not yet arisen. He energetically exerts the mind, engenders the wish, and seeks skillful means to let arise any good, wholesome states that have not yet arisen. He energetically exerts the mind, engenders the wish, and seeks skillful means to maintain, not to neglect, not to let regress, but to enhance and extend to completion all good, wholesome states that have already arisen. This is how a person who wants to abandon ignorance should develop the four right efforts.

The same applies for repeatedly abandoning [ignorance], attaining liberation from it, transcending it, rooting it out, extinguishing it, completely knowing it, and understanding it with discrimination. A person, who wants to understand ignorance with discrimination should develop the four right efforts. How does a person who wants to understand ignorance with discrimination develop the four right efforts? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . . up to . . . the five hindrances, which defile the mind and weaken wisdom; and he energetically exerts the mind, engenders the intention, and seeks skillful means to abandon any evil, unwholesome states that have already arisen. He energetically exerts the mind, engenders the intention, and seeks skillful means not to let arise any evil, unwholesome states that have not yet arisen. He energetically exerts the mind, engenders the intention, and seeks skillful means to let arise any good, wholesome states that have not yet arisen. He energetically exerts the mind, engenders the intention, and seeks skillful means to maintain, not to neglect, not to let regress, but to enhance and extend to completion all good, wholesome states that have already arisen. This is how a person who wants to understand ignorance with discrimination should develop the four right efforts.

A person, who wants to abandon ignorance, should develop the four bases of supernormal power. How does a person, who wants to abandon ignorance develop the four bases of supernormal power? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower

806b of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . . up to . . . the five hindrances, which defile the mind and weaken wisdom; and he develops the basis for supernormal power that possesses concentration due to intention, which is based on separation, dispassion, and cessation, and leads to the uncreated; likewise he develops the basis for supernormal power that possesses concentration due to energy . . . ; that possesses concentration due to mind . . . ; he develops the basis for supernormal power that possesses concentration due to investigation, which is based on separation, dispassion, and cessation, and leads to the uncreated. This is how a person who wants to abandon ignorance should develop the four bases of supernormal power.

The same applies for repeatedly abandoning [ignorance], attaining liberation from it, transcending it, rooting it out, extinguishing it, completely knowing it, and understanding it with discrimination. A person who wants to understand ignorance with discrimination should develop the four bases of supernormal power. How does a person who wants to understand ignorance with discrimination develop the four bases of supernormal power? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . . up to . . . the five hindrances, which defile the mind and weaken wisdom; and he develops the basis for supernormal power that possesses concentration due to intention, which is based on separation, dispassion, and cessation, and leads to the uncreated; likewise he develops the basis for supernormal power that possesses concentration due to energy . . . ; that possesses concentration due to mind . . . ; he develops the basis for supernormal power that possesses concentration due to investigation, which is based on separation, dispassion, and cessation, and leads to the uncreated. This is how a person who wants to understand ignorance with discrimination should develop the four bases of supernormal power.

A person who wants to abandon ignorance should develop the four absorptions. How does a person who wants to abandon ignorance develop

the four absorptions? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . . up to . . . the five hindrances, which defile the mind and weaken wisdom; and secluded from sensual desires, secluded from evil, unwholesome states . . . up to . . . he dwells having attained the fourth absorption. This is how a person who wants to abandon ignorance should develop the four absorptions.

The same applies for repeatedly abandoning [ignorance], attaining liberation from it, transcending it, rooting it out, extinguishing it, completely knowing it, and understanding it with discrimination. A person who wants to understand ignorance with discrimination should develop the four absorptions. How does a person, who wants to understand ignorance with discrimination develop the four absorptions? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . . up to . . . the five hindrances, which defile the mind and weaken wisdom; and secluded from sensual desires, secluded from evil, unwholesome states . . . up to . . . he dwells having attained the fourth absorption. This is how a person who wants to understand ignorance with discrimination should develop the four absorptions.

A person who wants to abandon ignorance should develop the five faculties. How does a person who wants to abandon ignorance develop the five faculties? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . . up to . . . the five hindrances, which defile the mind and weaken wisdom; and he develops the faculty of faith, of energy, of mindfulness, of concentration, and the faculty of wisdom. This is how a person who wants to abandon ignorance should develop the five faculties.

The same applies for repeatedly abandoning [ignorance], attaining liberation from it, transcending it, rooting it out, extinguishing it, completely knowing it, and understanding it with discrimination. A person who wants to understand ignorance with discrimination should develop the five faculties. How does a person who wants to understand ignorance with discrimination develop the five faculties? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . . up to . . . the five hindrances, which defile the mind and weaken wisdom; and he develops the faculty of faith, of energy, of mindfulness, of concentration, and the faculty of wisdom. This is how a person who wants to understand ignorance with discrimination should develop the five faculties.

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A person who wants to abandon ignorance should develop the five powers. How does a person who wants to abandon ignorance develop the five powers? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . . up to . . . the five hindrances, which defile the mind and weaken wisdom; and he develops the power of faith, of energy, of mindfulness, of concentration, and the power of wisdom. This is how a person who wants to abandon ignorance should develop the five powers.

The same applies for repeatedly abandoning [ignorance], attaining liberation from it, transcending it, rooting it out, extinguishing it, completely knowing it, and understanding it with discrimination. A person who wants to understand ignorance with discrimination should develop the five powers. How does a person who wants to understand ignorance with discrimination develop the five powers? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . . up

to . . . the five hindrances, which defile the mind and weaken wisdom; and he develops the power of faith, of energy, of mindfulness, of concentration, and the power of wisdom. This is how a person who wants to understand ignorance with discrimination should develop the five powers.

A person who wants to abandon ignorance should develop the seven factors of awakening. How does a person who wants to abandon ignorance develop the seven factors of awakening? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . . up to . . . the five hindrances, which defile the mind and weaken wisdom; and he develops the awakening factor of mindfulness, which is based on separation, dispassion, and cessation, and leads to the uncreated. Likewise he develops the [awakening factor of investigation of] dharmas, of energy, of joy, of tranquility, of concentration . . . He develops the awakening factor of equanimity, which is based on separation, dispassion, and cessation, and leads to the uncreated. This is how a person who wants to abandon ignorance should develop the seven factors of awakening.

The same applies for repeatedly abandoning [ignorance], attaining liberation from it, transcending it, rooting it out, extinguishing it, completely knowing it, and understanding it with discrimination. A person who wants to understand ignorance with discrimination should develop the seven factors of awakening. How does a person who wants to understand ignorance with discrimination develop the seven factors of awakening? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . . up to . . . the five hindrances, which defile the mind and weaken wisdom; and he develops the awakening factor of mindfulness, which is based on separation, dispassion, and cessation, and leads to the uncreated. Likewise he develops the [awakening factor of investigation of] dharmas, of energy, of joy, of tranquility, of concentration . . . He develops the awakening factor of equanimity, which is

based on separation, dispassion, and cessation, and leads to the uncreated. This is how a person who wants to understand ignorance with discrimination, should develop the seven factors of awakening.

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A person who wants to abandon ignorance should develop the noble eightfold path. How does a person who wants to abandon ignorance develop the noble eightfold path? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . . up to . . . the five hindrances, which defile the mind and weaken wisdom; and he develops right view . . . up to . . . right concentration; these are the eight. This is how a person who wants to abandon ignorance should develop the noble eightfold path.

The same applies for repeatedly abandoning [ignorance], attaining liberation from it, transcending it, rooting it out, extinguishing it, completely knowing it, and understanding it with discrimination. A person who wants to understand ignorance with discrimination should develop the noble eightfold path. How does a person who wants to understand ignorance with discrimination develop the noble eightfold path? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . . up to . . . the five hindrances, which defile the mind and weaken wisdom; and he develops right view . . . up to . . . right concentration; these are the eight. This is how a person who wants to understand ignorance with discrimination should develop the noble eightfold path.

A person who wants to abandon ignorance should develop the ten all-encompassing spheres (*kasīṇa*). How does a person who wants to abandon ignorance develop the ten all-encompassing spheres? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one.



He abandons . . . up to . . . the five hindrances, which defile the mind and weaken wisdom; and he develops, as the first, the all-encompassing sphere of earth, [attending to it] in all the four directions as well as above and below, as undivided and boundless. Likewise he develops the all-encompassing sphere of water . . . the all-encompassing sphere of fire . . . the all-encompassing sphere of wind . . . the all-encompassing sphere of blue . . . the all-encompassing sphere of yellow . . . the all-encompassing sphere of red . . . the all-encompassing sphere of white . . . the all-encompassing sphere of infinite space . . . he develops, as the tenth, the all-encompassing sphere of infinite consciousness, [attending to it] in all the four directions as well as above and below, as undivided and boundless. This is how a person who wants to abandon ignorance should develop the ten all-encompassing spheres.

The same applies for repeatedly abandoning [ignorance], attaining liberation from it, transcending it, rooting it out, extinguishing it, completely knowing it, and understanding it with discrimination. A person who wants to understand ignorance with discrimination should develop the ten all-encompassing spheres. How does a person who wants to understand ignorance with discrimination develop the ten all-encompassing spheres? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . . up to . . . the five hindrances, which defile the mind and weaken wisdom; and he develops, as the first, the all-encompassing sphere of earth, [attending to it] in all the four directions as well as above and below, as undivided and boundless. Likewise he develops the all-encompassing sphere of water . . . the all-encompassing sphere of fire . . . the all-encompassing sphere of wind . . . the all-encompassing sphere of blue . . . the all-encompassing sphere of yellow . . . the all-encompassing sphere of red . . . the all-encompassing sphere of white . . . the all-encompassing sphere of infinite space . . . he develops, as the tenth, the all-encompassing sphere of infinite consciousness, in all the four directions as well as above and below, as undivided and boundless. This is how a person who wants to understand ignorance with discrimination should develop the ten all-encompassing spheres.

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A person who wants to abandon ignorance should develop the ten qualities of one beyond training. How does a person who wants to abandon ignorance develop the ten qualities of the one beyond training? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . . up to . . . the five hindrances, which defile the mind and weaken wisdom; and he develops the right view of the one beyond training . . . up to . . . the right insight of the one beyond training. This is how a person, who wants to abandon ignorance, should develop the ten qualities of the one beyond training.

The same applies for repeatedly abandoning [ignorance], attaining liberation from it, transcending it, rooting it out, extinguishing it, completely knowing it, and understanding it with discrimination. A person who wants to understand ignorance with discrimination should develop the ten qualities of the one beyond training. How does a person who wants to understand ignorance with discrimination develop the ten qualities of the one beyond training? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . . up to . . . the five hindrances, which defile the mind and weaken wisdom; and he develops the right view of the one beyond training . . . up to . . . the right insight of the one beyond training. This is how a person who wants to understand ignorance with discrimination should develop the ten qualities of the one beyond training.

As with ignorance, so it is with formations. As with formations, so it is with consciousness. As with consciousness, so it is with name-and-form. As with name-and-form, so it is with the six sense spheres. As with the six sense spheres, so it is with contact. As with contact, so it is with feelings. As with feelings, so it is with craving. As with craving, so it is with clinging. As with clinging, so it is with becoming. As with becoming, so it is with birth. [As with birth, so it is with old age and death.]

A person who wants to abandon old age and death should develop the four establishments of mindfulness. How does a person who wants to abandon old age and death develop the four establishments of mindfulness? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . . up to . . . the five hindrances, which defile the mind and weaken wisdom; and he internally contemplates the body as a body, contemplates feeling . . . mental states . . . dharmas as dharmas. This is how a person who wants to abandon old age and death should develop the four establishments of mindfulness.

The same applies for repeatedly abandoning [old age and death], attaining liberation from them, transcending them, rooting them out, extinguishing them, completely knowing them, and understanding them with discrimination. A person who wants to understand with discrimination old age and death should develop the four establishments of mindfulness. How does a person who wants to understand with discrimination old age and death develop the four establishments of mindfulness? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . . up to . . . the five hindrances, which defile the mind and weaken wisdom; and he internally contemplates the body as a body, contemplates feeling . . . mental states . . . dharmas as dharmas. This is how a person who wants to understand with discrimination old age and death should develop the four establishments of mindfulness.

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A person who wants to abandon old age and death should develop the four right efforts. How does a person who wants to abandon old age and death develop the four right efforts? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . .

up to . . . the five hindrances, which defile the mind and weaken wisdom; and he exerts the mind, engenders the intention, and seeks skillful means to abandon any evil, unwholesome states that have already arisen. He exerts the mind, engenders the intention, and seeks skillful means not to let arise any evil, unwholesome states that have not yet arisen. He exerts the mind, engenders the intention, and seeks skillful means to let arise any good, wholesome states that have not yet arisen. He exerts the mind, engenders the intention, and seeks skillful means to maintain, not to neglect, not to let regress, but to enhance and extend to completion all good, wholesome states that have already arisen. This is how a person who wants to abandon old age and death should develop the four right efforts.

The same applies for repeatedly abandoning [old age and death], attaining liberation from them, transcending them, rooting them out, extinguishing them, completely knowing them, and understanding them with discrimination. A person who wants to understand with discrimination old age and death should develop the four right efforts. How does a person who wants to understand with discrimination old age and death develop the four right efforts? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . . up to . . . the five hindrances, which defile the mind and weaken wisdom; and he exerts the mind, engenders the intention and seeks skillful means to abandon any evil, unwholesome states that have already arisen. He exerts the mind, engenders the intention and seeks skillful means not to let arise any evil, unwholesome states that have not yet arisen. He exerts the mind, engenders the intention and seeks skillful means to let arise any good, wholesome states that have not yet arisen. He exerts the mind, engenders the intention and seeks skillful means to maintain, not to neglect, not to let regress, but to enhance and extend to completion all good, wholesome states that have already arisen. This is how a person who wants to understand with discrimination old age and death should develop the four right efforts.

A person who wants to abandon old age and death should develop the four bases of supernormal power. How does a person who wants to abandon

old age and death develop the four bases of supernormal power? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . . up to . . . the five hindrances, which defile the mind and weaken wisdom; and he develops the basis for supernormal power that possesses concentration due to intention, which is based on separation, dispassion, and cessation, and leads to the uncreated; likewise he develops the basis for supernormal power that possesses concentration due to energy. . . ; that possesses concentration due to mind. . . ; he develops the basis for supernormal power that possesses concentration due to investigation, which is based on separation, dispassion, and cessation, and leads to the uncreated. This is how a person who wants to abandon old age and death should develop the four bases of supernormal power. 808a

The same applies for repeatedly abandoning [old age and death], attaining liberation from them, transcending them, rooting them out, extinguishing them, completely knowing them, and understanding them with discrimination. A person who wants to understand with discrimination old age and death should develop the four bases of supernormal power. How does a person who wants to understand with discrimination old age and death develop the four bases of supernormal power? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . . up to . . . the five hindrances, which defile the mind and weaken wisdom; and he develops the basis for supernormal power that possesses concentration due to intention, which is based on separation, dispassion, and cessation, and leads to the uncreated; likewise he develops the basis for supernormal power that possesses concentration due to energy. . . ; that possesses concentration due to mind. . . ; he develops the basis for supernormal power that possesses concentration due to investigation, which is based on separation, dispassion, and cessation, and leads to the uncreated. This is how a person who wants to understand with discrimination old age and death should develop the four bases of supernormal power.

A person who wants to abandon old age and death, should develop the four absorptions. How does a person who wants to abandon old age and death develop the four absorptions? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . . up to . . . the five hindrances, which defile the mind and weaken wisdom; and secluded from sensual desires, secluded from evil, unwholesome states . . . up to . . . he dwells having attained the fourth absorption. This is how a person who wants to abandon old age and death, should develop the four absorptions.

The same applies for repeatedly abandoning [old age and death], attaining liberation from them, transcending them, rooting them out, extinguishing them, completely knowing them, and understanding them with discrimination. A person who wants to understand with discrimination old age and death should develop the four absorptions. How does a person who wants to understand with discrimination old age and death develop the four absorptions? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . . up to . . . the five hindrances, which defile the mind and weaken wisdom; and secluded from sensual desires, secluded from evil, unwholesome states . . . up to . . . he dwells having attained the fourth absorption. This is how a person who wants to understand with discrimination old age and death should develop the four absorptions.

808b A person who wants to abandon old age and death, should develop the five faculties. How does a person who wants to abandon old age and death develop the five faculties? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . . up to . . .

the five hindrances, which defile the mind and weaken wisdom; and he develops the faculties of faith, of energy, of mindfulness, of concentration, and the faculty of wisdom. This is how a person who wants to abandon old age and death, should develop the five faculties.

The same applies for repeatedly abandoning [old age and death], attaining liberation from them, transcending them, rooting them out, extinguishing them, completely knowing them, and understanding them with discrimination. A person who wants to understand with discrimination old age and death should develop the five faculties. How does a person who wants to understand with discrimination old age and death develop the five faculties? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . . up to . . . the five hindrances, which defile the mind and weaken wisdom; and he develops the faculties of faith, of energy, of mindfulness, of concentration, and the faculty of wisdom. This is how a person who wants to understand with discrimination old age and death should develop the five faculties.

A person who wants to abandon old age and death, should develop the five powers. How does a person who wants to abandon old age and death develop the five powers? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . . up to . . . the five hindrances, which defile the mind and weaken wisdom; and he develops the power of faith, of energy, of mindfulness, of concentration, and the power of wisdom. This is how a person who wants to abandon old age and death, should develop the five powers.

The same applies for repeatedly abandoning [old age and death], attaining liberation from them, transcending them, rooting them out, extinguishing them, completely knowing them, and understanding them with discrimination. A person who wants to understand with discrimination old age and death should develop the five powers. How does a person

who wants to understand with discrimination old age and death develop the five powers? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . . up to . . . the five hindrances, which defile the mind and weaken wisdom; and he develops the power of faith, of energy, of mindfulness, of concentration, and the power of wisdom. This is how a person who wants to understand with discrimination old age and death should develop the five powers.

