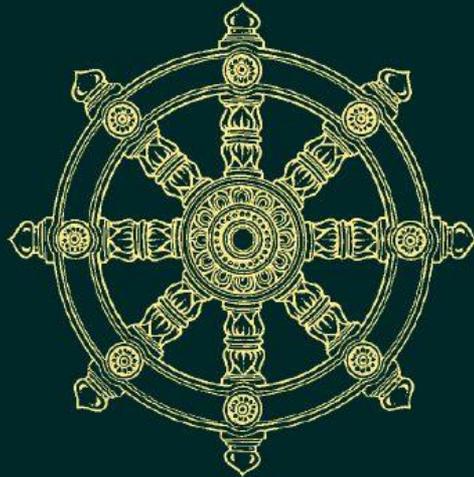


BDK ENGLISH TRIPITAKA



THE MADHYAMA ĀGAMA
(MIDDLE-LENGTH
DISCOURSES)

VOLUME III



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BDK English Tripiṭaka Series

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

(Taishō Volume 1, Number 26)

Edited by

Bhikkhu Anālayo and Roderick S. Bucknell

**BDK America, Inc.
2022**

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A Message on the Publication of the English Tripiṭaka

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

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

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

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

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

NUMATA Yehan
Founder of the English
Tripiṭaka Project

August 7, 1991

Editorial Foreword

In the long history of Buddhist transmission throughout East Asia, translations of Buddhist texts were often carried out as national projects supported and funded by emperors and political leaders. The BDK English Tripiṭaka project, on the other hand, began as a result of the dream and commitment of one man. In January 1982 Dr. NUMATA Yehan, founder of Bukkyō Dendō Kyōkai (Society for the Promotion of Buddhism), initiated the monumental task of translating the complete Taishō shinshū daizōkyō edition of the Chinese Tripiṭaka (Buddhist canon) into the English language. Under his leadership, a special preparatory committee was organized in April 1982. By July of the same year the Translation Committee of the English Tripiṭaka was officially convened.

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

After holding planning meetings on a monthly basis, the Committee selected one hundred and thirty-nine texts for the First Series of the project, estimated to be one hundred printed volumes in all. The texts selected were not limited to those originally written in India but also included works composed in China and Japan. While the publication of the First Series proceeds, the texts for the Second Series will be selected from among the remaining works; this process will continue until all the texts, in Japanese as well as in Chinese, have been published. Given the huge scope of this project, accomplishing the English translations of all the Chinese and Japanese texts in the Taishō canon may take as long as one hundred years or more. Nevertheless, as Dr. NUMATA wished, it is the sincere hope of the Committee that this project will continue until completion, even after all the present members have passed away.

Dr. NUMATA passed away on May 5, 1994, at the age of ninety-seven. He entrusted his son, Mr. NUMATA Toshihide with the continuation and completion of the English Tripiṭaka project. Mr. Numata served for twenty-three years, leading the project forward with enormous progress before his sudden passing on February 16, 2017, at the age of eighty-four. The Committee previously lost its able and devoted first Chairperson, Professor HANAYAMA Shōyū, on June 16, 1995, at the age of sixty-three. In October 1995 the Committee elected Professor MAYEDA Sengaku (then Vice President of Musashino Women's College) as Chairperson, and upon the retirement of Professor Mayeda in July 2016, the torch was passed to me to serve as the third Chairperson. Despite these losses and changes we, the Editorial Committee members, have renewed our determination to carry out the noble ideals set by Dr. NUMATA. Present members of the Committee are Kenneth K. Tanaka (Chairperson), MAYEDA Sengaku, ICHISHIMA Shōshin, KATSURA Shōryū, MINOWA Kenryō, SAITŌ Akira, SHIMODA Masahiro, WATANABE Shōgo, and YONEZAWA Yoshiyasu.

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

At the time of this writing, in July 2017, the project has completed about sixty-five percent of the seven thousand one hundred and eighty-five Taishō pages of texts selected for the First Series. Much work still lies ahead of us but we are committed to the completion of the remaining texts in order to realize the grand vision of Dr. Numata, shared by Mr. Numata and Professor Hanayama, to make the Buddhist canon more readily accessible to the English-speaking world.

Kenneth K. Tanaka
Chairperson
Editorial Committee of
the BDK English Tripiṭaka

Publisher's Foreword

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

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

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

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

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

A. Charles Muller
Chairperson
Publication Committee

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As an act of Dhammadāna, Bhikkhu Anālayo has waived
payment for the translation of *The Madhyama Āgama*
(*Middle-length Discourses*), Volumes II–IV.

Introduction to *Madhyama Āgama* (*Middle-length Discourses*) Volume III

This volume represents the third installment of *The Madhyama-āgama (Middle-Length Discourses)*. The eventually resulting four-volume set is one of the texts identified for translation for the BDK English Tripiṭaka (First Series). Volume I of this set appeared in 2013 and Volume II in 2018. The present third installment covers fifty discourses found in Divisions 11 to 14 of the collection; the remaining Divisions 15 to 18 will be published in Volume IV.

Discourse Parallels

Comparing the *Madhyama-āgama* version of a discourse with its parallel(s) in the Pāli canon and elsewhere reveals varying degrees of closeness, as regards both their essential message and the details of their wording. Such closeness is the main criterion by which researchers identify discourse parallels; and because there are varying degrees of closeness, researchers sometimes disagree in their identifications. Further complicating the notion of parallels is the occasional existence of “partial parallels,” cases where, for example, a certain Chinese discourse is matched by just one part of a Pāli discourse—or the converse of this situation. In the endnotes to each volume and in the tables of parallels that will appear in Volume IV such cases are marked with an asterisk (*).

What the phenomenon of discourse parallels signifies in terms of the historical development of the texts remains a controversial question. A common interpretation is that a given discourse and its parallel(s) are divergent descendants of what was originally a single ancestral discourse; that is, that they are variously remembered records of a teaching delivered on a certain occasion by the Buddha or one of his immediate disciples. Wide geographical separation of monastic communities, perhaps combined with translation into different dialects, could have eventually led to the development of regional variants of imperfectly memorized oral texts.

In such ways the vicissitudes of oral transmission could have resulted in the splitting of a formerly unitary discourse into two or more related but distinct parallel versions. This is probably an oversimplification; but despite such uncertainties, there is no denying that comparison of discourse parallels is both a valuable aid in translating difficult texts and a powerful tool in researching early Buddhism.

A good example is the last discourse in the present volume, the “Discourse on Many Elements” (MĀ 181). It differs from its Pāli parallel, the *Bahudhātuka-sutta* (MN 115), which stipulates that a woman cannot be a buddha. Closer inspection of the context makes it fair to conclude that the *Madhyama-āgama* discourse has preserved an earlier version of this exposition, when the notion of what is impossible for a woman had not yet impacted this discourse; see Bhikkhu Anālayo, *Madhyama-āgama Studies* (Taipei: Dharma Drum Publishing Corporation, 2012), pp. 249–288. Several other discourses in the *Madhyama-āgama* offer similarly significant indications (a survey can be found in Bhikkhu Anālayo, “Selected Madhyama-āgama Discourse Passages and Their Pāli Parallels,” *Dharma Drum Journal of Buddhist Studies* 19 [2016]: 1–61). This makes it fruitful to consult the translations provided in this and the other volumes alongside their Pāli counterparts.

For the convenience of researchers, relevant information on known discourse parallels to the *Madhyama-āgama* is summarized in two tables (Tables 1 and 2, compiled by Roderick S. Bucknell), which will be placed at the back of Volume IV. These tables bring together the principal data on parallels contained in the endnotes to the translations. Table 1 is designed for finding the Pāli parallel(s) to a given Chinese *Madhyama-āgama* discourse; Table 2 is for finding the Chinese *Madhyama-āgama* parallel(s) to a given Pāli discourse. More detailed information on these tables will be provided in Volume IV.

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

Division 11

The [First] Great Division (*continued*)

132. The Discourse on Raṭṭhapāla¹

Thus have I heard. At one time the Buddha was traveling among the Kurus together with a large company of monks. Having reached Thullakoṭṭhita, he stayed in a rosewood grove north of Thullakoṭṭhita village.

At that time the brahmin householders of Thullakoṭṭhita heard this:

The renunciant Gotama, the son of the Sakyans who left the Sakyan clan and went forth to train in the path, has been traveling among the Kurus together with a large company of monks and, having reached Thullakoṭṭhita, is staying in a rosewood grove north of Thullakoṭṭhita village. That renunciant Gotama has great fame, being well known in the ten directions. The renunciant Gotama is a tathāgata, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, leader on the path of Dharma, teacher of *devas* and human beings, called a buddha, an exalted one.

In this world with its *devas*, *māras*, Brahmās, renunciants, and brahmins, from human beings to *devas*, he dwells having personally achieved understanding, awakening, and realization. He teaches the Dharma, which is sublime in the beginning, sublime in the middle, and sublime in the end, with its meaning and phrasing, endowed with purity, and he reveals the holy life. If [one] visits the Tathāgata, free from attachment and fully awakened, reveres, pays respect, and offers support and honor to [him], then one quickly obtains good benefits. We should go together to visit the renunciant Gotama, to pay our respects and offer our support to [him].

On hearing that, the brahmin householders of Thullakoṭṭhita, each accompanied by the members of his family group, went out of Thullakoṭṭhita and

headed north to a rosewood grove, wishing to visit the World-honored One, to pay their respects and offer their support to him. Having approached the Buddha, some of the brahmin householders of Thullakoṭṭhita paid homage with their heads at the Buddha's feet, stepped back, and sat to one side; some exchanged greetings with the Buddha, then stepped back and sat to one side; some extended their hands with joined palms toward the Buddha, then stepped back and sat to one side; and some, having seen the Buddha from afar, sat down silently.

At that time, when all of the brahmin householders of Thullakoṭṭhita were seated, the Buddha taught them the Dharma, exhorted and encouraged them, accomplishing their delight. Having taught them the Dharma with countless skillful means, having exhorted and inspired them, fully delighting them, he remained silent. Then, after the Buddha had taught them the Dharma, exhorted and inspired them, fully delighting them, the brahmin householders of Thullakoṭṭhita rose from their seats, paid homage with their heads at the Buddha's feet, circumambulated the Buddha three times, and left.

At that time there was present a young householder named Raṭṭhapāla, who intentionally remained seated without rising. Then, soon after the brahmin householders of Thullakoṭṭhita had left, the young householder Raṭṭhapāla rose from his seat, arranged his clothes so as to bare one shoulder, extended his hands with joined palms toward the Buddha, and said:

World-honored One, as I understand the Dharma taught by the Buddha, if I live the home life, then I am chained with chains, unable to practice the holy life in purity for my whole life. World-honored One, may I receive from the World-honored One the going forth to train in the path, receive the full ordination and become a monk, to practice the holy life in purity!

The World-honored One asked:

Young householder, have your parents allowed you to give up the household life out of faith in the true Dharma and discipline and become a homeless one to train in the path?

The young householder Raṭṭhapāla said:

World-honored One, my parents have not yet allowed me to give up the

household life out of faith in the true Dharma and discipline and become a homeless one to train in the path.

The World-honored One told him:

Young householder, if your parents have not allowed you to give up the household life out of faith and become a homeless one to practice the path in the true Dharma and discipline, then I cannot let you go forth to train in the path, and also cannot give you the full ordination.

The young householder Raṭṭhapāla said:

World-honored One, I shall make effort in requesting this of my parents and will certainly get them to allow me to give up the household life and, out of faith in the true Dharma and discipline, become a homeless one to train in the path.

The World-honored One told him, “Young householder, do as you wish.”

Thereupon the young householder Raṭṭhapāla, having heard what the Buddha said, having received it well and kept it [in mind], paid homage with his head at the Buddha’s feet, circumambulated him three times, and returned home.

He said [to his parents]:

Honored [parents], as I understand the Dharma taught by the Buddha, if I live the household life then I am chained with chains, unable to practice the holy life in purity for my whole life. May my honored [parents] allow me to give up the household life and, out of faith in the true Dharma and discipline, become a homeless one to train in the path!

Raṭṭhapāla’s parents said:

Raṭṭhapāla, you are now our only son, whom we very much love and for whom we have tender regard; our minds always delight in you and we never get enough of seeing [you]. Even if you died, we would still not want to give you up, let alone be separated from you while you are alive and not see you [any longer].

Three times the young householder Raṭṭhapāla said:

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Honored [parents], as I understand the Dharma taught by the Buddha, if I live the household life, then I am chained with chains, unable to practice the holy life in purity for my whole life. May my honored [parents] allow me to give up the household life and, out of faith in the true Dharma and discipline, become a homeless one to train in the path!

And three times the parents of the young householder Raṭṭhapāla's said:

Raṭṭhapāla, you are now our only son, whom we very much love and for whom we have tender regard; our minds always delight in you and we never get enough of seeing [you]. Even if you died, we would still not want to give you up, let alone be separated from you while you are alive and not see you [any longer].

Then the young householder Raṭṭhapāla right away lay down on the ground [and said]:

From now on I will not get up, neither drink nor eat, until my parents allow me to give up the household life out of faith in the true Dharma and discipline and become a homeless one to train in the path.

Then the young householder Raṭṭhapāla took no food for one day; for two, three, four, several days he took no food.

At this the parents of the young householder Raṭṭhapāla went to their son and said:

Raṭṭhapāla, you are very delicate, with a very fine body, and always [accustomed to] sitting or lying on fine beds. Are you not feeling pain now? Get up, Raṭṭhapāla! Quickly! Engage in sensual pleasures and in generous giving! Joyfully practice meritorious deeds! Why is that? Raṭṭhapāla, [living] conditions with the World-honored One are very difficult, very difficult. Going forth to train in the path is also very difficult.

At that time the young householder Raṭṭhapāla remained silent and did not reply.²

At this the parents of the young householder Raṭṭhapāla went to his intimate friends and attendants and said, "All of you together, come to Raṭṭhapāla and persuade him to get up off the ground!"

The young householder Raṭṭhapāla's intimate friends and attendants went together to Raṭṭhapāla and said:

Raṭṭhapāla, you are very delicate, with a very fine body, and always [accustomed to] sitting or lying on fine beds. Are you not feeling pain now? Get up, Raṭṭhapāla! Quickly! Engage in sensual pleasures and in generous giving! Joyfully practice meritorious deeds! Why is that? Raṭṭhapāla, [living] conditions with the World-honored One are very difficult, very difficult. Going forth to train in the path is also very difficult.

At that time the young householder Raṭṭhapāla remained silent and did not reply.

Then the parents of the young householder Raṭṭhapāla went to his good friends, companions, and contemporaries and said this, "All of you together, come as a group to Raṭṭhapāla and persuade him to get up off the ground!"³

Then the young householder Raṭṭhapāla's good friends, companions, and contemporaries went together to Raṭṭhapāla and said:

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Raṭṭhapāla, you are very delicate, with a very fine body, and always [accustomed to] sitting or lying on fine beds. Are you not feeling pain now? Get up, Raṭṭhapāla! Quickly! Engage in sensual pleasures and in generous giving! Joyfully practice meritorious deeds! Why is that? Raṭṭhapāla, [living] conditions with the World-honored One are very difficult, very difficult. Going forth to train in the path is also very difficult.

At that time the young householder Raṭṭhapāla remained silent and did not reply.

At this the young householder Raṭṭhapāla's good friends, companions, and contemporaries went to the young householder Raṭṭhapāla's parents and said:

Allow Raṭṭhapāla to give up the household life out of faith, and to become a homeless one to practice the path in the true Dharma and discipline! If he delights in it, you can still meet each other in this life; if he does not delight in it, he will certainly return of his own accord to his parents. If you do not allow [him] now, he will certainly die, without doubt. Of what benefit is that?

On hearing this, the parents of the young householder Raṭṭhapāla told the good friends, companions, and contemporaries of the young householder Raṭṭhapāla:

We now allow Raṭṭhapāla to give up the household life out of faith in the true Dharma and discipline and become a homeless one to train in the path. When he has trained in the path, he must come back and visit [us].

Then the good friends, companions, and contemporaries of the young householder Raṭṭhapāla went together to Raṭṭhapāla and said:

Young householder, your parents allow you to give up the household life out of faith in the true Dharma and discipline and become a homeless one to practice the path. When you have finished training in the path, return to visit your parents.

On hearing this, the young householder Raṭṭhapāla was very joyful; delight and happiness arose in him. He got up off the ground and gradually nourished his body. After his body had recovered, he went out of Thullakoṭṭhita and went to where the Buddha was. He paid homage with his head at the Buddha's feet and said:

World-honored One, my parents have allowed me to give up the household life out of faith in the true Dharma and discipline and become a homeless one to train in the path. World-honored One, may I receive from the World-honored One the going forth to train in the path, receive the full ordination, and become a monk!

Then the World-honored One let the young householder Raṭṭhapāla go forth to train in the path by giving him the full ordination. Having given him the full ordination, [the Buddha,] after staying on for some time in Thullakoṭṭhita, took his robes and bowl and went wandering. Traveling by stages, he reached Sāvattihī and stayed in Jeta's Grove, Anāthapiṇḍika's Park. The venerable Raṭṭhapāla, having gone forth to train in the path and having received the full ordination, lived alone in a secluded place, practicing diligently and with a mind that is without negligence.

Having lived alone in a secluded place, practicing diligently and with a mind that is without negligence, [this] son of good family who had shaved

off hair and beard, donned the yellow robe, left home out of faith, and gone forth to practice the path, attained fully the summit of the holy life. He dwelled having personally achieved understanding, awakening, and realization here and now. He knew as it really is: “Birth has been ended, the holy life has been established, what had to be done has been done. There will not be another experiencing of existence.” The venerable Raṭṭhapāla, having understood the Dharma . . . up to . . . had become an arahant.

Then, after having been an arahant for nine or ten years,⁴ the venerable Raṭṭhapāla thought, “Long ago I promised that, after going forth and training in the path, I would return to visit my parents. Let me now return to keep that promise of long ago.”

Then the venerable Raṭṭhapāla approached the Buddha. Having paid homage with his head at the Buddha’s feet, stepped back, and sat to one side, he said:

World-honored One, long ago I promised that after having gone forth and trained in the path, I would return to see my parents. World-honored One, I now ask leave to go and visit my parents and keep my promise of long ago.

At that time the World-honored One thought, “It is definitely not possible that the clansman Raṭṭhapāla might abandon the precepts, cease practicing the path, or indulge in sensual pleasures as before.” Knowing this, the World-honored One told him:

Go and rescue those who have not yet been rescued, liberate those who have not yet been liberated, [lead to] complete extinction those who have not yet attained complete extinction!⁵ Raṭṭhapāla, now do as you wish.

Then the venerable Raṭṭhapāla, having heard what the Buddha said, received it well and kept it well [in mind]. He rose from his seat, paid homage with his head at the Buddha’s feet, circumambulated him three times, and left. Going to his quarters, he stowed away his bedding, put on his robes, took his bowl, and went wandering. Traveling in stages, he approached Thullakoṭṭhita and stayed in a rosewood grove north of Thullakoṭṭhita village.

Then, when the night was over, at dawn, the venerable Raṭṭhapāla put on his robes, took his bowl, and entered Thullakoṭṭhita to beg for almsfood. The venerable Raṭṭhapāla thought, “The World-honored One praises begging for almsfood in [uninterrupted] sequence. Let me now beg for almsfood in

Thullakoṭṭhita in [uninterrupted] sequence.” Then the venerable Raṭṭhapāla begged for almsfood in Thullakoṭṭhita in [uninterrupted] sequence, and in turn reached his former home.

At that time the venerable Raṭṭhapāla’s father was standing at the central gate, dressing his hair and beard. The venerable Raṭṭhapāla’s father, seeing the venerable Raṭṭhapāla coming in the distance, said:

These bald-pated renunciants are bound by [their own] darkness. They have severed their lineage since they are without sons. They broke up our family. We had only one son, whom we loved very much and for whom we had tender regard. Our minds always delighted in him and we never got enough of seeing him. [But] he was taken away by [one of you]. I will not give you food.

The venerable Raṭṭhapāla received no alms at his own father’s house; he got only abuse:

624c These bald-pated renunciants are bound by [their own] darkness. They have severed their lineage since they are without sons. They broke up our family. We had only one son, whom we loved very much and for whom we had tender regard. Our minds always delighted in him and we never got enough of seeing him. [But] he was taken away by [one of you]. I will not give you food.

Having understood that, the venerable Raṭṭhapāla quickly went away.

