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A Personality Analysis**

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Introduction

Generally speaking, ancient Indian people were more mystic as far as they sought by contemplation and self-surrender to obtain unity or identity with the deity Mahābrahmā or the absolute or the ultimate reality that is beyond human intellect and understanding. But Siddhartha Gautama, the historical Buddha, was quite different from them. He was more practical and concerned only with the things that were conducive to the elimination of human suffering and he did not believe in the very existence of a supreme god and soul. As it is said in the Buddhist scriptures, “Formerly, Anuradha, and also now, I make known just suffering and the cessation of suffering.”¹ It is quite similar to Confucius’ statement that “While you are not able to serve men, how can you serve their spirits?” when Ji Lu, his student, asked him about ghost. (*Lunyu* 11.12) That is why there is no discussion of gods or ghost or hell beings in Confucius’s teachings. This reminds me that the Buddha probably not belonged to the Aryan but to the Mongolian race as Smith pointed out.²

Many scholars express their admiration and reverence towards Gautama the Buddha in their writings that he was one of the greatest personages in the whole human history and his intuitive wisdom showed in his message to mankind stands the test of time. Just as Foucher said, “nearly twenty five hundred years after his death his memory is still very much alive. Apparently as long as world suffering is to last – and it will last as long as the world – the memory of the great doctor of the soul whose life was spent in trying to find its cure will persist as a shining light on the horizon.”³ Rhys David also rightly observed that the doctrines of Early Buddhism are so original that they are far beyond the capacity of the early Buddhists, it is very probably that before the end of his long career Gautama himself had completely worked out and enunciated them.⁴ When one reads the Buddhist scripture one will not fail to notice that “the suttas are full of his inventiveness.”⁵ In this paper, I will analyse the personality of the historical Buddha by using the Pāli *Nikāyas* and *Vinaya* as well as the Chinese translation of the *Āgamas* and *Vinayas* of different schools as Buddhist scholars all over the world agree that these

are the earliest Buddhist literature and probably contains the real words of the its founder.

1. The Buddha's attitude of mind

1.1. The Buddha claimed no divinity whatsoever and rejected all forms of divine power.

As the well-known Buddhist scholar Rahula pointed out, all the founders of religions claimed some kind of divinity either as a god or his incarnations in different forms, or inspired by him, or his messengers.⁶ The Buddha was the only teacher who claimed no inspirations in any form from any outside power or agent. He attributed all his achievements to human endeavour and intelligence and is thus a founder of a psychology of non-self rather than of a religion. Therefore, he did not promise anybody salvation by simply believing in him. On the contrary, he advised his disciples to work out their emancipation through their own effort because he recognised the will power of the individual. Furthermore, the Buddha rejected all forms of divined power and declared that purity and impurity depend on oneself, and no one can purify another.⁷ In addition, he even did not claim that he knew everything.

Concerning the Buddha's attainments and achievements, there are two suttas in the canon: *Ariyapariyesana* and *Mahāsaccaka*, which relate the Buddha's exertion in the search for awakening.⁸ In the description of his searching for the truth, Gautama Buddha first learned and practised meditation under the guidance of two teachers, Āḷāra Kārāma and Uddaka Rāmaputta. However, he could not find the solution to life's problems in their teachings and meditation. Then he practised extreme austerities to such an extent that he was on the verge of death. But he still could not achieve his aim. He then recalled an experience of meditation which he had during his childhood. After abandoning austerities, he went his own way and practised meditation under the *bodhi* tree and finally attained the Supreme Enlightenment through his *own* effort. In this description there is no mention of any supreme being such as God or a Holy Spirit who helped or revealed or even inspired him to reach the Dharma, the truth about human life, when he sat at the foot of the *bodhi* tree resolute for awakening. But by his personal effort and intuition, Gautama Buddha realised the truth, the Dharma.

Some people may argue that the Buddha won his awakening only after the fight with Māra, the demon, which might relates to some kind of mystic. However, Māra in the early Buddhist literature represents the

defilements which include the worldly attractions and the evil thoughts in human mind such as discontents, hunger, thirst and craving, etc. There is nothing mysterious. The *Padhana Sutta* of the *Suttanipāta* relates the striving of the Buddha for awakening under a *bodhi* tree and his fighting with Māra. The sutta state,

Sensual pleasures are your first army; discontent is called your second; your third is hunger and thirst; the fourth is called craving. Sloth and torpor are your fifth; the sixth is called fear; your seventh is doubt; hypocrisy and obstinacy are your eighth.⁹

Thus, what the Buddha fought against is the human weakness, nothing mysterious. In this description there is also no external supernatural power involved.

With reference to a passage in the *Aṅguttaranikāya*, some scholars argue that Gautama Buddha denied even being a human.¹⁰ But in the same passage we find that it is on account that he destroyed all defilement (*āsava*), the cause and root for rebirth as a human being, a Deva, a Gandharva, and a Yakṣa, he declared that he was not a human but a Buddha. He proclaimed that he was born in the world, grew up in the world, having overcome the world, he abided in the world unsoiled by it. So spiritually he transcended the world in which the five kinds of beings are found. This is purely a mental state rather than a physical being, and it is precisely due to such spiritual experience and attainments that Gautama Buddha was greater than and above the ordinary worldly human beings. But this does not mean that he was away from and above this empirical world, on the contrary, he was born, grew up, lived and taught in the world as all other human beings do, but he was not defiled by the worldly passions.

Since Gautama Buddha attained awakening through human effort, he did not promise salvation from suffering and sorrow as a reward of simply believing in him. Hence he rejected all forms of a divined power and recognized only the will power of individuals. Therefore, the Buddhist literature argues against the creation of the world and human by a god. The *Jātaka* says, “If God designs the life of the entire world – the glory and the misery, the good and the evil acts – man is but an instrument of his will and God (alone is responsible).”¹¹ Another argument is based on the existence of evil, “If Brahma is the lord of the whole world and creator of the multitude of beings, then why has he ordained misfortune in the world without making the whole world happy, for what purpose has he made the world full of injustice, deceit, falsehood, and conceit, or

the lord of beings is evil in that he ordained injustice when there could have been justice.”¹² As the Buddha totally rejected the almighty power, he often compared himself to a physician and his teaching to medicine.¹³ Even taking refuge in the Buddha is only to declare that one becomes his student, it does not guarantee salvation or spiritual attainment. So when Gaṇaka Moggallāna asked the Buddha whether all those who had been instructed by him attained their goal, the Buddha replied that among his disciples those who practised diligently would attain *nirvāṇa*, the ultimate goal, while those who did not follow the instruction would not, because Tathāgatas only shows the way.¹⁴ Therefore even lying on his deathbed, the Buddha admonished his disciples to rely on the Dharma and to rely on themselves not anyone else. They should make their own effort and work out their own emancipation.¹⁵ The path to liberation prescribed by Gautama Buddha is the noble eight fold path which is simple and practical, acceptable in every civilised society as a description of good life.¹⁶ Nothing mysterious or ceremonious is involved in it, on the contrary, will power and activity of the individual are emphasised. The individual is the captain of his own destiny, responsible for all he has done. The Buddha is only a torch bearer to humanity.

Unlike the other teachers of his day such as Nigaṇṭha Nātaputta, the founder of Jainism, who claimed omniscience, the Buddha did not make such claim at all. In the *Tevijjavacchagotta Sutta*, the ascetic Vacchagotta approached the Buddha and wished to clarify the report of his omniscience. The Buddha categorically said: “Vaccha, those who say thus do not say what has been said by me, but misrepresent me with what is untrue and contrary to fact.”¹⁷ His teaching, in fact, is based on his own experience. We will come back to this point later.

1.2. The Buddha fostered no personality cult

The Buddha was considered a leader by the Sangha, the community of monks, and all his disciples came to him for solutions whenever they met any kind of problem in their life and practice. He did not encourage them to build around him a kind of personal cult. Therefore, according to the *Mahāparinibbāna sutta*, just before his death, Ānanda asked the Buddha to give the final instructions. But the Buddha said,

Whosoever may think that it is he who should lead the community of bhikkhus, or that the community depends upon him, it is such a one that would have to give last instructions respecting them. But, Ānanda, the Tathāgata has no such idea as that it is he who should lead the community of bhikkhus, or that the community

depends upon him. So what instructions should he have to give respecting the community of bhikkhus?¹⁸

Then the Buddha advised Ānanda saying, “Therefore, Ānanda, be islands unto yourselves, refuges unto yourselves, seeking no external refuge; with the Dhamma as your island, the Dhamma as your refuge, seeking no other refuge.”¹⁹ At another occasion, the Buddha gave similar advice to his monks when they thought that they were going to lose their teacher. “Ānanda, the Dhamma and Vinaya that have been expounded by me will be your teacher after my death.”²⁰ Thus, before his death, the Buddha did not appoint any successor to take his role because he never even considered himself to be the leader of the Sangha. This is also reflected from the *Gopaka Moggallāna Sutta* of the *Majjhima Nikāya* when Vassakāra asked Ānanda whether the Buddha appointed a successor and the latter answered in negative.²¹ The Buddha was just like any of his disciples and other *śrāmaṇas* leading a simple life with only three robes and a bowl, nothing else when he was alive. Therefore, those who never saw the Buddha could not recognize him when they met for the first time. Pukkusati was such a person who met the Buddha for the first time and recognized him only after a long conversation.²² The park keeper for Anuruddha and other two disciples of the Buddha also could not recognize him and asked him not to enter the park.²³ All these incidents suggest that the Buddha enjoyed no privileges in any form at all, but a simple person with a simple life.²⁴

Next, the Buddha considered neither himself as the leader of the Sangha, nor his teaching as the only truth. That is why the Buddhist scripture has been growing more and more after the Buddha died. This is because the Buddha considered that attachment to any view is a kind of bondage, an obstacle to right understanding. So when the Buddha explained the doctrine of cause and effect to his disciples, they said that they saw it and understood it clearly. Then the Buddha advised them,

O bhikkhus, purified and bright as this view is, you should not adhere to it, cherish it, treasure it, and treat it as a possession, then you understand Dhamma that has been taught (by me) as similar to a raft, being for purpose of crossing over, not for the purpose of grasping.²⁵

The same idea concerning his teaching is also expressed in another sutta, “You, bhikkhus, who understand that the teaching is similar to a raft, should give up even the good things (*dhamma*); how much more then should you give up evil things (*adhamma*).”²⁶ This very idea is taken up by the Mahāyānists as the emptiness of Dharma, one of the important

teachings taught in the Mahāyāna *Sūtras* such as the *Diamond* and *Lotus*, etc.