A person who wants to abandon old age and death, should develop the seven factors of awakening. How does a person who wants to abandon old age and death develop the seven factors of awakening? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . . up to . . . the five hindrances, which defile the mind and weaken wisdom; and he develops the awakening factor of mindfulness, which is based on separation, dispassion, and cessation, and leads to the uncreated. Likewise he develops the [awakening factor of investigation of] dharmas . . . energy . . . joy . . . tranquility . . . concentration. . . . He develops the awakening-factor of equanimity, which is based on separation, dispassion, and cessation, and leads to the uncreated. This is how a person who wants to abandon old age and death, should develop the seven factors of awakening.

808c The same applies for repeatedly abandoning [old age and death], attaining liberation from them, transcending them, rooting them out, extinguishing them, completely knowing them, and understanding them with discrimination. A person who wants to understand with discrimination old age and death should develop the seven factors of awakening. How does a person who wants to understand with discrimination old age and death develop the seven factors of awakening? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of



the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . . up to . . . the five hindrances, which defile the mind and weaken wisdom; and he develops the awakening factor of mindfulness, which is based on separation, dispassion, and cessation, and leads to the uncreated. Likewise he develops the [awakening factor of investigation of] dharms . . . energy . . . joy . . . tranquility . . . concentration. . . . He develops the awakening-factor of equanimity, which is based on separation, dispassion, and cessation, and leads to the uncreated. This is how a person who wants to understand with discrimination old age and death should develop the seven factors of awakening.

A person who wants to abandon old age and death, should develop the noble eightfold path. How does a person who wants to abandon old age and death develop the noble eightfold path? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . . up to . . . the five hindrances, which defile the mind and weaken wisdom; and he develops right view . . . up to . . . right concentration; these are the eight. This is how a person who wants to abandon old age and death should develop the noble eightfold path.

The same applies for repeatedly abandoning [old age and death], attaining liberation from them, transcending them, rooting them out, extinguishing them, completely knowing them, and understanding them with discrimination. A person who wants to understand with discrimination old age and death should develop the noble eightfold path. How does a person who wants to understand with discrimination old age and death develop the noble eightfold path? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . . up to . . . the five hindrances, which defile the mind and weaken wisdom; and he develops right view . . . up to . . . right concentration; these are the

eight. This is how a person who wants to understand with discrimination old age and death should develop the noble eightfold path.

A person who wants to abandon old age and death, should develop the ten all-encompassing spheres. How does a person who wants to abandon old age and death develop the ten all-encompassing spheres? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . . up to . . . the five hindrances, which defile the mind and weaken wisdom; and he develops, as the first, the all-encompassing sphere of earth, [attending to it] in all the four directions as well as above and below as undivided and boundless. Likewise he develops the all-encompassing sphere of water . . . the all-encompassing sphere of fire . . . the all-encompassing sphere of wind . . . the all-encompassing sphere of blue . . . the all-encompassing sphere of yellow . . . the all-encompassing sphere of red . . . the all-encompassing sphere of white . . . the all-encompassing sphere of infinite space . . . he develops, as the tenth, the all-encompassing sphere of infinite consciousness, in all the four directions as well as above and below as undivided and boundless. This is how a person who wants to abandon old age and death should develop the ten all-encompassing spheres.

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The same applies for repeatedly abandoning [old age and death], attaining liberation from them, transcending them, rooting them out, extinguishing them, completely knowing them, and understanding them with discrimination. A person who wants to understand with discrimination old age and death should develop the ten all-encompassing spheres. How does a person who wants to understand with discrimination old age and death develop the ten all-encompassing spheres? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . . up to . . . the five hindrances, which defile the mind and weaken wisdom; and he develops, as the first, the all-encompassing sphere

of earth, [attending to it] in all the four directions as well as above and below as undivided and boundless. Likewise he develops the all-encompassing sphere of water . . . the all-encompassing sphere of fire . . . the all-encompassing sphere of wind . . . the all-encompassing sphere of blue . . . the all-encompassing sphere of yellow . . . the all-encompassing sphere of red . . . the all-encompassing sphere of white . . . the all-encompassing sphere of infinite space . . . he develops as tenth the all-encompassing sphere of infinite consciousness, in all the four directions as well as above and below as undivided and boundless. This is how a person who wants to understand with discrimination old age and death should develop the ten all-encompassing spheres.

A person who wants to abandon old age and death should develop the ten qualities of the one beyond training. How does a person who wants to abandon old age and death develop the ten qualities of the one beyond training? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . . up to . . . the five hindrances, which defile the mind and weaken wisdom; and he develops the right view of the one beyond training . . . up to . . . the right insight of the one beyond training. This is how a person who wants to abandon old age and death, should develop the ten qualities of the one beyond training.

The same applies for repeatedly abandoning [old age and death], attaining liberation from them, transcending them, rooting them out, extinguishing them, completely knowing them, and understanding them with discrimination. A person who wants to understand with discrimination old age and death should develop the ten qualities of the one beyond training. How does a person who wants to understand with discrimination old age and death develop the ten qualities of the one beyond training? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . . up to . . . the five hindrances, which defile

the mind and weaken wisdom; and he develops the right view of the one beyond training . . . up to . . . the right insight of the one beyond training. This is how a person who wants to understand with discrimination old age and death should develop the ten qualities of the one beyond training.

Thus spoke the Buddha. Having heard what the Buddha said, the monks were delighted and received it respectfully.

## Appendix

### Tables of Parallels

Compiled by Roderick S. Bucknell

Readers familiar with the Pāli texts may find it instructive to compare the discourses translated here with their Pāli counterparts. To facilitate such comparison the following two tables are provided: Table 1 is designed for finding the Pāli parallel(s) to a given *Madhyama-āgama* discourse, and Table 2 for finding the *Madhyama-āgama* parallel(s) to a given discourse contained in the Pāli canon.<sup>406</sup>

In Table 1 the first column identifies each *Madhyama-āgama* discourse by its serial number (from MĀ 1 to MĀ 222) and its translated title. Only those discourses are listed which have known Pāli parallels; for example, *Madhyama-āgama* discourse no. 7 (MĀ 7) is absent because it has no known Pāli parallel.<sup>407</sup> The second column displays: (1) the location of the listed discourse in the Taishō Tripiṭaka edition (T) by volume, page number, and register (a, b, or c); and (2) immediately below this, the location of the English translation within the present four-volume set (BDK English Tripiṭaka Series), cited by volume and page number. The third column lists known parallel discourses contained in the Pāli canon. The fourth column shows the location of each of those parallels. Partial parallels are marked with an asterisk \* and listed after full parallels. The eighteen divisions into which the *Madhyama-āgama* discourses are traditionally grouped are readily identified by their headings, each showing the relevant division number and title. This means that Table 1 can also serve as a guide to the overall structure of the *Madhyama-āgama*.

Table 2 amounts to a mirror image of Table 1, listing Pāli discourses on the left and their *Madhyama-āgama* parallels on the right. Accordingly, it has four sections corresponding to the four main Pāli Nikāyas, together with a small fifth section to accommodate the few known parallels found in the *Khuddaka-nikāya* or in the Vinaya. Only those Pāli discourses are listed for which known parallels exist in the *Madhyama-āgama*.

In both tables, the pagination and numbering of Pāli discourses are as in the PTS editions, with *Samyutta-nikāya*, Vol. I conforming to M. Léon Feer's 1884 edition. These tables are not intended to be exhaustive. Most notably, they do not list parallels in Chinese other than those contained in the *Madhyama-āgama*, nor do they list parallels preserved in languages other than Chinese and Pāli. Additional Chinese parallels and fragmentary Sanskrit parallels can be found in the detailed survey by Jin-il Chung and Takamichi Fukita, *A Survey of the Sanskrit Fragments Corresponding to the Chinese Madhyamāgama, Including References to Sanskrit Parallels, Citations, Numerical Categories of Doctrinal Concepts and Stock Phrases* (Tokyo: Sankibo Press, 2011). Tibetan parallels preserved in Śamathadeva's *Abhidharmakośopāyikāṭīkā* are listed in Yoshifumi Honjō, *A Table of Āgama Citations in the Abhidharmakośa and the Abhidharmakośopāyikā* (Kyoto: n.p., 1984).

### Further Evidence of Structural Change

The introduction to this volume has presented preliminary evidence that both the *Madhyama-āgama* and the *Majjhima-nikāya* have undergone extensive structural change with the passage of time. Such evidence comes mainly from the two tables of discourse parallels presented below. The following paragraphs will show how close examination of these tables can yield further data of this kind.

The examination begins with Table 2, specifically its second section, headed "2. Pāli Discourses in the *Majjhima-nikāya*." Of the one hundred and fifty-two discourses that make up the *Majjhima-nikāya*, only ninety-five have parallels in the *Madhyama-āgama*; of the remaining fifty-seven, some have Chinese parallels outside of the *Madhyama-āgama* and some have no known parallel at all. In Table 2 these cases of missing *Madhyama-āgama* parallels manifest as gaps in the series of identifiers in the first column of section 2. For example, "MN 4" is missing from that column, since no *Madhyama-āgama* parallel for MN 4 is known.

Whereas most of the *Majjhima-nikāya* discourses that lack *Madhyama-āgama* parallels appear to be randomly scattered through the total set of one hundred and fifty-two, the last ten of them, numbered 143 to 152, are placed together as a continuous block at the end of the list. To express it differently: in Table 2 the series of *Majjhima-nikāya* discourses in the first column ends abruptly at MN 142 rather than continuing on to MN 152. This irregularity has been analyzed

and interpreted in a recently published study.<sup>408</sup> The resulting explanation for it can be summarized, very briefly, as follows.

The decade of discourses MN 143–152, which is the last division of the existing *Majjhima-nikāya*, bears the title *Salāyatana-vagga*, “Division on the Six Sense Bases,” a title that accurately reflects its content. Several pieces of evidence indicate that this decade was formerly located not in the *Majjhima-nikāya* but in the *Samyutta-nikāya*, where it was contained within the *Salāyatana-samyutta*, “Connected with the Six Sense Bases.” At some early time it was transferred, perhaps accidentally, from there to its present location. This resulted in the anomaly noted above: the seeming lack of *Madhyama-āgama* parallels for the last ten discourses of the *Majjhima-nikāya*. Chinese parallels for these ten discourses do exist, but they are instead located in the *Samyukta-āgama*.

This inferred transfer accounts for ten of the fifty-seven cases where a *Majjhima-nikāya* discourse lacks a known parallel in the *Madhyama-āgama*. Besides clarifying the observed anomaly, it indirectly supports the proposition, tentatively advanced above, that the first *Madhyama-āgama* decade, MĀ 1–10, was transferred to that spot from an earlier location in a Sarvāstivādin Numerical Collection. It does this by providing evidence that such movements of blocks of discourses, from one *nikāya/āgama* to another within the Sutra-piṭaka of a given school, did sometimes occur.

Further evidence of this kind is reported elsewhere in Bucknell, “The Structure of the Sanskrit *Dīrgha-āgama* from Gilgit vis-à-vis the Pali *Dīgha-nikāya*,” pp 64–66, esp. p. 65. The relevant data are reproduced in the *Dīgha-nikāya* section of the present Table 2. There eleven of the thirty-four discourses that make up the *Dīgha-nikāya* are listed, as each of these eleven has a parallel (in two cases actually two partial parallels) in the *Madhyama-āgama*. This information can also be discerned, though less readily, in Table 1, where the same eleven *Dīgha-nikāya* discourses are shown as having parallels (again, in two cases two partial parallels) to thirteen partly scattered discourses of the *Madhyama-āgama* (for example, DN 15 has a parallel in MĀ 97, and DN 22 has partial parallels in MĀ 31 and MĀ 98). As before, the natural interpretation is that these eleven discourses have been transferred from one collection to another within the Pāli line of transmission—in this instance, from *Majjhima-nikāya* to *Dīgha-nikāya*. The present case differs in one respect from the one considered just above, in which a decade of discourses has been transferred from the *Samyutta-nikāya* to the end of the

*Majjhima-nikāya*. The difference is that here the transferred discourses do not form a clearly defined block in their new location, but are partly scattered. This can be seen in Table 2, where the sequence of their numbers is 15, 16, 17, 21, 22, 23, 25, 26, 27, 30, 31.<sup>409</sup>

The same article documents yet another instance of this phenomenon.<sup>410</sup> In this case the relevant body of textual data is Jens-Uwe Hartmann's comparative table showing the forty-seven discourses that make up the Sanskrit *Dīrgha-āgama* from Gilgit.<sup>411</sup> Analysis indicates that, of those forty-seven *Dīrgha-āgama* discourses, nine are likely to have been transferred into the *Dīrgha-āgama* from the corresponding *Madhyama-āgama*. Here again the transfer was accompanied by partial scattering, as seen in the serial numbers of the nine discourses in the extant Sanskrit text: 7, 10, 11, 12, 17, 19, 20, 21, 22.<sup>412</sup> The *Majjhima-nikāya* parallels to these nine are again among the fifty-seven discourses that are missing from the list in the *Majjhima-nikāya* section of the present Table 2; they are MN 60, 105, 4, 12, 102, 95, 36, 85, 100.

The above paragraphs have documented three instances of the seeming transfer of a decade of discourses from one collection to another within the corpus of a single school, namely the following. Within the Sarvāstivāda transmission, a set of nine discourses was transferred from the *Madhyama-āgama* to the *Dīrgha-āgama*. Independently of this, within the Theravāda transmission, a completely different set of eleven discourses (or perhaps ten; the two partial parallels of DN 16 obscure the picture) was transferred from the *Majjhima-nikāya* to the *Dīrgha-nikāya*. And, again within the Theravāda transmission, a set of ten discourses was transferred, evidently at a later time, from the *Samyutta-nikāya* to the *Majjhima-nikāya*.

For the three transfers of discourse material just summarized, no motive is easily discerned. Nevertheless, the demonstration that these transfers probably did occur contributes to an understanding of the structure of both the *Madhyama-āgama* and its Pāli counterpart, the *Majjhima-nikāya*. To begin with, it provides further support for the proposition, advanced earlier in this introduction, that the presence of *Ekottarika*-type material in the *Madhyama-āgama* is similarly due to importation of such material, either as entire decades or as smaller units. Looking further back in time, one can also see it pointing to an early stage in the development of the *Collection of Middle-length Discourses*—a stage at which both the Sarvāstivāda and Theravāda versions of it still included the two decades that



would later be transferred to the respective versions of the *Collection of Long Discourses*. That is, it points to a stage in which the two versions of the *Collection of Middle-length Discourses* resembled each other much more closely than do their present derivatives.

**Table 1.**  
**Discourses of the Chinese *Madhyama-āgama* (T. 26)**  
**with their Pāli Parallels**

<i>Madhyama-āgama</i> discourse		Pāli parallel	
Number and title	Vol. and page	Number	Vol. and page
<b>Division 1. Sets of Seven</b>			
MĀ 1	T I 421a	AN 7.64	AN IV 113
Wholesome Qualities	BDK I 3		
MĀ 2	T I 422a	AN 7.65	AN IV 117
Coral Tree	BDK I 8		
MĀ 3			
Parable of the [Border]	T I 422c	AN 7.63	AN IV 106
Town	BDK I 10		
MĀ 4			
Water Parable	T I 424a	AN 7.15	AN IV 11
	BDK I 17		
MĀ 5			
Parable of the Heap	T I 425a	AN 7.68	AN IV 128
of Wood	BDK I 23		
MĀ 6			
Destination of a	T I 427a	AN 7.52	AN IV 70
Good Person	BDK I 33		
MĀ 8	T I 428c	AN 7.62	AN IV 100
Seven Suns	BDK I 47		
MĀ 9			
Seven Chariots	T I 429c	MN 24	MN I 145
	BDK I 47		

## Appendix: Tables of Parallels

MĀ 10 Cessation of the Taints	T I 431c BDK I 56	MN 2 AN 6.58	MN I 6 AN III 387
<b>Division 2. Karma</b>			
MĀ 11 Parable of the [Ounce of] Salt	T I 433a BDK I 63	AN 3.99	AN I 249
MĀ 12 Vappa	T I 434a BDK I 68	AN 4.195	AN II 196
MĀ 13 [Tenets to be] Transcended	T I 435a BDK I 73	AN 3.61	AN I 173
MĀ 14 Rāhula	T I 436a BDK I 78	MN 61	MN I 414
MĀ 15 Intention	T I 437a BDK I 84	AN 10.206–208	AN V 292
MĀ 16 Kālāmas	T I 438b BDK I 89	AN 3.65	AN I 188
MĀ 17 Gāmaṇi	T I 439c BDK I 96	SN 42.6	SN IV 311
MĀ 18 Sīha	T I 440c BDK I 101	AN 8.12 Mv 6.31	AN IV 179 Vin I 233
MĀ 19 Nigaṇṭhas	T I 442b BDK I 108	MN 101	MN II 214
MĀ 20 Pāṭaliya	T I 445a BDK I 122	SN 42.13	SN IV 340
<b>Division 3. Sāriputta</b>			
MĀ 21 An Even Mind	T I 448c BDK I 141	AN 2.4.5	AN I 63
MĀ 22 Perfecting the Precepts	T I 449c BDK I 146	AN 5.166	AN III 192
MĀ 23 Wisdom	T I 451a BDK I 152	SN 12.32	SN II 50

MĀ 24 The Lion's Roar of Sāriputta	T I 452b BDK I 160	AN 9.11	AN IV 373
MĀ 25 Parables Relating to Water	T I 454a BDK I 166	AN 5.162	AN III 186
MĀ 26 Gulissāni	T I 454c BDK I 170	MN 69	MN I 469
MĀ 27 Dhānañjāni	T I 456a BDK I 176	MN 97	MN II 184
MĀ 28 Teaching the Ill	T I 458b BDK I 188	SN 55.26 SN 10.8* Cv 6.4	SN V 380 SN I 210 Vin II 154
MĀ 29 Mahā Koṭṭhita	T I 461b BDK I 201	MN 9	MN I 46
MĀ 30 Parable of the Elephant's Footprint	T I 464b BDK I 218	MN 28	MN I 184
MĀ 31 Discerning the Noble Truths	T I 467a BDK I 234	MN 141 DN 22*	MN III 248 DN II 305
<b>Division 4. Extraordinary Qualities</b>			
MĀ 32 Extraordinary Qualities	T I 469c BDK I 247	MN 123	MN III 118
MĀ 33 Attendant	T I 471c BDK I 257	Th 30.3*	Th 1018–1050
MĀ 34 Bakkula	T I 475a BDK I 271	MN 124	MN III 124
MĀ 35 <i>Asura</i>	T I 475c BDK I 275	AN 8.19	AN IV 197
MĀ 36 Earthquakes	T I 477b BDK I 281	AN 8.70 DN 16*	AN IV 308 DN II 106

