

BDK ENGLISH TRIPITAKA



THE CANONICAL BOOK
OF THE BUDDHA'S
LENGTHY DISCOURSES
VOLUME II



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BDK English Tripiṭaka Series

**THE CANONICAL BOOK
OF THE BUDDHA'S
LENGTHY DISCOURSES
VOLUME II**

(Taishō Volume 1, Number 1)

Translated from the Chinese

by

Shohei Ichimura

BDK America, Inc.

2016

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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 Bukkyō Dendō Kyōkai 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 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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Translator's Introduction

The Textual Origin and Contents of the *Canonical Collection of Lengthy Discourses*

The complex historical context in which the textual translation of the *Dīrgha Āgama* took place is beyond the scope of this brief introduction. I attempt to provide here, however, an evaluation of three major features of this canonical tradition: the nature of this sutra collection and its contents, the translators and the times of translation, and the canonical legacy from the point of view of the premodern and modern contemporary Tripiṭaka Buddhist library.

The *Chang ahan jing* (Skt. *Dīrgha Āgama*), or the *Canonical Collection of Lengthy Discourses*, is one of the four canonical collections that were upheld by the orthodox Dharmaguptaka school. Since this school descended from the Sthāvira orthodoxy that had a prominent position in the few centuries around the Third Buddhist Council, held around 250 to 236 B.C.E.,¹ centuries after the Buddha's demise, the origin of this school's canonical tradition (Āgamas) may be traced back to some scriptural matrix² whose contents had been compiled and authenticated by the time of the Third Council.

There were three or four general councils during Buddhism's early centuries. The First Council was held at Rājagṛha (present-day Rājgīr, Bihar) immediately after Śākyamuni's passing (485 or 486 B.C.E.) in order to assure the oral preservation of the core teachings Śākyamuni Buddha taught directly to his disciples. The Second Council was held at Vaiśālī (Vesālī) a century later to settle some controversies on the Vinaya rules and disciplines set forth by Śākyamuni as the moral and spiritual codes for Buddhist monks and their communities. This council contributed to the ascertainment of legality on the nature of Vinaya codes, despite some challenges and disputes raised by changing historical and social contexts. At that time, it is said that some elder monks still remembered how some of the first-generation disciples had upheld the discipline while remaining active in daily life.

Though our knowledge of it is confined to Theravāda documents,³ the Third Council was held under the auspices of the Mauryan Buddhist ruler Aśoka in the seventeenth year of his reign (251 B.C.E.) at the capital city Pāṭaliputra (Patna, Bihar). Although this council failed in its intended goal of preventing schism from sectarian movements, the Third Council was pivotal to the subsequent history of the Buddhist canonical tradition for two reasons. First, since the Buddha's teaching and organization evolved in various forms during the initial two and a half centuries of its development, Buddhist leaders were compelled to reexamine their canonical traditions and establish an authenticated standard to prevent sectarian diversion and doctrinal variation. Second, it was during this council that Buddhist scriptures were formally classified into the threefold categories of Sutra (teaching), Vinaya (discipline), and Abhidharma (doctrine), i.e., the threefold canonical baskets (Skt. Tripiṭaka; Pāli Tipiṭaka). From that time on, the Tripiṭaka served as the basic categorization of Buddhist literature.

The last general conference was held in Kāśmīra under the auspices of King Kaniṣka, the Kuṣāṇa ruler (known in China as Great Yüejī), toward the end of the first century C.E., and it centered on the Hinayana orthodoxy, the Sthāvira-Sarvāstivāda school. Though the historical veracity of this conference is not conclusive, the likelihood of its occurrence can be argued based on the detailed Abhidharma discussions recorded in the *Mahāvibhāṣā-śāstra*,⁴ and especially in the epilogue left by its translator Xuanzang, as well as the historical fact of the massive Hindu reaction which spurred efforts to compile their literary legacy in the early second century C.E.⁵ In any case, after the Fourth Council meeting in Kāśmīra, Kuṣāṇa monks began to reach the continent of China during the Late Han period.

The Synopsis between the Sanskrit *Dīrgha Āgama* and the Pāli *Dīgha Nikāya*

The *Canonical Collection of Lengthy Discourses* was one of the four Āgamas essential to the Sutra-piṭaka that was preserved by the Dharmaguptaka school. To explain the nature of this Āgama, it is best to show the synopsis between the content of the *Dīrgha Āgama* and that of the *Dīgha Nikāya* (DN), upheld by the Theravāda school as part of the fivefold *sutta-piṭaka*. The Theravāda school prospered in Sri Lanka, and its descendants in Southeast Asia (Burma, Thailand, and Indochina) preserved the fivefold Nikāyas through the Pāli canonical language.

The Dharmaguptaka school, one of the descendants of the Sthāvira-Sarvāstivāda school that prospered in Northern India, inherited the *Dīrgha Āgama* as part of their Sutra-*piṭaka* through the canonical language of Sanskrit or, more precisely, Buddhist Hybrid Sanskrit.⁶

The fourfold Āgamas that constitute the Sutra-*piṭaka* of the Hinayana orthodoxy were preserved throughout the medieval period as part of the Mahayana Tripiṭaka corpus through the Chinese versions since the fifth century C.E. The following is a chart of the synopsis between the four Dharmaguptaka Āgamas originally in Sanskrit and the five Nikāyas (Pāli *sutta* collections) preserved by the Theravāda school.

Four Sanskrit Āgamas (Dharmaguptaka)	Five Pāli Nikāyas (Theravāda)
1. <i>Dīrgha Āgama</i> (Lengthy Discourses)	1. <i>Dīgha Nikāya</i> (Lengthy Discourses)
2. <i>Madhyama Āgama</i> (Middle-length Discourses)	2. <i>Majjhima Nikāya</i> (Middle-length Discourses)
3. <i>Samyukta Āgama</i> (Mixed Discourses)	3. <i>Samyutta Nikāya</i> (Mixed Discourses)
4. <i>Ekottarika Āgama</i> (Gradually Increased Discourses)	4. <i>Anguttara Nikāya</i> (Increasing Each by a Doctrine)
	5. <i>Khuddaka Nikāya</i> (Short Discourses)

As can be inferred from this table, the Sanskrit *Dīrgha Āgama* and the Pāli *Dīgha Nikāya* have many synoptic parallels in their respective content, namely, between the thirty sutras of the *Chang ahan jing* and the thirty-four *suttantas* of the Pāli *Dīgha Nikāya*.⁷ There are twenty-seven sutras that are identified with the twenty-seven *suttantas*, but differences in their respective ordering and arrangement of scriptures must be recognized. Seven *suttantas*⁸ are omitted in the *Chang ahan jing*, but this includes a sutra that is not found in the *Dīgha Nikāya*. Because of this close synoptic correlations, it is reasonable to assume that the Sanskrit *Dīrgha Āgama* and the Pāli *Dīgha Nikāya* had a common canonical matrix that could have been determined as standard during the Third Buddhist Council.

The *Chang ahan jing* is unique in two ways. First, the editors of the Āgama in organizing the sutras set forth four major sections, reflecting their major concerns:

(1) the centrality of Śākyamuni Buddha as the primary subject, (2) the importance of the Dharma and doctrine, (3) the resultant practice, discipline, and advanced spiritual states, and (4) a record of the cosmological origins of the world. Second, the “Sutra on Buddhist Cosmology,” which is totally absent in the *Dīgha Nikāya* of the Pāli canon, was added as the last text in the collection in order to present the Buddha's teaching more effectively and attractively to a non-Buddhist Hindu audience. According to some scholars, the underlying principle of the *Chang ahan jing* reflects a conciliatory impulse that was intended to bridge the original Buddha's teaching (the ninefold or twelvefold categories of discourses) on the one hand, and early Mahayana Buddhist teaching and scriptures on the other.⁹

The correlations between the two scriptural traditions, the sutras of the *Chang ahan jing* and the *suttantas* of the Pāli *Dīgha Nikāya*, are presented below. In addition, the corresponding texts are noted at the beginning of each sutra in this translation.

Four Sutras on the Subject of Śākyamuni Buddha

- | | |
|--|--|
| 1. The Great Origin (<i>Daban jing</i>) | DN 14: <i>Mahāpadāna Suttanta</i> |
| 2. Last Journey and Sojourns,
Parts 1, 2, 3 | DN 16: <i>Mahāpariṇibbāna Suttanta</i> |
| 3. A Great Treasury Councilor | DN 19: <i>Mahāgovinda Suttanta</i> |
| 4. Janavasabha's Exhortation | DN 18: <i>Janavasabha Suttanta</i> |

Fifteen Sutras on the Subject of Dharma and Doctrine

- | | |
|---|--|
| 5. Lesser Causality | DN 27: <i>Aggañña Suttanta</i> |
| 6. Universal Ruler (<i>Cakravartin</i>)'s
Practice | DN 26: <i>Cakkavatti-sīhanāda Suttanta</i> |
| 7. Pāyāsi[']s Dialogue] | DN 23: <i>Pāyāsi Suttanta</i> |
| 8. Sandhāna | DN 25: <i>Udumbarika-sīhanāda Suttanta</i> |
| 9. Numerically Assembled Doctrines | DN 33: <i>Sanḅgīti Suttanta</i> |
| 10. Ten Progressively Classified
Doctrines | DN 34: <i>Dasuttara-Suttanta</i> |
| 11. Gradual Increase of Doctrines
by One | No Parallel in DN |
| 12. Doctrines in Groups of Three | No Parallel in DN |
| 13. Greater Causality | DN 15: <i>Mahānidāna Suttanta</i> |
| 14. Indra's Question on Causality | DN 21: <i>Sakkapañha Suttanta</i> |

15. Anupiya Episode	DN 24: <i>Pāṭika Suttanta</i>
16. Kalyāṇa-jātika	DN 31: <i>Sīṅgālovāda Suttanta</i>
17. Purity	DN 29: <i>Pāsādikā Suttanta</i>
18. Happiness Caused by Oneself	DN 28: <i>Saṃpasānīya Suttanta</i>
19. Great Assembly	DN 20: <i>Mahāsamaya Suttanta</i>

Ten Sutras on the Subject of Practice and Resulting Spiritual States

20. Ambaṭṭha	DN 3: <i>Ambaṭṭha Suttanta</i>
21. Brahmā's [Net]	DN 1: <i>Brahmajāla Suttanta</i>
22. One Who Cultivates Virtues	DN 4: <i>Soṇadaṇḍa Suttanta</i>
23. <i>Brāhmaṇa</i> Kūṭadanta	DN 5: <i>Kūṭadanta Suttanta</i>
24. Kevaddha	DN 11: <i>Kevaṭṭa Suttanta</i>
25. A Naked <i>Brāhmaṇa</i> Ascetic	DN 8: <i>Kassapa-sīhanāda Suttanta</i>
26. Knowledge of Three Vedas	DN 13: <i>Tevijja Suttanta</i>
27. The Rewards of the Life of a <i>Śramaṇa</i>	DN 2: <i>Sāmañña-phala Suttanta</i>
28. Poṭṭhapāda	DN 9: <i>Poṭṭhapāda Suttanta</i>
29. Lohitya	DN 12: <i>Lohicca Suttanta</i>

Sutra 30 on the Subject of Cosmology (No Parallel in DN)

- A 1. The Land of Jambudvīpa
- 2. The Land of Uttarakuru
- 3. The Universal Ruler (*Cakravartin*)
- B 4. The Worlds of the Hells
- 5. Dragons and Birds
- C 6. The *Asura* Demigods
- 7. The Four Guardian Gods of Heaven
- 8. The Trāyastriṃśa Heavens
- D 9. Three Kinds of Disasters
- 10. The *Asura* Demigods
- 11. Three Kinds of Intermediate Eons (*Kalpas*)

**Translators and
Historical Times**

The translator of the *Chang ahan jing* was the *śramaṇa* Buddhayaśas, a native of Kāśmīra who moved to Khotan in Central Asia, where he resided for some

time before he was invited to Chang'an specifically to engage in scriptural translation. There are two stories of how Buddhayaśas was invited to Chang'an and what contribution his translation was to accomplish.

Fifth-century China was divided into northern and southern political regions separated by the Yangzi River. In the north were Louyang and Chang'an, which were the two major government seats of the Han and Tang dynasties, as well as several other political and cultural centers. Since the north was dominated by the descendants of the five racially foreign regimes, resulting in the short-lived Sixteen States period, Buddhism had a fair chance to develop its influence despite competition from indigenous Confucian and Daoist traditions. Two centuries from the initial introduction of Buddhism to China during the Late Han period, Chinese Buddhists began to be aware that they needed more scriptural sources for deeper understanding as well as for consolidating their communities through Buddhist ethical and moral practice.

According to one story, Buddhayaśas was invited to the capital by the ruler of the Late Qin, Yaoxing (r. 394–415 C.E.), with the assistance of Kumārajīva, his religious counselor. Kumārajīva (344–413) was a scholar-monk from the country of Kuccha in Eastern Turkestan. Born to Indian and Central Asian parents, he excelled in training in Buddhist studies in Kāśmīra and acquired linguistic skill in Chinese. He had been brought to Liangzhou as the captive of Fujian's general, Lüguang, and was subsequently invited to Chang'an in 401 to serve as Yaoxing's religious counselor and lead the government's Buddhist translation project. Buddhayaśas had been Kumārajīva's teacher on the Sarvāstivāda Vinaya (the *Daśabhāṇavāra-vinaya*, the subject of Abhidharma treatises) more than two decades previously.¹⁰ Because he had once been Kumārajīva's teacher, Buddhayaśas was reverentially nicknamed the "red-bearded professor" or the "senior doctrinal professor" (Vaibhāṣika) in Chang'an.

It is said that, in part, Kumārajīva needed Buddhayaśas' help in collaborating on completing the translation of the *Daśabhūmika-sūtra* (*Sūtra on the Ten Stages of the Bodhisattva Career*), and that the ruler Yaoxing also requested the *śramaṇa* in 410 C.E. to translate both the Dharmaguptaka Vinaya (*Dharmaguptaka-vinaya*; *Sifen lü*; *Vinaya in Four Divisions*) and the *Dīrgha Āgama* of the same school. The Vinaya translation was completed 412 C.E. The next year, 413, Buddhayaśas began to translate the *Dīrgha Āgama* with Zhu Fonian, a *śramaṇa* of Liangzhou, as co-translator, and the translation was completed that same year.

As for the reasons the *Chang ahan jing* originally belonged to the Dharmaguptaka school, we have four indirect proofs. First, the editorial point of view of the *Chang ahan jing* itself coincides with the Dharmaguptaka tradition in which the principle of the centrality of the Buddha is emphasized in terms of veneration for Śākyamuni as founder of the religion. Second, the text displays a great emphasis on the merit to be accrued by the cult worship of the sacred relics enshrined in stupas (commemorative towers). Third, the text's translator, Buddhayaśas, who also translated the *Dharmaguptaka-vinaya*, was a *bhikṣu* affiliated with the Dharmaguptaka school. Finally, the Vinaya text, especially its fifty-fourth chapter, refers to seven sutras that were included in the *Chang ahan jing*, including the "Sutra on Buddhist Cosmology" that is not found in the Pāli *Dīgha Nikāya*.¹¹

The second story comes from the introduction to the *Dharmaguptaka-vinaya*, which gives a somewhat different version. Zhi Faling, a Chinese *śramaṇa*, traveled to the Central Asia on the instructions of his master, Huiyüen, to search for Vinaya texts, and happened to meet Buddhayaśas in Khotan, where he was already renowned as a Mahayana Tripiṭaka master. With due respect, Faling requested him to visit Chang'an and accompanied him there, transporting Uighur textual sources. Faling's master Huiyüen was a close friend of Kumārajīva, and is known to have organized the Lotus Association at Lushan in the Pure Land sectarian faith, whose adherents devoted their lives to the ideal of rebirth in the Pure Land. There was a growing concern among Chinese Buddhists at the time to consolidate their growing communities and regulate the conduct of their followers, and so there was a need for the Vinaya-*piṭaka*. As requested, Buddhayaśas immediately began to translate the *Dharmaguptaka-vinaya* with the assistance of three hundred monks and scholars involved in the project. Zhi Faling is said to have had his own disciple, Huibian, participate in the sessions as he had excellent knowledge of Central Asian languages. The fact that active pursuit of Vinaya texts was the major trend of the time can be attested by the independent case of the monk Faxian's (339–420) risky journey to India in search of Vinaya texts.¹²

Buddhayaśas did not extend his stay in Chang'an upon completion of the translation project and soon returned to Kāśmīra. Kumārajīva likely suffered an illness (Huangshi, thirteenth year) soon after completing the translation of the *Satyasiddhi-śāstra* (*Cheng shi lun*; *Treatise on the Establishment of Truth*) and passed away in 413 (Huangshi, fifteenth year). Yaoxing abdicated his rule in the seventeenth year of Huangshi (415 C.E.). Buddhayaśas is said to have sent the

Xukongyun pusa jing (*Ākāśagarbha-sūtra*; *Sutra on Ākāśagarbha Bodhisattva*) as a gift to the sangha of Liangzhou through a traveling messenger. In fact, the translation of this text ascribed to him is recorded in the *Chu sanzang ji ji* (*Collection of the Tripiṭaka Textual Records*) (Taishō vol. 13, no. 405) compiled by Sengyou (445–518).

The Significance of the Text in the New Taishō Tripiṭaka Edition

The *Chang ahan jing* is placed at the very beginning of the first volume of the *Taishō shinshū daizōkyō* (*Taishō New Tripiṭaka Edition*) compiled by Japanese Buddhists from 1924–1934 (Taishō 13 to Shōwa 9). This may represent an entirely different reorganization of the Buddhist canon from all of the preceding Tripiṭaka editions. The format of the preceding editions were based on the classification order of Mahayana first, Hinayana second, each of which was again divided into the order of Sutra, Vinaya, and Abhidharma texts. The historical legacy of the *Chang ahan jing* should be examined as to what the text is meant to represent in the modern Taishō edition.

The earliest reliable catalogue of Buddhist texts was due to the work of Dao'an (314–385), author of the *Zhongjing mulu* (*Comprehensive Record of the Textual Catalogues*), and Sengyou, author of the *Chu sanzang ji ji*. Of the two, Dao'an's catalogues formed the core foundation of Sengyou's enlarged record of textual catalogues. These two sets of catalogues thus mark the reliable beginning of all subsequent Chinese Tripiṭaka editions.

By the turn of the fifth century, Buddhist communities in Chang'an began to exercise their own choices in the history of Buddhist affairs. This change was a natural development, because Buddhist leaders were more or less trained in Confucian academism or Daoist philosophical training. Dao'an was invited to Chang'an to serve as the religious counselor of Fujian (Yaoxing's predecessor) from the capital of a southern state. Dao'an profoundly regretted that the Buddhist communities in China had not been properly equipped with the Tripiṭaka divisions of Sutra, Vinaya, and Abhidharma. He actively promoted study on the Mahayana Wisdom sutras, especially the Prajñāpāramitā sutras, and he recruited talented young Buddhist converts to engage in exploration of their philosophical and spiritual meaning. It is within this historical circumstance that Kumārajīva was

invited to Chang'an in 401 by Yaoxing (Fujian's successor) as his religious counselor. Sengzhao (374–414), a young Buddhist convert from a Daoist background, became Kumārajīva's dedicated disciple and quickly proved himself to be an excellent scholar-monk among the Chang'an academic community. His monograph, the *Zhao lun*, was praised as exhibiting superb comprehension of *prajñā* insight and the philosophy of emptiness (*śūnyatā*), second only to that of his master.

Sengzhao's introduction to the *Chang ahan jing* reflects Dao'an's cherished objective. At the outset he calls attention to the Tripiṭaka canonical tradition:

The great teaching consisted of three [basic] divisions. For regulating physical and verbal behavior there is the collection of injunctive disciplines (Vinaya). For guiding human conduct by distinguishing good and bad there is the collection of doctrinal scriptures (Sutra). For differentiating subtle and delicate subject matter, there is the collection of analytical characteristics of the mental and conscious elements (Abhidharma). Thus, there came to be the three baskets of scriptures (Tripiṭaka).

Buddhayaśas' translation of the *Chang ahan jing* was perhaps partial fulfillment of the goal sought by Dao'an.

Following Dao'an's and Sengyou's catalogues, a series of records of Buddhist textual catalogues was compiled in the *Gezhong qinding zhongjing mulu* (*Buddhist Canonical Textual Catalogues* or *Complete Buddhist Tripiṭaka Library*, literally, "Great Textual Storehouse"). During the sixth century, the four catalogues came to exist under the auspices of four different regimes. Unlike Dao'an's and Sengyou's catalogues, which placed the texts by the translators' names in chronological order, these state-supported enterprises adopted the new order of classification by placing the Mahayana Tripiṭaka catalogues first, followed by those of the Hinayana Tripiṭaka. The short-lived Sui dynasty (which dissolved at the unification of north and south into an empire in 589), twice supported the compilation of the entire inclusive catalogues of the Tripiṭaka library: first, the *Sui Kaihuang lidai sanbao ji* (*Sui Kaihuang Record of the Threefold Buddhist Treasures of the Successive Dynasties*) in 598, followed by its revised edition, the *Renshou zhongjing mulu* (*Renshou Record of Textual Catalogues*) in 602, which streamlined the preexistent catalogues and scrutinized the authenticity of each text. The *Renshou zhongjing mulu* became the basic model of all subsequent Buddhist Tripiṭaka libraries.

The filing of the catalogues of the Tripiṭaka library reached its apex during the Tang period. The dynastic enterprises successfully compiled seven major editions together with their respective records of catalogues. Any record of catalogues is supposed to provide not only the basic principles of textual classification and those texts already catalogued as authentic, but also include new translations and new discoveries as well as exclude suspicious and fraudulent texts. For instance, the *Kaiyuan shijiao lu* (*Kaiyuan Record of Buddhist Textual Catalogues*), compiled in 731, is said to have represented the best model format, so that all subsequent editions followed it in recording catalogues of hand-copied texts as well as printed texts. The classification order, however, was unchanged from the Sui-era *Renshou zhongjing mulu* of 602, following the format of: (1) Mahayana sutras, (2) Mahayana Vinaya texts, (3) Mahayana Abhidharma texts, (4) Hinayana sutras, (5) Hinayana Vinaya texts, (6) Hinayana Abhidharma texts, and (7) works written by the “wise and saints.” We know, therefore, that the *Renshou zhongjing mulu* model and that of *Kaiyuan shijiao lu* together became the standard format of the Buddhist Tripiṭaka library as a whole, of which very little had changed until the modern Taishō Tripiṭaka edition.

This extremely conservative nature developed due to two reasons. First, toward the end of Tang dynasty the dissemination of the complete Tripiṭaka library was based on hand-copied texts made under government supervision. Second, from the Northern Song period on, the dissemination of the Buddhist Tripiṭaka was based on printed texts, for which printing blocks had to be carved, a laborious and expensive process. In the Northern Song, for instance, a 972 decree stipulated the production of the entire set of textual woodcut prints and the carving of one hundred and thirty thousand woodblocks by the year 983. The dissemination of the Buddhist scriptures was under government supervision for centuries but gradually transferred to a number of Buddhist temples. While the main task of carving woodblocks was still carried out by dynastic enterprises, private temple versions began to appear and the distribution of texts was soon widely localized and even spread beyond the Chinese border. This was roughly the history of the Buddhist Tripiṭaka library through the Song, Yuan, Ming, and Qing periods.

The Taishō Tripiṭaka edition shows a striking innovation, especially in the change of classification order that follows the general historical development of Buddhism. The method of detailed examination of textual contents for the

sake of new classifications also developed more precision due to modern scholarship. First, the Taishō Tripiṭaka editors changed the order by placing the Hinayana Sutra-*piṭaka* before the Mahayana texts. They set the Hinayana canon of the four Āgamas and individual texts bearing their strains in the first two volumes, under the Āgama section. Second, they created a new classification under the name of “original causality” to collect those texts in which the bodhisattva ideal and career is germinated in reference to early Mahayana history. Third, the remaining Mahayana sutras are classified, more or less, similarly to those of preceding editions, but each is assigned to different volumes by specifying type or class:

1. Prajñā section: Taishō Tripiṭaka vols. 5–8;
2. Lotus and Huayan section: vol. 9 (both groups) and vol. 10 (Huayan only);
3. Ratnakūṭa and Nirvana section: vol. 11 (Ratnakūṭa only) and vol. 12 (both groups);
4. *Mahāsaṃnipāta-sutra* (*Great Collection Sutra*) section: vol. 13;
5. Sutra collection (Hinayana and Mahayana) section: vols. 14–17;
6. Esoteric sutras section: vols. 18–21.

Fourth, the Taishō Tripiṭaka editors also placed the Vinaya- and Abhidharma-*piṭakas* after the Sutra-*piṭaka* in the order of Hinayana first, then Mahayana:

1. Vinaya section: vols. 22–23 (all Hinayana) and vol. 24 (both Hinayana and Mahayana);
2. Sutra expository treatise section: vols. 25–26 (partial Abhidharma);
3. Abhidharma section: vols. 27–29;
4. Madhyamaka-Yōgācāra section: vol. 30 (Madhyamaka only), vol. 31 (partially Yogācāra), and vol. 32 (Yogācāra only);
5. Collected logical treatises section: vol. 32.

From here, the Taishō Tripiṭaka places texts written as commentaries on sutras and treatises (*śāstras*),¹³ sectarian documents and writings, and so forth up to the one-hundredth volume, but for the purpose of evaluating the legacy of the *Chang ahan jing*, these can be excluded from consideration.

Modern scholarship focuses on the fundamental spirituality of Śākyamuni Buddha, because his spiritual insight and evangelical life were the foundation of all the doctrines and practices that developed in the later history of Buddhism.

In medieval China, every Tripiṭaka library started with the class of Wisdom texts (Prajñāpāramitā sūtras) under the Mahayana category, beginning with the massive, six hundred-fascicle *Mahāprajñāpāramitā-sūtra* (*Great Perfection of Wisdom Sūtra*) translated by Xuanzang. In contrast, the Hinayana Āgamas, which are supposed to comprise the original, earliest sources and present Śākyamuni's life and teaching as closely as possible to his original time and social context, were all buried amid thousands of files of textual catalogues or among the books and fascicles in the Hinayana section. Finally, after many centuries, the Taishō edition restored the proper place for the Hinayana Āgamas by moving this text to the very beginning of the collection.

In his preface to the *Chang ahan jing*, Sengzhao defines *Ahan* (Āgama) as “the authority to which the laws return” (*fa-gui*). The “authority to which laws return” means, in all probability, the profound collection of all that is good upheld by the secluded cloister of contemplative recollection (*dhāraṇī*). These are made into the collection of sūtras as the source of authority. It was in this sense that Chang'an's Buddhist communities, by the turn of the fifth century, were motivated to have the Prajñāpāramitā texts translated rapidly, within a decade, and to also have the earliest canonical Sūtra-*piṭaka* translated along with the Vinaya texts. Most of all, this active motivation arose from the critical study of textual records of translation and visually corroborated reliable textual collections.

Modern Buddhist studies began in the mid-nineteenth century, based on the method of text criticism and aided by scholars' knowledge of Pāli, Sanskrit, Chinese, and Tibetan, and it has successfully promoted Buddhist studies throughout the world. It benefited contemporary Japanese Buddhists in publishing the Taishō Tripiṭaka library and its catalogue, with some success in reforming and improving the longstanding Tripiṭaka traditions. Nearly three quarters of a century after publication of the *Taishō shinshū daizōkyō*, Dr. Yehan Numata and his associates established the project to put the entire corpus of texts collected in the Taishō Tripiṭaka into English translation, with the global cooperation of Buddhist scholars. When this massive project is completed, there will be a new demand to build another edifice of the Buddhist Tripiṭaka library for the sake of Buddhist and human communities worldwide. Once again, the *Chang ahan jing* will be highlighted as representing the earliest phase of Buddhism that marked its beginning.

Epilogue

I would like to make a few points regarding the way in which this translation has been accomplished. First, since the original Sanskrit text is no longer extant, I relied almost exclusively on the Pāli *Dīgha Nikāya* and its English translation, especially that rendered by the founding members of the Pali Text Society, as the sole corroborative references for the Chinese text.¹⁴ For instance, it is extremely difficult to identify from Chinese transliteration what a given proper name or proper noun might be in the Sanskrit original. Second, I preferred a straightforward style of narration to the Chinese idiomatic definitive style. As a cognate language of Sanskrit, though to a lesser degree, Pāli has an intricate case system to specify the contextual relationships between things that are referred to by words through case indicatives, whereas Chinese expression often relies on word order alone, without case indicative changes. Hence, in my English presentation of the *Chang ahan jing*, I have relied on the English version of the *Dīgha Nikāya* presented in scholarly translations of the text. This English version of the *Chang ahan jing* may thus appear to be more like a translation made from the Pāli *Dīgha Nikāya* than a directly rendered English version vis-à-vis the Chinese original. As English is not my native language, I did not consider that presenting the textual contents only through a grammatically learned second language would be successful. Due to the length of the original text, this translation will be presented in three volumes. This is Volume II of the translation, containing sutras 11–21. Volume I (published in 2015) includes the Preface by Shi Sengzhao and contains sutras 1–10; Volume III will contain the remaining sutras, 21–30.

I looked for a model narrative format to translate foundational Buddhist texts, such as the *Chang ahan jing*. After searching for a feasible format among various samples of translations of Buddhist texts, I finally decided that it was best to follow the traditions established by the Pali Text Society in dealing with ancient Buddhist literature by means of modern languages. I am, however, obliged to assert that this translation has been produced totally based on my own understanding of Buddhism accrued through my lifelong study and practice of the religion.

Śākyamuni's religion began with a dialectical insight underling the fourfold truths of the life process. While engaged in final revision of this translation, I personally encountered the messengers of old age, illness, and death, and my attention was drawn to these messengers more acutely because of my engagement

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in rereading the draft translation. It is my hope that readers of this text will realize the fundamental wisdom of Buddhist spirituality in regard to these serious matters. May the reader discover from this text his or her successful pathway toward liberation.

THE CANONICAL BOOK OF THE BUDDHA'S
LENGTHY DISCOURSES
VOLUME II

Sutra 11

The Gradual Increase of Doctrines by One

Thus have I heard. At one time, the Buddha sojourned at the monastery built by Anāthapiṇḍika in the Jetavana Forest accompanied by one thousand two hundred and fifty *bhikṣus*. At that time, the World-honored One spoke to the *bhikṣus*:

I shall exhort on the subject of the subtle (supreme) Dharma. Whatever I explain to you, whether it is at the beginning, the middle, or the end, is true and genuine. It is endowed with meaning and essence and is well balanced with the practice of pure and genuine austerity. This is called the “teaching comprising ten fivefold groups of doctrines.” You should listen to me attentively and think about and remember what I explain to you. The following is the teaching. 57c

The *bhikṣus* were then attentive and ready to listen. The Buddha said to the *bhikṣus*:

This teaching of ten fivefold groups of doctrines comprises the following: the group of doctrinal items that are very useful for religious salvation, the group of doctrinal items that should be practiced, the group of doctrinal items that should be comprehensively understood, the group of doctrinal items that should be relinquished, and the group of doctrinal items that should be directly experienced by oneself.

What is the singular useful item? It is the discipline of not forsaking whatever is good. What is the singular item to be practiced? It is the discipline of mindfulness in contemplation of one’s body. What is the singular item to be exactly known? It is the fact of contact of the [sense] faculties with their respective objects under the influence of defilement. What is the singular item to be relinquished? It is the sense of self-conceit. What is a singular item to be directly experienced? It is the

deliverance of the mind that is unshakable or undisturbed toward the realm beyond the influence of defilement.

Again, there is the double doctrinal item that is very useful for religious salvation, the double item that should be practiced, the double item that should be comprehensively understood, the double item that should be relinquished, and the double item that should be directly experienced by oneself. (1) What is the double item that is very useful for religious salvation? It consists of knowing shame upon self-reflection and knowing shame before others. (2) What is the double item to be practiced? It consists of the practice of calming the mind (*samatha*) and that of analytical introspection (*vipaśyana*). (3) What is the double item to be understood comprehensively? It consists of the (noetic) category of name, i.e. the four mental *skandhas*, and the (corporeal) category of form, i.e., the one material *skandha*. (4) What is the double item to be relinquished? It consists of ignorance of the Four Noble Truths and craving and desire for existence. (5) What is the double item to be directly experienced by oneself? It is the acquisition of insight on the Four Noble Truths and the realization of deliverance.

Again, there is the triple doctrinal item that is very useful for religious salvation, the triple doctrinal item that should be practiced, the triple doctrinal item that should be comprehensively understood, the triple doctrinal item that should be relinquished, and the triple doctrinal item that should be directly experienced by oneself. (1) What is the triple item that is very useful for religious salvation? It means first, associating with good friends; second, attending discourses on the Dharma, and third, realizing the truth of the Dharma. (2) What is the triple item to be practiced? It means the practice of the threefold concentration: first, the concentration on the emptiness of the self and things attributed to it; second, the concentration on signlessness or the nondifferentiation of things; and third, the concentration on the objectless or goal-free state of existence. (3) What is the triple item to be comprehensively understood? It means three kinds of sensation or feeling: first, the feeling of pain; second, the feeling of pleasure; and third, feeling neither pain or pleasure. (4) What is the triple item to be relinquished? It means three kinds of attachment: first, craving for desire; second, craving for existence;

and third, craving for nonexistence. (5) What is the triple item to be directly experienced by oneself? It means the three kinds of supernormal knowledge: first, the knowledge of recollection of past lives; second, the knowledge derived from the supernormal power of vision; and third, the knowledge of the total eradication of the influence of defilements.

Again, there is the fourfold doctrinal item that is very useful for religious salvation, the fourfold doctrinal item that should be practiced, the fourfold doctrinal item that should be comprehensively understood, the fourfold doctrinal item that should be relinquished, and the fourfold doctrinal item that should be directly experienced by oneself. (1) What is the fourfold item that is very useful for religious salvation? It means the four kinds of blessings: first, residing in the proper region;¹⁵ second, associating with and receiving support from good friends; third, perfect effort that is self-motivated; and fourth, having planted good roots in one's past lives. (2) What is the fourfold item to be practiced? It means the practice of four kinds of application of mental awareness. First, while observing his inner body or inner senses in concentration, a *bhikṣu* should exert himself with no slackening, being mindful of his observations and keeping them in memory, and thereby remove worldly desires and worries. Second, while observing his outer body or outer senses, a *bhikṣu* should exert himself with no slackening, being mindful of his observations to keeping them in memory, and thereby remove worldly desires and worries. Third, while observing both the inner and outer body, a *bhikṣu* should exert himself with no slackening, being mindful of his observations and keeping them in memory, and thereby remove worldly desires and worries. It is the same with the second application: observing one's sense perceptions; the third application, observing one's mind or intellect; and the fourth application, observing one's psychophysical elements (*skandhas*). (3) What is the fourfold item to be comprehensively understood? It means the four kinds of food: first, edible, material food that is either nutritious or exquisite; second, nutrition ingested by contact through touch; third, volitional and mental nutrition; and fourth, consciousness nutrition. (4) What is the fourfold item to be relinquished? It means four kinds of grasping or attachment: first, attachment to desires; second, attachment to the self; third, attachment to the vow of precepts belonging

to other schools; and fourth, attachment to views. (5) What is the fourfold item to be directly experienced by oneself? It means the four results of the mendicant life: first, attaining the result of the saintly state of stream-winner (*srotaāpanna*); second, attaining the result of the saintly state of once-returner (*sakṛdāgāmin*); third, attaining the result of the saintly state of nonreturner (*anāgāmin*); and fourth, attaining the result of the saintly state of arhatship.

58a Again there is the fivefold doctrinal item that is very useful for religious salvation, the fivefold doctrinal item that should be practiced, the fivefold doctrinal item that should be comprehensively understood, the fivefold doctrinal item that should be relinquished, and the fivefold doctrinal item to be directly experienced by oneself. (1) What is the fivefold item that is very useful for religious salvation? It means the five kinds of effort toward ultimate cessation: first, striving to believe that the Buddha Tathāgata is perfectly endowed with the ten supreme titles, such as One Liberated from Attachment and Fully Enlightened One; second, striving to be free from illness and thus always maintaining physical well-being and peace; third, striving to be honest and direct without the vice of flattery, for whom the Tathāgata has taught the path to nirvana; fourth, striving to control the mind, upholding it intact and not disrupted and keeping in memory whatever scripture was once recited, even long ago; and fifth, striving to be capable of skillfully investigating the rising and falling of the psychophysical elements and thus terminate the root of suffering through the same practice that is accomplished by wise and saintly disciples. (2) What is the fivefold item to be practiced? It means the practice of five spiritual faculties: the faculty of faith, the faculty of endeavor, the faculty of mindfulness, the faculty of concentration, and the faculty of insight. (3) What is the fivefold item to be comprehensively understood? It means the five aggregates that are the basis of clinging to existence: first, the aggregate of material elements (*rūpa*), second, the aggregate of sensation (*vedanā*), third, the aggregate of perception (*saṃjñā*), fourth, the aggregate of dispositional forces (*saṃskāra*), and the aggregate of consciousness (*viññāna*). (4) What is the fivefold item to be relinquished? It means five kinds of moral and spiritual hindrances: sexual desire, malice, sloth

and drowsiness, agitation and worry, and doubt. (5) What is the fivefold item to be directly experienced by oneself? It means the five kinds of religious doctrines for one who has realized the state of arhat and has no further stage of training: first, the doctrine of moral precepts and disciplines; second, the doctrine of meditative concentration; third, the doctrine of analytical insight; fourth, the doctrine of religious salvation; and fifth, the doctrine of the insight acknowledging liberation.

Again there is the sixfold doctrinal item that is very useful for religious salvation, the sixfold doctrinal item that should be practiced, the sixfold doctrinal item that should be comprehensively understood, the sixfold doctrinal item that should be relinquished, and the sixfold doctrinal item that should be directly experienced by oneself. (1) What is the sixfold item that is very useful for religious salvation? It means the six principles of harmony: if a *bhikṣu* adheres to the six principles of harmony in practice, his conduct is worthy of respect and reverence and can harmonize the sangha, without creating any dispute or controversy, enabling him to act independently without the admixture of confusion. What are these six principles of harmony? First, if a monk always acts benevolently, pays respect toward those who uphold the practice of austerity, and abides with the mind of benevolence and love, his benevolence is regarded as “the principle of harmony, worthy of respect and reverence, capable of harmonizing the sangha, without creating any dispute or controversy, and he can independently proceed without the admixture of confusion.” Second, through adherence to benevolent and friendly speech, and third, through adherence to benevolent and friendly thought, a *bhikṣu* may obtain material support on the basis of the doctrinal teaching; fourth, he shares whatever he receives in his almsbowl with his colleagues without keeping it all for himself. Fifth, a *bhikṣu* upholds the practice of the precepts belonging to those practitioners of saintly status, which should not be violated or altered but kept free from immoral contamination, and equips himself well with the foregoing principles that the learned elders praise and realizes the state of mental concentration. Sixth, a *bhikṣu* realizes the liberation of those of saintly status, terminates the state of suffering together with others (i.e., equally), and continues to adhere to right views and various practices of austerity. These principles

are worthy of respect and reverence, and can harmonize the sangha, without creating any dispute or controversy, enabling one to act independently without the admixture of confusion. (2) What is the sixfold item to be practiced? It means the six kinds of mindfulness: being mindful of the Buddha, being mindful of the Dharma, being mindful of the Sangha, being mindful of the precepts, being mindful of charity, and being mindful of heavenly beings. (3) What is the sixfold item to be comprehensively understood? It means the six internal bases of cognition: first, the sense faculty of seeing; second, the sense faculty of hearing; third, the sense faculty of smell; fourth, the sense faculty of taste; fifth, the sense faculty of touch; and sixth, the intellectual faculty of consciousness. (4) What is the sixfold item to be relinquished? It means the six kinds of craving desire that are directed to external bases of cognition respectively, i.e., the objects of the sense faculties: craving for the object of seeing, for the object of hearing, for the object of smell, for the object of taste, fifth, for the object of touch, and for the object of the intellect. (5) What is the sixfold item to be directly experienced by oneself? It means the six kinds of supernormal powers: supernormal psychic power, supernormal hearing, the supernormal power of knowing the minds of others, the supernormal power of recollecting and knowing past lives, supernormal vision, and the supernormal power of eradicating defilements.

Again there is the sevenfold doctrinal item that is very useful for religious salvation, the sevenfold doctrinal item that should be practiced, the sevenfold doctrinal item that should be comprehensively understood, the sevenfold doctrinal item that should be relinquished, and the sevenfold doctrinal item that should be directly experienced by oneself. (1) What is the sevenfold item that is very useful for religious salvation? It means the seven kinds of possessions (or wealth, treasure, etc.): first, the possession of faith; second, the possession of precepts; third, the possession of “shame upon self-reflection”; fourth, the possession of “shame before others”; fifth, the possession of learning; sixth, the possession of charity; and seventh, the possession of insight. (2) What is the sevenfold item to be practiced? It means the seven auxiliary disciplines of enlightenment: first, a *bhikṣu* practices the discipline of mindfulness on the basis of non-desire and quiescence, distancing [himself from worldly matters]. In

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like manner, he practices the discipline of discernment of the psycho-physical elements; third, he practices the discipline of effort; fourth, he practices the discipline of delight; fifth, he practices the discipline of freedom from bodily and mental disturbance; sixth, he practices the discipline of the practice of concentration; and seventh, he practices the discipline of mental equanimity on the basis of nondesire and quiescence, distancing [himself from worldly matters]. (3) What is the sevenfold item to be comprehensively understood? It means the seven places where consciousness abides: when sentient beings are in possession of different bodies and different ideations, these are humans and heavenly beings. This is the initial abode of consciousness. Second, when sentient beings possess individual bodies but one and the same ideation, this is the time when the god Brahmā was initially born in Ābhāsvara Heaven, where communication is transmitted by light instead of sound. This is the second abode of consciousness. Third, when sentient beings possess one and the same body but different ideations, this is Ābhāsvara Heaven. This is the third abode of consciousness. Fourth, when sentient beings possess one and the same body and ideation, this is Śubhakarṣna Heaven. This is the fourth abode of consciousness. Fifth, when sentient beings reside in the sphere of infinite space, this is the fifth abode of consciousness. Sixth, when sentient beings reside in the sphere of infinite consciousness, this is the sixth abode of consciousness. Seventh, when sentient beings reside in the sphere of nothingness or nonutility, this is the seventh abode of consciousness. (4) What is the sevenfold item to be relinquished? It means the seven kinds of defilement: craving for sexual desire, craving for existence, wrong view, self-conceit, craving for malice, ignorance, and doubt. (5) What is the sevenfold item to be directly experienced by oneself. It means the seven kinds of power to exhaust the influence of defilement: first, a *bhikṣu* who has terminated the influence of defilement sees all the elements of existence as suffering, having originated from causal concatenation, which can be brought to cessation as they really are. He sees desire as a fiery pit, also as a weapon, like a knife or sword. Though he knows the arising of desire and sees it, he is not attached to it nor does he abide in it. He engages in thorough introspection into the causal chain in the order of cessation as well as in the

order of origination, and thus understands the origin of desire and its cessation as it really is. The *bhikṣu* who has thus terminated the influence of defilement through the practice of introspection is free from the influence of the worldly vices of avarice and stinginess, and evil and bad psychophysical elements do not arise in his existence. He practices the four disciplines of applying mental awareness, and hence he is engaged with many items to be practiced and carried out. He is also engaged in cultivating five spiritual faculties and correlative forces and practicing the seven auxiliary disciplines of enlightenment, as well as the eightfold noble path of cessation.