At that time a maidservant in the household of the venerable Raṭṭhapāla’s father was about to discard a basketful of smelly stale food and drink on a garbage heap. The venerable Raṭṭhapāla, seeing that his father’s maidservant was about to discard a basketful of smelly stale food and drink on a garbage heap, said, “Sister, if this stale food and drink is of a nature to be discarded, then put it into my bowl! I will eat it.”

Then the maidservant in the household of the venerable Raṭṭhapāla’s father poured the smelly stale food and drink from the basket into the bowl. While pouring it into the bowl, she recognized [Raṭṭhapāla] by noticing two of his physical features, namely his voice and his hands and feet. Having noticed these two features, she went to the venerable Raṭṭhapāla’s father and said,⁶

“Master, now you should know that your son, Master Raṭṭhapāla, has returned here to Thullakoṭṭhita. Go and see him!”

On hearing that, the venerable Raṭṭhapāla’s father leapt up with great joy. Gathering up his garments with his left hand and smoothing down his hair and beard with his right hand, he hurried to the venerable Raṭṭhapāla.

At that time the venerable Raṭṭhapāla was [sitting] facing a wall and eating the smelly stale food. The venerable Raṭṭhapāla’s father, seeing the venerable Raṭṭhapāla [sitting] facing a wall and eating the smelly stale food, said:

Raṭṭhapāla, you are very delicate, with a very fine body, and you have always had fine food. Raṭṭhapāla, why are you eating this smelly stale food? Raṭṭhapāla, having come here to Thullakoṭṭhita, why can you not return to your parents’ home?

The venerable Raṭṭhapāla replied:

Householder, I went to my father’s home, but got no alms. I got [only] abuse: “These bald-pated renunciants are bound by [their own] darkness. They have severed their lineage since they are without sons. They broke up our family. We had only one son, whom we loved very much and for whom we had tender regard. Our minds always delighted in him and we never got enough of seeing him. [But] he was taken away by [one of you]. I will not give you food.” On hearing this, I quickly went away.

The venerable Raṭṭhapāla’s father immediately apologized, saying:

Bear with me, Raṭṭhapāla! Bear with me, Raṭṭhapāla! I truly did not know that it was you, Raṭṭhapāla, who had returned and come to his father’s home.⁷

Then the venerable Raṭṭhapāla’s father respectfully took Raṭṭhapāla by the arm, led him inside, prepared a seat, and asked him to sit down. Then the venerable Raṭṭhapāla sat down.

625a

Then, seeing that the venerable Raṭṭhapāla was seated, the father approached his wife and said, “Now, you should know that the clansman Raṭṭhapāla has returned home. Quickly prepare food and drink!”

On hearing this, the venerable Raṭṭhapāla’s mother leapt up with great joy and quickly prepared food and drinks. Having prepared food and drink,

she quickly had coins brought out with a handcart and placed on the floor of the central room. They were piled up in such a great heap that a person standing on one side could not see another person sitting on the other side.

Having made this great heap of coins, she approached the venerable Raṭṭhapāla and said:⁸

Raṭṭhapāla, this is your mother's part of the property; [besides this,] your father's property is immeasurable, countless hundreds and thousands of it. All this we now hand over to you, Raṭṭhapāla. Abandon the precepts, cease practicing the path, engage in sensual pleasures and generous giving, and joyfully practice meritorious deeds! Why is that? [Living] conditions with the World-honored One are very difficult, very difficult. Going forth to train in the path is also very difficult.

The venerable Raṭṭhapāla said to his mother, "I would like to say something now. Would you agree to listen to it?"

The venerable Raṭṭhapāla's mother said, "Young householder, if you have something to say, I will listen to it."

The venerable Raṭṭhapāla said to his mother:

You should make new cloth bags, fill them with these coins, carry them by cart to the Ganges River, and then pour them into it at a deep spot. Why is that? Because of these coins people will be made to grieve, worry, and weep. They will not attain happiness.

At this the venerable Raṭṭhapāla's mother thought, "Since I cannot, by this means, get my son Raṭṭhapāla to abandon the precepts and cease practicing the path, let me approach his former wives and say this:

Daughters-in-law, decorate yourselves with the necklaces of jade and pearls that you used to wear previously, which highly delighted the clansman Raṭṭhapāla in the past when he was living at home. Having quickly decorated yourselves with these necklaces of jade and pearls, go together to the clansman Raṭṭhapāla. Each of you clasp one of his feet and say this: 'We are wondering what kind of heavenly maidens are so much better than we are, that our worthy husband abandons us to practice the holy life for their sake.'"

Then the venerable Raṭṭhapāla's mother approached his former wives and said:

Daughters-in-law, decorate yourselves with the necklaces of jade and pearls that you used to wear previously, which highly delighted the clansman Raṭṭhapāla in the past when he was living at home. Having quickly decorated yourselves with these necklaces of jade and pearls, go together to the clansman Raṭṭhapāla. Each of you clasp one of his feet and say this: 625b
 “We are wondering what kind of heavenly maidens are so much better than we are, that our worthy husband abandons us to practice the holy life for their sake.”

Then the venerable Raṭṭhapāla's former wives decorated themselves with the necklaces of jade and pearls that they used to wear previously, which highly delighted the clansman Raṭṭhapāla in the past when he was living at home. Having decorated themselves with these necklaces of jade and pearls, they went together to the clansman Raṭṭhapāla. Each clasped one of his feet and said this:

We are wondering what kind of heavenly maidens are so much better than we are, that our worthy husband abandons us to practice the holy life for their sake.

The venerable Raṭṭhapāla told his former wives:

Sisters, you should know that I did not practice the holy life for the sake of heavenly maidens. The benefit of practicing the holy life has already been attained. What has to be done according to the Buddha's instruction has now already been achieved.⁹

The venerable Raṭṭhapāla's [former] wives stood back to one side. Weeping and shedding tears, they said, “We are not our worthy husband's sisters; yet our worthy husband addresses us as ‘sisters.’”

Then the venerable Raṭṭhapāla, turning his head to look at his parents, said, “Householders, if food is to be offered, then let it be offered on time. Why trouble one another?”

Then his parents rose from their seats and personally offered water for washing. With their own hands they served various kinds of most delicious

dishes, making sure that there was enough to eat, savor, and digest. After the meal was finished, the utensils had been cleared away, and water for washing had been offered, [they] took a low seat and sat down to one side to listen to the Dharma. The venerable Raṭṭhapāla taught his parents the Dharma, exhorting and inspiring them, fully delighting them. Having with countless skillful means taught them the Dharma, having exhorted and inspired them, fully delighting them, the venerable Raṭṭhapāla rose from his seat, and uttered these verses:

Behold this body adorned
With jewelry, necklaces of jade and pearls,
Entwined hair made to curl to the right,
Eyes and brows painted deep purple and black—
This deceives a fool,
But not one who is crossing to the farther shore.

Using fine silks of varied colors,
To adorn this smelly defiled body—
This deceives a fool,
But not one who is crossing to the farther shore.

Smearing the whole body with various perfumes,
Dyeing the feet yellow with orpiment—
This deceives a fool,
But not one who is crossing to the farther shore.

A body dressed in pure fine clothes,
Adorned like an illusion—
This deceives a fool,
But not one who is crossing to the farther shore.

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Severed is the deer snare,
Destroyed the deer [trap] gate.
I have abandoned the bait and left.
Who would enjoy being in a deer's trap?

Having uttered these verses, the venerable Raṭṭhapāla, using his supernatural powers, rose into the air and left.¹⁰ Arriving at the Thullakoṭṭhita

forest, he entered the forest, spread his sitting mat beneath a terminalia tree (*vibhītaka*), and sat down cross-legged.

At that time King Koravya was sitting in the main hall [of his palace], surrounded by his courtiers. [Earlier he had] expressed his admiration and praise for the venerable Raṭṭhapāla, saying, “If I were to hear that the clansman Raṭṭhapāla had come here to Thullakoṭṭhita, I would certainly go to see him.”

Then King Koravya told a hunter, “Go and clean up the Thullakoṭṭhita forest. I want to go out hunting.” Having received the order, the hunter went off to clean up the Thullakoṭṭhita forest. Then while the hunter was cleaning up the Thullakoṭṭhita forest, he saw the venerable Raṭṭhapāla, who had spread his sitting mat beneath a terminalia tree and was sitting there cross-legged. He thought, “The one who was admired and praised by King Koravya and his courtiers when they were sitting together in the main hall is now already here.”

Then the hunter, after having cleaned up the Thullakoṭṭhita forest, returned and approached King Koravya. He said:

Your Majesty should know that I have gone and cleaned up the Thullakoṭṭhita forest according to Your Majesty’s wish. Before, when Your Majesty was sitting together with the courtiers in the main hall, he expressed his admiration and praise of the venerable Raṭṭhapāla, saying, “If I were to hear that the clansman Raṭṭhapāla had come here to Thullakoṭṭhita, I would certainly go to visit him.” The venerable Raṭṭhapāla, the clansman, has spread his sitting mat beneath a terminalia tree in the Thullakoṭṭhita forest and is now sitting [there] cross-legged. If Your Majesty wishes to visit him, let him go there.

Hearing this, King Koravya told his charioteer, “Prepare the vehicles quickly. I want to go now to see Raṭṭhapāla.”

The charioteer, having received the order, immediately prepared the vehicles. That done, he returned and said, “Your Majesty should know that the chariots have been prepared, according to Your Majesty’s wish.” Then King Koravya mounted the chariot and went out toward the Thullakoṭṭhita forest. Seeing the venerable Raṭṭhapāla from afar, he descended from his chariot and approached the venerable Raṭṭhapāla on foot.

The venerable Raṭṭhapāla, seeing that King Koravya had come, said: “Your Majesty has now come. Would you like to seat yourself?”¹¹

626a King Koravya said: “Although I have now arrived at a place [that belongs] to my own realm, still I would like the clansman Raṭṭhapāla to invite me to sit down.”

Then the venerable Raṭṭhapāla invited King Koravya, saying: “Now there is a separate seat. May Your Majesty be seated.”

Then King Koravya exchanged greetings with the venerable Raṭṭhapāla, stepped back, and sat to one side. He said to Raṭṭhapāla:

Did you go forth to train in the path because of some deterioration in your household? If you went forth to train in the path because of some lack of property, Raṭṭhapāla, since King Koravya’s household is endowed with much property, I would give property to Raṭṭhapāla and persuade Raṭṭhapāla to abandon the precepts, cease practicing the path, engage in sensual pleasures and generous giving, and joyfully practice meritorious deeds. Why is that? Raṭṭhapāla, because the teaching of your master is very difficult; it is also very difficult to go forth to train in the path.¹²

The venerable Raṭṭhapāla, hearing that, said, “Your Majesty is now inviting me with what is impure. He is not inviting me with what is pure.”

Hearing that, King Koravya asked, “How should I invite Raṭṭhapāla with what is pure, not with what is impure?”

The venerable Raṭṭhapāla said:

Your Majesty could speak like this: “Raṭṭhapāla, the people of my country are peaceful, happy, without fear, without conflict, without the thorn of violence, without obligation to serve with hard labor, and there is abundant rice, making it easy to beg for alms. Raṭṭhapāla, stay in my country; I will protect you in accordance with the Dharma.” In this way Your Majesty would be inviting me with what is pure, not with what is impure.

Hearing that, King Koravya said:

I now invite Raṭṭhapāla with what is pure, not with what is impure. The people of my country are peaceful, happy, without fear, without conflict, without the thorn of violence, without obligation to serve with hard labor, and there is abundant rice, making it easy to beg for alms. Raṭṭhapāla, stay in my country; I will protect you in accordance with the Dharma.

Again, Raṭṭhapāla, there are four kinds of deterioration. Because of one or another of these [kinds of] deterioration, some people shave off hair and beard, don the yellow robe, leave home out of faith, and go forth to train in the path. What are the four? They are deterioration by disease, deterioration by aging, deterioration of property, and deterioration of relatives.¹³

Raṭṭhapāla, what is deterioration by disease? Suppose there is a person who has been ill for a long time with extremely severe pain. He thinks, “I have been ill for a long time with extremely severe pain. I certainly have sensual desires but I am unable to indulge in sensuality. Let me now shave off hair and beard, don the yellow robe, leave home out of faith, and go forth to train in the path.” Later, because of deterioration by disease, he shaves off hair and beard, dons the yellow robe, leaves home out of faith, and goes forth to train in the path. This is what is called deterioration by disease.¹⁴

Raṭṭhapāla, what is deterioration by aging? Suppose there is a person who is old with worn-out faculties, excessively aged, and nearing the end of life. He thinks, “I am old with worn-out faculties, excessively aged, and nearing the end of life. I certainly have sensual desire but I am unable to indulge in sensuality. Let me now shave off hair and beard, don the yellow robe, leave home out of faith, and go forth to train in the path.” Later, because of deterioration by aging, he shaves off hair and beard, dons the yellow robe, leaves home out of faith, and goes forth to train in the path. This is what is called deterioration by aging.

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Raṭṭhapāla, what is deterioration of property? Suppose there is a person who is poor and powerless. He thinks, “I am poor and powerless. Let me now shave off hair and beard, don the yellow robe, leave home out of faith, and go forth to train in the path.” Later, because of deterioration of property, he shaves off hair and beard, dons the yellow robe, leaves home out of faith, and goes forth to train in the path. This is called deterioration of property.

Raṭṭhapāla, what is deterioration of relatives? Suppose there is a person whose [family] lineage has been severed, whose relatives have died and disappeared. He thinks, “My [family] lineage has been severed, my relatives have died and disappeared. Let me now shave off hair and beard, don the yellow robe, leave home out of faith, and go forth to train in the

path.” Later, because of deterioration of relatives, he shaves off hair and beard, dons the yellow robe, leaves home out of faith, and goes forth to train in the path. This is what is called deterioration of relatives.

Raṭṭhapāla [however,] was without disease in the past, at ease and comfortable. His digestion was balanced—neither too cold nor too hot, correctly balanced and comfortable, all in order and without problems. Consequently, he was able to digest and savor [food] at ease. It was not because of deterioration by disease that Raṭṭhapāla shaved off hair and beard, donned the yellow robe, left home out of faith, and went forth to train in the path.

In the past Raṭṭhapāla was a young lad, with pure black hair and a strong body. At that time he entertained himself much with singing and music, adorned his body, and always liked recreation. At that time none of his relatives wanted to let him train in the path. His parents wept and shed tears of grief and distress as they refused to allow him to go forth to train in the path. Yet he shaved off hair and beard, donned the yellow robe, left home out of faith, and went forth to train in the path. It was not because of deterioration by aging that Raṭṭhapāla shaved off hair and beard, donned the yellow robe, left home out of faith, and went forth to train in the path.

Raṭṭhapāla is from the foremost, the biggest, the best, the supreme household with property in Thullakoṭṭhita. It was not because of deterioration of property that Raṭṭhapāla shaved off hair and beard, donned the yellow robe, left home out of faith, and went forth to train in the path.

626c Raṭṭhapāla has great and eminent relatives and clans living in Thullakoṭṭhita and its forest [surroundings]. It was not because of deterioration of relatives that Raṭṭhapāla shaved off hair and beard, donned the yellow robe, left home out of faith, and went forth to train in the path.

Raṭṭhapāla, regarding these four kinds of deterioration, some people, because of such deterioration, shave off hair and beard, don the yellow robe, leave home out of faith, and go forth to train in the path.

I see Raṭṭhapāla as having been free of all these deteriorations that could have caused him to shave off hair and beard, don the yellow robe, leave home out of faith, and go forth to train in the path. Raṭṭhapāla, what did you come to know and see, what did you hear, that [made] you shave off hair and beard, don the yellow robe, leave home out of faith, and go forth to train in the path?

The venerable Raṭṭhapāla answered:

Your Majesty, the World-honored One, the Tathāgata, free from attachment and fully awakened, who sees and knows, teaches four things. It was after I had accepted these [four],¹⁵ approved them, and delighted in them, after I had known, seen, and heard them, that I shaved off hair and beard, donned the yellow robe, left home out of faith, and went forth to train in the path. What are the four? Your Majesty, they are these:

This world is without protection; there is nothing on which one can depend.

This entire world inclines toward aging.

This world is impermanent, and one will have to leave it.

This world is insufficient, unsatisfying, and driven by craving.¹⁶

King Koravya asked:

Raṭṭhapāla just said, “Your Majesty, this world is without protection; there is nothing on which one can depend.” Raṭṭhapāla, I have sons and grandsons, brothers, and retainers; [I have] elephant troops, chariot troops, cavalry, and infantry, each able to shoot and drive, awe-inspiring, resolute, and courageous. [I have] princes, mighty men, conquerors, great heroes; I have diviners, strategists, calculators, scholars, and orators. I have courtiers and attendants, memorizers, and knowers of charms. They accompany me everywhere and are able to avert anything threatening.¹⁷

As to what Raṭṭhapāla just said—“Your Majesty, this world is without protection; there is nothing on which one can depend”—Raṭṭhapāla, what is the meaning of this?

Venerable Raṭṭhapāla answered, “I shall now ask Your Majesty [a question], which he may answer according to his understanding. Does this body of your majesty have any disease?”

King Koravya answered, “Raṭṭhapāla, my body now constantly has a disease related to wind.”

Venerable Raṭṭhapāla asked:

Your Majesty, when this disease related to wind manifests, if there is very severe pain, is the king able to tell his sons, grandsons, and brothers; his

627a elephant troops, cavalry, chariot troops, and infantry, each of whom is able to shoot and drive and is awe-inspiring, resolute, and courageous; his princes, mighty men, conquerors, great heroes; his diviners, strategists, calculators, scholars, and orators; his courtiers and attendants, memorizers and knowers of charms, “Come, all of you, and relieve me of this very severe pain! Make me free of disease and at ease!”?

King Koravya answered, “No. Why is that? This is due to my own [former] deeds. Caused and conditioned by those deeds, I myself must experience the severe pain alone.”¹⁸

The venerable Raṭṭhapāla said:

Your Majesty, it was on account of this that the World-honored One said, “This world is without protection; there is nothing on which one can depend.” I accepted this [teaching], approved it, and delighted in it. It was after knowing, seeing, and hearing this that I shaved off hair and beard, donned the yellow robe, left home out of faith, and went forth to train in the path.

King Koravya said:

As to what Raṭṭhapāla said—“Your Majesty, this world is without protection; there is nothing on which one can depend”—Raṭṭhapāla, I too accept it, approve it, and delight in it. Why is that? This world is indeed without protection; there is nothing on which one can depend.

King Koravya asked further, “As to what Raṭṭhapāla said, ‘Your Majesty, this entire world inclines toward aging.’ Again, Raṭṭhapāla, what is the meaning of what you just said?”

The venerable Raṭṭhapāla answered:

Your Majesty, I shall now ask the king [a question], which he may answer according to his understanding. Does Your Majesty consider that when he was aged twenty-four or twenty-five, his speed at that time was as it is now, that his physical strength, bodily figure, and complexion at that time were as they are now?

King Koravya answered:

Raṭṭhapāla, I recall that when I was aged twenty-four or twenty-five, nobody surpassed me in speed, physical strength, bodily physique, and complexion. Raṭṭhapāla, I am now very old, with degenerated faculties, excessively aged and near death, a full eighty years old, and [sometimes] unable to get up [by myself].

The venerable Raṭṭhapāla said:

Your Majesty, it was on account of this that the World-honored One said, “This entire world inclines toward aging.” I accepted [this teaching], approved it, and delighted in it. It was after knowing, seeing, and hearing this that I shaved off hair and beard, donned the yellow robe, left home out of faith, and went forth to train in the path.

King Koravya said:

As to what Raṭṭhapāla said—“Your Majesty, this entire world inclines toward aging”—I too accept it, approve it, and delight in it. Why is that? This entire world does indeed incline toward aging.

King Koravya asked further:

As to what Raṭṭhapāla said, “Your Majesty, this world is impermanent and one will have to leave it.” Again, Raṭṭhapāla, what is the meaning of what you just said?

The venerable Raṭṭhapāla said:

I shall now ask Your Majesty [a question], which he may answer according to his understanding. Does Your Majesty possess the rich Kuru country, along with a rich inner palace and a rich treasury?

King Koravya answered, “That is so.”

The venerable Raṭṭhapāla asked further:

Although Your Majesty possesses this rich Kuru country, along with a rich inner palace and a rich treasury, there comes a time when such things prove unreliable and one’s happiness is destroyed. The entire world inevitably ends in death. At that time will Your Majesty be able to take 627b

the rich Kuru country, the rich inner palace, and the rich treasury along with him from this life into the next life?