# Appendix: Tables of Parallels

MĀ 37 Campā	T I 478b BDK I 286	AN 8.20	AN IV 204
MĀ 38 To the Householder Ugga 1	T I 479c BDK I 292	AN 8.21 AN 8.22	AN IV 208 AN IV 212
MĀ 40 To the Householder Hatthaka	T I 482c BDK I 306	AN 8.24	AN IV 218
MĀ 41 On the Householder Hatthaka	T I 484b BDK I 316	AN 8.23	AN IV 216
<b>Division 5. Conditions</b>			
MĀ 42 What is the Purpose?	T I 485a BDK I 319	AN 11.1 AN 10.1*	AN V 311 AN V 1
MĀ 43 No [Need for] Thought	T I 485b BDK I 321	AN 11.2 AN 10.2*	AN V 312 AN V 2
MĀ 44 Mindfulness	T I 485c BDK I 322	AN 8.81	AN IV 336
MĀ 45 Shame and Scruples 1	T I 486a BDK I 323	AN 7.61	AN IV 99
MĀ 46 Shame and Scruples 2	T I 486a BDK I 324	AN 7.61	AN IV 99
MĀ 47 Precepts 1	T I 486b BDK I 326	AN 10.3 AN 11.3	AN V 4 AN V 313
MĀ 48 Precepts 2	T I 486c BDK I 326	AN 5.168 AN 10.4* AN 11.4*	AN III 200 AN V 5 AN V 315
MĀ 49 Respect 1	T I 486c BDK I 327	AN 5.22	AN III 15
MĀ 50 Respect 2	T I 487a BDK I 328	AN 5.21	AN III 14
MĀ 5 Beginning	1T I 487b BDK I 329	AN 10.61* AN 10.62*	AN V 113 AN V 116

MĀ 52	T I 487c	AN 10.61	AN V 113
Nutriments 1	BDK I 339	AN 10.62	AN V 116
MĀ 53	T I 489c	AN 10.61	AN V 113
Nutriments 2	BDK I 339	AN 10.62	AN V 116
MĀ 55	T I 490b	SN 12.23	SN II 29
Nirvana	BDK I 346		
MĀ 56	T I 491a	AN 9.3	AN IV 354
Meghiya	BDK I 349		
MĀ 57	T I 492a	AN 9.1	AN IV 351
Spoken for Monks	BDK I 354		
<b>T I</b>			
<b>Division 6. Kings</b>			
MĀ 58	T I 493a	SN 46.42	SN V 99
Seven Treasures	BDK I 359		
MĀ 59	T I 493a	DN 30	DN III 142
Thirty-two Marks	BDK I 360		
MĀ 61	T I 496a	SN 22.96	SN III 143
Cow Dung Parable	BDK I 373		
MĀ 62	T I 497b	Mv 1.22	Vin I 35
King Bimbisāra	BDK I 379		
Meeting the Buddha			
MĀ 63	T I 499a	MN 81	MN II 45
Vebhaliṅga	BDK I 387		
MĀ 64	T I 503a	MN 130	MN III 178
Divine Messengers	BDK I 407	AN 3.35	AN I 138
MĀ 66	T I 508c	Th 20.8*	Th 910–919
Origins	BDK I 432		
MĀ 67	T I 511c	MN 83	MN II 74
Mahādeva's Mango	BDK I 447	Jā 9	Jā I 137
Grove		Jā 541	Jā VI 95
MĀ 68	T I 515b	DN 17	DN II 169
Mahāsudassana	BDK I 462		

## Appendix: Tables of Parallels

MĀ 70 Wheel-turning Monarch	T I 520b BDK I 483	DN 26	DN III 58
MĀ 71 Pāyāsi	T I 525a BDK I 505	DN 23	DN II 316
<b>Division 7. King Long Life Span</b>			
MĀ 72 History of King Long Life Span	T I 532c BDK II 3	MN 128* Mv 10.2*	MN III 152 Vin I 342
MĀ 73 <i>Devas</i>	T I 539b BDK II 32	AN 8.64	AN IV 302
MĀ 74 Eight Thoughts	T I 540c BDK II 37	AN 8.30	AN IV 228
MĀ 75 Path to Pure Imperturbability	T I 542b BDK II 44	MN 106	MN II 261
MĀ 76 Ukkācelā	T I 543c BDK II 50	SN 47.3*	SN V 142
MĀ 77 Three Clansmen at Sāketa	T I 544b BDK II 54	MN 68	MN I 462
MĀ 78 Brahmā's Invitation to the Buddha	T I 547a BDK II 65	MN 49	MN I 326
MĀ 79 Existence of Higher <i>Devas</i>	T I 549b BDK II 75	MN 127	MN III 144
MĀ 81 Mindfulness of the Body	T I 554c BDK II 99	MN 119	MN III 88
MĀ 82 [Hearing the Sound of] Crickets	T I 557c BDK II 114	AN 6.60	AN III 392
MĀ 83 Drowsiness of a Highly Regarded Elder	T I 559b BDK II 122	AN 7.58A	AN IV 85

MĀ 84 Being Without Thorns	T I 560b BDK II 125	AN 10.72	AN V 133
MĀ 85 The True Person	T I 561a BDK II 128	MN 113	MN III 37
<b>Division 8. Blemishes</b>			
MĀ 87 Defilements	T I 566a BDK II 151	MN 5	MN I 24
MĀ 88 Quest for the Dharma	T I 569c BDK II 167	MN 3	MN I 12
MĀ 89 A Monk's Request	T I 571b BDK II 175	MN 15	MN I 95
MĀ 90 Knowledge of the Dharma	T I 572c BDK II 180	AN 10.24	AN V 41
MĀ 91 Cuṇḍa's Inquiry about Views	T I 573b BDK II 183	MN 8	MN I 40
MĀ 93 Purification by Bathing	T I 575a BDK II 191	MN 7	MN I 36
MĀ 94 Monk Kālaka	T I 576a BDK II 196	AN 10.87	AN V 164
MĀ 95 Maintaining [Wholesome] States	T I 577b BDK II 200	AN 10.53	AN V 96
MĀ 96 Absence	T I 577c BDK II 202	AN 10.55	AN V 102
<b>Division 9. Causality</b>			
MĀ 97 Causality	T I 578b BDK II 205	DN 15	DN II 55
MĀ 98 Establishments of Mindfulness	T I 582b BDK II 226	MN 10 DN 22*	MN I 55 DN II 290
MĀ 99 Mass of <i>Dukkha</i> 1	T I 584c BDK II 237	MN 13	MN I 83

## Appendix: Tables of Parallels

MĀ 100 Mass of <i>Dukkha</i> 2	T I 586b BDK II 246	MN 14	MN I 91
MĀ 101 Higher State of Mind	T I 588a BDK II 253	MN 20	MN I 118
MĀ 102 Thoughts	T I 589a BDK II 259	MN 19	MN I 114
MĀ 103 Lion's Roar	T I 590b BDK II 264	MN 11	MN I 63
MĀ 104 <i>Udumbara</i> [Forest]	T I 591b BDK II 270	DN 25	DN III 36
MĀ 105 Wishes	T I 595c BDK II 290	MN 6 AN 10.71	MN I 33 AN V 131
<b>Division 10. The Forest</b>			
MĀ 107 Forest 1	T I 596c BDK II 295	MN 17	MN I 104
MĀ 108 Forest 2	T I 597c BDK II 299	MN 17	MN I 104
MĀ 109 Examining One's Mind 1	T I 598b BDK II 302	AN 10.54	AN V 98
MĀ 110 Examining One's Mind 2	T I 598c BDK II 304	AN 10.51	AN V 92
MĀ 111 Fulfilling the Holy Life	T I 599b BDK II 306	AN 6.63	AN III 410
MĀ 112 Anupiya	T I 600b BDK II 312	AN 6.62	AN III 402
MĀ 113 Root of All Phenomena	T I 602b BDK II 321	AN 8.83 AN 10.58	AN IV 338 AN V 106
MĀ 114 Uddaka [Rāmaputta]	T I 603a BDK II 323	SN 35.103	SN IV 83
MĀ 115 Simile of the Honeyball	T I 603b BDK II 324	MN 18	MN I 108



MĀ 116 Spoken to Gotamī	T I 605a BDK II 332	AN 8.51	AN IV 274
<b>Division 11. [First] Great Division</b>			
MĀ 117 Delicate [Upbringing]	T I 607c BDK II 343	AN 3.38	AN I 145
MĀ 118 Elephant	T I 608b BDK II 346	AN 6.43	AN III 344
MĀ 119 Grounds for Speaking	T I 609a BDK II 349	AN 3.67	AN I 197
MĀ 120 Impermanence	T I 609c BDK II 352	SN 22.76	SN III 82
MĀ 121 Invitation Ceremony	T I 610a BDK II 354	SN 8.7	SN I 190
MĀ 122 Campā	T I 610c BDK II 358	AN 8.10 AN 8.20	AN IV 168 AN IV 204
MĀ 123 Renunciant Soṇa Kolivīsa	T I 611c BDK II 364	AN 6.55	AN III 374
MĀ 124 Eight Obstacles	T I 613a BDK II 370	AN 8.29	AN IV 225
MĀ 125 Poverty	T I 614a BDK II 374	AN 6.45	AN III 351
MĀ 126 Engaging in Sensual Pleasures	T I 615a BDK II 378	AN 10.91 AN 5.41*	AN V 176 AN III 45
MĀ 127 Fields of Merit	T I 616a BDK II 383	AN 2.4.4	AN I 62
MĀ 128 Male Lay Disciples	T I 616a BDK II 385	AN 5.179	AN III 211
MĀ 129 Enemy	T I 617b BDK II 391	AN 7.60	AN IV 94
MĀ 130 Teaching Dhammika	T I 618b BDK II 395	AN 6.54	AN III 366

# Appendix: Tables of Parallels

MĀ 131 Overcoming Māra	T I 620b BDK II 403	MN 50	MN I 332
MĀ 132 Raṭṭhapāla	T I 623a BDK III 3	MN 82	MN II 54
MĀ 133 Upāli	T I 628a BDK III 25	MN 56	MN I 371
MĀ 134 Questions of Sakka	T I 632c BDK III 46	DN 21	DN II 263
MĀ 135 Sujāta	T I 638c BDK III 75	DN 31	DN III 180
MĀ 136 Merchants Who Searched for Property	T I 642a BDK III 91	Jā 196	Jā II 127
MĀ 137 The World	T I 645b BDK III 102	AN 4.23 It 112	AN II 23 It 121
MĀ 138 Meritorious Deeds	T I 645c BDK III 104	AN 7.58B	AN IV 88
MĀ 140 The Lowliest	T I 647a BDK III 110	It 91 SN 22.80*	It 89 SN III 91
MĀ 141 Similes	T I 647b BDK III 112	SN 45.140–148	SN V 43–45
<b>Division 12. Brahmins</b>			
MĀ 142 Vassakāra	T I 648a BDK III 115	AN 7.20* AN 7.21–25* DN 16*	AN IV 17 AN IV 21–24 DN II 72
MĀ 143 Saṅgārava	T I 650b BDK III 126	AN 3.60	AN I 168
MĀ 144 Gaṇaka Moggallāna	T I 652a BDK III 133	MN 107	MN III 1
MĀ 145 Gopaka Moggallāna	T I 653c BDK III 141	MN 108	MN III 7
MĀ 146 Simile of the Elephant's Footprint	T I 656a BDK III 151	MN 27	MN I 175

MĀ 149 What One Desires	T I 660c BDK III 173	AN 6.52	AN III 362
MĀ 150 Esukārī	T I 660c BDK III 174	MN 96	MN II 177
MĀ 151 Assalāyana	T I 663b BDK III 185	MN 93	MN II 147
MĀ 152 Suka	T I 666c BDK III 200	MN 99	MN II 196
MĀ 153 Māgandīya	T I 670a BDK III 215	MN 75	MN I 501
MĀ 154 Vāseṭṭha at the Hall	T I 673b BDK III 230	DN 27	DN III 80
MĀ 155 Velāma	T I 677a BDK III 247	AN 9.20	AN IV 392
MĀ 156 Pārāyana Brahmins	T I 678a BDK III 251	Sn 2.7	Sn 284–315
MĀ 157 Yellow Reed Park	T I 679b BDK III 257	AN 8.11	AN IV 172
MĀ 158 Doṇa	T I 680b BDK III 262	AN 5.192	AN III 223
MĀ 160 Araka	T I 682b BDK III 271	AN 7.70	AN IV 136
MĀ 161 Brahmāyu	T I 685a BDK III 281	MN 91	MN II 133
<b>Division 13. Basic Analysis</b>			
MĀ 162 Analysis of the Six Elements	T I 690a BDK III 305	MN 140	MN III 237
MĀ 163 Analysis of the Six Sense Spheres	T I 692b BDK III 315	MN 137	MN III 215
MĀ 164 Analytical Contemplation of Dharmas	T I 694b BDK III 324	MN 138	MN III 223

## Appendix: Tables of Parallels

MĀ 165 A <i>Deva</i> at Hot Spring Grove	T I 696b BDK III 334	MN 133	MN III 192
MĀ 166 In a Meditation Hut among the Sakyans	T I 698c BDK III 344	MN 134	MN III 199
MĀ 167 Spoken by Ānanda	T I 699c BDK III 350	MN 132	MN III 189
MĀ 169 To the Kurus on Non-conflict	T I 701b BDK III 358	MN 139	MN III 230
MĀ 170 [A Brahmin Named] Parrot	T I 703c BDK III 368	MN 135	MN III 202
MĀ 171 Great Analysis of Karma	T I 706b BDK III 380	MN 136	MN III 207
<b>Division 14. The Mind</b>			
MĀ 172 The Mind	T I 709a BDK III 393	AN 4.186	AN II 177
MĀ 173 Bhūmija	T I 709c BDK III 396	MN 126	MN III 138
MĀ 174 Ways of Practice 1	T I 711b BDK III 404	MN 45	MN I 305
MĀ 175 Ways of Practice 2	T I 712c BDK III 409	MN 46	MN I 309
MĀ 178 Hunter	T I 718b BDK III 438	MN 25	MN I 151
MĀ 179 Carpenter Pañcakaṅga	T I 720a BDK III 446	MN 78	MN II 22
MĀ 180 Gotamī	T I 721c BDK III 453	MN 142	MN III 253
MĀ 181 Many Elements	T I 723a BDK III 459	MN 115	MN III 61

**Division 15. Pairs**

MĀ 182 Assapura 1	T I 724c BDK IV 3	MN 39	MN I 271
MĀ 183 Assapura 2	T I 725c BDK IV 8	MN 40	MN I 281
MĀ 184 Gosiṅga <i>Sāla</i> Forest 1	T I 726c BDK IV 13	MN 32	MN I 212
MĀ 185 Gosiṅga <i>Sāla</i> Forest 2	T I 729b BDK IV 24	MN 31	MN I 205
MĀ 186 Investigating	T I 731a BDK IV 32	MN 47	MN I 317
MĀ 187 Declaring the Knowledge	T I 732a BDK IV 36	MN 112	MN III 29
MĀ 188 Ajita	T I 734a BDK IV 46	AN 10.115 AN 10.116	AN V 224 AN V 229
MĀ 189 The Noble Path	T I 735b BDK IV 52	MN 117	MN III 71
MĀ 190 Shorter Discourse on Emptiness	T I 736c BDK IV 58	MN 121	MN III 104
MĀ 191 Greater Discourse on Emptiness	T I 738a BDK IV 63	MN 122	MN III 109

**Division 16. [Second] Great Division**

MĀ 192 Kāḷudāyin	T I 740c BDK IV 77	MN 66	MN I 447
MĀ 193 Moliya Phaggaṇa	T I 744a BDK IV 91	MN 21	MN I 122
MĀ 194 Bhaddāli	T I 746b BDK IV 101	MN 65	MN I 437
MĀ 195 Assaji	T I 749c BDK IV 116	MN 70	MN I 473

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MĀ 196 Cuṇḍa	T I 752c BDK IV 129	MN 104	MN II 243
MĀ 197 Upāli	T I 755c BDK IV 143	Mv 9.6	Vin I 325
MĀ 198 Stages of Taming	T I 757a BDK IV 149	MN 125	MN III 128
MĀ 199 Stages of the Fool and the Wise	T I 759a BDK IV 159	MN 129	MN III 163
MĀ 200 Ariṭṭha	T I 763b BDK IV 177	MN 22	MN I 130
MĀ 201 Sāti	T I 766b BDK IV 191	MN 38	MN I 256
<b>Division 17. Potaliya</b>			
MĀ 202 <i>Upasatha</i>	T I 770a BDK IV 211	AN 3.70 AN 8.43	AN I 205 AN IV 255
MĀ 203 Potaliya	T I 773a BDK IV 222	MN 54	MN I 359
MĀ 204 Rammaka's [Hermitage]	T I 775c BDK IV 235	MN 26	MN I 160
MĀ 205 Five Lower Fetters	T I 778c BDK IV 249	MN 64	MN I 432
MĀ 206 Mental Defilements	T I 780b BDK IV 257	MN 16	MN I 101
MĀ 207 Sakuludāyī 1	T I 781b BDK IV 262	MN 77	MN II 1
MĀ 208 Sakuludāyī 2	T I 783c BDK IV 270	MN 79	MN II 29
MĀ 209 Vekhanassa	T I 786b BDK IV 284	MN 80	MN II 40
MĀ 210 Nun Dhammanandā	T I 788a BDK IV 291	MN 44	MN I 299