This attitude towards the teaching of the Buddha is also reflected in Vasumitra's treatise on the origin and doctrine of early Indian Buddhist schools. The Sarvāstivāda school said, "Not all the speeches of the Tathāgata can be regarded as the preaching of the righteous law." "The World-Honoured One also utters words which are not in conformity with the truth." "The *sūtras* delivered by the Buddha are not all perfect in themselves. The Buddha himself said that there were certain imperfect *sūtras*."²⁷ Although here the ideas are not exactly the same as above, but the analytical attitude is the same. So in a word, the Buddha did not give any room for his disciples and followers to think that he was either a god or some kind of supreme leader to be worshipped. This is because the Buddha foresaw the danger of the transmission of leadership from teacher to pupil. Therefore, the Buddha established a democratic institution so that the Buddhist community could choose their head by means of vote as described in the *Vinaya*.

1.3. The Buddha had no dogmatic attitude, but open-minded

Most religions have some kind of rigid rules and regulations. In the Judeo-Christian tradition, the Ten Commandments are claimed to be of divine origin, as God gave them to Moses on Mount Sinai.²⁸ Thus, violation of these commandments results in punishment from the Godhead. Similarly, the rules of the ancient law-codes of the Hindus such as those of Vasista and those in the *Ācārāṅga Sūtra* of the Jains, were imposed one after another in conjunction with religious discourses. These religious laws are designed to express the divine will. However, the Buddhist *Vinaya* rules reveal no divine origin at all as the law maker, the Buddha himself, was not a God as discussed above. The following example of the rule concerning one meal a day shows how Buddhist *Vinaya* rules were laid down.

Bhikkhus, I eat at a single session. By so doing, I am free from illness and affliction, and I enjoy health, strength, and comfortable abiding. Come, Bhikkhus, eat at a single session. By so doing, you too will be free from illness and affliction and you will enjoy health, strength, and a comfortable abiding.²⁹

All the *Vinaya* rules were laid down gradually in such a way as occasions demanded. But the Buddha was open for suggestions and always considered any request regarding rules from members of the Sangha,

and never hesitated to revise or amend the existing rules to comply with the needs, changes in time, circumstances and environment. The liberal and practical attitude of the Buddha towards the *Vinaya* rules as well as other matters can be seen from the following examples.

First and probably the most important is the Buddha's advice to Ānanda just before he died, "If it is desired, Ānanda, the Sangha may, when I am gone, abolish the lesser and minor rules."³⁰ This advice is quite important as it is found in the Theravada *Mahāparinibbāna Sutta* and *Vinaya*, the Chinese translation of the *Mahāparinirvāṇa Sūtra* of the *Dīrghāgama*, and the *Vinayas* of different schools such as the *Mahīśāsaka*, the *Mahāsāṅghika*, the *Dharmagupta*, the *Sarvāstivāda*, the *Mūlasarvāstivāda Saṃyuktavastu* and even the *Vinaya Matrka Sūtra*.³¹ It shows the Buddha's liberal attitude towards *Vinaya* and other matters, which is one of the crucial reasons that Buddhism can successfully spread from India to other part of Asia and to the rest of the world today. Jainism also rose in India at the sixth century BC together with Buddhism, but the former still virtually confines itself in India. One of the main reasons is that the Jains went to extreme in their practice of non-violence. The Buddha not only gave this advice at his deathbed, but he was liberal on the minor rules even during his life time. He said to the monks,

A monk keeps the laws of morality in full, he is moderately given to mental concentration, moderately given to striving for insight. Whatever minor, trifling observances he may transgress, he is cleared of them. Why so? I do not declare him to be rendered unfit because of them, for he strictly observes the rudiments of the awakened life, the constituents of the awakened life: he is established in morality, he is trained himself in the rules of training by undertaking them. Such an one, by destroying three fetters is a stream-winner, one not doomed to the Down-fall, one assured, one bound for awakening.³²

However, Devadatta, one of the Buddha's disciples, was not happy about his liberal attitude and asked him to make the following five propositions to be obligatory for all his monks, the latter did not do so, but allowed those who felt so inclined to follow these rules - except that of sleeping under a tree during the rainy season. Devadatta's five propositions are that monks, for as long as life lasts, should be forest dwellers, beg for alms, wear ragged robes, reside at the foot of a tree, and refrain from eating fish or meat.³³ Just as S. Dutt points out that Devadatta was an advocate of a more austere discipline and these five propositions are rigid ascetic practices just like that of the Jains.³⁴ The Buddha was not against

the five propositions as optional practices for all his disciples as they were common practices among the recluses at that time, but he would not make them obligatory for all monks, and certainly not for life.³⁵ In other words, the Buddha rejected Devadatta's inflexible attitude to these practices, as it may impose limits to the development of the Dharma and Sangha. The Buddha also knew through his own experience that these ascetic practices do not lead one to liberation as he criticised austerities as paying too much attention to the physical body rather than the mind, which really mattered. Indeed such asceticism was not associated for the most part with the quest for understanding or insight as the solution to life's problems. It has been associated more with another strand in Indian thought, the tradition that the root of all evil is passion, so that salvation lies in eradicating all passion and no longer having any likes and dislikes as pointed out by Gombrich.³⁶

Devadatta's followers survived at least until the late seventh century as the Chinese traveller Yijing recoded their life thus:

(The followers of Devadatta) do not have large monasteries, but dwell in villages solitarily, beg alms food and practice pure conduct. (They) use bottle gourds as bowls, have only two robes, the colour of which is similar to the dried mulberry tree leaves (brown yellow) and they do not eat curd.³⁷

But there is no mention of them in any literature after Yijing. This suggests that the love of ascetic practices of Indian people provided the soil for them and hence the Buddha allowed such practices as options for his disciples, but not compulsory. However, Devadatta's followers did not survive to the present day and this probably can be attributed to their dogmatic attitude to *Vinaya* practices.

The Buddha's liberal and open attitude to *Vinaya* practices can also be seen from the following example. A certain monk from the Vajjiputtas came to the Buddha and told him that he could not stand with the two hundred and fifty rules recited fortnightly. Then the Buddha said to him, "Well monk, can you stand the training in three particulars: That in the higher morality, in the higher thought, in the higher insight?"³⁸ The monk then answered affirmatively and the Buddha told him, "Then monk when you are proficient in the higher morality, thought and insight, then lust, malice and delusion will be abandoned by you. When you have abandoned these you will not perform any wrong deed, you will not follow any wicked way."

Second, the Buddha's language policy also reflects his liberal and open attitude. According to the *Cullavagga*, there were two Brahmin brothers who became the Buddha's disciples and who had good voice and were experts in conversation. They told the Buddha that monks of various names, clans, social strata have gone forth from various families corrupted the speeches of the Buddha in using his own vernaculars. They wished to translate the words of the Buddha into Sanskrit.³⁹ Then the Buddha rebuked them and said, "I allow you, monks, to learn the word of the Buddha in his own language."⁴⁰ Here "his own language" can be interpreted in two ways: in the Buddha's language or in his disciple's own language. But when we look at the Chinese translation of the *Vinaya* from different schools, it is clear that the disciples learn the word of the Buddha in their own dialects and languages not in that of the Buddha's language.

Here it is quite clear that the Buddha did not want to make any language as the only sacred one and ask all his disciples to learn. Otherwise, it would limit the teaching of the Buddha from spreading. Just as the *Vinaya Matrka Sūtra* says, "The Buddha told the monks saying, 'In my teachings emphasis is not laid on rhetoric. What I mean is that the doctrines should not be misunderstood. They should be taught in any language which is understood by the people, according to their suitability. This is named as Teaching according to Locality'"⁴¹ Thus, the emphasis is not on the language but the understanding of the meaning of the Buddha's teaching. This also reflects the practical attitude of the Buddha.

According to the *Uttaravipatti Sutta* of the *Anguttanikāya*, "Whatsoever is well spoken, all that is the word of the Buddha."⁴² Thus the Buddha even advised lay disciples to make offerings to local gods.⁴³ The Buddha openly accepted whatever good suggestions if it was reasonable and practical. For instance, some lay devotees suggested that monks should also settle down at some places for raining retreat without travelling since other religious groups did so in order not to tread on insects and accidentally kill them. So the Buddha laid down a rule that monks should settle down for retreat during raining season. Many *Vinaya* rules had been laid down in such a way and had even been changed or modified several times either due to the change of circumstances or suggestions of monks or even lay people.