King Koravya answered, “No. Why is that? I alone, without a second, without any companion, will pass on from this life to the next life.”¹⁹

The venerable Raṭṭhapāla said:

Your Majesty, it was on account of this that the World-honored One said, “This world is impermanent; one will have to leave it.” I accepted it, approved it, and delighted in it. It was after knowing, seeing, and hearing this that I shaved off hair and beard, donned the yellow robe, left home out of faith, and went forth to train in the path.

King Koravya said:

As to what Raṭṭhapāla said—“Your Majesty, this world is impermanent; one will have to leave it”—I too accept it, approve it, and delight in it. Why is that? This world is indeed impermanent, and one will have to leave it.

King Koravya asked further:

As to what Raṭṭhapāla said, “Your Majesty, this world is insufficient, unsatisfying, and driven by craving.” Again, Raṭṭhapāla, what is the meaning of what you said?

The venerable Raṭṭhapāla answered:

I shall now ask Your Majesty [a question], which he may answer according to his understanding. Does Your Majesty possess the rich Kuru country, a rich inner palace, and a rich treasury?

King Koravya answered, “That is so.”

The venerable Raṭṭhapāla asked further:

Although Your Majesty possesses the rich Kuru country, a rich inner palace, and a rich treasury, suppose a person were to come from the east, reliable and trustworthy, not one to deceive the world, and were to tell the king, “I have come from the east and there I saw a country, great, rich, and very populous. Your Majesty could acquire that country and its

resources, people, and labor.” Would Your Majesty wish to acquire that country and rule over it?

King Koravya answered:

Raṭṭhapāla, if I knew that there was such a rich country with its resources, people, and labor, and that I could rule over its people, I would definitely seize it.

[The venerable Raṭṭhapāla said:]

Suppose that, in the same way, a person were to come from the south, or from the west, or from the north, or [even] from the other side of the great ocean, reliable and trustworthy, not one to deceive the world, and were to tell the king, “I have come from the other shore of the great ocean and there I saw a country, great, rich, and very populous. Your Majesty could acquire that country and its resources, people, and labor.” Would Your Majesty wish to acquire that country and rule over it?

King Koravya answered:

Raṭṭhapāla, if I knew that there was such a rich country with its resources, people, and labor, and that I could rule over its people, I would definitely seize it.

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The venerable Raṭṭhapāla said:

Your Majesty, it was on account of this that the World-honored One said, “This world is insufficient, unsatisfying, and driven by craving.” I accepted it, approved it, and delighted in it. It was after knowing, seeing, and hearing this that I shaved off hair and beard, donned the yellow robe, left home out of faith, and went forth to train in the path.

King Koravya said:

Raṭṭhapāla, as to what Raṭṭhapāla said—“Your Majesty, this world is insufficient, unsatisfying, and driven by craving”—I too accept it, approve it, and delight in it. Why is that? This world is indeed insufficient, unsatisfying, and driven by craving.

The venerable Raṭṭhapāla said:

Your Majesty, these four things were taught by the World-honored One, the Tathāgata, free from attachment and fully awakened, who sees and knows. I accepted them, approved them, and delighted in them. It was after I had known, seen, and heard them that I shaved off hair and beard, donned the yellow robe, left home out of faith, and went forth to train in the path.

Then the venerable Raṭṭhapāla uttered these verses:

I see people in the world
Who have property but foolishly do not give generously,
Having obtained property, they again seek even more.
Stingy and greedy, they accumulate property.

A king who has acquired the entire known world
And rules it according to his power,
Is not satisfied with [ruling only] on this side of the sea,
But further seeks [to rule] overseas.

For both king and people
Life ends before they have abandoned their desires.
With hair disheveled, their wives and children cry,
“Alas! *Dukkha* is hard to overcome!”

Wrapped in a shroud and buried,
Or cremated on a pile of firewood,
[People] pass on to the next life according to their deeds.
Cremated, they are without wisdom or mindfulness.

After death, their property does not follow them,
Nor do their wives, children, or servants.
For the poor and the rich it is the same;
For the foolish and the wise it is also thus.

The wise do not nurture grief;
Only the foolish harbor depression and worry.
Therefore, the wise are victorious,
Attaining the path to full awakening.

Deeply attached to continued existence,
 The foolish do evil deeds.
 In regard to the Dharma, they act contrary to the Dharma,
 Seizing from others by force.

One with little wisdom imitates others;
 Being ignorant he does many evil deeds.
 Going to a womb and into the next life,
 He will repeatedly endure birth and death.

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Having been born into this life,
 And having done many evil deeds alone,
 He is like a robber tied up by others,
 Suffering for his own evil deeds.

Thus these sentient beings,
 Passing on to the next life,
 Suffer for their own deeds,
 Harmed by the evil that they themselves have done.

It is just as fruit falls of itself when ripe;
 [All people] young and old are like this.
 They desire dignity and love happiness;
 Their minds incline according to the beauty or ugliness of forms.

[The mind is] bound and harmed by sensual desire;
 Because of sensual desire fear arises.
 King, I have seen this and become awakened;
 And I have understood the excellence of [the way of] the renunciant.

Thus spoke the venerable Raṭṭhapāla. Having heard what the venerable Raṭṭhapāla said, King Koravya was delighted and received it respectfully.²⁰

133. The Discourse on Upāli²¹

Thus have I heard. At one time the Buddha was dwelling at Nāḷandā in Pāvārika's Mango Grove.

At that time the Nigaṇṭha Dīghatapassin, who was wandering about in the afternoon, approached the Buddha. After exchanging greetings, he stepped

back and sat to one side. Then the World-honored One asked him, “Tapassin, how many [types of] actions does the Nigaṇṭha Nātaputta designate for not performing evil actions, not doing evil actions?”

The Nigaṇṭha Dīghatapassin answered:

Gotama, my honored master, the Nigaṇṭha Nātaputta, does not designate to us “[types] of actions” for not performing evil actions, not doing evil actions; instead he designates to us “restraints” for not performing evil actions, not doing evil actions.²²

The World-honored One asked again, “Tapassin, how many restraints does the Nigaṇṭha Nātaputta designate for not performing evil actions, not doing evil actions?”

The Nigaṇṭha Dīghatapassin answered:

628b Gotama, my honored master, the Nigaṇṭha Nātaputta, designates to us three restraints for not performing evil actions, not doing evil actions. What are the three? They are bodily restraint, verbal restraint, and mental restraint.

The World-honored One asked further, “Tapassin, do bodily restraint, verbal restraint, and mental restraint differ from one another?”

The Nigaṇṭha Dīghatapassin answered, “Gotama, for us bodily restraint, verbal restraint, and mental restraint do differ from one another.”

The World-honored One asked further:

Tapassin, of these three restraints like this, which restraint does the Nigaṇṭha Nātaputta designate as the most serious one for not performing evil actions, not doing evil actions: bodily restraint, verbal restraint, or mental restraint?

The Nigaṇṭha Dīghatapassin answered:

Gotama, of these three restraints like this, my honored master, the Nigaṇṭha Nātaputta, designates bodily restraint as the most serious for not performing evil actions, not doing evil actions. Verbal restraint is less serious; mental restraint is the least serious, in contrast to bodily restraint, which is extremely serious.

The World-honored One asked further, “Tapassin, did you say that bodily restraint is the most serious one?”

The Nigaṇṭha Dīghatapassin answered, “Gotama, bodily restraint is the most serious.”

The World-honored One asked a second and a third time, “Tapassin, did you say that bodily restraint is the most serious one?”

The Nigaṇṭha Dīghatapassin also answered a second and a third time, “Gotama, bodily restraint is the most serious one.”

Then the World-honored One, having thus three times ascertained the standpoint of the Nigaṇṭha Dīghatapassin, remained silent.

The Nigaṇṭha Dīghatapassin asked, “How many restraints does the renunciant Gotama designate for not performing evil actions, not doing evil actions?”

Then the World-honored One answered:

Tapassin, I do not designate “restraints” for not performing evil actions, not doing evil actions; instead I designate “actions” for not performing evil actions, not doing evil actions.

The Nigaṇṭha Dīghatapassin asked, “How many actions does Gotama designate for not performing evil actions, not doing evil actions?”

The World-honored One answered again:

Tapassin, I designate three actions for not performing evil actions, not doing evil actions. What are the three? They are bodily action, verbal action, and mental action.

The Nigaṇṭha Dīghatapassin asked, “Gotama, do bodily action, verbal action, and mental action differ from one another?”

The World-honored One answered again, “Tapassin, to me, bodily action, verbal action, and mental action do differ from one another.”

The Nigaṇṭha Dīghatapassin asked:

Gotama, of these three actions like this, which action do you designate as the most serious one for not performing evil actions, not doing evil actions: bodily action, verbal action, or mental action?

The World-honored One answered again:

Tapassin, of these three actions like this, I designate mental action as the

628c most serious one for not performing evil actions, not doing evil actions.
Bodily action and verbal action are not like that.

The Nigaṇṭha Dīghatapassin asked, “Gotama, you designate mental action as the most serious one?”

The World-honored One answered again, “Tapassin, I designate mental action as the most serious one.”

The Nigaṇṭha Dīghatapassin asked a second and a third time, “Gotama, you designate mental action as the most serious one?”

The World-honored One answered a second and a third time, “Tapassin, I designate mental action as the most serious one.”

Then the Nigaṇṭha Dīghatapassin, having three times ascertained the standpoint of the World-honored One, rose from his seat, circumambulated the World-honored One three times, and left. He approached the Nigaṇṭha Nātaputta.

The Nigaṇṭha Nātaputta, on seeing the Nigaṇṭha Dīghatapassin coming in the distance, asked him, “Tapassin, where are you coming from?”

The Nigaṇṭha Dīghatapassin answered, “Honored One, I am coming from Nālandā, Pāvārika’s Mango Grove, where the renunciant Gotama is staying.”

The Nigaṇṭha Nātaputta asked, “Tapassin, did you have any discussion with the renunciant Gotama?”

The Nigaṇṭha Dīghatapassin answered, “We did have a discussion together.”

The Nigaṇṭha Nātaputta said, “Tapassin, if you had a discussion with the renunciant Gotama, tell me about it in full. Perhaps I can come to understand what he proclaims.”

Then the Nigaṇṭha Dīghatapassin told him in full what he had discussed with the World-honored One. After hearing it, the Nigaṇṭha Nātaputta praised him, saying:

It is well, Tapassin, in that you have performed a disciple’s duty toward the master. What you did was to debate wisely, intelligently, and decisively. You have achieved great mastery in argument with calmness and fearlessness. You have acquired the banner of ambrosia. You have personally attained the realm of ambrosia and are abiding in it.

Why is that? Because you have, before the renunciant Gotama, designated bodily restraint as the most serious one for not performing evil actions, not doing evil actions, verbal restraint as less serious, and mental restraint as the least serious—in contrast to bodily restraint, which is extremely serious.

At this time the householder Upāli was together with five hundred householders who had gathered in the assembly. He extended his hands with joined palms toward the Nigaṇṭha Nātaputta. Then the householder Upāli said to the Nigaṇṭha Dīghatapassin, “Honored one, you ascertained the standpoint of the renunciant Gotama three times—is that so?”

The Nigaṇṭha Dīghatapassin answered, “Householder, I ascertained the standpoint of the renunciant Gotama three times—that is so.”

The householder Upāli said to the Nigaṇṭha Dīghatapassin:

I too am able to ascertain the standpoint of the renunciant Gotama up to three times, and having done so in this matter, drag him around at will.

Just as a strong man might seize a long-haired sheep and drag it around at will, in the same way I will be able to ascertain the standpoint of the renunciant Gotama up to three times and then drag him around at will. 629a

Just as a strong man might take hold of a fur cloak with his hands and shake it to remove any dust, in the same way I will be able to ascertain the standpoint of the renunciant Gotama up to three times and then drag him around at will.²³

Just as a master brewer or his apprentice might put a brewing filter deep into the water and drag it around at will, however he wishes, in the same way I will be able to ascertain the standpoint of the renunciant Gotama up to three times and then drag him around at will.

Just as a great royal elephant, fully sixty years old, a proud *mahānāga*, with fully grown tusks, feet, and body, with abundant muscular strength might be led away by a strong man who washes its hips, its back, its flanks, its belly, its tusks, and its head with water, and makes it play in the water,²⁴ in the same way I will be able to ascertain the standpoint of the renunciant Gotama up to three times and then wash him around at will. I will approach the renunciant Gotama and debate with him; and having defeated him, I will come back here.

The Nigaṇṭha Nātaputta told the householder Upāli, “I too could defeat the renunciant Gotama. You too could do it, and the Nigaṇṭha Dīghatapassin too could do it.”

Then the Nigaṇṭha Dīghatapassin said to the Nigaṇṭha Nātaputta:

I do not want to have the householder Upāli approach the renunciant Gotama. Why is that? The renunciant Gotama knows a magic spell that enables him to convert people so that they become his disciples as monks, nuns, laymen, or laywomen. I fear that the householder Upāli might be converted by the renunciant Gotama and become his disciple.

The Nigaṇṭha Nātaputta said:

Tapassin, it is impossible that the householder Upāli might be converted by the renunciant Gotama and become his disciple. It is, however, certainly possible that the renunciant Gotama might be converted by the householder Upāli and become his disciple.

A second and a third time the householder Upāli said to the Nigaṇṭha Nātaputta, “I will now approach the renunciant Gotama and debate with him and, having defeated him, I will come back here.”

A second and a third time the Nigaṇṭha Nātaputta answered, “You can quickly go there. I too could defeat the renunciant Gotama. You too could do it and the Nigaṇṭha Dīghatapassin too could do it.”

A second and a third time the Nigaṇṭha Dīghatapassin said:

I do not want to have the householder Upāli approach the renunciant Gotama. Why is that? The renunciant Gotama knows a magic spell that enables him to convert people so that they become his disciples as monks, nuns, laymen, or laywomen. I fear that the householder Upāli might be converted by the renunciant Gotama and become his disciple.

The Nigaṇṭha Nātaputta said:

629b Tapassin, it is impossible that the householder Upāli might be converted by the renunciant Gotama to become his disciple. It is, however, certainly possible that the renunciant Gotama might be converted by the householder Upāli to become his disciple. Householder Upāli, go according to your wish!

Then the householder Upāli paid homage with his head at the feet of the Nigaṇṭha Nātaputta, circumambulated him three times, and left. He approached the Buddha, exchanged greetings, stepped back, and sat to one side. He asked, “Gotama, did the Nigaṇṭha Dīghatapassin come here today?”

The World-honored One answered, “He did, householder.”

The householder Upāli asked, “Gotama, did you have any discussion with the Nigaṇṭha Dīghatapassin?”

The World-honored One answered, “Yes, there was some discussion.”

The householder Upāli said, “Gotama, if you tell me in full what you discussed with the Nigaṇṭha Dīghatapassin, perhaps I can understand it after having heard it.” Then the World-honored One told him in full what he had discussed with the Nigaṇṭha Dīghatapassin.

Then the householder Upāli, having heard this, expressed praise:

It is well that Tapassin has performed a disciple’s duty toward the master. What he did was to debate wisely, intelligently, and decisively. He has achieved great mastery in argument with calmness and fearlessness. He has acquired the banner of ambrosia. He has attained the realm of ambrosia and is abiding in it. Why is that?

Because he has, before the renunciant Gotama, designated bodily restraint as the most serious one for not performing evil actions, not doing evil actions, verbal restraint as less serious, and mental restraint as the least serious—in contrast to bodily restraint, which is extremely serious.

Then the World-honored One said, “Householder, I am willing to discuss this matter with you if you will take a stance on truth and answer according to truth.”

The householder Upāli replied, “Gotama, I will take a stance on truth and answer according to truth. Renunciant Gotama, you may feel free to discuss this matter with me.”

The World-honored One asked:

Householder, what do you think? Suppose that a Nigaṇṭha comes by who is fond of giving and delights in giving, who does not [engage in] merry-making and delights in not [engaging in] merrymaking, who is of the highest purity and highest performance in his vows, [yet] in going and coming he

kills many big and small insects.²⁵ Householder, what result does the Nigaṇṭha Nātaputta designate for this kind of killing of living beings?

The householder Upāli answered, “Gotama, if it is intentional, it is a great offense; if it is unintentional, it is not a great offense.”

The World-honored One asked, “Householder, what do you mean by intention?”

The householder Upāli answered, “Gotama, I mean mental action.”
The World-honored One said:

629c Householder, you should answer only after consideration. Of what you have said, the earlier disagrees with the latter, and the latter disagrees with the earlier; they do not correspond. Householder, you yourself have proclaimed in this assembly, “Gotama, I will take a stance on truth and answer according to truth. Renunciant Gotama, you may feel free to discuss this matter with me.”

Householder, what do you think? Suppose that a Nigaṇṭha comes by who drinks [only] boiled water and refuses unboiled water. When there is no boiled water [available], he has a desire to drink unboiled water. Not obtaining [even] unboiled water he dies.²⁶ Householder, according to the Nigaṇṭha Nātaputta, where would this Nigaṇṭha be reborn?

The householder Upāli answered, “Gotama, there is a heaven called Mind with Attachment. If the Nigaṇṭha died with attachment in his mind, he would certainly be reborn there.”

The World-honored One said:

Householder, you should answer only after consideration. Of what you have said, the earlier disagrees with the latter, and the latter disagrees with the earlier; they do not correspond. You yourself have proclaimed in this assembly, “Gotama, I will take a stance on truth and answer according to truth. Renunciant Gotama, you may feel free to discuss this matter with me.”

Householder, what do you think? Suppose that a man comes by carrying a sharp knife and he says, “In a single day I will chop, cut, split up, and slice up all the living beings here in Nālandā to make one heap of flesh, to make one pile of flesh.” Householder, what do you think? Would that man

be able, in a single day, to chop, cut, split up, and slice up all the living beings here in Nāḷandā to make one heap of flesh, to make one pile of flesh?

The householder Upāli answered:

No, [he could not]. Why is that? This Nāḷandā is very large, flourishing, and opulent, with many inhabitants. For this reason, that man would certainly not be able, in a single day, to chop, cut, split up, and slice up all the living beings here in Nāḷandā to make one heap of flesh, to make one pile of flesh. Gotama, that man would be making a great deal of trouble for himself in vain.

[The World-honored One said:]

Householder, what do you think? Suppose that a renunciant or a brahmin comes by who is endowed with great bases of supernormal power, great power, great merit, great might, who has attained mastery of the mind, and he says, “I shall burn this entire Nāḷandā to ashes by sending out one thought of hatred.” Householder, what do you think? Would that renunciant or brahmin be able to burn this entire Nāḷandā to ashes?

The householder Upāli answered:

Gotama, not just one Nāḷandā; not just two, three, or four [Nāḷandās]. Gotama, since that renunciant or brahmin is endowed with great bases of supernormal power, great power, great merit, great might, and has attained mastery of the mind, if he sent out one thought of hatred, he could burn entire countries and entire populations to ashes. What, then, of one Nāḷandā?

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The World-honored One said:

Householder, you should answer only after due consideration. Of what you have said, the earlier disagrees with the latter, and the latter disagrees with the earlier; they do not correspond. You yourself have proclaimed in this assembly, “Gotama, I will take a stance on truth and answer according to truth. Renunciant Gotama, you may feel free to discuss this matter with me.”

The World-honored One asked:

Householder, have you heard how certain forests became forests, namely the Great Marshy Forest, the Unicorn Forest, the Deer Forest, the Tranquil Forest, and the Empty Field Forest?²⁷

The householder Upāli answered, “Gotama, I have heard about that.”
[The World-honored One said:]

Householder, what do you think? Who made those forests become forests, namely the Great Marshy Forest, the Unicorn Forest, the Deer Forest, the Tranquil Forest, and the Empty Field Forest?

The householder Upāli remained silent.²⁸ The World-honored One said:

Householder, answer quickly! Householder, answer quickly! Now is not the time for silence. Householder, you yourself proclaimed in this assembly, “Gotama, I will take a stance on truth and answer according to truth. Renunciant Gotama, you may feel free to discuss this matter with me.”

Then the householder Upāli, after remaining silent for a while, replied:

Gotama, I was not just keeping silence; I was thinking about this matter. Gotama, the foolish Nigaṇṭhas do not clearly understand; they are not able to realize; they do not recognize what is a fertile field; they do not examine themselves. They have cheated me for a long time. I have been misled by them into proclaiming before the renunciant Gotama that bodily restraint is the most serious one for not performing evil actions, not doing evil actions, and that verbal restraint and mental restraint cannot match it.