MĀ 211 Mahākoṭṭhita	T I 790b BDK IV 302	MN 43	MN I 292
<b>Division 18. Ordered Expositions</b>			
MĀ 212 Omniscience	T I 792c BDK IV 315	MN 90	MN II 125
MĀ 213 Adornments of the Dharma	T I 795b BDK IV 328	MN 89	MN II 118
MĀ 214 <i>Bāhitika</i> Cloth	T I 797c BDK IV 337	MN 88	MN II 112
MĀ 215 Attaining the Best	T I 799b BDK IV 345	AN 10.29	AN V 59
MĀ 216 What Arises from Affection	T I 800c BDK IV 350	MN 87	MN II 106
MĀ 217 Aṭṭhakanāgara	T I 802a BDK IV 355	MN 52	MN I 349
MĀ 221 Simile of the Arrow	T I 804a BDK IV 365	MN 63	MN I 426

**Table 2: Pāli Discourses with their Parallels  
in the Chinese *Madhyama-āgama***

Pāli discourse Number and title	Vol. and page	<i>Madhyama-āgama</i> parallel	
		Number	Vol. and page
<b><i>Dīgha-nikāya</i></b>			
DN 15 Mahānidāna	DN II 55	MĀ 97	T I 578b BDK II 205
DN 16 Mahāparinibbāna	DN II 72	MĀ 36* MĀ 142*	T I 477b BDK I 281 T I 648a BDK III 115
DN 17 Mahāsudassana	DN II 169	MĀ 68	T I 515b BDK I 462

Appendix: Tables of Parallels

DN 21 Sakkapañha	DN II 263	MĀ 134	T I 632c BDK III 46
DN 22 Mahāsatiṭṭhāna	DN II 290	MĀ 31* MĀ 98*	T I 467a BDK I 234 T I 582b BDK II 226
DN 23 Pāyāsi	DN II 316	MĀ 71	T I 525a BDK I 505
DN 25 Udumbarikasīhanāda	DN III 36	MĀ 104	T I 591b BDK II 270
DN 26 Cakkavattisīhanāda	DN III 58	MĀ 70	T I 520b BDK I 483
DN 27 Aggañña	DN III 80	MĀ 154	T I 673b BDK III 30
DN 30 Lakkhaṇa	DN III 142	MĀ 59	T I 493a BDK I 360
DN 31 Singālovāda	DN III 180	MĀ 135	T I 638c BDK III 75
<i>Majjhima-nikāya</i>			
MN 2 Sabbāsava	MN I 6	MĀ 10	T I 431c BDK I 56
MN 3 Dhammadāyāda	MN I 12	MĀ 88	T I 569c BDK II 167
MN 5 Anaṅgaṇa	MN I 24	MĀ 87	T I 566a BDK II 151
MN 6 Ākaṅkheyya	MN I 33	MĀ 105	T I 595c BDK II 290
MN 7 Vatthūpama	MN I 36	MĀ 93	T I 575a BDK II 191
MN 8 Sallekha	MN I 40	MĀ 91	T I 573b BDK II 183
MN 9 Sammādiṭṭhi	MN I 46	MĀ 29	T I 461b BDK I 201



MN 10 Satipaṭṭhāna	MN I 55	MĀ 98	T I 582b BDK II 226
MN 11 Cūḷasīhanāda	MN I 63	MĀ 103	T I 590b BDK II 264
MN 13 Mahādukkhakkhandha	MN I 83	MĀ 99	T I 584c BDK II 237
MN 14 Cūḷadukkhakkhandha	MN I 91	MĀ 100	T I 586b BDK II 246
MN 15 Anumāna	MN I 95	MĀ 89	T I 571b BDK II 175
MN 16 Cetokhila	MN I 101	MĀ 206	T I 780b BDK IV 257
MN 17 Vanapattha	MN I 104	MĀ 107 MĀ 108	T I 596c BDK II 295 T I 597c BDK II 299
MN 18 Madhupiṇḍika	MN I 108	MĀ 115	T I 603b BDK II 324
MN 19 Dvedhāvitakka	MN I 114	MĀ 102	T I 589a BDK II 259
MN 20 Vitakkasaṇṭhāna	MN I 118	MĀ 101	T I 588a BDK II 253
MN 21 Kakacūpama	MN I 122	MĀ 193	T I 744a BDK IV 91
MN 22 Alagaddūpama	MN I 130	MĀ 200	T I 763b BDK IV 177
MN 24 Rathavinīta	MN I 145	MĀ 9	T I 429c BDK I 47
MN 25 Nivāpa	MN I 151	MĀ 178	T I 718b BDK III 438
MN 26 Ariyapariyesanā	MN I 160	MĀ 204	T I 775c BDK IV 235

# Appendix: Tables of Parallels

MN 27 Cūḷahatthipadopama	MN I 175	MĀ 146	T I 656a BDK III 151
MN 28 Mahāhatthipadopama	MN I 184	MĀ 30	T I 464b BDK I 218
MN 31 Cūḷagosīṅga	MN I 205	MĀ 185	T I 729b BDK IV 24
MN 32 Mahāgosīṅga	MN I 212	MĀ 184	T I 726c BDK IV 13
MN 38 Mahātaṇhāsankhaya	MN I 256	MĀ 201	T I 766b BDK IV 191
MN 39 Mahā-Assapura	MN I 271	MĀ 182	T I 724c BDK IV 3
MN 40 Cūḷa-Assapura	MN I 281	MĀ 183	T I 725c BDK IV 8
MN 43 Mahāvedalla	MN I 292	MĀ 211	T I 790b BDK IV 302
MN 44 Cūḷavedalla	MN I 299	MĀ 210	T I 788a BDK IV 291
MN 45 Cūḷadhammasamādāna	MN I 305	MĀ 174	T I 711b BDK III 404
MN 46 Mahādhammasamādāna	MN I 309	MĀ 175	T I 712c BDK III 409
MN 47 Vīmaṃsaka	MN I 317	MĀ 186	T I 731a BDK IV 32
MN 49 Brahmanimantani	MN I 326	MĀ 78	T I 547a BDK II 65
MN 50 Māratajjanīya	MN I 332	MĀ 131	T I 620b BDK II 403
MN 52 Aṭṭhakanāgara	MN I 349	MĀ 217	T I 802a BDK IV 355
MN 54 Potaliya	MN I 359	MĀ 203	T I 773a BDK IV 222

MN 56 Upāli	MN I 371	MĀ 133	T I 628a BDK III 25
MN 61 Ambalaṭṭhikārāhulovāda	MN I 414	MĀ 14	T I 436a BDK I 78
MN 63 Cūḷamāluṅkya	MN I 426	MĀ 221	T I 804a BDK IV 365
MN 64 Mahāmāluṅkya	MN I 432	MĀ 205	T I 778c BDK IV 249
MN 65 Bhaddāli	MN I 437	MĀ 194	T I 746b BDK IV 101
MN 66 Laṭukikopama	MN I 447	MĀ 192	T I 740c BDK IV 77
MN 68 Naḷakapāna	MN I 462	MĀ 77	T I 544b BDK II 54
MN 69 Gulissāni	MN I 469	MĀ 26	T I 454c BDK I 170
MN 70 Kīṭṭāgiri	MN I 473	MĀ 195	T I 749c BDK IV 116
MN 75 Māgandīya	MN I 501	MĀ 153	T I 670a BDK III 215
MN 77 Mahāsakuludāyi	MN II 1	MĀ 207	T I 781b BDK IV 262
MN 78 Samaṇamaṇḍikā	MN II 22	MĀ 179	T I 720a BDK III 446
MN 79 Cūḷasakuludāyi	MN II 29	MĀ 208	T I 783c BDK IV 270
MN 80 Vekhanassa	MN II 40	MĀ 209	T I 786b BDK IV 284
MN 81 Ghaṭṭikāra	MN II 45	MĀ 63	T I 499a BDK I 387
MN 82 Raṭṭhapāla	MN II 54	MĀ 132	T I 623a BDK III 3

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MN 83 Makhādeva	MN II 74	MĀ 67	T I 511c BDK I 447
MN 87 Piyajātika	MN II 106	MĀ 216	T I 800c BDK IV 350
MN 88 Bāhitika	MN II 112	MĀ 214	T I 797c BDK IV 337
MN 89 Dhammacetiya	MN II 118	MĀ 213	T I 795b BDK IV 328
MN 90 Kaṇṇakatthala	MN II 125	MĀ 212	T I 792c BDK IV 315
MN 91 Brahmāyu	MN II 133	MĀ 161	T I 685a BDK III 281
MN 93 Assalāyana	MN II 147	MĀ 151	T I 663b BDK III 185
MN 96 Esukārī	MN II 177	MĀ 150	T I 660c BDK III 174
MN 97 Dhānañjāni	MN II 184	MĀ 27	T I 456a BDK I 176
MN 99 Subha	MN II 196	MĀ 152	T I 666c BDK III 200
MN 101 Devadaha	MN II 214	MĀ 19	T I 442b BDK I 108
MN 104 Sāmagāma	MN II 243	MĀ 196	T I 752c BDK IV 129
MN 106 Āneñjasappāya	MN II 261	MĀ 75	T I 542b BDK II 44
MN 107 Gaṇakamoggallāna	MN III 1	MĀ 144	T I 652a BDK III 133
MN 108 Gopakamoggallāna	MN III 7	MĀ 145	T I 653c BDK III 141
MN 112 Chabbisodhana	MN III 29	MĀ 187	T I 732a BDK IV 36

MN 113 Sappurisa	MN III 37	MĀ 85	T I 561a BDK II 128
MN 115 Bahudhātuka	MN III 61	MĀ 181	T I 723a BDK III 459
MN 117 Mahācattārīsaka	MN III 71	MĀ 189	T I 735b BDK IV 52
MN 119 Kāyagatāsati	MN III 88	MĀ 81	T I 554c BDK II 99
MN 121 Cūḷasuññata	MN III 104	MĀ 190	T I 736c BDK IV 58
MN 122 Mahāsuññata	MN III 109	MĀ 191	T I 738a BDK IV 63
MN 123 Acchariya-abbhūta	MN III 118	MĀ 32	T I 469c BDK I 247
MN 124 Bakkula	MN III 124	MĀ 34	T I 475a BDK I 271
MN 125 Dantabhūmi	MN III 128	MĀ 198	T I 757a BDK IV 149
MN 126 Bhūmija	MN III 138	MĀ 173	T I 709c BDK III 396
MN 127 Anuruddha	MN III 144	MĀ 79	T I 549b BDK II 75
MN 128 Upakkilesa	MN III 152	MĀ 72*	T I 532c BDK II 3
MN 129 Bālapaṇḍita	MN III 163	MĀ 199	T I 759a BDK IV 159
MN 130 Devadūta	MN III 178	MĀ 64	T I 503a BDK I 407
MN 132 Ānanda-bhaddekaratta	MN III 189	MĀ 167	T I 699c BDK III 350
MN 133 Mahākaccāna-bhaddekaratta	MN III 192	MĀ 165	T I 696b BDK III 334

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MN 134 Lomasakaṅgiya-bhaddekaratta	MN III 199	MĀ 166	T I 698c BDK III 344
MN 135 Cūḷakamma-vibhaṅga	MN III 202	MĀ 170	T I 703c BDK III 368
MN 136 Mahākamma-vibhaṅga	MN III 207	MĀ 171	T I 706b BDK III 380
MN 137 Saḷāyatana-vibhaṅga	MN III 215	MĀ 163	T I 692b BDK III 315
MN 138 Uddesa-vibhaṅga	MN III 223	MĀ 164	T I 694b BDK III 324
MN 139 Araṇa-vibhaṅga	MN III 230	MĀ 169	T I 701b BDK III 358
MN 140 Dhātu-vibhaṅga	MN III 237	MĀ 162	T I 690a BDK III 305
MN 141 Sacca-vibhaṅga	MN III 248	MĀ 31	T I 467a BDK I 234
MN 142 Dakkhiṇā-vibhaṅga	MN III 253	MĀ 180	T I 721c BDK III 453
<b><i>Samyutta-nikāya</i></b>			
SN 8.7 Pavāraṇā	SN I 190	MĀ 121	T I 610a BDK II 354
SN 12.23 Upanisā	SN II 29	MĀ 55	T I 490b BDK I 346
SN 12.32 Kaḷāra	SN II 50	MĀ 23	T I 451a BDK I 152
SN 10.8 Sudatta	SN I 210	MĀ 28*	T I 458b BDK I 188
SN 22.76 Arahanta 1	SN III 82	MĀ 120	T I 609c BDK II 352
SN 22.80 Piṇḍolyaṃ	SN III 91	MĀ 140*	T I 647a BDK III 110
SN 22.96 Gomayaṃ	SN III 143	MĀ 61	T I 496a BDK I 373

SN 35.103 Uddako	SN IV 83	MĀ 114	T I 603a BDK II 323
SN 42.6 Pacchābhūmako	SN IV 311	MĀ 17	T I 439c BDK I 96
SN 42.13 Pāṭali	SN IV 340	MĀ 20	T I 445a BDK I 122
SN 45.140–148 Pada-Vattham	SN V 43	MĀ 141	T I 647b BDK III 112
SN 46.42 Cakkavatti	SN V 99	MĀ 58	T I 493a BDK I 359
SN 47.3 Bhikkhu	SN V 142	MĀ 76*	T I 543c BDK II 50
SN 55.26 Dussīlya 1	SN V 380	MĀ 28	T I 458b BDK I 188
<i>Āṅuttara-nikāya</i>			
AN 2.4.4 Dakkhiṇeyyā	AN I 62	MĀ 127	T I 616a BDK II 383
AN 2.4.5 Saṅgōjana, Samacittā	AN I 63	MĀ 21	T I 448c BDK I 141
AN 3.35 Devadūta	AN I 138	MĀ 64	T I 503a BDK I 407
AN 3.38 Sukhumāla	AN I 145	MĀ 117	T I 607c BDK II 343
AN 3.60 Saṅgārava	AN I 168	MĀ 143	T I 650b BDK III 126
AN 3.61 Titttha	AN I 173	MĀ 13	T I 435a BDK I 73
AN 3.65 Kesaputtiya = Kālāma	AN I 188	MĀ 16	T I 438b BDK I 89
AN 3.67 Kathāvatthu	AN I 197	MĀ 119	T I 609a BDK II 349
AN 3.70 Uposathaṅga	AN I 205	MĀ 202	T I 770a BDK IV 211

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AN 3.99 Loṇaphala	AN I 249	MĀ 11	T I 433a BDK I 63
AN 4.23 Loka	AN II 23	MĀ 137	T I 645b BDK III 102
AN 4.186 Ummagga	AN II 177	MĀ 172	T I 709a BDK III 393
AN 4.195 Vappa	AN II 196	MĀ 12	T I 434a BDK I 68
AN 5.21 Agārava 1	AN III 14	MĀ 50	T I 487a BDK I 328
AN 5.22 Agārava 2	AN III 15	MĀ 49	T I 486c BDK I 327
AN 5.41 Ādiya	AN III 45	MĀ 126*	T I 615a BDK II 378
AN 5.162 Āghātavinaya 2	AN III 186	MĀ 25	T I 454a BDK I 166
AN 5.166 Nirodha	AN III 192	MĀ 22	T I 449c BDK I 146
AN 5.168 Sīla	AN III 200	MĀ 48	T I 486c BDK I 326
AN 5.179 Gihī	AN III 211	MĀ 128	T I 616a BDK II 385
AN 5.192 Doṇa	AN III 223	MĀ 158	T I 680b BDK III 262
AN 6.43 Nāga	AN III 344	MĀ 118	T I 608b BDK II 346
AN 6.45 Dāliddiya	AN III 351	MĀ 125	T I 614a BDK II 374
AN 6.52 Khattiya	AN III 362	MĀ 149	T I 660c BDK III 173
AN 6.54 Dhammika	AN III 366	MĀ 130	T I 618b BDK II 395



AN 6.55 Soṇa	AN III 374	MĀ 123	T I 611c BDK II 364
AN 6.58 Āsava	AN III 387	MĀ 10	T I 431c BDK I 56
AN 6.60 Citta	AN III 392	MĀ 82	T I 557c BDK II 114
AN 6.62 Udaka	AN III 402	MĀ 112	T I 600b BDK II 312
AN 6.63 Nibbedhika	AN III 410	MĀ 111	T I 599b BDK II 306
AN 7.15 Udakūpamā	AN IV 11	MĀ 4	T I 424a BDK I 17
AN 7.20 Vassakāra	AN IV 17	MĀ 142*	T I 648a BDK III 115
AN 7.21–25 Vassakāra	AN IV 21–24	MĀ 142*	T I 648a BDK III 115
AN 7.52 Purisagati	AN IV 70	MĀ 6	T I 427a BDK I 33
AN 7.58A Pacala	AN IV 85	MĀ 83	T I 559b BDK II 122
AN 7.58B Pacala	AN IV 88	MĀ 138	T I 645c BDK III 104
AN 7.60 Kodhana	AN IV 94	MĀ 129	T I 617b BDK II 391
AN 7.61 Hiri	AN IV 99	MĀ 45 MĀ 46	T I 486a BDK I 323 T I 486a BDK I 324
AN 7.62 Suriya	AN IV 100	MĀ 8	T I 428c BDK I 41
AN 7.63 Nagara	AN IV 106	MĀ 3	T I 422c BDK I 10

# Appendix: Tables of Parallels

AN 7.64 Dhammaññū	AN IV 113	MĀ 1	T I 421a BDK I 3
AN 7.65 Pāricchattaka	AN IV 117	MĀ 2	T I 422a BDK I 8
AN 7.68 Aggi	AN IV 128	MĀ 5	T I 425a BDK I 23
AN 7.70 Araka	AN IV 136	MĀ 160	T I 682b BDK III 271
AN 8.10 Kāraṇḍava	AN IV 168	MĀ 122	T I 610c BDK II 358
AN 8.11 Verañjā	AN IV 172	MĀ 157	T I 679b BDK III 257
AN 8.12 Sīha	AN IV 179	MĀ 18	T I 440c BDK I 101
AN 8.19 Pahārāda	AN IV 197	MĀ 35	T I 475c BDK I 275
AN 8.20 Uposatha	AN IV 204	MĀ 37	T I 478b BDK I 286
AN 8.21 Ugga 1	AN IV 208	MĀ 38	T I 479c BDK I 292
AN 8.22 Ugga 2	AN IV 212	MĀ 38	T I 479c BDK I 292
AN 8.23 Hatthaka 1	AN IV 216	MĀ 41	T I 484b BDK I 316
AN 8.24 Hatthaka 2	AN IV 218	MĀ 40	T I 482c BDK I 306
AN 8.29 Akkhaṇa	AN IV 225	MĀ 124	T I 613a BDK II 370
AN 8.30 Anuruddha	AN IV 228	MĀ 74	T I 540c BDK II 37
AN 8.43 Visākhā	AN IV 255	MĀ 202	T I 770a BDK IV 211