Again there is the eightfold doctrinal item that is very useful for religious salvation, the eightfold doctrinal item that should be practiced, the eightfold doctrinal item that should be comprehensively understood, the eightfold doctrinal item that should be relinquished, and the eightfold doctrinal item that should be directly experienced by oneself. (1) What is the eightfold item that is very useful for religious salvation? It means the eight kinds of causal factors that enable one to acquire knowledge when the practice of austerity has not been fully perfected, and to broaden and strengthen that knowledge when the practice of austerity has been perfected. What are these eight items? Here, when a *bhikṣu* abides in reliance on the World-honored One, or abides in reliance on his teaching elder or a practitioner of austerity who is endowed with knowledge, he becomes aware of shame upon self-reflection and shame before his teacher, and cherishes a sense of adoration and reverence toward the teacher. This is the first kind of causal factor that enables a *bhikṣu* to acquire knowledge when the practice of austerity has not been fully perfected and to broaden and strengthen that knowledge when the practice of austerity has been perfected. Second, a *bhikṣu* abides in reliance to the World-honored One and closely questions him whenever possible, saying, "What is the meaning of this doctrine, sir?" "What is intended, sir?" At that moment, any honorable senior monk should explain the profound meaning of the doctrine referred to for the sake of the junior monk. This is the second kind of causal factor. Third, having thus listened to the meaning of the doctrine, the junior *bhikṣu* becomes settled in body and mind. This is the third causal factor. Fourth, having thus become

settled in body and mind, the junior *bhikṣu* does not engage in nonreligious and idle speech, but when he joins his colleagues he either speaks about the doctrine or invites others to talk about it; otherwise, he does not forsake the discipline of noble silence. This is the fourth causal factor. Fifth, he attends many discourses for learning, broadens his knowledge, and upholds it without forgetting it. He intuitively feels the depth of the various doctrines, the various degrees of good, higher, middle, and lower, the truth of meanings and essences, and, endowed with the practice of austerity, he abides firmly, his mind unswayed when reviewing what he has learned. This is the fifth causal factor. Sixth, engaged in the practice of terminating evil but increasing good without slackening, a *bhikṣu* strives hard, sustains the doctrine, and does not forsake it. This is the sixth causal factor. Seventh, he comes to acquire the insight into origin and cessation, knows the goal of saintly realization, and thus reaches the end of suffering. This is the seventh causal factor. Eighth, he analytically intuitively feels the origination and cessation of the five aggregates of existence, specifying that “This is the aggregate of material form, its causal context, and its cessation. This is the aggregate of feeling, that of ideation, that of dispositional forces, that of consciousness, the causal context of consciousness, and the cessation of it.” This is the eighth causal factor that enables a *bhikṣu* to acquire knowledge when the practice of austerity has not been fully perfected and to broaden and strengthen that knowledge when the practice of austerity has been perfected. (2) What is the eightfold item to be practiced? It means the eightfold noble path: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration. (3) What is the eightfold item to be comprehensively understood? It means the eight criteria of the secular world: gain and loss, infamy and fame, praise and blame, and suffering and happiness. (4) What is the eightfold item to be relinquished? It means the eight kinds of wrong conduct (i.e., conduct counter to the eightfold noble path): wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong concentration. (5) What is the eightfold item to be directly experienced by oneself? It means the eight kinds of liberation: first, the liberation realized when one, with an ideation of internal form, perceives external forms;

second, the liberation realized when, without any ideation of internal form, he perceives external forms; third, the liberation realized when he has thus terminated all defilements; fourth, the liberation realized when, having transcended all ideations of form and annihilated sensory reaction, he abides in the first formless state of concentration, the sphere of infinite space; fifth, the liberation realized when, having transcended the sphere of infinite space, he abides in the sphere of infinite consciousness; sixth, the liberation realized when, having transcended the previous sphere, he abides in the sphere of nothingness or nonutility; seventh, the liberation realized when, having transcending the previous sphere, he abides in the sphere of neither ideation nor nonideation; and eighth, the liberation realized when, having transcending this sphere, he abides in the final state of cessation, having transcended the senses and ideation, which is equivalent to the third saintly state of *anāgāmin*.

Again there is the ninefold doctrinal item that is very useful for religious salvation, the ninefold doctrinal item that should be practiced, the ninefold doctrinal item that should be comprehensively understood, the ninefold doctrinal item that should be relinquished, and the ninefold doctrinal item that should be directly experienced by oneself. (1) What is the ninefold item that is very useful for religious salvation? It means the nine qualities for which to strive: moral purity in upholding the precepts, purity of mind, purity of views, the purity of overcoming doubt, the purity of analytical excellence, knowing the right path from wrong ones, the purity of knowing the method of reaching the goal, the purity of the absence of desire, and the purity of deliverance. (2) What is the ninefold item to be practiced? It means the nine roots of proper mental attention: delight, devotion, joy, well-adjusted happiness, concentration, absolute knowledge, the eradication of defilement, equanimity, the absence of desire, and liberation. (3) What is the ninefold item to be comprehensively understood? It means the nine places of sentient beings. First, when sentient beings are in possession of different bodies and different ideations, these are humans and heavenly beings. This is the initial abode of sentient beings. Second, when sentient beings possess different bodies but one and the same ideation, this is the time when the god Brahmā was initially born in Ābhāsvara Heaven, where communication

is transmitted by light instead of sound. This is the second abode of sentient beings. Third, when sentient beings possess one and the same body but different ideations, this is Ābhāsvara Heaven. This is the third abode of sentient beings. Fourth, when sentient beings possess one and the same body and ideation, this is Śubhakarṣna Heaven. This is the fourth abode of sentient beings. Fifth, when sentient beings reside in the sphere of neither ideation nor external awareness, this is Āsaṃjñika Heaven. This is the fifth abode of sentient beings. Sixth, when sentient beings reside in the sphere of infinite space, this is the sixth abode of sentient beings. Seventh, when sentient beings reside in the sphere of infinite consciousness, this is the seventh abode of sentient beings. Eighth, when sentient beings reside in the sphere of nothingness or nonutility, this is the eighth abode of sentient beings. Ninth, when sentient beings reside in the sphere of neither ideation nor nonideation, this is the ninth abode of sentient beings. (4) What is the ninefold item to be relinquished? It means the nine roots of craving: first there is craving; second, because of craving there arises the act of seeking; third, because of seeking there arises a gain; fourth, because of gain there arises a thought of its utility; fifth, because of the thought of utility there arises desire; sixth, because of desire there arises strong attachment; seventh, because of attachment there arises an act of grasping; eighth, because of grasping there arises an act of parsimony; and ninth, because of parsimony there arises an act of guarding. (5) What is the ninefold item to be directly experienced by oneself? It means the nine successive stages of the process of cessation: first, when a *bhikṣu* enters the first meditative absorption there ceases to be the sound of auditory faculty; second, when he enters the second meditative absorption there ceases to be mental activity of thinking and deliberation; third, when he enters the third meditative absorption there ceases to be the awareness of delight; fourth, when he enters the fourth meditative absorption there ceases to be the signs of inhalation or exhalation; fifth, when he enters the sphere of infinite space, the initial formless state of concentration, there ceases to be the ideation of external form; sixth, when he enters the sphere of infinite consciousness there ceases to be the ideation of empty space; seventh, when he enters the sphere of nothingness or nonutility there ceases to be the ideation of consciousness; eighth,

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when he enters the sphere of neither ideation nor nonideation, there ceases to be the ideation of nonutility or nothingness; ninth, when he enters the final state of cessation, having transcended the senses and ideation, which is equivalent to third saintly state of *anāgāmin*, there ceases to be both ideation and sensation.

Again there is the tenfold doctrinal item that is very useful for religious salvation, the tenfold doctrinal item that should be practiced, the tenfold doctrinal item that should be comprehensively understood, the tenfold doctrinal item that should be relinquished, and the tenfold doctrinal item that should be directly experienced by oneself. (1) What is the tenfold item that is very useful for religious salvation? It means the ten kinds of refuge for religious salvation. First, a *bhikṣu* is endowed with two hundred and fifty disciplines, as well as possessing dignified deportment, and, being afraid of committing even a minute offense, he trains in all of the disciplines with meticulous evenness, having no detrimental imbalance. Second, he is befriended by good associates. Third, a *bhikṣu* uses words appropriately, neither in excess nor insufficiently, and he is able to understand the meanings beyond words. Fourth, he willingly seeks out opportunities to listen to discourses on the Dharma and freely shares whatever doctrine he has received to others, without hesitation. Fifth, a *bhikṣu* visits the places of various practitioners of austerity and openhandedly offers his assistance to them, accomplishing whatever is difficult to accomplish, and also teaching others how to do the same. Sixth, he attends as many discourses as possible to acquire knowledge and retains whatever he has learned in memory, without forgetting anything. Seventh, he exerts himself to eradicate unfavorable mental obstacles and promote favorable mental states. Eighth, a self-motivated *bhikṣu* always focuses his mind with vigilant mindfulness on essentially good conduct, as if he is visualizing it right before his eyes. Ninth, he realizes transcendent insight and knowledge, intuitively perceives the origination and cessation of the psychophysical elements, and, on the basis of the disciplines upheld by wise and saintly disciples, he eradicates the root of all suffering. Tenth, he is content with quiet seclusion, engages in mental contemplation, and never wastes time in worldly pastimes during sessions of meditation. (2) What is the tenfold item to be practiced? It means the ten

right practices: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness (*samyak-smṛti*), right concentration, right wisdom, and right liberation. (3) What is the tenfold item to be comprehensively understood? It means the ten bases of cognition, namely the five sense faculties and their respective objects: the visual organ, the eye; the auditory organ, the ear; the olfactory organ, the nose; the gustatory organ, the tongue; the tactile organ, the body; and the visual object of form, the auditory object of sound, the olfactory object of smell, the gustatory object of taste, and the tactile object of touch. (4) What is the tenfold item to be relinquished? It means the ten kinds of wrong paths: wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness (*mithyā-smṛti* or *mithyā-vāyāma*), wrong concentration, wrong deliverance, and wrong knowledge. (5) What is the tenfold item to be directly experienced by oneself? It means the ten norms of the arhat who does not require further training: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration, right wisdom, and right liberation.

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O *bhikṣus*, the foregoing is called the teaching of the ten fivefold doctrines, which I have now completed for you. From the time I realized the status of a tathāgata I have continued to accomplish whatever should be done for the benefit of my disciples, and I have completed it. I have instructed you with friendly love and in a gentle manner. You should respectfully receive the teaching I have given and carry out what has been taught by me. O *bhikṣus*, you should abide in a quiet, secluded place such as an empty spot under a tree, make effort to practice meditation, and refrain from slackening. If you do not work hard now toward your religious goal, what use is there in regretting it later on? I wish for you to make effort to uphold the foregoing teaching.

At that time, having listened to the Buddha's exhortation, the *bhikṣus* were delighted and carried out what was taught by the Buddha.

[End of Sutra 11: The Gradual Increase of Doctrines by One]

Sutra 12

Doctrines in Groups of Three

Thus have I heard. At one time, the Buddha sojourned at the monastery built by Anāthapiṇḍika in the Jetavana Forest accompanied by one thousand two hundred and fifty *bhikṣus*. At that time, the World-honored One said to the *bhikṣus*:

I shall exhort on the subject of the subtle [supreme] Dharma. Whatever I explain to you is endowed with meaning and pure and genuine essence, and it is well balanced in respect to the practice of austerity. This is called the “teaching comprised of three groups of doctrine.” You should listen attentively and contemplate and remember what I explain to you. The following is the teaching.

The *bhikṣus* were then attentive and ready to listen. The Buddha said to the *bhikṣus*:

The threefold doctrinal collection is comprised of three groups of doctrinal items. The first group of doctrinal items define the path that leads to an evil life course, the second group of doctrinal items define the path that leads to a good life course, and the third group of doctrinal items define the path that leads to nirvana. What is a singular item that leads to an evil life course? It is merciless malice toward others, which directs a person toward an evil life course. What is a singular item that leads to a good life course? It is merciful compassion toward other sentient beings, which directs a person toward a good life course. What is a singular item that directs a person to the goal of nirvana? It is the practice of mental awareness of one’s inner and outer physical senses with strenuous effort. This directs a person toward nirvana.

Again, there is a double doctrinal item that leads to an evil life course, a second double doctrinal item that leads to a good life course, and a

third double doctrinal item that leads to nirvana. What are the two doctrinal items that lead to an evil life course? One is the transgression of precepts and associating with the wicked, and another is breaking away from right views. What are the two doctrinal items that lead to a good life course? One is adherence to the precepts and the other is adherence to right views. What are the two doctrinal items that lead to nirvana? One is the practice of calming the mind and the other is the practice of analytical introspection.

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Again, a triple doctrine leads to an evil life course, a second triple doctrine leads to a good life course, and a third triple doctrine leads to nirvana. What are the three doctrinal items that lead to an evil life course? They are the three kinds of morally unfavorable roots: greed, hatred, and delusion. What are the three doctrinal items that lead to a good life course? They are the three kinds of morally good roots: the absence of greed, hatred, and delusion. What are the three doctrinal items that lead to nirvana? They are the practice of the threefold concentration: concentration on the emptiness of the self and things attributed to it; concentration on signlessness or the nondifferentiation of things; and concentration on a non-purposeful or goal-free state of existence.

Again, a fourfold doctrine leads to an evil life course, a second fourfold doctrine leads to a good life course, and a third fourfold doctrine leads to nirvana. What are the four doctrinal items that lead to an evil life course? They are first, uttering words of amorous passion; second, uttering hateful words; third, uttering frightening words; and fourth, uttering delusory words. What are the four doctrinal items that lead to a good life course? They are: first, words uttered in the absence of amorous passion; second, words uttered in the absence of hatred; third, words uttered in the absence of fearfulness, and fourth, words uttered in the absence of delusion. What are the fourfold doctrinal items that lead to nirvana? They are the four applications of mental awareness in the following: first, the inner and outer physical senses; second, sensation or feeling; third, the mind or intellect; and fourth, the psychophysical elements (aggregates).

Again, a fivefold doctrine leads to an evil life course, a second fivefold doctrine leads to a good life course, and a third fivefold doctrine leads

to nirvana. What are the five doctrinal items that lead to an evil life course? They consist of violation of the five precepts, i.e., taking life, taking what is not given, sexual misconduct, speaking falsehoods, and states of indolence arising from [the use of] intoxicants. What are the five doctrinal items that lead to a good life course? They consist of strict adherence to the five precepts: abstinence from taking life, from taking what is not given, from sexual misconduct, from speaking falsehoods, and from states of indolence arising from [the use of] intoxicants. What are the five doctrinal items that lead to nirvana? They are the five kinds of spiritual faculties: faith, effort, mindfulness, concentration, and insight.

Again, a sixfold doctrine leads to an evil life course, a second sixfold doctrine leads to a good life course, and a third sixfold doctrine leads to nirvana. What are the six doctrinal items that lead to an evil life course? They are six kinds of disrespect: toward the Buddha, Dharma, and Sangha; toward the precepts; toward concentration; and toward one's parents. What are those six doctrinal items that lead to a good life course? They are six kinds of respect: toward the Buddha, Dharma, and Sangha; toward the precepts; toward concentration; and toward one's parents. What are those six doctrinal items that lead to nirvana? They are the six objects of mindfulness or recollection: being mindful of the Buddha, Dharma, and Sangha; being mindful of the precepts; being mindful of charity; and being mindful of divinity.

Again, a sevenfold doctrine leads to an evil life course, a second sevenfold doctrine leads to a good life course, and a third sevenfold doctrine leads to nirvana. What are the seven doctrinal items that lead to an evil life course? They are seven evil actions: taking life; taking what is not given; sexual misconduct; false speech; duplicitous speech; harsh speech; and frivolous sycophancy. What are those seven doctrinal items that lead to a good life course? They are seven good actions: abstinence from taking life, abstinence from taking what is not given, abstinence from sexual misconduct, abstinence from false speech, abstinence from duplicitous speech, abstinence from harsh speech; and abstinence from frivolous sycophancy. What are the seven doctrinal items that lead to nirvana? They are seven auxiliary disciplines of enlightenment. First, a *bhikṣu* practices the discipline of mindfulness on the basis of nondesire and

quiescence, distancing [himself from worldly matters]. In like manner, second, he practices the discipline of discernment of the psychophysical elements; third, he practices the discipline of effort; fourth, he practices the discipline of delight; fifth, he practices the discipline of freedom from bodily and mental disturbance; sixth, he practices the discipline of the practice of concentration; and seventh, he practices the discipline of the mind of equanimity on the basis of nondesire and quiescence, distancing [himself from worldly matters].

60a Again, an eightfold doctrine leads to an evil life course, a second eightfold doctrine leads to a good life course, and a third eightfold doctrine leads to nirvana. What are the eight doctrinal items that lead to an evil life course? They are eight kinds of wrong conduct (i.e., counter to the eightfold noble path): wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong concentration. What are the eight doctrinal items that lead to a good life course? They are the eight criteria of the secular world: gain and loss; infamy and fame; praise and blame; and suffering and happiness. What are those eight doctrinal items that lead to nirvana? They are the eightfold noble path: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.

Again, a ninefold doctrine leads to an evil life course, a second ninefold doctrine leads to a good life course, and a third ninefold doctrine leads to nirvana. What are the nine doctrinal items that lead to an evil life course? They are the nine kinds of hatred. First a person hates someone, thinking "He abused me in the past." Second, he hates someone, thinking "He is abusing me now." Third, he hates someone, thinking "He will surely abuse me in the future." Fourth, a person hates someone, thinking "He abused someone I love." Fifth, he hates someone, thinking "He is abusing someone I love now." Seventh, he hates someone, thinking "He will surely abuse someone I love in the future." Seventh, a person hates someone, thinking "He associated with someone I hate." Eighth, he hates someone, thinking "He is now associating with someone I hate." Ninth, a person hates someone, thinking "He will associate with someone I hate [in the future]."

What are the nine doctrinal items that lead to a good life course? They are the nine kinds of subduing hatred. First, a person subdues his hatred for someone, thinking “This person abused me in the past, but what benefit is there in my holding a grudge against him? I have already subdued my hatred.” Second, he thinks “I am now subduing my hatred.” Third, he thinks “I will subdue my hatred in the future.” Fourth, a person subdues his hatred for someone, thinking “This person abused someone I love, but what benefit is there in my holding a grudge against him? I have already subdued my hatred.” Fifth, he thinks “I am now subduing my hatred.” Sixth, he thinks “I will surely subdue my hatred in the future.” Seventh, a person subdues his hatred for someone, thinking “Though this person befriended someone I hate, what benefit is there in my holding a grudge against him? I have already subdued my hatred.” Eighth, he thinks “I am now subduing my hatred.” Ninth, he thinks “I will subdue my hatred in the future.”

What are the nine doctrinal items that lead to nirvana? They are the nine roots of proper mental attention: delight, devotion, joy, happiness, concentration, absolute knowledge, the eradication [of defilement] and the maintenance of equanimity, absence of desire, and liberation.

Again, a tenfold doctrine leads to an evil life course, a second tenfold doctrine leads to a good life course, and a third tenfold doctrine leads to nirvana. What are the ten doctrinal items that lead to an evil life course? They are the ten kinds of wrongful deeds: taking life, taking what is not given, sexual misconduct, speaking falsehoods, duplicitous speech, harsh speech, flattery, covetousness, malicious intent, and wrong views. What are the ten doctrinal items that lead to a good life course? They are the ten kinds of good deeds: not taking life, not taking what is not given, not engaging in sexual misconduct, not speaking falsehoods, not engaging in duplicitous speech, not engaging in harsh speech, not engaging in flattery, not being covetous, not having malicious intent, and not holding wrong views. What are the ten doctrinal items that lead to nirvana? They are the ten direct paths: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration, right liberation, and right wisdom.

O *bhikṣus*, you should be able to reach nirvana through the practice of these ten doctrinal disciplines. These are called the sublime right doctrines in groups of three. From the time I realized the status of a tathāgata I have continued to accomplish and complete that which should be done for the benefit of my disciples. Concerned with your destinies, I have continued to teach you the [doctrinal] scriptures and the [practical] path. You should be concerned about your destinies. You should always stay in a secluded place, such as under a tree, and never slacken in the practice of contemplation. If you do not work hard toward your religious goals now, what use is there in having regrets later on?

Having listened to the Buddha's exhortation, the *bhikṣus* were delighted and carried out what was taught by the Buddha.

[End of Sutra 12: Doctrines in Groups of Three]

Sutra 13

Greater Causality

(*Dīgha Nikāya 13: Mahā-nidāna Suttanta*)

Thus have I heard. At one time, the Buddha was staying in the country of Kuru at the residence of Kammāsadhamma, accompanied by one thousand two-hundred fifty *bhikkhus*. At that time, Ānanda, while sitting in a secluded place, thought to himself: 60b

How marvelous it is! The insight that is imbedded in the doctrine of twelve-limbed causality (*pratītyasamutpāda*) is so profound that I cannot fathom it. [In contrast,] my insight, accomplished in applying mental awareness to the function of intellect, is but a [simple] event before my eyes. What is that which is considered profound [and which I cannot see]?

Thereupon, leaving his secluded room, Ānanda came to the place of the World-honored One and, after honoring him by bowing his forehead to the Buddha's feet, took his seat on one side and said to the World-honored One:

A while ago, when I was practicing meditation in my secluded room, an idea struck me: How profound must be the insight of the twelve-limbed causality! And, how difficult it is to fathom it! [In comparison,] my insight, accomplished in the application of mental awareness to the function of intellect, is simply a [minor] phenomenon seen before me. What is that insight which is so profound [that I cannot see it], sir?

At that moment, the World-honored One replied to Ānanda:

You should not give up, Ānanda. The insight of the twelve-limbed causality is very profound and difficult to understand. O Ānanda, this twelve-limbed causality is difficult to see and difficult to know. If anyone, whether he is an evil god, the god Brahmā, *śramaṇas*, or *brāhmaṇas*, has not seen this causality before trying to fathom, investigate, and

analyze its meaning, he will be equally confused and unable to see what this causality is. O Ānanda, I shall now explain it to you.

There is a causal condition for the fact of old age and death. Should someone ask you, "What is the causal condition of old age and death?" you should reply, "Birth is the condition of old age and death." If he asks again, "What is this causal condition of the fact of birth?", you should reply, "The will-to-becoming is the condition of birth." If he asks, "What is the condition of this will-to-becoming?", you should reply, "The act of grasping is the condition for the will-to-becoming." If he then asks, "What is the causal condition of the act of grasping?", you should reply, "Thirstlike craving is the condition for the act of grasping." If he asks again, "What is the causal condition of thirstlike craving?", you should reply, "Sensation or feeling is the condition for thirstlike craving." If he asks again, "What is the causal condition of sensation?", you should reply, "Sense contact is the condition of sensation." If he then asks, "What is the causal condition of sense contact?", you should reply, "The sixfold sense operation is the condition of sense contact." If he asks again, "What is the causal condition of the sixfold sense operation?", you should reply, "A mental and physical process is the condition of sixfold sense operation." If he asks again, "What is the causal condition of this mental and physical process?", you should reply, "Consciousness is the condition of the mental and physical process." If he then asks, "What is the causal condition of consciousness?", you should reply, "A group of dispositional forces is the condition of consciousness." If he then asks, "What is the causal condition of the dispositional forces?", you should reply, "The state of ignorance is the condition of the dispositional forces."

O Ānanda, in this manner, depending on ignorance (*avidyā*), there arises dispositional forces. Depending on dispositional forces (*saṃskāra*), there arises consciousness. Depending on consciousness (*viññāna*), there arises a mental and physical process. Depending on the mental and physical process (*nāmarūpa*), there arises the sixfold sense operation. Depending on the sixfold sense operation (*āyatana*), there arises sense contact [with an object]. Depending on sense contact (*sparśa*), there arises sensation (sense perception). Depending on sensation (*vedanā*), there arises

thirstlike craving. Depending on craving (*tṛṣṇā*), there arises an act of grasping. Depending on grasping (*upādāna*), there arises the will-to-becoming. Depending on the will-to-becoming (*bhava*), there arises birth. Depending on birth (*jāti*), there arises the process of old age, sickness, death, sorrow, lamentation, suffering, and agony. This aggregate [of old age and death] (*jāramaraṇa*), which is suffering in itself, arises on the basis of birth. This is called the causal aggregate of suffering.

The Buddha said to Ānanda:

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What does it mean to say that depending on the condition of birth, there arises the effect of old age and death? If every sentient being were prevented from being born, how could old age and death arise in anyone?

Ānanda replied, “Old age and death would not be able to arise, sir.”

The Buddha continued:

As you say, O Ānanda, because of this causality, we know that the fact of old age and death arises depending on birth, and that depending on birth, there arises old age and death. The meaning of causal dependence that I intend to explain can be found here.

Again, the Buddha said to Ānanda:

What does it mean to say that depending on the will-to-becoming, there arises birth? If every sentient being were prevented from being driven by the will-to-becoming toward the realm of desire (*kāmadhātu*), toward the realm of form (*rūpadhātu*), or toward the formless realm (*ārūpyadhātu*), how could birth arise in anyone?

Ānanda replied, “Birth would not be able to arise, sir.”

The Buddha continued:

As you say, O Ānanda, because of this causality, we know that birth arises depending on will-to-becoming, and that depending on the will-to-becoming there arises birth. The meaning of “causal dependence” that I intend to explain can be found here.

Again the Buddha said to Ānanda:

What does it mean to say that depending on an act of grasping, there arises the will-to-becoming? If every sentient being were prevented from grasping desires, taking wrong views as true, taking wrong disciplines as true, or taking the existence of a self as true, how could the will-to-becoming arise in anyone?

Ānanda replied, "The will-to-becoming would not be able to arise, sir."
The Buddha continued:

As you say, O Ānanda, because of this causality, we know that will-to-becoming arises depending on grasping, and that depending on grasping there arises will-to-becoming. The meaning of causal dependence that I intend to explain can be found here.

Again, the Buddha said to Ānanda:

What does it mean to say that depending on thirstlike craving, there arises an act of grasping? If every sentient being were prevented from being driven by a thirstlike craving toward desire, toward becoming, or toward non-becoming, how could grasping arise in anyone?

Ānanda replied, "Grasping would not be able to arise, sir."
The Buddha continued:

As you say, O Ānanda, because of this causality, we know that grasping arises depending on thirstlike craving, and that depending on thirstlike craving there arises grasping. The meaning of causal dependence that I intend to explain can be found here.

Again, the Buddha said to Ānanda:

What does it mean to say that depending on sensation, there arises thirstlike craving? If every sentient being were prevented from experiencing pleasure, pain, or neither pleasure nor pain, how could thirstlike craving arise in anyone?

Ānanda replied, "Thirstlike craving would not be able to arise, sir."
The Buddha continued:

As you say, O Ānanda, because of this causality, we know that thirstlike craving arises depending on sensation, and that depending on sensation there arises thirstlike craving. The meaning that I intend to explain can be found here.

O Ānanda, you should know that from the cause of thirstlike craving there arises an act of pursuit; from the cause of pursuit there arises an object of pursuit or acquisition; from the cause of acquisition there arises a value of utility; from the cause of utility there arises desire; from the cause of desire there arises attachment; from the cause of attachment there arises greed; from the cause of greed there arises an act of guarding; from the cause of guarding there arises an act of defending. O Ānanda, from the cause of the act of defense there arise armed conflicts and legal disputes that create innumerable evils. The meaning of causal dependence that I intend to explain can be found here.

O Ānanda, what does this mean? If every sentient being were dissuaded from the act of defending, how could armed conflicts and legal disputes arise, producing innumerable evils?”

Ānanda replied, “These evils would not be able to arise, sir.”

The Buddha continued:

As you say, O Ānanda, because of this causality, we know that armed conflicts and legal disputes arise from the cause of defending, and that depending on the act of defending there are armed conflicts and legal disputes. O Ānanda, the meaning of causal dependence that I intend to explain can be found here.

Again, the Buddha said to Ānanda:

What does it mean to say that from the cause of guarding there arises an act of defending? If every sentient being were dissuaded from the act of guarding, how could an act of defending arise?

Ānanda replied, “Acts of defense would not be able to arise, sir.”

The Buddha continued:

As you say, O Ānanda, because of this causality, we know that an act of defense arises from the cause of guarding, and that depending on the 61a

act of guarding, there is the act of defending. O Ānanda, the meaning of causal dependence that I intend to explain can be found here.

Again, the Buddha said to Ānanda:

What does it mean to say that from the cause of greed, there arises an act of guarding? If every sentient being were persuaded from being affected by greed, how could an act of guarding arise?"

Ānanda replied, "Acts of guarding would not be able to arise, sir."
The Buddha continued:

As you say, O Ānanda, because of this causality, we know that an act of guarding arises from the cause of greed, and that depending on greed there is the act of guarding. O Ānanda, the meaning of causal dependence that I intend to explain can be found here.

O Ānanda, what does it mean to say that from the cause of attachment there arises greed? If every sentient being were prevented from becoming attached [to anything], how could greed arise in anyone?

Ānanda replied, "Greed would not be able to arise, sir."
The Buddha continued:

As you say, O Ānanda, because of this causality, we know that greed arises from the cause of attachment, and that depending on attachment there is greed. O Ānanda, the meaning of causal dependence that I intend to explain can be found here.

O Ānanda, what does it mean to say that from the cause of desire there arises attachment? If every sentient being were prevented from desire [for anything], how could attachment arise in anyone?

Ānanda replied, "Attachment would not be able to arise, sir."
The Buddha continued:

As you say, O Ānanda, because of this causality, we know that attachment arises from the cause of desire, and that depending on desire there is attachment. O Ānanda, the meaning of causal dependence that I intend to explain can be found here.

O Ānanda, what does it mean to say that from the cause of utility there arises desire? If every sentient being were prevented from finding utility [in anything], how could desire arise in anyone?

Ānanda replied, “Desire would not be able to arise, sir.”

The Buddha continued:

As you say, O Ānanda, because of this causality, we know that desire arises from the cause of utility, and that depending on utility there is desire. O Ānanda, the meaning of causal dependence that I intend to explain can be found here.

O Ānanda, what does it mean to say that from the cause of acquisition there arises utility? If every sentient being were prevented from making acquisitions, how could utility arise in anyone?

Ānanda replied, “Utility would not be able to arise, sir.”

The Buddha continued:

As you say, O Ānanda, because of this causality, we know that utility arises from the cause of acquisition, and that depending on acquisition there is utility. O Ānanda, the meaning of causal dependence that I intend to explain can be found here.

O Ānanda, what does it mean to say that from the cause of an act of pursuit there arises acquisition? If every sentient being were prevented from the pursuit of anything, how could acquisition arise in anyone?

Ānanda replied, “Acquisition would not be able to arise, sir.”

The Buddha continued:

As you say, O Ānanda, because of this causality, we know that acquisition arises from the cause of the act of pursuit, and that depending on the act of pursuit there is acquisition. O Ānanda, the meaning of causal dependence that I intend to explain can be found here.

O Ānanda, what does it mean to say that from the cause of thirstlike craving there arises an act of pursuit? If every sentient being were prevented from the pursuit of anything, how could thirstlike craving arise in anyone?

Ānanda replied, "Thirstlike craving would not be able to arise, sir."
The Buddha continued:

As you say, O Ānanda, because of this causality, we know that the act of pursuit arises from the cause of thirstlike craving, and that depending on thirstlike craving there is the act of pursuit. O Ānanda, the meaning of causal dependence that I intend to explain can be found here.

Again the Buddha said to Ānanda:

From the cause of thirstlike craving there arises an act of pursuit, and so on, up to the arising of guarding and defending. From the cause of sensation a similar causal series can be established; that is, from the cause of sensation there arises an act of pursuit, and so on, up to the act of guarding and defending.

The Buddha said to Ānanda:

What does it mean to say that depending on sense contact there arises sensation? O Ānanda, if there was neither visual faculty, nor visual form, nor visual perception, how could contact arise?"

Ānanda replied:, "There would be no contact, sir."

[The Buddha continued:]

If there is neither sound nor auditory sensation, neither odor nor olfactory sensation, neither taste nor gustatory sensation, neither the physical body nor tactile sensation, neither intellect nor mental impression, how could there be sense contact?

[Ānanda replied,] "There would be no contact, sir."

61b The Buddha continued, "O Ānanda, if every sentient being were prevented from experiencing sense contact, how could sensation arise?"

[Ānanda replied,] "There would be no sensation, sir."

[The Buddha continued:]

As you say, O Ānanda, because of this causality, we know that sensation arises from sense contact, and that depending on sense contact there is sensation. O Ānanda, the meaning of causal dependence that I intend to explain can be found here.

The Buddha said to Ānanda:

O Ānanda, what does it mean to say that depending on the mental and physical process¹⁶ there arises sense contact? If every sentient being were prevented from having the mental and physical process, how could there be mental contact?

[Ānanda replied,] “There would be no mental contact, sir.”

[The Buddha continued,] “If every sentient being was prevented from having a physical body and sense organs, how could bodily contact arise?”

[Ānanda replied,] “There would be no bodily contact, sir.”

[The Buddha continued,] “O Ānanda, if there was no mental and physical process, how could any contact arise?”

[Ānanda replied:] “There would be no contact, sir.”

[The Buddha continued:]

O Ānanda, because of this causality, I know that sense contact arises from the cause of a mental and physical process, and that depending on a mental and physical process there arises sense contact. The meaning of causal dependence that I intend to explain can be found here.

O Ānanda, what does it mean to say that depending on consciousness there arises the mental and physical process? If consciousness does not enter into the mother’s womb, could a mental and physical process arise?

[Ānanda replied,] “No, sir.”

[The Buddha continued,] “If consciousness enters the womb and does not come out of it, could a mental and physical process arise?”

[Ānanda replied,] “A mental and physical process would not be able to arise, sir.”

[The Buddha continued,] “If consciousness comes out of the womb and the fetus dies, could a mental and physical process be increased?”

[Ānanda replied,] “No, sir.”

[The Buddha continued,] O Ānanda, if there is no consciousness, could a mental and physical process arise?”

[Ānanda replied,] “No, sir.”

[The Buddha continued:]

O Ānanda, because of this causality, I know that a mental and physical process arises from the cause of consciousness, and that depending on consciousness there arises a mental and physical process. The meaning of causal dependence that I intend to explain can be found here.

O Ānanda, what does it mean to say that depending on a mental and physical process there arises consciousness? If consciousness does not stay with the mental and physical process, there is no abode of consciousness. If there is no abode of consciousness, how could birth, old age, death, sorrow, lamentation, suffering, and agony arise?

[Ānanda replied,] "None of these things could arise, sir."

[The Buddha continued,] "O Ānanda, if there is no mental and physical process, how could consciousness arise?"

[Ānanda replied,] "Consciousness could not arise, sir."

[The Buddha continued:]

O Ānanda, because of this causality, I know that consciousness arises from the cause of the mental and physical process, and that depending on the mental and physical process there arises consciousness. The meaning of causal dependence that I intend to explain can be found here.

O Ānanda, therefore, the mental and physical process depends on consciousness and consciousness depends on the mental and physical process; the mental and physical process depends on the sixfold sense operation and the sixfold sense operation depends on sense contact; sense contact depends on sensation and sensation depends on thirstlike craving; thirstlike craving depends on grasping and grasping depends on the will-to-becoming; the will-to-becoming depends on birth and birth depends on old age, death, sorrow, lamentation, suffering, and agony.

O Ānanda, [as to the causal relation between the mental and physical process and consciousness and the subsequent series,] the causal chains have been equally addressed, equally answered, equally delimited, equally explained, equally intuited, and regarded as an [individual] sentient being.

O Ānanda, *bhikkhus* should acquire this principle of causality; this transcendent insight, freed from the evil influence of defilements by intuiting it as it really is, thereby liberates the mind from desire.

O Ānanda, the kind of *bhikṣu* who thus realizes liberation should be called one who has realized liberation through analytical insight. These emancipated *bhikṣus* know how the Tathāgata is existentially limited (i.e., does not exist after death), how he is not limited (i.e., exists after death), how he is both limited and unlimited, and how he is neither limited nor unlimited. How do they know this? O Ānanda, [the causality of the mental and physical process and consciousness, together with the subsequent series,] have been equally addressed, equally answered, equally delimited, equally explained, equally intuited, and regarded as an [individual] sentient being. Having thus known the nature of sentient beings thoroughly, those *bhikṣus* who have realized liberation through transcendent insight, freed from the evil influence of defilements, though neither seeing nor knowing in an ordinary sense, are yet able to see and know the nature of the Tathāgata as it really is. 61c

O Ānanda, whoever speculates about the self invariably upholds the view that it exists, and they then regard the mental and physical aggregates together with sensation as an individual self. Some say, “Sensation is not the self, but the self is sensation.” Others say, “Sensation is not the self, and the self is not sensation either, but the element of sensation as a whole is the self.” Others say, “Sensation is neither the self, nor is the self sensation, nor do the elements of sensation constitute the self either, but thirstlike craving alone is the self.”

O Ānanda, if someone, referring to the self, asserts that sensation is the self, you should say to them, “The Tathāgata distinguishes three kinds of sensation; namely, pleasure, pain, and neither pleasure nor pain. When one feels a pleasurable sensation, there is neither a sensation of pain nor that of neither pleasure nor pain. When one feels pain, there is neither a sensation of pleasure nor that of neither pleasure nor pain. When one feels a sensation of neither pain nor pleasure, there is neither a sensation of pain nor a pleasurable sensation. O Ānanda, this is because a pleasurable object, with which the sense faculty has come into contact, produces a pleasurable sensation [only]. When a sense contact that produces a pleasurable sensation ceases, the sensation also simultaneously ceases to be. O Ānanda, a painful object, with which a sense faculty has come into contact, produces a painful sensation [only]. When a sense

contact that produces a painful sensation ceases, the sensation also simultaneously ceases to be. A sense object that is neither painful nor pleasurable, with which a sense faculty has come into contact, produces a sensation of neither pain nor pleasure [only]. If the sense contact that produces a sensation of neither pain nor pleasure ceases, the sensation also simultaneously ceases to be.

O Ānanda, this is comparable to obtaining fire by friction. If someone rubs a piece of wood against another piece of wood, creating friction, fire can be obtained; if he keeps the two pieces of wood apart, however, there is no possibility of creating fire. Likewise, sensation arises from the contact between an object and its corresponding sense faculty. A pleasurable sensation arises from contact with an object, but if this contact ceases to be, the sensation also simultaneously ceases. A painful sensation arises from contact with an object, but if this contact ceases, the sensation also simultaneously ceases to be. A neutral sensation of neither pleasure nor pain arises from contact with an object, but if this contact ceases, the sensation also simultaneously ceases to be.

O Ānanda, these three kinds of sensation are thus conditioned [by sense contact] and are impermanent. These kinds of sensation arise through the causality of dependent origination (*pratītyasamutpāda*). Whatever arises through dependent origination is subject to decay, is mutable, and undergoes change. This causality is not the existence of the self, nor is the self the existence of this causality. One should see this matter as it really is, through right knowledge.

O Ānanda, one who thinks that the self exists regards sensation as the self. Such a person is wrong. O Ānanda, suppose someone who believes in the existence of the self asserts, "Sensation is not the self, but the self is sensation." You should say to him, "The Tathāgata distinguishes three kinds of sensations: pleasure, pain, and neither pleasure nor pain. If pleasurable sensation is the self, then when the pleasurable sensation passes there would come to be two selves. This is wrong. If a painful sensation is the self, then when the pain subsides there would come to be two selves. This is also wrong. If a sensation of neither pleasure nor pain is the self, then when this neutral sensation passes there would come to be two selves. This is wrong."

O Ānanda, if one who sees the existence of the self asserts, “Sensation is not the self, but the self is sensation,” that person is wrong. O Ānanda, one who speculates about the existence of the self upholds the following theory: “Sensation is neither the self, nor is the self sensation, but the elements of sensation constitute the self.” You should say to him, “There is no sensation whatsoever. How can you say that there are elements of sensation? Are you identifiable with elements of sensation?” He will surely reply, “No, I cannot be identified with these elements.” Therefore, Ānanda, one who speculates about the existence of the self, saying, “Sensation is neither the self, nor is the self sensation, but the elements of sensation constitute the self”—that person is incorrect. 62a

O Ānanda, one who speculates upon the existence of the self asserts, “Sensation is neither the self, nor is the self sensation, nor are the contents of sensation the self, but thirstlike craving is the self.” You should say to him, “There is no sensation at all. How can thirstlike craving exist? Are you identifiable with this thirstlike craving?” He will surely reply, “No, I cannot be identified with it.” Therefore, Ānanda, one who speculates upon the existence of the self, asserting, “Sensation is not the self, nor is the self sensation, nor are the elements of sensation the self, but the thirstlike craving alone is the self”—that person is incorrect.

O Ānanda, [as to the causal relation between the mental and physical process and consciousness, and the subsequent series,] the causal linkages have been equally addressed, equally answered, equally delimited, equally explained, equally intuited, and regarded as an [individual] sentient being. O Ānanda, those *bhikṣus*, having thus known the nature of human existence thoroughly as it really is, are liberated from the mind of desire by acquiring transcendent insight, thereby freed from the evil influence of defilements. They are called ones who have realized liberation through analytical insight. The *bhikṣus* who have realized liberation know the existence of the self, the nonexistence of the self, both the existence and nonexistence of the self, as well as neither the existence nor nonexistence of the self. How is this so? O Ānanda, [regarding the causality of dependent origination,] the causal linkages have been equally addressed, equally answered, equally delimited, equally explained, equally intuited, and regarded as an [individual] sentient being. Having thus known the nature

of human existence thoroughly, those *bhikṣus* realize liberation through the attainment of transcendent insight, freed from the evil influence of defilements. Though neither seeing nor knowing in an ordinary sense, they are able to see and know the aforementioned fourfold knowledge.

The Buddha said to Ānanda:

Among those who speculate about the existence of the self, it has been equally established that some identify certain [nonsentient] material elements with a “self”; others identify unlimited material elements with a “self”; further, others identify a small portion of the mental or sentient elements (i.e., the four remaining mental aggregates) with a “self”; while yet others identify unlimited mental elements with a “self.” O Ānanda, those who identify a part of the material elements with the self are convinced that their view alone is good, and all other views are wrong. Those who identify unlimited material elements with the self are also convinced that their view alone is good, and all the other views are wrong. Those who identify limited mental elements with the self are convinced that their view alone is good, and all other views are wrong. Those who identify unlimited mental elements with the self are convinced that their view is good, and all other views are wrong.

The Buddha said to Ānanda:

Some *śramaṇas* and *brāhmaṇas* assert that the seven abodes of consciousness and the two higher abodes are a safe haven, a place of release, of protection, like a house, guiding lights, wisdom, a refuge, free from falsity and defilement. What are these seven? The first is when sentient beings possess different bodies and different ideations. These are humans and heavenly beings. This is the initial abode of consciousness. Some *śramaṇas* and *brāhmaṇas* assert, “This is the place of safe haven, of release, of protection, a house, a light, wisdom, a refuge, free from falsity and defilement.” O Ānanda, if a *bhikṣu* knows this initial abode of consciousness, its causal origin derived from the totality of causes and conditions, its cessation, their pleasure and pain, and the way of transcending it, he sees things as they really are. O Ānanda, such a *bhikṣu* would say, “I have seen that the aggregates are not the self, nor is the self the aggregates.

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I have seen the aggregates as they really are.” [Second,] when sentient beings possess individual bodies but one and the same ideation, this is the time when the god Brahmā was initially born in Ābhāsvara Heaven, where communication is transmitted by light instead of sound. [Third,] when sentient beings possess one and the same body but different ideations, this is Ābhāsvara Heaven. [Fourth,] when sentient beings possess one and the same body and ideation, this is Śubhaktṛsna Heaven. Fifth is when sentient beings abide in the sphere of infinite space; sixth is when sentient beings abide in the sphere of infinite consciousness; and seventh is when sentient beings abide in the sphere of nothingness or nonutility. These are the seven abodes of consciousness. Some *śramaṇas* and *brāhmaṇas* assert that these are places of safe haven where consciousness may abide, a place of release, of protection, a house, a guiding light, wisdom, a refuge, free from falsity and defilement. O Ānanda, if, however, a *bhikṣu* knows these abodes of consciousness, their causal origin derived from the totality of causes and conditions, their cessation, their pleasure and pain, and the way of transcending them, he sees things as they really are. Such a *bhikṣu* would say, “I have seen that these aggregates are not the self, nor is the self these aggregates. I have seen the aggregates as they really are.” This is the nature of the seven abodes of consciousness.

What are the two bases of consciousness? They are the abodes of sentient beings who abide in the sphere of nonideation and in the sphere of neither ideation nor nonideation. Some *śramaṇas* and *brāhmaṇas* assert that these are places of safe haven where consciousness may abide; abodes to be sought and protected, houses, guiding lights, wisdom, refuges, free from falsity and defilement. O Ānanda, if a *bhikṣu* knows these abodes of consciousness, their causal origin derived from the totality of causes and conditions, their cessation, their pleasure and pain, and the way of transcending them, he sees things as they really are. Such a *bhikṣu* would say, “I have seen that these aggregates are not the self, nor is the self these aggregates. I have seen things as they really are.” This is the nature of the two bases of consciousness.

O Ānanda, again, there are eight kinds of deliverance. What are these eight? When one, with an ideation of form within, perceives external

forms, this is the first deliverance. When without any form or internal ideation one perceives external forms, this is the second deliverance. When one has thus terminated all defilements, this is the third deliverance. When, having transcended all form ideations and annihilated sensory reaction, one abides in the first formless state of concentration, this is the fourth deliverance. Having transcended the realm of infinite space, one abides in the realm of infinite consciousness; this is the fifth deliverance. Having transcended the previous realm, one abides in the realm of nothingness or nonutility; this is the sixth deliverance. Having transcended the previous realm, one abides in the realm of neither ideation nor nonideation; this is the seventh deliverance. Having transcended this realm, one abides in the final state of cessation that transcends the senses and ideation; this is the eighth deliverance.

O Ānanda, *bhikkhus* should be able to freely traverse from one liberated state to another in due order as well as in reverse order. Such a *bhikkhu* can realize these stages of liberation simultaneously.

At that time, Ānanda, having listened to the Buddha's exhortation, was delighted, respectfully received the teaching, and carried out what was taught by the Buddha.