As I understand the meaning, from what the renunciant Gotama has said, [it is not the case that bodily restraint is more serious, since] a seer sending out a thought of hatred is what made those forests become forests, namely the Great Marshy Forest, the Unicorn Forest, the Deer Forest, the Tranquil Forest, and the Empty Field Forest.²⁹

World-honored One, I have come to know. Well-gone One, I have understood. I now personally take refuge in the Buddha, the Dharma, and the Sangha of monks. May the World-honored One receive me as a lay disciple, from this day forth, until life ends. I personally take refuge for my whole life.

The World-honored One said, “Householder, you had better keep quiet and not announce it. For a highly placed person like yourself it is good to keep quiet.”³⁰

The householder Upāli said:

World-honored One, because of this, I am even more delighted and pleased with the World-honored One. Why is that? Because the World-honored One speaks like this: “Householder, you had better keep quiet and not announce it. For a highly placed person like yourself it is good to keep quiet.”

World-honored One, if I were to become a disciple of another renunciant or brahmin, they would take flags, banners, and parasols and parade all around Nālandā announcing, “The householder Upāli has become a disciple of mine! The householder Upāli has become a disciple of mine!” Yet the World-honored One speaks like this: “Householder, you had better keep quiet and not announce it. For a highly placed person like yourself it is good to keep quiet.”

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The householder Upāli said:

World-honored One, from this day forth I will not allow Nigaṇṭhas to enter my house. I will allow only the four assemblies of disciples of the World-honored One to enter, that is, monks, nuns, laymen, and laywomen.

The World-honored One said:

Householder, the Nigaṇṭhas have been respected by all in your household for a long time. If they come, you should support them according to your ability.

The householder Upāli said:

World-honored One, because of this, I am even more delighted and pleased with the World-honored One. Why is that? Because the World-honored One speaks like this: “Householder, those Nigaṇṭhas have been respected by all in your household for a long time. If they come, you should support them according to your ability.”

World-honored One, earlier I heard a report that the World-honored One speaks like this: “You should give alms to me; do not give alms to

others! You should give alms to my disciples; do not give alms to others' disciples! If you give alms to me, you will receive great merit; if you give alms to others, you will not receive great merit. If you give alms to my disciples, you will receive great merit; if you give alms to others' disciples, you will not receive great merit.”

The World-honored One said:³¹

Householder, I do not speak like this: “You should give alms to me; do not give alms to others! You should give alms to my disciples; do not give alms to others' disciples! If you give alms to me, you will receive great merit; if you give alms to others, you will not receive great merit. If you give alms to my disciples, you will receive great merit; if you give alms to others' disciples, you will not receive great merit.” Householder, I speak like this: “You should give alms to all people according as your mind delights. However, if you give alms to those who do not practice diligently, you will not receive great merit; if you give alms to those who do practice diligently, you will receive great merit.”

The householder Upāli said:

World-honored One, I wish to be independent. I myself will know whether I should give alms to Nigaṇṭhas or not give alms to Nigaṇṭhas. World-honored One, I now again personally take refuge in the Buddha, the Dharma, and the Sangha of monks. May the World-honored One receive me as a lay disciple from this day forth until life ends. I personally take refuge for my whole life.

630c Then the World-honored One taught the Dharma to the householder Upāli, to exhort and inspire him, fully delighting him. Having taught him the Dharma with countless skillful means, having exhorted and inspired him, fully delighting him, he did as all buddhas do when they first give instruction in the proper and true Dharma to gladden their listeners. That is, he spoke about generosity, he spoke about moral discipline, and he spoke about the conditions for rebirth in heaven; he warned of the dangers in sensual desire and the defilements in birth and death; and he praised the sublime nature of dispassion and the purity of the requisites of awakening. The World-honored One taught him such teachings.

[Then] the Buddha knew that his mind had become gladdened, contented, malleable, receptive, uplifted, concentrated, free from doubt, and free from the hindrances, [and that he had] the ability and power to receive the true Dharma, that is, the essential teaching of all buddhas. Then the World-honored One taught him the [truths of] *dukkha*, of its arising, of its cessation, and of the path [leading to its cessation].

Then the householder Upāli, as he sat there, immediately saw the four noble truths of *dukkha*, its arising, its cessation, and the path [leading to its cessation]. Just as white silk is easily dyed with colors, in the same way the householder Upāli, as he sat there, immediately saw the four noble truths of *dukkha*, its arising, its cessation, and the path [leading to its cessation].

Thereupon the householder Upāli saw the Dharma, attained the Dharma, realized the pure white Dharma. He discarded doubt and overcame perplexity; [henceforth] he would venerate no other [teacher], would no longer follow others. He was without uncertainty, having attained the fruit of realization and attained unshakability in the Dharma of the World-honored One.

Then he rose from his seat, paid homage to the Buddha [and said]:

World-honored One, now for the third time I personally take refuge in the Buddha, the Dharma, and the Sangha of monks. May the World-honored One receive me as a lay disciple, from this day forth until life ends. I personally take refuge for my whole life.

Then the householder Upāli, having heard what the Buddha said, received it well and kept it well [in mind]. He paid homage with his head at the Buddha's feet, circumambulated him three times, and returned [home]. He gave orders to his gatekeeper:

You should know that I am now a disciple of the World-honored One. From now on, when Nigaṇṭhas come, do not allow them to enter the gate. Allow only the four assemblies of disciples of the World-honored One to enter; that is, monks, nuns, laymen, and laywomen.

If a Nigaṇṭha comes, you should tell him, "Venerable Sir, the householder Upāli has been converted by the Buddha and is now his disciple. He does not allow Nigaṇṭhas to enter the gate; he allows only the four assemblies of disciples of the World-honored One to enter: monks, nuns,

laymen, and laywomen. If you need food, then stand here and food will be brought out to you.”

Then the Nigaṇṭha Dīghatapassin heard that the householder Upāli had been converted by the renunciant Gotama and become a disciple and that he was therefore not allowing Nigaṇṭhas to enter the gate, but allowing only the four assemblies of disciples of the renunciant Gotama to enter, that is monks, nuns, laymen, and laywomen. Having heard this, the Nigaṇṭha Dīghatapassin approached the Nigaṇṭha Nātaputta and said, “Honored One, this is as I said earlier.”

The Nigaṇṭha Nātaputta asked, “Tapassin, what did you say earlier?”³²
The Nigaṇṭha Dīghatapassin answered:

631a Honored One, earlier I said, “I do not want to have the householder Upāli approach the renunciant Gotama. Why is that? The renunciant Gotama knows a magic spell that enables him to convert people so that they become his disciples as monks, nuns, laymen, or laywomen. I fear that the householder Upāli might be converted by the renunciant Gotama and become his disciple.”

Honored One, the householder Upāli has now been converted by the renunciant Gotama. Having been converted and become a disciple, he does not allow Nigaṇṭhas to enter his gate, allowing only the four assemblies of disciples of the renunciant Gotama to enter: monks, nuns, laymen, and laywomen.

The Nigaṇṭha Nātaputta said:

Tapassin, it is impossible that the householder Upāli might be converted by the renunciant Gotama and become his disciple; it is, however, certainly possible that the renunciant Gotama might be converted by the householder Upāli and become his disciple.³³

The Nigaṇṭha Dīghatapassin spoke again, “If the Honored One does not believe what I have said, then let the Honored One go himself or dispatch a messenger.”³⁴

Then, the Nigaṇṭha Nātaputta said:

Tapassin, you yourself go and see whether the householder Upāli has been

converted by the renunciant Gotama and become his disciple, or whether the renunciant Gotama has been converted by the householder Upāli and become his disciple.

Having received this instruction from the Nigaṇṭha Nātaputta, the Nigaṇṭha Dīghatapassin approached the house of the householder Upāli. The gatekeeper saw the Nigaṇṭha Dīghatapassin coming in the distance and said:

Venerable one, the householder Upāli has been converted by the Buddha and is now his disciple. He therefore does not allow Nigaṇṭhas to enter the gate, allowing only the four assemblies of disciples of the World-honored One to enter, that is, monks, nuns, laymen, and laywomen. If you wish to receive food, then stand here and food will be brought out to you.

The Nigaṇṭha Dīghatapassin said, “Gatekeeper, I do not need food.”

The Nigaṇṭha Dīghatapassin, knowing this, raised his head and left. He approached the Nigaṇṭha Nātaputta and said, “Honored One, it is as I said earlier.”

The Nigaṇṭha Nātaputta asked, “Tapassin, what did you say earlier?”

The Nigaṇṭha Dīghatapassin answered:

Honored One, earlier I said, “I do not wish to have the householder Upāli approach the renunciant Gotama. Why is that? The renunciant Gotama knows a magic spell that enables him to convert people so that they become his disciples as monks, nuns, laymen, or laywomen. I fear that the householder Upāli might be converted by the renunciant Gotama and become his disciple.”

Honored One, the householder Upāli has now been converted by the renunciant Gotama. Having been converted and become his disciple, he does not allow Nigaṇṭhas to enter the gate. He allows only the four assemblies of disciples of the renunciant Gotama to enter: monks, nuns, laymen, and laywomen.

631b

The Nigaṇṭha Nātaputta said:

Tapassin, it is impossible that the householder Upāli might be converted by the renunciant Gotama and become his disciple; it is, however, certainly

possible that the renunciant Gotama might be converted by the householder Upāli and become his disciple.

The Nigaṇṭha Dīghatapassin said, “If the Honored One does not believe what I have said, then let the Honored One go there himself.”

Then the Nigaṇṭha Nātaputta, together with a large company of five hundred Nigaṇṭhas, approached the house of the householder Upāli. The gatekeeper saw the Nigaṇṭha Nātaputta, together with a large company of five hundred Nigaṇṭhas, coming in the distance and said:

Venerable one, the householder Upāli has been converted by the Buddha and become his disciple. He therefore does not allow Nigaṇṭhas to enter the gate, allowing only the four assemblies of disciples of the World-honored One to enter, that is, monks, nuns, laymen, and laywomen. If you wish to receive food, then stand here and food will be brought out to you.

The Nigaṇṭha Nātaputta said, “Gatekeeper, I do not need food, but I wish to see the householder Upāli.”

The gatekeeper said, “May the Honored One stand here. I will go in now and tell the honorable householder, honorable Upāli.”

Then the gatekeeper went in and said:

Householder, you should know that the Nigaṇṭha Nātaputta, together with a large company of five hundred Nigaṇṭhas, is standing outside the gate. He says, “I wish to see the householder Upāli.”

The householder Upāli told the gatekeeper, “Go to the central gate and prepare seats. That done, come back and tell me.”

Having received this instruction, the gatekeeper went to the central gate. Having prepared seats, he returned and said, “Householder, you should know that the seats have been prepared. May the householder himself know the [right] time.”

The householder Upāli went to the central gate followed by the gatekeeper. There was a seat, very high and broad, very clean and nicely prepared, which the householder Upāli formerly used to offer to the Nigaṇṭha Nātaputta to sit on.³⁵ The householder Upāli took it himself and sat down cross-legged. He told the gatekeeper, “Go out to the Nigaṇṭha Nātaputta and say this: ‘Honored

One, the householder Upāli says that if the Honored One would like to enter, then let him do as he wishes.”

The gatekeeper, having received this instruction, went out to the Nigaṇṭha Nātaputta and said, “Honored One, the householder Upāli says that if the Honored One would like to enter, then let him do as he wishes.” Then, the Nigaṇṭha Nātaputta, together with the large company of five hundred Nigaṇṭhas, entered by the central gate. 631c

The householder Upāli saw from afar the Nigaṇṭha Nātaputta entering, together with a large company of five hundred Nigaṇṭhas, and said, “Honored One, there are seats. Sit where you like!”

The Nigaṇṭha Nātaputta said:

Householder, is it appropriate for you to mount to a high seat, sit down cross-legged, and speak to others as if you were no less than one who has gone forth to train in the path?³⁶

The householder Upāli said:

Honored One, these are my possessions. If I want to give, I give; if I do not want to give, I do not give. Because the seats are mine, I speak like this: “There are seats. Sit where you like!”

The Nigaṇṭha Nātaputta sat on a prepared seat and said:

Householder, what is the reason for this? You wanted to defeat the renunciant Gotama, but instead you yourself have been defeated. You are just like a person who goes into the forest in search of “eyes” (myrobalan fruit), but returns having lost his [own] eyes.³⁷ In the same way, householder, you wanted to defeat the renunciant Gotama, but instead you yourself have been defeated by the renunciant Gotama. You are just like a person who goes into a pool because he is thirsty, but instead returns still thirsty. In the same way, householder, you wanted to defeat the renunciant Gotama, but instead you yourself return defeated. Householder, what is the reason for this?³⁸

The householder Upāli said:

Honored One, allow me to speak a simile. A wise man, on hearing a simile, understands its implications. Honored One, there was once a brahmin with

a young wife. The wife was pregnant, and she told her husband, “Sir, I am now pregnant. Go to the market and buy a nice plaything for the child!”

Then the brahmin said to his wife, “Let us just hope that you have a safe delivery. Why worry about having no [plaything right now]? If you give birth to a boy, I will buy a boy’s plaything for you. If you give birth to a girl, I will buy a girl’s plaything for you.” The wife told her husband three times, “Sir, I am now pregnant. Quickly, go to the market and buy a nice plaything for the child!” The brahmin also told his wife a second and a third time, “Let us just hope that you have a safe delivery. Why worry about having no [plaything right now]? If you give birth to a boy, I will buy a boy’s plaything for him. If you give birth to a girl, I will buy a girl’s plaything for her.”

The brahmin, being very fond of his wife, asked, “What kind of plaything do you want me to buy for the child?” His wife answered, “Sir, go and buy a monkey as a nice plaything for the child.” On hearing that, the brahmin went to the market to buy a monkey as a plaything, brought it back, and told his wife, “I have come back after buying a monkey as a plaything for the child.”

632a

His wife, on seeing [the monkey], disliked the color, [finding it] unattractive. Then she told her husband, “Sir, take this monkey plaything to a dyer and have him dye it yellow, so as to be very attractive, and have him pound it so that it becomes shiny.” On hearing that, the brahmin immediately took the monkey plaything to a dyer and said, “Dye this monkey plaything a nice yellow color for me to make it very attractive and pound it so that it becomes shiny!” Then the dyer said to the brahmin, “I can dye the monkey plaything yellow and make it very attractive, but I cannot make it become shiny by pounding it.” Then, the dyer recited these verses:³⁹

A monkey can endure being dyed,
But it cannot endure being pounded.
If pounded, it will die.

It simply cannot take a hammering.
This monkey is [just] a foul stinking bag
Full of impurities.

Honored One, you should know that what the Nigaṇṭhas proclaim is also like this. It cannot endure questioning by others. It cannot take reflection and examination. It takes the dye of foolishness; it does not take the dye of wisdom.

Honored One, listen again. It is just like a clean piece of Benares cloth. The owner took it to that dyer and said, “Dye this cloth for me. Make it a very nice color, make it very attractive. Also pound it thoroughly to make it become shiny!” Then the dyer told the owner of the cloth, “This cloth can be dyed, made to have a very nice color, made very attractive, and it can also be pounded thoroughly and made to become shiny.” Then, the dyer recited these verses:

Benares cloth like this,
White and clean, can endure being dyed.
On being pounded, it becomes soft,
Shiny, colorful, and increasingly attractive.

Honored One, you should know that what is proclaimed by tathāgatas, those free from attachment and fully awakened, is also like this. It can endure questioning by others, it can take reflection and examination. It takes the dye of wisdom; it does not take the dye of foolishness.

The Nigaṇṭha Nātaputta said, “Householder, you have been converted by the magic spell of the renunciant Gotama.”

The householder Upāli said:

Honored One, that magic spell is good; that magic spell is extremely good. Honored One, that magic spell [will] lead my parents to obtain profit, benefit, peace, and happiness for a long time; and it [will] lead my wife, my servants, my employees, the king of Nālandā, and the entire world with its *devas*, *māras*, Brahmās, renunciants and brahmins, from human beings to *devas*, to obtain profit, benefit, peace, and happiness for a long time.

632b

The Nigaṇṭha Nātaputta said, “Householder, all the people of Nālandā know that the householder Upāli is a disciple of the Nigaṇṭhas. Whose disciple is he now?”

Then the householder Upāli rose from his seat, placed his right knee on

the ground, extended his hands with palms together in the direction of the Buddha, and said:

Honored One, please listen to what I shall say.
Mighty and powerful, free from ignorance,
Having abandoned the defilements and subdued them totally;
Without opponents, [engaging] in subtle reflection,
Having practiced moral discipline, meditative concentration, and wisdom;
At peace and without defilement—
[Such is] the Buddha, whose disciple is Upāli.

A great noble one who has completed the practice,
And attained virtue and mastery in teaching;
Well [established] in mindfulness, with subtle right contemplation,
Not [judging] as high or low;
Imperturbable, always at ease—
[Such is] the Buddha, whose disciple is Upāli.

Free from distortion, always contented,
Having discarded stinginess and attained satisfaction;
A renunciant who has attained awakening,
[Bearing] his last body, to be honored as a Great Person;
Incomparable, free from the dust [of passion]—
[Such is] the Buddha, whose disciple is Upāli.

Free from disease, immeasurable,
Very profound, having become a seer;
Always at peace, courageous,
Abiding in the Dharma, with subtle reflection;
Tamed, happy without entertainment—
[Such is] the Buddha, whose disciple is Upāli.

A great *nāga*, happily abiding in a high position,
The fetters exhausted, liberation attained;
Appropriately eloquent in debate, pure,
With wisdom arisen, free from distress and grief;
The Sakyā, who will not return to this existence—
[Such is] the Buddha, whose disciple is Upāli.

Having fared rightly, meditating and reflecting,
 Without disturbance, pure;
 Always smiling, without hatred,
 Delighting in seclusion, having attained the highest;
 Fearless, always focused on the essence—
 [Such is] the Buddha, whose disciple is Upāli.

The seventh Seer, without equal,
 Endowed with the threefold knowledge, attained to the holy [life];
 Washed clean, like a bright lamp,
 Attained to stillness, the fetter of hatred ended;
 Courageous and supremely pure—
 [Such is] the Buddha, whose disciple is Upāli.

Attained to stillness, with wisdom [wide as] the earth,
 Great wisdom that removes worldly greed;
 Worthy of offerings,⁴⁰ [endowed with] the supreme eye,
 A superior person, without equal;
 A leader, devoid of hatred—
 [Such is] the Buddha, whose disciple is Upāli.

632c

With desire abandoned, the unsurpassable good [attained],
 Well tamed, an incomparable leader;
 The supreme one, always joyous,
 Without perplexity, possessing [inner] light;
 With self-conceit abandoned, unsurpassably awakened—
 [Such is] the Buddha, whose disciple is Upāli.

With craving abandoned, incomparably awakened,
 Without the “smoke,” without the “flame” of existence;
 Thus gone is the Well-gone One,
 Incomparable, without equal;
 Named “Attainer of Perfection”—
 [Such is] the Buddha, whose disciple is Upāli.

This is the Buddha [worthy of] a hundred praises,⁴¹
 [With qualities] not previously contemplated;
 When Upāli spoke [of them],

The *devas* came to him,
To help him well and add eloquence,
In accordance with the Dharma and in accordance with his person.
To the question of the Nigaṇṭha Nātaputta,
[He replied, “I am] a disciple of the Buddha with ten powers.”

The Nigaṇṭha Nātaputta asked, “Householder, from what motive do you praise the renunciant Gotama?”

The householder Upāli answered:

Honored One, allow me to speak a simile. On hearing a simile, a wise person understands its implications. Just as a skilled garland maker or their apprentice plucks various kinds of flowers and ties them with long strings to make various kinds of garlands, in the same way, Honored One, the Tathāgata, free from attachment and fully awakened, has innumerable titles of praise. It is in order to honor him that I speak these praises.

When this teaching [by the Buddha] had been delivered, [the mind of] the householder Upāli had become aloof from the dust of defilements, and [in regard] to all phenomena the Dharma eye arose [in him]. The Nigaṇṭha Nātaputta [however], vomited hot blood. He went to Pāvā where, because of this serious affliction, he soon died.⁴²

Thus spoke the Buddha. Having heard what the Buddha said, the householder Upāli was delighted and received it respectfully.