For instance, the Buddha prohibited bhikkhus accepting alms with their hands, departing their quarters without wearing their robes properly, spending the rainy retreat in the hollow of trees, storing unnecessary

goods in their *Viharas*, enjoying secular pleasures, and eating the flesh of elephants.⁴⁴ For a similar reason the Buddha prohibited the ordination of criminals, debtors and slaves. Other amendments were made on the acceptance of silk robes, the prohibition of admitting anyone to the Sangha who suffered from one of five diseases, as requested by Jīvaka Komarabhacca,⁴⁵ and the acceptance of invitations to meals as requested by Meṇḍaka. Further included in the list of loosened rules are the forbidding of nuns' bathing naked, or bathing in the same place as courtesans as requested by Visākhā Migāramāta, along with the sanction of accepting a personal benefactor at the request of Anāthapiṇḍaka. The Buddha also made rules to comply with some of the requirements of the state at the request of King Bimbisāra: warriors were not allowed to be ordained. Many rules were an outcome of suggestions made by bhikkhus or bhikkhunis, such as the admission of women into Sangha resulting from Ānanda's intervention, and the formation of most of the rules concerning bathing at the request of Gotami.

The open-mindedness of the Buddha is also reflected from the way he taught his disciples without any reservation.⁴⁶ There is no closed fist in the Buddha's teaching and he taught all those which are necessary for liberation. Therefore whenever his disciples, not only those great disciples like Sāriputta and Moggallana but also nuns, delivered a good sermon he would approve it with a loving heart. Thus, when the nun Khema gave a talk to the King of Kosala, Pasenadi, who later informed the Buddha of it, the Buddha said, "Even if you asked me, I would give you the same answer."⁴⁷ Even the Dharma, his life's work and discovery, is compared to a raft by the Buddha that has but only an instrument value.⁴⁸

1.4. The Buddha did not like to use magic, but educational instruction

Just as W. Rahula said, many miraculous powers were attributed to the Buddha, and according to the *suttas* he performed a number of miracles during his ministry.⁴⁹ However, most of the miracles performed by the Buddha as mentioned in *sūtras* and *vinaya* took place in his early life after awakening, such as the miracle of hiding Yasa so that his father could not see him, and the series of miracles to convert the three Kaśyapa brothers.⁵⁰ But the Buddha changed his attitude to miracles later and did not consider magical powers to be of primary importance. His attitude to miracles and magic can be seen from the following *suttas*.

First, in the *Kevaddha Sutta*, a lay disciple of the Buddha named Kevaddha asked him to perform miracles in order to attract people but he refused to do so. Instead, the Buddha said that there are three kinds of miracles: the mystic wonder, the wonder of thought reading and the wonder of education. Amongst the three, the Buddha liked the wonder of education most, because without resorting to any other means it directly appeals to the listeners' mind so that the listeners will be converted through understanding not by faith. But concerning the first two kinds of wonders, the Buddha said that he did not like them "because I perceive danger in the practice of mystic wonders and the wonder of thought reading, so I loathe, and abhor, and am ashamed thereof."⁵¹ In order to illustrate the uselessness of mystic wonder, the Buddha told a story of his disciple who had the physical power to perform miracles. The monk, in order to find out the answer to a question, used his magic powers by flying to different heavens and asked the heavenly beings but they could not answer his question. At last, he flew to the highest heaven and asked the Mahābrahma who took him by hand to a corner and said that the Buddha was the best person to answer such a question. So what the Buddha wanted to convey is that magic power cannot solve any problem.

This attitude is also reflected in the *Saṅgārava Sutta* in which the Buddha explained the same three wonders to Saṅgārava, a Brahmin, who said that to him the first two kinds of miracle were of the nature of illusion and the last one was more wonderful and excellent after listening to the teacher.⁵² Therefore, the Buddha did not allow his disciples to perform physical miracles in order to win over followers and he laid down a monastic rule concerning this.

Monks, a condition of further-men, a wonder of psychic power is not to be exhibited to householder. Whoever should exhibit them, there is an offence of wrong-doing.⁵³

The Buddha compared the display of miracles in front of the laity to a respectable woman showing her loin-cloth in the public.⁵⁴

The *Pāṭika Sutta* is another text in which the miracles are discussed. It is said that Sunakkhatta, a disciple of the Buddha, left the Order because the Buddha did not perform miracles for him.⁵⁵ The Buddha told him whether miracles were performed or not, the purpose of teaching Dhamma is to lead whoever practices it to the total destruction of suffering. In other words, the performance of miracles is not relevant to the destruction of suffering. So, the Buddha did not like to do it.

In fact, according to the *Sāmaññāphala Sutta*, there are six modes of higher knowledge.⁵⁶ They are (1) supernatural power, (2) the divine ear, (3) penetration of the minds of others, (4) memory of former existences, (5) the divine eye, and (6) extinction of all cankers. These six modes of knowledge are in an ascending order and the knowledge of the extinction of all cankers is the highest which can be attained only by three persons: a Buddha, a *pratyekabuddha* and an *arhat*. The first five are mundane and the last is supramundane, thus it is only through acquiring the sixth knowledge that one becomes emancipated. The first two kinds of miracles that of mystic wonders and the wonder of thought reading mentioned in the *Kevaddha Sutta* and others belong to the first and third kinds of higher knowledge. So in other words, they are the lower kinds of knowledge and can be achieved by anyone who has some kind of concentration, but one obtains liberation only by attaining the sixth knowledge. Thus, the Buddha did not like to perform first two kinds of miracles because first they are the nature of illusion and not relevant to liberation and second they are considered mundane matters. Therefore, the Buddha used the wonder of education in his entire life and went from villages to towns to teach the Dharma.

1.5. The Buddha emphasised understanding and freedom of thought, not faith.

Rahula discussed this point so well in the first chapter of his book *What the Buddha Taught* that I will just summarize it here for the purpose of discussion. Like psychology, but unlike most religions, including some Mahāyāna schools, the Dharma is not built on faith. According to the early Buddhist literature, the Buddha's emphasis is laid on 'seeing', knowing, understanding, not on faith, or belief. Although in Buddhist texts there is a word *saddha* which is usually translated as 'faith' or 'belief', it is not 'faith' as such, but rather 'confidence' born out of conviction. Therefore, in the *Vīmaṃsaka Sutta*, the Buddha even asked his disciples to investigate himself so that the disciples might be fully convinced of the true value of the teacher and his teaching that they followed.⁵⁷ So faith or belief as understood by most religions has little to do with the Buddhadharma.

According to the Buddha's teaching, faith, particularly blind faith, does not help one to get release from suffering and attain the highest goal, *nirvāṇa*, as the Buddha says: "Monks, I say that the destruction of the taints is for one who knows and sees, not for one who does not know and does not see."⁵⁸ In fact, ignorance together with craving and hatred are considered in Buddhism as the very roots of suffering. So when a

disciple of the Buddha named Musila attained Arhatship he told another monk: ‘Friend Savitṭha, apart from faith, apart from personal preference, apart from oral tradition, apart from reasoned reflection, apart from acceptance of a view after powdering it, I know this, I see this: “*Nirvāṇa* is the cessation of existence.’⁵⁹ So the Venerable Rahula said, “It is always a question of knowing and seeing, and not that of believing. The teaching of the Buddha is qualified as *ehi-passika*, inviting you to ‘come and see’, but not to come and believe.” The expressions used everywhere in Buddhist texts referring to persons who realized the Dhamma, the Truth are: “The dustless and stainless Eye of Truth has arisen.” “He has seen Truth, has attained Truth, has known Truth, has penetrated into Truth, has crossed over doubt, is without wavering.” “Thus with right wisdom he sees it as it is”.⁶⁰

The Buddha criticised blind faith and superstitions as they do not lead one to liberation and end of suffering. When a group of Brahmins came to the Buddha and discussed the ways leading to the union with Brahma since it was told in the Vedas, the Buddha asked them whether their teacher or teacher’s teacher back to the seventh generation versed in the Three Vedas had seen the Brahma and they replied negatively. So the Buddha said that it is “just like a string of blind men clinging one to the other, ... the first does not see, the middle does not see and the last also does not see.”⁶¹ This suggests that blind faith leads one nowhere.

Thus, with reference to his own awakening when he told his five disciples at the Deer Park, the Buddha said: “which gives rise to vision, which gives rise to knowledge, which leads to peace, to direct knowledge, to enlightenment, to Nibbāna.”⁶² Even the Dharma taught by the Buddha is based on his experience and intuitive wisdom as discussed in the *Brahmajāla Sutta* in reference to other teachers and their philosophies which were based on neither faith nor tradition or logical inference, etc.

These, monks, are those other things, profound, difficult to realise, hard to understand, tranquillising, sweet, not to be grasped by mere logic, subtle, comprehensible only by the wise, which the Tathāgata, having himself realised and seen face to face, has set forth; and it is concerning these that they who would rightly praise the Tathāgata in accordance with the truth, should speak.⁶³

Therefore, when Sunakkhata, a disciple who left the Buddha, was reported to have said that the latter taught a doctrine based on his power of reasoning, but not supernatural power. Here the Buddha seems quite

upset, if we are allowed to say so, for he insisted on that his teaching was based on his own experience.⁶⁴

As Rahula pointed out, according to the Buddha, man's emancipation depends on his own realization of the Dhamma, and not on the benevolent grace of a god or any external power as a reward for his obedient good behaviour, so the freedom of thought and enquiry is essential.⁶⁵ Thus, the freedom of enquiry allowed by the Buddha as explained in the well-known *Kālāma Sutta* is unheard elsewhere in the history of meaning and values, including religions.