[End of Sutra 13: Greater Causality]

Sutra 14

Indra's Questions on Causality

(*Dīgha Nikāya 21: Sakka-pañha Suttanta*)

Thus have I heard. At one time, the Buddha was staying in Magadha at Indra's Śāla Tree Cave on Mount Vedyaka, north of the village of Āmra. At that time, Śakra, lord of the gods, motivated by subtle good intent, wished to see the Buddha, thinking, "I would like to go to see the World-honored One." Having heard that their lord, motivated by subtle good intent, was ready to visit the Buddha, the Trāyastriṃśa gods then came to speak to the god Indra, saying: 62c

Very good, indeed. O Lord Śakra, motivated by subtle good intent, you are ready to see the Tathāgata. We wish also to visit the World-honored One in your company, sir."

The god Indra at once spoke to Pañcasikha, the *gandharva* god, "I am ready to visit the World-honored One. You should accompany me. The Trāyastriṃśa gods too shall come along with me." All delightedly replied, "Yes, sir."

Thereupon, Pañcasikha played a string instrument made of lapis lazuli to offer music before Śakra while standing among the other gods. Then Śakra, lord of the gods, the Trāyastriṃśa gods as well as Pañcasikha, suddenly disappeared from the assembly hall and arrived at Mount Vediya of Magadha as quickly as the time it takes for a wrestler to bend his arm and straighten it.

At that time, the World-honored One was engaged in fiery concentration, illumining all of Mount Vediya in a similar fiery color. Then, seeing the fiery slopes, the countrymen said to each other, "The reason that this mountain is brightly illumined in fiery color must be found in the power of the Tathāgata and the gods."

Thereupon, Śakra said to Pañcasikha:

The Tathāgata, who has extinguished all defilements, is difficult to see, because he frequently descends to this remote, secluded place and spends

his hours in silence, uttering no words, accompanied in the silence only by wild birds and animals. Many great deities reside in this mountain, accompanying the World-honored One. May you play your instrument before the World-honored One to entertain him. I shall come later on accompanying the other gods.

Pañcaśikha replied, "Yes, sir." At once he visited the place by himself as instructed and played his instrument in a spot near the World-honored One, accompanying it with a song:

O my dear Bhadrā, you should venerate your father.
Your father is very handsome.
When you were born to him,
I was in love with your mother, Lakṣmī.
Originally, caused by a minor event,
In my mind arose higher aspiration,
Evolving to become greater and more intense.
As a result, I frequently made offerings to the arhats,
Engaged myself in practicing four kinds of meditation
Along with the sons of the Śākya,
Always enjoying a quiet residence,
As though my mind sought the nectar [of religious salvation].
While I concentrated myself in practice,
Śākyamuni also gave rise within himself the aspiration
To pursue the path of realizing supreme enlightenment.
He still proceeds upon that career path even now,
While I seek that woman,
Wishing to make love without fail.
My mind has been entrapped in attachment,
Unable to abandon my passion toward her.
Though wishing to abandon it,
I have not been able to leave,
Just like an elephant languishing in chains.
I am like one who meets a cool wind when hot,
Who obtains cool springwater when thirsty,
Who realizes nirvana;

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I am like water that extinguishes fire,
An ill person who is visited by a good doctor,
A starving person who obtains delicious food and
Is gratified by consuming it to his heart's content,
An arhat who abides in a state of realization, and
An elephant that, though still in chains, yet resists.
Like such an elephant,
I suddenly dash here and there, hardly controllable;
Unrestrained, I cannot stop by myself;
Just as an elephant pressed by heat plunges into a cool pond,
Its surface totally covered with various flowers,
Thereby cooling its entire body.
Whatever offering I have made before and will make later on
Should be offered to the arhats.
Whatever I obtain due to rewarding fortune
Should be given to them.
If you die, I shall die together [with you].
[If I] survive after [your demise], I will commit suicide.
Without you, I certainly cannot live.
May the lord of the Trāyastriṃśa gods, O Śakra,
Grant me my wish.
I shall praise you with due propriety.
May you extend your sympathetic understanding to my request.

At that time, the World-honored One came out of the state of concentration and said to Pañcaśikha:

Very good, O Pañcaśikha, you have praised the Tathāgata with your voice of purity, accompanying it by playing the stringed instrument made of lapis lazuli. The instrumental sound and your voice, neither too long nor too short, well harmonized over a melancholy tune, is able to move human hearts. Your performance on the instrument seems to express various meanings, not only explaining the bondage of desire and praising the practice of austerity, but also promoting the life of the *śramaṇa* and the goal of nirvana.

At that moment, Pañcaśikha said to the Buddha:

I recall, sir, that once in the olden days, when the World-honored One had accomplished the path of the Buddha under the *nyagrodha* tree of Ajapāla near the Nairāñjanā River in Uruvela, the son of Indra's charioteer, Sikhaddi by name, and the daughter of the *gandharva* god got together to seek sexual gratification. At that time, having confirmed that their minds were inclining toward this, I composed verses at once and, by way of playing a tune, I explained to them the bondage of desire, commended the practice of austerity, and exhorted the life of the *śramaṇa* as well as nirvana. Then, having listened to my song, that heavenly nymph raised her eyes toward me and said with a smile, "O dear Pañcaśikha, I have not yet seen the Tathāgata but I have heard of the words of praise spoken by those gods assembled in the Sudharma Hall of Trāyastriṃśa Heaven, saying, "He has such-and-such virtues," "He has such-and-such powers," [and so on]. You have always upheld your faith in the Tathāgata and have been closely associated with him. Now I wish to become acquainted with the Tathāgata along with you, sir." O World-honored One, at that time I gave my promise to her, but ever since I have not had an opportunity to speak to her again, sir.

Then Śakra, lord of the gods, thought to himself, "Pañcasikha has already entertained the Tathāgata. I now should think of him [and communicate]." Śakra, lord of the gods, thus thought of the *gandharva* god.

This thought then appeared in Pañcaśikha's mind, "Now, Śakra, lord of the gods, has sent a message to me." At once, picking up the string instrument made of lapis lazuli, Pañcaśikha returned to the place of the god Indra. Indra said to him:

May you go to see the World-honored One as my proxy, representing the Trāyastriṃśa gods, and after greeting him with a bow say these words of enquiry about his well-being: "Is His Holiness at ease with his rising and sitting, does he feel strong in his walking?"

Thus instructed, Pañcaśikha returned to the World-honored One and, having honored the Buddha by bowing his forehead to the Buddha's feet, he withdrew to one side and said to the World-honored One:

Śakra, lord of the gods, lord of Trāyastriṃśa Heaven and all the gods therein, sent me to the World-honored One with words of enquiry regarding your well-being: “Is His Holiness at ease in his rising and sitting, does he feel strong in his walking?”

The World-honored One replied:

May you, the god Indra, and all the Trāyastriṃśa gods equally enjoy increased longevity, a pleasurable life, and good health. For the gods of those other heavens and humans, as well as those sentient beings, the *asuras*, have been indulged with longevity, comfortable living, and the absence of illness.

At that moment, Śakra, lord of the gods, again thought to himself, “We should see and pay our respects to the World-honored One.” Accompanied by the Trāyastriṃśa gods, he immediately went to the place of the Buddha and all of the gods, having honored the Buddha by bowing their foreheads to the Buddha's feet, withdrew to one side.

Thereupon the god Indra said to the Buddha, “This is strange. I feel that I am sitting far away from the World-honored One, and I should take my seat at a closer spot.”

The Buddha said to the god Indra, “Though the assembly of your gods is quite large, come closer toward me and take your seat.”

At that moment, the Śāla Tree Cave automatically increased in size so as to provide abundant space for all the Trāyastriṃśa gods. Thereupon, the god Indra and the Trāyastriṃśa gods, as well as Pañcaśikha, all honored the Buddha by bowing their foreheads to the Buddha's feet and withdrew to take their seats on one side.

Śakra, lord of the gods, said to the Buddha:

At one time, the World-honored One was at the house of a lay *brāhmaṇa* householder in Śrāvastī. At that time, the World-honored One had entered into the fiery mental concentration. I was then traveling on a minor errand, in a treasure chariot equipped with thousand-spoked wheels, and as I was passing through the air on the way to visit the guardian god Virūḍhaka, I happened to see a heavenly maiden, her hands held together in reverence, standing before the World-honored One. I approached her and said:

When the World-honored One comes out from his concentration, may you greet him by announcing my name and enquire about his well-being: “Is His Holiness at ease in his rising and sitting, does he feel strong in his walking?”

I was uncertain whether [the heavenly maiden] really conveyed my greeting to Your Holiness. O World-honored One, do you recall the occasion, sir?

The Buddha replied:

Yes, indeed, I recall it. She announced your name and greeted me in your very voice. When I came out of the concentration, I could still hear the sound of your chariot [fading away].

The god Indra said to the Buddha:

63c Once upon a time, due to of some minor business, I happened to be together with the Trāyastriṃśa gods, who were assembled at the Sudharma Hall, when the senior gods all commended me with the following words: “If the Tathāgata should arise in this world, he will promote our well-being while causing the advantage of the *asuras*, the adversarial demigods, to diminish.” Now I myself see Your Holiness, thus knowing and directly confirming that the Tathāgata, Arhat, has indeed appeared in this world, promoting the well-being of the gods while causing the advantage of the *asuras* to diminish.

There was a Śākya daughter, Gopikā by name, who practiced the discipline of pure and genuine austerity under the World-honored One, and who, after her body had dissolved and her life had ended, was born in Trāyastriṃśa Heaven as my son, [Gopaka]. All the Trāyastriṃśa gods praised him, “Gopaka, son of our lord, is in possession of great merit and the power of influence.” There were also three *bhikṣus* who had once practiced austerity under the World-honored One. After their bodies dissolved and their lives ended, they were born among lowly gods such as *gandharvas*. They come every day to serve me and play music at my mealtimes, day and evening. Having seen them, Gopaka teased them in these verses:

You are the Buddha's disciples.

Once when I was in a lay household,

I used to offer you alms and robes, and
Venerated you with respect and reverence.
Whatever name you had at that time,
Having received the Buddha's teaching,
You failed to investigate into the doctrines
Taught by the master of supreme insight.
In my previous life,
I venerated you and was intent
In listening to the teachings of the Buddha, and
Thus was born in this Trāyastriṃśa Heaven as the son of the god Indra.
Can't you see that in my previous life I was a woman,
But because of my merit
I am now the son of the god Indra?
In your previous life,
Both of you together practiced austerity,
Yet you have now fallen to a lower position,
Thus serving us at mealtimes.
Because of the wrong deeds you once did,
You are now receiving such an unfavorable reward,
Placing yourselves as servants to us at mealtimes.
You were born in an impure locality
Unable to avoid others' teasing.
Having listened to my teasing,
You should be weary of your position.
From now on, exert yourselves and
Never take a position in service to others.
O you two, exert yourselves in your practice,
Contemplate the teaching of the Tathāgata,
Forsake whatever you feel as attachment,
Understand the result of desire and impure conduct:
Insofar as you are bound by desire,
Your conduct cannot be really true
But is of the deceptive human world.
Just as an elephant breaks its reins,
One should go beyond Trāyastriṃśa Heaven.

64a Through heroic endeavor
One should go beyond Trāyastriṃśa Heaven,
While Śakra and the heavenly gods
Assemble at the Sudharma Hall,
Thereby causing Śakra to sigh in wonder and
The Trāyastriṃśa gods to acknowledge his superior power.
Indeed, the son of the Śākya
[Actually] accomplished this heroic feat,
Going beyond Trāyastriṃśa Heaven.

(Here in the Chinese text, Indra continues his narrative in verse:)

Wearying of the bondage caused by desire,
Gopaka thus completed his exhortation
[Referring again to that exemplary hero,] saying,
“The Buddha appeared in the country of Magadha,
Known to all as Śākyamuni.”
Those three *bhikṣus*, though disappointed at the time,
Regained their practice of mindfulness later on.
One of the three became a *gandharva* god,
While the other two,
Having realized the truth of the noble path,
Transcended Trāyastriṃśa Heaven.
The disciples did not doubt
Whatever doctrine the World-honored One taught.
Of those three *bhikṣus*,
Who all listened to the Buddha's teaching,
Two excelled in practice more than the other one.
Having realized their own excellent accomplishment,
These two have just been born in Ābhāsvara Heaven.
Having witnessed this event,
I come to present myself at the place of the Buddha.

Lord Indra said to the Buddha, “May Your Reverence spare a moment to address my doubts?”

The Buddha replied, “Let me know your questions. I shall answer accordingly.”

At that time, the god Indra said to the Buddha:

What kinds of moral and spiritual defilements cause the gods, humans, *gandharvas*, and *asuras*, as well as all other sentient beings, respectively fettered, to thus hate each other and carry on armed conflict?

The Buddha replied to Śakra:

The fetter of hatred invariably arises from greed and jealousy. These two forces of motivation thus drive sentient beings toward armed conflict.

The god Indra then said to the Buddha:

It is indeed true, O World-honored One, that because of the force of greed and jealousy, gods, humans, *gandharvas*, and *asuras*, as well as all other sentient beings, are driven to battle each other with weapons. Having listened to the Buddha's answer, the net of my doubt is now totally removed; I am no longer in doubt about it, sir. But I still do not understand from what original cause greed and jealousy arise—what are the direct cause, the indirect cause, and the respective ultimate factors? What is it that when present makes these forces operative, and when absent renders these forces inoperative?

The Buddha replied to Śakra, lord of the gods:

Greed and jealousy arise due to the existence of things that we hold dear and things that are not held dear by us. These two are the direct causes, the indirect causes, and the ultimate factors. When these factors are present, greed and jealousy arise; in their absence, greed and jealousy do not arise.

Śakra, lord of the gods, then further said to the Buddha:

This is indeed true, sir. Greed and jealousy arise, invariably caused by things that we hold dear and things that are not held dear by us. These two are the direct causes, the indirect causes, and the ultimate factors. When these factors are present, greed and jealousy arise; when these are absent, greed and jealousy do not arise. Having listened to the Buddha's answer, the net of my doubt is now totally removed; I am no

64b longer in doubt about this, sir. But what gives rise to the things that are dear to us and those that are not dear to us, from what direct cause, from what indirect cause, and from what ultimate factor? What is it that, when present, invites their arising, while when absent prevents their arising?

The Buddha replied to Śakra, lord of the gods:

Things that are we hold dear and things that are not dear to us arise from our desires, from desires as direct causes, desires as indirect causes, and desires as ultimate factors. When desires are present, greed and jealousy arise; when desires are absent, greed and jealousy do not arise.

Śakra, lord of the gods, said to the Buddha:

This is indeed true, sir. Things that are held dear by us and things that we do not hold dear invariably arise because of desires. They arise from desires as direct causes, as indirect causes, and as ultimate factors. When desires are present, things dear to us and things not dear to us arise; when desires are absent, neither arises. Having listened to the teaching of the Buddha, the net of my doubt is now totally removed; I am no longer in doubt about this, sir. But from what do desires arise, from what direct cause, from what indirect cause, and from what ultimate factors? What is it that when present gives rise to desire, but when absent does not give rise to desire?

The Buddha replied to Śakra, lord of the gods:

Things that we hold dear (i.e., cravings) arise from thoughts as direct causes, thoughts as indirect causes, and thoughts as ultimate factors. When thoughts are present, desires arise; when thoughts are absent, desires do not arise.

At that time, Śakra, lord of the gods, said to the Buddha:

This is indeed true, sir. Desires invariably arise from the cause of thoughts. They arise from thoughts as direct causes, as indirect causes, and as ultimate factors. When thoughts are present, desires arise, while when they are absent, desires do not arise. Having listened to the teaching of the Buddha, the net of my doubt is now totally removed; I am no longer in

doubt about this, sir. But I still do not understand what thoughts arise from, from what direct cause, from what indirect cause, and from what ultimate factor? What is it that, when present, gives rise to thoughts, but when absent does not give rise to thoughts?

The Buddha replied to Śakra, lord of the gods:

Thoughts arise from mental calculation based on obsessive conceptions, as direct cause, as indirect cause, and as ultimate factor. When mental calculation based on obsessive conceptions is present, thoughts arise; when it is absent, thoughts do not arise.

At that time, Śakra, lord of the gods, said to the Buddha:

This is indeed true, sir. Thoughts invariably arise from mental calculation based on obsessive conceptions. Thoughts arise from mental calculation based on obsessive conception and ideations as direct cause, as indirect cause, and as ultimate factor. When mental calculation based on obsessive conceptions is present, thoughts arise, but when it is absent thoughts do not arise. But I still do not understand from what this mental calculation based on obsessive conceptions arises, from what direct cause, from what indirect cause, and from what ultimate factor? What is it that, when present, gives rise to mental calculation based on obsessive conceptions, but when absent does not give rise to such mental calculation?

The Buddha replied to Śakra, lord of the gods:

Whenever thoughts arise, they are caused by mental calculation based on obsessive conceptions as direct cause, as indirect cause, and as ultimate factor. When this is present, thoughts arise; when absent, thoughts do not arise. O Śakra, lord of the gods, if there is no mental calculation based on obsessive conceptions, there would be no thought. If there is no thought, there would be no desire. If there is no desire, none of the things that are held dear by oneself as well as things that are not held dear would arise. If there is neither of these two, neither greed nor jealousy would arise. If there is no jealousy or greed, neither armed conflict among sentient beings, nor the will to injure and murder each other, would arise. O Śakra, lord of the gods, all this is ultimately based on

obsessive conceptions as direct cause, obsessive conceptions as indirect cause, and obsessive conceptions as ultimate factor. From this ultimate factor, then, thoughts arise; from thoughts desires arise; from desires there arise things that one holds dear and things that are not held dear; from these two, there arise greed and jealousy; because of greed and jealousy, all sentient beings are driven to injure and murder each other.

Śakra, lord of the gods, said to the Buddha:

This is indeed true, O World-honored One. Because of obsessive conceptions, thoughts arise. Thoughts arise with obsessive conceptions as direct cause, as indirect cause, and as ultimate factor. In the presence of obsessive conceptions arises thought, while in their absence there is no arising of thought. If there is no obsessive conceptions as ultimate factor, no thought arises; if there is no thought, no desire arises; if there is no desire, none of things that are held dear by oneself or those things that are not held dear will arise; if there are neither of these two, neither greed nor jealousy will arise; if there is neither greed nor jealousy, no sentient being will be driven to injure or murder another. Having listened to the teaching of the Buddha, the net of my doubt has now been totally removed and I am no more in doubt about this, sir.

Śakra then said to the Buddha:

64c For the *śramaṇas* and *brāhmaṇas*, has or has not the proper path that will help them terminate mental calculation based on obsessive conceptions been set out, sir?

The Buddha replied to Śakra, lord of the gods:

Neither *śramaṇas* nor *brāhmaṇas* have been given a proper method by which to totally eradicate obsessive conceptions. Why is this? O Śakra, lord of the gods, there are many compartmentalized areas in this world. Sentient beings are firmly attached to their own compartmentalized areas, defending them formidably, and thus they are unable to relinquish them. They claim that theirs are real while all others are unreal. Because of this, O Śakra, lord of the gods, all the *śramaṇas* and *brāhmaṇas* have no proper method by which to totally eradicate obsessive conceptualization.

At that time, Śakra, lord of the gods, spoke to the Buddha:

This is indeed true, sir. There are many compartmentalized areas in this world. Sentient beings are firmly attached to their own compartmentalized areas, defending them formidably, and they are unable to relinquish them. They claim that theirs are real while all others are unreal. Because of this, O Śakra, lord of the gods, all the *śramaṇas* and *brāhmaṇas* have no proper method by which to totally eradicate obsessive conceptions. Having listened to the explanation of the Buddha, the net of my doubt has now been removed; I am no longer in doubt about this, sir.

Śakra, lord of the gods, said to the Buddha, “Do the *śramaṇas* and *brāhmaṇas* have some sort of method by which to partially eradicate mental calculation based on obsessive conceptions?”

The Buddha replied to Śakra, lord of the gods:

There are three types of obsessive conceptions: verbal, mental, and actions. Some speech injures oneself, others, and both oneself and others. Forsaking through concentration the obsessive conceptions that are merely attendant to the object (purpose) of speech, one will not injure oneself, others, or both oneself and others. *Bhikṣus*, with a sense of the appropriate time, concentrate their minds toward the course of the referential object of speech without conceptual disruption. Some thought injures oneself, others, and both oneself and others.

At that time, Śakra, lord of the gods, said, “I have no doubt about what I have heard from the Buddha.”

Again, he said to the Buddha, “How many forms of firm, noble equanimity are there?”

The Buddha said to Śakra, lord of the gods:

There are three kinds of equanimity. First, the equanimity that pleases the body; second, that which distresses the body; and third, that which is neutral to the body. O Śakra, lord of the gods, the equanimity that pleases the body injures oneself, others, and both oneself and others. Forsaking this pleasure, one remains with that which is being pleased, thereby not injuring himself, others, or both himself and others. *Bhikṣus*, with a sense of the appropriate [time], concentrate on it and do not forget.

65a This is regarded to receive the higher ordination in conformity with the Vinaya disciplines. O Śakra, lord of the gods, distressing one's body injures oneself, injures others, and injures both. Forsaking this bodily distress, one remains with that which is distressed, not injuring himself, others, or both himself and others. *Bhikṣus* with a sense of the appropriate [time], concentrate on it and do not forget. This is regarded to receive the higher ordination in conformity with the Vinaya disciplines. Again, O Śakra, lord of the gods, being neutral to one's body injures oneself, others, and both oneself and others. Forsaking the neutrality of the body, one remains with what is forsaken, not injuring himself, others, and both himself and others. *Bhikṣus*, with a sense of the appropriate [time], concentrate on it and do not forget. This is regarded to receive the higher ordination in conformity with the Vinaya disciplines.

At that time, Śakra, lord of the gods, said, "I have no doubt about what I have heard from the Buddha."

Śakra, lord of the gods, then said to the Buddha, "How many rules of discipline for the sense faculties are there with which the wise and holy are endowed, sir?"

The Buddha replied to Śakra, lord of the gods:

As for the visual faculty and the object of form, I distinguish two kinds: one that should be known by a *bhikṣu* and another should not be known. In like manner, I differentiate two kinds of perceptions for the auditory faculty and its object, the olfactory faculty and its object, the gustatory faculty and its object, the tactile faculty and its object, and the mental faculty and its object: namely, one that should be known and another that should not to be known.

At that time, Śakra, lord of the gods, said to the Buddha:

O World-honored One, I can already guess the answers based upon the Tathāgata's initial explanation, even before a detailed exposition is given, sir. When the eyes see an object of form, I differentiate between two kinds of perception: one that should be known and another that should not be known. Likewise, I differentiate between two kinds of perception

of the ears and sound, the nose and smell, the tongue and taste, the body and touch, and the intellect and the psychophysical elements.

O World-honored One, when I recognize in visual perception favorable elements decreasing and unfavorable elements increasing, I say that I should not associate with that perception. O World-honored One, when I recognize in visual perception favorable elements increasing and unfavorable elements decreasing, I should associate with that perception. In like manner, when the ears, nose, body, and *manas* cognate sound, smell, touch, and the elements, if I recognize favorable elements increasing and unfavorable elements decreasing, I say that I should associate with that perception.

The Buddha said to Śakra, lord of the gods, “Very good! This is known as the dual rules of discipline to which the wise and holy should adhere.”

Śakra, lord of the gods, said to the Buddha, “I have no doubt about what I have heard from the Buddha.” He continued:

To which of the following titles is a *bhikṣu* entitled? First, ultimate perfection; second, ultimate practice of austerity; third, ultimate state of comfort and happiness; and fourth, ultimate final nirvana ?

The Buddha replied to Śakra, lord of the gods:

When one has brought cessation to the body that is distressed because of desire, he or she is entitled to be named by these four terms: one who has accomplished the ultimate perfection, ultimate practice of austerity, ultimate comfortable happiness, and final nirvana.

Śakra, lord of the gods, said to the Buddha:

This question, with which I have had problems and about which I have held many doubts for a long time, has now been resolved through the Tathāgata's clarification, sir.

The Buddha said to Śakra, lord of the gods, “In the past, did you once visit *śramaṇas* and *brāhmaṇas* and question them about this?”

Śakra, lord of the gods, replied to the Buddha:

Yes, sir. I recall that in the past I once visited *śramaṇas* and *brāhmaṇas* and questioned them about this. On another occasion, I recall that we assembled at the Sudharma Hall and I discussed with the Trāyastriṃśa gods as to whether or not the Tathāgata had appeared in this world, but despite our search we were unable to confirm his appearance. We returned to our respective palaces and engaged in pastimes gratifying the five senses. O World-honored One, later on I also saw various great deities who were engaged in gratifying the five senses, reaching the ends of their lives. At this, O World-honored One, I was terrified, my hair standing on end.

65b

At the same time, I also observed *śramaṇas* and *brāhmaṇas* residing in secluded places, having renounced domestic life and desires. So I approached them and enquired, “What is called the ultimate?” When I asked the meaning of this, they could not reply. They did not know the answer, but in turn asked me, “Who are you?” I answered, “I am Śakra, lord of the gods, Indra.” They then asked me, “*Who* are you? What Śakra is that?” I then replied, “I am the lord of the gods, Śakra. Having a question in my mind, I came to ask you about it.” I then explained what I understood of the doctrines of the Śākya. After they had listened to my exhortation, they became my disciples. I am now a disciple of the Buddha. Having realized the saintly state of stream-winner, provided that I do not fall into lower realms, after seven rebirths in the world of humans I am destined to realize the result of the path. May I request Your Holiness, O World-honored One, to prophesy the saintly state of once-returner on my behalf and explain the meaning of this term.

Śakra, lord of the gods, then composed verses:

Because of that defiled thought,
I cherished doubts.
Throughout the night, together with the gods,
While searching for the Tathāgata,
I saw a number of *bhikṣus*
Who had renounced domestic life in their secluded places.
As they spoke of the World-honored One,
I went to see them with respectful greetings and,

With a bow, asked them:

"I have deliberately come to visit you.

What is the ultimate perfection?"

After this question, I then asked them

Whether they had the proper method

By which to realize ultimate cessation,

But they could not answer my question.

Today, O Unsurpassed Honorable One,

Whom I have long sought after,

I have been examining my conduct and

My mind has been engaged in right contemplation.

Your Holiness has understood the conduct of my mind and

My practice for a long period of time;

May I request the Pure-eyed One to note this.

I pay my homage to the Highest among Humans,

The Unsurpassed One in the three worlds,

Thereby to sever the relation of indebtedness and attachment.

Now I venerate the Most Honorable One like the sun.

The Buddha said to Śakra, lord of the gods, "Do you recall the time when you acquired blissful joy and memorable happiness?"

Śakra, lord of the gods, replied:

Yes, sir. There was such a time. O World-honored One, I recall the blissful joy and memorable happiness that I acquired in the past. O World-honored One, I once battled the *asuras* and won victory; when the *asuras* withdrew I then returned with joy and delight. Considering this blissful joy and memorable happiness, I realize now that those feelings of joy and happiness were devoid of reality, in that they arose from the basic defilement upon which armed conflict, dispute, and controversy rest. However, the joy and happiness that I have now acquired in relation to the Buddha is not the kind of blissful joy and memorable happiness that was acquired through armed conflict and disputes.

The Buddha said to Śakra, lord of the gods, "Now, having acquired [new] blissful joy and memorable happiness, what result do expect to find in them?" 65c

Śakra, lord of the gods, then said to the Buddha, "I have sought after five kinds of meritorious results in the state of blissful joy and memorable happiness. What are the five?"

At once, he composed explanatory verses:

When later on my life ends and
I forsake my longevity in the heavens,
I will enter a mother's womb
That is free from illness and is pleasing to me.
The Buddha inculcates the right, true path
By which to convert those who have not yet been liberated.
Within the Dharma of the perfectly enlightened,
I shall practice the discipline of austerity,
Steadfast transcendent knowledge, and
Directly perceive the noble truths.
Realizing the original place from which things arise,
Realizing deliverance in the eternity therein,
With effort for practice,
I will acquire the knowledge
Of the nature of things as they really are.
Even if I fail to obtain the direct experience of the path,
The merit therefrom is superior to rebirth among the gods.
All the gods, from the superior heaven and Akaniṣṭha Heaven
(highest in the realm of form),
Down to the last body of incarnation,
Will be born in that place.
Now I have been reborn there with
A heavenly body, pure and genuine,
I see through my pure vision
That my longevity has also increased.

Having completed these verses, Śakra, lord of the gods, said to the Buddha, "I wish to acquire these five rewards with blissful joy and memorable happiness, sir."

At that time, Śakra, lords of gods, said to the Trāyastriṃśa gods:

Is it not a good idea that we conduct the rite of veneration and observance for the sake of the god Brahmā in the guise of a youth, resident of the higher heaven above us, while now in front of the Buddha?

No sooner had he finished speaking than there suddenly appeared the god Brahmā in the guise of a youth, floating in mid-air over the Trāyastriṃśa gods. He recited the following verse to Śakra, lord of the gods:

The pure and genuine practice,
Carried out by the lord of the gods,
Benefits many sentient beings.
May the lord of the gods visiting Magadha
Thoroughly ask about the meaning of Tathāgata.

Then, upon completing the verse, the god Brahmā in the guise of a youth suddenly disappeared.

At that time, Śakra, lord of the gods, arose from his seat and, having honored the World-honored One [by bowing his forehead to the Buddha's] feet, circumambulated him three times and left the place. The Trāyastriṃśa gods and Pañcaśikha also honored the Buddha [by bowing to his] feet and departed. Then Śakra, the lord of the gods, who was by then a little farther ahead, looked back and said to Pañcaśikha:

It was very good that you played the instrument before the Buddha to entertain him, and that thereafter I arrived, together with the gods. I have now come to know you and I shall promote you to fatherly status, the highest among the *gandharvas*, and arrange for the daughter of the lord of the *gandharvas*, Bhadrā, to become your wife.

66a

When the World-honored One had completed this teaching, the eighty-four thousand heavenly beings all acquired genuine insight into the nature of the Dharma free from defilement. Then Śakra, Indra, lord of the gods, the Trāyastriṃśa gods, as well as Pañcaśikha, having listened to the Buddha's exhortation, all rejoiced and respectfully carried out what was taught by the Buddha.

[End of Sutra 14: Indra's Questions on Causality]

Sutra 15

The Episode at Anupiya (*Dīgha Nikāya 24: Pāṭika Suttanta*)

Thus have I heard. At one time the Buddha was staying in the Mallan country at Anupiya, accompanied by one thousand two hundred and fifty *bhikṣus*. At that time, the World-honored One, donning his *saṃghāṭī* robe and with his almsbowl in hand, entered the town of Anupiya for almsround. The World-honored One then thought to himself:

It seems too early to go for almsround. Now, I may visit the pleasure grove of the *brāhmaṇa* wanderer Bhārgava. O *bhikṣus*, let us wait there till the proper time comes and then go for almsround.

The World-honored One then proceeded to that grove. At that time, having seen the Buddha approaching his place from a distance, the *brāhmaṇa* Bhārgava immediately stood up to welcome the Buddha and, after exchanging greetings, said to the Buddha:

Welcome, Gautama. You have not seen us here for some time. Now, what purpose has prompted you to come in this way, sir? Please take a seat here.

The World-honored One then sat down as invited, while Bhārgava also took his seat on one side. The *brāhmaṇa* then said to the World-honored One:

Last evening the *bhikṣu* Sunakṣatra, the son of a Licchavi clansman, visited me here and said to me, “Teacher, I am no longer practicing austerity in the place of the Buddha. It is because he has rejected me.” Though I listened to what he said, no sooner did I see Gautama walking by than I greeted you with welcome. I certainly did not accept his words, sir.

The Buddha replied to Bhārgava:

I am sure and I know that you did not believe what Sunakṣatra said to you. Sometime ago, when I was staying at the Sudharma Hall near the Markaṭa Pond in Vaiśālī, this man Sunakṣatra came to see me and directly asked me, “The Tathāgata has rejected me. I cannot practice austerity with the Tathāgata.”

I then said to him, “Why do you say that you will not practice austerity with me, and that I have rejected you?”

Sunakṣatra replied, “It is because the Tathāgata has not shown me his supernormal power, sir.”

66b I then asked him, “Have I ever asked you, ‘If you practice austerity within my religion, I will show you my supernormal power’? Have you ever asked me, ‘If the Tathāgata will show me a miracle of supernormal power [first], then I will practice austerity’?”

Sunakṣatra then responded, “[I have asked] neither [of these questions of you], sir, World-honored One.”

I said to Sunakṣatra, “In my dialogue with you I neither asked you ‘If you practice austerity in my religion, I will show you my supernormal power’ nor did you say to me, ‘If Your Holiness shows a miracle of supernormal power I will practice austerity.’ O Sunakṣatra, what do you think? According to your thought, have I been able to show you my supernormal power as Tathāgata? Or have I not? Has the doctrine of salvation I laid out [for my disciples] been able to help them to end suffering exhaustively as an essential method of deliverance?”

Sunakṣatra replied, “As the World-honored One says, I have neither said that the Tathāgata has not been able to show his supernormal power, nor have I said that the doctrine of salvation the Tathāgata laid out as the essential method of deliverance has not been able to help his disciples to realize their goal of ending suffering exhaustively, sir.”

[I then said to him,] “Therefore, O Sunakṣatra, if you practice austerity by following the doctrine of my religion, you will be able to realize supernormal power; I did not say that you could not realize it. As it is the essential method of deliverance from suffering, I say that you will be able to realize deliverance, and I did not say that you could not realize it. What do you seek in this religious doctrine anyway?”

Sunakṣatra said, “World-honored One, you have not taught me as frequently as occasions permit. The World-honored One knows everything about the beginning of things¹⁷ but is unwilling to teach me about it, sir.”

I replied, “O Sunakṣatra, have I ever said to you ‘If you practice austerity according to the doctrine of my religion as I have laid it out, I will teach you the beginning of things’?¹⁸ Have you ever said to me, ‘If the World-honored One teaches me the beginning of things, I will practice austerity under the guidance of [your] religion’?”

Sunakṣatra replied, “[I have not asked either of these questions], sir.”

I continued, “Therefore, O Sunakṣatra, I neither invited you initially with such a statement, nor did you reply to me with such a [condition] in your response. Why do you now say to me [what is contrary to the truth]? O Sunakṣatra, what do you think? According to your thought, has the Tathāgata been able to teach you the knowledge about the beginning of things? Or has he not? Has the doctrine of salvation I laid out as the essential method of deliverance been able to end suffering exhaustively?”

Sunakṣatra replied, “I have neither said that the Tathāgata has not been able to teach me the beginning of things, nor have I said that the doctrine of salvation taught by the World-honored One as the essential method of deliverance could not help us end suffering exhaustively, sir.”

I then said to Sunakṣatra, “As you said in your reply, if I can teach you the beginning of things, then the doctrine of salvation that I taught you as the essential method of deliverance can also end suffering exhaustively. What do you wish to seek in my religion?”

I then said to Sunakṣatra, “Previously, in the land of Vṛjī, in Vaiśālī, you praised the Tathāgata (Buddha), the Dharma, and the Sangha in innumerable ways, just as someone praises the eight qualities of the pure and cool ponds, namely (1) coolness, (2) lightness of gravity, (3) resilience, (4) clarity, (5) sweetness, (6) purity, (7) pleasing to drink, and (8) suitable for physical health, in order to give rise to a pleasant and delightful feeling in people’s hearts. You also praised the Tathāgata, the Dharma, and the Sangha in the land of Vṛjī, in Vaiśālī, like this, and thereby caused many people to become happier with faith [in the Three Treasures]. Sunakṣatra, you should know that if you disavow the practice

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of the path now, the people in the society may spread critical comments about your character, saying, 'Though the *bhikṣu* Sunakṣatra has many good friends and is closely associated with the World-honored One as his disciple, he cannot continue the practice of austerity till the end of his life and therefore disavowed his adherence to the precepts and returned to the ordinary world to live an ignoble life.' O *brāhmaṇa*, you should know that despite my advice, he did not follow my admonition, disavowed the precepts, and returned to secular society."

O *brāhmaṇa*, at another time, when I was staying at the Sudharma Hall near the Markaṭa Pond in Vaiśālī, a Nirgrantha (Jain) practitioner, Kandaramasuka by name, was staying in area. He was revered with respect, renowned afar, had many friends, and received extensive material support. The *bhikṣu* Sunakṣatra, in his *saṃghāṭī* robe and with his alms-bowl in hand, entered the city of Vaiśālī for almsround, proceeded in due order, and reached the abode of the Nirgrantha practitioner. At that time, Sunakṣatra questioned the Nirgrantha teacher about some philosophical matter of profound meaning. Since, however, [the Nirgrantha practitioner] could not reply to the question, he eventually became angry. Sunakṣatra thought to himself, "Because I have irritated this person, will my action result in suffering and agony for a long period of time?"

O *brāhmaṇa*, you should know that, after his almsround, carrying his *saṃghāṭī* robe and almsbowl, the *bhikṣu* Sunakṣatra then came to my place and, after honoring me by bowing his forehead to my feet, took his seat on one side. He did not, however, report the incident to me. Therefore, I said to him, "O foolish man, how can you claim that you are a disciple of the Śākya master (lit., "son of the Śākya")?"

Sunakṣatra then replied to me, "World-honored One, why do you call me a fool? And why can't I claim that I am a disciple of the World-honored One, sir?"

I told him, "Foolish man, you once visited the Nirgrantha teacher and asked him about a philosophical question of profound meaning. Since, however, he could not answer the question, he eventually became angry. At that moment, you thought to yourself, 'Since I have now insulted this person, will my action result in suffering and agony for a long period of time?' Did you not think this to yourself?"

Sunakṣatra replied, “He was supposed to be an arhat. For some reason [that I do not know], he became angry, sir.”

I replied to Sunakṣatra, “Foolish man, your thought ‘For some reason he became angry’ is itself absurd, because an arhat by definition is free from agitation and anger. You should be able to discern by yourself if [someone] is an arhat and adheres to the seven kinds of ascetic practice for a long time: (1) not to wear garments until the end of one’s life, (2) not to sustain oneself by ingesting intoxicating drinks or meat, nor to eat rice and rice gruel, (3) not to commit sexual misconduct (i.e., to remain celibate), (4) not to go beyond the four stone shrines located in Vaiśālī, the Udena shrine in the east, (5) the Gautamaka shrine in the south, (6) the Bahuputraka shrine in the west, and (7) the Saptāmra shrine in the north. Yet he has now left all of these sites and no longer attends to them. Having vowed to keep these rules, however, the Nirgrantha ascetic committed all these four offenses later on and then died outside the city of Vaiśālī. Like a wild jackal, suffering from an unsightly skin disease, emaciated with illness, finally dies among the cemetery mounds, that Nirgrantha ascetic who vowed to follow the ascetic norms and yet broke all of them is just like such an animal. Originally he vowed to himself that he would not wear clothing until the dissolution of his body at death, yet later on he wore clothing. Originally he vowed that he would not drink intoxicating liquors, eat meat, or partake of rice and rice gruel until the dissolution of his body at death, yet he later broke all of these ascetic rules. Originally he vowed to not commit sexual intercourse, yet later he broke [this rule as well]. Originally he vowed to not abandon the four shrines, the Udena shrine in the east, the Gotamaka shrine in the south, the Bahuputra shrine in the west, and the Saptambaka in the north, and yet he left all of these sites and no longer attends to them. That practitioner has broken these seven vows by himself and is already dead among the cemetery mounds outside the city of Vaiśālī.”

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I said to Sunakṣatra, “Foolish man, you do not believe my words. You should go there and just see what has happened with your own eyes.”

The Buddha said to the *brāhmaṇa*:

The *bhikṣu* Sunakṣatra, wearing the *saṃghāṭī* robe and with his almsbowl in hand, then entered the city for almsround, and having completed it he left the city and saw that the Nirgrantha ascetic had ended his life among the cemetery mounds. After seeing this, he came to see me and, having honored me by bowing his forehead to my feet, he sat down on one side but he did not mention anything about it to me.

O *brāhmaṇa*, you should know that I then said to Sunakṣatra, “What do you think, O Sunakṣatra? Wasn't the fate of the Nirgrantha practitioner exactly as I had predicted?” He replied, “Yes, sir. It was exactly as predicted by the words of the World-honored One.” O *brāhmaṇa*, you should know that, despite having given Sunakṣatra an opportunity to witness my supernormal power, he still said, “The World-honored One has not shown me his supernormal power.”

Again, another time when I was staying in the Mallan country in the town of Śuklabhūmi,¹⁹ a market town of the people of Bumu, a Nirgrantha ascetic, the *kṣatriya* Kaura by name, was also residing in that area. He was revered with respect, renowned afar, had many friends, and received extensive material support. [One morning], wearing the *saṃghāṭī* robe and with almsbowl in hand, I entered the town for almsround, accompanied by Sunakṣatra, who was behind me. Sunakṣatra saw the Nirgrantha ascetic Kaura lying face down on a pile of cow dung, licking up distiller's grain. O *brāhmaṇa*, you should know that, having seen the ascetic in such a state, the *bhikṣu* Sunakṣatra thought to himself, “Though there are many arhats in human society, I see that no one among those who are on the course toward that highest goal surpasses this practitioner. This is a Nirgrantha ascetic and his path of practice excels all other paths. Why? Because the *kṣatriya* Kaura subjects himself to this kind of ascetic practice, removing and discarding his self-pride by crouching over a pile of cow dung and licking up distiller's grains.”

At that moment, O *brāhmaṇa*, I turned to the right and, looking behind, said to Sunakṣatra, “You are a fool. How can you claim to be a disciple of the Śākya teacher?”

Sunakṣatra replied, “World-honored One, why does Your Holiness call me a fool, sir? And why does Your Holiness ask me, ‘How can you call yourself a disciple of the Śākya teacher?’”

I said to Sunakṣatra, “You are a fool because, having seen this Nir-grantha ascetic Kaura crouched over a pile of cow dung and licking up distiller’s grain, you thought to yourself, ‘Among those who have become arhats and those who are yet on the course toward that goal, this *kṣatriya* Kaura is the most honorable. Why? Because the *kṣatriya* Kaura subjects himself to this kind of ascetic practice, removing and discarding his self-pride by crouching over a pile of cow dung and licking up distiller’s grains.’ Didn’t you think this thought?”

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He replied, “Yes, sir. I really thought so, sir.”

Sunakṣatra then said, “World-honored One, why should jealousy arise from the state of arhat?”

I said to the fool, “I do not experience jealousy regarding the state of arhat. Why do you ask how jealousy can arise in the state of arhatship? You are a fool for believing that the *kṣatriya* Kaura is a real arhat. On the contrary, this man will die after seven days because of his swollen belly, and his corpse will arise among the hungry ghosts and experience the perpetual suffering of hunger. After his death his corpse will be tied up in [a pile of] *bīraṇa* grass and dragged away to be left among the cemetery mounds. If you do not believe what I say, you should go speak to that man.”

Sunakṣatra then went to the *kṣatriya* Kaura and said to him, “The *śramaṇa* Gautama has predicted that you will die after seven days from an illness, with a swollen belly; your corpse will arise among the hungry ghosts and will experience the perpetual suffering of hunger. After your death your corpse will be tied up in [a pile of] *bīraṇa* grass and dragged away to be left among the cemetery mounds.” Sunakṣatra then said to the ascetic, “Why don’t you reduce your consumption of food so that his prediction will not come about?”

O *brāhmaṇa*, you should know that Kaura the *kṣatriya* died after seven days because of his swollen belly, his corpse arose among the hungry ghosts, and after his death his corpse was tied up in [a pile of] *bīraṇa* grass and dragged away to be left among the cemetery mounds. At that time, counting the number of days on his fingers, Sunakṣatra reached precisely the seventh day from the date [of the man’s death] predicted by Buddha. Sunakṣatra then visited the community of those

naked ascetics and, having arrived there, he questioned them, saying, "Dear holy men, where is the *kṣatriya* Kaura now?" They replied, "He is dead." [Sunakṣatra] then asked them, "How did he die?" They replied, "Because of a swollen belly." He then asked, "How was his corpse treated in the funeral rite?" They replied, "It was tied up in a pile of *bīraṇa* grass and dragged away to be left among the cemetery mounds."

O *brāhmaṇa*, having heard this, Sunakṣatra immediately went to the cemetery. Before he arrived there, the corpse had shifted its knees and legs to crouch down again. Sunakṣatra then went to the corpse and asked it, "Kaura the *kṣatriya*, are you dead?" The corpse replied, "I am already dead." He questioned again, "From what illness did you die?" The corpse replied, "Gautama predicted that I would die in seven days because of a swollen belly. Just as he predicted, after seven days my belly became swollen and I died." Sunakṣatra asked again, "Where have you been reborn?" The corpse replied, "Gautama predicted that I would be born among the hungry ghosts of the corpses. Today I have been reborn among the corpses of the hungry ghosts." Sunakṣatra questioned it again, "How was your corpse treated at the funeral?" The corpse replied, "According to Gautama's prediction, the corpse would be tied up in a pile of *bīraṇa* grass then dragged away and left among the cemetery mounds. Exactly as predicted, my corpse was tied up in a pile of *bīraṇa* grass and dragged
67c away to be left among the cemetery mounds." The corpse then said to Sunakṣatra, "Though you became a *bhikṣu* by renouncing domestic life, you will not be able to realize any good effect. Even though the *śramaṇa* Gautama predicted all these things, you still don't believe his words." Having thus spoken, the corpse fell flat, laying itself down.