134. The Discourse on the Questions of Sakka⁴³

Thus have I heard. At one time the Buddha was dwelling in the Magadha country, staying in the Indasāla cave on Mount Vediya, north of Mango Grove village to the east of Rājagaha.

633a At that time Sakka, the ruler of the *devas*, heard that the Buddha was dwelling in the Magadha country, staying in the Indasāla cave on Mount Vediya, north of Mango Grove village in the Magadha country to the east of Rājagaha. Then Sakka, the ruler of the *devas*, told the *gandhabba* Pañcasikha:

I have heard that the World-honored One is dwelling in the Magadha country, staying in the Indasāla cave on Mount Vediya, north of Mango

Grove village in the Magadha country to the east of Rājagaha. Pañcasikha, you come along with me to visit the Buddha.

The *gandhabba* Pañcasikha answered, “Very well.” Then the *gandhabba* Pañcasikha, carrying a glazed lute, went together with Sakka, the ruler of the *devas*. The *devas* of the Thirty-three heard that Sakka, the ruler of the *devas*, had again the wish to go and visit the Buddha; so the *devas* of the Thirty-three also accompanied Sakka, the ruler of the *devas*.

Then, just as quickly as a strong man might flex his arm or stretch it out, Sakka, the ruler of the *devas*, the *devas* of the Thirty-three, and the *gandhabba* Pañcasikha suddenly vanished from the Heaven of the Thirty-three and reappeared at a place not far from the cave on Mount Vediya, north of Mango Grove village, in the Magadha country to the east of Rājagaha. Then Mount Vediya shone with a light as bright as fire. Seeing this, the people living around the mountain thought, “Mount Vediya is on fire, burning everywhere.”

Then, having come to stay there at a certain place, Sakka, the ruler of the *devas*, said:

Pañcasikha, the World-honored One stays like this in secluded places, under the trees in some mountain forest. He is happy to dwell on some high mountain ridge, which is quiet, without sound, remote, without anything bad and without people. There he sits in solitude at his ease, impressive in his virtue. [We] *devas* have gathered here, enjoying his remoteness, sitting peacefully in seclusion, and abiding in happiness. Since we have not yet notified him, we should not go ahead directly. Pañcasikha, you approach him first to notify him. After that we will move forward.

The *gandhabba* Pañcasikha answered, “Very well.” Then, the *gandhabba* Pañcasikha, having received this instruction from Sakka, the ruler of the *devas*, took up his glazed lute and went ahead to the Indasāla cave. Then he thought, “I know that this spot is neither too far from the Buddha nor too near to him. Let the Buddha know I am here by hearing my voice!” Remaining at that spot, he tuned his glazed lute and sang verses associated with desire, verses associated with *nāgas*, verses associated with renunciants, and verses associated with arahants. He sang these verses:⁴⁴

Bhaddā, I pay homage to your parents:

Moon and Timbaru.

They gave birth to you, the beautiful one
Who makes my heart rejoice.

Oppressed by heat, one seeks a cool breeze,
Thirsty, one desires to drink cold water.
Similarly I cherish you,
As an arahant cherishes the Dharma.

633b As difficult as gathering up spilled water—
Such is my clinging and desire
To be together [with you] for countless lifetimes,
As [a reward for past] offerings made to those free from attachment.

The pool has clear, cool water,
With golden grains of sand on the bottom.
Like an elephant oppressed by heat
Entering this pool to bathe,
Or like an elephant spurred on with a goad—
So has my mind surrendered to you.

You do not realize what I will do,
[If] I do not obtain you, graceful one.
My mind is so attached to you,
Impatience and discontent burn my heart.
Hence I am unhappy
Like a man in a tiger's mouth.

Like the Sakyan son practicing meditation,
Constantly happy in [mental] unification.
Like a sage on attaining awakening,
Just as wonderful [for me] would it be to obtain you.

Just as a sage enjoys
The unsurpassable right awakening,
Similarly what I would enjoy
Is to obtain you, whom I constantly desire.

Like medicine, which a sick person desires to get,
 Like food, which a hungry person desires to get,
 Like water, which [can] extinguish a fire,
 Are you, Bhaddā, who [could] calm my mind.

Whatever merit I have made
 By offering to those free from attachment,
 To all those who are superbly pure,
 May you and I receive the reward!

I wish I could be with you until the end,
 Never separated from you nor living alone.⁴⁵
 Let me die together with you,
 Rather than live separated [from you].

May Sakka, honored by the *devas* of the Thirty-three,
 Grant me my wish!
 You, the person I honor most,
 Are my most constant wish.

Therefore I salute the Great Hero,
 Bowing my head to the supreme human being,
 Who has discarded all the thorns of craving.
 I salute the Kinsman of the Sun (the Buddha).

At this the World-honored One rose from his meditative concentration and praised the *gandhabba* Pañcasikha:

Well done! Well done, Pañcasikha! The sound of your singing was in harmony with the sound of your lute; and the sound of your lute was in harmony with the sound of your singing. The sound of your singing did not go beyond the sound of your lute; and the sound of your lute did not go beyond the sound of your singing. Pañcasikha, do you remember having in the past recited these verses associated with desire, verses associated with *nāgas*, verses associated with renunciants, and verses associated with arahants?

The *gandhabba* Pañcasikha answered:

633c World-honored One, the Great Seer would know that himself. Great Seer, in the distant past when the World-honored One had just attained the path of awakening, he was dwelling at Uruvela, on the bank of the Nerañjarā River, under the goatherds' banyan tree. At that time the daughter of the *gandhabba* king Timbaru, named Bhaddā, was being courted by a *deva* named Sikha, a son of the royal charioteer Mātali. Great Seer, while he was courting that girl, I too was courting a girl. However, Great Seer, I was unable to obtain the girl I was courting.

At that time I stood behind the girl and sang the verses associated with desire, the verses associated with *nāgas*, the verses associated with renunciants, and the verses associated with arahants. Great Seer, when I sang these verses, the girl turned around happily and, with a smile, told me, “Pañcasikha, I have not yet seen the Buddha, the World-honored One. However, I have heard from the *devas* of the Thirty-three that the World-honored One is a tathāgata, free from attachment, fully awakened, perfect in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, a buddha, an exalted one. Pañcasikha, if you are able to praise the World-honored One frequently, I can go with you to pay homage to the Great Seer. But I will meet with you only this once. After that we will not meet again.”

At this point Sakka, the ruler of the *devas*, thought, “The *gandhabba* Pañcasikha has caused the World-honored One to emerge from his concentration, enabling me to get through to the Well-gone One.” Then Sakka, the ruler of the *devas*, said:

Pañcasikha, approach and in my name bow your head in homage at the Buddha's feet. Inquire from the World-honored One whether the Noble One is healthy in body, whether he is at peace, happy, and without disease, whether he is at ease, and whether his energy is as usual. Say this: “Great Seer, Sakka, the ruler of the *devas*, pays homage at the Buddha's feet, and inquires from the World-honored One whether he is healthy in body, whether he is at peace, happy, and without disease, whether he is at ease, and whether his energy is as usual. Great Seer, Sakka, the ruler of the

devas, together with the Thirty-three *devas* would like to see the World-honored One.”

The *gandhabba* Pañcasikha answered, “Very well.”

Then the *gandhabba* Pañcasikha put down his glazed lute, extended his hands with joined palms toward the Buddha, and said:

World-honored One, Great Seer, Sakka, the ruler of the *devas*, pays homage at the Buddha’s feet, and inquires from the World-honored One whether the Noble One is healthy in body, whether he is at peace, happy, and without disease, whether he is at ease, and whether his energy is as usual. Great Seer, Sakka, the ruler of the *devas*, together with the Thirty-three-*devas*, wishes to see the World-honored One.

Then the World-honored One said:

Pañcasikha, may Sakka, the ruler of the *devas*, be now at peace and happy, and may all the *devas*, human beings, *asuras*, *gandhabbas*, *yakkhas*, as well as the various other groups [of beings] be at peace and happy. Pañcasikha, if Sakka, the ruler of the *devas*, wishes to see me, then let him do as he wishes.

Then the *gandhabba* Pañcasikha, having heard what the Buddha said, received it well and kept it [in mind]. He paid homage with his head at the Buddha’s feet, circumambulated him three times, and left. He approached Sakka, the ruler of the *devas*, and told him, “Your Majesty, I have spoken on your behalf with the World-honored One. The World-honored One is now waiting for Your Majesty. May Your Majesty know the right time.” 634a

Thereupon, Sakka, the ruler of the *devas*, along with the *devas* of the Thirty-three and the *gandhabba* Pañcasikha, approached the Buddha. Then Sakka, the ruler of the *devas*, paid homage with his head at the Buddha’s feet and announced his name three times, “Indeed, Great Seer, I am Sakka, the ruler of the *devas*; I am Sakka, the ruler of the *devas*.”

Then the World-honored One said, “It is like this, Kosiya, it is like this. You are Sakka, the ruler of the *devas*.”

Then Sakka, the ruler of the *devas*, having announced his name three times, paid homage with his head at the Buddha’s feet, stepped back, and

stood to one side. The *devas* of the Thirty-three and the *gandhabba* Pañcasikha also paid homage with their heads at the Buddha's feet, stepped back, and stood to one side. Then Sakka, the ruler of the *devas*, said, "Great Seer, how far away should I sit from the World-honored One?"

The World-honored One said, "You may sit near to me. Why is that? Because you have a large retinue of divine retainers." Then Sakka, the ruler of the *devas*, paid homage with his head at the Buddha's feet, stepped back, and sat to one side. The *devas* of the Thirty-three and the *gandhabba* Pañcasikha also paid homage with their heads at the Buddha's feet, stepped back, and sat to one side. At that time the Indasāla cave suddenly became wider. Why was that? It happened owing to the majesty of the Buddha and the power of the *devas*.

Then Sakka, the ruler of the *devas*, having sat down, said:

Great Seer, for a long time I have wanted to visit the World-honored One, wanting to ask questions about the Dharma. Great Seer, once in the distant past the World-honored One was dwelling at Sāvattī, staying in a cave. Great Seer, at that time, on account of myself and the *devas* of the Thirty-three, a chariot drawn by a thousand elephants was being driven toward the dwelling of the Great [Heavenly] King Vessavaṇa.

At that time there was a concubine named Bhuñjati in the household of King Vessavaṇa. At that time the World-honored One had entered quiet meditative concentration. The concubine was extending her hands with joined palms in reverence toward the feet of the World-honored One.

Great Seer, I told her, "Sister, now is not the right time for me to visit the World-honored One, [since] the World-honored One has entered meditative concentration.⁴⁶ Sister, when the World-honored One emerges from meditative concentration, pay homage in my name at the Buddha's feet and inquire from the World-honored One whether the Noble One is healthy in body, whether he is at peace, happy, and without disease, whether he is at ease, and whether his energy is as usual. Say this: 'Great Seer, Sakka, the ruler of the *devas*, pays homage at the Buddha's feet, and inquires of the World-honored One whether he is healthy in body, whether he is at peace, happy, and without disease, whether he is at ease, and whether his energy is as usual.'"

Great Seer, did that sister pay homage in my name at the Buddha's feet and greet the World-honored One? Does the World-honored One remember that?

The World-honored One said:

Kosiya, I do remember that sister paying homage with her head at my feet in your name and greeting me as you had intended. Kosiya, I also remember hearing the noise made at the time of your departure, which roused me from my meditative concentration.

[Sakka said:]

Great Seer, in the distant past I heard that when there appears in the world a tathāgata, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, called a buddha, an exalted one, at that time the *devas* increase [in number], and the *asuras* decrease.

634b

Great Seer, with my own eyes I have seen disciples of the World-honored One, and monks who had followed the World-honored One and practiced the holy life, who having [temporarily] discarded sensual desire, becoming secluded from sensual desire, on the breaking up of the body after death reappeared in a good realm of existence, being reborn in heaven.

Great Seer, the Sakyan woman Gopikā was such a disciple of the World-honored One. She too followed the World-honored One and practiced the holy life. She detested her female body and desired to have a male appearance, to move out of her female body and acquire a male form. Having [temporarily] discarded sensual desire and become secluded from sensual desire, on the breaking up of the body after death, [she/he] reappeared in a sublime realm of existence, among the *devas* of the Thirty-three, as my son. Since he was reborn [there], all the *devas* knew that the *deva* Gopaka is endowed with great bases of supernormal power, great power, great merit, and great authoritative power.

Again, Great Seer, I have seen three monks, disciples of the World-honored One, who also had followed the World-honored One and practiced the holy life [but] had not discarded sensual desire nor become secluded

from sensual desire. On the breaking up of the body after death they were reborn in another lowly *gandhabba* palace. After rebirth, they came to the *devas* of the Thirty-three every day to serve all the *devas* and attend on Gopaka, a son of *devas*.

On seeing them, the son of *devas* [Gopaka] spoke these verses:⁴⁷

I was a laywoman possessing the eye [of Dharma],
My name was Gopikā.
I extended respect to the Buddha and the Dharma,
And served the Sangha [of monks] with pure intention.

By grace of the Buddha's favor,
The great merit of the Sakyan son,
I came to sublime birth among the Thirty-three,
Known to them as a fortunate son of *devas*.

Seeing those former monks,
[Now] reborn as *gandhabbas*,
Standing before me, extending their hands with joined palms,
I, Gopaka, spoke to them in verses:

[You] were formerly disciples of Gotama,
While I was formerly a human being.
You came to my house
And I offered you fine food and drink.

You were formerly equal to noble ones,
Practicing the unsurpassable holy life.
Yet now you are subservient to others,
Coming daily to serve the *devas*.

Formerly I served you.
I heard the Noble One teaching the Dharma well.
I gained faith, became accomplished in morality,
And came to sublime birth [among] the Thirty-three.

You were formerly served,
Practicing the unsurpassable holy life.

Yet now you are subservient to others,
Coming daily to serve the *devas*.

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In which direction will you head,
After having received the Buddha's Dharma?
Have you turned your backs on the Dharma,
Well taught by the one who certainly has awakened vision?

I saw you all in the distant past;
Now you are reborn as lowly *gandhabbas*.
By yourselves you practiced inappropriately,
By yourselves you took rebirth inappropriately.⁴⁸

I was formerly a householder.
Look at me now, endowed with excellent merit!
Transformed from a female into a son of *devas*,
Freely enjoying the five kinds of sensual pleasure.

Being scolded as sons of Gotama,⁴⁹
They wearily lamented, "Gotama,
We should now advance in practice,
As the son of *devas* (Gopaka) has rightly said."

Two of them practiced energetically,
Remembering Gotama's Dharma and discipline.
Knowing the perils of desire,
They promptly discarded desire, became separated from it.

Having been bound by the fetter of desire,
They promptly succeeded in discarding it and leaving it far behind.
Like an elephant breaking out of its harness,
They went beyond the *devas* of the Thirty-three
And the *devas* Indra and Brahmā,
Who had all come together in an assembly.

Seated on their [meditation] seats, they promptly left [the *devas*
behind],
Having heroically discarded the dust of sensual desire.

Seeing this, Sakka, the ruler of the *devas*, became dismayed [and exclaimed],

“They have outdone the *devas*, the *devas* among *devas*!
Formerly born into a lowly [sphere],
They have gone beyond the *devas* of the Thirty-three!”
In subtle quiet words [he had expressed his] dismay.

After that Gopaka said:

Among human beings, the Buddha is supreme,
The Sakyan Sage, who knows about sensual desire.
Among his sons [these ones] had lost mindfulness,
[But] after my scolding, they recovered it again.

One of the three
Has been reborn among the *gandhabbas*.
[The other] two attained the right path,
Being in heaven they delight in the faculty of concentration.

The Dharma you have taught is like this,
Disciples become free of perplexity,
Overcome the taints, discard erroneous doubt,
And pay homage to the Buddha, the supreme one with subdued
faculties.

They awakened to the teachings
And were both able to ascend to a better realm.
After having ascended,
They were reborn among the Brahmā *devas*.
We know that Dharma,
Great Seer, [therefore] we have come here.

At that time the World-honored One thought, “This spirit has for a long time been free of flattery; he is without deception, without delusions, and is of upright character. If he asks, it is because he wants to know fully; he does not [just] want to get in touch and be entertained. It is the same with the questions he will ask. Let me explain the profound higher Dharma [to him].”

Having understood this, the World-honored One spoke these verses to Sakka, the ruler of the *devas*:

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For the sake of present happiness,
And for happiness in future existences,
Kosiya, you may ask without restriction
According to what pleases your mind.

Each question asked,
Will be completely resolved for you.
The World-honored One allows it
Saying, “The *deva*’s request is seen as merited.”
In this Magadha country,
Let the worthy Vāsava (Sakka) pose his questions!⁵⁰

At this Sakka, the ruler of the *devas*, said:

World-honored One, as to *devas*, human beings, *asuras*, *gandhabbas*, *yakkhas*, as well as the various other kinds and groups [of beings], how many fetters does each of them have?

On hearing this, the World-honored One replied:

Kosiya, as to *devas*, human beings, *asuras*, *gandhabbas*, *yakkhas*, as well as the various other kinds and groups [of beings], each of them has two fetters, namely, stinginess and jealousy. Each of them thinks, “May I be without bonds, without fetters, without resentment, without hatred, without conflict, without fighting, without *dukkha*, and let me dwell at ease!” Yet, despite thinking like this, each of them has bonds, has fetters, has resentment, has conflict, has fighting, has *dukkha*, and does not dwell at ease.

Then, having heard this, Sakka, the ruler of the *devas*, said:

Just so, World-honored One; just so, Well-gone One; just so, Great Seer. Each god, human being, *asura*, *gandhabba*, *yakkha*, as well as each of the various other kinds and groups [of beings] has these two fetters. Each of them thinks, “May I be without bonds, without fetters, without resentment, without hatred, without conflict, without fighting, without *dukkha*,

and let me dwell at ease!” Yet, despite thinking like this, each of them has bonds, has fetters, has resentment, has conflict, has fighting, has *dukkha*, and does not dwell at ease.

Just so, World-honored One; just so, Well-gone One; just so, Great Seer. I have entirely understood the Dharma as the Buddha has taught it. I have discarded doubt and gone beyond perplexity, and I am without uncertainty because of hearing what the Buddha has said.

Then Sakka, the ruler of the *devas*, having heard what the Buddha said, was delighted and received it respectfully. He asked further:

Great Seer, as to stinginess and jealousy, what is their cause, what is their condition? From where do they arise, by what do they exist; and by what cause is there no stinginess and jealousy?

On hearing this, the World-honored One replied:

Kosiya, as to stinginess and jealousy, their cause is liking and disliking, their condition is liking and disliking. From liking and disliking they arise, by liking and disliking they exist; if there is no liking and disliking, then there is no stinginess and jealousy.

Then, having heard this, Sakka, the ruler of the *devas*, said:

Just so, World-honored One; just so, Well-gone One; just so, Great Seer. As to stinginess and jealousy, their cause is liking and disliking, their condition is liking and disliking. From liking and disliking they arise, by liking and disliking they exist; if there is no liking and disliking, then there is no stinginess and jealousy.

635b Just so, World-honored One; just so, Well-gone One; just so, Great Seer. I have entirely understood the Dharma as the Buddha has taught it. I have discarded doubt and overcome perplexity, and I am without uncertainty because of hearing what the Buddha has said.

Then Sakka, the ruler of the *devas*, having heard what the Buddha said, was delighted and received it respectfully. He asked further:

Great Seer, as to liking and disliking, what is their cause, what is their

condition? From where do they arise, by what do they exist, and by what cause is there no liking and disliking?

On hearing this, the World-honored One answered:

Kosiya, as to liking and disliking, their cause is desire, their condition is desire. From desire they arise, by desire they exist; if there is no desire, then there is no liking and disliking.

Then, having heard this, Sakka, the ruler of the *devas*, said:

Just so, World-honored One; just so, Well-gone One; just so, Great Seer. As to liking and disliking, their cause is desire, their condition is desire. From desire they arise, by desire they exist; if there is no desire, then there is no liking and disliking.

Just so, World-honored One; just so, Well-gone One; just so, Great Seer. I have entirely understood the Dharma as the Buddha has taught it. I have discarded doubt and overcome perplexity, and I am without uncertainty because of hearing what the Buddha has said.

Then Sakka, the ruler of the *devas*, having heard what the Buddha said, was delighted and received it respectfully. He asked further:

Great Seer, as to desire, what is its cause, what is its condition? From where does it arise, by what does it exist; and by what cause is there no desire?