Yes, Kalamas, it is proper that you have doubt, that you have perplexity, for a doubt has arisen in a matter which is doubtful. Now, look you Kālāmas, do not be led by reports, or tradition, or hearsay. Be not led by the authority of religious texts, nor by mere logic or inference, nor by considering appearances, nor by the delight in speculative opinions, nor by seeming possibilities, nor by the idea: 'this is our teacher'. But, O Kālāmas, when you know for yourselves that certain things are unwholesome, and wrong, and bad, then give them up... And when you know for yourselves that certain things are wholesome and good, then accept them and follow them.⁶⁶

The Buddha advocated this principle of free enquiry throughout his life and encouraged his disciples to search for the truth. So in the *Canki Sutta*, the Buddha told the Brahmins how to find out the truth. "Here, Bhāradvāja, a bhikkhu may be living in dependence on some village or town. A householder or a householder's son goes to him and investigates him in regard to three kinds of states: in regard to states based on greed, in regard to states based on hate, and in regard to states based on delusion."⁶⁷ Even just a few minutes before his death, he requested his disciples several times to ask him if they had any doubts about his teaching, and not to feel sorry later that they could not clear those doubts.

2. The Buddha's personality

2.1. The Buddha was a practical teacher

The most prominent characteristic of the Buddha is his pragmatism and because of this, he taught only those useful things for the elimination of human suffering and avoided the metaphysical issues. Therefore, he did not like to discuss metaphysical questions or speculative views, which are purely for the purpose of debate or intellectual curiosity. He in fact disregarded all forms of dogmas and did not even hold any view as reported in the *Sallekha Sutta* as the Buddha says, "we shall not adhere to

our views or hold on to them tenuously, but shall relinquish them easily. Effacement should be practiced thus.”⁶⁸

During the Buddha’s life time, India experienced political stability for the first time and the freedom of thought and expression were unheard of before. Therefore, various philosophers and teachers appeared and disseminated their thoughts and theories regarding to the life and the world around them and the kings supported them by various means such as giving food, arranging debates and putting up convocation halls and sometimes also sought advice from them. The ten well-known classical unanswered questions such as whether the universe is finite or infinite are typical examples of the content of their debate and discussion.⁶⁹ These debates usually came into disputes and quarrel. In the *Suttanipāta*, one of the oldest collection of discourses regarded almost by all scholars, we come across many passages:

The doctrine which some people call the highest, others call the lowest. Which of these is the true statement? For all these (people) indeed call themselves experts. They say that their own doctrine indeed is superior, but they say another’s doctrine is inferior. Thus contending they dispute. They each say their own opinion is true.⁷⁰

These metaphysical questions cannot be solved by speculation and each teacher attached to his own opinion and view. “So having thus got into arguments, they dispute (among themselves). They say ‘the other person is a fool not an expert.’”⁷¹

Gautama Buddha, realising the danger and vanity of such debate, did not join their discussion, because in his regard, such discussions do not lead one to freedom and liberation from life’s problem. Therefore, the Buddha did not give any definite answer and just kept silent when the wanderer Mālun̄kyaputta put these ten classical questions to him. Instead, he said that these questions have nothing to do with the awakened life. Whatever opinion one may have regarding to these questions, there is still suffering. Then the Buddha said “the cessation of suffering (*nibbāna*) I declare is in this very life.”⁷² The Buddha expressed the same view when the ascetic Vacchagotta asked whether he held any speculative views.⁷³ The Buddha said that speculative view was something that he had put away for he had seen this, the five aggregates and their origin and disappearance. Thus he was liberated through not clinging to any of it, because the goal of the Dhamma is not achieved by universalising oneself, but by completely giving up the notion of self. Just as Lamotte said that it is not because the Buddha did not know the solution, but because he considered any

discussion regarding them to be useless for the deliverance, dangerous to good understanding and likely to perturb minds.⁷⁴

The Buddha was equally pragmatic about presenting his own teachings, confining himself to those which were relevant to the goal only. He declared that just like the ocean has one taste, the taste of salt, his Dhamma and discipline has also one taste, the taste of liberation.⁷⁵ During the forty-five years of his career as a teacher, the Buddha taught only the teaching that is concerned with liberation, leading to *nirvāṇa*, and he often spoke with concrete examples from the life around him to elucidate his teachings. Once when the Buddha was residing in the Sīmsapā forest in Kosambi, he taught his disciples that what he taught is like the leaves in his hand and what he had not taught is like the leaves in the forest. He explained:

And why, monks, have I not told those things? Because they are unbeneficial, irrelevant to the fundamentals of holy life, and do not lead to revulsion, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to *nibbāna*. Therefore I have not told them.⁷⁶

When the Buddha was falsely accused of teaching the annihilation, the destruction, the extermination of an existing being, he explicitly stated: “Bhikkhus, both formerly and now, what I teach is suffering and the cessation of suffering.”⁷⁷ So what the Buddha concerned is human suffering and its elimination, nothing more. Again when Subhadda, the last disciple of the Buddha, came and asked him who among the six *śramaṇa* teachers understood things as they claimed. Then the Buddha said, “Enough, Subhadda! Let this matter rest whether they, according to their own assertion, have thoroughly understood things, or whether they have not, ... The Dhamma, Subhadda, will I teach you. Listen well.”⁷⁸ Then the Buddha went on to explain the noble eightfold path and its fruit, he did not waste time on explaining who among the six teachers were true to their assertion and who were not. The same spirit is again showed in the *Cūlasakuludayi Sutta* when the wanderer Udayin asked the Buddha about the claim of omniscience made by other teachers. The Buddha told him: “Let us put aside questions of the Beginning and the End. I will teach you the Dhamma: That being thus, this comes to be. From the coming to be of that, this arises. That being absent, this does not happen. From the cessation of that, this ceases.”⁷⁹ So here the Buddha was interested only in how things operate, how they work, not how things begin or the ultimate beginning of things which is obvious impossible to know.

The fundamental teaching of the Buddha is the four noble truths which are concerned with the existence of the human suffering and even the third noble truth which is technically called *nirvāṇa* is, in the early *sutras*, the elimination of craving, hatred and illusion. In other words, from the experiential point of view, *nirvāṇa* is the highest happiness and thus it can be attained in this life itself. So even if there were no rebirth, *nirvāṇa* is still meaningful. So during the lifetime of the Buddha, many of his disciples attained *nirvāṇa*, arahathood. Since the Buddha mainly concerned himself with the elimination of human suffering, he did not like people talking nonsense to waste their valuable time and he always advised his disciples either to discuss the Dharma, the truth or to work diligently day and night. In the early scriptures, we often come across the description that the ascetics and wanderers gathered together discussing various worldly topics.⁸⁰ But Gautama Buddha advised his disciples to do two things when they gathered together: either hold discussions on the Dharma or maintain “noble silence”.⁸¹ On a certain occasion a number of monks staying at the house of Migara’s mother talked frivolously and were empty headed, the Buddha asked Moggallāna to performed a magic to calm them down.⁸² In fact, to avoid the four kinds of speech: falsehood, malicious talk, harsh words and frivolous talk are considered the right speech, one of the noble eightfold path, to be followed and practised.⁸³ Gautama Buddha especially did not like people speaking ill of others even regarding Devadatta. Once being informed by his attendant that Devadatta had an evil wish of taking over the Sangha, Moggallāna told the Buddha about it. Then the Buddha said, “Ward your words, Moggallāna, ward your words, for even now the foolish fellow will betray himself.”⁸⁴ The Buddha even did not like people to praise himself without bases and good reasons. In the scripture, Sāriputra is reported to have praised him by saying that Gautama Buddha was wonderful and marvellous surpassing the past and future Buddhas. Then the Buddha reproached him saying “how dear you are, you even do not understand the present Buddha fully while the Tathāgata is still living, how can you talk about Tathāgata in the past and future?”⁸⁵

So Gautama Buddha, transcending all speculative views and theories, did not enter into useless dispute in the world, and as a result he even did not purposefully formulate any philosophy in order to crash all the existing views and the Buddhist philosophy is an “unexpected consequence” of Gautama Buddha. He said, “Seeing all these views, but not grasping them and searching for the truth, I found inward peace.”⁸⁶

2.2. The Buddha was confident and tolerant

As shown in the early Buddhist literature, the Buddha was a man of great confidence and tolerance and always appeared in whatever difficult situations with calmness and self-control. The Buddha was confident because he acted and did according to what he said and what he taught was his experience as discussed above. Therefore, as discussed above, the Buddha even asked his disciples to examine himself so that they could establish a firm conviction in them. Therefore, when many distinguished young Magadha noblemen led an awakened life under the direction of the Blessed One, a rumour spread in Magadha saying that the Buddha made fathers childless, women widows and families breaking up, whom he was going to convert the next time. The Buddha taught his disciples that they should reply to the revilers in the following stanza: “Verily great heroes, Truthfinders, lead by what is true *Dhamma*. Who would be jealous of the wise, leading by *Dhamma*?”⁸⁷ Thus what the Buddha taught, the *Dhamma*, is the psychological reality which he experienced and acted accordingly. So some of his disciples asked him to leave Magadha, but the Buddha told them that the rumour would be over within seven days and it died out as he predicted.