O *brāhmaṇa*, the *bhikṣu* Sunakṣatra then came to see me and, having honored me by bowing his forehead to my feet, he took his seat on one side, but he did not tell me what he had experienced that day. I said to him, "My prediction about the *kṣatriya* Kaura was correct, wasn't it?" He replied, "Yes, indeed, it was exactly as predicted by the World-honored One, sir." O *brāhmaṇa*, I had already shown him my supernormal power like this several times, yet Sunakṣatra still insists that I have not shown him my supernormal power.

Again the Buddha said to the *brāhmaṇa*:

On another occasion, when I was staying at the Sudharma Hall near the Markaṭa Pond, a *brāhmaṇa* ascetic, Pāṭikāputra (“Son of Pāṭikā”) by name, resided in the area. He was respected, renowned afar, had many friends, and received extensive material support. He announced to the crowds of citizens in Vaiśālī: “Just as the *śramaṇa* Gautama praises his knowledge, I too can also assert that I have great knowledge. Just as the *śramaṇa* Gautama claims that he has supernormal power, I too can say that I have such power. Again, just as the *śramaṇa* Gautama has truly realized the path of transcendence, I too can claim that I have realized such a path. I can demonstrate miracles through [similar] supernormal powers as those shown by him. If the *śramaṇa* shows a single miracle, I shall demonstrate two. If he shows two, I shall demonstrate four. If he shows eight, I shall demonstrate sixteen. If he shows sixteen, I shall demonstrate thirty-two. If he shows thirty-two, I shall demonstrate sixty-four. Whatever number of miracles the *śramaṇa* Gautama shows, I shall double that number without exception for my demonstration.”

O *brāhmaṇa*, the *bhikṣu* Sunakṣatra, wearing the *saṃghāṭī* robe and with his almsbowl in hand, then entered the city and saw the *brāhmaṇa* ascetic speaking to the crowd of citizens in Vaiśālī, declaring, “Just as the *śramaṇa* Gautama praises his knowledge I too can also assert that I have great knowledge. Just as the *śramaṇa* Gautama claims that he has supernormal power, I too can say that I have such power. Again, just as the *śramaṇa* Gautama has truly realized the path of transcendence, I too can claim that I have realized such a path. I can demonstrate miracles through [similar] supernormal powers as those shown by him. If the *śramaṇa* shows a single miracle, I shall demonstrate two. If he shows four, I shall demonstrate eight. And so on—whatever number of miracles the *śramaṇa* Gautama shows, I shall double that number without exception for my demonstration.”

Having completed his almsround, the *bhikṣu* Sunakṣatra then came to see me and, after honoring me by bowing his forehead to my feet, he took his seat on one side and said to me, “This morning, wearing the *saṃghāṭī* robe and with my almsbowl in hand, I entered the city and happened to hear what the *brāhmaṇa* ascetic Pāṭikāputra was saying to the crowd of the citizens: “Just as the *śramaṇa* Gautama praises his knowledge

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I too can also assert that I have great knowledge. Just as the *śramaṇa* Gautama claims that he has supernormal power, I too can say that I have such power. Again, just as the *śramaṇa* Gautama has truly realized the path of transcendence, I too can claim that I have realized such a path. I can demonstrate miracles through [similar] supernormal powers as those shown by him. If the *śramaṇa* shows a single miracle, I shall demonstrate two, and so on. Whatever number of miracles the *śramaṇa* Gautama shows, I shall double that number without exception for my demonstration.” Sunakṣatra thus reported to me the ascetic's claim in detail.

I then responded to Sunakṣatra, “Pāṭikāputra cannot come to meet me here without renouncing his words, his view, and his self-conceit before the crowd of the citizens. Should he, thinking in the same way and without renouncing his words, his view, or his self-conceit, come to the *śramaṇa* Gautama, his mind will be split asunder into seven pieces. It is impossible for him to come here without renouncing his words, his view, and his self-conceit.” Sunakṣatra then said to me, “World-honored One, please be cautious. O Tathāgata, take heed in uttering these words.”

The Buddha said to Sunakṣatra:

Why do you say, “World-honored One, please be cautious. O Tathāgata, take heed in uttering these words?”

Sunakṣatra replied, “That ascetic Pāṭikāputra has great authority and power. He might appear here through the power of transfiguration and disprove the words of the World-honored One.”

I said to Sunakṣatra, “Has there been any occasion on which the words of the Tathāgata were contrary to whatever is spoken?”

Sunakṣatra replied, “No, sir.”

Again I said to Sunakṣatra, “Having admitted this, why then do you say, ‘World-honored One, be cautious. O Tathāgata, take heed in uttering these words?’”

Sunakṣatra replied, “World-honored One, you should go see the ascetic Pāṭikāputra yourself and listen to the words of the gods who come to talk to you, sir.”

I [promptly] replied, “I also know it by myself as well as from the words of the gods. [For instance], the general Ajita of Vaiśālī, after the

dissolution of his body at the end of his life, was born in Trāyastriṃśa Heaven. He came to see me, saying, ‘The *brāhmaṇa* Pāṭikāputra does not know shame despite the fact that he breaks the precepts, tells lies, and makes false accusations among the crowd of people in Vaiśālī, such as “The general Ajita was born among the dead hungry ghosts after the dissolution of his body at the end of his life.” On the contrary, I was reborn in Trāyastriṃśa Heaven after my death, sir.’

Thus, I know Pāṭikāputra by myself and also from the god who came to tell me about his fraudulence. I then said to the foolish man Sunakṣatra, “If you do not believe my words, I may have to ask you go to Vaiśālī and make an announcement that after tomorrow’s meal I shall come to meet Pāṭikāputra.”

The Buddha said to the *brāhmaṇa*:

Sunakṣatra, after passing the night, wearing the *saṃghāṭī* robe and with his almsbowl in hand, entered the city for almsround. He then spoke in detail to the crowd of *brāhmaṇas*, *śramaṇas*, and *brāhmaṇa* ascetics in the city of Vaiśālī, “The *brāhmaṇa* ascetic Pāṭikāputra said to the crowd of people, ‘Just as the *śramaṇa* Gautama praises his knowledge, I too can also assert that I have great knowledge. Just as the *śramaṇa* Gautama has a great power of influence, so do I also possess a great power of influence. Just as the *śramaṇa* Gautama claims that he has supernormal power, I too can say that I have such power. Again, just as the *śramaṇa* Gautama has truly realized the path of transcendence, I too can claim that I have realized such a path. I can demonstrate miracles through [similar] supernormal powers as those shown by him. If the *śramaṇa* shows a single miracle, I shall demonstrate two. If he shows two, I shall demonstrate four, and so on—whatever number of miracles the *śramaṇa* Gautama shows, I shall double that number without exception for my demonstration.’ Now the *śramaṇa* Gautama wishes to come to meet Pāṭikāputra. All of you in this crowd should visit the place of Pāṭikāputra.”

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At that time, the *brāhmaṇa* Pāṭikāputra was walking on a road. Having found him, Sunakṣatra hurried to reach him and said to him, “You have spoken to the crowd of Vaiśālī citizens with the following words, ‘Just as the *śramaṇa* Gautama has a great wisdom, I too have a great wisdom’

and so on. And 'Whatever number of miracles the *śramaṇa* shows through his supernormal power, I will demonstrate double that amount.' Having heard your claim, Gautama is now coming to your residence. You should go home and meet him there."

[Pāṭikāputra] replied, repeating his words, "Certainly, I am returning. Certainly, I am returning." Though he said this, he was thoroughly frightened, with his hair all standing on end. He returned to his *tinduka* tree forest and, sitting on a charpoy, he was worried and confused.

The Buddha continued, speaking to the *brāhmaṇa*:

After the day's meal, I visited Pāṭikāputra's home accompanied by many *śramaṇas*, *brāhmaṇas*, ascetics, and lay devotees of the Licchavi clans-people, and took a seat. There was a *brāhmaṇa* ascetic, Śara by name, among those present, to whom they instructed, "Go into the forest and tell Pāṭikāputra, 'Now, many Licchavi *śramaṇas*, *brāhmaṇas*, ascetics, and lay devotees have assembled at your residence. They have agreed in admitting that you, Son of Pāṭikā, have made these claims to the crowds of citizens, "Just as the *śramaṇa* Gautama has great insight, I too have great knowledge," and so on. And "Whatever number of miracles the *śramaṇa* shows through his supernormal power, I will demonstrate double that amount." Now, therefore, the *śramaṇa* Gautama has come to your forest. You should go meet him.'"

Thereupon, having been thus instructed by the people's request, Śara went into the *tinduka* tree forest and said to the ascetic Pāṭikāputra, "All the Licchavi *śramaṇas*, *brāhmaṇas*, ascetics, and lay devotees have assembled in the forest at your abode. They agreed in consensus that you, Son of Pāṭikā, have made claims to the crowds of citizens, 'Just as the *śramaṇa* Gautama has great insight, I too have great knowledge,' and so on, up to saying, 'Whatever number of miracles the *śramaṇa* shows through his supernormal power, I will demonstrate double that amount.' Now the *śramaṇa* Gautama has come to your forest. You should go there and meet him."

At that moment, Pāṭikāputra replied to Śara, "I am coming, I am coming." Having replied, he restlessly turned his body right and left on the charpoy. His foot then became hooked and entangled in the ropes of the

charpoy, so that he could not get his foot free from it, let alone walk to meet the World-honored One.

Śara then said to Pāṭikāputra, “Having no knowledge, you say only empty words: ‘I am coming. I am coming.’ But you are unable to extricate yourself from the charpoy. How can you walk to the place where the assembly is waiting?” Having thus reprimanded Pāṭikāputra, the *brāhmaṇa* ascetic Śara returned alone to the assembly, reporting, “I have gone to speak to Pāṭikāputra, delivering your message. He only replied, ‘I am coming, I am coming,’ but he restlessly tossed around on the charpoy and his foot became entangled in the rope, and he cannot extricate himself from it. Since he cannot extricate himself from the charpoy, how can he walk to this place and meet us?” 68c

At that moment there was a certain Licchavi minister sitting among the assembly. He stood up and, having rearranged his robes to expose his right shoulder, he knelt with both palms joined together and said to the assembly, “Honored members of this assembly, please wait awhile. I shall now go and get that person to return with me.”

The Buddha continued speaking to the *brāhmaṇa*:

At that time, I said to that particular Licchavi minister, “That ascetic, Pāṭikāputra, speaks such words, upholds such a view, and insists on such self-conceit. There is no sense in forcing him to meet me. Even if you try to bind him with leather ropes to a group of oxen and drag him away to the extent of crushing his body, he would not come here by renouncing his words, his view, and his self-conceit. If you cannot believe my words, you may go see that person yourself.”

The Licchavi minister then went to Pāṭikāputra and said to him, “All the Licchavi *śramaṇas*, *brāhmaṇas*, ascetics, and lay devotees have assembled in the forest at your abode. They agreed in consensus that [you] have made claims before the crowds of citizens, saying, ‘Just as the *śramaṇa* Gautama has great knowledge, I too have great knowledge,’ and so forth. And ‘Whatever number of miracles the *śramaṇa* shows through his supernormal power, I will demonstrate double that amount.’ Now the *śramaṇa* Gautama has come to your forest. You should return there.”

At that moment, Pāṭikāputra replied to the Licchavi minister, "I am coming. I am coming." Having replied thus, he restlessly turned his body right and left on the charpoy and his foot became hooked and entangled in the rope, so that he could not extricate his foot from the charpoy, let alone walk to meet the World-honored One.

The Licchavi minister then said to Pāṭikāputra, "Having no knowledge, you only say empty words, 'I am coming.' You are unable to extricate yourself from this charpoy. How can you go to the place where the assembly of people are waiting?"

69a The minister then said to the ascetic, "Many wise people acquire new insights through analogy. Once in the immemorial past, a lion, king of all animals, lived in a deep forest. When the lion went out in the morning, it looked around all the four directions, promptly roared vigorously three times, and then toured through the fields to choose a kind of flesh for his food. O Pāṭikāputra, as soon as that lion, having finished his meal, returned to its forest, a wild jackal, which had followed after the lion, ate the leftover carrion and thus, filled with vigor, it claimed "What beast is this lion, no greater than I? I can now keep an entire forest under my control; I come out of the cave in early morning, look around in all the directions, promptly roar three times, then tour through the jungle to choose my favorite flesh and feed on it."

The next morning the jackal came out of its cave and promptly roared three times before stepping out for touring. While it wished to roar like a lion, it turned out to be only the howling of a jackal. Your case is just like that of the jackal. Despite the fact that you are indebted to the Buddha's gracious influence, on account of which you sustain your life in the world and receive people's material support, you are now trying to compete with the Tathāgata."

Thereupon, the minister reprimanded Pāṭikāputra by composing the following verses:

A wild jackal claims to be a lion and
Praises himself as the king of animals.
Despite wishing to make a lion's roar,
The animal makes only the howling of a jackal.

Abiding alone in an empty forest,
It claims to be the king of animals.
Despite wishing to make a lion's roar,
The animal makes only the howling of a jackal.
Squatting on the ground,
The animal seeks the burrows of field mice,
Cutting through the mounds, it searches for the carcass.
Despite wishing to make a lion's roar,
The animal makes only the howling of a jackal.

The Licchavi minister said to Pāṭikāputra, “You too, are like that jackal, indebted to the Buddha's gracious influence, you have subsisted in the world and enjoyed receiving material support. Yet you try to compete with the Tathāgata.”

The minister then reprimanded Pāṭikāputra further by means of four other analogies, and then returned to the assembly, reporting, “Delivering the message of this assembly, I urged Pāṭikāputra to come to this assembly. Even though he replied, ‘I am coming, I am coming,’ he restlessly turned his body right and left on the charpoy and his foot then became hooked and entangled within the rope so that he could not extricate his foot from that couch, let alone walk to meet the World-honored One.”

At that moment, the World-honored One said to the Licchavi minister:

As I told you before, it is senseless even if you wish to urge this man to come along with you to this place to meet us. Even if you try to bind him with leather ropes to a group of oxen and drag him away to the extent of crushing his body, he would not agree to come here by renouncing his words, his view, and his self-conceit. O *brāhmaṇa*, I then gave the assembly my exhortation on the Dharma, encouraging them, benefiting them, and delighting them. Upon making the lion's roar three times, my body ascended into midair and returned to my original abode.

The Buddha said to the *brāhmaṇa*:

A *śramaṇa* or a *brāhmaṇa* asserts that the gods Brahmā and Īśvara created this world entirely. I asked him a question, “Was the world as a whole

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created by Brahmā and Īśvara?” He could not answer and counter-questioned me, “O Gautama, what do you think about that?” I replied, “It may be answered that when this world was initially destroyed, those sentient beings who had survived in Ābhāsvara Heaven reached the end of their life spans and the end of their dispositional forces, and were subsequently born in the Brahmā heaven of [vast] emptiness. They, however, gave rise to craving and attachment in themselves and wished for other sentient beings to be born there. The other sentient beings, upon reaching the end of their life spans and of the end of their dispositional forces, were again born in that heaven. Those sentient beings then thought to themselves, ‘I am now the god Brahmā, having arisen suddenly without cause. For there is no creator of my being, while I can reach each and every destiny of all meanings without exception, and acquire total freedom in all thousands of worlds. I am able to act as cause [for all things] and transfigure myself into any and all forms. I am the primordial and most subtle being, becoming father and mother of humankind. I was initially alone without a companion when I first came here, but because of my power all the sentient beings have been multiplied. I am the creator of these sentient beings.’

“The other sentient beings then followed suit, asserting, ‘He was the god Brahmā, having arisen suddenly without cause. For there was no creator of his being, while he could reach every destiny as to all meanings without exception, endowed with total freedom in all thousands of worlds. He could act as cause [of all things] and transfigure himself into any and all forms. He is the primordial and most subtle being, becoming father and mother of humankind. Because of his initial being, all of us come to being. This great god Brahmā created all of us.’

“These sentient beings then reached the end of their lives and were born into this world according to the creator’s will, gradually grew up, then shaved their hair and beards, donned the three robes, renounced domestic life, and accomplished the path of religion. They enter the mental concentration and recollect the origin of their being through the mind of concentration, and utter the following words: ‘This great Brahmā arose suddenly without cause. Created by no one, he can reach, without exception, each and every destiny of different meanings and acquire

total freedom in all thousands of worlds. He can act as cause for anything and transfigure himself into any and all forms. He is the primordial and most subtle being, father and mother of humankind. That great Brahmā is permanent, does not change; but we, created by that deity, are subject to the law of impermanence and cannot abide forever. We are those that are in incessant change.”

O *brāhmaṇa*, my answer was like that. On the basis of my assistance, each of those *śramaṇas* and *brāhmaṇas* said, “Brahmā and Īśvara created this world.” O *brāhmaṇa*, in fact the origin of this world is beyond the power of the god Brahmā; only the Buddha knows it absolutely. The Buddha alone can go beyond the creation of the world and know what is beyond. Though he knows this he is not attached to it, but knows creation as it really is in terms of suffering, causal concatenation, cessation, and the essential path of transcending both satisfaction and dissatisfaction. Having seen this world and its creation through the insight of the universal equality [of the psychophysical elements], he thereby realizes liberation with no residual influence of defilement. Such is called the Tathāgata.

The Buddha said to the *brāhmaṇa*:

A *śramaṇa* or a *brāhmaṇa* says, “Pleasure and being corrupted by pleasure is the beginning of the human being.” I said to him, “Why do you say that pleasure and corruption by pleasure is the beginning of the human being?” He, however, could not answer and counterquestioned me, “What do you think about that?” I replied, “It may be answered that when those sentient beings in Ābhāsvara Heaven were delighted with pleasure and corrupted by pleasure, and at the end of their life spans they came to be born in this world, gradually grew up, shaved their hair and beards, donned the three robes, renounced family life, and accomplished the path of religion. They entered the mental concentration and recollected their origins through the power of mental concentration, saying, “While those sentient beings do not like pleasure and are not corrupted by pleasure, abiding always in that original place unchanged, we humans are fond of pleasure and play and thus subject to the law of impermanence and change.”

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O *brāhmaṇa*, my answer would be like that. For this reason, the *śramaṇa* or the *brāhmaṇa* regards pleasure and play as the beginning of

the human being. In this manner, only the Buddha knows the beginning absolutely, and also by going beyond the beginning of humankind, he knows what is beyond. Though he knows this, he is not attached to it but sees it as it really is, in terms of suffering, causal concatenation, cessation, and the essential method of transcending both satisfaction and dissatisfaction. Having seen the beginning of humankind through the insight of the universal equality [of the psychophysical elements], he thereby realizes liberation without any residual influence of defilement. Such is called the Tathāgata.

The Buddha [again] said to the *brāhmaṇa*:

A *śramaṇa* or a *brāhmaṇa* may say, “Someone who is mentally debauched (i.e., having a corrupted mind) by pleasure is the beginning of the human being.” I questioned him, “Do you really regard a mind corrupted by pleasure to be the beginning of the human being?” He could not answer, and counterquestioned, “O Gautama, what do you think about it, sir?” I then said to him, “Some sentient beings, while watching each other intimately, become corrupted. When they died they came to be born in this world, gradually grew up, shaved their hair and beards, donned the three robes, renounced domestic life, and accomplished the path of religion. Entering mental concentration, they know their origins through the power of mental concentration and say, “Those sentient beings did not see each other and hence their minds were not corrupted, so they were permanent and unchanged. We used to see each other and so our minds were corrupted, and thus we became impermanent and subject to change.”

O *brāhmaṇa*, it is like that. For this reason, the *śramaṇa* or the *brāhmaṇa* regard mental corruption as the beginning of the human being. In this way, the Buddha alone knows it absolutely and also goes beyond the beginning of the human being and knows what is beyond. Though he knows this he is not attached to it but sees it as it really is, in terms of suffering, causal concatenation, cessation, and the essential method of transcending both satisfaction and dissatisfaction. Having seen the beginning of the human being through the insight of the universal equality

[of the psychophysical elements], he thereby realizes liberation without any residual influence of defilement. Such is called the Tathāgata.

The Buddha [again] said to the *brāhmaṇa*:

A *śramaṇa* or a *brāhmaṇa* says, “I came to be born without a cause.” I said to him, “You really assert that you were born without any cause?” He could not answer, and counterquestioned me. I answered, “Some sentient beings who have neither thought nor knowledge, when they give rise to thought they subsequently die and come to be born in this world, gradually grow up, shave their hair [and beards], renounce domestic life, don the three robes, and at once enter mental concentration, cognizing their origins through the power of the mental concentration. They say, “I was nonexistent but now, suddenly, [I] exist. This world is essentially nonexistent but is now existent. This is real and the rest is false.”

O *brāhmaṇa*, it is like this. For this reason, the *śramaṇa* or *brāhmaṇa* regards our existence as causeless. The Buddha alone knows it absolutely and also goes beyond the beginning of the human being and knows what is beyond. Though he knows this, he is not attached to it but sees it as it really is, in terms of suffering, causal concatenation, cessation, and the essential method of transcending both satisfaction and dissatisfaction. Having seen the beginning of humankind through the insight of the universal equality [of the psychophysical elements], he thereby realizes liberation without any residual influence of defilement. Such is called the Tathāgata.

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The Buddha [again] said to the *brāhmaṇa*:

My theory is like the following, which some *śramaṇas* and *brāhmaṇas* secretly criticized, saying, “Those self-claimed disciples of the *śramaṇa* Gautama enter liberation on the basis of purity and genuineness and thus accomplish the act of purification [of the defilements]. They know purity and genuineness, but they do not know the universal purity of human spirituality.” I do not support this theory that my disciples enter liberation on the basis of purity, accomplishing the act of purification through genuine practice, and they know purity and genuineness but do not know

the universal purity of human spirituality. O *brāhmaṇa*, I myself assert that my disciples enter liberation on the basis of purity and genuineness, accomplishing purification [of the defilements], and thus know the state of universal purity [as to human spirituality].

At that time, the *brāhmaṇa* said to the Buddha:

They spoke slanderous words against the *śramaṇa* Gautama to no good benefit, saying, “The *śramaṇa* (i.e., the Buddha) himself admitted, ‘My disciples enter liberation on the basis of purity and genuineness and thus accomplish the act of purification [of the defilements]. They know purity and genuineness but they do not know the universal purity of human spirituality.’” Contrary to this slanderous statement, the World-honored One has not made such a statement. The World-honored One has himself asserted that his disciples enter liberation on the basis of purity and genuineness, accomplishing purification [of the defilements], and thus know the state of universal purity [as to human spirituality].

The *brāhmaṇa* again said to the World-honored One:

I wish also to enter liberation on the basis of purity and genuineness so that I can accomplish the act of purification of all defilements and know the state of universal purity, sir.

The Buddha replied:

If you wish to realize that goal it will be exceedingly difficult, because you hold a different (i.e., wrong) view, a different principle of perseverance, and a different set of practices. Based on any other view than the right one, it is extremely difficult to enter the liberation of purity and genuineness. Only if you continue to uphold goodwill and friendly association with the Buddha without hiatus will you be able to secure the comfortable state of happiness for a long time to come.

At that time, having listened to the Buddha's exhortation, the *brāhmaṇa* Bhārgava was delighted and respectfully received the teaching and carried out what was taught by the Buddha.

[End of Sutra 15: The Episode at Anupiya]

Sutra 16

Kalyāṇa-jātika

(*Dīgha Nikāya 31: Siṅgālovāda Suttanta*)

Thus have I heard. At one time, the Buddha was sojourning on Vulture Peak in the city of Rājagṛha, together with one thousand two hundred and fifty disciples. At that time, at the appropriate time, the World-honored One, wearing the *saṃghāṭī* robe and with his almsbowl in hand, entered the city and proceeded for almsround. There was a son of a wealthy family in Rājagṛha, Kalyāṇa-jātika²⁰ by name. Early in the morning he went out of the city, reached the park grove, made an excursion there, and then, after bathing in water and moistening his entire body, he bowed toward all directions: east, west, south, north, above, and below, completing the same veneration without exception.

At that time, the World-honored One happened to be in the grove that belonged to Kalyāṇa-jātika, the son of the wealthy family, and having seen him carry out his morning rite, [the Buddha] said to Kalyāṇa-jātika:

Why have you gone out of the city in the early morning, bathed to moisten your body in this grove, and conducted the rite of bowing toward all directions?

Kalyāṇa-jātika replied to the Buddha:

When my father died, he left his advice to me as his will: “If you wish 70b
to carry out a certain rite, you should make your veneration toward the directions of east, west, south, north, above and below.” I have been faithfully upholding my father’s instruction, sir. Thus, after bathing, joining palms respectfully, I venerate all the directions, without exception, in the order of the east, south, west, north as well as above and below.

The World-honored One said to Kalyāṇa-jātika:

O son of the wealthy family, your rite of veneration has only directional links. Though I do not deny the meaningfulness of your rite, I say that

there is a similar, yet distinct in meaning, form of the rite belonging to the wise and saintly in my religious practice.

Kalyāṇa-jātika said to the Buddha, “May the World-honored One please teach me the veneration of the six directions that is practiced by the wise and saintly.”

The Buddha replied to the son of the wealthy family, “Listen attentively, you should retain and consider well the following. I shall give you an account of the practice.”

Kalyāṇa-jātika replied, “Yes, sir. My wish [for you to teach me the rite] is realized.”

The Buddha continued:

If a wealthy person, or a son [or daughter] of a wealthy family knows what the four kinds of action defilement (*karma-kleśa*) are and does not commit any of the four bases of evil action, and also if he knows what the six kinds of detrimental action against prosperity and wealth are, and does not commit any of the six detrimental actions, O Kalyāṇa-jātika, such is called the “six directional rites of veneration” to be practiced by the wise and saintly. If your life in this world is good you are bound to acquire good rewards. What you have undertaken as your [livelihood] in this life will also be your undertaking in the next life. In the present life, if you acquire a single reward as commended by the knowledgeable, then at your death you will be reborn in a good place in the heavens.

O Kalyāṇa-jātika, you should know that the four kinds of defiled actions are (1) taking life (killing), (2) taking what is not given (stealing), (3) committing sexual impropriety, and (4) engaging in false speech. What are the four bases of evil action? They are (1) desire, (2) anger, (3) fear, and (4) delusion. If a wealthy person or the son [or daughter] of a wealthy family should commit an offense of [any of] these evil actions, that action will inevitably lead to the loss or exhaustion of their wealth and prosperity.

Having thus exhorted, the Buddha repeated it in verse:

If one is hampered by four kinds of bases of evil conduct,
Namely, desire, anger, fear, and delusion,

His fame and popularity will decline every day
Just as the waning moon proceeds toward its total extinction.

The Buddha again said to Kalyāṇa-jātika:

If a wealthy person or the son [or daughter] of a wealthy family does not commit any offense in these bases of evil action, there will be increase and development of their wealth and prosperity.

Again the World-honored One composed a verse:

If one does not commit any offense
Of the defilements of desire, anger, fear, and delusion,
His fame grows and increases every day
Just as the waxing moon proceeds toward its round perfection.

The Buddha said to Kalyāṇa-jātika:

The six kinds of detrimental action against prosperity and wealth are (1) ingesting intoxicants, (2) gambling, (3) wasting one's wealth, (4) enchantment by music and dance, (5) associating with bad characters, and (6) being indolent and idle. These are the six detrimental actions to prosperity and wealth. O Kalyāṇa-jātika, if a wealthy person or the son [or daughter] of a wealthy family understands what the four defiled actions are, refrains from committing an offense of any of the four bases of evil action, and also knows these six detrimental actions to wealth and prosperity, he will become free from the four bases of evil action and will venerate all six directions. If your life in this world is good, you are bound to acquire good rewards. What you have undertaken as your [livelihood] in this life will also be your undertaking in the next life. In the present life, if you acquire a single reward as commended by the knowledgeable, at your death you will be reborn in a good place in the heavens.

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O Kalyāṇa-jātika, you should know that drinking intoxicants results in six kinds of loss: (1) loss of wealth, (2) becoming prone to illness, (3) being drawn into fights and disputes, (4) having a bad reputation that spreads, (5) being unable to control outbursts of anger and rage, and (6) the diminishing of wisdom each day. O Kalyāṇa-jātika, if a

wealthy person or the son [or daughter] of a wealthy family continues to ingest intoxicants without stopping, his family business will lose productivity each day.

O Kalyāṇa-jātika, playing dice in gambling results in six kinds of loss: (1) exhausting one's wealth each day, (2) if successful in gambling, creating enmity, (3) being reprimanded by the wise, (4) others will not believe or respect those who gamble, (5) being avoided by and alienated from the people of society, (6) giving rise to a mentality that inclines toward [committing] theft. O Kalyāṇa-jātika, these are called the six kinds of loss resulting from gambling. If a wealthy person or the son [or daughter] of a wealthy family continues to engage in gambling, his family business will lose productivity each day.

Dissipation results in six kinds of loss: (1) one does not protect himself, (2) one does not protect his wealth and property, (3) one does not protect his descendants, (4) he is always fearful and frightens others, (5) he becomes entangled in the evil psychophysical elements, resulting in suffering, and (6) he easily and willingly succumbs to delusion. These are called the six kinds of dissipation. If a wealthy person or the son [or daughter] of a wealthy family should continue to dissipate, his family business will lose productivity each day.

O Kalyāṇa-jātika, enchantment by music and dancing results in six kinds of loss: one seeks for (1) songs, (2) dances, (3) string instruments, (4) hand-played instruments, (5) drums and percussive instruments, and (6) telling stories. These are called the six kinds of loss caused by music and dance. If a wealthy person or the son [or daughter] of a wealthy family should continue to be enchanted by the entertainment of music and dance, his family business will lose its productivity each day.

Association with bad characters also results in six kinds of loss: (1) contriving deception, (2) preferring secret meetings, (3) inducing others to engage with bad groups, (4) cheating others for one's own profit, (5) pursuing after undue wealth and profit, and (6) taking delight in exposing others' faults. These are called the six kinds of loss caused by association with bad characters. If a wealthy man or a son of a wealthy family should continue to associate himself with bad characters, his family business will lose productivity each day.

Indolence results in six kinds of loss: (1) no effort in work because of having wealth and an easy life, (2) no effort in work because of poverty, (3) no motivation for effort because of cold weather, (4) no effort because of hot weather, (5) no effort because of the early morning, and (6) no effort because of the late afternoon. These are called the six kinds of loss caused by indolence. If a wealthy person or the son [or daughter] of a wealthy family should continue to be indolent, his family business will lose productivity each day.

Having thus exhorted, the Buddha again composed the following verses:

Beguiled by intoxicating liquors,
 One will be surrounded by drinking companions.
 Having accumulated wealth through right means,
 One will distribute it until it is exhausted.
 Drinking liquor, one loses discipline,
 Always delighting in song and dance.
 Visiting others' houses in the daytime,
 One falls and is trapped in a pit.
 Swayed by bad characters,
 One cannot reform his conduct,
 Slandering mendicant wanderers,
 Holding wrong views that will be laughed at in the world,
 Impure action is what people shun.
 Judging people based only on their good or bad external appearance,
 Arguing about nothing but gambling,
 Keeping company with bad characters,
 None of whom would urge one to forsake gambling,
 Impure action is what people shun.
 Beguiled by intoxicating liquors,
 Forgetting to measure the degree of one's poverty,
 Slighting the weight of one's wealth,
 Accustomed to a degree of extravagance,
 Thus one destroys his household and
 Surmounts it with troubles and disaster.
 Associating with a gambling party,

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Combined with the habit of drinking,
One ends up together with others at a brothel,
Accustomed to vulgar and lowly behavior,
His life goes down like a waning moon proceeding to extinction.
Doing evil things, seeing evil things,
One commits evil actions alongside with bad characters,
He gains nothing from beginning to an end,
In this world as well as in the next.
Indulging in sleep during the day,
Waking late in the night with unwholesome expectations,
Being alone in the darkness, with no good friend,
He is unable to keep up his household.
Though he recognizes the things to be done in the morning or
in the evening,
Yet he leaves them undone,
When it is cold or hot, he neither begins nor completes
The tasks he needs to do, idly postponing them,
Thus throwing away an opportunity for success.
Without taking account of cold or heat,
If he strives to do things in the morning or in the evening,
There would be nothing that cannot be accomplished,
Nor would there be any worry, having thus realized the goal.

The Buddha said to Kalyāṇa-jātika:

There are four kinds of enemies who appear to be one's close friends.
You should recognize their behavior. What are these four? They are (1)
one who seeks a better shelter out of greed, (2) one who flatters with
appealing words, (3) one who acts with deceptive obedience, and (4)
one who is a bad character.

[Again] the Buddha said to Kalyāṇa-jātika:

There are four types of seeking shelter out of greed. What are these four?
They are (1) initially giving but later on stealing, (2) giving a little but
demanding much more in return, (3) following the stronger out of fear,

and (4) being a companion [to someone] in the hope of gaining something. These are the four types of seekers of shelter, through which an enemy seeks association.

[Again] the Buddha said to Kalyāṇa-jātika:

There are four kinds of flattery with appealing words. What are these four? They are (1) agreeing with an associate as to good and bad with no discrimination, (2) abandoning an associate when there is difficulty and trouble, (3) secretly hindering an associate from taking an alternative good course, and (4) refusing to rescue an associate experiencing a crisis. These are the four types of flattery through which an enemy seeks association. There are four kinds of deceptive obedience [in words but not in action]. What are these four? They are (1) deception in the beginning, (2) deception later on, (3) deception when witnessing against [someone], and (4) punishing [someone] for the slightest fault. These are the four types of deceptive obedience through which an enemy seeks association. There are four kinds of bad characters [with whom one may associate]. What are these four? They are (1) someone with whom one is acquainted when drinking, (2) someone with whom one is acquainted when gambling, (3) someone with whom one is acquainted when procuring prostitutes, and (4) someone with whom one is acquainted when indulging in entertaining songs and dances. These are the four types of bad characters with whom one may seek association.

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Having thus exhorted, the World-honored One again composed verses:

Those bad characters who seek out a better shelter from one,
 Speak flattering words for the same reason,
 Behave with deceptive obedience likewise, and
 Become acquainted in questionable circumstances.
 One cannot rely on them.
 The wise should recognize them always and
 Distance themselves from them,
 Just as when avoiding taking a dangerous shortcut on a long journey.

The Buddha said to Kalyāṇa-jātika:

There are four kinds of true friends with whom you should associate, who are beneficial and provide relief and protection. What are these four? They are (1) one who urges restraint in cases of wrongdoing, (2) who is merciful and sympathetic, (3) who gives benefit to others, and (4) one who shares both the happiness and misery of others. These are true friends who assist by calling for restraint in cases of wrongdoing and benefit others variously, and who offer relief and protection. One should always associate with these kind of friends.

O Kalyāṇa-jātika, there are four kinds of association with those who provide benefit, relief, and protection. What are these four? They are (1) one who restrains others from committing wrongdoing, (2) one who shows the norm of honesty, (3) one who has mercy and is sympathetic, and (4) one who teaches the path to rebirth in the heavens. Such a friend is one who restrains others from wrongdoing, benefits others, and provides relief and protection. Again next, there are four kinds of merciful sympathy: (1) rejoicing with others who receive benefit, (2) being concerned about their wrongdoing, (3) praising their virtues, and (4) restraining those who are eager to expose others' wrongdoing. These are the four types of merciful sympathy, which are beneficial and provide relief and protection. There are four kinds of benefits. What are these four? They are (1) assisting one in self-restraint, (2) guarding against someone expending and losing their wealth, (3) providing support for someone so that they may be free from fear, and (4) giving mutual warning and advising others privately. These are the four types of providing benefit, relief, and protection. There are four types of sharing others' happiness and misery. What are these four? They are (1) giving unsparingly of one's own life and body for others, (2) giving unsparingly of one's own wealth for others, (3) removing any source of fear for others, and (4) offering mutual warning and advice for others privately. These are the four types of sharing happiness and misery that provide benefit, relief, and protection.

Having thus exhorted, the World-honored One composed the following verses:

Restraining wrongdoing prevents close association with bad
characters,

With merciful sympathy, there is true association with others,
 Whoever is beneficial to others increases that association,
 Simultaneously establishing an association among equals.
 This kind of friendly association should be promoted,
 It is such associations in which the wise abide,
 The friendly association that is incomparable,
 Yet is comparable to a merciful mother accompanying her child.
 If one wishes to have such associations,
 He [or she] should seek a friend who is spiritually well established,
 Through whose association one acquires precepts,
 Just as if the light of a flame illuminates him.

The Buddha said to Kalyāṇa-jātika:

You should know the six directions. What are these six? One's father and mother are in the eastern direction, one's teacher and elder are in the southern direction, one's wife and children are in the western direction, one's close friends are in the northern direction, one's servants are in the downward direction, and one's religious guides (*śramaṇa* or *brāhmaṇa*) are in the upward direction.

O Kalyāṇa-jātika, as a child of one's parents, you should be filial to them in terms of five norms. What are these five? They are (1) to support one's parents so that they are free from privation, (2) to confide in them whatever one wishes to do, (3) to be obedient to them in whatever they do [that is right], without opposing them, (4) to not go against their right livelihood, and (5) to continue the same livelihood of one's parents without cessation. O Kalyāṇa-jātika, one should be filial to one's parents in terms of these five norms. Parents also should intimately respect their children in terms of five norms. What are these five? They are (1) to restrain their son [or daughter], not permitting them to engage in wrong conduct, (2) to show what is good by direct instruction, (3) to have their love permeate their child's bones and marrow, (4) to seek a good spouse for them, and (5) to provide their child with whatever is needed at times.

O Kalyāṇa-jātika, if a son [or daughter] is obedient and respectfully carries out parental instructions, he will be secure, without any fear or anxiety.

O Kalyāṇa-jātika, a disciple should respect his teacher in terms of five norms. What are these five? They are (1) providing him with necessary material support, (2) serving him with respect and reverence, (3) honoring him as above one's position, (4) respectfully accepting his instruction without failing, and (5) listening to his teaching and upholding it. O Kalyāṇa-jātika, being a disciple, one should respect his teacher according to these norms. A teacher should guide his disciple with respect in terms of five norms. What are these five? They are (1) cultivating his student according to the Dharma, (2) teaching what he has not yet heard, (3) enabling him to understand the meaning of what he has heard, (4) showing him meritorious friends, and (5) giving him all of one's knowledge without sparing. O Kalyāṇa-jātika, if a disciple is obedient and respectfully carries out his teacher's instructions, he will be secure, without any fear or anxiety.

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O Kalyāṇa-jātika, a husband should respect his wife in terms of five norms. What are these five? They are (1) maintaining mutual respect with one's wife, (2) maintaining a proper attitude [toward one's wife], (3) accompanying her during times of changing clothes and dining, (4) waiting for her preparations for an outing, and (5) entrusting her with household matters. O Kalyāṇa-jātika, a husband should attend his wife respectfully as [outlined] above, and the wife, too, should respect her husband in terms of five norms. What are these five? They are (1) waking up before her husband, (2) staying behind him, (3) speaking harmoniously, (4) following him respectfully, and (5) consulting him before deciding things. O Kalyāṇa-jātika, if a husband treats his wife with respect as mentioned above, he will be secure, without any fear or anxiety.

O Kalyāṇa-jātika, a person should be respectful toward his relations in terms of five norms. What are these five? They are (1) offering gifts, (2) giving good advice, (3) sharing benefit, (4) acquiring profit equally, and (5) not deceiving them. O Kalyāṇa-jātika, these are the five norms through which one should be respectful toward one's relations. One's relations, too, should be respectful toward a member of their family in terms of five norms. What are these norms? They are (1) guarding [against] undisciplined conduct, (2) guarding [against] the wasteful loss of wealth, (3) protecting one who is in fear because of danger, (4) giving

mutual warning and consultation privately, (5) praising others always. O Kalyāṇa-jātika, if a member of one's family respectfully acts toward his relatives in the manner [outlined] above, he will be secure, without any fear or anxiety.

O Kalyāṇa-jātika, a master should supervise his servants in terms of five norms. What are these five? They are (1) assigning work according to their capabilities, (2) providing them with food and drink at proper times, (3) rewarding them for their work at times, (4) giving medicine when they become ill, and (5) giving them days off from work. These are the five ways for supervising one's servants. Servant workers should serve their master in terms of five norms. What are these five? They are (1) waking up early in the morning, (2) working with careful attention, (3) neither transferring one's work nor taking work in exchange with another worker, (4) following a certain order in conducting their duties, and (5) praising the name of their master. These are the ways a master should treat his workers. If he treats his workers like this, he will be secure, without any fear or anxiety.

O Kalyāṇa-jātika, a lay devotee should serve *śramaṇas* and *brāhmaṇas* [according to five norms]. What are these five? They are (1) practicing charity through physical work, (2) practicing charity in one's verbal expression, (3) practicing charity through mental alertness, (4) dedicating things at times, and (5) not closing one's house gate [to others]. O Kalyāṇa-jātika, just as lay devotees should serve *śramaṇas* and *brāhmaṇas* through the foregoing five norms, the *śramaṇas* and *brāhmaṇas* should teach and guide lay devotees in terms of six norms. What are these six? They are (1) helping them refrain from wrongdoing, (2) showing them what is good, (3) guiding them to cultivate good mentality, (4) having them learn [by listening to] the teaching, (5) if they have heard teachings, helping them understand its meaning well, and (6) revealing the way to heaven for them. O Kalyāṇa-jātika, if a lay devotee serves the *śramaṇas* and *brāhmaṇas* in these ways, he [or she] will be secure, without any fear or anxiety.

Having thus completed his exhortation, the World-honored One again composed the following verses:

72b Father and mother are placed in the eastern direction,
Teachers are in the southern direction,
Wife and children are in the western direction,
Relations are in the northern direction,
Servants are in the downward direction,
Śramaṇas and *brāhmaṇas* are in the upward direction.
If a son [or daughter] of a wealthy families venerate all the
directions and
Respectfully follow the rite of veneration in regularity,
They will realize heaven upon their deaths.
Gracious charity and sympathetic talk can
Provide people with much gain and advantage,
Sharing benefit together with others,
Equalizing gains between oneself and others,
Letting one's possessions be open and accessible to others,
These are the four norms, like the wheels [of a cart],
That bear the heavy burden and responsibility.
If there were none of these norms in the world,
There would be no filial piety whatsoever.
These are the four norms chosen by the wise in this world,
Practicing these norms, one may obtain a great result and
His [good] name will spread to far-distant regions.
Setting up a couch for sitting, placing food and drink before it,
Providing whatever is at hand,
Thereby one's [good] name spreads to far-distant regions.
Excluding none of the older relations,
Showing good benefit in perfect harmony
Toward both one's seniors and the juniors,
One obtains good fame and reputation.
One should first learn skills and arts, and
Then afterward he will succeed in business transactions,
When one is well established in his business,
He should defend his concerns.
In expending wealth, he should not be extravagant.
When choosing the head [of the workers],

Whoever is deceptive and resistant should not to be recommended,
 The accumulation of wealth will rise from a small quantity,
 Just as a swarm of bees gathers nectar from flowers.
 Wealth is increased every day, having no loss in the end.
 First, one should know the proper degree of satisfaction with food;
 Second, there should not be any slacking in the practice;
 Third, some resources should be set aside
 For times of emergency;
 Fourth, cultivated land should be put for mercantile transaction,
 Marshland should be converted to be pastureland;
 Fifth, one should build a commemorative tower and shrine (i.e., a stupa),
 Sixth, monastic dwellings should be built.
 The laity should commit themselves to the six venerationes,
 Carrying them out in due order without losing time.
 If one practices the discipline in this manner,
 The household will not be lost to dissipation,
 One's wealth will increase everyday, just as does the great ocean,
 Into which all the rivers on earth flow.

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

It is wonderful, World-honored One. The teaching surpasses my original wish, and it surpasses my father's teaching. It enables the defeated to look up again with hope, it enables a closed heart to open again, and it enables the deluded to be awakened, just as candlelight illuminates a dark room and thus one's eyes are able to perceive again. The exhortation of the Tathāgata is also like this. In many ways it has illuminated the darkness of ignorance and revealed the pure white Dharma. Why is this so? Because the Buddha is the Tathāgata, Arhat, Perfectly Enlightened One he is able to illustrate the truth and is the guide of the world. Now I shall take refuge in the Buddha, Dharma, and Sangha.

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O World-honored One, may I now be permitted to become a lay devotee in the right Dharma. From today onward until the end of my life, I vow not to commit taking life, nor theft, nor engage in sexual misconduct, nor speak falsehoods, nor ingest intoxicants, sir.

Having listened to the Buddha's exhortation, Kalyāṇa-jātika respectfully received the teaching and carried out what was taught by the Buddha.