On hearing this, the World-honored One answered:

Kosiya, as to desire, its cause is [desirous] thinking, its condition is [desirous] thinking. From [desirous] thinking it arises, by [desirous] thinking it exists; if there is no [desirous] thinking, then there is no desire.

Then, having heard this, Sakka, the ruler of the *devas*, said:

Just so, World-honored One; just so, Well-gone One; just so, Great Seer. As to desire, its cause is [desirous] thinking, its condition is [desirous] thinking. By [desirous] thinking it arises, by [desirous] thinking it exists; if there is no [desirous] thinking, then there is no desire.

Just so, World-honored One; just so, Well-gone One; just so, Great Seer. I have entirely understood the Dharma as the Buddha has taught it. I have discarded doubt and overcome perplexity, and I am without uncertainty because of hearing what the Buddha has said.

Then Sakka, the ruler of the *devas*, having heard what the Buddha said, was delighted and received it respectfully. He asked further:

Great Seer, as to [desirous] thinking, what is its cause, what is its condition? From what does it arise, by what does it exist; and by what cause is there no [desirous] thinking?

On hearing this, the World-honored One answered:

Kosiya, as to [desirous] thinking, its cause is [desirous] intention, its condition is [desirous] intention.⁵¹ From [desirous] intention it arises, because of [desirous] intention it exists; if there is no [desirous] intention, then there is no [desirous] thinking. Because of [desirous] thinking, there is desire; because of desire, there is liking and disliking; because of liking and disliking, there is stinginess and jealousy; because of stinginess and jealousy, there is [the using of] sword and club, dissension and quarreling, hatred and jealousy, flattery and deception, false speech and divisive speech. Thus countless evil and unwholesome states arise in the mind. In this way this entire great mass of *dukkha* arises.

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If there is no [desirous] intention, then there is no [desirous] thinking; if there is no [desirous] thinking, then there is no desire; if there is no desire, then there is no liking and disliking; if there is no liking and disliking, then there is no stinginess and jealousy; if there is no stinginess and jealousy, then there is no [using of] sword and club, no dissension and quarreling, no hatred and jealousy, no flattery and deception, and no false speech and divisive speech. Thus countless evil and unwholesome states do not arise in the mind. In this way this entire great mass of *dukkha* ceases.

Then, having heard this, Sakka, the ruler of the *devas*, said:

Just so, World-honored One; just so, Well-gone One; just so, Great Seer. As to [desirous] thinking, its cause is [desirous] intention, its condition is [desirous] intention. From [desirous] intention it arises, because of

[desirous] intention it exists; if there is no [desirous] intention, then there is no [desirous] thinking. Because of [desirous] thinking, there is desire; because of desire, there is liking and disliking; because of liking and disliking, there is stinginess and jealousy; because of stinginess and jealousy, there is [the using of] sword and club, dissension and quarreling, hatred and jealousy, flattery and deception, false speech and divisive speech. Thus countless evil and unwholesome states arise in the mind. In this way this entire great mass of *dukkha* arises.

If there is no [desirous] intention, then there is no [desirous] thinking; if there is no [desirous] thinking, then there is no desire; if there is no desire, then there is no liking and disliking; if there is no liking and disliking, then there is no stinginess and jealousy; if there is no stinginess and jealousy, then there is no [using of] sword and club, no dissension and quarreling, no hatred and jealousy, no flattery and deception, and no false speech and divisive speech. Thus countless evil and unwholesome states do not arise in the mind. In this way this entire great mass of *dukkha* ceases.

Just so, World-honored One; just so, Well-gone One; just so, Great Seer. I have entirely understood the Dharma as the Buddha has taught it. I have discarded doubt and overcome perplexity, and I am without uncertainty because of hearing what the Buddha has said.

At that time Sakka, the ruler of the *devas*, having heard what the Buddha said, was delighted and received it respectfully. He asked further, “Great Seer, what is the path leading to the cessation of illusion? How does a monk practice to progress on the path leading to the cessation of illusion?”

On hearing this, the World-honored One replied:

Kosiya, as to the path leading to the cessation of illusion, it is what is called the noble eightfold path, the eight [factors] being right view . . . up to . . . right concentration. Kosiya, this is the path leading to the cessation of illusion. A monk practices this path leading to the cessation of illusion.⁵²

Then, having heard this, Sakka, the ruler of the *devas*, said:

Just so, World-honored One; just so, Well-gone One; just so, Great Seer. As to the path leading to the cessation of illusion, it is what is called the noble eightfold path, the eight [factors] being right view . . . up to . . .

right concentration. Great Seer, this is the path leading to the cessation of illusion. A monk practices this path leading to the cessation of illusion.

Just so, World-honored One; just so, Well-gone One; just so, Great Seer. I have entirely understood the Dharma as the Buddha has taught it. I have discarded doubt and overcome perplexity, and I am without uncertainty because of hearing what the Buddha has said.

636a Then Sakka, the ruler of the *devas*, having heard what the Buddha said, was delighted and received it respectfully. He asked further, “Great Seer, as to a monk on the path leading to the cessation of illusion, how many factors does he discard, and how many factors does he practice?”

On hearing this, the World-honored One replied:

Kosiya, as to a monk on the path leading to the cessation of illusion, he discards three factors and practices three factors. What are the three? The first is thinking; the second is speech; the third is seeking.⁵³

Kosiya, as to thinking, I say there are two kinds, namely that which should be undertaken and that which should not be undertaken. If [a line of] thinking should not be undertaken, I [say]: discard it immediately. If [a line of] thinking should be undertaken, I [say]: know the right time in order to actualize such thinking, with mindfulness and comprehension.

As to speech it is the same.

Kosiya, as to seeking, I say it is again of two kinds, namely that which should be undertaken and that which should not be undertaken. If seeking should not be undertaken, I [say]: discard it immediately. If seeking should be undertaken, I [say]: know the right time in order to actualize such seeking with mindfulness and comprehension.

Then, having heard this, Sakka, the ruler of the *devas*, said:

Just so, World-honored One; just so, Well-gone One; just so, Great Seer. As to a monk on the path leading to the cessation of illusion, he discards three factors and practices three factors. What are the three? The first is thinking; the second is speech; the third is seeking.

The Great Seer has said that, as to thinking, there are two kinds, namely that which should be undertaken and that which should not be undertaken.

If [a line of] thinking increases evil and unwholesome states and decreases wholesome states, then the Great Seer [says]: discard it immediately. If [a line of] thinking decreases evil and unwholesome states and increases wholesome states, then the Great Seer [says]: know the right time in order to accomplish such [a line of] thinking with mindfulness and comprehension. As to speech, it is the same.

The Great Seer has said that as to seeking there are again two kinds, namely that which should be undertaken and that which should not be undertaken. If seeking increases evil and unwholesome states and decreases wholesome states, then the Great Seer [says]: discard it immediately. If seeking decreases evil and unwholesome states and increases wholesome states, then the Great Seer [says]: know the right time in order to actualize such seeking with mindfulness and comprehension.

Just so, World-honored One; just so, Well-gone One; just so, Great Seer. I have entirely understood the Dharma as the Buddha has taught it. I have discarded doubt and overcome perplexity, and I am without uncertainty because of hearing what the Buddha has said.

Then Sakka, the ruler of the *devas*, having heard what the Buddha said, was delighted and received it respectfully. He asked further:

Great Seer, as to a monk on the path leading to the cessation of illusion, how many factors is he endowed with, and how many factors does he practice to preserve the code of rules?⁵⁴

On hearing this, the World-honored One replied:

Kosiya, as to a monk on the path leading to the cessation of illusion, he is endowed with six factors, and he practices six factors to preserve the code of rules. What are the six? They are: seeing forms with the eyes, hearing sounds with the ears, smelling odors with the nose, tasting flavors with the tongue, sensing tangibles with the body, and cognizing mental objects with the mind.

Kosiya, as to seeing forms with the eyes, I say this is of two kinds, namely: that which should be undertaken and that which should not be undertaken. In the case of seeing forms with the eyes that should not be

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undertaken, I [say]: discard it immediately. In the case of seeing forms with the eyes that should be undertaken, I [say]: know the right time in order to accomplish it with mindfulness and comprehension.

It is the same with hearing sounds with the ears . . . smelling odors with the nose . . . tasting flavors with the tongue . . . sensing tangibles with the body. As to cognizing mental objects with the mind, I say this too is of two kinds, namely that which should be undertaken and that which should not be undertaken. In the case of cognizing mental objects with the mind that should not be undertaken, I [say]: discard it immediately. In the case of cognizing mental objects with the mind that should be undertaken, I [say]: know the right time in order to accomplish it with mindfulness and comprehension.⁵⁵

Then, having heard this, Sakka, the ruler of the *devas*, said:

Just so, World-honored One; just so, Well-gone One; just so, Great Seer. As to a monk on the path leading to the cessation of illusion, he is endowed with six factors, and he practices six factors to preserve the code of rules. What are the six? They are: seeing forms with the eyes, hearing sounds with the ears, smelling odors with the nose, tasting flavors with the tongue, sensing tangibles with the body, and cognizing mental objects with the mind.

The Great Seer has said that, as to seeing forms with the eyes, this is of two kinds, namely that which should be undertaken and that which should not be undertaken. In the case of seeing forms with the eyes that increases evil and unwholesome states and decreases wholesome states, the Great Seer [says]: discard it immediately. In the case of seeing forms with the eyes that decreases evil and unwholesome states and increases wholesome states, the Great Seer [says]: know the right time in order to accomplish it with mindfulness and comprehension.

It is the same with hearing sounds with the ears . . . smelling odors with the nose . . . tasting flavors with the tongue . . . sensing tangibles with the body. The Great Seer has said that cognizing mental objects with the mind is again of two kinds, namely that which should be undertaken and that which should not be undertaken. In the case of cognizing mental objects with the mind that increases evil and unwholesome states and decreases wholesome states, the Great Seer [says]: abandon it immediately.

In the case of cognizing mental objects with the mind that decreases evil and unwholesome states and increases wholesome states, the Great Seer [says]: know the right time in order to accomplish it with mindfulness and comprehension.

Just so, World-honored One; just so, Well-gone One; just so, Great Seer. I have entirely understood the Dharma as the Buddha has taught it. I have discarded doubt and overcome perplexity, and I am without uncertainty because of hearing what the Buddha has said.

Then Sakka, the ruler of the *devas*, having heard what the Buddha said, was delighted and received it respectfully. He asked further:

Great Seer, as to a monk on the path leading to the cessation of illusion, whose duration of existence is a single moment,⁵⁶ how many factors should he discard, and how many factors should he practice?

On hearing this, the World-honored One answered:

Kosiya, as to a monk on the path leading to the cessation of illusion, whose duration of existence is a single moment, he should discard three factors, and he should practice three factors. What are the three? The first is joy; the second is sadness; the third is equanimity.

Kosiya, as to joy, I say that there are two kinds, namely that which should be undertaken and that which should not be undertaken. As to joy of the kind that should not be undertaken, I [say]: discard it immediately. As to joy of the kind that should be undertaken, I [say]: know the right time in order to accomplish it with mindfulness and comprehension. As to sadness, it is the same. . . .

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Kosiya, as to equanimity, I say that there are again two kinds, namely that which should be undertaken and that which should not be undertaken. As to equanimity of the kind that should not be undertaken, I [say]: discard it immediately. As to equanimity of the kind that should be undertaken, I [say]: know the right time in order to accomplish it with mindfulness and comprehension.

Then, having heard this, Sakka, the ruler of the *devas*, said:

Just so, World-honored One; just so, Well-gone One; just so, Great Seer.

As to a monk on the path leading to the cessation of illusion, whose duration of existence is a single moment, he should discard three factors, and he should practice three factors. What are the three? The first is joy; the second is sadness; the third is equanimity.

The Great Seer said that, as to joy, there are two kinds, namely that which should be undertaken and that which should not be undertaken. As to joy of the kind that increases evil and unwholesome states and decreases wholesome states, the Great Seer [says]: discard it immediately. As to joy of the kind that decreases evil and unwholesome states and increases wholesome states, the Great Seer [says]: know the right time in order to accomplish it with mindfulness and comprehension. As to sadness, it is the same. . . .

The Great Seer has said that, as to equanimity, there are two kinds, namely that which should be undertaken and that which should not be undertaken. As to equanimity of the kind that increases evil and unwholesome states and decreases wholesome states, the Great Seer [says]: eliminate it immediately. As to equanimity of the kind that decreases evil and unwholesome states and increases wholesome states, the Great Seer [says]: know the right time in order to accomplish such equanimity with mindfulness and comprehension.

Just so, World-honored One; just so, Well-gone One; just so, Great Seer. I have entirely understood the Dharma as the Buddha has taught it. I have discarded doubt and overcome perplexity, and I am without uncertainty because of hearing what the Buddha has said.

Then Sakka, the ruler of the *devas*, having heard what the Buddha said, was delighted and received it respectfully. He asked further, “Great Seer, do all renunciants and brahmins have the same teaching, desire, liking, pleasure, and intention?”

On hearing this, the World-honored One replied, “Kosiya, renunciants and brahmins do not all have the same teaching, desire, liking, pleasure, and intention.”

Then Sakka, the ruler of the *devas*, asked further, “Great Seer, for what reason do renunciants and brahmins not all have the same teaching, desire, liking, pleasure, and intention?”

On hearing this, the World-honored One replied:

Kosiya, in this world there are different types of elements, countless elements. Each [renunciant or brahmin], according to the element he knows, and according to his ability and means in relation to that element, argues exclusively, “This is true; anything else is false.” Therefore, Kosiya, renunciants and brahmins do not all have the same teaching, desire, liking, pleasure, and intention.

Then, having heard this, Sakka, the ruler of the *devas*, said:

Just so, World-honored One; just so, Well-gone One; just so, Great Seer. In this world there are different types of elements, countless elements. Each [renunciant or brahmin], according to the element he knows, and according to his ability and means in relation to that element, argues exclusively, “This is true; anything else is false.” Therefore, Great Seer, renunciants and brahmins do not all have the same teaching, desire, liking, pleasure, and intention. 637a

Just so, World-honored One; just so, Well-gone One; just so, Great Seer. I have entirely understood the Dharma as the Buddha has taught it. I have discarded doubt and overcome perplexity, and I am without uncertainty because of hearing what the Buddha has said.

At that time Sakka, the ruler of the *devas*, having heard what the Buddha said, was delighted and received it respectfully. He asked further:

Great Seer, are all renunciants and brahmins able to attain the ultimate—the ultimate purity, the ultimate holy life, the ultimate completion of the holy life?

Hearing this, the World-honored One replied:

Kosiya, renunciants and brahmins are not all necessarily able to attain the ultimate—the ultimate purity, the ultimate holy life, the ultimate completion of the holy life.

Then Sakka, the ruler of the *devas*, asked further:

Great Seer, for what reason are renunciants and brahmins not all necessarily

able to attain the ultimate—the ultimate purity, the ultimate holy life, the ultimate completion of the holy life?

On hearing this, the World-honored One replied:

Kosiya, if there is a renunciant or brahmin who has not, by the unsurpassable elimination of craving, rightly and well liberated his mind, then he does not attain the ultimate—the ultimate purity, the ultimate holy life, the ultimate completion of the holy life.

Kosiya, if there is a renunciant or brahmin who has, by the unsurpassable elimination of craving, rightly and well liberated the mind, then he attains the ultimate—the ultimate purity, the ultimate holy life, the ultimate completion of the holy life.

Then, having heard this, Sakka, the ruler of the *devas*, said:

Just so, World-honored One; just so, Well-gone One; just so, Great Seer. If there is a renunciant or brahmin who has not, by the unsurpassable elimination of craving, rightly and well liberated the mind, then he does not attain the ultimate—the ultimate purity, the ultimate holy life, the ultimate completion of the holy life.

Great Seer, if there is a renunciant or brahmin who has, by the unsurpassable elimination of craving, rightly and well liberated the mind, then he attains the ultimate—the ultimate purity, the ultimate holy life, the ultimate completion of the holy life.

Just so, World-honored One; just so, Well-gone One; just so, Great Seer. I have entirely understood the Dharma as the Buddha has taught it. I have discarded doubt and overcome perplexity, and I am without uncertainty because of hearing what the Buddha has said.

Then Sakka, the ruler of the *devas*, having heard what the Buddha said, having received it well, and having kept it well [in mind], said:

Great Seer, I have had the thorn of doubt for a long time. Today the World-honored One has pulled it out. Why is that? It is because he is a tathāgata, free from attachment and fully awakened.

637b The World-honored One asked, “Kosiya, do you recall ever having, in the past, asked other renunciants and brahmins about these matters?”

Then Sakka, the ruler of the *devas*, replied:⁵⁷

The World-honored One, the Great Seer, would know this himself. Great Seer, [in the past] the *devas* of the Thirty-three assembled in the Sudhamma Hall. Each of them, harboring worry and grief, exclaimed again and again, “If we were to encounter a tathāgata, free from attachment and fully awakened, we would certainly go and visit him.” However, Great Seer, we were unable to encounter a tathāgata, free from attachment and fully awakened. Then we engaged to the full in the five kinds of sensual pleasure.

Great Seer, we were negligent. Having been negligent, one *deva* with great merit then died in that sublime realm. Great Seer, when I saw that that *deva* with great merit had died in that sublime realm, I became extremely distressed. The hairs of my entire body stood on end [and I thought], “Let me not [so] soon die in this realm!”

Great Seer, because of this I was distressed; because of this I was worried. If I saw another renunciant or brahmin staying in a forest place, in a mountain grove, or at the base of a tree, or happily dwelling on a high cliff, or in an isolated quiet place, in seclusion, a place without evil and without people, conducive to seated meditation, then [I knew that] he was enjoying seclusion, sitting in meditation peacefully in seclusion, abiding in happiness. Seeing him, I took him to be a tathāgata, free from attachment and fully awakened, and I went immediately to pay him a respectful visit.

Not recognizing me, he asked me, “Who are you?” Then I answered him, “Great Seer, I am Sakka, the ruler of the *devas*. Great Seer, I am Sakka, the ruler of the *devas*.” He asked me further, “I <never> met Sakka or met members of the Sakka lineage.⁵⁸ Why are you called Sakka? Why do you bear the name of the Sakka lineage?”

Then I answered him, “Great Seer, if someone comes and asks me about some matter, then I answer him according to my ability, according to my strength (*sakkā*). For this reason, I am called Sakka.”⁵⁹

He said, “If we ask Sakka about this matter, Sakka will also answer us about this matter.” Then he asked me about some matters; I did not ask him. [In the end] he took refuge in me; I did not take refuge in him. Great Seer, from those renunciants and brahmins I could not even get a teaching about deportment. How could I get [a teaching on] questions like these?

Then Sakka, the ruler of the *devas*, spoke these verses:⁶⁰

Sakka approached, and Sakka having approached,
Sakka now spoke like this,
“Keeping my mind remote from thought,
And eliminating doubt and all uncertainty,
Long have I traveled the world
In search of a tathāgata.

637c “When I saw renunciants and brahmins
Sitting in meditation in remote seclusion,
I took them to be fully awakened,
And went to serve and respect them.

“How can I progress upward?”
Thus I asked them.
Having asked, I [still] could not know
The noble path and route.

Now the World-honored One has for me
[Removed] the doubts I had in my mind:
What I was thinking, what I was reflecting on,
What my mind was engaged with.

Knowing the latent and the manifest in my mind,
The Enlightened One has explained them to me.
Honor to the Buddha! Honor to the teacher!
Honor to the sage who is without attachment!

Honor to the one who has cut off all fetters and latent tendencies,
Who has delivered himself and who delivers sentient beings,
Who has awakened to the highest awakening,
The foremost charioteer among charioteers,
The one who is still! Honor to his sublime stillness,
To the Great Seer who, having delivered himself, delivers [others]!

Therefore I pay respect to the one honored by the *devas*,
And pay homage with my head to the supreme human being,

Who has completely cut out the thorns of craving.
I pay homage to the Kinsman of the Sun.

At this the World-honored One asked:

Kosiya, do you remember having, in the past, attained detachment like this and attained joy like this, that is, joy in the Dharma [which you have] attained in my presence?⁶¹

Then Sakka, the ruler of the *devas*, answered:

World-honored One, the Great Seer would certainly know that himself. Great Seer, once long ago the *devas* and the *asuras* were fighting each other. Great Seer, while the *devas* and the *asuras* were fighting each other, I thought, “May the *devas* triumph and defeat the *asuras*! May the food of the *devas* and the food of the *asuras* all be eaten by the *devas* of the Thirty-three!” Great Seer, when the *devas* and the *asuras* fought each other, the *devas* finally triumphed, defeating the *asuras*. The food of the *devas* and the food of the *asuras* was all eaten by the *devas* of the Thirty-three.