AN 8.51 Gotamī	AN IV 274	MĀ 116	T I 605a BDK II 332
AN 8.64 Gayā	AN IV 302	MĀ 73	T I 539b BDK II 32
AN 8.70 Bhūmicāla	AN IV 308	MĀ 36	T I 477b BDK I 281
AN 8.81 Sati	AN IV 336	MĀ 44	T I 485c BDK I 322
AN 8.83 Mūla	AN IV 338	MĀ 113	T I 602b BDK II 321
AN 9.1 Sambodhi	AN IV 351	MĀ 57	T I 492a BDK I 354
AN 9.3 Meghiya	AN IV 354	MĀ 56	T I 491a BDK I 349
AN 9.11 Vuttha	AN IV 373	MĀ 24	T I 452b BDK I 160
AN 9.20 Velāma	AN IV 392	MĀ 155	T I 677a BDK III 247
AN 10.1 Kimatthiya	AN V 1	MĀ 42*	T I 485a BDK I 319
AN 10.2 Cetanā	AN V 2	MĀ 43*	T I 485b BDK I 321
AN 10.3 Sīla	AN V 4	MĀ 47	T I 486b BDK I 326
AN 10.4 Upanisā	AN V 5	MĀ 48*	T I 486c BDK I 326
AN 10.24 Cuṇḍa	AN V 41	MĀ 90	T I 572c BDK II 180
AN 10.29 Kosala 1	AN V 59	MĀ 215	T I 799b BDK IV 345
AN 10.30 Kosala 2	AN V 65	MĀ 213*	T I 795b BDK IV 328

# Appendix: Tables of Parallels

AN 10.51 Sacitta	AN V 92	MĀ 110	T I 598c BDK II 304
AN 10.53 Ṭhiti	AN V 96	MĀ 95	T I 577b BDK II 200
AN 10.54 Samatha	AN V 98	MĀ 109	T I 598b BDK II 302
AN 10.55 Parihāna	AN V 102	MĀ 96	T I 577c BDK II 202
AN 10.58 Mūla	AN V 106	MĀ 113	T I 602b BDK II 321
AN 10.61 Avijjā	AN V 113	MĀ 51*	T I 487b BDK I 329
		MĀ 52	T I 487c BDK I 332
		MĀ 53	T I 489a BDK I 339
AN 10.62 Taṇhā	AN V 116	MĀ 51*	T I 487b BDK I 329
		MĀ 52	T I 487c BDK I 332
		MĀ 53	T I 489a BDK I 339
AN 10.71 Ākaṅkha	AN V 131	MĀ 105	T I 595c BDK II 290
AN 10.72 Kaṇṭaka	AN V 133	MĀ 84	T I 560b BDK II 125
AN 10.87 Adhikaraṇa	AN V 164	MĀ 94	T I 576a BDK II 196
AN 10.91 Kāmabhogī	AN V 176	MĀ 126	T I 615a BDK II 378
AN 10.115 Adhamma 3	AN V 224	MĀ 188	T I 734a BDK IV 46
AN 10.116 Ajita	AN V 229	MĀ 188	T I 734a BDK IV 46

AN 10.206 Cetanā 1	AN V 292	MĀ 15	T I 437b BDK I 84
AN 10.207 Cetanā 2	AN V 297	MĀ 15	T I 437b BDK I 84
AN 10. 208 Karajakāya	AN V 299	MĀ 15	T I 437b BDK I 84
AN 11.1 Kimatthiyam	AN V 311	MĀ 42	T I 485a BDK I 319
AN 11.2 Cetanā	AN V 312	MĀ 43	T I 485b BDK I 321
AN 11.3 Upanisā 1	AN V 313	MĀ 47	T I 486b BDK I 326
AN 11.4 Upanisā 2	AN V 315	MĀ 48*	T I 486c BDK I 326
AN 11.17 Dasama	AN V 342	MĀ 217	T I 802a BDK IV 355

***Khuddaka-nikāya and Vinaya***

Pāli discourse Number and title	Vol. and page or verse	<i>Madhyama-āgama</i> parallel Number	Vol. and page
It 91 Jīvika	It 89	MĀ 140	T I 647a BDK III 110
It 112 Loka	It 121	MĀ 137	T I 645b BDK III 102
Sn 2.7 Brāhmaṇadhammika	Sn 284–315	MĀ 156	T I 678a BDK III 251
Th 20.8* Anuruddha	Th 910–919	MĀ 66	T I 508c BDK I 432
Th 30.3 Ānanda	Th 1018–1050	MĀ 33*	T I 471c BDK I 257
Jā 9 Mahādeva	Jā I 137	MĀ 67	T I 511c BDK I 447

Appendix: Tables of Parallels

Jā 196 Valahassa	Jā II 127	MĀ 136	T I 642a BDK III 91
Jā 541 Nimi	Jā VI 95	MĀ 67	T I 511c BDK I 447
Mv 1.22 Bimbisāra	Vin I 35	MĀ 62	T I 497b BDK I 379
Mv 6.31 Sīha	Vin I 233	MĀ 18	T I 440c BDK I 101
Mv 9.6 Upālīpucchā	Vin I 325	MĀ 197	T I 755c BDK IV 143
Mv 10.2 Dīghāvu	Vin I 342	MĀ 72*	T I 532c BDK II 3
Cv 6.4 Sudatta	Vin II 154	MĀ 28	T I 458b BDK I 188

## Notes

### Division 15

- <sup>1</sup> The Pāli parallel is the *Mahā-assapura-sutta*, MN 39 at MN I 271; for a comparative study see Bhikkhu Anālayo, *A Comparative Study of the Majjhima-nikāya* (Taipei: Dharma Drum Publishing Corporation, 2011), pp. 256–259.
- <sup>2</sup> Before turning to bodily conduct, the *Mahā-assapura-sutta* mentions the need to have a sense of shame.
- <sup>3</sup> The *Mahā-assapura-sutta* next mentions moderation with food and wakefulness, before coming to clear comprehension with various activities.
- <sup>4</sup> The *Mahā-assapura-sutta* also mentions eating, drinking, consuming food, tasting, defecating, and urinating.
- <sup>5</sup> Before coming to destruction of the taints (the third higher knowledge), the *Mahā-assapura-sutta* also mentions the first and second higher knowledges: recollection of past lives and the divine eye.
- <sup>6</sup> The *Mahā-assapura-sutta* has some additional epithets.
- <sup>7</sup> The Pāli parallel is the *Cūḷa-assapura-sutta*, MN 40 at MN I 281; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 260–261.
- <sup>8</sup> The *Cūḷa-assapura-sutta* additionally specifies that the relatives would do so already as soon as the person is born.
- <sup>9</sup> The earlier listing instead spoke of a renunciant's defilement.
- <sup>10</sup> Instead of the removal of the five hindrances, the *Cūḷa-assapura-sutta* describes the arising of joy on seeing the mind free from defilements, which then leads on to tranquillity and concentration.
- <sup>11</sup> Adopting a variant that adds 有有, in conformity with a similar passage found in the *Vatthūpama-sutta*, MN 7 at MN I 38: *atthi idaṃ, atthi hīnaṃ, atthi paṇītaṃ, atthi imassa saññāgatassa uttariṃ nissaraṇaṃ*. The *Cūḷa-assapura-sutta* does not describe the cultivation of insight at all, but turns from the *brahmavihāras* directly to the simile of the pond.
- <sup>12</sup> The *Cūḷa-assapura-sutta* distinguishes between one who practices the proper way to recluship by tranquillizing the mind and one who has become a true recluse by destroying the taints.

- <sup>13</sup> The remainder of MĀ 183 has no counterpart in the *Cūḷa-assapura-sutta*.
- <sup>14</sup> The Pāli parallel is the *Mahāgosiṅga-sutta*, MN 32 at MN I 212; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 209–216.
- <sup>15</sup> The *Mahāgosiṅga-sutta* does not mention Mahākaccāna.
- <sup>16</sup> In the *Mahāgosiṅga-sutta* Anuruddha illustrates such ability with the example of a thousand wheel rims.
- <sup>17</sup> The *Mahāgosiṅga-sutta* instead attributes a similar description to Mahāmoggallāna.
- <sup>18</sup> For a comparative survey of variations in Mahākassapa’s listing of such qualities see Anālayo, *A Comparative Study of the Majjhima-nikāya*, p. 212, table 4.4.
- <sup>19</sup> In the *Mahāgosiṅga-sutta* Mahāmoggallāna instead describes competence in talking about the higher Dharma.
- <sup>20</sup> The Pāli parallel is the *Cūḷagosiṅga-sutta*, MN 31 at MN I 205; for comparative studies see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 203–209; Blair Alan Silverlock, “An Edition and Study of the Gosiga-sutta, The Cow-horn Discourse (Senior Collection Scroll no. 12): An Account of the Harmonious Aṇarudha Monks” (Ph.D thesis, University of Sydney, 2015).
- <sup>21</sup> In the *Cūḷagosiṅga-sutta* a comparable description is found only later, as part of the report given to the Buddha by Anuruddha.
- <sup>22</sup> The corresponding description in the *Cūḷagosiṅga-sutta* does not refer to their practice of meditation; and in relation to their regular meetings every five days it says only that they discuss the Dharma, without mentioning that they might alternatively sit together in silence.
- <sup>23</sup> The *Cūḷagosiṅga-sutta* does not mention the *brahmavihāras*.
- <sup>24</sup> Instead of the six higher knowledges, the *Cūḷagosiṅga-sutta* reports the attainment of cessation.
- <sup>25</sup> According to the *Cūḷagosiṅga-sutta*, he had also been informed about their attainments by *devas*.
- <sup>26</sup> The Pāli parallel is the *Vīmaṃsaka-sutta*, MN 47 at MN I 317, which has Jeta’s Grove at Sāvathī as its location; for comparative studies see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 291–293; *Madhyama-āgama Studies* (Taipei: Dharma Drum Publishing Corporation 2012), pp. 67–80.
- <sup>27</sup> In the *Vīmaṃsaka-sutta* the inquiry is if he has succumbed to the danger that comes with fame.
- <sup>28</sup> A section of the text appears to be missing here.
- <sup>29</sup> The Pāli parallel is the *Chabbisodhana-sutta*, MN 112 at MN III 29; for comparative



studies see Anālayo *A Comparative Study of the Majjhima-nikāya*, pp. 635–639; and *Madhyama-āgama Studies*, pp. 223–248.

- <sup>30</sup> According to the *Chabbisodhana-sutta*, such a claim should not receive immediate approval, but should first be investigated.
- <sup>31</sup> In the *Chabbisodhana-sutta* the five aggregates of clinging is the second topic of investigation, preceded by what is seen, heard, etc., and followed by the six elements, the six senses, and an account of the gradual path.
- <sup>32</sup> The four nutriments are not mentioned at all in the *Chabbisodhana-sutta*.
- <sup>33</sup> Here and below adopting the variant 諸 instead of 識.
- <sup>34</sup> Adopting the variant 說 instead of 靜.
- <sup>35</sup> In the *Chabbisodhana-sutta* the monks approve of and rejoice in the claimant's attainment only after having completed the entire investigation.
- <sup>36</sup> For the first part of MĀ 188 the Pāli parallel is the *Ajita-sutta*, AN 10.116 at AN V 229; for the latter part the parallel is the *Adhamma-sutta*, AN 10.115 at AN V 224.
- <sup>37</sup> In the *Ajita-sutta* the conversation partners are seated; and Ajita is the one who broaches the topic of the teaching given by Paṇḍita, who here is his co-practitioner (*sabrahmacārin*). This then leads directly to the Buddha expounding the topic to the monks, without any further appearance of Ajita in the text.
- <sup>38</sup> The ensuing description of the vicissitudes of claiming to be omniscient has a counterpart in the *Sandaka-sutta*, MN 76 at MN I 519.
- <sup>39</sup> In the *Ajita-sutta* the Buddha continues expounding the topic, whereas in the *Adhamma-sutta* he departs and the monks then ask Ānanda to expound it.
- <sup>40</sup> The Pāli parallel is the *Mahācattārīsaka-sutta*, MN 117 at MN III 71, which has Jeta's Grove at Sāvattthī as its location; for comparative studies see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 657–664; *Madhyama-āgama Studies*, pp. 289–324.
- <sup>41</sup> The introductory statement on the one path has no counterpart in the *Mahācattārīsaka-sutta*.
- <sup>42</sup> The *Mahācattārīsaka-sutta* expounds the successive conditional arising of the path factors at a later point; it has no counterpart to the ensuing description of the noble disciple's swift progress to liberation.
- <sup>43</sup> Here and below, the *Mahācattārīsaka-sutta* distinguishes between two types of right path factors, presenting supramundane right path factors as the second type.
- <sup>44</sup> Here and below the emendation is based on the context, which clearly requires a reference to "right view," as in the *Mahācattārīsaka-sutta*.
- <sup>45</sup> The *Mahācattārīsaka-sutta* does not continue after right livelihood with descriptions of right effort, right mindfulness, right concentration, right knowledge, and right liberation.

- <sup>46</sup> The exposition of the ten path factors in the *Mahācattārīsaka-sutta* has right knowledge before right liberation.
- <sup>47</sup> The Pāli parallel is the *Cūḷasuññata-sutta*, MN 121 at MN III 104; for comparative studies see Anālayo, *A Comparative Study of the Majjhima-nikāya*, 683–688; *Madhyama-āgama Studies*, pp. 325–349.
- <sup>48</sup> The *Cūḷasuññata-sutta* continues at this point with neither-perception-nor-non-perception.
- <sup>49</sup> Here and below, the translation is based on the emending 想 to read 相, corresponding to the reading found in the Pāli parallel, *animitta*.
- <sup>50</sup> The insight contemplation in the *Cūḷasuññata-sutta* requires the meditator to see that whatever is conditioned and the product of volition is impermanent and subject to cessation.
- <sup>51</sup> According to the *Cūḷasuññata-sutta*, this is the supreme dwelling in emptiness.
- <sup>52</sup> Instead of tathāgatas, the *Cūḷasuññata-sutta* speaks of renunciants and brahmins.
- <sup>53</sup> The Pāli parallel is the *Mahāsuññata-sutta*, MN 122 at MN III 109; for comparative studies see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 688–701; *Madhyama-āgama Studies*, pp. 349–363.
- <sup>54</sup> The *Mahāsuññata-sutta* does not describe Ānanda’s reception of the Buddha.
- <sup>55</sup> The *Mahāsuññata-sutta* describes the Buddha’s abiding as being internal and by way of not giving attention to any sign, *nimitta*. It does not mention the arising of joy, etc., described in MĀ 191.
- <sup>56</sup> The *Mahāsuññata-sutta* has no such statement.
- <sup>57</sup> According to the *Mahāsuññata-sutta*, all four absorptions are required.
- <sup>58</sup> The translation is based on emending 彼彼心 to read just 彼心, in line with the formulation found later in the text.
- <sup>59</sup> The *Mahāsuññata-sutta* also mentions practice in the standing and reclining postures.
- <sup>60</sup> The *Mahāsuññata-sutta* discusses speech before turning to thoughts.
- <sup>61</sup> Such a statement about the Dharma and the ensuing exposition of diligence have no counterpart in the *Mahāsuññata-sutta*.
- <sup>62</sup> The *Mahāsuññata-sutta* does not explore why the Buddha dwelled in seclusion.
- <sup>63</sup> Such a distinction between imperturbable liberation and attainment of the four absorptions is not explicitly made in the *Mahāsuññata-sutta*.
- <sup>64</sup> The translation is based on emending 往 to read 住.

## Division 16

- <sup>65</sup> The Pāli parallel is the *Laṭukikopama-sutta*, MN 66 at MN I 447; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 362–367.
- <sup>66</sup> The *Laṭukikopama-sutta* reports no such reflection.
- <sup>67</sup> Instead of an inquiry by the Buddha, in the *Laṭukikopama-sutta* Udāyin straightaway reports his reflection.
- <sup>68</sup> In the *Laṭukikopama-sutta* the monk who went begging at night is Udāyin himself.
- <sup>69</sup> The simile in the *Laṭukikopama-sutta* describes a quail bound by a rotting creeper.
- <sup>70</sup> Adopting the variant 止 instead of 正.
- <sup>71</sup> In the *Laṭukikopama-sutta*, here and below, instead of pointing out that all fetters are unwholesome, the Buddha explains that he knows the diversity of faculties of this person.
- <sup>72</sup> The translation “joy” is based on emending 善 to 喜.
- <sup>73</sup> Adopting the variant 室 instead of 空.
- <sup>74</sup> The translation of 無 follows the indication by Akira Hirakawa, *Buddhist Chinese-Sanskrit Dictionary* (Tokyo: Reiyukai), p. 752, that on its own this character can render terms such as *ayoga*, *niḥsaṅga*, *vipramukta*, etc.
- <sup>75</sup> The exposition in the *Laṭukikopama-sutta* proceeds beyond neither-perception-nor-nonperception to attainment of cessation.
- <sup>76</sup> The *Laṭukikopama-sutta* does not come back to the earlier theme of foolish people’s reactions to the Buddha’s regulations on food.
- <sup>77</sup> The Pāli parallel is the *Kakacūpama-sutta*, MN 21 at MN I 122; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 145–147.
- <sup>78</sup> In the *Kakacūpama-sutta* the Buddha adds that Moliya Phagguṇa should remain unaffected if anyone were to maltreat the nuns.
- <sup>79</sup> The corresponding instruction in the *Kakacūpama-sutta* has no reference to being of much or little renown.
- <sup>80</sup> After the simile of the *sāla* tree grove, the *Kakacūpama-sutta* continues directly with the tale of the housewife Vedehikā.
- <sup>81</sup> Adopting a variant without 彼.
- <sup>82</sup> Adopting the variant 互 instead of 互.
- <sup>83</sup> The *Kakacūpama-sutta* does not mention the other three of the four *brahmavihāras*.
- <sup>84</sup> In the *Kakacūpama-sutta* the simile of trying to burn up the Ganges is preceded by the simile of painting on space.