[End of Sutra 16: Kalyāṇa-jātika]

Sutra 17

Purity

(Dīgha Nikāya 29: Pāsādika Suttanta)

Thus have I heard. At one time, the Buddha was staying in a grove that belonged to a layman in the country of Kapilavastu, accompanied by one thousand two hundred and fifty disciples. At that time, a *śrāmaṇera* (novice), Cunda by name, who had completed that year's summer retreat in the country of Pāvā, carrying his robes and almsbowl, had just arrived at the grove. Upon reaching the place where Ānanda stayed, Cunda honored Ānanda by bowing his forehead to his feet, then stood to one side and said to him:

Master Jñātiputra of the Nirgrantha followers has just passed away in the city of Pāvā. Within a short time, the Nirgrantha disciples have already divided into two groups. Each of these two factions looks for its own advantage and the fault of the other, mutually disdain and accusing each other as to whose doctrinal insights are right. They argue with each other, asserting, "We know this well, whereas you do not. The discipline we practice is real and true, whereas you follow the practice of a wrong view. In your argument you first state what [logically] should be placed later [as a conclusion] and assert what should be placed first [as precedent] afterward. Thus, you uphold no logical rule in upside-down confusion. What we practice is the ultimate, while what you assert is wrong. You should question us if you have any doubt about it at all."

O Venerable Elder Ānanda, listening to the arguments of those lay followers, supporters of the Nirgrantha movement, of that country, I have already become weary of the disputes, sir.

Ānanda said to the *śrāmaṇera* Cunda:

We have something important of which I wish to inform the World-honored One. I shall now accompany you and report this matter to His Holiness.

If the World-honored One instructs us about anything related to this matter, we will respectfully receive it as a lesson for our practice.

Having heard Ānanda's words, the *śrāmaṇera* Cunda immediately went to visit the World-honored One and, after honoring the Buddha by bowing his forehead to the Buddha's feet, he stood to one side. Thereupon, Ānanda said to the World-honored One:

73a This *śrāmaṇera* Cunda, having completed the summer retreat in the country of Pāvā, carrying his robes and almsbowl, has just arrived here, sir. Upon reaching my place and honoring me by bowing his forehead to my feet, he said to me, "The teacher of the Nirgrantha followers has just passed away in the city of Pāvā. Within a short time, the Nirgrantha followers have already divided into two groups. Each of these two factions looks for its own advantage and the faults of the other, mutually disdaining and accusing each other as to whose doctrinal insights are right. They argue with each other, saying, "We know this well, whereas you do not. The discipline we practice is real and true, whereas you follow the practice of a wrong view. In your argument you first state what [logically] should be placed later [as conclusion] and assert what should be placed first [as precedent] afterward. Thus, you uphold no logical rule in upside-down confusion. What we practice is the ultimate, while what you assert is wrong. You should question us if you have any doubt about it at all."

Listening to the arguments of those lay followers, supporters of the Nirgrantha movement, of that country, Cunda has already become weary of the disputes, sir.

The World-honored One said to the *śrāmaṇera* Cunda:

What you have observed [in Pāvā] seems likely to be what is going on. O Cunda, the wrong doctrine they follow is not something worthy of being heard. It is not the doctrine imparted by the Perfectly Enlightened One. It is like a dilapidated commemorative tower (stupa) whose color cannot be easily changed. Although those followers have a teacher, they all uphold wrong views. Although they have a doctrine, it does not carry ultimate truth. Hence, such a doctrine is not worthy of being heard or

adopting, nor is it a doctrine that would be able to help [anyone] as an essential method of liberation. Any doctrine, other than the teaching imparted by the Perfectly Enlightened One, cannot be altered, just as the color of a dilapidated tower can be modified. Some of the disciples, however, do not follow that doctrine but, forsaking wrong views, they [try to] follow the practice of the right [doctrine]. O Cunda, suppose someone were to then say to them, “Dear practitioners, the doctrine of your master is right. You should carry out the practice within this doctrine. Why do you abandon it?” If they believed these words, then both disciples would be lost from the [true] path, incurring immeasurable sin. Why is this so? It is because that doctrine does not carry ultimate truth.

O Cunda, when a master does not advocate a wrong view and his doctrine bears ultimate truth, then it is worthy of hearing and adopting and it is able to help anyone as an essential method of liberation. It is [like] the doctrine imparted by the Perfectly Enlightened One and, like the color of a newly built commemorative tower, it can easily be modified. Some of those disciples, however, are unable to follow the practice of this [true] doctrine, nor are they able to realize the result of that doctrine, but instead they advocate wrong views by forsaking the path that is open to everyone universally. Suppose someone were to say to those disciples, “Dear practitioners, your master’s doctrine is right and you should follow the practice of that doctrine. Why do you abandon it by advocating a wrong view?” If the disciples believe these words, then they will all see the real truth of that doctrine and acquire immeasurable merit. Why is this so? It is because the doctrine carries ultimate truth.

The Buddha said to Cunda:

[On the other hand] even when disciples have a master who advocates a wrong view and if the doctrine they follow does not carry ultimate truth, it is neither worthy of hearing or adopting, nor does it help anyone as an essential method of liberation. Thus, whatever doctrine other than that which is imparted by the Perfectly Enlightened One cannot be easily modified, like the color of a dilapidated commemorative tower. While these disciples are equipped with the truth of the doctrine and follow the practice prescribed therein, they advocate various wrong views. O

73b Cunda, suppose someone were to say to them, "The doctrine of your master is right and the practice in which you are engaged is good. The strife [and discord] in which you are now engaged will surely enable you to realize the path of enlightenment and the result of nirvana in the present life." If these disciples believe these words and accept the practice, then all will be lost from the path, incurring immeasurable sin. Why is this so? It is because that doctrine does not carry ultimate truth.

O Cunda, if the master does not advocate a wrong view then the doctrine he imparts must carry ultimate truth, and that doctrine is worthy of hearing and adopting and is able to help anyone as an essential method of liberation. It is like the teaching of the Perfectly Enlightened One. For instance, it is like a newly built commemorative tower whose color can be easily be modified. Further, the disciples realize the truth of the doctrines and while following the practices prescribed therein, they give rise to right views within themselves. Suppose someone then says to them, "The doctrine of your master is right and the practice in which you are engaged is good. The strife [and discord] you are now engaging in will surely enable you to realize the path of enlightenment and the result of nirvana in the present life." If those disciples believe these words and accept the practice, they would all have the right view, acquiring immeasurable merit. Why is this so? It is because the doctrine is of the nature of ultimate truth.

O Cunda, there may be a case in which a true guiding teacher, having appeared in this world, gives rise to anxiety in the hearts of his disciples, or there may also be a case in which a true guiding teacher, having appeared in this world, does not give rise to anxiety in the hearts of his disciples. How could a qualified guiding teacher, having appeared in this world, give rise to anxiety in the hearts of his disciples? O Cunda, when such a master initially appears in the world soon after his realization of the path, though his doctrine may be well endowed with the purity of his practice of austerity, he may yet take the course of cessation (i.e., passing from the world) before his essential method of realizing ultimate truth has circulated enough in the world. Consequently his disciples, who have not yet sufficiently mastered the method of practice, are anxious, saying, "Our master initially appeared in this world soon after the

time of his realization of the path. Though his doctrine is well endowed with the purity of his practice of austerity, he may yet swiftly take the course of cessation from this world without sufficiently propagating in the essential method of realizing ultimate truth. Now the master may swiftly take the course of cessation, leaving us unequipped with the method of practice.” This is called “the anxiety of the disciples when their guiding teacher has appeared in this world.”

What is [then] the case of “the non-anxiety of the disciples” when their guiding teacher has appeared in this world? Suppose a [qualified] guiding teacher appears in this world, with a doctrine well endowed with the purity of the practice of austerity. When the essential method of realizing ultimate truth has been circulated widely in the world, then even if their master were then to reach the end of his life, his disciples will already have sufficiently mastered the method of practice. This [naturally] reduces their anxiety and they say, “It has been a long time since our guiding master initially appeared in this world; since his doctrine was well endowed with the purity of the practice of austerity, his essential method of realizing ultimate truth has also been circulated widely in this world. Even if then he takes the course of cessation, he has already helped his disciples master the method of realizing ultimate truth.” In this way, O Cunda, the disciples have no anxiety about whether their guiding master has appeared in this world.

The Buddha said to Cunda:

There is a set of criteria on the basis of which the practice of austerity is regarded to be complete. Suppose a [qualified] guiding master has appeared in this world only very recently and his name and reputation have not yet widely circulated in society. This is called the master’s “nonfulfillment of the criterion of the practice of austerity.” O Cunda, [suppose] a qualified guiding master has been in the world for a long time since he initially undertook renunciation, and his name and reputation have circulated widely in human society. This is called the master’s “fulfillment of the criterion of the practice of austerity.”

O Cunda, [suppose] a [qualified] guiding master has been in this world for a long time since he undertook his renunciation, and his name

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and reputation have circulated widely in human society. Many of his male disciples (*bhikkhus*), however, have not yet sufficiently received his instruction, nor have they been fully endowed with the practice of austerity, nor have they reached the goal of safety and peace, nor have they benefited themselves with the merits thereof, nor have they received the sanction for doctrinal proficiency, nor have they been permitted to propagate the doctrine, nor are they yet able to settle religious disputes whenever they arise, as required by the proper rules, nor are they able to acquire and demonstrate supernormal powers. This is called the master's "nonfulfillment of the criterion of the practice of austerity."

O Cunda, [suppose] a qualified guiding master has been in this world for a long time since he undertook renunciation. Hence, his name and reputation have been well circulated far widely in human society. Accordingly, all of his disciples have received his full instruction, and they are sufficiently endowed with the practice of austerity, they have reached the abode of safety and peace, they have benefited themselves with the merits thereof, they have been granted the sanction for doctrinal proficiency, they are permitted to propagate the doctrine, and they are capable of settling religious disputes whenever they arise, as required by proper rules, and they can demonstrate their acquisition of supernormal powers. This is called the master's "fulfillment of the criterion of the practice of austerity."

O Cunda, [suppose] a [qualified] guiding master has been in this world for a long time since he undertook renunciation, and his name and reputation have circulated far widely in human society. Many of his female disciples (*bhikkhunīs*), however, have not sufficiently received his instruction, nor have they fully been endowed with the practice of austerity, nor have they reached the abode of safety and peace, nor have they benefited themselves with the merits thereof, nor have they received the sanction for doctrinal proficiency, nor are they permitted to propagate the doctrine, nor are they yet able to settle religious disputes whenever they arise, as required by proper rules, nor are they able to acquire and demonstrate supernormal powers. This is called the master's "nonfulfillment of the criterion of the practice of austerity."

O Cunda, [suppose] a qualified guiding master has been in this world for a long time since he undertook renunciation and his name

and reputation have circulated far widely in human society. Accordingly, all of his female disciples (*bhikṣuṇīs*) have received his full instruction, they are sufficiently endowed with the practice of austerity, they have reached the abode of safety and peace and benefited themselves with the merits thereof, they have been granted the sanction for doctrinal proficiency, they are permitted to propagate the doctrine, they are capable of settling religious disputes whenever they arise, as required by proper rules, and to demonstrate their acquisition of supernormal powers. This is called the master's "fulfillment of the criterion of the practice of austerity."

O Cunda, whether a qualified guiding master has fulfilled the criterion of the practice of austerity can also be determined by reference to his lay disciples, male and female, as to how widely and efficiently they have accomplished the practice of austerity, and so forth, up to how widely and efficiently they are able to demonstrate their acquisition of supernormal powers.

O Cunda, [suppose] a [qualified] guiding master has neither been in this world, nor are his name and reputation, his material support, or his detractions known widely in human society. This is called the master's "nonfulfillment of the criterion of the practice of austerity." If, however, a qualified guiding master has been in this world and is endowed with name and reputation [that are widely circulated in society], and he enjoys full material support with no lack and is free from any detraction against him, he is regarded as having "fulfilled the criterion of the practice of austerity."

Again, suppose that a qualified guiding master has been in this world and is endowed with name and reputation [widely circulated in society] and enjoys full material support with no lack. If, however, his disciples have not been endowed with their names and reputations or with full material support, this is also called the master's "nonfulfillment of the criterion of the practice of austerity." If a qualified guiding master has been in this world and is endowed with name and reputation [widely circulated in society] and receives full material support with no lack, and also if the names and reputations of his disciples have [widely circulated in society], they receive full material support with no lack, and they are free from any detraction against them, this is called the master's

“fulfillment of the criterion of the practice of austerity.” Whether or not the qualified guiding master fulfills the criterion of the practice of austerity can also be determined by reference to his female disciples in similar terms.

74a O Cunda, it has been a long time since I undertook my renunciation. My name and reputation have widely circulated in society. My disciples have already been given instruction and training; they have reached the goal of safety and peace (i.e., enlightenment and quiescence) and benefited themselves with merits thereof; they have been granted my sanction for doctrinal proficiency and are permitted to propagate the doctrine; they are capable of settling religious disputes as they arise, as required by proper rules, and they are able to demonstrate their acquisition of supernormal powers. My female disciples as well as both male and female lay disciples have also equally accomplished similar fulfillments as have my male disciples. O Cunda, in these ways, I have successfully propagated the practice of austerity far widely in human society, and so forth, up to my demonstration of acquisition of supernormal powers. O Cunda, there is no other guiding master in this world who is as greatly renowned in name and reputation as well as in enjoying material support, as myself, the Tathāgata, Arhat, Perfectly Enlightened One. O Cunda, I can find no other religious order in this world that has been so fully renowned in name and reputation and has received such material support as my order.

O Cunda, if you wish to explain [the success of my religion] (i.e. the practice of austerity) correctly, you should speak of the fact that “seeing does not see.” What does it mean to say that seeing does not see? It means that every [successful] practice of austerity is endowed with purity, and this is proclaimed and manifested. This is called “seeing does not see.”

Thereupon, the World-honored One said to the assembly of *bhikṣus*:

[The philosopher] Udraka Rāmaputra taught his followers the following theory: “Seeing does not see.” What did he mean by saying this? He explained it by means of an analogy, for instance, “Seeing a sword, one perceives its blade but does not perceive the edge of that blade.” O *bhikṣus*, the philosopher used that analogy to explain the meaning [of

“seeing does not see”] in reference to an ordinary person, who is unable to perceive the edge of the blade. O Cunda, if you wish to describe the matter correctly, you should refer to the real meaning of the fact that seeing itself does not see. What does this mean? Every practice of austerity is endowed with purity and is proclaimed and manifested. This is that which one does not see. O Cunda, the continual [momentary] phenomena of each practice of austerity can be known if one does not let his attention rest on each fleeting moment. On the other hand, if one tries to rest one’s attention on each moment, one cannot know the continuous phenomena of the practice of austerity as successful, even though one is endowed [with its successful continuity]. O Cunda, of all the phenomena of religion, the practice of austerity is the ultimate taste, like the taste of ghee that is highest among all the milk products.

The World-honored One then said to the *bhikṣu*:

I have realized the ultimate experience in the following sets of disciplines, namely, the four kinds of application of mental awareness, the four kinds of supernormal powers, the four kinds of strenuous effort, the four kinds of meditative absorption, the five kinds of spiritual faculties, the five kinds of spiritual power, the seven auxiliary disciplines of enlightenment, and the eightfold noble path. All of you should be in harmonious unity and not allow disputes to arise, because you have been taught by the same teacher and also because you are the members of the same order, just as water and milk [easily mix together and become one]. Within the Tathāgata’s religion you may realize the state of ultimate well-being through reliance on oneself, like a candle, and [you will eventually] realize the goal.

Suppose a *bhikṣu* gives an exhortation on some doctrine, and someone [among the audience] objects, “Such-and-such passage explained by So-and-so is neither correct, nor is the meaning thus rendered right.” Having faced this kind of charge, the *bhikṣu* [this challenged] should not respond either by accepting the charge as right or by rejecting it as wrong. Rather, he should say to the other *bhikṣu*, “Dear colleague, what do you think? My statement is like this, while yours is like that. The meaning I rendered in my statement is like this, while the meaning you

rendered in your statement is like that. Which one, do you think, is superior and which is inferior?" The other *bhikṣu* then may respond, "My statement is like this, and the meaning rendered is like that, whereas your statement is like that, and the meaning rendered is like this. Your statement seems to be superior and the meaning [thus rendered] is also superior." Having said this, however, that *bhikṣu* should say, "Neither of our statements or of our meanings should be decided as wrong or right [immediately]. Let us clarify the matter together so as to determine whether my statement and meaning should be warned against, or receive reprimand, or be condemned to abandonment." In this way, all of you should maintain harmonious unity and not give rise to disputes, because you have been taught by the same teacher and also because you are members of the same order [in which you are harmoniously mixed] just like water and milk. Within the Tathāgata's religion you may realize the state of ultimate well-being through reliance on oneself, like a candle, and [you will eventually] realize the goal.

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Suppose a *bhikṣu* gives an exhortation on some doctrine, and someone [among the audience] speaks out as follows, "Such-and-such passage spoken by So-and-so is not correct, although the meaning thus rendered is right." Having faced this kind of charge, the former *bhikṣu* should not respond either by accepting the charge as right or rejecting it as wrong. Rather he should say to the *bhikṣu* [who challenged him], "Dear colleague, what do you think? My statement is like this, while yours is like that. Which one, do you think, is right and which is wrong?" The *bhikṣu* then may respond, "My statement is like this, while yours is like that. Your statement seems to be superior." Having said this, the *bhikṣu* may continue, "Neither of our statements should be decided as wrong or right [immediately]. Let us clarify the matter together so as to determine whether my passage is to be warned against, receive a reprimand, or condemned to abandonment." In this way, you should maintain harmonious unity and not give rise of disputes, because you have been taught by the same teacher and also because you are the members of the same order [and mix together harmoniously,] like water and milk. Within the Tathāgata's religion you may realize the state of ultimate well-being through reliance on oneself, like a candle, and [you will eventually] realize the goal.

Suppose a *bhikṣu* gives an exhortation on some doctrine, and someone [among the audience] speaks out as follows, “Although such-and-such passage explained by So-and-so is correct, the meaning rendered is wrong.” Having faced this kind of charge, the *bhikṣu* [thus challenged] should respond neither by accepting the charge as right nor rejecting it as wrong. Rather, he should say to the other *bhikṣu*, “Dear colleague, what do you think? The meaning rendered [by my statement] is like this, while yours is like that. Which one is right and which is wrong?” That *bhikṣu* may then respond, “The meaning rendered in my statement is like this, while yours is like that. Your meaning seems to be superior.” Having said this, the *bhikṣu* may continue, “Neither of these meanings should be decided as right or wrong [immediately], however. Let us clarify the matter together so as to determine whether the meaning I rendered should be warned against, reprimanded, or condemned to abandonment.” In this way, you should maintain harmonious unity and not give rise to disputes, because you have been taught by the same teacher and also because you are the members of the same order, [blending together are easily as] water and milk. Within the Tathāgata’s religion you may realize the state of ultimate well-being through the reliance on oneself, like a candle, and [you will eventually] realize the goal.

Suppose a *bhikṣu* gives an exhortation on some doctrine, and someone [among the audience] speaks out as follows, “Such-and-such passage explained by So-and-so is correct, and the meaning rendered is also right.” The *bhikṣu*, having listened to these words, cannot say anything is wrong but should instead praise the other *bhikṣu*, “What you have said is right.” Because of these reasons, every *bhikṣu* should have direct experience with the twelve categories of scriptures and spread these scriptures widely. The twelve categories are (1) the sacred discourses in prose (*sūtra*), (2) the sacred discourses in prose and verse (*geya*), (3) the doctrines and destinies of religious fulfillment (*vyākaraṇa*), (4) the literature in verse (*gāthā*), (5) the Buddha’s solemn and joyous utterances in prose and verse (*udāna*), (6) the doctrinal and Vinaya discourses as to motives and occasions (*nidāna*), (7) stories of past lives and experiences as a bodhisattva (*jātaka*), (8) stories of past events (*avadāna*), (9) extensive doctrinal studies (*vaipulya*), (10) descriptions of supernatural

events and mysteries (*adbhutadharma*), (11) moral instructions consisting of heroic stories and moral retributions (*itivṛttaka*), and (12) detailed and extensive expositions and interpretations (*upadeśa*). Every *bhikṣu* should uphold his experience well with these [twelve] categories of scriptures, evaluate their meanings in observation, and spread the scriptures as widely as possible.

74c O *bhikṣus*, the robe that I set forth as the norm, whether it is [made from rags] picked up in cemetery mounds or donated by wealthy householders or obtained from ordinary households, should be sufficient if it can protect one's body from cold and heat as well as from mosquitoes and gadflies, covering the four major parts of the body. O *bhikṣus*, the food that I set forth as the norm, whether it is obtained from almsrounds or provided by lay householders, should be sufficient if it satisfies one's need. Because there is a danger of death when physical affliction and various kinds of illness develop, one should receive as much food as is needed. O *bhikṣus*, the abode that I set forth as the norm should be either under a shady tree, in an outdoor corridor, in a room, in a house, in a rock cave, or in various kinds of residences. Whatever abode it may be, if it can protect one from cold and heat, wind and rain, mosquitoes and gadflies, and also insofar as it provides a secluded resting place, that is sufficient. O *bhikṣus*, the medicine I set forth as the norm is made of either urine or excrement, and butter, oil, molasses, and sugar, in order to satisfy one's need. Because there is a danger of death when physical affliction and various kinds of illness develop, one should receive as much medicine as is needed.

The Buddha said:

Suppose that a heretic *brāhmaṇa* practitioner comes to accuse you, saying, "The *śramaṇas*, sons of the Śākyas, enjoy various self-enjoyments." If such words are spoken, you should reply to him, "You should not utter such words. If the *śramaṇas*, sons of the Śākyas, engage in various self-enjoyments, the reason is that there is a kind of enjoyment the Tathāgata reprimands, while there is also another kind of enjoyment that the Tathāgata praises." The heretic *brāhmaṇa* may then ask, "What kind of self-enjoyment is found blameworthy by the Tathāgata?" When this

is asked, you should reply, “The qualities that the five kinds of desire respectively obtain (*pañca-kāma-guṇa*) are endearing and enjoyable and [so they] become objects of human attachment. What are these five qualities? The visual faculty discerns forms, which, being endearing and enjoyable, become an object of attachment. [In like manner,] the auditory faculty discerns sounds, the olfactory faculty discerns smells, the gustatory faculty discerns tastes, and the tactile faculty discerns physical touch. Because these are endearing and enjoyable, they become objects of attachment. Furthermore, the indirect causes of the five desires give rise to delight and happiness, which the Tathāgata, Arhat, Perfectly Enlightened One condemns.

Furthermore, it is like the case of a person who deliberately kills other sentient beings to obtain happiness. The desire to kill, taking a life, is what the Tathāgata, Arhat, Perfectly Enlightened One condemns. Again, it is like the case of someone who deliberately steals others’ property, in order to obtain happiness. The desire to steal is what the Tathāgata, Arhat, Perfectly Enlightened One condemns. Again, it is like the case of someone who deliberately violates the practice of austerity in order to obtain happiness. The desire to commit sexual misconduct is what the Tathāgata, Arhat, Perfectly Enlightened One condemns. Again, it is like the case of someone who deliberately speaks falsehoods in order to obtain happiness. The desire to lie is what the Tathāgata, Arhat, Perfectly Enlightened One condemns. Again, it is like the case of someone who deliberately spends his wealth on drinking, and so on, as he wishes, in order to obtain happiness. The desire to [spend one’s wealth] on drinking and so on is what the Tathāgata, Arhat, Perfectly Enlightened One condemns. Again, it is like the case of someone who deliberately engages in heretical practices of self-mortification (ascetic practice) in order to obtain happiness. The desire to engage in heretical practices of self-mortification is what the Tathāgata, Arhat, Perfectly Enlightened One condemns.”

O *bhikṣus*, I condemn the five kinds of sensation fulfilled by the five kinds of desire. These are the objects of human attachment. What are these five? The visual faculty discerns forms, which, being endearing and enjoyable, become an object of attachment. [In like manner,] the auditory faculty discerns sounds, the olfactory faculty discerns smells,

75a the gustatory faculty discerns tastes, and the tactile faculty discerns physical touch. As these are endearing, they become objects of human attachment. Though these are the kinds of happiness [sought by ordinary people], the *śramaṇas*, sons of the Śākyaas, do not regard them as [real] happiness. It is just like a person who deliberately kills other sentient beings in order to obtain happiness. This is not the kind of happiness [sought by] *śramaṇas*, sons of the Śākyaas. Again, it is just like someone who deliberately steals others' things in order to obtain happiness. This is not the kind of happiness [sought by] *śramaṇas*, sons of the Śākyaas. Again, it is just like someone who deliberately violates the practice of austerity in order to obtain happiness. This is not the kind of happiness [sought by] *śramaṇas*, sons of the Śākyaas. Again, it is just like someone who deliberately speaks falsehoods in order to obtain happiness. This is not the kind of happiness [sought by] the *śramaṇas*, sons of the Śākyaas. Again, it is just like someone who deliberately spends his wealth on drinking, and so on. as he desires. This is not the kind of happiness [sought by] *śramaṇas*, sons of the Śākyaas. Again, it is just like someone who deliberately engages in heretical practices of self-mortification. This is not what the Tathāgata taught as right practice. It is not the kind of happiness [sought by] *śramaṇas*, sons of the Śākyaas.

Again, some heretic *brāhmaṇa* practitioners may ask, "What kind of self-enjoyment is praised by the *śramaṇa* Gautama?" O *bhikṣus*, if you are asked such a question, you should reply, "Dear friends, the qualities (i.e., sensations) obtained by the five kinds of desire are endearing and enjoyable, and [are therefore likely to] become objects of human attachment. What are these five? The visual faculty discerns forms, and so forth, up to the tactile faculty which discerns physical touch, through which respective sensations are cherished and enjoyed, and become objects of attachment. Dear friend, these kinds of happiness, which arise from the five kinds of desire as direct cause and their respective objects as indirect cause, should be eradicated as quickly as possible. It is just like someone who deliberately kills other sentient beings in order to obtain happiness. If there is this kind of happiness, one should eradicate it immediately. Again, it is just like someone who deliberately steals others' things in order to obtain happiness. If there is this kind of happiness,

one should eradicate it immediately. Again, it is just like someone who deliberately violates the practice of austerity in order to obtain happiness. If there be this kind of happiness, one should eradicate it immediately. Again, it is just like someone who deliberately speaks falsehoods in order to obtain happiness. If there is that kind of happiness, one should eradicate it immediately. Again, it is just like someone who deliberately spends his wealth on drinking and so on, as he desires, in order to obtain happiness. If there is this kind of happiness, one should eradicate it immediately. Again, it is just like someone who deliberately engages in heretical practices of self-mortification in order to obtain happiness. If there is this kind of happiness, one should eradicate it immediately.

Furthermore, it is just like someone who, distancing himself from avarice and from other evil defilements, realizes the first meditative state of absorption in which there is an awareness of an object and an act of examining, while the sense of joy and bliss increase through removal of the cause of birth (i.e., reaching the supramundane realm). This kind of happiness is what the Buddha praises. Again, it is just like someone who, eliminating the awareness of an object and the subjective act of examination, with increasing tranquility or self-confidence, continually applying mental concentration, enters the second meditative state of absorption in which there is neither the awareness of an object nor a subjective act, but the sense of joy and bliss predominate in the arising state of concentration. This kind of happiness is what the Buddha praises. Again it is just like someone who, with the fading away of the sense of joy but dwelling in the sense of equanimity, fully aware of subtler bliss, reaches the third meditative state of absorption in which he experiences the mindfulness, equanimity, and bliss that are sought by the wise and holy practitioner. This kind of happiness is what the Buddha praises. Again, it is just like someone who, having transcended both pain and pleasure and removed sorrow and joy, realizes the fourth meditative state of absorption in which there is neither pain nor pleasure but an increase of the state of equanimity that consolidates pure and genuine mindfulness. This kind of happiness is what the Buddha praises.

If any heretic *brāhmaṇa* practitioners should ask, “How many meritorious effects do you seek to realize in this kind of happiness?”, you

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should reply, "This kind of happiness is comprised of seven meritorious effects. What are these seven? One realizes direct experience of the ultimate path in the present life; if defilement obstructs him from realizing it, he may realize it at the time of his death. If he is again obstructed from it at the time of death, he may eradicate the five kinds of defilement²¹ that bind sentient beings to the lower realm of desire, or he may realize one of the five kinds of final nirvana without returning to this world: first, an *anāgāmin* (nonreturner) who passes away in the middle of his term of life in some particular heaven; second, an *anāgāmin* who passes away from the realm of desire (*kāmadhātu*) and is reborn in the realm of form (*rūpadhātu*) and enters nirvana from there; third, an *anāgāmin* who enters nirvana after proper mental preparation; fourth, an *anāgāmin* who enters nirvana without any mental preparation; and fifth, an *anāgāmin* who is born in the highest Akaniṣṭha Heaven (i.e., *ārūpyadhātu*, formless realm) and enters nirvana from there. Dear friends, these are the seven meritorious effects of the foregoing kinds of happiness.

Suppose a *bhikṣu* is still engaged in the practice of moral discipline, seeking the higher goal of safety and peace, but is unable to eradicate the five kinds of moral and spiritual hindrances: (1) sexual desire, (2) malice, (3) sloth and drowsiness, (4) agitation and worry, and (5) doubt. If a *bhikṣu* is still engaged in the practice of moral discipline, seeking the higher goal of safety and peace, but is unable to eradicate the five kinds of moral and spiritual hindrances, unable to exert himself in the four kinds of mental awareness, and unable to exert himself in the practice of the seven auxiliary disciplines of enlightenment, he would in no way be in the position to seek clear insight in order to strengthen the possibility of realizing that state that is beyond human conditions and that of saintly transcendent knowledge. Dear friends, only when a *bhikṣu* who is practicing moral discipline, seeking the higher goal of safety and peace, is able to eradicate the five kinds of moral and spiritual hindrances, to exert himself in the four kinds of mental awareness, and to exert himself in the practice of seven auxiliary disciplines of enlightenment, will he then be in the position to seek clear insight in order to strengthen the possibility of realizing the state that is beyond human conditions and of that of saintly transcendent knowledge.

Dear friends, when a *bhikṣu* realizes the state of an arhat by eradicating all defilements, he has accomplished what should be accomplished in life, thus lightening his burden. From this he acquires meritorious benefit for himself, puts an end to various existential fetters, attains liberation through right knowledge, and never falls into the nine kinds of wrong conduct. What are these nine kinds [of wrong conduct]? They are (1) taking life (killing), (2) taking what is not given (stealing), (3) breaking the practice of austerity, (4) speaking falsehoods, (5) forsaking the path, (6) following [the dictates of desire, (7) following [the dictates of] anger, (8) following [the dictates of] fear, and (9) following [the dictates] of delusion. Dear friends, this is called the resulting state of the arhat in which, having eradicated all defilements, he accomplishes what should be accomplished in life, thus lightening his burden; from this he acquires meritorious benefit for himself, puts an end to various existential fetters, attains liberation through right knowledge, and distances himself from the nine kinds of wrong conduct.

Again, some heretic *brāhmaṇas* criticize Buddhists, saying, “The *śramaṇas*, sons of the Śākyas, uphold a doctrine that says impermanent things exist.” You should reply, “Dear friends, you should not make this kind of critical comment against us. Why do you think that the *śramaṇas*, sons of the Śākyas, uphold the theory that there exist noneternal things? The truth thus held by the *śramaṇas*, sons of the Śākyas, however, is itself eternal, immovable, and immutable, just like the threshold of a gate is immovable and immutable, [though passersby may come and go through it]. In like manner, the truth [about the way in which impermanent things exist in continuity] held by the *śramaṇas*, sons of the Śākyas, is eternal and immovable.

Again, some heretic *brāhmaṇas* criticize Buddhists, saying, “The *śramaṇa* Gautama knows all past events but he does not know future events.” Since heretic *brāhmaṇas* presuppose a different notion of knowledge as well as a different notion of transcendent insight, their words of criticism [on Buddhist teachings] are baseless. Past events, which are directly seen before his eyes, would never have escaped from the Tathāgata’s supernormal power of vision. As for the future, he gives rise to the knowledge born of enlightenment. If events that took place in the

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past were neither real nor productive of delight and happiness, and therefore not beneficial to anyone, the Buddha does not record [such events]. Again, even if they were real, [if those past events] were not productive of delight and happiness and not beneficial to anyone, the Buddha does not record them. Again, if those events were real and productive of delight and happiness, but were still not beneficial to anyone, the Buddha does not record them. If, however, [those past events] were real, productive of delight and happiness, and also beneficial to all, the Tathāgata has cognizance of them all and subsequently recalls them. In the case of events that take place in the present as well as in the future, the Tathāgata's supernormal power should be regarded equally, as before. In the past, present, and future the Tathāgata's words will never be false, regardless whether they are spoken on proper occasions, are about practical and factual matters, or about useful matters, or on doctrine, or about the disciplines.

The Buddha initially realized supreme enlightenment during the first third of the night, and [that experience] remained with him throughout his life, until the latter third of the night [on which he entered *parinirvāṇa*]. Throughout the period between these two nights, whatever speech the Buddha made is, without exception, true as to how things really are. Thus he is called the Tathāgata. Moreover, the Tathāgata's speech is factual, and facts are like the Buddha's speech. Thus he is called the Tathāgata. What does the title "Perfectly Enlightened One" mean? The Buddha perfectly knows all the contents of his insight, his cessation, and his enlightenment. Thus he is called "perfectly enlightened."

Again, some heretic *brāhmaṇas* assert a theory that "the world exists eternally is alone true, while the rest is false." Other heretics assert another theory that "the world exists temporarily is alone true, while the rest is false." Again, a third theory asserts that "the world both eternally exists and temporarily exists is alone true, while the rest is false." Again, a fourth theory asserts that "the world neither eternally exists nor temporarily exists is alone true, while the rest is false." Again, a fifth theory that asserts that "this world has its limit [in time and space] is alone true, while the rest is false." Again, a sixth theory asserts that "this world has no limit [in time and space] is alone true, while the rest is false." Again,

a seventh theory asserts that “this world has both limit and no limit is alone true, while the rest is false.” Again, an eighth theory asserts that “this world has neither limit nor no limit is alone true, while the rest is false.” Again, a ninth theory asserts that “having both this life and this body is alone real, while the rest is false.” Again a tenth theory asserts that “having neither a life nor a body is alone real, while the rest is false.” Again, an eleventh theory asserts that “having both a different life and a different body is alone real, while the rest is false.” Again, a twelfth theory asserts that “having neither a different life nor a different body is alone real, while the rest is false. Again, a thirteenth theory asserts that “the Tathāgata has an end [to his existence] is alone true, while the rest is false.” Again, a fourteenth theory asserts that “the Tathāgata has no end [to his existence] is alone true, while the rest is false.” Again, a fifteenth theory asserts that “the Tathāgata has both an end to his existence and no end to his existence is alone true, while the rest is false.” Again, a sixteenth theory asserts that “the Tathāgata has neither an end to his existence nor no end to his existence is alone true, while the rest is false.” The foregoing are called the basic [alternative] theories concerning past (i.e., original) existence. I have recorded for your sake [these] theories that assert “this world is eternal,” and so on, up to the [last] theory that asserts “the Tathāgata has neither an end to his existence nor no end to his existence.” The foregoing are all wrong views (*mithyā-dṛṣṭi*) concerning the basic theories of future existence. I have recorded them for your sake.

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I shall also record the [views] concerned with the basic theories of future existence. What is the theory of future existence? I will record the following possibilities. A first theory asserts that “the self consists of materiality and has an end according to [one’s] thought (i.e., consciousness) is alone true, while the rest is false.” In like manner, a second theory asserts that “the self consists of immateriality and has an end according to one’s thought”; a third theory asserts that “the self consists of both materiality and immateriality and has an end according to one’s thought”; a fourth theory asserts that “the self consists neither of materiality nor immateriality and has an end according to one’s thought”; a fifth theory asserts that “the self’s existence] has a limit [in space and

time]”; a sixth theory asserts that “the self has no limit [in time and space]”; a seventh theory asserts that “the self has both limit and no limit”; an eighth theory asserts that “the self has neither a limit nor no limit and has an end according to one’s thought”; a ninth theory asserts that “the self has no happiness and has an end according to one’s thought”; a tenth theory asserts that “the self has both happiness and suffering and has an end according to one’s thought”; an eleventh theory asserts that “the self has neither suffering nor happiness and has an end according to one’s thought”; a twelfth theory asserts that “the self consists of a single thought and has an end according to one’s thought”; a thirteenth theory asserts that “the self consists of multiple thoughts and has an end according to one’s thought”; a fourteenth theory asserts that “the self consists of a few thoughts and has an end according to one’s thought”; a fifteenth theory asserts that “the self consists of an infinite number of thoughts and has an end according to one’s thought is alone true, while the rest is false.” These are called the basic theories of wrong views concerning future existence. I have recorded them for your sake.

Again, some *śramaṇas* and *brāhmaṇas* may raise the following theories and views, [which assert that] “this world eternally exists is alone true, while the rest is false,” and so forth, up to the [last] theory, which asserts that “the self is consists of an immeasurable number of thoughts is alone true, while the rest is false.” Again, “such-and-such theories, such-and-such views, are alone true, while the rest is false.”

You should answer, “You have certainly raised this theory, but why should this theory assert that ‘the world eternally exists is alone true, while the rest is false’? This kind of theoretical statement is not accepted by the Buddha. Why? Because all of these theories and views [in which respective theories are formulated] is comprised of some fetter of attachment. From examining the foregoing theories, I infer that there is no one among all the *śramaṇas* and *brāhmaṇas* who can equal my theory and view. How could there be anyone equal to myself, especially because they overemphasize their respective theories over those of others? These varieties of wrong views concerning the self are merely [empty] speech, and there is none about which both parties can discuss. This refutation

equally applies to all the other theories, up to the one that asserts that the self consists of an immeasurable number of thoughts.

Again, some *śramaṇas* and *brāhmaṇas* uphold a theory that this world is created by itself. Again, other *śramaṇas* and *brāhmaṇas* uphold another theory that this world is created by [something] other [than itself]. Again, a third group asserts that this world is created by both itself and by others. Again, a fourth group may assert that the world is created neither by itself nor by others, but [came into being] suddenly, [without cause].

[You should know that the very existence of] these *śramaṇas* and *brāhmaṇas* who uphold the theory that the world is created by itself, however, are [ultimately] based on the causality of the contact of the sense faculties with their respective objects. [Therefore,] no one can explain the origin of the world in a theory without including the causality of sense contact. Why is this so? Because the six sense faculties establish contact with their respective objects by way of the physical body. On the basis of this contact (*sparśa*), there arises sensation; on the basis of sensation (*vedanā*), there arises craving; on the basis of craving (*tṛṣṇā*), there arises grasping; on the basis of grasping (*upādāna*), there arises the will to becoming; on the basis of the will to becoming (*bhava*), there arises birth; on the basis of birth (*jāti*), there arises old age and death (*jarāmaraṇa*), and the mass of great troubles, such as sorrow, lamentation, suffering, and affliction. If there are no six sense faculties, contact cannot arise; if there is no contact, sensation cannot arise; if there is no sensation, craving cannot arise; if there is no craving, grasping cannot arise; if there is no grasping, the will to becoming cannot arise; if there is no will to becoming, birth cannot arise; if there is no birth, old age and death, as well as the mass of great troubles, such as sorrow, lamentation, suffering, and affliction, cannot arise. In order to refute the remaining three alternative theories, you may apply this same [principle of] causality (i.e., dependent origination), because when there is contact of the senses and [their] objects, existence arises; when there is no such contact, existence cannot arise.

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The Buddha said to the *bhikṣus*:

If you wish to terminate these wrong views you should rely on the four kinds of application of mental awareness, especially by applying them in three ways of practice. How should a *bhikṣu* terminate these wrong views through reliance on the four kinds of mental awareness, especially by applying them in three ways? First, when a *bhikṣu* observes his inner body (inner senses) in concentration he should make effort without slackening, being mindful of his observations to keep them in memory, thereby removing worldly desires and anxiety; second, while observing his outer body (outer senses) he should make effort without slackening, being mindful of his observations to keep them in memory, thereby removing worldly desires and anxiety; third, while observing both inner and outer body he should make effort without slackening, being mindful of his observations to keep them in memory, thereby removing worldly desires and anxiety. These three forms of practice also apply to the observation of one's sensations, the observation of one's mind (intellect), and the observation of one's psychophysical elements.

There are eight different states of liberation that result from these practices. What are these eight? First, the liberation realized when one, with an ideation of internal form, perceives external forms; second, the liberation realized when one, without any ideation of internal form, perceives external forms; third, the liberation realized when one has thus terminated all defilements; fourth, the liberation realized when one, having transcended all ideations of form and annihilated sensory reaction, abides in the first formless state of concentration, the realm of infinite space; fifth, the liberation realized when one, having transcended the realm of infinite space, abides in the realm of infinite consciousness; sixth, the liberation realized when one, having transcended the previous realm, abides in the realm of nothingness or nonutility; seventh, the liberation realized when one, having transcended the previous realm, abides in the realm of neither ideation nor nonideation; and eighth, the liberation realized when one, having transcended the previous realm, abides in the final state of cessation, having transcended both senses and ideation, which is equivalent to the third saintly state of *anāgāmin*.

At that time Ānanda was [standing behind] the World-honored One, fanning him. [When the Buddha's exhortation was over,] Ānanda at once

rearranged his outer robe to expose his right shoulder and, kneeling with his right knee on the ground and both palms joined together, he said to the Buddha:

It is wonderful, World-honored One, this doctrine [you have] exhorted is endowed with foremost purity and subtlety. What title should be given to this exhortation and how should it be received and carried out, sir?

The Buddha replied to Ānanda, “This sutra can be called “Purity” and you should retain it without any admixture (lit., “in a pure manner”).”

Having thus listened to the Buddha’s exhortation, Ānanda was delighted, respectfully received it, and carried it out as taught by the Buddha.

[End of Sutra 17: Purity]

Sutra 18

Happiness Caused by Oneself

(*Dīgha Nikāya 28: Sampasādanīya Suttanta*)

Thus have I heard. At one time, the Buddha was staying in the town of Nālandā in the Pāvārika's Mango Forest accompanied by one thousand two hundred and fifty disciples. The venerable elder Śāriputra, engaged in meditation in a secluded place, thought:

My mind has become settled with the knowledge that throughout the past, present, and future there is no *śramaṇa* or *brāhmaṇa* whose wisdom, supernormal power, and meritorious virtues can equal those of the Tathāgata, Arhat, Perfectly Enlightened One (*samyaksambuddha*).

Śāriputra then stood up from his meditation and went to see the World-honored One. Having honored the Buddha by bowing his forehead to his feet, Śāriputra withdrew to one side and took his seat. He said to the Buddha: 76c

A short while ago, when I was engaged in meditation in a secluded place, it came to my mind that throughout the past, present, and future there is no *śramaṇa* or *brāhmaṇa* whose wisdom, supernormal power, and meritorious virtues can equal those of the Tathāgata, Arhat, Perfectly Enlightened One.

The Buddha then said to Śāriputra:

Very good, you are able to speak [frankly] of your thought before me, firmly settled with unshakable conviction, and thereby you are able to make the lion's roar like this. Among all the *śramaṇas* and *brāhmaṇas* there is no one who can ever match your capacity. What do you think, O Śāriputra? Do you know what thoughts the past buddhas had in their minds, what moral disciplines they practiced, what doctrines they upheld, what transcendent insight they had, what liberation they realized, and in what state of liberation they abided?

Śāriputra replied, "No, sir."

[The Buddha continued:]

What do you think, O Śāriputra? Do you know what thoughts the future buddhas will have in their minds, what moral disciplines they will practice, what doctrines they will uphold, what transcendent insight they will have, what liberation they will realize, and in what state of liberation they will abide?

Śāriputra replied, "No, sir."

[The Buddha again continued:]

What do you think, O Śāriputra? Do you know what thoughts the present buddha has in his mind, what moral disciplines he practices, what doctrines he upholds, what transcendent insight he has, what liberation he has realized, and in what state of liberation he abides?

Śāriputra replied, "No, sir."

Again, the Buddha said to Śāriputra:

You cannot know what thoughts the past, present, and future buddhas had, has, and will have, respectively, in their minds. On the basis of what reason have you decisively become settled with such a thought in your mind? In reference to what fact have you reached such an unshakable conviction, whereby you are able to make such a lion's roar like that? When all the other *śramaṇas* and *brāhmaṇas* hear your announcement, "My mind has become settled with the knowledge that throughout the past, present, and future there is no *śramaṇa* or *brāhmaṇa* whose wisdom, supernormal power, and meritorious virtues can equal those of the Tathāgata, Arhat, Perfectly Enlightened One," they will not believe your words.

Śāriputra said to the Buddha:

Although I am unable to know what thoughts the past, present, and future buddhas had, has and will have in their minds, I know the general characteristics of the Buddha. The Tathāgata has taught me the Dharma of profundity and vastness that is concerned with good and bad, with [the workings] of causality and its absence, illumination [with insight] and

its absence, [ignorance], and I know that the Tathāgata's exhortation is profound and vast. Having listened to the discourse, I have known each subject of the contents and have thoroughly investigated them all. I believe in the Tathāgata, Arhat, Perfectly Enlightened One; I believe that the Dharma exhorted by the Tathāgata is thoroughly analyzable; and that the Tathāgata has [truly] realized cessation of the multitude of sufferings. These are the highest truths among all good doctrines. The knowledge and insight imparted by the World-honored One are comprehensive, and his supernormal powers are all-inclusive. Therefore, among all the *śramaṇas* and *brāhmaṇas* of this world, there is none who can ever equal the World-honored One. How could any of them ever so ignominiously wish to be superior to the World-honored One?