Great Seer, at that time I experienced detachment and joy; but it was mixed with the [use of] sword and club, bound up with enmity, with aggression and conflict, with hatred and envy. I was unable to attain penetrative knowledge, to attain the path to awakening, to attain nirvana. Great Seer, today I have attained detachment and joy that is not mixed with the [use of] sword and club, not bound up with enmity, with aggression and conflict, or with hatred and envy. I am able to attain penetrative knowledge, to attain awakening, and to attain nirvana.

The World-honored One asked, “Kosiya, why are you able to attain detachment and joy, that is, to attain joy in the Dharma in my presence?”

Then Sakka, the ruler of the *devas*, answered:

Great Seer, I am having this thought, “When this life of mine ends, may I be reborn among human beings. May the clan [I am born into] be very wealthy and opulent, with immeasurable wealth, with livestock and property beyond calculation, with a fiefdom well endowed with various feudal manors. That is, may it be a clan of warrior householders, a clan of brahmin householders, or a clan of merchant householders, or any other clan that

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is very wealthy and opulent, with immeasurable wealth, with livestock and property beyond calculation, with a fiefdom well endowed with various feudal manors.

Having been born into such a clan, may I be endowed with all the faculties, and may I gain faith in the Dharma and discipline taught by the Tathāgata. Having gained faith, may I shave off my hair and beard, don yellow robes, and out of faith give up the household life and become a homeless one to train in the path. May I train in wisdom. Having trained in wisdom, if I attain wisdom, then may I attain the utmost wisdom, attain the ultimate. As to training in wisdom, if having trained in wisdom I attain wisdom but do not attain final knowledge, then if there exist *devas* that are endowed with great merit, with sublime appearance, radiant and bright, with great power, peace, and happiness, and living in a [heavenly] palace for a long time at the highest level, may I be reborn among them!⁶²

Then Sakka, the ruler of the *devas*, spoke these verses:

Abandoning this divine body,
May I come down and be born among human beings.
Free of ignorance, may I enter a womb
According to my intention and pleasure.

Having obtained a completely intact body,
May I attain the straight right path
And practice completely the holy life,
Always delighting in begging for almsfood.

As to training in wisdom, if, having trained in wisdom, I attain wisdom, then may I attain the final wisdom, and attain the ultimate. [Again] as to training in wisdom, if, having trained in wisdom, I attain wisdom but do not attain the final wisdom, then may I be supreme among sublime *devas*, famed among all *devas* as one of the Akaniṭṭha *devas*, being reborn among them. Great Seer, may I attain nonreturn. Great Seer, at present I have definitely attained stream-entry.

The World-honored One asked, “Kosiya, for what reason do you proclaim that you have attained stream-entry, this extremely fine, very high, and very extensive distinction?”⁶³

Then Sakka, the ruler of the *devas*, answered by reciting verses:

[For me] there is no other [object of] veneration
 In this realm, [there is] only the World-honored One.
 [I] have attained the highest distinction,
 Having never before experienced this.

Great Seer, as I sit here,
 In this divine body,
 I have attained an increase in my life span.
 It is like this; I have seen it with my own eyes.

As he was explaining this phenomenon, Sakka, the ruler of the *devas*, became remote from the dust of defilements as, [in regard to] all phenomena, the Dharma eye arose [in him]. Eighty-thousand *devas* also became remote from the dust of defilements as, [in regard to] all phenomena, the Dharma eye arose [in them]. Thereupon Sakka, the ruler of the *devas*, saw the Dharma, attained the Dharma, realized the pure white Dharma, discarded doubt, and overcame perplexity. He would have no other [object of] veneration, would no longer follow others, being without uncertainty.

Having attained the fruit of realization and attained unshakability in regard to the World-honored One's Dharma, he rose from his seat, paid homage with his head at the Buddha's feet, and said: 638b

World-honored One, I now personally take refuge in the Buddha, the Dharma, and the Sangha of monks. May the World-honored One receive me as a lay disciple, from now on until life ends. I personally take refuge for my entire life.

Thereupon Sakka, the ruler of the *devas*, praised the *gandhabba* Pañcasikha:

Well done! Well done, Pañcasikha! You have benefited me greatly. Why is that? Because of you, the Buddha emerged from meditative concentration. Because you first caused the Buddha to emerge from meditative concentration, we were afterward able to meet the Buddha. Pañcasikha, when I return home from here, I will have Bhaddā Suriya-vacchāsā, the daughter of the *gandhabba* king Timbaru, marry you and become your wife. Also,

I will transfer the territory ruled over by her father, the *gandhabba* king, to you as the [new] king of the *gandhabbas*.

Then Sakka, the ruler of the *devas*, told the *devas* of the Thirty-three:

All of you, come here! Formerly we paid threefold homage and reverence to the king of *devas* Brahmā, who dwells up in the Brahmā world and who now pays homage and reverence exclusively to the World-honored One. Why is that? As to the World-honored One and Brahmā, Brahmā acts as creator; [but] the most to be venerated of all sentient beings,⁶⁴ whether born in the present or in the future, is he who completely knows what can be known, and completely sees what can be seen.⁶⁵

Thereupon Sakka, the ruler of the *devas*, along with the *devas* of the Thirty-three and the *gandhabba* Pañcasikha—all of whom had formerly paid threefold homage and reverence to Brahmā who dwells up in the Brahmā world and who [now] pays homage and reverence to the World-honored One—they [all] paid homage with their heads to the Tathāgata, who is free from attachment and fully awakened. Then Sakka, the ruler of the *devas*, along with the *devas* of the Thirty-three and the *gandhabba* Pañcasikha, again paid homage to the World-honored One. They paid homage with their heads at the Buddha's feet and, having circumambulated him three times, suddenly vanished from that spot and were no longer to be seen.

Then, when the night was over, at dawn, Brahmā, of sublime appearance, radiant and bright, approached the Buddha. Having paid homage with his head at the Buddha's feet, he stepped back, stood to one side, and spoke these verses to the World-honored One:

For the benefit and welfare of the many,
Seeing to their profit and benefit,
The Noble One, while staying in the Magadha country,
Spoke to Vāsava the [ruler] of *devas*,
Who was asking him questions.

When the Great Seer explained this Dharma, Sakka, the ruler of the *devas*, became remote from the dust of defilement as, [in regard to] all phenomena, the Dharma eye arose [in him]. Eighty thousand *devas* also became remote

from the dust of defilement as, [in regard to] all phenomena, the Dharma eye arose [in them].

At this the World-honored One said to Brahmā:

It is like this, as Brahmā has said, it is like this,
 “For the benefit and welfare of the many,
 Seeing to their profit and benefit,
 The Noble One, while staying in the Magadha country,
 Spoke to Vāsava the [ruler] of *devas*,
 Who was asking him questions.”

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Brahmā, when I explained the Dharma [to him], Sakka, the ruler of the *devas*, became remote from the dust of defilement as, [in regard to] all phenomena, the Dharma eye arose [in him]. Eighty thousand *devas* also became remote from the dust of defilement as, [in regard to] all phenomena, the Dharma eye arose [in them].

Thus spoke the Buddha. At that time Sakka, the ruler of the *devas*, the *devas* of the Thirty-three, the *gandhabba* Pañcasikha, and the heavenly Great Brahmā, having heard what the Buddha said, were delighted and received it respectfully.

135. The Discourse on Sujāta⁶⁶

Thus have I heard. At one time the Buddha was staying at Rājagaha, in the Grove of Many Toads.

At that time there was a householder’s son named Sujāta.⁶⁷ His father, when near to death, had passed on to him instructions regarding the six directions, teaching him well and admonishing him well thus:⁶⁸

Sujāta, after my death you should pay homage to the six directions, extending your hands with joined palms, saying this, “Whatever sentient beings are in the east, I respect, serve, and revere them all. Since I have respected, served, and revered them all, they should also respect, serve, and revere me.”

In the same way [say this]: “Whatever sentient beings are in the south . . . in the west . . . in the north . . . at the nadir . . . at the zenith, I respect, serve, and revere them all. Since I have respected, served, and revered them all, they should also respect, serve, and revere me.”

Having heard his father's instruction, the householder's son Sujāta told his father, "Very well. I will do as you command."

Then, after his father's death, the householder's son Sujāta, having bathed at dawn, put on new linen clothes, took fresh *kusa* grass in his hand, and went to the water's edge. He paid homage to the six directions, extending his hands with joined palms [saying], "Whatever sentient beings are in the east, I respect, serve, and revere them all. Since I have respected, served, and revered them all, they should also respect, serve, and revere me." In the same way, "Whatever sentient beings are in the south . . . in the west . . . in the north . . . at the nadir . . . at the zenith, I respect, serve, and revere them all. Since I have respected, served, and revered them all, they should also respect, serve, and revere me."

At that time, the night being over, at dawn, the World-honored One put on his robes and took his bowl and went into Rājagaha to beg for almsfood. As the World-honored One was going into Rājagaha to beg for almsfood, he saw in the distance that the householder's son Sujāta, having bathed at dawn, put on new linen clothes, and taken fresh *kusa* grass in his hand, had gone to the water's edge. He was paying homage to the six directions, extending his hands with joined palms, saying, "Whatever sentient beings are in the east, I respect, serve, and revere them all. Since I have respected, served, and revered them all, they should also respect, serve, and revere me." In the same way, "Whatever sentient beings are in the south . . . in the west . . . in the north . . . at the nadir . . . at the zenith, I respect, serve, and revere them all. Since I have respected, served, and revered them all, they should also respect, serve, and revere me."

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Having seen this, the World-honored One went to the householder's son Sujāta and asked him:

Householder's son, from which renunciant or brahmin have you received instruction on respecting, serving, and revering, that you have bathed at dawn, put on new linen clothes, taken fresh *kusa* grass in your hand, gone to the water's edge, and paid homage to the six directions, extending your hands with joined palms [saying], "Whatever sentient beings are in the east, I respect, serve, and revere them all. Since I have respected, served, and revered them all, they should also respect, serve, and revere me." In the

same way, “Whatever sentient beings are in the south . . . in the west . . . in the north . . . at the nadir . . . at the zenith, I respect, serve, and revere them all. Since I have respected, served, and revered them all, they should also respect, serve, and revere me”?

The householder’s son Sujāta answered:

World-honored One, I did not receive instruction from another renunciant or brahmin. World-honored One, when my father was near to death, he passed on to me instructions regarding the six directions, teaching me well and admonishing me well thus, “Sujāta, after my death you should pay homage to the six directions, extending your hands with joined palms [saying], ‘Whatever sentient beings are in the east, I respect, serve, and revere them all. Since I have respected, served, and revered them all, they should also respect, serve, and revere me.’ In the same way, ‘Whatever sentient beings are in the south . . . in the west . . . in the north . . . at the nadir . . . at the zenith, I respect, serve, and revere them all. Since I have respected, served, and revered them all, they should also respect, serve, and revere me.’”

World-honored One, I received as my father’s legacy his instructions about how to respect, serve, and revere. Therefore, I bathe at dawn, put on new linen clothes, take fresh *kusa* grass in my hand, and go to the water’s edge. I pay homage to the six directions, extending my hands with joined palms [saying], “Whatever sentient beings are in the east, I respect, serve, and revere them all. Since I have respected, served, and revered them, they should also respect, serve, and revere me.” In the same way, “Whatever sentient beings are in the south . . . in the west . . . in the north . . . at the nadir . . . at the zenith, I respect, serve, and revere them all. Since I have respected, served, and revered them all, they should also respect, serve, and revere me.”

Having heard this, the World-honored One said:

Householder’s son, I affirm the existence of the six directions; I do not deny it.⁶⁹ Householder’s son, if a person is able to differentiate skillfully the six directions and to separate themselves from the defilement of evil and unwholesome actions in the four directions, then they will be worthy

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of respect and reverence in the present; and on the breaking up of their body after death they will certainly go to a good realm of existence, being reborn in heaven.

Householder's son, for sentient beings there are four types of action, four types of defilement. What are the four? Householder's son, killing living beings is a type of action of sentient beings, a type of defilement. Taking what is not given . . . sexual misconduct . . . false speech is a type of action of sentient beings, a type of defilement.

Then the World-honored One spoke these verses:

Killing living beings, taking what is not given,
Sexual misconduct with another's wife,
And saying what is not true,
These the wise do not praise.

Householder's son, owing to four causes, a person will acquire much guilt. What are the four? They are: acting from desire, acting from hatred, acting from fear, and acting from ignorance.

Then the World-honored One spoke these verses:

Acting from desire, hatred, fear, and ignorance,
Evilly, contrary to the Dharma,
One will certainly destroy one's reputation,
Like the vanishing of the waning moon.

Householder's son, owing to four causes, a person will acquire much merit. What are the four? They are: not acting from desire, not acting from hatred, not acting from fear, and not acting from ignorance.

Then the World-honored One spoke these verses:

Discarding desire, being without hatred and fear,
Acting without ignorance, acting in accordance with the Dharma,
One's reputation comes to be known everywhere,
Like the gradual filling out of the waxing moon.

Householder's son, you should know that for one pursuing wealth there are six wrong paths. What are the six? The first wrong path for one pursuing

wealth is indulging in various kinds of gambling. The second wrong path for one pursuing wealth is roaming [the streets] at unseemly times. The third wrong path for one pursuing wealth is drinking intoxicating liquor [which leads to] negligence. The fourth wrong path for one pursuing wealth is associating with bad friends. The fifth wrong path for one pursuing wealth is constant fondness for entertainment. The sixth wrong path for one pursuing wealth is laziness.

Householder's son, if a person indulges in various kinds of gambling, one should know that there are six dangers inherent in that. What are the six? First, defeat gives rise to resentment; second, loss gives rise to humiliation; third, defeat leads to uneasy sleep; fourth, one's enemies feel happy; fifth, one's family members feel unhappy; sixth, what one says in assemblies is not believed.⁷⁰ Householder's son, a person who indulges in gambling will neglect their business, and if they neglect the business, it will not be successful. They will be unable to gain new wealth not yet gained, and their existing wealth will be used up.

Householder's son, if a person roams [the streets] at unseemly times, one should know that there are six dangers inherent in that. What are the six? First, they leave themselves unprotected; second, they leave their wealth unprotected; third, he leaves his wife unprotected;⁷¹ fourth, they are suspected by others; fifth, they are subject to many miseries; sixth, they are condemned by others. Householder's son, a person who roams [the streets] at unseemly times will neglect their business, and if they neglect their business, it will not be successful. They will be unable to gain new wealth not yet gained, and the existing wealth will be used up. 639c

Householder's son, if a person drinks intoxicating liquor [which leads to] negligence, one should know that there are six dangers inherent in that. [What are the six?] First, loss of one's present wealth; second, [susceptibility] to much illness; third, increased quarreling; fourth, indecent exposure; fifth, gaining a bad reputation; sixth, loss of wisdom and the arising of ignorance. Householder's son, a person who drinks intoxicating liquor and becomes negligent will neglect their business, and if they neglect their business, it will not be successful. They will be unable to gain new wealth not yet gained, and the existing wealth will be used up.

Householder's son, if a person associates with bad friends, one should know that there are six dangers inherent in that. What are the six? First, companionship with thieves; second, companionship with swindlers; third, companionship with drunkards; fourth, companionship with people of loose character; fifth, pursuit of fun and games; sixth, regarding these [above-mentioned people] as one's intimates. Regarding these as one's intimates, householder's son, a person who associates with bad friends will neglect their business, and if they neglect their business, it will not succeed. They will be unable to gain new wealth not yet gained, and their existing wealth will be used up.

Householder's son, if a person delights in entertainment, one should know that there are six dangers inherent in that. What are the six? First, fondness for listening to singing; second, fondness for watching dancers; third, fondness for going after amusement; fourth, fondness for watching the playing of bells; fifth, fondness for hand-clapping; sixth, fondness for big crowds and gatherings. Householder's son, a person who delights in entertainment will neglect their business, and if they neglect their business, it will not be successful. They will be unable to gain new wealth not yet gained, and their existing wealth will be used up.

Householder's son, a person who is lazy should know that there are six dangers inherent in that. What are the six? First, [saying] "It's too early," they do not work; second, [saying] "It's too late," they do not work; third, [saying] "It's too cold," they do not work; fourth, [saying] "It's too hot," they do not work; fifth, [saying] "I'm too full," they do not work; sixth, [saying] "I'm too hungry," they do not work. Householder's son, a person who is lazy will neglect their business, and if they neglect their business, it will not be successful. They will be unable to gain new wealth not yet gained, and their existing wealth will be used up.

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Then the World-honored One spoke these verses:⁷²

The various kinds of gambling, [roaming] in search of sex,
Addiction to intoxicating liquor, delighting in entertainment,
Keeping company with bad friends,
Laziness and not doing one's work,

Dissipation and lack of self-guarding—
These situations destroy a person.

Going and coming without self-guarding,
Sexual misconduct with another's wife,
A mind constantly fettered by resentment,
Wishful seeking for what is unbeneficial,
Drinking intoxicating liquor, thinking of women and sex—
These things destroy a person.

Recurrent unwholesome behavior,
Violence, rejection of others' guidance,
Insulting renunciants and brahmins,
Confusion, holding wrong views,
Brutality and doing black deeds—
These things destroy a person.

Self-inflicted deprivation and poverty,
Drinking intoxicating liquor, indecent exposure,
With debt [unending] like a spring of water,
Will certainly ruin the family.

Frequenting liquor shops,
Associating with bad friends,
They fail to earn the wealth they should,
Regarding [bad] companionship as enjoyable.

Having many bad friends,
Constantly keeping bad company,
In this world and the future world,
In both they will come to ruin.

A person who practices evil comes to decline;
One who practices good comes to prosperity.
One who practices for achievement comes to increase;
Therefore, one should practice for achievement.

One who practices ascending gets to ascend,

Constantly gaining wisdom and ascending.
In turn they achieve pure morality
And ascend in what is subtle and sublime.

By one who likes to sleep in the daytime,
And likes roaming about at night,
Who is negligent and constantly drinking liquor,
Family life cannot be maintained.

“It is too cold!” or “It is too hot!”,
So says the lazy person.
In the end they do not succeed in their business;
Ultimately they get no financial profit.

If [however], cold and heat
Are not reckoned with, being like [mere] straws,
A person doing their work in this way
Will never lack happiness.

Householder’s son, there are four enemies who have the appearance of friends. What are the four? The first enemy who has the appearance of a friend is one who knows about your affairs; the second enemy who has the appearance of a friend is a flatterer; the third enemy who has the appearance of a friend is one who is all talk [and no action]; the fourth enemy who has the appearance of a friend is a bad companion.

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Householder’s son, for four reasons one who knows about your affairs is an enemy who has the appearance of a friend. What are the four? First, knowing about your affairs, they carry off your property; second, while giving little, they take a lot; third, they may exploit your fears; fourth, they become intimate for [their own] benefit.

Then the World-honored One spoke these verses:

A person who uses their knowledge of your affairs,
Who speaks in a very gentle way,
[Who exploits your] fears, [or] who becomes intimate for [their own]
benefit,
Know them as enemies who resemble a friend.

You should always keep far away from them,
As [you would from] a terrifying path.

Householder's son, for four reasons the flatterer is an enemy who has the appearance of a friend. What are the four? First, they hold you back from doing good; second, they incite you to do evil; third, they praise you to your face; fourth, behind your back they speak ill of you.

Then the World-honored One spoke these verses:

If [someone] holds you back from fine wholesome things,
[Or] incites you to do what is evil and unwholesome,
[Or] praises you to your face
[But] behind your back speaks ill of you;
If you know [the distinction between] good and evil
And also recognize these two kinds of talk,
[Then you know that] this [seeming] friend should not be befriended.

Knowing that person to be like this,
You should always keep far away from them,
As [you would from] a terrifying path.

Householder's son, for four reasons the one who is all talk [and no action] is an enemy who has the appearance of a friend. What are the four? First, that person reminds you of their support in the past; second, they keep promising future support; third, they speak what is void or untrue; fourth, their present support will certainly disappear, as they say, "I will do it" but do not do it.