The confidence of the Buddha is explicitly shown in the suttas. For instance, the Buddha practised austerities for six long years with the hope of finding the solution to life’s problems, but found it futile so at last he gave it up. At this time, his five companions left him, he was deserted and left alone, but was not disappointed. In such a desperate situation, the Buddha persisted with strong will and determination and achieved his goal at last. When Devadatta meditated his assassination, the Buddha is represented as telling his disciples, who were worried and tried to protect him, that they should not feel uneasy because it was physically impossible to kill a Buddha. So Devadatta tried to kill him for three times, but the Buddha faced it calmly and turned every situation from tragedy into peace.

The Buddha faced challenges from his opponents in debates and conversations with confidence. His answers to their planned and thoughtful questions were tactful and he rarely fell into the pit of his opponents and defeated as shown in the scripture. But on the contrary, he gradually led the opponent party to his own line of reasoning and the consequence was often that the opposition was converted and sometimes even went forth into homelessness under him. However the Buddha never started a debate with others or made a challenge in the first place.

It was only when they came and challenged him; he then began to talk to them with confidence and good intention. The Buddha was pragmatic and regarded these debates as pointless, but when they challenged him, he never ran away from such discussions. He usually gradually diverted the debate into a discourse on his teaching with patience, effort and sincerity. Sometimes he even told the opposing party about his own life and experience. Such was the case with Saccaka, the wanderer who was “a debater and a clever speaker regarded by many as a saint”.⁸⁸ He challenged the Buddha boasting that he could shake the Buddha up and down and thump him about. But when he finally met the Buddha and their discussion took some unexpected turns Saccaka was defeated. At the end, he admitted that the Buddha remained calm without showing any anger, hate or bitterness even when he was spoken to offensively and assailed by discourteous courses of speech. Nigaṇṭha Nātaputta, the Jain leader, sent his disciples several times to debate with the Buddha with different dilemmas in order to defeat the latter, such as Upāli, Prince Abhaya and Asibandhakaputta, but they all were defeated and became students of the teaching of the Buddha at the end of their discussion.⁸⁹

The Buddha was tolerant, because he regarded the world not as evil, but rather that people do bad things due to their ignorance. He, therefore, never scolded people as sinners but as fools, and always conversed with his opponents or even persecutors with good intention and tried to help them. He rarely showed any anger or was displeased when people abused him, but was always in a state of calm and tranquility. Among the lay followers of Nigaṇṭha Nātaputta, Upāli, as mentioned above, was a wealthy householder and after defeated he asked the Buddha to accept him as his lay disciple, the latter advised him to think twice before making that decision for he was a well-known person. This made Upāli more convinced of the Buddha’s tolerance so he asked the latter for the third time and was accepted. Then the Buddha asked him to continue to support and honour his former teacher as before.⁹⁰ The same spirit of tolerance is also expressed in the *Aṅguttaranikāya* when Sīha, the general, also a lay disciple of Jain Order, became a student of the Buddha.⁹¹

In the early suttas there are many instances showing that the Buddha faced abuse and persecution with confidence and tolerance and even convinced the persecutors, who became his students in the end. When the Bhāradvāja brothers abused him with all kinds of rude and harsh words the Buddha remained silent and undisturbed.⁹² After they had finished their curse, the Buddha calmly talked to them and turned them into his students. When a Brahmin shouted at the Buddha who was approaching him: “Stop there,

shaveling, stop there, ascetic, stop there, outcaste”, he quietly conversed with him and told him what constituted an outcaste.⁹³ The Brahmin was pleased with his talk and the new interpretation of outcaste and gave him abundance of choice food. The Buddha was a tolerant teacher, so tolerant that it is unheard of in the history of thought. His unconditional patience appears clearly in three stanzas of the *Dhammapada*, numbers three, four and five, in which he described non-resistance as the means to bring enmity and hatred to cessation. He taught his disciples that even in the mind, one should not harbour evil thoughts and bad intentions. He did not only teach tolerance but practised it himself.⁹⁴

There are two incidents concerning the Buddha being slandered by his opponents in the early Buddhist literature and they are referred to in the *Pubbakammapiḷoti* of the *Apadāna* as the remaining effects of the Buddha’s past bad *karma*.⁹⁵ First, Cīñcāmānavikā, a beautiful female ascetic (*parivrājaka*) from another Order, was persuaded by her fellow ascetics to discredit the Buddha because they found that their gains diminished due to the popularity of the Buddha. She pretended to have become pregnant by the Buddha by tying a wooden disc around her body and came to where the latter was addressing a large congregation. Her accusation was soon found out to be false and she was chased out by the audience.⁹⁶ The second story is recorded in the *Udāna* about Sundarī, also a female ascetic from another Order, who was persuaded by her fellow ascetics to insult the Buddha and his disciples. She visited Jetavana where the Buddha was residing and pretended to have stayed in the evenings and left in the mornings. After some days, the heretic ascetics hired some villains to kill Sundarī and hide her body under a heap of rubbish near Jetavana. When this was reported to the king, a search was carried out and her body was found. Her fellow ascetics then went about the streets of the city crying: “Behold the deeds of the Sakya monks.”⁹⁷ In these two incidents, the Buddha also remained calm and self-controlled without anger as reported in the *suttas*.

Even at his deathbed, the Buddha was not worried and discouraged but faced it bravely. He even consoled Ānanda who was weeping and much troubled by the fact that the teacher was going to die. The Buddha said to him:

How, then, Ānanda, can this [that I should not die] be possible – whereas anything whatever born, brought into being, and organized, contains within itself the inherent necessity of dissolution – how, then can this be possible, that such a being should not be dissolved? No such condition can exist!⁹⁸

At this moment the Buddha was about to die, but he was not troubled by his own death, on the contrary he still consoled others. This really needs courage and compassion. An ordinary sentient being would not be able to do that at his deathbed.

2.3. The emotions and indignations of the Buddha.

The Buddha would not tolerate misunderstandings and misrepresentations in issues concerning his principles and major teachings although he was quite patient to his opponents and even persecutors. A few cases in the “canon” suggest that the Buddha felt uneasy and even reproached his disciples when they misunderstood and wrongly interpreted his teachings. As the Dharma was his great discovery, his life’s work and his message to the suffering world, he would not tolerate his own monks who misrepresented it through carelessness or ill-will. This was the case particularly when their task was to pass this message down to future generations. Sati, a fisherman’s son is a good example. He wrongly understood the master’s teaching that consciousness survived the body and took another form in the new life. This philosophical teaching, of course, is difficult to understand for Sati who must had no good education at all. Upon hearing this, the Buddha cried out:

Foolish man, to whom have you ever known me to teach the Dhamma in that way? Foolish man, in many discourses have I not stated consciousness to be dependently arisen, since without a condition there is no origination of consciousness? But you, foolish man, have misrepresented us by your wrong grasp and injured yourself and stored up much demerit.⁹⁹

Ariṭṭha, a former vulture-trainer, was another monk who was reproached by the Buddha in a similar manner for his misunderstanding of the Dharma. The Buddha blamed him for being a foolish and misguided man.¹⁰⁰ The commentary explains that while reflecting in seclusion, Ariṭṭha came to the conclusion that there would be no harm for bhikkhus to engage in sexual relations with women, and he therefore maintained that this should not be prohibited by the monastic rules.¹⁰¹ In both cases the monks were of humble origins and probably did not have any education at all, so they had difficulty in understanding the Buddha’s teaching in its philosophical dimensions. But the two topics concerning a fundamental doctrine and a fundamental practice are crucial in the understanding of the Buddha’s teachings. It therefore appears that the Buddha reproached them with a personal feeling.

In these two cases, it may perhaps be argued that the Buddha was not angry, but what he said concerning Devadatta suggests that he was angry at least in the literal sense of the word. Devadatta intrigued for the leadership of the Sangha and asked the Buddha to hand over it to him. The Buddha said: “Not even to Sāriputta and Moggallāna would I hand over the Order, and would I to thee, vile one, to be vomited like spittle?”¹⁰² In the *Aṅguttaranikāya*, we find the following saying of the Buddha when Ānanda made enquiries on Devadatta:

So too, Ānanda, it was only when I did not see even a merely fraction of a hair’s tip of a bright quality in Devadatta that I declare of him: ‘Devadatta is bound for the plane of misery, bound for hell, and he will remain there for an eon (kalpa), unredeemable.’¹⁰³

This statement is not unlike a curse, and arguably motivated by utter disappointment. The Devadatta incident was a bitter experience in the life of the Buddha because as a monk and disciple in his own community, Devadatta had tried with a certain success to split the Order he had established with much effort. Therefore, whenever Devadatta was mentioned, the Buddha would speak of him as a bad person of bad intention.

The Sangha was the disseminator of the Buddha’s message to the world. Gautama Buddha was very concerned about the split of the Sangha for he had seen what had happened to Jain monks in the last few years of his life.¹⁰⁴ The **Mahāvibhāṣā śāstra*, with reference to Devadatta, mentions that the bad *karma* entailed by the destruction of the Sangha is graver or heavier than that of shedding the blood of the Buddha. The split of the Sangha was explained as the destruction of the *dharmakāya* while shedding the blood of the Buddha harms the *rūpakāya*.¹⁰⁵

Apart from these, there are at least two cases in the *Mahāparinibbāna sutta* that illustrate the Buddha displaying emotions. These consisted in feeling appreciation towards beautiful things. The first incident was when the Licchavis of Vesali, wearing clothes of different colours and adorned with various kinds of ornaments, approached the Buddha in carriages. Gautama said to his disciples: “O brethren, let those of the brethren who have never seen the Tāvatiṃsa gods, gaze upon this company of the Licchavis, behold this company of the Licchavis, compare this company of the Licchavis, for they are even as a company of Tāvatiṃsa gods.”¹⁰⁶ The second incident occurred after the Buddha and Ānanda had returned from a begging tour in Vesāli. The Buddha addressed Ānanda: “How

delightful a spot, Ānanda, is Vesāli, and how charming the Udena Shrine, and the Gotamaka Shrine...’’¹⁰⁷ These two incidents are also mentioned in the Chinese translations of the *Mahāparinirvāṇa sūtra*.¹⁰⁸ These pieces of literature suggest that the Buddha had emotions which he manifested in different ways. If a sense of appreciation shows the compassion of Gautama Buddha, then anger definitely shows the human side of him because a Buddha, at least by definition, is a person who has eliminated the three evils: greed, hatred and ignorance. These incidents reveal the human aspect of the Buddha.