Again, there is another superior quality of the exhortation of the World-honored One, namely, revealing the disciplines. These disciplines constitute (1) the four kinds of application of mental awareness, (2) the four kinds of strenuous effort, (3) the four kinds of supernormal powers, (4) the four kinds of meditative absorption, (5) the five kinds of spiritual faculties, (6) the five kinds of spiritual power, (7) the seven auxiliary disciplines of enlightenment, and (8) the eightfold noble path. These are called the highest methods of practice. The World-honored One's knowledge and insight are comprehensive and his supernormal powers are all-inclusive. Therefore, among all the *śramaṇas* and *brāhmaṇas* of this world there is none who can equal the World-honored One. How much less could any of them ever so ignominiously wish to be superior to the World-honored One?

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Again, there is another superior quality of World-honored One's exhortation, namely, revealing the cognitive bases (*āyatana*s). The epistemic bases mean the eyes and forms, the ears and sounds, the nose and smells, the tongue and tastes, the body and tactile sensation, and the intellect and elements. The Tathāgatas, Arhats, Perfectly Enlightened Ones of the past equally made these epistemic bases known, namely, the visual faculty and objective forms, and so on, up to the intellectual faculty and objective elements. The Tathāgatas, Arhats, Perfectly Enlightened Ones of the future too will be obliged to equally make these epistemic bases known, namely, the visual faculty and objective forms, and

so on, up to the intellectual faculty and objective elements. The Tathāgata, Arhat, Perfectly Enlightened One of the present time, who is my master, has also equally made these epistemic bases known, namely, the visual faculty and objective forms, and so on, up to the intellectual faculty and objective elements. No one can surpass the Tathāgata in revealing these epistemic bases. His knowledge and insight are comprehensive and his supernormal powers are all-inclusive. Therefore, among all the *śramaṇas* and *brāhmaṇas* of this world, there is none who can ever equal the World-honored One. How much less could any of them ever so ignominiously wish to be superior to the World-honored One?

Again, there is another superior quality of the World-honored One's exhortation, namely, revealing the way of descending into the mother's womb [at the time of rebirth] with awareness. The descent into the mother's womb comprises four kinds: (1) entering the womb, abiding in it, and coming out of it, all without awareness; (2) entering the womb with awareness, but abiding in it and coming out of it without awareness; (3) entering the womb and abiding in it with awareness, but coming out of it without awareness; and (4) entering the womb, abiding in it, and coming out of it, all with awareness. Of these four, the fourth is the highest, [as in the case of the Tathāgata], unsurpassed by any other being. The World-honored One's knowledge and insight are comprehensive and his supernormal powers are all-inclusive. Therefore, among all the *śramaṇas* and *brāhmaṇas* of this world there is none who can equal the World-honored One. How much less could any of them ever so ignominiously wish to be superior to the World-honored One?

Again, there is another superior quality of the World-honored One's exhortation, namely, revealing the path of religion [consisting of four motivations]. The *śramaṇas* and *brāhmaṇas* enter the state of mental concentration through various methods, and while abiding in that state they apply the seven auxiliary disciplines of enlightenment in practice, starting with the four kinds of mindfulness or mental awareness, according to four motivations: (1) desire for realization, (2) riddance from worldly affairs, (3) cessation of defilements, and (4) deliverance from the samsaric life cycle. In like manner, they strive in the practices of discernment of the psychophysical elements, endeavor, delight, freedom from bodily

and mental disturbance, the practice of concentration, and the mind of equanimity according to the above four motivations. These motivations are [the most effective], unsurpassed [by any other principle]. The World-honored One's knowledge and insight are comprehensive and his supernatural powers are all-inclusive. Therefore, among all the *śramaṇas* and *brāhmaṇas* of this world, there is none who can equal the World-honored One. How much less could any of them ever so ignominiously wish to be superior to the World-honored One?

Again, there is another superior quality in the World-honored One's exhortation, namely, revealing the process or method of cessation. The process of cessation is of four kinds: (1) gradual realization (intuition) of the cessation of suffering, of which the two factors of gradualness and lingering suffering in the process are inferior; (2) prompt realization of the cessation of suffering, of which only the [lingering] suffering in the process is inferior; (3) gradual realization of the cessation of pleasure, of which only the process of gradualness is inferior; and (4) prompt realization of the cessation of pleasure but without its wider dissemination, of which only the absence of dissemination is inferior. The process of cessation propounded by the present Tathāgata constitutes not only the prompt realization of the cessation of pleasure but also the wider dissemination of this method as far as the supernatural powers exercised by heavenly beings.

Śāriputra said to the Buddha:

The teachings imparted by the World-honored One are of the nature of highest wonder, because even women, who have a lower scale of intelligence, can uphold the teachings, eradicate the evil influences of the defilements, realize the supramundane realm free from such influences, realize the liberation of the mind [free from craving and attachment], the liberation of transcendent insight [free from ignorance], and directly experience the realization thereof in this present life, namely, "Whoever has exhausted [the cause of] birth and death, accomplishes the goal of the practice of austerity, completes whatever should be done in life, for whom there will be no more birth after this life." This is the highest realization of cessation, unsurpassable by any other doctrine. The World-honored One's knowledge

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and insight are comprehensive and his supernormal powers are all-inclusive. Therefore, among all the *śramaṇas* and *brāhmaṇas* of this world none can ever equal the World-honored One. How much less could any of them ever so ignominiously wish to be superior to the World-honored One?

Again, there is another superior quality in the World-honored One's exhortation, namely: discourses [having the nature] of purity. The discourses of purity mean that the World-honored One neither speaks useless and false words, [as can be observed] among the *śramaṇas* and *brāhmaṇas*, nor does he seek verbal triumph, nor does he side with any group; whatever he says is gentle, well-timed, and has factual basis. These are the characteristics of the Tathāgata's discourses regarded as pure and genuine and unsurpassable. The World-honored One's knowledge and insight are comprehensive and his supernormal powers are all-inclusive. Therefore, among all the *śramaṇas* and *brāhmaṇas* of this world there is none who can ever equal the World-honored One. How much less could any of them ever so ignominiously wish to be superior to the World-honored One?

Again, there is another superior quality of the World-honored One's exhortation, namely, the teaching of the realization of insight. (1) The *śramaṇas* and *brāhmaṇas* enter the state of mental concentration through various methods, and while abiding in that state they observe the body from head to toes and vice versa. Inside and outside the skin, they observe the presence of unclean hair on the head as well as on the body, nails, the backs of the hands or insteps of the feet, liver, lungs, intestines, stomach, spleen, kidneys, the five viscera (i.e., heart, lungs, liver, kidneys, stomach), sweat, fat, marrow, brain, excretions and urine, nasal mucus, and tears. As these are all unclean, there is nothing whatsoever to which one may become attached. This is the first stage of realization of insight. (2) The *śramaṇas* and *brāhmaṇas* enter the state of mental concentration through various methods, and while abiding in that state, excluding the unclean items of the skin and flesh, they observe exclusively the skeleton and teeth. This is the second stage of the realization of insight. (3) The *śramaṇas* and *brāhmaṇas* enter the state of mental concentration through various methods, and while abiding in that state, excluding the unclean items of the skin and flesh as well as the skeleton and teeth, they observe

exclusively where consciousness abides, thereby determining that consciousness abides in the present life, it abides in the future life, there is no discontinuity of the present life, there is no discontinuity of the future life after, there is no liberation in this present life, and there is no liberation in the future life. This is the third stage of the realization of insight. (4) The *śramaṇas* and *brāhmaṇas* enter the state of mental concentration through various methods, and while abiding in that state, excluding the unclean items of the skin and flesh as well as the skeleton and teeth, they observe once again exclusively where consciousness abides, thereby determining that consciousness abides in the future life but not in the present life, there is discontinuity of the present life but no discontinuity of the future life after, there is liberation in the present life but no liberation in the future life. This is the fourth stage of the realization of insight. (5) The *śramaṇas* and *brāhmaṇas* enter the state of mental concentration through various methods, and while abiding in that state, excluding these unclean items of the skin and flesh as well as the skeleton and teeth, they observe for a third time exclusively where consciousness abides, thereby determining that consciousness abides neither in the present life nor in the future life, there is discontinuity of both the present life and the future life, and there is liberation in the present life as well as in the future life. This is the fifth stage of the realization of insight, of which no one can surpass [the Tathāgata's supernormal power].

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The World-honored One's knowledge and insight (*jñāna-prajñā*) are comprehensive and his supernormal powers are all-inclusive. Therefore, among all the *śramaṇas* and *brāhmaṇas* of this world, there is none who can ever equal the World-honored One. How much less could any of them ever so ignominiously wish to be superior to the World-honored One?

Again, there is another superior quality in the World-honored One's exhortation, namely, imparting [the critically examined] theories of eternalism, which is unsurpassed by any other person. The theories of eternalism are the following three: *śramaṇas* and *brāhmaṇas* enter the state of mental concentration through various methods, and while abiding in that state they recollect twenty evolving and devolving cycles of eons, saying, "The eternal existence of the world is alone true, while the rest is false." Why is this so? Because of my recollection I know that there

were such evolving and devolving cycles of eons. But I do not know anything about any period beyond that, nor do I know anything about what takes place in the future.” These *śramaṇas* and *brāhmaṇas* proclaim their ignorance both morning and evening, asserting that “Only the world is eternal is true, while the rest is false.” This is called the first theory of eternalism. (2) The *śramaṇas* and *brāhmaṇas* enter the state of mental concentration through various methods and, while abiding in that state, they recollect forty evolving and devolving cycles of eons and say, “Only the eternal existence of the world is true, while the rest is false. Why is this so? Because of my recollection I know that there were such evolving and devolving cycles of eons. I also know all the past evolving and devolving cycles of eons, but I do not know anything about [current] evolving and devolving cycles of eons.” This theory knows the beginning of the world but not the period of its ending. These *śramaṇas* and *brāhmaṇas* proclaim their ignorance morning and evening, asserting that “Only the world is eternal is true, while the rest is false.” This is called the second theory of eternalism. (3) The *śramaṇas* and *brāhmaṇas* enter into the state of mental concentration through various methods and, while abiding in that state, they recollect eighty evolving and devolving cycles of eons, saying, “Only the eternal existence of the world is true, while the rest is false. For what reason? Because of my recollection I know that there were such evolving and devolving cycles of eons. I also know whatever past eons of evolving and devolving cycles beyond that as well as whatever future eons of evolving and devolving cycles beyond the present time, without exception.” These *śramaṇas* and *brāhmaṇas* proclaim their ignorance morning and evening, asserting that “Only the world is eternal is true, while the rest is false.” This is called the third theory of eternalism. [The Tathāgata, however, critically examined all these forms of eternalism, [and his knowledge] is unsurpassable by anyone.]

The World-honored One's knowledge and insight are comprehensive and his supernormal powers are all-inclusive. Therefore, among all the *śramaṇas* and *brāhmaṇas* of this world there is none who can ever equal the World-honored One. How much less could any of them ever so ignominiously wish to be superior to the World-honored One?

Again, there is another superior quality of the World-honored One's exhortation, namely, imparting the mind of other persons. The four kinds of mind-reading are (1) some *śramaṇas* and *brāhmaṇas* investigate external signs (*nimitta*) and predict, "The intended object of another mind is such-and-such" and "The intended object of this mind is such-and-such," and the result is either true or false. This is the first kind of mind-reading. (2) Other *śramaṇas* and *brāhmaṇas* do not investigate external signs but rely on the words of gods or nonhuman beings and predict, "Your thought is like this or like that," which is also either true or false. This is the second kind of mind-reading. (3) Again, some *śramaṇas* and *brāhmaṇas* neither investigate external signs nor rely on the words of gods and non-human beings, but examining themselves (lit., the body) and listening to others' words, they then predict, "Your thought is like this or like that," which is also either true or false. This is the third kind of mind-reading. (4) Again, some *śramaṇas* and *brāhmaṇas* neither investigate external signs, nor rely on the words of gods and non-human beings, nor do they examine themselves or others, but removing both an awareness of an object and an act of examining they thereby enter the state of mental concentration, and while abiding in that state, investigate the minds of others and predict, "Your thought is like this or like that." There is no error in this kind of mind-reading. This is the fourth kind of mind-reading. [The Tathāgata's supernormal power of mind-reading is unsurpassable by anyone.]

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The World-honored One's knowledge and insight are comprehensive and his supernormal powers are all-inclusive. Therefore, among all the *śramaṇas* and *brāhmaṇas* of this world there is none who can ever equal the World-honored One. How much less could any of them ever so ignominiously wish to be superior to the World-honored One?

Again, there is another superior quality of the World-honored One's exhortation, namely, teaching the four instructions for saintly realization. The fourfold instructions are (1) at times, a person following the [Tathāgata's] instruction without turning away eradicated the evil influence of the defilements and thus realized the supramundane realm free from such influences, realized the liberation of the mind [free from craving and attachment], the liberation of transcendent insight [free from ignorance],

and directly experienced the realization thereof in this present life: "Whoever has exhausted [the cause of] birth and death, accomplishes the goal of the practice of austerity, completes whatever should be done, for him there will be no more birth after this life." This is the effect of the first kind of instruction.

(2) Again at times, a person following the [Tathāgata's] instruction without turning away eradicated the five kinds of defilement that bind sentient beings to the lower realm of desire, i.e., the heretical belief in a self, attachment to practices and observances other than those approved by the Buddha, doubt, sexual desire, and malice, realized the state of non-returner to be reborn [among the gods at the end of their life] and will not return to this world. This is the effect of the second kind of instruction.

(3) Again at times, a person following the [Tathāgata's] instruction without turning away eradicated the three kinds of fetters, i.e., the heretical belief in a self, attachment to practices and observances other than those approved by the Buddha, doubt, the forces of desire, anger, and delusion, and thereby realized the state of once-returner and, having returned to this world, realized nirvana. This is the effect of the third kind of instruction.

(4) Again at times, a person following the [Tathāgata's] instruction without turning away eradicated the three kinds of fetters, thereby realized the state of stream-winner and, returning to this world seven times, realize the ultimate goal of nirvana without falling into any evil course of existence. This is the effect of the fourth kind of instruction.

The foregoing instructions are unsurpassable. The World-honored One's knowledge and insight are comprehensive and his supernormal powers are all-inclusive. Therefore, among all the *śramaṇas* and *brāhmaṇas* of this world there is none who can ever equal the World-honored One. How much less could any of them ever so ignominiously wish to be superior to the World-honored One?

Again, there is another superior quality in the World-honored One's exhortation, namely, enabling the disciples to uphold the pure and genuine moral disciplines. The set of moral disciplines are as follows: the *śramaṇas* and *brāhmaṇas* should speak honestly, with no deception; they always caution themselves to reduce the amount of sleep of their own accord; they neither engage in flattery nor speak falsehoods; they do not

engage in fortune-telling, whether it is for a good or bad omen; they praise others but do not falsely praise others, in order to demonstrate that they seek no benefit from others; they practice meditation and cultivate wisdom; they exercise eloquence without hesitation; they concentrate on whatever they are engaged in, without distraction; and they make effort without slackening.

The Tathāgata's edification is unsurpassable. The World-honored One's knowledge and insight are comprehensive and his supernormal powers are all-inclusive. Therefore, among all the *śramaṇas* and *brāhmaṇas* of this world there is none who can ever equal the World-honored One. How much less could any of them ever so ignominiously wish to be superior to the World-honored One? 78b

Again, there is another superior quality in the World-honored One's exhortation, namely, imparting validation of the liberation accomplished by others. The knowledge of validation concerning others' realization of liberation means that the World-honored One, reckoning various other causal conditions, thinks to himself and validates that this person has realized the state of stream-winner, or the state of once-returner, or the state of nonreturner, or the state of arhat. This kind of validation is unsurpassable. The World-honored One's knowledge and insight are comprehensive and his supernormal powers are all-inclusive. Therefore, among all the *śramaṇas* and *brāhmaṇas* of this world there is none who can ever equal the World-honored One. How much less could any of them ever so ignominiously wish to be superior to the World-honored One?

Again, there is another superior quality in the World-honored One's exhortation, namely, imparting the supernormal knowledge of one's former states of existence. The *śramaṇas* and *brāhmaṇas* enter the state of mental concentration through various methods, and while abiding in that state they recollect the events of innumerable past worlds, extending to one life, two lives, and so on up to hundreds of thousands of lives through the period of the evolving and devolving cycles of eons. They recollect, "I was born in a certain place, my name and family was So-and-so, my race and clan were such-and-such, my life span was such-and-such, my favored food and drink were such-and-such, my suffering and happiness were such-and-such." In reference to the characteristics

of their transmigration from this world to another world, from that world to this world, and so on, they recollect innumerable past eons, always recollecting their origins passing through various existences as “This is the state of ideation,” “This is the state of nonideation,” or “This is the state of neither ideation nor nonideation,” and they thus recollect everything and know everything. The Tathāgata's power of this kind of knowledge is unsurpassable. The World-honored One's knowledge and insight are comprehensive and his supernormal powers are all-inclusive. Therefore, among all the *śramaṇas* and *brāhmaṇas* of this world there is none who can ever equal the World-honored One. How much less could any of them ever so ignominiously wish to be superior to the World-honored One?

Again, there is another superior quality of the World-honored One's exhortation, namely, imparting supernormal vision. Supernormal vision means that the *śramaṇas* and *brāhmaṇas* enter the state of mental concentration through various methods, and while abiding in that state they perceive various persons thoroughly and exhaustively as either dead or alive, as either endowed with a good complexion or a bad one, as either born into a good course of existence or a bad one, or as either endowed with an agreeable figure or an ugly one, according to the kinds of actions they undertook in life. For instance, some sentient beings committed evil actions of body, speech, or mind, slandered the Buddhist *śrāvaka* arhats, held upside-down (i.e., perverse) views, and upon their deaths they fell into the three evil courses of existence. In contrast, other sentient beings upheld good conduct of body, speech, and mind, did not slander the arhats, and held right views, and upon their deaths they were born among the gods, and with the supernormal power of vision they observe sentient beings, perceiving and knowing them as they really are. This is unsurpassable. The World-honored One's knowledge and insight are comprehensive and his supernormal powers are all-inclusive. Therefore, among all the *śramaṇas* and *brāhmaṇas* of this world there are none who can ever equal the World-honored One. How much less could any of them ever so ignominiously wish to be superior to the World-honored One?

Again, there is another superior quality of the World-honored One's exhortation, namely, imparting the supernormal power of the wise and saintly disciples. In ordinary meaning, the supernormal power of swiftness

means that the *śramaṇas* and *brāhmaṇas* enter into the state of mental concentration through various methods, and while abiding in that state they acquire innumerable extraordinary powers, such as multiplying thier body into many at will and reversing them into a single body at will; passing through stone walls without obstruction; sitting in the lotus posture in midair, like a flying bird; jumping into the ground as if into water and lying on the surface of water as if on the ground; creating fiery flames and smoke like an actual bonfire; supporting the sun and moon in one's hand; or standing up so as to reach the heaven of the god Brahmā. If these *śramaṇas* and *brāhmaṇas* boast of their acquisition of these powers, we should say to them, "We do not deny that these supernatural powers exist. But we say that these are the inferior kinds [of supernatural powers] performed by lowly, vulgar, ordinary people, and not the superior kinds performed by the wise and saintly disciples. When a *bhikṣu*, abiding in various worlds, is not corrupted despite being in surroundings that induce attachment, and by discarding attachments or distancing himself from them he carries out his practice properly, as required, this is called the supernatural power of the wise and saintly disciples. Also, when a *bhikṣu* is in an unpleasant environment but does not feel indignation or hatred, instead discarding these [afflictive emotions], and carries out his practice properly, as required, this is called the supernatural power of the wise and saintly disciples. In these various environments they distance themselves from both attachment and non-attachment, practice to maintain their equilibrium, and concentrate on doing so without fail. This is called the supernatural power of the wise and saintly disciples. 78c

Moreover, the World-honored One is endowed with the power of exertion and valor and with great insight; despite [empirical] cognition and awareness, he yet sees all with the insight of universal oneness. Hence, he is called One Who Has Realized the Insight of Universal Equality [of All that Exists]. Again, the World-honored One is neither pleased with desires, nor with lowly, vulgar performances, nor does he accept suffering and agony derived from wasteful toil. O World-honored One, if one wishes to eradicate the evil influences of defilements, he should engage in contemplation of an object and of an act of examining,

increasing the sense of joy and bliss, and thus abide in the first meditative state of absorption. This method removes evil forces [such as avarice, carnal desire, desire, evil, and wrong deeds]. Your Holiness [taught in the discourses] the practice of contemplation of an object and of an act of examining, the increase of the sense of joy and bliss while abiding in the first meditative state of absorption, and in similar manner [taught] the second, third, and fourth meditative states of absorption, respectively. Your Holiness is endowed with the power of exertion and valor and with great insight, and despite [empirical] cognition and awareness, Your Holiness sees all with the insight of universal oneness, and therefore is called One Who Has Realized the Insight of Universal Equality [of All that Exists].

The Buddha said to Śāriputra:

Suppose a heretic follower or someone of a different school comes to ask a question of you, “Could the past *śramaṇas* and *brāhmaṇas* equal the *śramaṇa* Gautama?” How should you answer him? Again, if he questions you, “Could future *śramaṇas* and *brāhmaṇas* equal the *śramaṇa* Gautama?” How should you answer him? Again, if he questions you, “Can the *śramaṇas* and *brāhmaṇas* in the present equal the *śramaṇa* Gautama?” How should you answer him?

Śāriputra replied to the Buddha:

If someone asks me, “Were the *śramaṇas* and *brāhmaṇas* of the past the equals of the *śramaṇa* Gautama?”. I would answer, “Yes.” If he asks me again, “Are the *śramaṇas* and *brāhmaṇas* of the future the equals of the *śramaṇa* Gautama?”, I would answer, “Yes.” If he asks, “Are the *śramaṇas* and *brāhmaṇas* of the present the equals of the *śramaṇa* Gautama?”, I would answer, “No.”

The Buddha again said to Śāriputra:

79a The heretic *brāhmaṇas* may also ask you, “Why do you assert ‘Yes, there was or there will be’ in one case and ‘No, there is not’ in another case?”

Śāriputra replied to the Buddha:

I would answer, “The past buddhas who were perfectly enlightened are equal with the Tathāgata of the present time. The future buddhas who will be perfectly enlightened will also be equal with the Tathāgata of the present. I have learned from the Buddha himself that despite His Holiness’ wishes and efforts, the perfectly enlightened Buddha of the present time has not been able to introduce any other equally [qualified] buddha into this world.” O World-honored One, should this answer, based on my learning, on the Dharma, and in accordance with the Dharma, be regarded as appropriate, sir?

The Buddha replied:

This answer of yours is not wrong on the basis of the Dharma and according to the Dharma. Why is this so? Because the past and future buddhas, who were and will be perfectly enlightened, are equal with me, but it is not possible to have a second perfectly enlightened buddha appear in this present world.

At that time, the venerable Udāyin was standing behind the World-honored One, fanning him. The Buddha said to Udāyin:

O Udāyin, you should contemplate the discipline of desiring less and being satisfied with less. Now, because I have great supernormal power and splendor, I desire less and am satisfied with less, and I am quite content, having no desire to be fulfilled. O Udāyin, if any of the *śramaṇas* or *brāhmaṇas* exert themselves to accomplish this particular discipline and realize it, they will be entitled to raise their own banner and declare to all four quarters of the world, “I, the Tathāgata, have realized the discipline of desiring less and being satisfied with less. As I observe the Tathāgata’s discipline of desiring less and being satisfied with less, he has great supernormal power and splendor, on the basis of which he is free from desire.”

At that time, Udāyin rearranged his outer robe, exposing his right shoulder, and kneeling down with his right knee on the ground, holding both palms together respectfully, he said to the Buddha:

It is marvelous, sir, O World-honored One, there is hardly anyone who, like the World-honored One, desires less and is satisfied with less. O World-honored One, Your Holiness has little desire [precisely] because of the great supernormal power and splendor that you command. If any of the *śramaṇas* and *brāhmaṇas* exercise exertion and realize this particular principle, they are entitled to raise their own banner and declare to all four quarters of the world, "From now on the World-honored One is endowed with the discipline of desiring less and being satisfied with less."

O Śāriputra, you should exhort this particular discipline frequently for the sake of the *bhikṣus*, *bhikṣuṇīs*, laymen (*upāsakas*), and laywomen (*upāsikās*). If any of them has doubt about the Buddha, Dharma, and Sangha or about the path of practice, they should listen to the foregoing and thereby become free from entanglement in the net of such doubts.

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

You should exhort this particular discipline frequently for the sake of the *bhikṣus*, *bhikṣuṇīs*, laymen, and laywomen. Why? If any of them has doubt about the Buddha, Dharma, and Sangha or about the path of practice, he should be able to resolve his doubt by listening to what you exhort.

Śāriputra replied, "Yes, sir, World-honored One."

Thereupon, Śāriputra often exhorted the foregoing for the sake of the *bhikṣus*, *bhikṣuṇīs*, laymen, and laywomen. Since the words of his exhortation were pure and genuine, he called his exhortation the "Sutra of Purity." Having listened to the Buddha's exhortation, Śāriputra was delighted, respectfully received the doctrine, and carried it out.

[End of Sutra 18: Happiness Caused by Oneself]

Sutra 19

A Great Assembly

(*Dīgha Nikāya 20: Mahāsamaya Suttanta*)

Thus have I heard. At one time, the Buddha was staying in the forest of Kapilavastu in the Śākya country, accompanied by an assembly of five hundred *bhikṣus*. All of these disciples were arhats, without exception. Heavenly spirits came from all directions (lit., “ten directions”) and assembled there to pay their respects to the Tathāgata and the assembly of *bhikṣus*. The four gods of Śuddhāvāsa Heaven then thought to themselves:

The World-honored One is now staying in the forest of Kapilavastu in the Śākya country, accompanied by an assembly of five hundred *bhikṣus*, all of whom are arhats, without exception. All the heavenly spirits of the ten directions also came to assemble and pay homage to the Buddha and the assembly of *bhikṣus*. Let us now also go to the place of the World-honored One and each praise the Tathāgata by composing verses.

Thereupon, the four gods of Śuddhāvāsa Heaven descended in an instant, as quickly as the time it takes for a wrestler to bend and stretch out his arm, to the forest of Kapilavastu in the Śākya country.

At that time, having reached the place, the four Śuddhāvāsa gods honored the Buddha by bowing their foreheads to his feet, and stood to one side. One of the Śuddhāvāsa gods then at once composed a verse before the Buddha, praising him:

At the great assembly on this day,
All the heavenly spirits have come to assemble here,
For the sake of the Dharma and to pay homage
To this unsurpassed assembly.

Having recited this verse, the god withdrew to one side and remained standing. Another Śuddhāvāsa god then composed a verse, reciting:

Each *bhikṣu* observes a host of defilements,
And singlemindedly makes effort to prevent evil influences.
Desire is like an ocean that swallows all flows of rivers,
The wise thus defends all of his senses.

Having recited this verse, the god withdrew to one side and remained standing. The third Śuddhāvāsa god then composed a verse, reciting:

Terminating the defilements and flattening the pits of attachment,
Filling in the ditches of ignorance,
Thus abiding on the ground of purity and evenness,
Just as when controlling an elephant.

Having recited this verse, the god withdrew to one side and remained standing. The fourth Śuddhāvāsa god then composed a verse, reciting:

Whoever has taken refuge in the Buddha
Will never fall into an evil course of existence.
Having abandoned the human body,
He will acquire the heavenly body of purity.

When the four Śuddhāvāsa gods had completed their verses of praise, the Buddha acknowledged them accordingly. They again honored the Buddha by bowing their foreheads to his feet, and, after circumambulating him three times, they suddenly disappeared.

79c Soon after the disappearance of the gods, the Buddha said to the *bhikṣus*:

Now the heavenly gods have assembled. Those spirits of the ten directions have also assembled here in great numbers to pay respect to the Tathāgata and the assembly of *bhikṣus*. O *bhikṣus*, the past buddhas, arhats, perfectly enlightened ones also attracted heavenly beings to their assemblies in like manner, just as today this assembly has attracted them to come forth into my presence. The future buddhas, arhats, perfectly enlightened ones will also attract heavenly beings to their assemblies in like manner, just as today this assembly has attracted them to come forth into my presence. O *bhikṣus*, now many heavenly gods have come to assemble, and the spirits of the ten directions have also come here to pay their respect to

the Tathāgata and the assembly of *bhikṣus*. Therefore, I shall call the names of the gods who are present in verse. The *bhikṣus* should know:

Many *yakṣa* spirits of the earth
 Are hidden in the hills and valleys,
 Appearing with the aura of authority,
 Wearing white garments, clean and spotless.
 Having been informed of this news,
 All the gods are descending from the Brahmā heaven.
 I shall now call their names in due order without error,
 The host of gods who are now coming.
 O *bhikṣus*, you should know that
 The ordinary people of the world,
 Even one out of hundred, cannot see them.
 Why can't they see these gods?
 Looking at the host of seventy thousand *yakṣa* spirits,
 Or that of one hundred thousand spirits,
 They see no one even in one direction.
 How much less could they see
 All the spirits throughout the world?

The god of the earth is accompanied by seven thousand earth *yakṣa* spirits of several species. Endowed with supernormal powers, brilliant light, and the colors of their complexions and features, bearing renowned names, they have all come to this forest where the assembly of *bhikṣus* is held. There is the god of the Snow Mountains (Himalayas), accompanied by six thousand *yakṣa* spirits of several species. Endowed with supernormal powers, brilliant light, all the colors of their complexions and features, bearing renowned names, with hearts of delight and joy they have all come to this forest where the assembly of *bhikṣus* is held. There is the god of Mt. Śairagiri, accompanied by three thousand *yakṣa* spirits of several species. Endowed with supernormal powers, brilliant light, and the colors of their complexions and features, bearing renowned names, with hearts of delight and joy, they have all come to this forest where the assembly of the *bhikṣus* is held. These gods and their accompanying sixteen thousands

yakṣa spirits of several species, all of them endowed with supernormal powers, brilliant light, and the colors of their complexions and features, bearing renowned names, with hearts of delight and joy they have all come to this forest where the assembly of *bhikṣus* is held.

80a There is also the god Vaiśyāmītra, residing in the country of Aśvaka, accompanied by five hundred *yakṣa* spirits, all equally endowed with supernormal powers and the aura of authority. There is also the god Kumbhīra, residing on the hill called Vepulla near the city of Rājagṛha, accompanied by innumerable *yakṣa* spirits; they have all come to pay respect and are stationed around the assembly. Again, in the eastern quarter of the heaven there is the guardian god Dhṛtarāṣṭra, overseeing the *gandharva* demigods, endowed with a great splendor; he has ninety-one sons, all of whom are named Indra and are endowed with supernormal powers without exception. In the southern quarter of the heaven there is the guardian god Virūdhaka, overseeing many *nāga* kings, endowed with a great splendor; he has ninety-one sons, all of whom are called Indra and are endowed with supernormal powers without exception. In the western quarter of the heaven there is the guardian god Virūpākṣa, overseeing the *kumbhāṇḍa* demigods, endowed with a great splendor; he has ninety-one sons, all of whom are called Indra and endowed with supernormal powers. In the northern quarter of the heaven there is the guardian god Vaiśravaṇa, overseeing the *yakṣa* spirits, endowed with great splendor; he has ninety-one sons, all of whom are called Indra and endowed with supernormal powers. These four guardian gods who sustain the world are replete with splendor. With brilliant illumination, they have all come to the forest of Kapilavastu.

At that time, the World-honored One, wishing to rid their minds of subtle, deceptive, and unreal nature, invoked the following esoteric passages for incantation (*dhāraṇī*):

*mo jiu lou luo mo jiu lou luo / pi lou luo pi lou luo / zhan tuo na jia mo
shi zhi / jia ni yan dou / ni yan dou po na lu / wu hu nu nu / zhu / ti po
su mu / mo tou luo / zhi tuo luo si na / jian ta po / na luo zhu du ni sha /
shi he / wu lian tuo luo / bi po mi duo luo shu chen tuo luo / na lü ni he /
dou fou lou / shu zhi ji po //*

In this manner, the guardian gods, the *gandharva* demigods, and the *rākṣasa* spirits, all equally endowed with supernormal powers, brilliant light, and the colors of their complexions and features, bearing renowned names, with hearts of delight and joy have come to the forest where the assembly of *bhikṣus* is held. At that time, the World-honored One again invoked the following esoteric incantation (*dhāraṇī*):

*a xi / na tuo se / na tou / pi she li sha he / dai cha she po ti / ti tou lai zha / ti
po sha he / ruo li ya / jia pi luo / she po na jia / a tuo na jia mo / tian ti
jia / yi luo po zha / mo he na jia / pi mo na jia duo / tuo jia tuo yū / na jia
luo du / po he sha he / cha ji ti / po ti luo ti / po ti luo ti / pi mei ta ji he /
pi he si po ning / a po po si / zhi duo luo / su he ni na / qiu si duo / a po
yu / na jia luo qu a si / xiu ba luo / sa ti nu a jia / fo to sa / shi luo ning /
po ya you luo tou po yan lou / su pan tu fo tou / she luo du / jia lei lou //*

The World-honored One then invoked the following esoteric incantation for the sake of the *asura* demigods:

*qi to / ba du he di / san wu ti / a xiu luo a shi to / po yan di / po san po 80b
si / yi di a to / ti po / mo tian di / jia li miao / mo he bi mo a xiu luo to na
bi luo to bi mo zhi dou lou xiu zhi di li / po luo he li wu yi lian na po /
she li a xi / ba li fu duo luo na / sa bi bi luo ya na na mi / sa na mi di /
po li xi ruo / luo ya ba dou lou yi he a po luo mi san / mo you yi / tuo na /
ba to ruo pi qiu na san mi di ni ba //*

The World-honored One then invoked the following incantation for the sake of the various heavenly gods:

*a fu / ti po bi li xi jie / ti yū / po you / duo to to ba lou du ba lou ni / shi
ti su mi / ya she a tou / mi duo luo po / jie luo na yi po a luo ti po / mo
tian di yū / to she ti she / jie yū / sa bi / na nan duo luo po ba na / yi di
pan ta hou di ban na pan ta / ya she bi du / mu to po na a xi jian ta / pi
qiu na po di po ni / bi nu ti bu she jie li / a xi di yong mi / na cha ti li fu
luo xi ji ta a to man to luo po luo / bi zhan ta su po ni xiao ti po / a to
zhan to / fu luo chi zhi ta / su li ya su po ni xiao ti po a to su ti ya / fu
luo shi ta / mo jia to po su yin du lü a tou shi jiu fu luo ta lu / shu jia jia
luo mo luo na a ta / bi mo ni po / wu po ti ji he / po luo / luo mi a ni / mu*

81a *he bi po / Luo mi a ni / sa to mo duo a he li mi sha a ni po zhou du / tan
nu a lu you ti she a xi ba sha / she mo / mo he she mo / mo du sha a / mo
du shu duo mo / qi to bo dou li a / to mo du ba tou li a xi a Luo ye ti po a
to li to ye po si / bo Luo mo he bo Luo a to ti po mo tian di ye / cha mo
dou lü to / ye mo / jia sha ni a / ni / lan bi / lan bi zhe ti / shu ti na mo yi
li / nian mo Luo ti / a to xi bo Luo nian mi ta / a xi ti po ti po du lan ti / a
ji / shi fu bo / mo a li to lü ya / wu mo fu fu ni po si yuan zhe po to mu /
a zhou to / a ni shu dou tan ya du / a tou a li bi she men yi li //*

These are the sixty kinds of gods. The World-honored One then invoked the following incantation for the sake of sixty-eight *brāhmaṇas* who excel in the five kinds of supernormal powers:

81b *luo ya li she ya a xi jian ta po mo jia pi Luo ba dou bi di du du a tou sha
mu sa ti yang shi pi di mou ni a tou bi li ya cha jia shi li she po he ruo
du a tou fan mo ti po ti na po bi di mou ni a tou jiu sa li yi ni lu mo du
li yang shi Luo ye ban du a lou ming yuan tou mo he Luo ye a jiu to lou
yi du a tou lu bi ju sa li a lou jia ling yi jia yi Luo tan xi zui pi fu ye fu
du lü li li xian to fu a tou ti na jia pi po / he yi jia ya Luo ye duo to a jia
du po Luo man to du jia mu Luo ye a tou yin to Luo lou mi jia fu to lu mu
mo jia xi a chi shang qu bi yǔ a tou xi lan ruo jia pi bi li mi yǔ li duo ta
a jia du a xi po hao Luo zi mi du lü duo to a jia duo po si fo li shou to
Luo Luo yǔ duo to a jia duo yi li ya cha mo he Luo yǔ xian a fu duo to a
jia duo ban du po yǔ po li di chi a Luo yǔ duo to a jia duo wu a lan mo
he Luo yǔ bian bei po li mo li shu po xi ta na mo a pan ti ku mo li Luo yǔ
a ju si li tuo na po di a tou shi bi Luo yǔ shi yi ni mi ni mo he Luo yǔ fu
po lou duo tuo a jia du po tuo po li mo he Luo yǔ ju sa li mo ti shu shi
han ti shan po li Luo yǔ xiu tuo Luo lou duo ta a jia du a he yin tou lou
a tou mo Luo yǔ yǔ su li yǔ ta bi di fu a he hi li si a tou heng a ya lou po
Luo mu cha ya mu a yi du a tou yi mo ya she pi na po cha mo Luo yǔ he
li jian du yǔ pi du po zhi yǔ shi shu bo na lu mo su Luo yǔ ya ci duo yu
xi lan ruo su yu xi lan ruo su pan na bi chou du zhi ye shu Luo she bo
Luo bi tuo yǔ tuo po he yi po he po po mou sha he sha tan fu she ta she
fa du sha li Luo tuo na mo ban qi shu duo duo Luo jian ta po sha he po
sa duo ti su bi Luo yǔ a xi jian shu pi qiu san mi di po ni di po ni //*

At that time there were also one thousand and fifty *brāhmaṇas*, for whom the World-honored One again invoked the [same] incantation. There was a Brahmā god of the primary rank (*subrahmā paramārtha*) and his retainer gods, are endowed with supernormal powers. There was a Brahmā youth, Tīṣya by name, endowed with a great supernormal power. Again, one hundred thousand lords of the Brahmā worlds, each surrounded by his retainers, have come [to that forest]. Finally, the supreme lord Brahmā, who presides over the thousand Brahmā worlds, having observed the assembly of the multitude around the World-honored One, also descended to that forest, accompanied by his retainers.

At that time, the Evil One [Māra], having observed the assembly of the multitude around the World-honored One, thought with malicious intent, “I will take my army of demons and destroy all the members of that assembly until all are driven away.”

At once [Māra] commanded the four divisions of his army and, beating the chariot with his own hands and shouting in a thunderous voice that shook everywhere, rushed toward the forest. Anyone seeing this would certainly be terrified. Releasing a great rainstorm with thunder and lightning, shaking the entire world, he approached the forest of Kapilavastu and completely surrounded the assembly.

The Buddha then said to the *bhikṣus* in the assembly, “O *bhikṣus*, you should know that the lord Evil One [Māra] and his retainers are approaching with malicious intent.” He then continued in verse:

All of you, now it is time
 To establish the Buddha’s Dharma firmly,
 With respect and obedience to the teaching,
 You should destroy the multitude of evil ones,
 Just as an elephant strikes the flower bush.
 Concentrate your minds, without slackening,
 With pure and genuine moral discipline,
 Keep your mind fixed, contemplate your thoughts, and
 Thereby protect the firm intent of your minds.
 If you do not slacken [your efforts] within the right Dharma,
 You will cross over the ground of old age and death and
 Eradicate the origin of all suffering forever.

O dear disciples, having listened to my words,
You should exert yourself further.
Transcend desires even without moving a hair toward them.
This assembly will become most distinguished, and
Acquire great insight, and name and reputation.
With disciples as valiant [as you are],
This assembly will be respected and revered
By the multitude of all beings.

At that time, many gods and spirits, including the five sages with supernatural powers, who had assembled in the forest of Kapilavastu, wondered at the strange events caused by the evil ones. When the Buddha exhorted this doctrine, the eighty-four thousand gods of the heavens removed all their defilements and thus acquired genuine insight into the nature of the Dharma. The *devas*, *nāgas*, *yakṣas*, *gandharvas*, *asuras*, *garuḍas*, *kiṃnaras*, and *mahoragas*, all human and nonhuman beings, having listened to the exhortation, were delighted and respectfully received the teaching.

[End of Sutra 19: A Great Assembly]

Sutra 20

Ambaṭṭha

(Dīgha Nikāya 3: Ambaṭṭha Suttanta)

Thus have I heard. At one time, the Buddha was sojourning in the country of Kauśala, accompanied by one thousand two hundred and fifty *bhikṣus*. On reaching the *brāhmaṇa* village called Icchānaṅkala, the Buddha and his disciples settled in the Icchānaṅkala Grove for an overnight stay.

At that time, a *brāhmaṇa*, Puṣkarasārin by name, resided in the village of Puṣkarasvādi. The village was a large and prosperous one. It had been granted by King Prasenajit to the *brāhmaṇa* Puṣkarasārin as his fief, and was exempt from tax collection. The *brāhmaṇa* Puṣkarasārin had been born into a pure matrimonial lineage of seven generations and was never slighted by anyone in society. He was thoroughly versed in the [Vedas,] the three ancient collections of hymns, and had detailed knowledge of the various *brāhmaṇa* scriptures. He was also well trained in the physiognomy of a great person, the sacrificial rites, and the ceremonial proceedings. He had five hundred student disciples and never tired of teaching them. His most able student, who was called Ambaṭṭha, had also been born in a pure matrimonial lineage of seven generations and was never slighted by anyone in society. He too was thoroughly versed in the three [Vedas] and well trained in the physiognomy of a great person, the sacrificial rites, and the ceremonial proceedings, and, [like his teacher,] he had five hundred student disciples whom he never tired of teaching. [In short,] in every way he equaled his teacher.

The *brāhmaṇa* Puṣkarasārin then happened to hear the following:

The *śramaṇa* Gautama, son of the Śākya clan, renounced domestic life to enter religious practice and realized the goal of enlightenment, and he has now come to the *brāhmaṇa* village called Icchānaṅkala in Kauśala accompanied by one thousand two hundred and fifty *bhikṣus*. They are staying in the Icchānaṅkala Grove for the night. Gautama is renowned everywhere with his excellent name as the Tathāgata and is endowed

with the ten titles, such as One Liberated from Attachment (Arhat), Perfectly Enlightened One, and so on. He has surpassed all the gods and humans, the evil ones and their lord [Māra], as well as all *śramaṇas* and *brāhmaṇas*, and has himself experienced [ultimate liberation] directly and teaches his religious path to others. His teaching, whether at the beginning, the middle, or the end, is endowed with real meaning and essentials and is harmoniously balanced with the pure and genuine practice of austerity. Everyone should go see this kind of superior person.

The *brāhmaṇa* Pokkharasādi thought to himself:

I would rather go to see the *śramaṇa* Gautama now. It is probably because he is endowed with the thirty-two eminent marks characteristic of a superior person that his name has become renowned. I should examine if all this is true by examining the actual person. I might see some characteristics that are unique to the enlightened.

Again, he thought to himself:

82b Now, my best disciple Ambaṭṭha was born in a pure matrimonial lineage of seven generations and is never slighted by anyone in society. He is thoroughly versed in the three [Vedas] and has detailed knowledge of the various *brāhmaṇa* scriptures. He is also well trained in the physiognomy of a great person, the sacrificial rites, and the ceremonial proceedings. I must ask this disciple, who alone will be able to identify the marks of a buddha, to go see Gautama.

He thus instructed Ambaṭṭha, “Go see Gautama and examine whether or not it is true that he is endowed with the thirty-two eminent marks of a great person.”

Ambaṭṭha then asked his teacher, “With what criteria should I investigate the marks of Gautama to know whether he is really endowed with them, sir?”

The teacher then informed him:

I will now tell you. If a person is endowed with the thirty-two eminent marks characteristic of a great person, there should be no doubt about his destiny, such that he will necessarily take either of two careers in life. If he remains in the householder's career, he becomes a universal

ruler who turns the sacred wheel (*cakravartin*); he will rule over all four quarters of the earth, he will rule the realm of his dominion according to the law, govern the people and material wealth, and he will be well endowed with the seven kinds of treasures: (1) the golden heavenly wheel, (2) the elephant treasure, (3) the horse treasure, (4) the divine gem treasure, (5) the jadelike queen treasure, (6) the gentleman householder treasure, and (7) the military commander treasure. This ruler will have a thousand sons who are all valiant, sagacious, and victorious over enemies even without [engaging in a] military campaign. With universal peace prevailing, there will be no threat to the populace or to their wealth and property. If, however, he becomes dissatisfied with household life and enters the path of religion, forsaking domestic life, he will become the Tathāgata, Arhat, Perfectly Enlightened One, endowed with the ten supreme titles. Applying this [major] criterion, you may examine whether or not Gautama's reputation is really true.