- <sup>85</sup> In the *Kakacūpama-sutta* the cat skin simile, illustrating the five ways of speech, is immediately followed by the simile of the saw. There is no mention of the possibility of being punched, beaten, etc.
- <sup>86</sup> The instruction in the *Kakacūpama-sutta* for the case of being cut up by thieves mentions only *mettā*, not the other three of the four *brahmavihāras*.
- <sup>87</sup> The *Kakacūpama-sutta* only notes that recollecting the simile of the saw will be for the welfare and happiness of the monks, without a reference to wandering in the four directions or a proclamation regarding the attainment of nonreturn or full awakening.
- <sup>88</sup> The Pāli parallel is the *Bhaddāli-sutta*, MN 65 at MN I 437; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 358–362.
- <sup>89</sup> In the *Bhaddāli-sutta* the Buddha does not twice repeat his instruction. After Bhaddāli's refusal, the Buddha just once mentions the alternative that Bhaddāli, on being invited for a meal, can take food from it with him for later consumption.
- <sup>90</sup> Here and below, the *Bhaddāli-sutta* does not explain why Bhaddāli acted in this way.
- <sup>91</sup> The *Bhaddāli-sutta* begins a similar criticism by pointing out that the Buddha would know him as one who does not fulfill the training.
- <sup>92</sup> The *Bhaddāli-sutta* clarifies that to lie down in the mud was to serve as a plank for the Buddha to walk over.
- <sup>93</sup> In the *Bhaddāli-sutta* at this point he confesses again and the Buddha accepts his confession, which in MĀ 194 happens later.
- <sup>94</sup> Adopting the variant 已 instead of 以.
- <sup>95</sup> Instead of listing the factors, beginning with delight, whose successive arising leads to knowing and seeing as it really is, the *Bhaddāli-sutta* states only that such a monk will not attain realization. Conversely below.
- <sup>96</sup> Instead of qualifying the first absorption as a higher state of mind, etc., making for advance toward nirvana, the *Bhaddāli-sutta* just links such attainment to fulfilling the training.
- <sup>97</sup> The addition of “[not]” here and below is motivated by the fact that the context clearly requires a negative formulation; see also Anālayo, *A Comparative Study of the Majjhima-nikāya*, p. 360f, n. 114.
- <sup>98</sup> The addition of “[a little]” or “[the little]” is based on the subsequent repetition of this passage, which includes 少 at the points in question. It also seems needed for the passage to make sense, which indicates that the absence of the expected 少 would be due to a transmission error.
- <sup>99</sup> Following an emendation in the CBETA edition which adds 一, “one.”
- <sup>100</sup> In the *Bhaddāli-sutta* the inquiry contrasts former times, when there were fewer rules

and more monks reached final knowledge, with later times when there were more rules and fewer monks reaching final knowledge.

- <sup>101</sup> Before taking up the topic of gains, the *Bhaddāli-sutta* first mentions that the sangha has reached greatness. Instead of “fine things,” the Pāli version speaks of “things that are the basis for taints.”
- <sup>102</sup> The theme of great merit is not mentioned in the *Bhaddāli-sutta*.
- <sup>103</sup> In the *Bhaddāli-sutta* the Buddha first asks if Bhaddāli remembers the simile.
- <sup>104</sup> In the *Bhaddāli-sutta* he does not explicitly request the Buddha to teach the simile.
- <sup>105</sup> Adopting the variant 闕.
- <sup>106</sup> The Pāli parallel is the *Kīṭāgiri-sutta*, MN 70 at MN I 473; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 377–387.
- <sup>107</sup> The expression used in the present context differs from the injunction to take only a single meal in the preceding discourse; the point of the injunction here is to eat only during the day, i.e., to abstain from eating at night.
- <sup>108</sup> The *Kīṭāgiri-sutta* does not provide information about Assaji’s and Punabbasuka’s former positions in society.
- <sup>109</sup> In the *Kīṭāgiri-sutta* this first instance of informing Assaji and Punabbasuka does not come with an anticipation that they will disobey the Buddha’s instruction.
- <sup>110</sup> The *Kīṭāgiri-sutta* does not report that the same exchange took place three times.
- <sup>111</sup> In the *Kīṭāgiri-sutta* the question is whether they had heard the Buddha state that experiencing any type of feeling will lead to decrease of unwholesome states and increase of wholesome states, which they deny.
- <sup>112</sup> In the *Kīṭāgiri-sutta* they have not misunderstood the Buddha’s teaching, wherefore they are not being rebuked on that account.
- <sup>113</sup> The corresponding exposition in the *Kīṭāgiri-sutta* also covers neutral feeling.
- <sup>114</sup> The *Kīṭāgiri-sutta* does not have a counterpart to the exposition that distinguishes feelings into bodily and mental types.
- <sup>115</sup> The *Kīṭāgiri-sutta* contains no such summary statement of the principle behind the distinction between what is to be cultivated and what is not to be cultivated.
- <sup>116</sup> The *Kīṭāgiri-sutta* instead defines this type of arahant as one who has mastered the immaterial attainments. The same difference recurs in relation to the body witness.
- <sup>117</sup> The addition of “[not yet]” here and in the next section (faith follower) is a makeshift device adopted to accommodate a seemingly erroneous duplication of textual material. The description of the Dharma follower virtually replicates that of the one arrived at view; and the description of the faith follower virtually replicates that of the one

liberated by faith. Adding “not yet” signals that the Dharma follower and the faith follower are at earlier stages of the path than the one arrived at view and the one liberated by faith.

- <sup>118</sup> The *Kīṭāgiri-sutta* mentions possession of the five faculties (*indriya*) in its definition of the Dharma follower and the faith follower.
- <sup>119</sup> Before announcing the four-phrase teaching (which here comes without the question whether the monks wish to know it), in the *Kīṭāgiri-sutta* the Buddha points out that Assaji and Punabbasuka are devoid of the qualities required for attaining final knowledge.
- <sup>120</sup> The *Kīṭāgiri-sutta* instead recommends the attitude that the Buddha knows, the disciple does not know, and then depicts strong determination using the image of continuous striving even if flesh and blood were to dry up.
- <sup>121</sup> The *Kīṭāgiri-sutta* does not refer to wandering in the four directions or describe an increase in wholesomeness by day and night.
- <sup>122</sup> The Pāli parallel is the *Sāmagāma-sutta*, MN 104 at MN II 243, which has *Sāmagāma* as its location; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 603–610.
- <sup>123</sup> Adopting a variant that adds another 汝.
- <sup>124</sup> Here and below, adopting the variant 住 instead of 柱.
- <sup>125</sup> Adopting a correction suggested in the CBETA edition of adopting 住 instead of 往.
- <sup>126</sup> It is somewhat unexpected that the novice should sit down while the fully ordained monk remains standing, in fact in the *Sāmagāma-sutta* they both sit down to one side.
- <sup>127</sup> The *Sāmagāma-sutta* does not have the description of a monk well-restrained in the presence of the Buddha.
- <sup>128</sup> In the *Sāmagāma-sutta* the Buddha instead inquires if Ānanda could envisage a disagreement among monks regarding the constituents of awakening.
- <sup>129</sup> The addition of “[not]” seems to be required to make sense of this statement in its context, as a dispute about the higher morality, higher mind, and higher insight would be precisely a dispute about the path and the stages of the path; see also Anālayo, *A Comparative Study of the Majjhima-nikāya*, p. 604f, n. 100.
- <sup>130</sup> No rebuttal of Nātaputta’s claim to omniscience is found in the *Sāmagāma-sutta*.
- <sup>131</sup> This simile is not found in the *Sāmagāma-sutta*.
- <sup>132</sup> Instead of silent sulking the *Sāmagāma-sutta* has contempt, and instead of shamelessness it has dogmatism.
- <sup>133</sup> Before listing these seven, the *Sāmagāma-sutta* names four types of litigation. The

sequence of the seven settlements of litigation differs in the two versions; see Anālayo *A Comparative Study of the Majjhima-nikāya*, p. 608, table 11.5.

- <sup>134</sup> The original employs just the term to be used when addressing the accused monk: 君, “sir” (in contrast to the expression “venerable friend” used regularly when monks address each other). Since “sir” as a name for this type of settlement fails to make sense, it seems fair to assume that the original name for this procedure and the mode of address to be used during the procedure have been confused with each other. Therefore in the translation “sir” has been emended to “bad character,” in line with the type of terminology found in other listings of the seven kinds of settlement of litigation for what corresponds to the present case.
- <sup>135</sup> The *Sāmagāma-sutta* speaks of drawing out the guideline of the Dharma to settle a disagreement between monks regarding Dharma and discipline; it does not work through variations in the number of those who are in disagreement.
- <sup>136</sup> Adopting the variant 曾 instead of 曹.
- <sup>137</sup> Here and in the next case, the *Sāmagāma-sutta* does not give comparable details on the procedure to be adopted by the monk.
- <sup>138</sup> In the *Sāmagāma-sutta* the case of past insanity requires cross-questioning by the other monks.
- <sup>139</sup> The description is cryptically worded. In order to fit the context, which is clearly about someone denying having violated a rule, addition of “[not]” seems to be required. The point then is that the defendant declares either that he does not know about the alleged violation or that he does not see it as a violation.
- <sup>140</sup> After repeated cross-questioning, in the *Sāmagāma-sutta* the one of bad character finally admits his wrongdoing.
- <sup>141</sup> The *Sāmagāma-sutta* again speaks of drawing out the guideline of the Dharma.
- <sup>142</sup> Adopting a variant that reverses the sequence of 法 and 是.
- <sup>143</sup> The *Sāmagāma-sutta* concludes that the six principles of cordiality conduce to enduring any type of speech.
- <sup>144</sup> A comparable exchange can be found in the *Upālipucchā* of the *Mahāvagga*, Mv 9.6 at Vin I 325.
- <sup>145</sup> The Pāli parallel is the *Dantabhūmi-sutta*, MN 125 at MN III 128; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 717–722; *Madhyama-āgama Studies*, pp. 395–419.
- <sup>146</sup> The addition of “[gone beyond]” is required to accommodate what appears to be a textual error in the original. To judge from the context, the reference at this point should rather be to the stage of being tamed.

- <sup>147</sup> In the *Dantabhūmi-sutta* the Buddha concludes that if Aciravata had delivered the two similes, the prince would have gained confidence in him.
- <sup>148</sup> Before turning to *satipaṭṭhāna*, the *Dantabhūmi-sutta* has the standard account of the gradual path covering sense restraint, moderation in eating, wakefulness, clear comprehension, and removal of the five hindrances.
- <sup>149</sup> The *Dantabhūmi-sutta* does not relate *satipaṭṭhāna* without thoughts to the elephant simile.
- <sup>150</sup> The corresponding part in the *Dantabhūmi-sutta* omits the first absorption and continues after the fourth absorption with the three higher knowledges.
- <sup>151</sup> The *Dantabhūmi-sutta* does not relate the imperturbability reached with the fourth absorption to the elephant simile.
- <sup>152</sup> The *Dantabhūmi-sutta* does not relate the ability to endure various vicissitudes (which here do not include being beaten with sticks) to the elephant simile.
- <sup>153</sup> In the *Dantabhūmi-sutta* worthiness comes about through having reached full liberation.
- <sup>154</sup> In the *Dantabhūmi-sutta* such a disciple, instead of being called “untamed,” is said to have not eradicated the taints.
- <sup>155</sup> The Pāli parallel is the *Bālappaṇḍita-sutta*, MN 129 at MN III 163; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 741–746.
- <sup>156</sup> Instead of the ten courses of action, the *Bālappaṇḍita-sutta* lists breaches of the five precepts.
- <sup>157</sup> Adopting the variant 考 instead of 考.
- <sup>158</sup> Here and below in the *Bālappaṇḍita-sutta* the person is just taking a rest, not necessarily suffering illness.
- <sup>159</sup> Adopting the variant 被 instead of 受.
- <sup>160</sup> Adopting the variant 同燃 instead of 洞然.
- <sup>161</sup> The text here repeats the description just given above.
- <sup>162</sup> Here and below, adopting the variant 齟 instead of 斷.
- <sup>163</sup> The *Bālappaṇḍita-sutta* instead describes the Great Hell, which is made of blazing hot iron.
- <sup>164</sup> The list of animals in the *Bālappaṇḍita-sutta* is in a different sequence, proceeding from animals that feed on grass or dung to those that live in darkness, water, and filth.
- <sup>165</sup> As explained by Bhikkhu Bodhi, *The Numerical Discourses of the Buddha, A Translation of the Aṅguttara Nikāya* (Boston: Wisdom Publications, 2012) p. 1796, n. 1672 (in relation to an occurrence of these three in AN IV 200), *timis*, *timīṅgalas*, and *timīraṇṇīgalas* are “legendary fish of gigantic size.”



- <sup>166</sup> In the *Bālappaṇḍita-sutta* those who come running are brahmins smelling a sacrifice.
- <sup>167</sup> It is not clear what these last two animals, *julouluo* and *julengjia*, could be referring to.
- <sup>168</sup> As earlier, the *Bālappaṇḍita-sutta* describes wise conduct with reference to the five precepts, not by way of the ten courses of action.
- <sup>169</sup> The *Bālappaṇḍita-sutta* offers a detailed description of the seven treasures and four types of endowments of a wheel-turning king.
- <sup>170</sup> No such description of heaven is found in the *Bālappaṇḍita-sutta*.
- <sup>171</sup> The *Bālappaṇḍita-sutta* contains no explicit injunction that the monks should train accordingly.
- <sup>172</sup> The Pāli parallel is the *Alagaddūpama-sutta*, MN 22 at MN I 130; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 147–158.
- <sup>173</sup> In the *Alagaddūpama-sutta* the monks quote a series of similes to illustrate the nature of sensuality, which are later repeated by the Buddha and then by the monks again.
- <sup>174</sup> The listing of similes in the *Alagaddūpama-sutta* has a slaughterhouse and an impaling stake as two additional illustrations.
- <sup>175</sup> In the *Alagaddūpama-sutta* the Buddha states that it is impossible to engage in sensual pleasures without having sensual desire.
- <sup>176</sup> Adopting the variant 耶 instead of 也.
- <sup>177</sup> The *Alagaddūpama-sutta* lists only nine *aṅgas*.
- <sup>178</sup> The translation is based on emending 脫 to read 說.
- <sup>179</sup> Adopting the variant 意 instead of 竟.
- <sup>180</sup> The *Alagaddūpama-sutta* introduces the six standpoints for views by first describing the case of an unlearned worldling.
- <sup>181</sup> This supplementation is based on the fact that in MĀ 200 a later recapitulation of the present exposition includes formations, although out of sequence and with a variant that fits the context better. The corresponding passage in the *Alagaddūpama-sutta* mentions formations in both cases.
- <sup>182</sup> This view, which appears to be a type of annihilationism, has no counterpart in the *Alagaddūpama-sutta*.
- <sup>183</sup> In the *Alagaddūpama-sutta* longing for the past arises because of what does not exist externally and fear of annihilation because of what does not exist internally.
- <sup>184</sup> Adopting the variant 則 instead of 見.
- <sup>185</sup> The *Alagaddūpama-sutta* continues with a teaching on the impermanent, *dukkha*, and not-self nature of the five aggregates.

- <sup>186</sup> Adopting the variant 所 instead of 行; and inferring the former presence of 所有行 preceding 所有此見.
- <sup>187</sup> In the *Alagaddūpama-sutta* the Buddha clarifies that he just teaches *dukkha* and its cessation.
- <sup>188</sup> In the *Alagaddūpama-sutta* the simile of twigs in Jeta's Grove is preceded by an instruction to the monks to give up the five aggregates.
- <sup>189</sup> In the *Alagaddūpama-sutta* the Buddha asks the monks whether, on seeing the grass and twigs being carried away, they would think that they themselves are being carried away.
- <sup>190</sup> The *Alagaddūpama-sutta* continues by describing the Dharma follower and the faith follower, as well as those who have sufficient faith to be reborn in heaven.
- <sup>191</sup> The Pāli parallel is the *Mahātaṇhāsāṅkhaya-sutta*, MN 38 at MN I 256; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 251–256.
- <sup>192</sup> Adopting a variant that adds 緣.
- <sup>193</sup> In the *Mahātaṇhāsāṅkhaya-sutta* Sāti's silent dismay is described earlier.
- <sup>194</sup> 真說見耶, literally, “do you see that this has been truly said,” which appears to be a translation error; cf. Anālayo, *A Comparative Study of the Majjhima-nikāya*, p. 252, n. 233.
- <sup>195</sup> 如來真說見耶, which appears to involve another misunderstanding by the translators. Fumimaro Watanabe, “Logical Arguments in the Dialogues (Suttas),” *Journal of Indian and Buddhist Studies* 20/2 (1972): 981, suggests it is based on misreading “nutriment” (*āhāra*) as “worthy” (*araha*), leading in turn to an intrusion of *tathāgata*.
- <sup>196</sup> The *Mahātaṇhāsāṅkhaya-sutta* has no reference to opening up a channel.
- <sup>197</sup> Such an inquiry and its response are not reported in the *Mahātaṇhāsāṅkhaya-sutta*.
- <sup>198</sup> Adopting the variant 淳 instead of 等.
- <sup>199</sup> Adopting the variant 也 instead of 耶.
- <sup>200</sup> The *Mahātaṇhāsāṅkhaya-sutta* introduces a recapitulation of dependent arising with a statement of specific conditionality in the form “when this is, that exists; with the arising of this, that arises.” (The same holds below for the cessation mode, with appropriate changes in the formulation of specific conditionality).
- <sup>201</sup> Adopting a variant that adds 佛.
- <sup>202</sup> The *Mahātaṇhāsāṅkhaya-sutta* does not explicitly mention the impossibility of committing the five heinous crimes, as well as some other impossibilities mentioned subsequently in MĀ 201.
- <sup>203</sup> Adopting the variant 仰 instead of 作.
- <sup>204</sup> The translation is based on disregarding one instance of 苦.