2.4. The Buddha was humorous

The Buddha was quite humorous in his speech when he talked to people either in debates or conversations. Thus, in the *Tevijja Sutta*, as discussed above, a Brahmin named Vāseṭṭha discussed with the Buddha about the teachings in the Vedas concerning the union with Brahma, the creator God. The Buddha asked him whether he, or his teacher, or his teacher’s teacher even back to seventh generation had seen Brahma. Vāseṭṭha answered negatively. Then the Buddha humorously said that it is just like a person who loves a lady but knows neither her name, nor where she dwell, nor her complexion, nor whether she is tall or short, nor whether she is of Brahmin or Sūdra descent etc.¹⁰⁹

The *Kevaddha Sutta* tells us another humorous story narrated by the Buddha. A disciple of the Buddha, who had psychic powers, wished to find out the answer to a question so he flew to different heavens in order to find out the answer. But all the gods there said to him that they did not know the answer to his question. So at last he decided to go to the Great Brahma since he was the creator God, the All-seeing. But for the first two times when the monk asked the Great Brahma the same question, he said,

I, brother, am the Great Brahma, the Supreme, the Mighty, the All-seeing, the Ruler, the Lord of all, the Controller, the Creator, the Chief of all, appointing to each his place, the Ancient of days, the Father of all that are and are to be!¹¹⁰

When the monk asked him for the third time, the Great Brahma took that monk by his arm and led him aside, and said,

These gods, the retinue of Brahma, hold me, brother, to be such that there is nothing I cannot see, nothing I have not understood, nothing I have not realised. Therefore I gave no answer in their presence. I do not know, brother, where those four great elements - earth, water, fire, and wind - cease, leaving no trace behind.

Therefore you, brother, have done wrong, have acted ill, in that, ignoring the Exalted One. You have undertaken this long search, among others, for an answer to this question. Go you now, return to the Exalted One, ask him the question, and accept the answer according as he shall make reply.¹¹¹

In this story, the Buddha used a pun to illustrate two things. First, the psychic power is useless in solving problems so that the Buddha did not like to use it as discussed above. Second, according to the Vedas, the Great Brahma is “the Supreme, the Mighty, the All-seeing, the Ruler, the Lord of all, the Controller, the Creator, the Chief of all, the Father of all that are and are to be.” But he did not know the question asked by the monk and therefore, he took him away and told the truth.

The *Anumāna Sutta* has another interesting and humorous story that the Buddha taught that a monk should always review himself whether he has evil thoughts or bad ideas or unwholesome states of mind. If he has he should make an effort to abandon them all and then he can abide happy and glad. Then the Buddha compared it with a woman looks herself in a clear and bright mirror. If she finds some a smudge or a blemish on her face, she makes an effort to remove it and then she becomes happy when she sees no smudge on her face.¹¹²

In the *Aṅguttaranikāya*, the Buddha told the monks that mother and father should be worshipped and venerated as Brahma.¹¹³ This is quite humorous when we look at it against its background, the creation of Brahmanism that the world with its sentient beings is created by Mahā Brahmā. So what the Buddha really wanted to say is that if you worship and venerate Brahma then it is better for you to worship your parents because it is not Brahma, but your parents who have created you.

From the above discussion, we may come to the following provisional conclusion. Unlike the other Indian teachers of his time, the Buddha not only rejected all forms of divinity as other *śramaṇa* teachers, but also loathed magic and tricks when he conversed with different people. On the other hand, the Buddha always emphasized on understanding not on faith because his only objective was to help people get rid of suffering with rational persuasion. Therefore the Buddha said to his monks:

Go forth, monks, for the good of the many, for the happiness of the many, out of compassion for the world, for the good, benefit, and happiness of gods and men. Let not two go by one way: Preach,

monks, the Dhamma, excellent in the beginning, excellent in the middle, excellent in the end, both in the spirit and in the letter.¹¹⁴

It is with this objective in mind, the Buddha said, “The monk, who masters thoroughly the dhamma and the discipline made known by the Tathāgata, takes it for his own, is a great thief.”¹¹⁵

This practical, rational and open attitude of the Buddha influenced his disciples and later generations of monks so that it contributed much to the success of spreading his message in the world. Thus, Buddhism assimilates the culture and thought of local nations without any kind of hesitation.

Abbreviations

A	<i>Aṅguttaranikāya</i>
Dhp	<i>Dhammapada</i>
D	<i>Dighanikāya</i>
M	<i>Majjhimanikāya</i>
PTS	Pali Text Society
S	<i>Samyuttanikāya</i>
Sn	<i>Suttanipāta</i>
T	Taisho Tripiṭaka.
Trans.	Translation

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Notes

1. S iii, 119; Bodhi 2000, 938. The same is also found in the *Alagaddūpamasutta* of the *Majjhimanikāya*: “Bhikkhus, both formerly and now what I teach is suffering and the cessation of suffering.” (M i, 140; Ñāṇamoli 1995, 234). The same idea is also reflected in the *Pahārāda Sutta* of the *Aṅguttaranikāya*, where the Buddha said, “Just as the great ocean has one taste, the taste of salt, so too, this Dhamma and Discipline has but one taste, the taste of liberation.” (A iv, 202; Bodhi 2012: 1144).
2. S V.A. Smith, 1958, 47.
3. A Foucher, 1964, 243.
4. T.W Rhys Davids, 1881, 150.
5. R. F Gombrich, 1996, 65.
6. W. Rahula, 1990, 1.
7. *Dhammapāda*, verse no. 165.
8. No. 26, *Ariyapariyesana Sutta* and No.36, *Mahāsaccaka Sutta* of the *Majjhimanikāya*. The counterpart of the *Ariyapariyesana Sutta* is also found in the Chinese translation of the *Madhyamāgama* (No. 204), , CBETA, T01, no. 26, 775c4-778c8.
9. K. R. Norman, 2001, 51-53. The same description of Māra’s three daughters is also found in the *Māradhītu Sutta* of the *Samyuttanikāya*, as Taṇhā (desire), Arati (discontent), and Rāga (passion). (S 4.25; Bodhi 2000: 217) The counterpart is also found in the Chinese translation of the *Samyuktāgama* (Sūtra No.1029) the three daughters of Māra are said as desire 愛欲 [Taṇhā], lust 愛念 [Arati], and passion 愛樂 [Rāga].
10. A ii, 36-38. A Brahmin asked the Buddha whether he was a Deva, a Gandhabba (a kind of god), a Yakkha (demon) or a human being, the Buddha denied all and said because he destroyed, uprooted the *āsavas* which is the cause for the birth as those beings, therefore he said, “As a lotus, fair and lovely, by the water is not soiled, by the world am I not soiled; therefore, Brahmin, I am Buddha.”
11. Jataka, V. 238. No. 528, the Mahābobhi Jātaka.
12. Jataka, VI. 208. No.543, the Bhuridatta Jātaka.
13. M ii, 260. *Samyuktāgama*, Sūtra No.389, (《雜阿含389經》 T2, 105a-b). Here Gautama Buddha compared himself to a physician and the first noble truth of suffering as sickness, second noble truth as the cause of the sickness, the third noble truth as the release from suffering and the fourth noble truth as the prescription.
14. M iii, 6 (No.107, Gaṇaka Moggallāna Sutta): “The Tathāgata is one who shows the way.” The Chinese counterpart is found in the *Madhyamāgama Sūtra* No.144, 《中阿含144經》〈算數目捷連經〉 (T1, 652c). 《中阿含經》卷35〈2 梵志品〉：「我為導師，為諸比丘如是訓誨，如是教誨，得究竟涅槃，或有不得。目捷連！但各自隨比丘所行。」 (CBETA, T01, no. 26, p. 653, b8-10)
15. D ii, 100-101.
16. Sir Charles Eliot, 1962: Part I, 145.
17. Ñāṇamoli 1995: 587-8.
18. D ii, 100. The translation is quoted from Rhys David (2001, 107) with some modification. This passage is also found in the three Chinese translations of the *Mahāparinirvāṇa Sūtra* (T1, no.1, 15a; no.5, 164c9-13; no.6, 180a18-b2). So it must came down from a common tradition shared all early Buddhist schools in India.
19. *ibid.*
20. D ii. 154. This passage is found in four Chinese translations of the *Mahāparinirvāṇa Sūtra* (T1, no.1, 26a; no.5, 172b; no.6, 188a; no.7, 204b-c). So it also must came down from a common tradition shared all schools.
21. M iii. 9. The counterpart of this sutta is also found in the Chinese translation of the *Madhyamāgama* and the same question and answer are also there. (CBETA, T01, no. 26, p. 654, a19-25)
22. M iii. 238-247.
23. M i. 205-6.
24. Although sometimes some *suttas* say that the Buddha travelled with a large multitude,