Ambaṭṭha then, with this instruction from his teacher, readied his carriage and, accompanied by his five hundred students, he left the village early in the morning, heading toward the Icchānaṅkala Grove. On reaching the forest he dismounted from the carriage and proceeded on foot to the place of the World-honored One. Whenever the Buddha sat down Ambaṭṭha stood up, while whenever the Buddha stood up, he took his seat. In this manner the two carried out their debate on the meaning and the truth.

The Buddha spoke to Ambaṭṭha the Mānava [calling him a student], “Do you debate with your senior colleagues, teachers, and renowned *brāhmaṇas* in this manner?”

Mānava said to the Buddha, “What is this question?”

The Buddha said to Mānava:

Whenever I sit down, you stand up, while when I stand up, you sit down. Behaving in this manner [constantly], you debate with me. Is this how your teacher discusses things with you?

Mānava answered the Buddha:

Speaking of our *brāhmaṇa* manner, I say that if one sits down, the other also sits down. If one stands up, the other also stands up. If one lies

down, the other also lies down. But these days the *śramaṇas* look physically emaciated, live without a wife, are vulgar and inferior, and learn only the manner of those who are dark and ignorant. When I debate with these people, I do not care whether I am sitting or standing.

At that moment, the World-honored One said to him, “Dear fellow, your studentship (Mānava) has not become yet civilized.”

When Mānava heard the words “Dear fellow” and “not yet civilized,” spoken by the World-honored One, he felt infuriated and accused the Buddha, “The Śākya clansmen are inclined toward malice and do not know proper manners.”

The Buddha responded to Mānava, “My dear fellow, why can’t the Śākya clansmen surpass you?”

Mānava replied:

- 82c Some years ago I was visiting the country of Kapilavastu of the Śākyas, for some minor business of my teacher. At that time, many clansmen had assembled in their meeting hall for some purpose. Though they noticed me approaching them, they treated me disrespectfully and dismissively. They neither paid me proper courtesy nor exchanged a mutual greeting.

The Buddha said to Mānava:

Those Śākya clansmen were in their home country, enjoying their freedom in the pursuit of fun. Just as when wild birds return to their nests in the forest, they can be free, flying in and out of their nests, so too, can’t the Śākya clansmen behave as freely as they wish in their pursuit of fun and play?

Mānava said to the Buddha:

There are four different social classes, namely: the *kṣatriyas* (nobles), the *brāhmaṇas* (priests), the *vaiśyas* (householders), and the *sūdras* (servants). Although people of [the three other castes] always treat *brāhmaṇas* with respect, reverence, and service, the Śākya clansmen do not conform this general norm of society. The sons of the Śākya are lowly, like menial workers, vulgar and inferior, and they do not pay reverence to *brāhmaṇas*.

At that moment, the World-honored One quietly thought to himself:

This Mānava utters derogatory and abusive words repeatedly, in the way that lowly servants speak. I should now tell him the real origin of his status and thereby reform him to become more civilized.

The Buddha then asked Mānava, “What is your familial name?”

He replied, “My family is Kaṇhāyana.”²³

The Buddha said to Mānava, “If that is your family name, then your ancestors must be of the caste of servants (*śūdra*) under the Śākya ancestors.”

At that moment, the five hundred students of Mānava loudly objected to the Buddha:

You dare not to say such a thing as that our teacher Mānava is of the descendant of the *śūdras* who served the Śākya ancestors. Why? Mānava is the son of a pure family lineage, endowed with superior facial features and complexion, with excellent rhetorical skill, extensive knowledge, well learned, and capable of arguing back and forth with Gautama.

At that moment, the World-honored One said to the five hundred students of Mānava:

If your teacher is not endowed with all [the qualities] you assert about him, I will leave him alone and debate with all of you instead. If your teacher is truly endowed with all [the qualities] that you have asserted about him, you should remain quiet and I will continue to debate with your teacher.

The five hundred students then replied to the Buddha, “Yes, sir. We will remain quiet and listen to your debate with our teacher.” They then all fell silent.

Thereupon, the World-honored One said to Ambaṭṭa:

Once in the immemorial past, there was a king, Okkāka²⁴ by name. The king had four sons, Okkāmaukha, Hatthinīya, Karaṇḍu, and Sīnipura. These four princes were exiled by the king due to some minor offense, and then traveled to the southern foothills of the Himalayas and abided in the forest of *sākasaṇḍa* trees. The queen mothers of these four princes

and their families all yearned for them. They met to discuss the matter and then went to King Okkāka, requesting his permission [to go visit their sons], “Your majesty, it has been a long time since we were separated from the four princes. We wish to visit them and look after them, sir.” The king replied, “If you wish to do so, go ahead.”

83a

Having received the king's permission, the mothers and their relations at once traveled to the southern foothills of the Himalayas and reached the residence of the four princes. The mothers proposed [to one another], “I will give my daughter to your son. Give your daughter to my son,” and thus they arranged for the princes to marry mutually with their daughters. Later on, [as a result of these marriages] many sons were born, having handsome features and good complexions.

When it was reported to King Okkāka that the mothers of the four princes had gotten them all married with their daughters, who had then given birth to many handsome sons, he was delighted, saying:

They are truly sons of the Śākya, sons who are truly capable. They have [successfully] come into existence through their own strength. They should be called Śākya (“Capable”).²⁵

King Okkāka was thus an ancestor of the Śākya clansmen. The king wore a navy-blue garment, called “Direction” or “Pointer,” and was endowed with handsome features and complexion. He impregnated a *brāhmaṇa* woman. When a son, Mānava (i.e., son of Manu) was born, the child immediately said to his *brāhmaṇa* mother and father, “Please bathe me and cleanse the filth from me. When I grow up I shall duly repay my indebtedness to you.”

Since the child was able to speak immediately after his birth, he was called “Voicing King.” It was just as today, if a newborn infant speaks at the moment of birth, people are fearful of the child and call him “Terrifying” [as if he were demon or goblin, and so on.] Since he spoke [immediately after his birth] the newborn child was named “Voicing King,” and from that time onward future generations of his *brāhmaṇa* lineage made it their familial name.

The Buddha then said to Mānava, “Haven't you already heard from your

senior teachers and great *brāhmaṇas* this story about the origin of your family name?”

Mānava, however, remained silent and did not answer. The Buddha asked him the same question but [again] he did not respond. Before asking him for the third time, the Buddha said to Mānava:

I am about to ask the same question for a third time. You should promptly reply to me. If not, the *yakṣa* spirits (*vajira-pāṇin*), who flank me on both sides, holding golden pestles in their hands, stand ready to smash your head into seven pieces.

The *yakṣa* spirits then raised their golden pestles and stood up in midair over Mānava’s head. They were ready to smash his head with their pestles if Mānava did not answer promptly.

The Buddha said to Mānava, “Please look up to see [the *yakṣas*,” and he saw the *yakṣa* spirits in midair, raising their weapons. Terrified, with his hair standing on end, Mānava stood up and moved to sit closer to the World-honored One for refuge. He then asked the World-honored One for help and protection, promising “I will answer the question, sir.”

The Buddha at once asked him again, “Haven’t you already heard this story about the origin of your familial name from your senior teachers and great *brāhmaṇas*?”

Mānava replied, “Yes, sir. I have heard that these things once happened, and I believe it, sir.”

Mānava’s five hundred students then said to each other in loud voices:

Ambaṭṭha, our teacher, is really a descendant of the *śūdras* that served the Śākya clans. What the *śramaṇa* Gautama said is true. We are guilty of committing rudeness out of our [baseless] conceit.

At that moment, the World-honored One thought to himself:

These five hundred students will surely regard Ambaṭṭha as a descendant of slaves later on. I may have to create an expediency to erase the name *śūdra* from their minds. 83b

He then said to them:

All of you, you should not regard your teacher [Ambaṭṭha] to be the descendant of slaves. Why? Because his forefather was a *brāhmaṇa* and a great sage, endowed with great authority and power. He revolted against King Okkāka and requested one of his princesses as his wife, and because of the king's fear the princess was granted to him as his wife.

With these words, the Buddha helped Ambaṭṭha to escape the name *sūdra*. The World-honored One then continued:

What do you think, O Mānava? If a woman is the daughter of a true *kṣatriya* lineage of seven generations, she should never be slighted by people in society. If she is granted to a *brāhmaṇa* as his wife and bears a child, O Mānava, and if this child is handsome and of fair complexion, can he then join the class of the *kṣatriyas*, receive a seat and water from the hands of a *brāhmaṇa* [out of respect], and learn to recite the laws of the *kṣatriya* duties?

[Ambaṭṭha] replied, “No, sir.”

[The Buddha continued,] “Can this child inherit his father's wealth and business?”

[Ambaṭṭha answered, “No, sir.”

[The Buddha again continued,] “Can he take over his father's livelihood?”

[Ambaṭṭha again replied,] “No, sir.”

The Buddha then said:

What do you think, O Mānava? If a woman is a daughter of a true *brāhmaṇa* lineage of seven generations, she should never be slighted by people in society. If she is granted to a *kṣatriya* as wife and bears a child, and if this child is handsome with fair complexion, can he join the class of the *brāhmaṇas* and receive a seat and water from the hands of a *brāhmaṇa* [out of respect]?

Ambaṭṭha replied, “Yes, sir.”

[The Buddha continued,] “Can he learn to recite the duties of a *brāhmaṇa*, inherit his father's wealth, and succeed his father's livelihood?”

[Ambaṭṭha replied,] “Yes, sir.”

[The Buddha further pressed Ambaṭṭha:]

What do you think, O Mānava? If a *brāhmaṇa* dislikes being a *brāhmaṇa* and tries to join the *kṣatriyas*, can he sit and stand among them, and receive water and recite the rules of the *kṣatriya* duties?

[Ambaṭṭha replied,] “No, sir.”

[The Buddha continued,] “Can he inherit his father’s wealth and succeed the same livelihood?”

[Ambaṭṭha again replied,] “No, sir.”

[The Buddha further pressed Ambaṭṭha:]

If a *kṣatriya* dislikes being a *kṣatriya* and tries to join the *brāhmaṇas*, can he sit and stand among them and receive water, recite the laws of the *brāhmaṇa* duties, inherit his father’s wealth, and take over the same livelihood?

[Ambaṭṭha again replied,] “Yes, sir.”

[The Buddha concluded:]

Because of these laws, O Mānava, of all women, a *kṣatriya* woman is superior, and of all men, a *kṣatriya* man is superior. It is not the *brāhmaṇa* [class that is highest]. The god Brahmā himself made a verse to this effect:

The *kṣatriya* is superior among all beings;
If his lineage is pure and genuine, and
Endowed with insight and harmonious practice,
He is the highest among all the gods and humans.

The Buddha said to Mānava:

This verse composed by Brahmā is a good theory and not wrong. I am a good example. Why? Because I now also assert this same theory as Tathāgata, Arhat, Perfectly Enlightened One:

The *kṣatriya* is superior among all beings;
If his lineage is pure and genuine, and
Endowed with insight and harmonious practice,
He is the highest among all the gods and humans.

Mānava said to the Buddha, “O Gautama, who is this ‘unsurpassed one harmoniously endowed with insight and practice’?”

The Buddha said to Mānava, “Listen attentively. You should retain and consider well what I will now explain for your sake.”

[Ambaṭṭha replied,] “Yes, sir. I shall listen intently.”

The Buddha said to Mānava:

If a tathāgata (“one perfected in the speech of reality”) appears into this world, he should be called [the following ten epithets]: (1) Arhat, (2) Perfectly Enlightened One, (3) Harmoniously Endowed with Insight and Practice, (4) Well-gone One, one who has transcended [and will not return to the cycle of samsara], (5) Knower of the Human World, (6) Unrivaled Leader, (7) Trainer of Human Religiosity, (8) Teacher of Gods and Humans, (9) Enlightened One, and (10) World-honored One.

Among all the gods, humans, *śramaṇas*, *brāhmaṇas*, heavenly guardian gods, evil ones, and the lord Brahmā, he is the only one who is enlightened by himself and has directly experienced it. When he teaches the Dharma to people his words are good at the beginning of his speech, good in the middle of his speech, and also good at the end of his speech, all equally endowed with true meaning and real essence, able to motivate the audience toward pure and genuine practices.

If householders and their children, as well as others of different social classes, wish to listen to the right Dharma, the Tathāgata will motivate them to give rise to tranquil faith in their hearts. With serene faith in the Dharma, they may thus reflect, “Because I have been in the householder’s life until now, I am bound to my family to support my wife and children. In this situation I cannot carry out the required practice of pure and genuine austerity. I should now shave my hair and beard, don the three mendicant robes, and join the practice of the path by forsaking domestic life.” Later he renounces his household and wealth, dissociates himself from his family and relations, shaves his hair and beard, and, wearing the three robes, he renounces domestic life in order to join the practice of the path.

Like fully ordained *bhikkhus*, he forsakes all physical adornment and adheres to the following set of precepts: (1) With a vow not to injure

sentient beings, one forsakes carrying a knife or stick, and, having a sense of shame [about malice, etc.], he practices compassion toward all beings. This is called the precept of abstinence from taking life. (2) Forsaking the idea to take what is not given, he eradicates thoughts of theft altogether. His mind is pure and genuine, free from the slightest thought of theft, even privately. This is called the precept of abstinence from taking what is not given. (3) Forsaking sexual desire, he concentrates his mind on the genuine practice of austerity with effort. He is not affected by desire and abides in purity. This is called the precept of abstinence from sexual misconduct. (4) Forsaking false words, he upholds the principle of sincerity, neither lying to others nor deceiving them. This is called the precept of abstinence from speaking falsehoods. (5) Forsaking duplicitous speech, even if he hears something from someone else he never conveys it to another person. Nor does he convey anything about what he hears from the latter to the former. If both are mutually estranged, he tries to help them reconcile [their differences] and thereby harmonize their relationship. Whatever he speaks is harmonious, agreeable, and well timed. This is called the precept of abstinence from duplicitous speech. (6) Forsaking using abusive, harsh speech, he abstains from becoming rough and barbarous [in his speech and actions] and from creating a sense of affliction and anger in another person. One's speech should be gentle so as not to create a sense of enmity or malice, and is beneficial to anyone who hears it. Thus, people are endeared to him with respect and wish to hear his words. This is called the precept of abstinence from harsh speech. (7) Forsaking flattery, one knows the appropriate time that is best suited for his use of words. He is honest and sincere, in compliance with law. In the case of disputes, he applies the rules of the Vinaya discipline to successfully settle them. He speaks out only when it is causally meaningful, and whatever he says is based on a real situation. This is called the precept of abstinence from frivolous sycophancy. (8) Forsaking liquor and intoxicants and distancing himself from places of dissipation.

He neither uses bodily ornaments, nor does he go out to hear songs and see dancing or any kind of entertainment, nor does he use an elevated wide couch [for sleeping] or partake of food outside of the authorized period of each day. He neither receives wealth in cash or in any kind of

84a the seven precious stones, nor does he use them for their monetary value. He neither marries nor lives with a woman, nor does he keep servants or maids, [nor does he keep] an elephant, a horse and carriage, a cow, hen, dog, pig, or sheep, nor does he own a rice field or a residential house, or a grove or forest. He neither cheats others by using scales that have been illegally tampered with, nor does he engage in questionable business transactions, pulling customers with his hands, or impose loans, or make false accusations or fraudulent transactions. Forsaking all these wrong actions, he terminates various disputes and legal suits and eradicates wrongdoing.

Whatever action he takes, he knows the appropriate time, thus avoiding [making] an inappropriate action at a wrong time. Knowing [his own hunger], he partakes of an appropriate amount of food but refrains from setting aside an extra portion for later. As far as his garments are concerned, he takes only whatever size is needed and no more, because one's clothing should match the size and shape of the body and be worn at all times, just as a bird's feathers go along with it when it flies through the air. Such is the general principle that a *bhikṣu* keeps no extra items for himself.

O Mānava, the other *śramaṇas* and *brāhmaṇas* receive charity from their devotees yet they also actively seek more to store extra items. They know nothing about the sense of having more than enough or of contentment in regard to clothing, food, and drink. Whoever joins my religious order, however, should realize that all these [unwholesome qualities] are absent from the practice of my disciples.

O Mānava, the other *śramaṇas* and *brāhmaṇas*, having subsisted on their devotees' charity, are engaged in various means of livelihood as well as planting seedlings [in farming], thus inviting evil spirits. Whoever joins my religious order, however, should realize that all these [unwholesome actions] are absent in the practice of my disciples.

O Mānava, the other *śramaṇas* and *brāhmaṇas*, having subsisted on their devotees' charity, seek to acquire various material benefits through expedient means, such as ivory and other precious items, an elevated, comfortable couch, various embroidered cloth, carpets, bamboo floor mats, and

cushions. Whoever joins my religious order, however, should realize that [seeking such things] does not happen in the practice of my disciples.

O Mānava, the other *śramaṇas* and *brāhmaṇas*, having subsisted on their devotees' charity, seek various means of beautifying themselves out of vanity, [in order to impress their devotees,] such as rubbing their bodies with thyme seed oil, bathing in scented water, applying scented powder on the body, applying fragrant oil to the hair, wearing a flower garland, using blue eye shadow or applying make-up to their faces, wearing a shining clasp ring or a garment sash, or examining their appearance in a mirror. They put on a pair of multicolored shoes and a white upper garment and try to obtain a sword or stick, an attendant, a canopy, a fan, and a carriage well decorated with banners. Whoever joins my religious order, however, should realize that all [these behaviors] are absent in the practice of my disciples.

O Mānava, the other *śramaṇas* and *brāhmaṇas*, having subsisted on their devotees' charity, engage in various play and games, such as chess, gambling, checkers with eight-squared or ten-squared boards, or [any] of hundreds of [other types of games] in every and all ways. Whoever joins my religious order, however, should realize that [this kind of behavior] is absent in the practice of my disciples.

O Mānava, the other *śramaṇas* and *brāhmaṇas*, having subsisted on their devotees' charity, engage in useless talk that obstructs religious pursuits, such as [gossiping about] the affairs of kings, battles, cavalry horses, or matters of how bureaucrats and ministers as ride horses on excursions, going to and from parks and pleasure gardens. Or they talk about women, or about their daily lives in lying, sitting down, or walking, or on the subjects of clothing, food, and drink, or their relations. Or they discuss sea divers and their collection of treasures from the ocean. Whoever joins my religious order, however, should realize that all [these kinds of idle speech] are absent in the practice of my disciples.

O Mānava, the other *śramaṇas* and *brāhmaṇas*, having subsisted on their devotees' charity, seek through innumerable expedient means wrong livelihoods, using flattering words and statements, or slandering each other, thereby seeking benefits and an advantage over the other. Whoever

joins my religious order, however, should realize that [such behavior] is absent in the practice of my disciples.

84b O Mānava, the other *śramaṇas* and *brāhmaṇas*, having subsisted on their devotees' charity, engage in disputes with each other wherever they are, whether in a pleasure grove or a bathing pond, or on the floor of a building, accusing each other as to who is right or wrong, saying "I know the text and rules but you have little knowledge about them. I am on the right course, but your course is a deviation. Your argument is confused, asserting later what ought to be asserted earlier, while asserting earlier what ought to be asserted later. I am able to tolerate you but you cannot tolerate me. Nothing you say is either true or real. When you find some doubt in yourself, come and ask me about it. I will surely answer all your questions." Whoever joins my religious order, however, should realize that [such behavior] is absent in the practice of my disciples.

O Mānava, the other *śramaṇas* and *brāhmaṇas*, having subsisted on their devotees' charity, seek greater [rewards or benefit] through various expedient means. For instance, on behalf of a king, or a minister of the king, or a *brāhmaṇa*, or a householder, they carry official communications or private messages, traveling from this place to that place or returning from there to here. Carrying letters for clients, they deliver them to the designated recipients in respective destinations, then carry their replies back, delivering them to their clients. Or they give instructions about the ways to conduct the business of carrying messages for themselves or others. Whoever joins my religious order, however, should realize that [this behavior] is absent in the practice of my disciples.

O Mānava, the other *śramaṇas* and *brāhmaṇas*, having subsisted on their devotees' charity, engage solely in learning the business of military strategy, battles, and disputes, or learning matters of armaments such as swords, canes, bows and arrows, or how to arrange fights between domestic animals such as roosters, dogs, pigs, goats, elephants, horses, bulls, or camels, or how to stage fights between men and women, or how to perform various skills to make the sound of a multitude, such as blowing conch shells, beating drums, singing, dancing, dragging and tossing streamers, and so on, in all sorts of other actions. Whoever joins my religious order,

however, should realize that all [such behavior] is absent in the practice of my disciples.

O Mānava, the other *śramaṇas* and *brāhmaṇas*, having subsisted on their devotees' charity, engage in ignoble ways of life, learning wrong paths that obstruct [the authentic path of religion], thus taking up a wrong livelihood, such as performing fortunetelling for male or female clients regarding auspicious and ominous signs, their handsomeness and ugliness, or soliciting material support by way of similar predictions regarding animals [in the business of husbandry]. Whoever joins my religious order, however, should realize that [such behavior] is absent in the practice of my disciples.

O Mānava, the other *śramaṇas* and *brāhmaṇas*, having subsisted on their devotees' charity, engage in ignoble ways of life, learning wrong paths that obstruct [the authentic path of religion], taking up wrong livelihoods such as performing magical incantations to call ghost spirits into one's presence or to send them away, or causing [such spirits] to stay with various repugnant spells. Thus, in many ways, they threaten people, assembling and dispersing them, tormenting them thoroughly, or causing them enjoyment. They also use incantations to calm a pregnant woman for the safety of her unborn child, or they provide a [magical] garment to their clients, or they use an incantation to change a man into a donkey or cause him to become totally deaf and dumb. Displaying various methods, they stand up facing the sun or moon, performing varieties of ascetic practice with both hands in order to solicit material gain. Whoever joins my religious order, however, should realize that [such behavior] is absent in the practice of my disciples.

O Mānava, the other *śramaṇas* and *brāhmaṇas*, having subsisted on their devotees' charity, engage in ignoble ways of life, learning wrong paths that obstruct [the authentic path of religion], thus taking up a wrong livelihood such as chanting magical spells for curing illness, or applying evil or good spells, or using medical treatments such as acupuncture, moxa cautery, or medicine to attempt to treat various illnesses [for material gain]. Whoever joins my religious order, however, should realize that [such behavior] is absent in the practice of my disciples.

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O Mānava, the other *śramaṇas* and *brāhmaṇas*, having subsisted on their devotees' charity, engage in ignoble ways of life, learning wrong paths that obstruct [the authentic path of religion], thus taking up a wrong livelihood such as performing magical spells for water or fire, or a spell to call a ghost spirit, or a spell for success in a political or military campaign, or a spell for birds, a spell for bodily limbs, or a spell for a talisman to ensure the safety of one's residence, a spell for swift recovery from fiery burns, or a spell for curing a rat bite. Or they read a written incantation to discern the life or death of the person concerned, or a written incantation for deciphering dreams, or they read palms (chiromancy) and facial features (physiognomy), chant astronomical texts, or chant alphabetical characters. Whoever joins my religious order, however, should realize that [such behavior] is absent in the practice of my disciples.

O Mānava, the other *śramaṇas* and *brāhmaṇas*, having subsisted on their devotees' charity, engage in ignoble ways, learning wrong paths that obstruct [the authentic path of religion], thus taking up a wrong livelihood such as observing the weather and seasons to predict whether or not it will rain, whether the price of crops will go up or down, whether or not there will be an epidemic, whether a fearful event will take place or if there will be peace and safety. Or they predict oncoming earthquakes, the appearance of a comet, a solar or lunar eclipse, or a stellar eclipse, or the nonappearance of such an eclipse, to determine whether it is a good or bad omen. Whoever joins my religious order, however, should realize that all [such behavior] is absent in the practice of my disciples.

O Mānava, the other *śramaṇas* and *brāhmaṇas*, having subsisted on their devotees' charity, engage in ignoble ways of life, learning wrong paths that obstruct [the authentic path of religion], thus taking up a wrong livelihood, asserting that this country is superior to that country, or that this is not true; or asserting that another country is superior to this country, and this is not true. Observing good or bad omens, they predict the fortunes and fates of the other countries with which they are concerned. Whoever joins my religious order, however, should realize that all [such behavior] is absent in the practice of my disciples.

[Whoever joins my religious order then shall be in compliance with the following sacred precepts.] My disciples concentrate on the sacred

rules of discipline with a mind of nonattachment, and they experience inner joy and an easeful state of existence. If the visual faculty does not see an object, the mind does not grasp the characteristic of the object. The visual faculty is neither bound nor linked to an object of form, but firmly remains in quiescence with no attachment whatsoever. Also, free from anxieties and problems, the sense faculties do not release evil influences. My disciples uphold the fundamental rules of the Vinaya discipline and thus protect the pure and genuine visual sense faculty. It is the same with the auditory, olfactory, gustatory, and tactile sense faculties.

Disciples should control the six kinds of sense contact and maintain good control over them, so that the sense faculties remain quiescent and at ease. It is like riding a carriage drawn by four horses: a good charioteer holds the whip in one hand and controls the reins with his other hand, so as not to let the wheels [of the chariot] leave the tracks. The practice of a *bhikṣu* is also like this. Thoroughly controlling the six “horses”[of his sense faculties], he does not let the wheels leave their tracks, and thus he remains safe, in an easeful state. On the basis of such sacred disciplines, he has acquired the [sense] faculties transcendent [from the objects and defilements], and thus they are sacred.

As to the partaking of food, one should know contentment and also not indulge himself in the quality of its taste. He should take only enough food as is sufficient to nurture his body [and keep it] free from malnutrition and illness. He should maintain his health without costly food to the degree that he can eradicate an existing health problem without incurring a new one. Restoring his strength, he should make his body easeful and pleasant. Just as a person applies medicine to a wound, thereby making a [positive] difference in healing the wound, neither pursuing a false attractive appearance nor being haughty—O Mānava, a *bhikṣu* is also like this. It is sufficient for him to partake of food in order to sustain his health, cherishing no self-pride. Just as one greases the wheel shaft of a cart in order to transport a load in the cart wherever as he wishes, a *bhikṣu* is also like this. One should partake of food only to the degree that it sustains one’s physical health and allows one to carry out the practice of austerity.

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O Mānava, a *bhikṣu* is also like this. Once he realizes the sacred faculties on the basis of the sacred disciplines, he should know contentment in [minimizing] the quantity of food he partakes of [daily] and should make effort toward enlightenment in the earlier and later thirds of each night. Also during the day, whether he is walking or sitting, he should always maintain mental alertness in order to eradicate the obstacles that prevent the arising of good mental elements. During the earlier third of the night, whether he is walking or sitting, he should always maintain mental alertness in order to eradicate the five kinds of obstacles.²⁶ During the middle third of the night he should recline on his right side [to sleep]. He may awaken whenever a thought happens to arise. Since his mind is expectant of the approaching dawn, there should be no confusion in his mind. As soon as the later third of the night comes, he wakes up to practice contemplation. Whether he is just waking up or already sitting, he should maintain mental alertness always in order to eradicate the five kinds of obstacles. When a *bhikṣu* is endowed with this kind of sacred discipline, only then will he acquire the sacred faculties [as mentioned before] and the discipline of contentment in partaking of the proper amount of food.

If a *bhikṣu* exerts himself toward enlightenment in the earlier and later thirds of each night and always maintains mental alertness [or the state of mindfulness in order to eradicate the obstacles], there should be no confusion in his mind. What does it mean, however, to say that if a *bhikṣu* maintains mental alertness there will be no confusion in his mind? Such a *bhikṣu* is engaged diligently in observation of his inner body or inner senses with no slackening, exerting himself, being mindful of his observations to keep them in memory, thereby removing worldly desires and anxiety. He is also engaged without slackening in observing his outer body or outer senses, and also observing both inner and outer body, exerting himself, being mindful of his observations to keep them in memory, thereby removing worldly desires and anxiety. It is the same with observing one's sense perceptions (sensation), the mind (intellect), and the psychophysical elements. This is called a *bhikṣu*'s mindfulness with no confusion in his mind.

Why is it called the one mind or the total mind? Suppose that whether a *bhikṣu* is walking, coming and going, looking right or left, bending

his body or stretching it, casting his eyes downward or upward, receiving alms while holding his outer robe's sleeve and almsbowl [simultaneously], or whether he is turning to the left or right for convenience, sleeping or waking, standing or sitting, speaking or in silence—on all these occasions, he should be mindful always of his deportment in his one mind. This is the sole mind. For instance, suppose there is a man traveling with a group of his friends, walking either at the front or in the middle or at the end of the group. He is always safe and has no fear. O Mānava, a *bhikṣu* is also like that. Whether he is walking, coming or going, speaking or not speaking, if he is always mindful of his deportment single-mindedly, he will have no fear. Based on this kind of sacred discipline, a *bhikṣu* acquires the transcendent faculties that are sacred. He knows contentment in his partaking of food, makes effort toward enlightenment, whether in the earlier or later thirds of each night, and always maintains mental alertness toward singleminded reflective recollection of observations. There is no room for confusion in the mind.

An easeful state of existence can be found in a secluded place, such as under a forest tree, among the cemetery mounds, in mountain caves, in open passages, or among piles of cow dung. At the proper time the *bhikṣu* goes for almsround, then returns to his abode. Washing his hands and feet, placing his robes and almsbowl securely, sitting down in the lotus posture, keeping his body and mind upright, focusing mental alertness directly to the front, the *bhikṣu* eradicates parsimony and avarice without leaving any desire and terminates anger and malice without leaving any fetter of enmity. With a pure and genuine mind, he abides always in the mind of compassion, minimizing the hours of sleep while awaiting the approaching dawn. With no confusion in his mind, he eradicates obsessive conceptualization and removes doubt and delusion, thereby overcoming entanglement in the net of doubt, while his mind is saturated with favorable psychophysical elements. Just as when a servant boy is [adopted by his master's family and] receives that family name, and thus is delivered [from the status of slave] to a [new state] of safety and ease; liberated from his servitude, his mind is filled with joy, having nothing more to worry about or fear. Also, suppose someone, having raised some capital for his intended business and carried out his

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business successfully, and acquired a great deal of profit, then returns [to his home town]. After repaying all the loans [with interest] to his original investors, there still remains in his hand sufficient resources with which to continue his business. With great joy, he thinks, “Previously, when I raised capital by persuading my investors, I was really anxious that my intended business would not be as successful as I hoped. But now, having acquired a great deal of profit, even after I have repaid my investors all the capital I borrowed I still have a sufficient amount of wealth remaining. I no longer have any worry or fear like I did before.”

Or again, suppose someone has been cured from a lengthy illness, and his diet and digestion as well as his complexion and strength have all improved. He thus thinks, “Previously I suffered from illness, but now I am completely cured. My diet, digestion, complexion, and strength have all improved.” He feels great joy because he no longer has any worry or fear like he did previously. [Or again,] someone who was imprisoned for a long time finally was able to safely come out from it. He is overjoyed, thinking, “Previously I was confined in a prison, but now I have been delivered [from that confinement]. I have no more worry and fear like I did before.” [Or again,] someone transported his own wealth through a great expanse of wilderness and successfully crossed through it without encountering a bandit. With great joy, he thinks, “Having passed through this place of great danger, I feel safe and at ease, and have no more worry and fear like I did before.”

O Mānava, a *bhikṣu* has five hindrances [that obstruct the arising of good mental elements], due to which he is perpetually haunted by a sense of worry and fear, like those in the stories [above]—the sense of worry and fear experienced by someone who had been heavily indebted, someone who suffered from a lengthy illness, someone who was imprisoned for a long time, and someone who had to pass through [a dangerous] wilderness carrying all his wealth. The *bhikṣu* sees in himself that his mind is not free from the five hindrances; his mind is still covered by these hindrances. Because of the prevailing [mental] darkness his insight is not sufficiently developed to see through it. He makes effort to eradicate the desires that incline toward evil and anything that is not good (i.e., contrary to good) from his mind. This eradication of desires concurs

with the mental function of seeking an object and that of examining it in meditation. Thus he is able to enter the initial state of meditative absorption accompanied by the sense of delight and bliss, [while the twofold mental function continues]. Permeated with delight and bliss, he is totally immersed in a state of trance, just as someone who applies various medicinal substances skillfully in their bathwater and thus saturates it thoroughly in the middle as well as in the outer edges. It is the same with the *bhikṣu* who has entered the initial state of meditative absorption and is entirely permeated by the sense of delight and bliss. It is like this, O Mānava. This is called the initial realization of bliss in one's present body. Why? Because he has acquired the state of bliss, quiescence, and seclusion where confusion is eliminated due to his efforts without slackening.

He [now] forsakes the [mental] function of seeking and examining and gives rise to tranquil faith or self-confidence. With one-pointed concentration he experiences neither awareness of an object nor the subjective act of examining, but abides in the constant presence of delight and bliss, and thus enters the second state of meditative absorption. He is already saturated with delight and bliss in his entire being and is totally immersed in the state of delight and trance. It is like the water of a deep spring located on the summit of a mountain. The water springs up from within, it does not flow into [the spring] from outside. The [mental] state in question is like being immersed in a pond of pure springwater. O Mānava, the experience of the *bhikṣu* is like this. He enters the second state of meditative absorption and never fails to experience the permeation of a perpetually arising sense of delight and bliss in himself. This is called the second realization of bliss in one's present body.

The *bhikṣu* [now] has already forsaken the sense of delight and abides [solely in bliss], his mind protected from falling into confusion. He experiences a blissful state just as described by the [ancient] sages. Abiding in this state of bliss that protects one's mind from confusion, the *bhikṣu* enters the third state of meditative absorption, in which even though the sense of delight is absent he is immersed in a state of bliss that permeates the entirety of his being. For instance, it is like the case of the varieties of lotuses, such as *utpala* (blue), *padma* (pink), *kumuda* (red), and

85c *punḍarīka* (white), grow up from the mud below the surface of the water, and yet their roots, stalks, branches, and leaves are all immersed totally in the water. The experience of the *bhikṣu* is like this. Entering the third state of meditative absorption, the *bhikṣu* discards delight but abides in bliss and is totally immersed in that state. This is called the third realization of bliss in one's present body.

The *bhikṣu* has now abandoned not only the sense of delight but also that of bliss. With the sense of affliction and delight already equally abandoned, the sense of neither suffering nor happiness should be upheld as purely and genuinely as possible. Through this practice he enters the fourth state of meditative absorption. His body and mind are equally pure and genuine throughout his entire being, just as the entire body is totally pure and clean after someone has bathed and cleansed it and put on a clean, white garment. O Mānava, the experience of the *bhikṣu* is like this when he enters the fourth state of meditative absorption. While his mind is purified and totally permeating his body, every part of it without fail, he enters the fourth state of meditative absorption; the mind neither increases nor decreases, nor does it incline or move. His mind abides on the ground of neither love or hatred, nor motion. For instance, when a well-insulated room is tightly sealed with additional plaster on the inside [walls] as well as the outside [walls], and the window is closed, neither wind nor flying dirt [can enter] and nothing can disturb the candlelight. The flame of the candle constantly burns upward but does not appear to move or flicker at all. O Mānava, the experience of the *bhikṣu* is like this when he enters the fourth state of meditative absorption. His mind neither increases nor decreases, nor does it incline or move. His mind abides on the ground of neither love or hatred, nor motion. This is called the fourth realization of bliss in one's present body. Why? Because due to his efforts without slackening he has acquired the state of bliss, quiescence, and seclusion in which confusion is eliminated.

Having perfected concentration, with a pure and spotless mind the *bhikṣu* now has self-control and gently and patiently abides in the immovable state. He creates another mind [with supernormal power] and also another body that is perfectly endowed with all the limbs and senses, none lacking. He [then] visualizes, "This body [of mine] consists

of four gross elements that have created that body. This body of mine is different [from that created body], and that body [is different from mine]. Due to this body, this mind [of mine] arises and has created the body itself as equipped with all its senses and limbs, none lacking.” This is like when someone pulls a sword from its sheath and thinks, “The sheath is different [from the sword], and the sword [is different from the sheath]. Yet the sword is drawn from the sheath.” Again, it is like when someone makes a rope by braiding together a number of hemp fibers and thinks, “The hemp fibers are different [from the rope], and the rope [is also different from the hemp fibers]. Yet the rope is made out of these hemp fibers.” Again it is like when someone pulls a snake out of a box and thinks, “This box is different from the snake, and the snake is different from the box. Yet the snake comes out of the box.” Again it is like when someone takes a garment out of a bamboo basket and thinks, “The bamboo basket is different from the garment, and the garment is different from the bamboo basket. Yet the garment comes out of the basket.” O Mānava, [these examples] are like the case of the *bhikṣu*. This is the first superior insight initially acquired by the *bhikṣu*. Why? Because due to his efforts without slackening he has acquired the state of bliss, quiescence, and seclusion in which confusion is eliminated.

Having perfected his concentration, with a pure and spotless mind, the *bhikṣu* has self-control and gently and patiently abides in the immovable state. He has already given rise to another mind out of his body to create another body that is perfectly endowed with all its senses and limbs. He [then] visualizes, “This body is composed out of the four gross elements. The body [that is different from mine] has come into being [through magical power]. This body [of mine] is different from that body, and that body [is different from this body of mine]. This mind of mine abides in this body of mine. While abiding in this body, it reaches to that magically created body. This is like the luster of gems such as lapis lazuli and *maṇi*, which are clearly seen to be pure and spotless. When such gems are pierced with a blue, yellow, or red thread, an expert examiner, placing them on his palm, thinks, “The gems are different from the thread, and the thread is different from the gems. Yet each bead is linked with the other beads by means of the thread.” O Mānava, the

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bhikṣu envisions his mind as abiding in the body, and so his mind reaches [to abide in] that [magically] created body. This is the second superior power acquired by the *bhikṣu*. Why? Because due to his efforts without slackening he has acquired the state of bliss, quiescence, and seclusion in which confusion is eliminated.

Having perfected his concentration, with a pure and spotless mind, the *bhikṣu* has self-control and gently and patiently abides in the immovable state. Through mental concentration he acquires the supernormal power that enables him to change his physical form into various other forms. He may multiply his single physical form into innumerable identical ones or reverse the many [forms] to his original form. Flying through space, he can pass through even a stone wall without obstruction. He can fly in the air like a bird, walk on the surface of water just as on the ground, blast fiery flames out of his body like a huge bonfire, grasp the sun and moon in his hand, and reach the height of the Brahmā heaven. This is like a potter who can mix various types of clay and produce, as he wishes, a variety of vessels that are beneficial to many; also, it is like a wood craftsman who handles wooden materials and produces, as he wishes, any kind of object that may benefit many others; again, it is also like an ivory craftsman who works with the material of elephant tusks, or like a goldsmith works real gold to produce various things that are beneficial to many. O Mānava, the *bhikṣu* is also like this. With his mind in concentration, pure and spotless, abiding in the immovable ground, the *bhikṣu* transfigures his own physical form into another as he wishes, and so forth, up to grasping the sun and moon in his hand, and stands as tall as to reach the Brahmā heaven. This is the third superior power acquired by the *bhikṣu*.

Having perfected his concentration, with a pure and spotless mind, the *bhikṣu* has self-control and gently and patiently abides in the immovable state. Through mental concentration he acquires supernormal [power of] auditory capacity, surpassing that of an ordinary human being, and is capable of hearing two kinds of voices, those of a god and of a human being. Suppose there is a lecture hall in a city, whose structure is tall, grand, and of preeminent scale. Wise people who reside in this hall can hear distinctly and understand everything spoken within the hall without relying on any

auditory device. The supernormal auditory capacity acquired by the *bhikṣu* is like this. As his mind is well concentrated, his auditory capacity is pure and genuine and he is capable of hearing those two kinds of voices. O Mānava, this is the fourth superior power acquired by the *bhikṣu*.

Having perfected his concentration, with a pure and spotless mind, the *bhikṣu* has self-control and gently and patiently abides in the immovable state. Through mental concentration he acquires the supernormal power of reading others' minds. He knows, without exception, everything regarding the mind of another person: whether that person's mind has desire or no desire, whether his or her mind is defiled or free from delusion, whether that person is broadminded or narrowminded, whether or not that person's mind abides in concentration, if it is bound by or free from bondage, whether it is upright or downward, or if it has reached the highest state. This is like someone who gazes at his reflection on the surface of clear water to see whether he is handsome or ugly, and thus necessarily cognizes it. The power of the *bhikṣu* is also like this. Because his mind is pure and genuine [through concentration], he is able to know the mind of another person. O Mānava, this is the fifth superior power acquired by the *bhikṣu*.

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Having perfected his concentration, with a pure and spotless mind, the *bhikṣu* has self-control and gently and patiently abides in the immovable state. Through mental concentration he recollects and records in his mind innumerable and various kinds of past events [of his own as well as those of others]. He remembers one life and so forth, up to incalculable past lives, the numbers of eons with evolving or devolving periods, where he died and where he was born, his own name and the names of his family, clans, and races; [he remembers his own] preferences of food and drink, whether he had a long or short life span, the happiness and suffering he experienced, his physical and facial features and characteristics, and so on—everything without exception. Suppose someone travels from his own village to another village in a different country. He remembers all things and recollects them instantly, without any mental effort: whatever he did, where he stayed, what he said or did not say; also, again, whether he traveled on from that country to another, and so on, one after another, until he returned to his homeland, as well as the

names of all the countries through which he passed, without exception. It is like the case of such a traveler who remembers everything, not only the place he left from to travel to another place, and from that place traveled on to another place, and so on, but also [remembers] what he did, where he stayed, what he said and when he remained silent, and so on, entirely without exception. O Mānava, the supernormal power of the *bhikṣu* is also like this. With a well-concentrated mind, a pure and spotless mind, he abides in the immovable state and able to recollect and know through the supernormal power innumerable past lives throughout innumerable eons. This is called the first insight of great knowledge acquired by the *bhikṣu*. The cause of ignorance is once for all brought to cessation for the *bhikṣu*, in whom there arises the insight of great knowledge. When the darkness disappears the insight of bright illumination prevails. This insight means the *bhikṣu*'s knowledge of past lives. Why? Because due to his effort without slackening he has acquired the state of bliss, quiescence, and seclusion in which confusion is eliminated.

Having perfected his concentration, with a pure and spotless mind, the *bhikṣu* has self-control and gently and patiently abides in the immovable state. Through his exertion in practice he realizes the supernormal power of knowing the future destinies of others' lives and deaths. Through this supernormal power, he sees not only how sentient beings die here and are reborn there, then die there to be reborn here, but also their physical features and complexions, their appearance as either handsome or ugly, the good and bad retributions [of their actions], their births into either noble or humble [families], and all the causal contexts through which they receive the appropriate retributions according to their deeds, entirely without exception. He is equipped to see that when someone commits wrong acts of body, speech, and mind, slanders wise and saintly disciples, and expresses perverse views, when that person's body dissolves at the end of his life he will fall into the three evil destinies. The *bhikṣu* is also equipped to see that when someone does good acts of body, speech, and mind, does not slander wise and saintly disciples, and upholds right views, faith, and devotion, when his body dissolves at the end of his life he will be reborn among gods and human beings. Through his supernormal power of vision, the *bhikṣu* thus sees all sentient beings

coming and going between the five destinies of the life cycle according to the causal contexts created by their deeds. For instance, suppose there is a city enclosed by high, wide, and even walls. At every intersection there is a high tower, and there is a knowledgeable person up in the tower. Looking over the streets in all directions, east, west, south, and north, this man can see all the citizens' movements and observe their behavior, entirely without exception. O Mānava, the *bhikṣu*'s supernormal power is like this. Through a mind of concentration, pure and spotless, abiding in the immovable state, he acquires the supernormal power of vision, and through this power he knows all the movements of sentient beings through the five destinies of the life cycle according to the causal contexts created by their deeds, entirely without exception. This is the second insight of great knowledge acquired by the *bhikṣu*. The cause of ignorance is once and for all brought to cessation for the *bhikṣu*, in whom arises the insight of great knowledge. When the darkness disappears the insight of bright illumination prevails. This insight is the *bhikṣu*'s knowledge of the future destinies of life and death of sentient beings. Why? Because due to his exertion without slackening he has acquired the state of bliss, quiescence, and seclusion in which confusion is eliminated. 86c

Having perfected his concentration, with a pure and spotless mind, the *bhikṣu* has self-control and gently and patiently abides in the immovable state. Through exertion in practice he realizes the supernormal power of knowing the truth of suffering as it really is, the truth of the causal aggregates under the influence of defilement as they really are, the truth of cessation of the defiled causal aggregates as it really is, and the truth of the path for eradicating the defiled causal aggregates as it really is. The *bhikṣu* knows that the influence of defilements in carnal desire, in the will to becoming, and in the force of ignorance should all equally be seen according to these four truths. He has realized liberation and acquired the knowledge of his liberation, namely, "Whoever has exhausted [the cause of] birth and death, accomplished the goal of the practice of austerity, and completed what should be done, for that person there will be no further rebirth after this lifetime." For instance, in clear water there are various kinds of things, such as pieces of wood or rocks, or fish and turtles, which are moving about, to and fro. Someone who

has the real power of vision can clearly distinguish these things: "This is a piece of wood or a rock" or "That is a fish or a turtle." O Mānava, the capacity of the *bhikṣu* is like this. Through a mind of concentration, pure and spotless, abiding in the immovable state, he acquires the supernatural power of transcendent knowledge free from the influence of defilement, and so on, up to liberation from further rebirth after this life. This is the third insight of great knowledge acquired by the *bhikṣu*. The cause of ignorance is once and for all brought to cessation for the *bhikṣu*, in whom there arises the insight of great knowledge. When darkness disappears the insight of bright illumination prevails. This insight is the *bhikṣu*'s knowledge of his eradication of the influence of defilement. Why? Because due to his exertion without slackening he has acquired the state of bliss, quiescence, and seclusion in which confusion is eliminated. O Mānava, this is called the unsurpassable endowment of knowledge and practice. What do you think? Is this excellent combination of knowledge and practice acceptable to you as the [supreme] good?