- <sup>205</sup> The *Mahātaṇhāsāṅkhaya-sutta* also states that in the absence of some of these conditions, conception does not take place.
- <sup>206</sup> Adopting the variant 酥 instead of 蘇.
- <sup>207</sup> The *Mahātaṇhāsāṅkhaya-sutta* at this juncture gives a full account of the gradual path.
- <sup>208</sup> No earthquake is reported in the *Mahātaṇhāsāṅkhaya-sutta*, which instead concludes by speaking of the monk Sāti as caught in the vast net of craving.

## Division 17

- <sup>209</sup> The Pāli parallel is the *Upasatha-sutta*, AN 3.70 at AN I 205; cf. also AN 8.43 at AN IV 255.
- <sup>210</sup> The criticism seems to be of protection being directed only to living beings that dwell beyond the range of a hundred *yojanas*, while ignoring those that dwell close by.
- <sup>211</sup> The translation is based on the variant 主, instead of 生.
- <sup>212</sup> The *Upasatha-sutta* takes up the conduct of arahants only later in its exposition.
- <sup>213</sup> In the *Upasatha-sutta* taking a single meal is mentioned earlier, before the reference to dancing etc. and to the use of luxurious beds.
- <sup>214</sup> The present translation follows a CBETA emendation of 往 to 住.
- <sup>215</sup> In the *Upasatha-sutta* the list of recollections comes earlier.
- <sup>216</sup> The supplementation follows a gloss in the Pāli commentary, Mp II 322, on the similar reference to Brahmā in the *Upasatha-sutta*.
- <sup>217</sup> The translation is based on the variant 鉗 instead of 鉗.
- <sup>218</sup> The *Upasatha-sutta* speaks of Gandhāra instead of Yona.
- <sup>219</sup> Adopting the variant 懷 instead of 壞.
- <sup>220</sup> Adopting the variant 比 instead of 比丘.
- <sup>221</sup> In the *Upasatha-sutta* the Buddha delivers a poem at this juncture, after which the discourse concludes without reporting Visākhā's reaction.
- <sup>222</sup> The Pāli parallel is the *Potaliya-sutta*, MN 54 at MN I 359, which has Āpaṇa among the *Āṅguttarāpaṇas* as its location; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 313–317.
- <sup>223</sup> The *Potaliya-sutta* does not describe Potaliya's earlier meetings with renunciants and brahmins.
- <sup>224</sup> Sexual misconduct is not mentioned in the *Potaliya-sutta*.
- <sup>225</sup> In the *Potaliya-sutta* the first set of eight leads to the cutting off of worldly affairs; the next set completes the cutting off of worldly affairs

- <sup>226</sup> The *Potaliya-sutta* clarifies that the problem of being chased by the other birds is that these will peck and claw the bird with the meat.
- <sup>227</sup> This question is not found in the *Potaliya-sutta*.
- <sup>228</sup> In the *Potaliya-sutta* two strong men have overpowered this man and drag him toward the charcoal pit.
- <sup>229</sup> The *Potaliya-sutta* does not contain the simile of the poisonous snake.
- <sup>230</sup> In the *Potaliya-sutta* he dreams he is seeing lovely parks and groves.
- <sup>231</sup> This question is not found in the *Potaliya-sutta*.
- <sup>232</sup> The expected description of the first absorption is lacking here. It could be restored as follows: “Secluded from sensual desires, secluded from evil and unwholesome states, he dwells having attained the first absorption, which is with directed awareness and sustained contemplation, with rapture and happiness born of separation.”
- <sup>233</sup> The *Potaliya-sutta* does not explicitly bring in the four absorptions, although in relation to each simile it describes the noble disciple leaving behind diversified equanimity and cultivating unified equanimity, which according to the commentary, Ps III 43, is a reference to the fourth absorption.
- <sup>234</sup> Before coming to the destruction of the taints, the *Potaliya-sutta* describes the attainment of the other two higher knowledges, recollection of past lives and the divine eye.
- <sup>235</sup> The *Potaliya-sutta* does not report his stream-entry.
- <sup>236</sup> The *Potaliya-sutta* only reports Potaliya proclaiming that he will in future give to the Buddha’s disciples. In the Pāli version Potaliya then illustrates the nature of the exposition received with a standard set of similes that describe setting upright what had been overturned, revealing what was hidden, etc.
- <sup>237</sup> The Pāli parallel is the *Ariyapariyesanā-sutta*, MN 26 at MN I 160, which has Jeta’s Grove at Sāvathī as its location; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 170–189; *Madhyama-āgama Studies*, pp. 11–37.
- <sup>238</sup> Before the episode about going to bathe, in the *Ariyapariyesanā-sutta* a group of monks had approached Ānanda and expressed their wish to hear a discourse from the Buddha.
- <sup>239</sup> The *Ariyapariyesanā-sutta* also mentions being subject to birth.
- <sup>240</sup> Adopting the variant 汚 instead of 法.
- <sup>241</sup> The *Ariyapariyesanā-sutta* does not refer to the Bodhisattva’s moral purification undertaken before meeting Ālāra Kālāma.
- <sup>242</sup> A similar inquiry in the *Ariyapariyesanā-sutta* is preceded by a description of the Bodhisattva becoming accomplished in the doctrine of Ālāra Kālāma (and later of Uddaka Rāmaputta).

- <sup>243</sup> Here and below, the *Ariyapariyesanā-sutta* names all five faculties, including mindfulness and concentration.
- <sup>244</sup> Adopting the variant reading 父羅摩 instead of 羅摩子.
- <sup>245</sup> In the *Ariyapariyesanā-sutta* he invites the Bodhisattva to be the sole leader of the group.
- <sup>246</sup> The Bodhisattva's strong determination not to change posture until awakening is attained is not mentioned in the the *Ariyapariyesanā-sutta*. It is, however, found in the *Mahāgosīṅga-sutta*, MN 32 at MN I 219.
- <sup>247</sup> The *Ariyapariyesanā-sutta* at this point reports that the Buddha is hesitant to teach, whereupon Brahmā intervenes and convinces him that there are some who will understand his teaching.
- <sup>248</sup> The text reads 二七日. A reference to "twenty-seven" would instead be 二十七日. The adopted rendering as "fourteen" follows André Bareau, *Recherches sur la Biographie du Buddha dans les Sūtrapīṭaka et les Vinayapīṭaka Anciens: De la Quête de l'Éveil à la Conversion de Śāriputra et de Maudgalyāyana* (Paris: École Française d'Extrême-Orient, 1963), p. 145; this also matches the classical expression 二八, meaning "sixteen [years of age]".
- <sup>249</sup> In the *Ariyapariyesanā-sutta* Uddaka has passed away just the night before.
- <sup>250</sup> The sequence of the stanzas spoken in reply to Uddaka is different in the *Ariyapariyesanā-sutta*, where the Buddha's plan to go to Benares does not form a reply to Uddaka's question about where the Buddha wishes to go.
- <sup>251</sup> Adopting the variant 徑 instead of 經.
- <sup>252</sup> The *Ariyapariyesanā-sutta* does not have such a reflection by the Buddha on the confused condition of the five monks.
- <sup>253</sup> In the *Ariyapariyesanā-sutta* they express their disbelief three times.
- <sup>254</sup> In the *Ariyapariyesanā-sutta* the Buddha asks them if they have ever heard him speak like this before.
- <sup>255</sup> The *Ariyapariyesanā-sutta* makes no reference to the first discourse delivered by the Buddha, which is mentioned only in its commentary, Ps II 192.
- <sup>256</sup> Adopting a variant without 求.
- <sup>257</sup> Adopting a variant without 見.
- <sup>258</sup> The *Ariyapariyesanā-sutta* does not refer to the arising of a tathāgata.
- <sup>259</sup> The *Ariyapariyesanā-sutta* instead continues after the fourth absorption with the immaterial attainments and cessation.
- <sup>260</sup> Adopting the variant 坐 instead of 伏, in keeping with earlier instances of this description.

- <sup>261</sup> The Pāli parallel is the *Mahāmālunkya-sutta*, MN 64 at MN I 432; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 355–358.
- <sup>262</sup> The *Mahāmālunkya-sutta* does not report three instances of the Buddha’s query meeting with no reply.
- <sup>263</sup> In the *Mahāmālunkya-sutta* the path is insightful contemplation of *jhāna* attainment.
- <sup>264</sup> The simile of a mountain stream is not found in the *Mahāmālunkya-sutta*.
- <sup>265</sup> The *Mahāmālunkya-sutta* instead describes contemplation of an absorption in terms of the five aggregates and their characteristics of impermanence etc.
- <sup>266</sup> The translation follows the variant 上 instead of 止. The *Mahāmālunkya-sutta* differs in that, instead of progress to a higher attainment in tranquility it mentions the attainment of nonreturn as the alternative result.
- <sup>267</sup> Adopting a variant that adds 空, in line with the earlier description of this attainment.
- <sup>268</sup> The simile of the plantain tree is not found in the *Mahāmālunkya-sutta*.
- <sup>269</sup> In the *Mahāmālunkya-sutta* Ānanda asks why some monks are liberated by mind and others through wisdom. The Buddha attributes this to differences in their faculties.
- <sup>270</sup> The Pāli parallel is the *Cetokhila-sutta*, MN 16 at MN I 101; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 127–132.
- <sup>271</sup> In the *Cetokhila-sutta* the doubt is about the sangha, not about the precepts.
- <sup>272</sup> The corresponding five mental bondages in the *Cetokhila-sutta* are desire for sensual pleasures, desire for the body, desire for form, excessive eating and sleeping, and the wish for a heavenly rebirth.
- <sup>273</sup> Adopting the variant reading 至 instead of 得, which is in line with the earlier formulation of the same phrase.
- <sup>274</sup> The Pāli parallel is the *Mahāsakuludāyī-sutta*, MN 77 at MN II 1; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 416–424; *Madhyama-āgama Studies*, pp. 81–103.
- <sup>275</sup> The *Mahāsakuludāyī-sutta* does not mention the number of monks accompanying the Buddha or the number of followers of Sakuludāyī.
- <sup>276</sup> The *Mahāsakuludāyī-sutta* does not report that Sakuludāyī got up and received the Buddha with joined palms.
- <sup>277</sup> In the *Mahāsakuludāyī-sutta* the Buddha asks only once about the talk that has been going on.
- <sup>278</sup> The *Mahāsakuludāyī-sutta* does not state the number of followers of the other teachers or of the Buddha.
- <sup>279</sup> Adopting a CBETA correction of 養 to read 奉.

- <sup>280</sup> In the *Mahāsakuludāyī-sutta* the disciples even publicly state that their teacher is not able to answer a question posed by visitors, suggesting that, to get a proper reply, such a question should better be addressed to them, the disciples.
- <sup>281</sup> The *Mahāsakuludāyī-sutta* speaks of a company of several hundred.
- <sup>282</sup> In the *Mahāsakuludāyī-sutta* he merely clears his throat.
- <sup>283</sup> The *Mahāsakuludāyī-sutta* lists these five qualities in a different sequence, beginning with taking little food.
- <sup>284</sup> Adopting the variant 刀 instead of 力.
- <sup>285</sup> The translation is based on emending the Chinese text by exchanging the descriptions of the disciples and of the Buddha. The existing Chinese text has the Buddha eating a single fruit or half a fruit, whereas the disciples eat much more. Yet the general trend of the exposition requires that he eats plenty of food whereas the disciples eat relatively little. This is indeed the presentation in the *Mahāsakuludāyī-sutta*. It seems safe, therefore, to assume that an error in transmission has led to an interchanging of these two descriptions in MĀ 207.
- <sup>286</sup> The translation is based on the variant 露 instead of 覆.
- <sup>287</sup> The *Mahāsakuludāyī-sutta* instead mentions the Buddha's endowment with the supreme aggregate of virtue.
- <sup>288</sup> The *Mahāsakuludāyī-sutta*'s description of the Buddha's higher wisdom, which forms the third topic, does not refer to the inabilities of the opponent and additionally reports the Buddha as asking Sakuludāyī if he thinks the Buddha's disciples would nevertheless interrupt their teacher.
- <sup>289</sup> Instead of these two higher knowledges, the *Mahāsakuludāyī-sutta* lists a range of different aspects of the path to liberation.
- <sup>290</sup> The *Mahāsakuludāyī-sutta* does not record that Sakuludāyī expressed his respect or that he took refuge.
- <sup>291</sup> The Pāli parallel is the *Cūḷasakuludāyī-sutta*, MN 79 at MN II 29; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 431–436.
- <sup>292</sup> In the *Cūḷasakuludāyī-sutta* the Buddha realizes that it is still too early to go begging alms and therefore goes to the park.
- <sup>293</sup> The *Cūḷasakuludāyī-sutta* does not report that Sakuludāyī got up and received the Buddha with joined palms.
- <sup>294</sup> In the *Cūḷasakuludāyī-sutta* the Buddha asks only once about the talk that has been going on.
- <sup>295</sup> In the *Cūḷasakuludāyī-sutta* the claimant to omniscience becomes irritated and prevaricates.

- <sup>296</sup> Instead of mentioning all six teachers, the *Cūḷasakuludāyi-sutta* attributes the claim to omniscience only to Nigaṇṭha Nātaputta.
- <sup>297</sup> No such remark is found in the *Cūḷasakuludāyi-sutta*. Since the Buddha has not yet delivered a teaching that Sakuludāyī might misunderstand, this remark does not fit the context well. Its presence here could have resulted from accidental replication of this passage from the otherwise fairly similar nearby discourse to Vekhanassa, MĀ 209, where such a remark does fit the context.
- <sup>298</sup> In the *Cūḷasakuludāyi-sutta* the Buddha at this juncture also gives a brief teaching on conditionality.
- <sup>299</sup> Instead of taking the listing up to wrong view, the *Cūḷasakuludāyi-sutta* continues after false speech with the undertaking of some asceticism.
- <sup>300</sup> The *Cūḷasakuludāyi-sutta* does not introduce the attainment of absorption with the gradual path account, which it brings in only at a later point.
- <sup>301</sup> The *Cūḷasakuludāyi-sutta* speaks of the fourth absorption as the realization of an entirely pleasant world, for reaching which the other three absorptions are the path.
- <sup>302</sup> A distinction between *jhāna* attainment with or without having the same virtue, etc., like the corresponding *devas* is not found in the *Cūḷasakuludāyi-sutta*.
- <sup>303</sup> The *Cūḷasakuludāyi-sutta* also mentions the attainment of the three higher knowledges.
- <sup>304</sup> In the *Cūḷasakuludāyi-sutta* he does not get up from his seat, wanting to pay homage; he does, however, take refuge and request the going forth under the Buddha.
- <sup>305</sup> In the *Cūḷasakuludāyi-sutta* they employ a simile to illustrate the inappropriateness of Sakuludāyī going forth under the Buddha.
- <sup>306</sup> The Pāli parallel is the *Vekhanassa-sutta*, MN 80 at MN II 40; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 437–440; *Madhyama-āgama Studies*, pp. 139–154.
- <sup>307</sup> The translation is based on the variant 彷徨 instead of 仿佯.
- <sup>308</sup> The simile of the fire is not found in the *Vekhanassa-sutta*.
- <sup>309</sup> In the *Vekhanassa-sutta* the Buddha instead agrees to Vekhanassa's criticism.
- <sup>310</sup> Adopting a variant without 縛.
- <sup>311</sup> The simile of the lamp is not found in the *Vekhanassa-sutta*.
- <sup>312</sup> The translation is based on the variant 炯 instead of 洞.
- <sup>313</sup> The simile of fuel for fire is not found in the *Vekhanassa-sutta*.
- <sup>314</sup> The *Vekhanassa-sutta* does not report his stream-entry, his going forth, or his eventually becoming an arahant, instead of which he just takes refuge as a lay follower.



- <sup>315</sup> The translation is based on the variant 來 instead of 哉.
- <sup>316</sup> The Pāli parallel is the *Cūḷavedalla-sutta*, MN 44 at MN I 299, which has the Squirrels' Sanctuary at Rājagaha as its location; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 276–289.
- <sup>317</sup> In the *Cūḷavedalla-sutta* the two discussants are the male lay disciple Visākha and the nun Dhammadinnā.
- <sup>318</sup> In the *Cūḷavedalla-sutta* the arising of personality is followed by the topic of its cessation by giving up craving, and then by the noble eightfold path as what leads to that cessation.
- <sup>319</sup> The *Cūḷavedalla-sutta* allocates right effort to the concentration group.
- <sup>320</sup> The topic of the five factors of the first absorption is covered in the *Mahāvedalla-sutta*, MN 43 at MN I 294, instead of the *Cūḷavedalla-sutta*.
- <sup>321</sup> The *Cūḷavedalla-sutta* does not take up the achievement of concentration.
- <sup>322</sup> The translation follows a variant without 服.
- <sup>323</sup> This topic is found in the *Mahāvedalla-sutta*, MN 43 at MN I 296, instead of the *Cūḷavedalla-sutta*.
- <sup>324</sup> This inquiry has no counterpart in the *Cūḷavedalla-sutta* (or the *Mahāvedalla-sutta*).
- <sup>325</sup> This topic is not discussed in the *Cūḷavedalla-sutta* (or the *Mahāvedalla-sutta*).
- <sup>326</sup> The *Cūḷavedalla-sutta* mentions three contacts experienced on emerging from cessation, namely: empty, signless, and desireless contact.
- <sup>327</sup> The corresponding inquiry in the *Cūḷavedalla-sutta* is concerned only with what is pleasant and unpleasant in relation to each of the three feelings.
- <sup>328</sup> The translation is based on an emendation that disregards the negation in the second case; according to the original reading not knowing neutral feeling would be pleasant. Given that not knowing painful feeling is said just above to be painful, the present formulation makes little sense and can safely be attributed to a textual error.
- <sup>329</sup> This question is not found in the *Cūḷavedalla-sutta*.
- <sup>330</sup> According to the *Cūḷavedalla-sutta*, the counterpart to knowledge is liberation (and nirvana is then the counterpart to liberation).
- <sup>331</sup> In the *Cūḷavedalla-sutta* it is Visākha who approaches the Buddha and reports Dhammadinnā's exposition, which similarly meets with the Buddha's approval.
- <sup>332</sup> The Pāli parallel is the *Mahāvedalla-sutta*, MN 43 at MN I 292, which has Jeta's Grove at Sāvathī as its location; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 268–276.
- <sup>333</sup> In the *Mahāvedalla-sutta* Mahākoṭṭhita asks the questions and Sāriputta replies to them.