- but it is rare because it was quite difficult to get alms food for all. Therefore, the Buddha usually travelled with only a few disciples.
25. M i, 260. The translation with a few changes is adapted from Bhikkhu Ñāṇamoli 1995, 352-3.
 26. M i, 134-5.
 27. Vasumitra, 52.
 28. The *Holy Bible*: Ex 20.
 29. M i, 437-440. The translation is adapted from Ñāṇamoli 1995, 542.
 30. D ii, 154; Pāli Vinaya Cullavagga, xi, 286. Horner 2000, v. 398.
 31. The Chinese translations of the *Mahāparinirvāṇa Sūtra*, “From now on, bhikṣus are allowed to abolish the lesser and minor rules.” (T1, 26a28-9), the *Mahīśāsaka Vinaya*, “After my Parinirvāṇa, if [the bhikṣus wish] the lesser and minor rules can be abolished.” (T22, 191b3-4), *Mahāsaṅghika Vinaya*, “I allow the Bhikṣus to abolish the lesser and minor rules.” (T22, 492b4-5, c7), the *Dharmaguptaka Vinaya*, “From now on, [I] allow the Bhikṣus to abolish the lesser and minor rules.” (T22, 967b11-13), the *Sarvāstivāda Vinaya*, “After my parinirvāṇa, if the Sangha lives in peace and harmony, they can consider to abolish the lesser and minor rules.” (T23, 449b13-4), the *Mūlasarvāstivāda Vinaya Saṃyuktavastu*, “I allow that all the lesser and minor rules may be abolished for the purpose of the Sangha to live in peace.” (T24, 405b3-5), the *Vinaya Matrka Sūtra*, “After my parinirvāṇa, the Sangha shall be assembled and the lesser and minor rules may be abolished.” (T24, 818b3-4) and the *Aśokarājāvādāna*, “After my parinirvāṇa, the Sangha shall be assembled and the lesser and minor rules may be abolished.” (T24, 818, b3-4.)
 32. A i. 231. Woodward 200, I, 211.
 33. Pāli Vinaya, iii, 171; ii, 196-197; *Sarvāstivāda Vinaya*, T23, 265a13-4.
 34. S. Dutt, 1945, 6-7.
 35. What Devadatta proposed were common practices amongst the śramaṇa groups as reported in the *Mahāsaccaka Sutta* of the *Majjhimanikāya* (M I, 238).
 36. R.F Gombrich, 1994, 44.
 37. T24, 495c. *Mūlasarvāstivāda Vinaya*.
 38. A I, 230.
 39. Some scholars think that they wished to translate the words of the Buddha into Sanskrit while others think metrical form only. This story is found in the *Vinaya* texts of different schools: the *Vinaya-matrka-sūtra* (T24, p.822), the *Dharmaguptaka-vinaya* (T24, p.955), the *Mahīśāsaka-vinaya* (T22, p.174), the *Sarvāstivāda-vinaya* (T23, p.274), the *Mūlasarvāstivāda-nikāya-vinaya-saṃyuktavastu* (T24, p. 232).
 40. *Cullavagga*, V. 33.1.
 41. The *Vinaya Matrka Sūtra*, 「佛告比丘：吾佛法中不與美言為是，但使義理不失，是吾意也。隨諸眾生應與何音而得受悟，應為說之，是故名為隨國應作。」 (CBETA, T24, no. 1463, p. 822, a15-23). The same is also found in the *Dharmaguptaka Vinaya* (CBETA, T22, no. 1428, p. 955, a17-23) and the *Mahīśāsaka Vinaya* (CBETA, T22, no. 1421, p. 174, b14-21), the *Sarvāstivāda Vinaya* (T23, 274a), the *Mūlasarvāstivāda Vinaya Saṃyuktavastu* (T24, 232b-c). The preface to the Chinese translation of the Dharmapada also reflects the same idea as it is said, “The Buddha said, “Go with the meaning without decoration, take the teaching (Dharma) without ornamentation”. It is good if the translator makes it easy to understand without losing the meaning.” (CBETA, T04, no. 210, p. 566, c9-12)
 42. A iv 164. Bodhi, 2012, 1100. This is also reflected in the *Satthusasana Sutta* of the *Aṅguttaranikāya* where the Buddha told Upāli that “But those things you may know thus: ‘These things lead exclusive to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to nibbāna’ – you should definitely recognize: ‘This is the Dhamma, this is the discipline, this is the teaching of the Teacher.’” (A iv 144) The same saying is also found in the *Gotami Sutta* of the *Aṅguttaranikāya* (AN 8.53 PTS: A iv 280) and *Vinaya* (Cullavagga X 4) (Horner translation Part 5: 359) where the Buddha told Mahā Pajāpatī Gotami the same thing.
 43. Both the *Adiyasutta* (AN.5.41. PTS: A iii 45; Bodhi 2012, 665-667) and the

- Licchavikumārasutta* (AN.5.58. PTS: A iii 76; Bodhi 2012, 689-692) of the *Āṅguttarnikāya* state that a lay disciple should make offerings to gods and ancestors. Local gods are important part of local culture so making offerings to local gods is a way to preserve local culture.
44. Cited from Jing Yin's unpublished PhD dissertation "The Vinaya in India and China — Spirit and Transformation", 2002, p.84. For a detailed discussion, please read "The Buddha and the Vinaya" in section two: The ethos of the Vinaya in Chapter two: the Spirit of the Vinaya.
 45. The five diseases are leprosy, boils, eczema, consumption and epilepsy. The *Dharmagupta Vinaya* (T22, 808c2-809a8), the *Sarvāstivāda Vinaya* (T23, 152b9-c12), and the *Theravāda Vinaya* (I:72-73).
 46. A i, 283; Bodhi 2012, 361. "The Dhamma and Discipline proclaimed by the Tathāgata shines when exposed, not when concealed." The same is also found in the Chinese translation of the *Ekottarāgama* (22.4). D ii, 100.
 47. S iv, 374.
 48. M i, 135-6. The raft simile is also found in the Chinese translation of the *Madhyamāgama Sūtra* No. 200 and the *Ekottarāgama* (43.5).
 49. *Encyclopedia of Britannica*, Gotama Buddha.
 50. Vinaya, Mahavagga, i, 15-34. Horner 2000, iv, 24-46.
 51. D i, 213-4. The translation with a few changes is adapted from Rhys David (2001, I, 278-9). Italic is mine. The *Kevaddha Sutta* is also found in the Chinese translation of the *Dīrghāgama* (Sūtra No.24) with the same description of the three miracles and the monk's quest for answers to his question in heavens.
 52. AN 3.60; A i, 169-71. Bodhi, 2012, 261-262. The same idea is also found in the Chinese translation of the *Samyuktāgama* (Sūtra No.197).
 53. Cullavagga, V. 8. The translation is adopted from Horner 2001, V. 152.
 54. Cullavagga, V. 8; Horner 2001, V. 151.
 55. D iii, 2-4. The *Pāṭika Sutta* is also found in the Chinese translation of the *Dīrghāgama* (Sūtra No.15) with the same description of Sunakkhatta's talk with the Buddha.
 56. Sutta No. 2 of the *Dighanikāya* and the Sūtra No. 27 of the *Dīrghāgama*.
 57. M i, 319-20. There is a Chinese translation of this sutta in the *Madhyamāgama* with the same contents, but the wording is slightly different.
 58. SN 22.101; S iii, 152. The quotation adapted from Bodhi 2000, 595. The same idea is also found in the Chinese translation of the *Samyuktāgama* (Sūtra No. 263) 《雜阿含263經》, but there it is said that the Buddha attained enlightenment because had seen and knew.
 59. S ii, 117. Quotation adapted from Bodhi 2000, 610.
 60. S v, 423; iii, 103; M iii, 19.
 61. D i, 239-240. No.13 *Tevijja Sutta*. The translation is adapted from Rhys David 2001, 305.
 62. S v, 422. Translation adapted from Bodhi 2000, 1844. The counterpart of this sutta is also found in the Chinese translation of the *Samyuktāgama* (Sūtra No.379) with the same description of the Buddha's enlightenment.
 63. D i, 12ff. The same paragraph is repeated eight times in the sutta after the discussion of the teachings and philosophies of each group. The translation is adapted from Rhys Davids (2001, i, 26) with a few changes.
 64. M i, 69. *Mahāsihanada Sutta*.
 65. W. Rahula, 1990, 2.
 66. Cited from W. Rahula, 1990, 2.
 67. M ii, 171-2.
 68. M i, 43. The translation is adapted from Bodhi 1995, 127.
 69. The ten classical questions which the Buddha never gave any answers are (1) is the universe eternal or (2) is it not eternal, (3) is the universe finite or (4) is it infinite, (5) is soul the same as body or (6) is soul one thing and body another thing, (7) does the Tathāgata exist after death, or (8) does he not exist after death, or (9) does he both (at the same time) exist and not exist, or (10) does he both (at the same time) not exist and not not-exist. D i, 187-8; M i, 157, 426, 282; S iii, 213 sq., 258; iv, 286, 391; v, 418. But in