The Buddha continued, saying to Mānava:

When one cannot realize the unsurpassable endowment of knowledge and practice he adheres to four expedient practices [as an alternative course of practice]. What are these four? First, suppose there is someone who has not been able to realize the unsurpassable endowment of knowledge and practice. He carries a cutting tool and a basket on his back, enters the mountains, seeks medicinal herbs, and partakes of tree roots. O Mānava, this is called adherence to the first alternative practice (i.e., a diet of tree roots), as he is unable to realize the unsurpassable endowment of knowledge and practice. What do you think? O Mānava, do you and your teacher practice this discipline?²⁷

Mānava replied, "No, sir."

The Buddha continued:

You have degraded yourself without knowing what is true and what is not. You have accused the sons of the Śākya sage (i.e., followers of the Buddha) and verbally abused them. Because you have planted the root of this offense you will suffer in hell for a long time.

Again, O Mānava, suppose someone cannot realize the unsurpassable endowment of knowledge and practice. He carries a water pitcher and a pole, enters the mountains, and partakes of fruits that have fallen to the ground. O Mānava, this is called adherence to the second alternative practice (i.e., a diet of seed fruits), unable to realize the unsurpassable endowment of knowledge and practice. What do you think? O Mānava, do you and your teacher practice this discipline?

Mānava replied, “No, sir.”

The Buddha continued:

You have degraded yourself without knowing what is true and what is not. You have accused the sons of the Śākya sage, the followers of the Buddha and verbally abused them. Because you have planted the root of this offense you will suffer in hell for a long time.

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Again, O Mānava, suppose someone cannot realize the unsurpassable endowment of knowledge and practice. He abandons the foregoing two alternative practices and, returning to the village, he relies on other people, builds a hermitage thatched with grass, and partakes of plants and leaves. O Mānava, this is called adherence to the third alternative practice (i.e., a diet of plants and leaves), unable to realize the unsurpassable endowment of knowledge and practice. What do you think? O Mānava, do you and your teacher practice this discipline?

Mānava replied, “No, sir.”

The Buddha continued:

You have degraded yourself without knowing what is true and what is not. You have accused the sons of the Śākya sage, the followers of the Buddha, and verbally abused them. Because you have planted the root of this offense you will suffer in hell for a long time. This is the third expedient means.

Again, O Mānava, suppose someone cannot realize the unsurpassable endowment of knowledge and practice, but neither partakes of herbal roots nor fallen fruit nor plants and leaves. He erects a great building either in a village or town and from every person that passes by, whether they are going east, west, south, or north, he receives provisions [from

them] according to their capacity. This is called adherence to the fourth alternative practice (i.e., begging alms), as he is unable to realize the unsurpassable endowment of knowledge and practice. What do you think? O Mānava, do you and your teacher practice this discipline?

Mānava replied, "No, sir."

The Buddha continued:

You have degraded yourself without knowing what is true and what is false. You have accused the sons of the Śākya sage, the followers of the Buddha, and verbally abused them. Because you have planted the root of this offense you will suffer in hell for a long time.

What do you think, O Mānava? Many skills have been transmitted from the ancient *brāhmaṇas* and the wise compilers of the sacred hymns (i.e., Vedas). They praised and propagated the hymns that were originally recited through the practice of chanting, in a similar way to how contemporary *brāhmaṇas* chant and propagate these hymns. These *brāhmaṇas* descended from (1) Aṭṭhaka, (2) Vāmaka, (3) Vāmadeva, (4) Vessāmitta, (5) Aṅgirasa, (6) Yamataggi, (7) Bhāradvāja-Vāseṭṭha, (8) Kāśyapa, (9) Alouna, (10) Gautama, (11) Shouyipo, and (12) Suntuoluo.²⁸ These great sages and *brāhmaṇas* all dug moats and built grand pavilions and buildings. Are the residences of your teacher and colleagues like those of the ancients?

[Mānava] replied, "No, sir."

[The Buddha continued:]

When one of the great sages and *brāhmaṇas* built a residence, he also built various houses and living quarters [for his people] around it, with his residence in the center. Do your teacher and colleagues reside in similar residential estates such as those of the ancients?

[Mānava] replied, "No, sir."

[The Buddha continued:]

Those great sages and *brāhmaṇas* used as seats elevated comfortable couches and thick cushions made of delicate and smooth thread and fine and soft cloth. Do your teacher and colleagues use anything similar to these items that were used by the ancients?

[Mānava] replied, “No, sir.”

[The Buddha continued:]

The great sages and *brāhmaṇas* enjoyed many luxurious things, such as gold and silver necklaces, variegated flower garlands, and beautiful women. Do your teacher and colleagues enjoy such luxuries like the ancients did?

[Mānava] replied, “No, sir.”

[The Buddha continued:]

When one of the great sages and *brāhmaṇas* made an excursion, he rode on a well-embellished carriage, accompanied by attendants carrying halberds. He was shaded by a white canopy, and held a duster in his hand, wore variegated sandals, and also a golden hat and white garments. Do your teacher and colleagues also equip themselves with such items like the ancients when they go on an excursion?

[Mānava] replied: “No, sir.”

[The Buddha continued:]

O Mānava, you have degraded yourself without knowing what is true and what is not. You have accused the sons of the Śākya, the followers of the Buddha, and verbally abused them. Because you have planted the root of this offense you will suffer in hell for a long time. 87b

What do you think, O Mānava? The ancient great sages and *brāhmaṇas* praised and propagated the hymns that were originally spontaneously composed and sung, in a similar way to how contemporary *brāhmaṇas* follow the tradition. Yet there seems to be no one today who, by transmitting these hymns composed originally by Aṭṭhaka, and so on, inspire and motivate others to wish to be reborn in the Brahmā heaven. This state of affairs, O Mānava, can be compared with a situation in which King Prasenajit consults and discusses matters with which he is concerned either with other kings or ministers, or *brāhmaṇas* and wealthy householders. Suppose a common person, having heard discussion of a matter, goes to the capital city of Śrāvastī and passes it on to other people he meets, saying, “King Prasenajit said such-and-such.” What do you

think, O Mānava? Has the king consulted with that person about the matters with which he is concerned?

[Mānava replied,] “No, sir.”

[The Buddha continued:]

O Mānava, when this person repeats the words of the king and thereby conveys them to the people, would the king himself appoint this person as his minister?”

[Mānava replied,] “Such is impossible, sir.”

[The Buddha continued:]

O Mānava, this means that even though today you and others are engaged in transmitting and teaching people the hymns composed by the ancient sages and *brāhmaṇas*, it is impossible to expect that people will wish to be born in the Brahmā heaven. What do you think, Mānava, have you and others, having received support and care from others, been practicing according to the norms?

[Mānava replied,] “Yes, sir. As Gautama says, when one receives another's support, he should practice according to the norms, sir.”

[The Buddha continued:]

Yet your teacher, the *brāhmaṇa* Puṣkarasārin, despite having received the king's fief, when consulted by the king replied to him with unnecessary opinions and meaningless words, and thus he did not seriously advise him by showing what is proper. You are now seeing your own faults and those of your teacher. Put this matter aside for a moment; now you should find out whatever it is that you have been sent [by your teacher] to do.

Mānava at once raised his eyes to look at the Tathāgata's body, seeking the eminent signs of the great person. He could see all the marks except for two, and immediately fell into doubt.

At that moment, the World-honored One quietly thought to himself, “Now this fellow Mānava does not see two of the eminent marks and immediately felt doubt.” At once, [the Buddha] stuck out his tongue and displayed the mark in question, and licked his [own] ears with his wide, long tongue that covered his entire forehead.

Mānava still felt doubt about the last mark of the great being. The World-honored One once again thought to himself, “Now this fellow Mānava is still concerned with the final mark that he has not seen.” By means of supernormal power, [the Buddha] then allowed Mānava to see the mark of the genital organ hidden within folds, like that of a horse. Thereupon Mānava, having seen all the eminent marks of the Tathāgata, had no more doubt in his mind. At once he stood up from his seat and, after circumambulating the Buddha, departed.

The *brāhmaṇa* Puṣkarasārin came out to the gate of his residence and saw his disciple returning from a distance. He went forward to meet him and asked him:

Have you seen Gautama to examine whether he really has the eminent marks? And does he have all the meritorious supernormal powers, as we have been told?

Mānava replied to his teacher:

The *śramaṇa* Gautama possesses all of the thirty-two eminent marks without exception, sir. And it is exactly as we have been informed that he has all the meritorious supernormal powers, sir.

The teacher again questioned him, “Did you discuss anything with him?”

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Mānava replied, “Yes, sir. I exchanged words with Gautama.”

The teacher again asked, “What did you discuss with him?”

Mānava then reported to his teacher in detail exactly how he had encountered the Buddha and what he had discussed with him.

[Puṣkarasārin] said:

I thought that I had finally gotten a sharp-minded disciple, but as you behaved in my proxy so poorly like that, it will not be long before your deeds will cause me to fall into hell. Why? Because you desired so eagerly to accuse Gautama, making him displeased with the fact that [initially] I avoided seeing him. Because you, my ablest disciple, acted so poorly in representing me, you will surely cause me to fall into hell before long.

Thereupon, out of his anger and dissatisfaction the teacher kicked Mānava out of his carriage. [Puṣkarasārin] then took his seat in the carriage, while Mānava, falling to the ground, immediately contracted leprosy.

The *brāhmaṇa* Puṣkarasārin looked up at the position of the sun and quietly thought to himself, "It is not the right time to go see the *śramaṇa* Gautama. I should wait until tomorrow to visit him."

The next morning, the *brāhmaṇa* had his carriage prepared and, accompanied by five hundred disciples, he proceeded to the Icchānaṅkala Grove. Reaching the forest, he dismounted from the carriage and went on foot toward the World-honored One. Upon arrival, he exchanged respectful greetings with a bow and sat down to one side. He then looked at the Tathāgata, examining the eminent marks. Having observed all the marks satisfactorily except for the two that he could not see, the *brāhmaṇa* fell into doubt as to whether the Tathāgata really had [these two marks]. The Buddha, immediately knowing [Puṣkarasārin's] mind, at once stuck out his wide and long tongue and licked his ears and covered his forehead with it. The *brāhmaṇa* still hesitated, in doubt about the last remaining mark. The Buddha, again knowing his thought, applied his supernormal power so that *brāhmaṇa* could see the mark of the genital organ hidden within folds, like that of a horse. The *brāhmaṇa* at last witnessed all the thirty-two eminent marks of the Tathāgata and was thereby totally freed from his presumption and doubt.

The *brāhmaṇa* made a special request to the Buddha:

When I am on the way, driving a carriage, if I meet the Buddha on the road I will stop my carriage for a short while. May Your Holiness know that, by doing so, I have already paid respect to the Buddha. Why is this so, sir? Because when I am going to receive the fief of a village, if I dismount from the carriage I will lose the fief and a rumor against me will surely spread, sir.

Again, he said to the Buddha:

If I dismount from the carriage I will remove my sword and put away my umbrella, as well as remove my flag, pitcher, and sandals, sir. May Your Holiness know that, by doing so, I have already venerated the Tathāgata. Why is this so, sir? I am obliged to uphold the five symbols of authority for the fief I am to receive. If I venerate anyone, [letting go of any of the five symbols of authority,] I will lose that fief and a bad rumor against me will surely spread, sir.

Again the *brāhmaṇa* said to the Buddha:

If I see the Buddha while among a group of people, I will stand up and expose my right elbow and announce my family name. May Your Holiness know that, by doing so, I have already venerated and paid my respect to the Tathāgata. Why is this so, sir? When I am to receive a fief, if I venerate anyone I will immediately lose that fief and a bad rumor against me will surely spread, sir.

Again he said to the Buddha:

I will take refuge in the Buddha, Dharma, and Sangha. May Your Holiness permit me to become a lay devotee according to the right Dharma. From now on I shall adhere to the five precepts, namely, abstinence from taking life, from taking what is not given, from sexual misconduct, from speaking falsehoods, and from the state of indolence arising from [the use of] intoxicants. May I request that the World-honored One as well as the members of the sangha accept my invitation for almsfood, sir. 88a

The World-honored One, remaining silent, thus granted the *brāhmaṇa*’s wish. Having understood that because the World-honored One had remained silent his wish had been granted, [Puṣkarasārin] immediately arose from his seat, venerated the Buddha without awareness, circumambulated him three times, and departed.

Returning to his residence, the *brāhmaṇa* prepared food and drink and, having completed the preparations, he notified that everything was ready for the sangha to receive the meal. Thereupon the World-honored One, putting on his outer robe and with his almsbowl in hand, accompanied by one thousand two hundred fifty *bhikkhus*, arrived at the residence and took their seats at the places prepared for them. The *brāhmaṇa* then served varieties of delicious food for the Buddha and the members of the sangha with his own hands. After the meal was over, the bowls were set aside and water for rinsing was brought.

Thereupon, [Puṣkarasārin], holding the elbow of his disciple Ambaṭṭha with his right hand, went before the World-honored One and said to him, “I earnestly entreat of you, O Tathāgata, may Your Holiness graciously pardon this student on account of his repentance, sir.”

In this manner, he repeated these words three times, and then said to the Buddha:

It is like a well-trained elephant or horse. Even though such an animal may stumble and fall, it may yet return to the right course, sir. This man is also like that. Although he committed a flaw and an offense, may Your Holiness pardon him on account of his repentance.

The Buddha replied to the *brāhmaṇa*, “I will pardon him, O *brāhmaṇa*. May you live a long life, free from troubles, and may your disciple be freed from his leprosy.

No sooner than the Buddha had spoken these words, the *brāhmaṇa*'s disciple was cured from the illness of leprosy.

Thereupon, the *brāhmaṇa* brought out a small cushion and sat before the Buddha. The World-honored One began to teach the Dharma for the sake of [Puṣkaraśārin]. He encouraged him, benefited him, and delighted him by teaching the doctrines of charity, of morality, and of rebirth in heaven. He also taught that desires are unclean and impure, that the influences of defilements that bind one to the *rūpa* realm of existence (i.e., the realm of form) are dangerous, and that the essential method of distancing oneself from both pleasure and pain is superior [as the goal of religious salvation], and then concluded by emphasizing [the qualities of] purity and genuineness.

At that time, the World-honored One observed that the mind of the *brāhmaṇa* had become receptive, pure and spotless, and he knew that he was ready to accept the teaching of the path. Following the norms of the buddhas, the World-honored One introduced the doctrine of the noble truth of suffering, the noble truth of the cause of suffering, the noble truth of the cessation of suffering, and the noble truth of the path of cessation (i.e., the Four Noble Truths).

The *brāhmaṇa* then, at that single session, exhausted all of the defilements and thus acquired genuine insight into the nature of the Dharma, just as a white cloth can easily be dyed any color. The *brāhmaṇa* Puṣkaraśārin was also like this. Having seen the Dharma he acquired it, and was destined to realize the fruit of the path. He did not believe any other doctrine and thus realized the state of fearlessness (i.e., absolute confidence). He then said to the Buddha:

I now would like to repeat my statement: I take refuge in the Buddha, Dharma, and Sangha. May Your Holiness permit me to become a lay

devotee in the right Dharma. Until the end of my body and life I will adhere to the [five] precepts of not taking life, not taking what is not given, not committing sexual misconduct, not speaking falsehoods, and not ingesting intoxicants. May I request that the World-honored One as well as the members of the sangha show compassion toward me by accepting my invitation for almsfood for seven days, sir.

The World-honored One, remaining silent, thus granted his wish. The *brāhmaṇa* then served the Buddha and the members of the sangha for seven days with almsfood and offerings.

After the seven days had passed, the World-honored One departed to travel through various communities. Not long after the Buddha left the Icchānaṅkala Grove, the *brāhmaṇa* Puṣkarasārin became ill and passed away. The *bhikṣus* then were informed that after serving the Buddha with almsfood and offerings for seven days, the *brāhmaṇa* had passed away. They all wondered where the *brāhmaṇa* would be reborn. Some of the *bhikṣus* visited the World-honored One and, after venerating the Buddha, they sat down to one side and asked him: 88b

The *brāhmaṇa* [Puṣkarasārin] completed his service to the Buddha of almsfood and offerings for seven days. After his body dissolves at the end of his life, where indeed will he be reborn, sir?

The Buddha replied to them:

That son of good family [Puṣkarasārin], endowed with the meticulous discipline of collecting all good actions universally, never committed an error regarding the practice of the disciplines and thus terminated the five kinds of defilement that bind sentient beings to the lower realm of desire (i.e., *kāmadhātu*). He will be reborn among the gods, and from there he will enter final nirvana and will not return to this world.

Having heard the Buddha's answer, the *bhikṣus* were delighted, received the teaching, and carried out what the Buddha taught.

[End of Sutra 20: Ambaṭṭha]

Notes

- ¹ Étienne Lamotte, *History of Indian Buddhism from the Origins to the Śaka Era*, trans. Sara Webb-Boin (Louvain-la-Neuve: Institut Orientaliste, 1988), p. 272.
- ² The ninefold or twelvefold categories of scriptures in which the Buddha's discourses were grouped as an aid for memorization. The Tripiṭaka categories of Sutra, Vinaya, and Abhidharma were a later development.
- ³ Cf. *Dīpavaṃsa* VII, 34–43; *Mahāvāṃsa* V, 267–282.
- ⁴ The *Abhidharmamahāvibhāṣā-śāstra*; the Sanskrit original is lost, and there is no Tibetan translation of this text. There is a Chinese translation by Xuanzang, the *Apidamo da pibosha lun* in two hundred fascicles (Taishō 1545). Xuanzang concludes his epilogue: “Four hundred years after [the Buddha's] nirvana, King Kaniṣka called an assembly of five hundred arhats and Kāśmīri Tripiṭaka masters to discuss the analyses of Abhidharma study.” Canonical revision was accomplished on all three divisions in chapter 3 of Xuanzang's *Xi you ji* (*Record of the Western Regions*, Taishō 2087); see Lamotte, *History of Indian Buddhism*, p. 586. An English translation of Xuanzang's text by Li Rongxi is published under the title *The Great Tang Dynasty Record of the Western Regions* (Berkeley: Numata Center for Buddhist Translation and Research, 1996).
- ⁵ According to Satis Chandra Vidyabhusana, in his renowned work *A History of Indian Logic: Ancient, Mediaeval, and Modern Schools* (Calcutta: Calcutta University Press, 1931), pp. 49–50; p. 49, n. 2, the Hindu literature, the *Purāṇas* and *Śāstras*, were compiled by the *brāhmaṇa* assemblies in the region of Vidarbha under the leadership of Jātūkarṇya Vyāsa. This movement was inspired by the Fourth Buddhist Council that had been held in Kāśmīra half a century earlier.
- ⁶ See Franklin Edgerton, *Buddhist Hybrid Sanskrit Grammar and Dictionary* (New Haven, CT: Yale University Press, 1953), esp. Ch. 1, Introduction.
- ⁷ Chizen Akanuma, *Kanpashibushi agon goshōroku* (*The Comparative Catalogue of Chinese Āgamas and Pāli Nikāyas*) (Nagoya: Hajinkaku-shobō, 1929), pp. 3–6.
- ⁸ The missing seven texts are: DN 6, *Mahālī Suttanta*; DN 7, *Jāliya Suttanta*; DN 10, *Subha Suttanta*; DN 22, *Mahā-Satīpaṭṭhāna Suttanta*; DN 30, *Lakkhaṇa Suttanta*; and DN 32, *Āṭṭanāṭiya Suttanta*; and “The Sutra on Buddhist Cosmology,” not found in the *Dīgha Nikāya*.

- ⁹ See Kaijō Ishikawa, *Agon-kyō seiritsu no kenkyū* (*A Study on the Establishment of Āgama Sūtras*) (Tokyo: Gendaisha, 1982), especially the Conclusion, pp. 246–247.
- ¹⁰ Kumārajīva had been the king’s counselor in his native land, Kuccha. General Lüguang destroyed the state in 383 C.E. and brought Kumārajīva as a captive to the neighboring city of Liangzhou. In 401 Kumārajīva was invited to Chang’an to serve as the religious counselor to Yaoxing.
- ¹¹ Genmyō Ono, et al., eds., *Bussho kaisetsu daijiten* (*The Expository Dictionary of Buddhist Texts in the Chinese Tripiṭaka Collection*) (Tokyo: Daitō Shuppansha, 1933), Fascicle 6, pp. 45–46.
- ¹² Faxian left Chang’an with a few co-travelers in 399 and returned alone by the sea route in 413, bringing with him copies of the *Mahāsāṃghika-vinaya*, the *Samyukta Āgama*, and the *Mahāparinirvāṇa-sūtra*, among other texts.
- ¹³ The section of doctrinal commentaries: vols. 33–39; the section of Vinaya commentaries, vol. 40; the section of treatise commentaries, partially sectarian: vols. 41–44; the section of Chinese and Japanese sectarian schools, vols. 45–48; the section of historical traditions, vols. 49–52; the section of incidental and non-Buddhist texts, vols. 53–54 (which comprises both); and the section of textual catalogues, vol. 55.
- ¹⁴ T. W. and C. A. F. Rhys Davids, *The Dialogues of the Buddha*, 3 vols. (London: Pali Text Society, 1899, 1910, 1921).
- ¹⁵ “Proper region” here means the Gangetic basin in north-central India, where Śākyamuni Buddha lived and taught.
- ¹⁶ The term “mental and physical process” (Skt. *nāmarūpa*) describes the functioning of the four mental aggregates (*skandhas*) of sensation (*vedanā*), perception (*saṃjñā*), dispositional forces (*saṃskāra*), and consciousness (*viññāna*) and the physical aggregate of form or materiality (*rūpa*).
- ¹⁷ This phrase is adopted from the Pāli text; the Chinese text has “Your father’s secret method.”
- ¹⁸ The phrase “the beginning of things” that occurs in this section is from the Pāli text.
- ¹⁹ Śuklabhūmi is referred to as Uttarakā in the Pāli text.
- ²⁰ Kalyāṇa-jātika is rendered as “One Who Has a Favorable Birth” in the Chinese text.
- ²¹ The five kinds of defilement that bind sentient beings to the lower realm of desire are (1) the heretical belief in a self, (2) attachment to practices and observances other than those approved by the Buddha, (3) doubt, (4) sexual desire, and (5) malice.
- ²² According to Max Weber, world religions can be grouped into four types of religion by cross-tabulating the types of asceticism, mysticism, other-worldliness, and inner-worldliness. Weber put ancient Buddhism into the category of “otherworldly mysticism.” While I do not agree with the term “mysticism,” I conditionally agree with

another term Weber uses, characterizing early Buddhism as a type of “otherworldly asceticism” on the grounds that Buddhism was committed to moral and religious disciplines that sought to avoid subjective desires, and to the complete dissociation of the individual self from worldly concerns for the sake of religious emancipation. See Max Weber, *The Sociology of Religion* (Boston: Beacon Press, 1863), p. 51; see especially T. Parson’s Introduction, pp. xlii-liv.

The *Ambaṭṭha Sutta* is one of the most important sources of Buddhist critical thought on the Brahmanical caste system. The legend narrated by the Buddha attests the theory that the system of class divisions in ancient India fundamentally evolved on the principle of endogamy (rules of marriage), and the Buddha’s critical instruction is aimed at Ambaṭṭha’s caste-bound self-esteem as a *brāhmaṇa*, highest among the four castes, in abusing the Śākyaas, kinsmen of the Buddha, as being rude and uncivilized toward him.

The Buddha’s response is threefold: First, he made Ambaṭṭha recognize a Brahmanical legend explaining that *brāhmaṇas* were descended from the family of Kanhāyana (“black-skinned”), whose mother was a *brāhmaṇa* woman in servitude who had been impregnated by the legendary Indo-Arian ruler Okkāka, while the Śākyaas are descended directly from the four princes of that king. When they were exiled to the northeastern Himalayan region, they successfully built their colony as a Śākyan republic. Second, the Buddha directly referred to the family laws on which Ambaṭṭha claims his status, bringing him to recognize that these laws do not support his claim as being of the highest caste. Third, the Buddha let Ambaṭṭha know that the Śākyaas renounced their status in the familial system to seek religious liberation for the goal of the unsurpassable endowment of knowledge and practice. He then questioned Ambaṭṭha as to whether his teacher as well as himself have renounced their social status in the practice of any of the four dietary disciplines.

Śākyamuni’s renunciation and eventual formation of his sangha cannot be fully understood without taking into account the tragic ordeal of Śākya society and the destruction of their state. Descriptions of Śākya society and its tragic history were, however, preserved only in the form of legendary *Jātaka* (biographical) stories. Just as the present chapter of the *Dirgha Āgama*, the official literature does not reveal the historical background of the Śākya republic, whereas the collection of *Jātakas*, especially *Bhaddasālajātaka* no. 465, IV, 144–153, relates it as historical fact. Arnold Toynbee, in his theory of “historical challenge and response,” was convinced that, just like any other world religion, the beginning of Buddhism was a deliberate configuration of social problem solutions; see Arnold Toynbee and Jane Caplan, *A Study of History: The First Abridged One-Volume Edition* (Oxford: Oxford University Press, 1972), p. 44; Shohei Ichimura, “Revisiting the Times of Śākyamuni Buddha,” in Radhavallabh Tripathi, ed., *Srutimahati Glory of Sanskrit Tradition: Prof. Ram Karan Sharma Felicitation Volume*, vol. 2 (Delhi: Pratibha Prakashan, 2008), and “Śākyamuni’s Critical Spirituality and India’s Crisis,” in Shohei Ichimura, *Buddhist Critical Spirituality: Prajñā and Śūnyatā* (Delhi: Motilal Banarsidass, 2001).

²³ The family name Kanhāyana is given in the Pāli text as “Dark.”

²⁴ The name Okkāka (Pāli, “Whose Voice Emits Light”) is rendered as “Shengmo” in the Chinese text and in Sanskrit as “Ikṣvāku.”

- ²⁵ “Śākya” in Sanskrit also means “residents of the *sāka* tree forest.”
- ²⁶ The five obstacles that prevent the arising of good mental elements are desire, anger, torpor and drowsiness, frivolity and mental disturbance, and doubt.
- ²⁷ In the Buddha’s time it was a general custom that those who gave up their class status to seek different goals in life had a choice of one of four dietary methods or practices. When the Buddha himself renounced his Śākya clan membership, he is said to have traded his princely clothing for the clothes of a poor woodcutter outside the border of the Śākya territory. It is likely that he himself followed strict dietary practices before his realization of enlightenment. In the narrative of the Buddha’s attainment of supreme enlightenment he is said to have bathed in the Nairāñjana River. It happened that a village girl saw him bathing, his body emaciated from long fasting, at the river and offered rice gruel to him. Thus refreshed, he sat under the *bodhi* tree in the practice of austerity, seeking the final moment of realization. The Buddha initiated almsrounds for his initial five disciples when he first taught them at the Deer Park, near Benares, because it was possible for a few *bhikṣus* to collect enough alms to provide for a larger group, thus saving time for more individuals to engage in ascetic practice and study.
- The Buddha asks Ambaṭṭha if his teacher Puṣkarasārin, who, despite having been granted a fief, had failed in his duty to counsel King Prasenajit, was engaged in the proper practice of austerity to meet the king’s expectation, and he also asks Ambaṭṭha if he himself was trying to do his best in the practice of austerity in order to be worthy of respect not simply on the basis of his birth as a *brāhmaṇa*. See Ichimura, “Revisiting the Times of Śākyamuni Buddha.”
- ²⁸ In the Pāli text the seventh name, Bhāradvāja-Vāseṭṭha, is divided into two, and Bhagu appears as the tenth name; the ninth to twelfth names, Alouna, Gautama, Shouyipo, and Suntuoluo, are not given in the Pāli text.

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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)	1
Skt. Dīrghāgama	
Eng. <i>The Canonical Book of the Buddha's Lengthy Discourses</i> (Volume I, 2015)	
<i>The Canonical Book of the Buddha's Lengthy Discourses</i> (Volume II, 2016)	
Ch. Zhong ahan jing (中阿含經)	26
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Ch. Dasheng bensheng xindi guan jing (大乘本生心地觀經)	159
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Eng. <i>Buddhacarita: In Praise of Buddha's Acts</i> (2009)	
Ch. Zabao zang jing (雜寶藏經)	203
Eng. <i>The Storehouse of Sundry Valuables</i> (1994)	
Ch. Faju piyu jing (法句譬喻經)	211
Eng. <i>The Scriptural Text: Verses of the Doctrine, with Parables</i> (1999)	
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Eng. <i>The Sutra of the Vow of Fulfilling the Great Perpetual Enjoyment and Benefiting All Sentient Beings Without Exception</i> (in <i>Esoteric Texts</i> , 2015)	
Ch. Renwang banruo boluomi jing (仁王般若波羅蜜經)	245
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Ch. Banruo boluomiduo xin jing (般若波羅蜜多心經)	251
Skt. Prajñāpāramitāhṛdaya-sutra	
Ch. Miaofa lianhua jing (妙法蓮華經)	262
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Ch. Dafangguang fo huayan jing (大方廣佛華嚴經)	279
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Ch. Shengman shizihou yisheng defang bianfang guang jing (勝鬘師子吼一乘大方便方廣經)	353
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Eng. <i>The Sutra of Queen Śrīmālā of the Lion's Roar</i> (2004)	
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Skt. Sukhāvativyūha	
Eng. <i>The Larger Sutra on Amitāyus</i> (in <i>The Three Pure Land Sutras</i> , Revised Second Edition, 2003)	
Ch. Guan wuliangshou fo jing (觀無量壽佛經)	365
Skt. *Amitāyurdhyāna-sutra	
Eng. <i>The Sutra on Contemplation of Amitāyus</i> (in <i>The Three Pure Land Sutras</i> , Revised Second Edition, 2003)	

Title	Taishō No.
Ch. Amituo jing (阿彌陀經)	366
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Eng. <i>The Smaller Sutra on Amitāyus</i> (in <i>The Three Pure Land Sutras</i> , Revised Second Edition, 2003)	
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Eng. <i>The Nirvana Sutra</i> (Volume I, 2013)	
Ch. Fochuibo niepan lüeshuo jiaojie jing (佛垂般涅槃略說教誡經)	389
Eng. <i>The Bequeathed Teaching Sutra</i> (in <i>Apocryphal Scriptures</i> , 2005)	
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Ch. Banzhou sanmei jing (般舟三昧經)	418
Skt. Pratyutpanna-buddhasammukhāvasthita-samādhi-sutra	
Eng. <i>The Pratyutpanna Samādhi Sutra</i> (1998)	
Ch. Yaoshi liuli guang rulai benyuan gongde jing (藥師琉璃光如來本願功德經)	450
Skt. Bhaiṣajyaguru-vaiḍūrya-prabhāsa-pūrvapraṇidhāna-viśeṣavistara	
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Skt. *Maitreyavyākaraṇa	
Eng. <i>The Sutra that Expounds the Descent of Maitreya Buddha and His Enlightenment</i> (2015)	
Ch. Wenshushili wen jing (文殊師利問經)	468
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Ch. Damoduoluo chan jing (達磨多羅禪經)	618
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Ch. Shoulengyan sanmei jing (首楞嚴三昧經) Skt. Śūraṅgamasamādhi-sutra Eng. <i>The Śūraṅgama Samādhi Sutra</i> (1998)	642
Ch. Jinguang ming zuishengwang jing (金光明最勝王經) Skt. Suvarṇaprabhāsa-sutra	665
Ch. Dasheng rulengqie jing (大乘入楞伽經) Skt. Laṅkāvatāra-sutra	672
Ch. Jie shenmi jing (解深密經) Skt. Saṃdhinirmocana-sutra Eng. <i>The Scripture on the Explication of Underlying Meaning</i> (2000)	676
Ch. Yulanpen jing (盂蘭盆經) Skt. *Ullambana-sutra Eng. <i>The Ullambana Sutra</i> (in <i>Apocryphal Scriptures</i> , 2005)	685
Ch. Sishierzhang jing (四十二章經) Eng. <i>The Sutra of Forty-two Sections</i> (in <i>Apocryphal Scriptures</i> , 2005)	784
Ch. Dafanguang yuanjue xiuduoluo liaoyi jing (大方廣圓覺修多羅了義經) Eng. <i>The Sutra of Perfect Enlightenment</i> (in <i>Apocryphal Scriptures</i> , 2005)	842
Ch. Da Biluzhena chengfo shenbian jiachi jing (大毘盧遮那成佛神變加持經) Skt. Mahāvairocana-bhisambodhi-vikurvītādhiṣṭhāna-vaipulyasūtreन्द्रa-rājanāma-dharmaparyāya Eng. <i>The Vairocana-bhisambodhi Sutra</i> (2005)	848
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) Skt. Sarvatathāgata-tattvasaṃgraha-mahāyānā-bhisamaya-mahākālparāja Eng. <i>The Adamantine Pinnacle Sutra</i> (in <i>Two Esoteric Sutras</i> , 2001)	865
Ch. Suxidi jieluo jing (蘇悉地羯囉經) Skt. Susiddhikara-mahātantra-sādhanaopāyika-paṭala Eng. <i>The Susiddhikara Sutra</i> (in <i>Two Esoteric Sutras</i> , 2001)	893
Ch. Modengqie jing (摩登伽經) Skt. *Mātāṅgī-sutra Eng. <i>The Mātāṅga Sutra</i> (in <i>Esoteric Texts</i> , 2015)	1300

Title	Taishō No.
Ch. Mohe sengqi lü (摩訶僧祇律)	1425
Skt. *Mahāsāṃghika-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-sutra	
Ch. Youposaijie jing (優婆塞戒經)	1488
Skt. Upāsakaśīla-sutra	
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. *Buddhabhūmisutra-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-śāstra	
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)	

Title	Taishō No.
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	
Ch. Dasheng zhuangyanjing lun (大乘莊嚴經論)	1604
Skt. Mahāyānasūtrālamkāra	
Ch. Dasheng chengye lun (大乘成業論)	1609
Skt. Karmasiddhiprakaraṇa	
Ch. Jiuqing yisheng baoxing lun (究竟一乘寶性論)	1611
Skt. Ratnagotravibhāga-mahāyānottaratantra-śāstra	
Ch. Yinming ruzheng li lun (因明入正理論)	1630
Skt. Nyāyapraveśa	
Ch. Dasheng ji pusa xue lun (大乘集菩薩學論)	1636
Skt. Śikṣāsamuccaya	
Ch. Jingangzhen lun (金剛針論)	1642
Skt. Vajrasūcī	
Ch. Zhang suozhi lun (彰所知論)	1645
Eng. <i>The Treatise on the Elucidation of the Knowable</i> (2004)	
Ch. Putixing jing (菩提行經)	1662
Skt. Bodhicaryāvatāra	
Ch. Jingangding yuqie zhongfa anouduoluo sanmiao sanputi xin lun (金剛頂瑜伽中發阿耨多羅三藐三菩提心論)	1665
Eng. <i>The Bodhicitta Śāstra</i> (in <i>Esoteric Texts</i> , 2015)	
Ch. Dasheng qixin lun (大乘起信論)	1666
Skt. *Mahāyānaśraddhotpāda-śāstra	
Eng. <i>The Awakening of Faith</i> (2005)	
Ch. Shimoheyan lun (釋摩訶衍論)	1668

Title	Taishō No.
Ch. Naxian biqu jing (那先比丘經) Pāli Milindapañhā	1670
Ch. Banruo boluomiduo xin jing yuzan (般若波羅蜜多心經幽贊) Eng. <i>A Comprehensive Commentary on the Heart Sutra</i> (<i>Prajñāpāramitā-hṛdaya-sutra</i>) (2001)	1710
Ch. Miaofalianhua jing xuanyi (妙法蓮華經玄義)	1716
Ch. Guan wuliangshou fo jing shu (觀無量壽佛經疏)	1753
Ch. Sanlun xuanyi (三論玄義)	1852
Ch. Dasheng xuan lun (大乘玄論)	1853
Ch. Zhao lun (肇論)	1858
Ch. Huayan yisheng jiaoyi fenqi zhang (華嚴一乘教義分齊章)	1866
Ch. Yuanren lun (原人論)	1886
Ch. Mohe zhiguan (摩訶止觀)	1911
Ch. Xiuxi zhiguan zuochan fayao (修習止觀坐禪法要)	1915
Ch. Tiantai sijiao yi (天台四教儀) Eng. <i>A Guide to the Tiantai Fourfold Teachings</i> (in <i>Tiantai Lotus Texts</i> , 2013)	1931
Ch. Guoqing bai lu (國清百錄)	1934
Ch. Zhenzhou Linji Huizhao chanshi wulu (鎮州臨濟慧照禪師語錄) Eng. <i>The Recorded Sayings of Linji</i> (in <i>Three Chan Classics</i> , 1999)	1985
Ch. Foguo Yuanwu chanshi biyan lu (佛果圓悟禪師碧巖錄) Eng. <i>The Blue Cliff Record</i> (1998)	2003
Ch. Wumen guan (無門關) Eng. <i>Wumen's Gate</i> (in <i>Three Chan Classics</i> , 1999)	2005
Ch. Liuzu dashi fabao tan jing (六祖大師法寶壇經) Eng. <i>The Platform Sutra of the Sixth Patriarch</i> (2000)	2008
Ch. Xinxin ming (信心銘) Eng. <i>The Faith-Mind Maxim</i> (in <i>Three Chan Classics</i> , 1999)	2010
Ch. Huangboshan Duanji chanshi chuanxin fayao (黃檗山斷際禪師傳心法要) Eng. <i>Essentials of the Transmission of Mind</i> (in <i>Zen Texts</i> , 2005)	2012A

Title	Taishō No.
Ch. Yongjia Zhengdao ge (永嘉證道歌)	2014
Ch. Chixiu Baizhang qinggui (勅修百丈清規)	2025
Eng. <i>The Baizhang Zen Monastic Regulations</i> (2007)	
Ch. Yibuzonglun lun (異部宗輪論)	2031
Skt. Samayabhedoparacanacakra	
Eng. <i>The Cycle of the Formation of the Schismatic Doctrines</i> (2004)	
Ch. Ayuwang jing (阿育王經)	2043
Skt. Aśokāvadāna	
Eng. <i>The Biographical Scripture of King Aśoka</i> (1993)	
Ch. Maming pusa zhuan (馬鳴菩薩傳)	2046
Eng. <i>The Life of Aśvaghōṣa Bodhisattva</i> (in <i>Lives of Great Monks and Nuns</i> , 2002)	
Ch. Longshu pusa zhuan (龍樹菩薩傳)	2047
Eng. <i>The Life of Nāgārjuna Bodhisattva</i> (in <i>Lives of Great Monks and Nuns</i> , 2002)	
Ch. Posoupandou fashi zhuan (婆藪槃豆法師傳)	2049
Eng. <i>Biography of Dharma Master Vasubandhu</i> (in <i>Lives of Great Monks and Nuns</i> , 2002)	
Ch. Datang Daciensi Zanzang fashi zhuan (大唐大慈恩寺三藏法師傳)	2053
Eng. <i>A Biography of the Tripiṭaka Master of the Great Ci'en Monastery of the Great Tang Dynasty</i> (1995)	
Ch. Gaoseng zhuan (高僧傳)	2059
Ch. Biqiuni zhuan (比丘尼傳)	2063
Eng. <i>Biographies of Buddhist Nuns</i> (in <i>Lives of Great Monks and Nuns</i> , 2002)	
Ch. Gaoseng Faxian zhuan (高僧法顯傳)	2085
Eng. <i>The Journey of the Eminent Monk Faxian</i> (in <i>Lives of Great Monks and Nuns</i> , 2002)	
Ch. Datang xiyu ji (大唐西域記)	2087
Eng. <i>The Great Tang Dynasty Record of the Western Regions</i> (1996)	
Ch. Youfangjichao: Tangdaheshangdongzheng zhuan (遊方記抄: 唐大和上東征傳)	2089-(7)

Title	Taishō No.
Ch. Hongming ji (弘明集)	2102
Eng. <i>The Collection for the Propagation and Clarification of Buddhism</i> (Volume I, 2015)	
Ch. Fayuan zhulin (法苑珠林)	2122
Ch. Nanhai jigui neifa zhuan (南海寄歸內法傳)	2125
Eng. <i>Buddhist Monastic Traditions of Southern Asia</i> (2000)	
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Eng. <i>Prince Shōtoku's Commentary on the Śrīmālā Sutra</i> (2011)	
Jp. Yuimakyō gisho (維摩經義疏)	2186
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Jp. Risshū kōyō (律宗綱要)	2348
Eng. <i>The Essentials of the Vinaya Tradition</i> (1995)	
Jp. Tendai hokke shūgi shū (天台法華宗義集)	2366
Eng. <i>The Collected Teachings of the Tendai Lotus School</i> (1995)	
Jp. Kenkairon (顯戒論)	2376
Jp. Sange gakushō shiki (山家學生式)	2377
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Eng. <i>The Precious Key to the Secret Treasury</i> (in <i>Shingon Texts</i> , 2004)	
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) Eng. <i>The Meanings of Sound, Sign, and Reality</i> (in <i>Shingon Texts</i> , 2004)	2429
Jp. Unjigi (吽字義) Eng. <i>The Meanings of the Word Hūṃ</i> (in <i>Shingon Texts</i> , 2004)	2430
Jp. Gorin kuji myōhimitsu shaku (五輪九字明秘密釋) Eng. <i>The Illuminating Secret Commentary on the Five Cakras and the Nine Syllables</i> (in <i>Shingon Texts</i> , 2004)	2514
Jp. Mitsugonin hotsuro sange mon (密嚴院發露懺悔文) Eng. <i>The Mitsugonin Confession</i> (in <i>Shingon Texts</i> , 2004)	2527
Jp. Kōzen gokoku ron (興禪護國論) Eng. <i>A Treatise on Letting Zen Flourish to Protect the State</i> (in <i>Zen Texts</i> , 2005)	2543
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Jp. Shōbōgenzō (正法眼藏) Eng. <i>Shōbōgenzō: The True Dharma-eye Treasury</i> (Volume I, 2007) <i>Shōbōgenzō: The True Dharma-eye Treasury</i> (Volume II, 2008) <i>Shōbōgenzō: The True Dharma-eye Treasury</i> (Volume III, 2008) <i>Shōbōgenzō: The True Dharma-eye Treasury</i> (Volume IV, 2008)	2582
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Jp. Senchaku hongan nenbutsu shū (選擇本願念佛集) Eng. <i>Senchaku Hongan Nembutsu Shū: A Collection of Passages on the Nembutsu Chosen in the Original Vow</i> (1997)	2608
Jp. Kenjōdo shinjitsu kyōgyō shōmon rui (顯淨土真實教行証文類) Eng. <i>Kyōgyōshinshō: On Teaching, Practice, Faith, and Enlightenment</i> (2003)	2646
Jp. Tannishō (歎異抄) Eng. <i>Tannishō: Passages Deploing Deviations of Faith</i> (1996)	2661
Jp. Rennyo shōnin ofumi (蓮如上人御文) Eng. <i>Rennyo Shōnin Ofumi: The Letters of Rennyo</i> (1996)	2668
Jp. Ōjōyōshū (往生要集)	2682

Title	Taishō No.
Jp. Risshō ankoku ron (立正安國論) Eng. <i>Risshōankokuron or The Treatise on the Establishment of the Orthodox Teaching and the Peace of the Nation</i> (in <i>Two Nichiren Texts</i> , 2003)	2688
Jp. Kaimokushō (開目抄) Eng. <i>Kaimokushō or Liberation from Blindness</i> (2000)	2689
Jp. Kanjin honzon shō (觀心本尊抄) Eng. <i>Kanjinhonzonshō or The Most Venerable One Revealed by Introspecting Our Minds for the First Time at the Beginning of the Fifth of the Five Five Hundred-year Ages</i> (in <i>Two Nichiren Texts</i> , 2003)	2692
Ch. Fumu enzhong jing (父母恩重經) Eng. <i>The Sutra on the Profundity of Filial Love</i> (in <i>Apocryphal Scriptures</i> , 2005)	2887
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