- <sup>334</sup> This question is not found in the *Mahāvedalla-sutta*.
- <sup>335</sup> The translation is based on the variant 知 instead of 如.
- <sup>336</sup> The *Mahāvedalla-sutta* instead explains consciousness in terms of being conscious of the three types of feeling.
- <sup>337</sup> The *Mahāvedalla-sutta* adds that wisdom should be developed and consciousness should be understood. It does not explain that one knows through wisdom.
- <sup>338</sup> The *Mahāvedalla-sutta* explains the purpose of wisdom as direct understanding, penetrative understanding, and abandoning.
- <sup>339</sup> Instead of “truth,” *sacca*, the *Mahāvedalla-sutta* mentions “discussion,” *sākacchā*.
- <sup>340</sup> The *Mahāvedalla-sutta* points in particular to the craving of ignorant beings as responsible for future becoming.
- <sup>341</sup> The *Mahāvedalla-sutta* explicitly mentions the cessation of craving, which would be implicit in the reference to the cessation of ignorance in MĀ 211.
- <sup>342</sup> The corresponding discussion in the *Mahāvedalla-sutta* covers feeling, perception, and consciousness.
- <sup>343</sup> This question is not found in the *Mahāvedalla-sutta*.
- <sup>344</sup> In the *Mahāvedalla-sutta* the question that leads up to the answer with the simile of the lamp concerns what heat depends on. The reply that heat depends on vitality then elicits the question how it should be understood that according to the preceding statement vitality depends on heat, yet heat is now said to depend on vitality.
- <sup>345</sup> This question and the next are not found in the *Mahāvedalla-sutta*.
- <sup>346</sup> This discussion has a counterpart in the *Cūlavedalla-sutta*, MN 44 at MN I 302.
- <sup>347</sup> According to the *Cūlavedalla-sutta*, verbal formations cease first.
- <sup>348</sup> According to the *Cūlavedalla-sutta*, the sequence of arising is first mental activity, next bodily activity, and last verbal activity.
- <sup>349</sup> In the *Cūlavedalla-sutta* the three are: empty contact, signless contact, and desireless contact.
- <sup>350</sup> The corresponding discussion in the *Mahāvedalla-sutta* concerns the “neither pleasant nor unpleasant deliverance of the mind.”
- <sup>351</sup> Here and in what follows the translation is based on the variant 無相, instead of 無想.
- <sup>352</sup> According to the *Mahāvedalla-sutta*, prior determination is a third condition for remaining in the signless deliverance of the mind.
- <sup>353</sup> For this third condition (not mentioned in the *Mahāvedalla-sutta*) the rendering is based on the variant reading for the second 因, namely 及, “with.”

## Division 18

- <sup>354</sup> The Pāli parallel is the *Kaṇṇakatthala-sutta*, MN 90 at MN II 125; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 519–525.
- <sup>355</sup> The *Kaṇṇakatthala-sutta* does not report a reply by the Buddha or preparations of the place where the meeting with the king is to take place.
- <sup>356</sup> The *Kaṇṇakatthala-sutta* just describes that the king approached the Buddha and paid respect, without giving any further details.
- <sup>357</sup> In the *Kaṇṇakatthala-sutta* the king does not praise the Buddha's reply.
- <sup>358</sup> In the *Kaṇṇakatthala-sutta* the general only takes an active part in the discussion after the Buddha has explained that only *devas* subject to ill-will are reborn in this world. In the Pāli version the general then just asks if the one type of *deva* can topple the other one.
- <sup>359</sup> Adopting a variant without 天天.
- <sup>360</sup> Instead of a remark on purity as the basis for designating Brahmās, in the *Kaṇṇakatthala-sutta* the Buddha just queries why the king had asked this. When the king explains that he wants to know if Brahmās are reborn in this world, the Buddha replies that this is the case for Brahmās who still have ill-will.
- <sup>361</sup> The Pāli parallel is the *Dhammacetiya-sutta*, MN 89 at MN II 118 (see also AN 10.30 at AN V 65); for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, p. 510–519.
- <sup>362</sup> Adopting a variant without 外.
- <sup>363</sup> In the *Dhammacetiya-sutta* he kisses and caresses the Buddha's feet.
- <sup>364</sup> The translation is based on emending the sequence of two characters, reading 法有 instead of 有法.
- <sup>365</sup> Adopting a variant without 諸.
- <sup>366</sup> This reason for the king's faith is not mentioned in the *Dhammacetiya-sutta*; for a survey of variations between the two lists see Anālayo, *A Comparative Study of the Majjhima-nikāya*, p. 513, table 9.6.
- <sup>367</sup> The *Dhammacetiya-sutta* describes clever debaters who are warriors, brahmins, householders, or renunciants, each of whom is converted.
- <sup>368</sup> In the *Dhammacetiya-sutta* the person merely clears his throat.
- <sup>369</sup> Adopting the variant reading 征 instead of 仙.
- <sup>370</sup> In the *Dhammacetiya-sutta*, where the topic of the two courtiers amounts to a single reason for the king's faith, the two spend most of the night in talk about the Dharma.

- <sup>371</sup> The *Dhammacetiya-sutta* does not have a comparison of the Buddha's "kingship" to that of Pasenadi.
- <sup>372</sup> In the *Dhammacetiya-sutta* the Buddha just addresses the monks present, without asking Ānanda to summon them.
- <sup>373</sup> The Pāli parallel is the *Bāhitika-sutta*, MN 88 at MN II 112; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 505–510; *Madhyama-āgama Studies*, pp. 175–194.
- <sup>374</sup> Such an inquiry by Ānanda is not found in the *Bāhitika-sutta*.
- <sup>375</sup> The *Bāhitika-sutta* reports only a single instance of the king's invitation and Ānanda's declining.
- <sup>376</sup> Adopting the variant 聞 instead of 問.
- <sup>377</sup> The ensuing exposition has no counterpart in the *Bāhitika-sutta*, which instead takes up verbal and mental conduct. The same difference holds for the case of wholesome conduct.
- <sup>378</sup> In the *Bāhitika-sutta* Ānanda offers the cloth to the Buddha.
- <sup>379</sup> The question of a possible misrepresentation by Ānanda does not arise in the *Bāhitika-sutta*, where the Buddha just tells the other monks that it is a great gain for the king to have met Ānanda.
- <sup>380</sup> The Pāli parallel is the *Paṭhamakosala-sutta*, AN 10.29 at AN V 59.
- <sup>381</sup> The otherwise similar list in the *Paṭhamakosala-sutta* does not mention any sons of *devas*.
- <sup>382</sup> The sequence of topics differs in the *Paṭhamakosala-sutta*, which at this juncture lists the ten all-encompassing spheres (*kaṣiṇas*).
- <sup>383</sup> The association of the flowers with colors in the *Paṭhamakosala-sutta* differs.
- <sup>384</sup> Adopting the CBETA emendation of 大白 to 太白.
- <sup>385</sup> For the passage from here to the end of the discourse the Taishō edition offers two versions. The first version (800b19–25) is kept in the main text; the second (800c1–14) is given as an indented block at the beginning of register "c." The second version is the more coherent, despite the discrepancy mentioned in the following note 386. It is therefore adopted as the basis for the present translation.
- <sup>386</sup> The translation is based on emending "also inferior" to become "superior." In the *Paṭhamakosala-sutta* the pleasant and swift mode of progress is reckoned the best of the four.
- <sup>387</sup> Adopting a variant without 知.
- <sup>388</sup> The Pāli parallel is the *Piyajātika-sutta*, MN 87 at MN II 106; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 502–505.

- <sup>389</sup> In the *Piyajātika-sutta* Mallikā herself sends the brahmin to inquire about this statement by the Buddha.
- <sup>390</sup> Here and below, the *Piyajātika-sutta* separately takes up the case of a woman and of a man afflicted by the death of a close relative.
- <sup>391</sup> In the *Piyajātika-sutta* the brahmin reports the conversation to Mallikā.
- <sup>392</sup> In the *Piyajātika-sutta* those for whom the king feels affection are listed in a different sequence, namely: the princess Vajīrī, the queen Vāsabhā, the general Viḍūḍabha, Mallikā herself, and lastly Kāsi and Kosala. The minister Sirivaḍḍha and the king's elephant are not mentioned.
- <sup>393</sup> The *Piyajātika-sutta* does not report that King Pasenadi took refuge.
- <sup>394</sup> The Pāli parallel is the *Aṭṭhakanāgara-sutta*, MN 52 at MN I 349, which reports that Ānanda was staying at Beluvagāmakā near Vesālī; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 309–313.
- <sup>395</sup> The introductory narration to the *Aṭṭhakanāgara-sutta* is shorter, reporting only that the householder had come to Pāṭaliputta for some business and had then inquired from one monk where Ānanda is staying. It also differs in not referring to the Buddha's *parinirvāṇa*, though this event is implicit in its failure to mention the Buddha's whereabouts.
- <sup>396</sup> Instead of contemplation of dharma, the *Aṭṭhakanāgara-sutta* recommends reviewing the attainment as impermanent and conditioned.
- <sup>397</sup> The translation is based on emending 彼 to read 彼間, in line with the formulation usually employed in the *Madhyama-āgama* to describe the rebirth of a nonreturner.
- <sup>398</sup> The *Aṭṭhakanāgara-sutta* does not mention the attainment of neither-perception-nor-nonperception.
- <sup>399</sup> The twelve Dharma doors are the four *jhānas*, the four *brahmavihāras*, and the four immaterial spheres. The *Aṭṭhakanāgara-sutta* has eleven, as it does not refer to the sphere of neither-perception-nor-nonperception.
- <sup>400</sup> The *Aṭṭhakanāgara-sutta* does not mention that Ānanda handed the building over to the sangha.
- <sup>401</sup> Chizen Akanuma, *The Comparative Catalogue of Chinese Āgamas & Pāli Nikāyas* (1929) (Delhi: Sri Satguru, 1990), p. 25, lists as a parallel for MĀ 220 the *Ayākata-sutta*, AN 7.51 at AN IV 67. Yet this discourse differs substantially from MĀ 220. It features the Buddha and a monk, the topic is only the four undeclared questions regarding the tathāgata, and the issue at stake is not the Buddha's understanding of these, but rather the contrast between the worlding and the stream-enterer. This makes it safe to conclude that AN 7.51 and MĀ 220 are not parallels properly speaking.
- <sup>402</sup> Adopting the variant 見 instead of 具.

- <sup>403</sup> The formulation adopts the standard pericope, even though the Buddha, having already passed away, will no longer be able to accept the brahmin as a lay disciple.
- <sup>404</sup> The Pāli parallel is the *Cūḷamālunkya-sutta*, MN 63 at MN I 426; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 353–355.
- <sup>405</sup> In the *Cūḷamālunkya-sutta* he even states before the Buddha that he will disrobe unless he receives a reply.

## Appendix: Tables of Parallels

- <sup>406</sup> These two tables draw, in part, on earlier published tables of parallel discourses, especially Bhikkhu Anālayo and Roderick S. Bucknell, “Correspondence Table for Parallels to the Discourses of *Majjhima Nikāya*: Toward a Revision of Akanuma’s *Comparative Catalogue*,” *Journal of the Centre for Buddhist Studies, Sri Lanka* 4 (2006): 215–238. Such tables, particularly between Pāli and Chinese, are an increasingly widely used research tool for the study of Early Buddhism. The best-known example is Akanuma’s *The Comparative Catalogue of Chinese Āgamas & Pāli Nikāyas*. For a historical survey of such tables and catalogues, from their beginnings in 1883 to the present, see Roderick S. Bucknell, “Catalogues of Parallel Buddhist Sūtras in Pāli, Chinese, Sanskrit, and Other Languages,” in *Proceedings of the 13th Wuyue Buddhist Academic Forum* (Hangzhou: Hangzhou Buddhist Academy, 2016) pp. 427–441.
- <sup>407</sup> Twenty-one *Madhyama-āgama* discourses have no known Pāli parallel, namely: MĀ 7 (T I 427c/BDK I 38), MĀ 39 (T I 481b/BDK I 300), MĀ 54 (T I 489c/BDK I 343), MĀ 60 (T I 494b/BDK I 365), MĀ 65 (T I 506b/BDK I 422), MĀ 69 (T I 518c/BDK I 477), MĀ 80 (T I 551c/BDK II 87), MĀ 86 (T I 562a/BDK II 132), MĀ 92 (T I 574c/BDK II 188), MĀ 106 (T I 596b/BDK II 293), MĀ 139 (T I 646c/BDK III 108), MĀ 147 (T I 658a/BDK III 162), MĀ 148 (T I 659b/BDK III 167), MĀ 159 (T I 681c/BDK III 268), MĀ 168 (T I 700b/BDK III 353), MĀ 176 (T I 713c/BDK III 415), MĀ 177 (T I 716b/BDK III 428), MĀ 218 (T I 802c/BDK IV 359), MĀ 219 (T I 803a/BDK IV 360), MĀ 220 (T I 803c/BDK IV 362), MĀ 222 (T I 805c/BDK IV 371).
- <sup>408</sup> Roderick S. Bucknell, “The Structure of the Sanskrit *Dīrgha-āgama* from Gilgit vis-à-vis the Pāli *Dīgha-nikāya*,” in Dhammadinnā, ed., *Research on the Dīrgha-āgama* (Taipei: Dharma Drum Publishing Corporation, 2014), pp. 57–101.
- <sup>409</sup> The probable mechanism of this partial scattering is discussed in Bucknell, “The Structure of the Sanskrit *Dīrgha-āgama*,” pp. 86, 89–91.
- <sup>410</sup> Bucknell, “The Structure of the Sanskrit *Dīrgha-āgama*,” pp. 61–64.
- <sup>411</sup> See Jens-Uwe Hartmann and Klaus Wille, “The Manuscript of the *Dīrghāgama* and the Private Collection in Virginia,” in Paul Harrison and Jens-Uwe Hartmann, eds., *From Birch Bark to Digital Data: Recent Advances in Buddhist Manuscript Research* (Wien: Verlag der Österreichischen Akademie der Wissenschaften, 2014), pp. 139–141.
- <sup>412</sup> Here, too, the analysis yields a viable explanation for this scattering; see Bucknell, “The Structure of the Sanskrit *Dīrgha-āgama*,” pp. 86–89.

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## BDK English Tripiṭaka (First Series)

### Abbreviations

<i>Ch.</i> :	Chinese
<i>Skt.</i> :	Sanskrit
<i>Jp.</i> :	Japanese
<i>Eng.</i> :	Published title

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Jp. Sange gakushō shiki (山家學生式)	2377
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Jp. Benkenmitsu nikyō ron (辨顯密二教論)	2427
Eng. <i>On the Differences between the Exoteric and Esoteric Teachings</i> (in <i>Shingon Texts</i> , 2004)	
Jp. Sokushin jōbutsu gi (即身成佛義)	2428
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Jp. Shōji jissōgi (聲字實相義)	2429
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Jp. Unjigi (吽字義)	2430
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Jp. Gorin kuji myōhimitsu shaku (五輪九字明秘密釋)	2514
Eng. <i>The Illuminating Secret Commentary on the Five Cakras and the Nine Syllables</i> (in <i>Shingon Texts</i> , 2004)	
Jp. Mitsugonin hotsuro sange mon (密嚴院發露懺悔文)	2527
Eng. <i>The Mitsugonin Confession</i> (in <i>Shingon Texts</i> , 2004)	

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Jp. Kōzen gokoku ron (興禪護國論)	2543
Eng. <i>A Treatise on Letting Zen Flourish to Protect the State</i> (in <i>Zen Texts</i> , 2005)	
Jp. Fukan zazengi (普勸坐禪儀)	2580
Eng. <i>A Universal Recommendation for True Zazen</i> (in <i>Zen Texts</i> , 2005)	
Jp. Shōbōgenzō (正法眼藏)	2582
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Jp. Zazen yōjin ki (坐禪用心記)	2586
Eng. <i>Advice on the Practice of Zazen</i> (in <i>Zen Texts</i> , 2005)	
Jp. Senchaku hongan nenbutsu shū (選擇本願念佛集)	2608
Eng. <i>Senchaku Hongan Nembutsu Shū: A Collection of Passages</i> <i>on the Nembutsu Chosen in the Original Vow</i> (1997)	
Jp. Kenjōdo shinjitsu kyōgyō shōmon rui (顯淨土真實教行証文類)	2646
Eng. <i>Kyōgyōshinshō: On Teaching, Practice, Faith, and</i> <i>Enlightenment</i> (2003)	
Jp. Tannishō (歎異抄)	2661
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Jp. Rennyo shōnin ofumi (蓮如上人御文)	2668
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Jp. Ōjōyōshū (往生要集)	2682
Jp. Risshō ankoku ron (立正安國論)	2688
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Jp. Kaimokushō (開目抄)	2689
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Jp. Kanjin honzon shō (觀心本尊抄)	2692
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Ch.	Fumu enzhong jing (父母恩重經)	2887
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Jp.	Hasshūkōyō (八宗綱要)	extracanonial
Eng.	<i>The Essentials of the Eight Traditions</i> (1994)	
Jp.	Sangō shīki (三教指歸)	extracanonial
Jp.	Mappō tōmyō ki (末法燈明記)	extracanonial
Eng.	<i>The Candle of the Latter Dharma</i> (1994)	
Jp.	Jūshichijō kenpō (十七條憲法)	extracanonial