- Madhyamakakārika*, 22, 2., Nāgārjuna gave the number as fourteen. They are as follows: (1) Whether the world is (a) eternal, (b) or not, (c) or both, (d) or neither. (2) Whether the world is (a) finite, (b) or infinite, (c) or both, (d) or neither. (3) Whether the Tathāgata (a) exists after death, (b) or does not, (c) or both, (d) or neither. (4) Whether the soul is identical with the body or different from it.
70. Sn. Verse Nos. 903, 904. The translation is adopted from Norman 2001, 118.
 71. Sn. Verse No. 879. Norman 2001, 115.
 72. The conversation between the Buddha and Māluṅkyaputta is found in the *Cūlamāluṅkyaputta Sutta*, No. 63 of the *Majjhimanikāya* (M i, 426-430). The counterpart of this sutta is also found in the Chinese translation of the *Madhyamāgama*, Sūtra No. 221 (T1, 804a; 917b).
 73. *Aggivaṅcchagotta Sutta*, M i, 485.
 74. Lamotte 1988, 48.
 75. A iv, 201. Bodhi 2012, 1144. The counterpart of the sutta is found in the Chinese translations but the expressions are little different. The *Ekottarāgama* (42.4) says, “There is only one taste in my Dharma, that is the taste of noble eightfold path.” 《增壹阿含42.4經》：「我法中皆同一味，所謂賢聖八品道味，」 (CBETA, T02, no. 125, p. 753, a28-29) while the *Madhyamāgama*, No.35 Sūtra, which says, “In my righteous Dharma there is the taste of non-desire, the taste of enlightenment and the taste of path.” 《中阿含35經》〈阿修羅經〉：「若我正法、律中無欲為味，覺味、息味及道味者，」 (CBETA, T01, no. 26, p. 476, c13-14)
 76. S v, 437. Bodhi, 2012, 1857-8. The counterpart of this sutta is found in the Chinese translation of the *Samyuktāgama* (Sūtra No. 404). 《雜阿含404經》。
 77. M i, 140. *Alagaddūpama Sutta*. Bodhi 1995, 234. The counterpart of this sutta is found in the Chinese translation of the *Madhyamāgama* Sūtra No. 200, but there is no similar saying as found in the Pāli version.
 78. D ii, 150-1. *Mahāparinibbāna Sutta*. Rhys David 2001, II, 166. The counterpart of this sutta is found in the Chinese translation of the *Dīrghāgama*, Sūtra No. 2 with the same saying. (CBETA, T01, no. 1, p. 25, a19-25)
 79. M ii, 32. Also at A iv, 428, when a Brahmin asked the Buddha who is true to their claim of omniscience Pūraṇa Kassapa or Nigaṇṭha Nātaputta, the Buddha said, “Enough, Brahmans. Let this be: “When those two claimants to knowledge make claims that are mutually contradictory, who speak truthfully and who falsely?” I will teach you the Dhamma, listen and attend closely. I will speak.” (Bodhi 2012, 1303)
 80. M i, 513-514. The stock passage is “talk of kings, robbers, ministers, armies, dangers, battles, food, drinks, clothing, beds, garlands, perfumes, relatives, vehicles, villages, towns, cities, countries, women, heroes, streets, well, the dead, trifles, the origin of the world, the origin of the sea etc.” also M ii, 1-2; 23; 29-30; iii, 113; D iii, 36.
 81. M i, 161. MA points out that the second jhāna and one’s basic meditation subject are both called “noble silence”. Those who cannot attain the second jhāna are advised to maintain noble silence by attending to their basic meditation subject. (Ñāṇananda 1995, 1215) The counterpart of this sutta is found in the Chinese translation of the *Madhyamāgama* (Sūtra No. 204) with the statement.
 82. S v 270.
 83. M i, 288; 179-180; 345; iii, 49. Ñāṇananda 1995, 936. It is also found in the Chinese translation of the *Madymāgama*, Sūtra No. 117.
 84. A iii, 122.
 85. S v, 159-160. The same idea is also found in the Chinese translation of the *Samyuktāgama* (Sūtra No.498).
 86. Sn. verse no. 837.
 87. Mahāvagga, I. 24. Horner 2000 iv, 56-7.
 88. M i, 237. There are two suttas in the *Majjhimanikāya*, No. 35 *Cūlasaccaka Sutta* and No. 36 *Mahāsaccaka Sutta* about the debates and discussions between the Buddha and Saccaka, the wanderer. Saccaka was defeated but not became a member of the sangha. He still regarded himself to be a saint. The same is also found in the Chinese translation of the *Ekottarāgama* (37.10).

89. Upāli's debate is found in the *Upāli Sutta* and Prince Abhaya's debate is found in the *Abhyanarājakumāra Sutta*, which are No. 56 and 58 of the *Majjhimanikāya*. While Asibandhakaputta's debate is found in S iv, 322ff (Bodhi 2000, 1340-44). According to the Chinese translations, Nātaputta, the Jaina teacher sent Asibandhakaputta twice to debate with Gautama Buddha when the latter came to Nalanda. The Chinese translation of the *Samyuktāgama*, Sūtra No.914 and 916 (T2, 230b-232b).
90. The *Upāli Sutta* of the *Majjhimanikāya* (M i. 372-387). The counterpart this sutta is also found in the Chinese translation of the *Madhyamāgama* (Sūtra No. 133) with the same statement.
91. A iv, 179-188. Bodhi 2000, 1130-1136. The same sutta is also found in Mahāvagga, IV. 31. The counterpart of this sutta is also found in the Chinese translation of the *Madhyamāgama* (Sūtra No. 18), but the Sūtra simply ends with Sīha took refuge in the Buddha and his Dharma without the paragraph of invitation to meal next day and the story of the Nigantha Nātaputtas saying that a fat beast has been killed purposely for Gautama.
92. S i, 161-3. Akkosa Sutta (Bodhi 2000, 256). The counterpart of this sutta is also found in the Chinese translation of the *Samyuktāgama* (Sūtra No.1152) with the same story.
93. Sn. Vasala Sutta, 1. 7. The counterpart of this sutta is also found in the Chinese translation of the *Samyuktāgama* (Sūtra No.102) with the same description of the outcaste.
94. Dhp. No. 3. "He abused me, he beat me, he defeated me, he robbed me", in those who harbour such thoughts hatred is not appeased. No.4. "He abused me, he beat me, he defeated me, he robbed me", in those who do not harbour such thoughts hatred is appeased. No.5. Hatred never cease through hatred in this world; through love alone they cease. This is an eternal law.
95. *Apadāna*, i, 299-301.
96. *Apadāna*, i, 299-301, verse: 7-9; *Jātaka*, iv, 187f.; *Dhammapada* commentary, iii, 178f.; *Itivuttaka* commentary, 69.
97. The *Udāna*, iv, 8; the *Udāna* commentary, 256ff.; the *Dhammapada* commentary, iii, 474f.; the *Samyutta* commentary, ii, 528f.; the *Jātaka*, ii, 415f.; and the *Apadāna*, i, 299-301, verse: 4-6. According to the commentary of the *Majjhimanikāya*, this is also referred to in the *Bahitikasutta* of the *Majjhimanikāya* that King Pasenadi inquired Ānanda about it.
98. D ii, 144. The English translation is adopted from Rhys David 2001, ii, 159.
99. M i, 258. The counterpart of this sutta is also found in the Chinese translation of the *Madhyamāgama* Sūtra No. 201.
100. M i, 132. The *Alagaddūma Sutta* of the *Majjhimanikāya*. The counterpart of this sutta is also found in the Chinese translation of the *Madhyamāgama* Sūtra No. 200.
101. This is referred to in *The Middle Length Discourse of the Buddha*, endnote 249.
102. Vinaya, ii, 188. It is also found in T22, 592b; the *Dasabhanavaravinaya* (T23, 258b), the *Mūlasarvāstivāda vinaya* (T23, 701c), the *Mūlasarvāstivāda vinaya Samghabhedavastu* (T24, 169b). This incident is also referred to in the *Abhayarajakumarasutta* (M i, 393). The sense and meaning of the quotation are basically the same in the Vinaya of all these schools and traditions although the wording and expression are slightly different. This suggests that it is probably historical in nature.
103. A iii, 401. The translation is adapted from Bodhi 2012, 954. The same comment is also found in the Chinese translation of the *Ekottarāgama* (11.9).
104. According to the *Sāmagāma Sutta* (M ii, 243-244), in his last few years, the Buddha observed that Jain monks split after the death of their Master because of different views and understandings on the teachings of their Master. This is also found in the Chinese translation of the *Madhyamāgama*, Sūtra No.196.
105. T27, 601c-602a.
106. D ii, 96. The translation is adapted from *The Dialogues of the Buddha*, II, 103.
107. 107 D ii, 102. The translation is adapted from *The Dialogues of the Buddha*, II, 110. It is also mentioned in the *Samyuttanikāya*, v, 258.
108. The praise of the Licchavis is mentioned in all the four Chinese versions: T1, 13c, 「汝等欲知忉利諸天遊戲園觀，威儀容飾，與此無異。」 164a, 179b, 194b, but the praise of the city of Vesali is only found in two: T1, 165a, 180b.

109. *Dīghanikāya*, No.13 *Tevijja Sutta*. This sutta is also found in the Chinese translation of the *Dīrghāgama*, no.26. The same story is found at T1, 105c04.
110. D i, 221-2. The translation is adopted from the *Dialogues of the Buddha*, I, 282.
111. Ibid.
112. M i, 99.
113. A. I. 131. This passage is also found in the *Itivuttaka*, No. 106; *Samyuktāgama*, T2, 404a.
114. Mahāvagga 19-20. The translation is adapted from Horner IV. 28. It is also found in the Chinese translation of the *Samyuktāgama Sūtra* No.1096. 《雜阿含1096經》.
115. Mahāvagga, I. 89; the translation is quoted from *The Book of the Discipline*, I. 156.