Then the World-honored One spoke these verses:

[If someone] reminds you of their past [support] and [promises] future
[support];
[If someone] talks empty words and his present support disappears,
[If someone says,] "I will do it" [but then] does not do as they have said,
Then know them as an enemy who resembles a friend.
You should always keep far away from them,
As [you would from] a terrifying path.

Householder's son, for four reasons a bad companion is an enemy who has the appearance of a friend. What are the four? First, they incite you to engage in various kinds of gambling; second, they incite you to roam [the streets] at unseemly times; third, they incite you to drink liquor; fourth, they incite you to associate with bad friends.

Then the World-honored One spoke these verses:

640c Incited to various kinds of gambling,
Incited to drink liquor, or to commit adultery,
Practicing what is low, not practicing what is supreme,
You will decline, like the waning moon.
You should always keep far away from them,
As you would from a terrifying path.⁷³

Householder's son, as to good friends, you should know that they are of four kinds. What are the four? First, one who is the same in bad and good [times] should be recognized as a good friend; second, one who is compassionate [toward you] should be recognized as a good friend; third, one who seeks what is advantageous [to you] should be recognized as a good friend; fourth, one who greatly benefits [you] should be recognized as a good friend.⁷⁴

Householder's son, for four reasons one who is the same in bad and good [times] should be recognized as a good friend. What are the four? First, they will give themselves up for you; second, they will give up their wealth for you; third, they will give up their spouse for you; fourth, they are patient with what you say [to them].

Then the World-honored One spoke these verses:

One who will give up their desired property or spouse,
Who is able to be patient with what you say [to them],
Knowing them to be a friend who is the same in bad and good [times],
A wise person should associate [with them].

Householder's son, for four reasons one who is compassionate [toward you] should be recognized as a good friend. What are the four? First, they incite

in you sublime states; second, they restrain you from evil states; third, they praise you to your face; fourth, they protect you from your enemies.

Then the World-honored One spoke these verses:

One who incites in you what is good and wholesome, who restrains
 you from evil,
 Who praises you to your face, and who protects you from your enemies—
 You should know them as a good friend who is compassionate [toward
 you].
 A wise person should associate with [such a person].

Householder's son, for four reasons one who seeks what is of advantage
 [to you] should be recognized as a good friend. What are the four? First,
 they reveal their secrets [to you]; second, they do not conceal any secrets
 [from you]; third, they delight in what is to [your] advantage; fourth, they
 are not distressed about what is not to their advantage.

Then the World-honored One spoke these verses:

One who tells you their secrets and does not conceal them,
 Who delights in what is to your advantage and is not distressed by
 what is not,
 Know them as a good friend who seeks [your] advantage.
 A wise person should associate [with them].

Householder's son, for four reasons one who greatly benefits you should
 be recognized as a good friend. What are the four? First, they know when
 your property is exhausted; second, knowing that your property is exhausted,
 they give you property; third, they teach and admonish you when they see
 you being negligent; fourth, they are always compassionate [toward you].

Then the World-honored One spoke these verses:

One who knows when your property is exhausted, who [then] gives
 you property,
 Who admonishes you when you are negligent, and who is compassionate
 [toward you]—

You should know them as a good friend who benefits you greatly.
A wise person should associate [with such a person].

Householder's son, in the noble Dharma and discipline there are the six directions: east, south, west, north, the nadir, and the zenith.⁷⁵

641a Householder's son, as to the east, it concerns how a child regards the parents. They should respect and support their parents in five ways. What are the five? First, increasing their property; second, supplying anything they require; third, offering them what they desire; fourth, not disregarding them out of selfishness; fifth, offering them all their own belongings out of respect for their superiors. In these five ways a son respects and supports their parents.

Parents in turn are well disposed toward their child in five ways. What are the five? First, they have loving thoughts for their child; second, they provide for them so that they lack nothing; third, they ensure that their child does not incur debt; fourth, they recommend a suitable spouse [for them]; fifth, parents think of handing over all their property to their child. In these five ways parents are well disposed toward their child

Householder's son, thus the east is discerned in two ways. Householder's son, in the noble Dharma and discipline the east refers to a child and their parents. Householder's son, if one shows filial piety for one's parents, one will certainly prosper and not decline.

Householder's son, as to the south, it concerns how a disciple regards their teacher. A disciple should respect and support their teacher in five ways. What are the five? First, being properly respectful and obedient; second, doing proper service for them; third, rising quickly [to salute them]; fourth, doing their work properly; fifth, being able to serve and respect the teacher. A disciple respects and supports their teacher in these five ways.

A teacher in turn is well disposed toward their disciple in five ways. What are the five? First, teaching them skills; second, teaching them without delay; third, teaching them all they know; fourth, making them safe and well in any place; fifth, introducing them to good friends. A teacher is well disposed toward their disciple in these five ways.

Householder's son, thus the south is discerned in two ways. Householder's son, in the noble Dharma and discipline the south refers to a

disciple and their teacher. Householder's son, if a person is compassionate and obedient to their teacher, they will certainly prosper and not decline.

Householder's son, as to the west, it concerns how a husband regards his wife. A husband should love, respect, and support his wife in five ways. What are the five? First, having affectionate thoughts toward his wife; second, not slighting her; third, supplying her with adornments such as necklaces of precious stones; fourth, letting her be in charge in the home; fifth, caring about his wife's relatives. A husband loves, respects, and supports his wife in these five ways.

A wife should well respect and obey her husband in thirteen ways. What are the thirteen? First, sincerely loving and respecting her husband; second, sincerely supporting her husband; third, thinking well of her husband; fourth, being supportive of his business; fifth, being well disposed toward his family members; sixth, being attentive to him in public; seventh, being loving in private; eighth, speaking truthfully; ninth, not limiting his access at the door; tenth, being welcoming when he comes home; eleventh, preparing his seat and waiting on him; twelfth, preparing ample clean and agreeable food and drink for him; thirteenth, making offerings to renunciants and brahmins. A wife well respects and obeys her husband in these thirteen ways.

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Householder's son, thus the west is discerned in two ways. Householder's son, in the noble Dharma and discipline the west refers to husband and wife. Householder's son, if a person is compassionate toward their spouse, they will certainly prosper and not decline.

Householder's son, as to the north, it concerns how the master of a household regards their servants. The master of a household should feel compassion and empathy for their servants in five ways. What are the five? First, allocating work to them according to their ability; second, providing them with food at the proper time; third, providing them with drink at the proper time; fourth, allowing them days off work; fifth, giving them medicine when they are sick. The master of a household feels compassion and empathy for their servants in these five ways.

Servants should serve the master of the household well in nine ways. What are the nine? First, doing their work at the proper time; second, working attentively; third, doing all the work [assigned to them]; fourth, being

attentive to them in public; fifth, being loving in private; sixth, speaking truthfully; seventh, not deserting them in an emergency; eighth, praising them when they have gone elsewhere; ninth, praising their housemaster often. Servants serve the master of the household well in these nine ways.

Householder's son, thus the north is discerned in two ways. Householder's son, in the noble Dharma and discipline the north refers to the master of a household and their servants. Householder's son, if a person is compassionate toward their servants, they will certainly prosper and not decline.

Householder's son, as to the nadir, it concerns how a friend regards their colleagues. A friend should love, respect, and support their colleagues in five ways. What are the five? First, being loving and respectful; second, not slighting them; third, not deceiving them; fourth, giving them valuable gifts; fifth, helping their colleagues in time of need. A friend loves, respects, and supports their colleagues in these five ways.

Colleagues are also well disposed toward their friend in five ways. What are the five? First, knowing when their property is exhausted; second, on knowing that their property is exhausted, giving them property; third, admonishing their friend when they see them being negligent; fourth, having affectionate thoughts for them; fifth, being a refuge for them in an emergency. Colleagues are well disposed toward their friend in these five ways.

641c Householder's son, thus the nadir is discerned in two ways. Householder's son, in the noble Dharma and discipline the nadir refers to friends and colleagues. Householder's son, if a person is compassionate toward their colleagues, they will certainly prosper and not decline.

Householder's son, as to the zenith, it concerns how a donor regards renunciants and brahmins. A donor should respect and serve renunciants and brahmins in five ways. What are the five? First, not keeping them away from the door; second, welcoming them when he sees them coming; third, preparing seats for them and waiting on them; fourth, preparing adequate clean and agreeable food and drink for them; fifth, supporting them in accordance with the Dharma. A donor respects and serves renunciants and brahmins in these five ways.

Renunciants and brahmins are also well disposed toward donors in five ways. What are the five? First, teaching them so that they [gain] faith,

practice with faith, and recollect faith; second, teaching them to observe the moral precepts; third, teaching them so that they [gain] wide learning; fourth, teaching them to practice charitable giving; fifth, teaching them so that they [gain] wisdom, dwell with wisdom, and are established in wisdom. Renunciants and brahmins are well disposed toward donors in these five ways.

Householder's son, thus the zenith is discerned in two ways. Householder's son, in the noble Dharma and discipline the zenith refers to donors and renunciants and brahmins. Householder's son, if a person respects and serves renunciants and brahmins, then they will certainly prosper and not decline.

Householder's son, there are four ways of caring. What are the four? First, generosity; second, loving words; third, acting beneficently; fourth, benefiting equally.⁷⁶

Then the World-honored One spoke these verses:

[By] generosity, loving words,
Constantly acting for others' benefit,
And benefiting sentient beings equally,
[One's] reputation spreads far and wide.

These [four ways of] taking care of the world
Are like the driver steering the chariot.
Without these [ways of] caring,
A mother does not, from her child,
Receive support and respect,
Nor does a father [receive their support and respect].

If [however], these ways of caring are present,
Then great merit is thereby gained.
Shining far like the light of the sun,
Quickly bringing benefit,
Gentle in speech, intelligent—
Such a person gains a good reputation.

Decisive, protective, and free of pride,⁷⁷
Quickly bringing benefit,

Accomplished in faith and moral precepts—
Such a person gains a good reputation.

Always rising [to the occasion], not lazy,
Delighting in offering food and drink to others,
Well disciplined in their movements when about to depart—
Such a person gains a good reputation.

642a Friends and colleagues being mutually empathic,
Caring for each other equally.
The caring that exists between friends
Is very refined, like that between teacher and disciple.

One should first learn technical skills,
And after that seek wealth.
Having afterward obtained wealth,
[One should] divide it into <six> parts.⁷⁸

One part for food and drink, one part for farming,
One part set aside and saved
In case of need in emergencies.
To cultivators or merchants
One part [should be] lent out for interest.
The fifth is for marriage [expenses],
The sixth for constructing a house.

If a household is equipped with these six parts,
Will it not increase and quickly attain happiness?
[Such a householder] will certainly amass wealth,
Like water flowing into the sea.

Pursuing property in this way,
He is like a bee gathering [nectar] from flowers.
Having pursued wealth for a long time,
He will derive pleasure from it.

Do not spend [your] money too far,
Nor too widely.

Do not give money
To one who is violent and aggressive.

The east is parents;
The south is teachers;
The west is the wife;
The north is servants;
The nadir [is] friends and colleagues;
The zenith [is] renunciants and brahmins.

Wishing to revere all these directions
In two ways, one gains a great reputation.
Having revered all these directions,
A donor will be reborn in heaven.

Thus spoke the Buddha. Having heard what the Buddha said, the householder's son Sujāta was delighted and received it respectfully.⁷⁹

136. The Discourse on Merchants Who Searched for Property⁸⁰

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

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

Long ago, in [the continent of] Jambudīpa a group of merchants assembled in a merchants' assembly hall. They thought, "Let us board an oceangoing ship and sail across the ocean in order to bring back treasure to meet our housekeeping expenses." They thought again, "Friends, since we cannot foresee whether or not it will be safe to sail across the sea, let us each prepare flotation devices, such as sheepskin bags, big gourds, and rafts."

Then, after they had each prepared flotation devices, such as sheepskin bags, big gourds, and rafts, they set out to sea. As they were sailing across the sea, their ship was destroyed by the king of the *makara* sea monsters. The merchants drifted in various different directions on their flotation devices, such as sheepskin bags, big gourds, and rafts.

At that time there suddenly arose a strong wind from the east which blew the merchants to the western shore of the sea. There they met many

women of very dignified beauty, all of whom had their bodies adorned with various kinds of jewelry. On seeing the merchants, those women said: “Welcome, friends! Come quickly, friends! This is an extremely pleasant and most wonderful place with parks, viewing terraces, bathing pools, seats and couches, and luxuriant groves. There is much wealth: gold, silver, crystal, beryl, *maṇi*-jewel, pearl, green jade, white jade, carnelian, coral, amber, agate, tortoiseshell, ruby, and jade-pearl. All of this, friends, we will give to you. You should enjoy yourselves together with us. [But,] merchants of Jambudīpa, do not go toward the south, even in your dreams!”

The merchants all enjoyed themselves together with the women. The merchants cohabited with the women who consequently gave birth to male or female [offspring]. Later, one wise merchant of Jambudīpa, while alone in a quiet place, thought, “Why do the women prohibit us from going toward the south? Let me keep watch on the woman with whom I am living. When I know that she has fallen asleep, I will slowly and quietly get up and secretly go toward the south.”

That one wise merchant of Jambudīpa therefore kept watch on the woman with whom he was living; knowing that she had fallen asleep, he slowly and quietly got up and secretly went toward the south.⁸¹ As he went south, that one wise merchant of Jambudīpa heard in the distance a great uproar, with high-pitched voices calling out. The noise came from many people weeping regretfully, calling out for their parents, crying out for their wives and their beloved and intimate friends, and lamenting that they were unable to see again the excellent Jambudīpa, which had been so peaceful and happy.

642c On hearing that, the merchant was in great fear and all his body hairs stood on end. [He thought,] “Let not anyone, human or non-human, entrap me!” Then the one wise merchant of Jambudīpa overcame his fear and continued heading southward. Having gone further southward, the one wise merchant of Jambudīpa suddenly saw in the east a great iron wall. On seeing that, he looked all over it but could see no door, nor even a place where a cat could get out.

To the north of the iron wall the one wise merchant of Jambudīpa saw a big thicket of trees. Going to that big thicket, he slowly and quietly

climbed [one of the trees]. Having climbed it, he asked that great group of people, “Friends, why are you weeping regretfully, calling out for your parents, crying out for your wives⁸² and your beloved and intimate friends, and lamenting that you are unable to see again the excellent Jambudīpa, which was so peaceful and happy?”

Then that great group of people answered, “Friend, we are merchants of Jambudīpa. [Once] we assembled in the merchants’ assembly hall, and we thought, ‘Let us board an oceangoing ship and sail across the ocean in order to bring back treasure to meet our housekeeping expenses.’ We thought again, ‘Friends, since we cannot foresee whether or not it will be safe to sail across the sea, let us each prepare flotation devices, such as sheepskin bags, big gourds, and rafts.’

“Friend, after we had each prepared flotation devices, such as sheepskin bags, big gourds, and rafts, we set out to sea. Friend, as we were sailing across the sea, our ship was destroyed by the king of the *makara* sea monsters. Friend, we all drifted in various different directions on our flotation devices, such as sheepskin bags, big gourds, and rafts.

“At that time there suddenly arose a strong wind from the east, which blew us merchants to the western shore of the sea. There we met many women of very dignified beauty, all of whom had their bodies adorned with various kinds of jewelry. On seeing us, those women said, ‘Welcome, friends! Come quickly, friends! This is an extremely pleasant and wonderful place with parks, viewing terraces, bathing pools, seats and couches, and luxuriant groves. There is much wealth: gold, silver, crystal, beryl, *mañi*-jewel, pearl, green jade, white jade, conch-shell, coral, amber, agate, tortoiseshell, ruby, and jade-pearl. All of this, friends, we will give to you. You should enjoy yourselves together with us. [But,] merchants of Jambudīpa, do not go toward the south, even in your dreams!’

“Friend, we all enjoyed ourselves together with the women. We cohabited with the women who consequently gave birth to male or female [offspring]. Friend, as long as those women did not hear of other merchants of Jambudīpa sailing on the sea and of their ship being destroyed by the king of the *makara* sea monsters, they enjoyed themselves together with us.

“[But,] friend, when the women heard of other merchants of Jambudīpa sailing on the sea and of their ship being destroyed by the king of the

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makara sea monsters, they [began] feeding on us. We have suffered greatly. When those women are eating a person, if there are any remaining hairs, nails, or teeth, they take them and eat them up completely. When those women are eating a person, if any blood has dripped on to the ground, they dig down four inches with their nails to get it and eat it.

“Friend, you should know that we merchants of Jambudīpa were originally five hundred people. Of those, two hundred and fifty people have already been eaten. The remaining two hundred and fifty are all now within this great iron wall. Friend, do not trust what those women say! They are not real people. They are *yakkha* demons.”

At this the one wise merchant of Jambudīpa descended slowly and quietly from the big thicket of trees and went back the way he had come. He returned to the place where he was living together with the woman.

Finding that the woman was still asleep and had not yet woken up, the one wise merchant of Jambudīpa went immediately, that very night, to the other merchants of Jambudīpa. He said [to them], “You should all come together to a quiet place. Each one come alone; do not bring your children. [We] should secretly discuss something there together.” The merchants of Jambudīpa went together to that quiet place, each of them going alone, not bringing his children.

Then the one wise merchant of Jambudīpa said, “Merchants, while I was alone in this quiet place, I had this thought, ‘Why do the women prohibit us from going toward the south? Let me keep watch on the woman with whom I am living. When I know that she has fallen asleep, I will slowly and quietly get up and secretly go to the south.’

“Then I kept watch on the woman with whom I was living; and knowing that she had fallen asleep, I slowly and quietly got up and secretly went toward the south. As I went south, I heard in the distance a great uproar, with high-pitched voices calling out. The noise came from many people weeping regretfully, calling out for their parents, crying out for their wives and their beloved and intimate friends, and lamenting that they were unable to see again the excellent Jambudīpa, which had been so peaceful and happy.

“On hearing that, I was in great fear, and all my body hairs stood on end. [I thought,] ‘Let not anyone, human or nonhuman, entrap me!’ Then I overcame my fear and continued heading southward. Having gone further

southward, I suddenly saw in the east a great iron wall. Seeing that, I looked all over it, but could see no door, nor even a place where a cat could get out.

“To the north of the iron wall I also saw a big thicket of trees. Going to that big thicket, I slowly and quietly climbed [one of the trees]. Having climbed it, I asked that great group of people, ‘Friends, why are you weeping regretfully, calling out for your parents, crying out for your wives and your beloved and intimate friends, and lamenting that you are unable to see again the excellent Jambudīpa, which was so peaceful and happy?’ 643b

“Then that great group of people said in reply to me, ‘Friend, we are merchants of Jambudīpa. [Once] we assembled in a merchants’ assembly hall and we thought, “Let us board an oceangoing ship and sail across the ocean in order to bring back treasures to meet our housekeeping expenses.” Friend, we thought again, “Friends, since we cannot foresee whether or not it will be safe to sail across the sea, let us each prepare flotation devices, such as sheepskin bags, big gourds, and rafts.”

‘Friend, after we had each prepared flotation devices, such as sheepskin bags, big gourds, and rafts, we set out to sea. Friend, as we were sailing across the sea, our ship was destroyed by the king of the *makara* sea monsters. Friend, we all drifted in various different directions on our flotation devices, such as sheepskin bags, big gourds, and rafts.

‘At that time there suddenly arose a strong wind from the east, which blew us merchants to the western shore of the sea. There we met many women of very dignified beauty, all of whom had their bodies adorned with various kinds of jewelry. On seeing us, those women said, “Welcome, friends! Come quickly, friends! This is an extremely pleasant and wonderful place with parks, viewing terraces, bathing pools, seats and couches, and luxuriant groves. There is much wealth: gold, silver, crystal, beryl, *maṇi*-jewel, pearl, green jade, white jade, conch-shell, coral, amber, agate, tortoiseshell, ruby, and jade-pearl. All of this, friends, we will give to you. You should enjoy yourselves together with us. [But,] merchants of Jambudīpa, do not go toward the south, even in your dreams!”

‘Friend, we all enjoyed ourselves together with the women. We cohabited with the women who consequently gave birth to male or female [offspring]. Friend, as long as those women did not hear of other merchants

of Jambudīpa sailing on the sea and of their ship being destroyed by the king of the *makara* sea monsters, they enjoyed themselves together with us.

643c ‘[But,] friend, when the women heard of other merchants of Jambudīpa sailing on the sea and of their ship being destroyed by the king of the *makara* sea monsters, they [began] feeding on us. We have suffered greatly. When those women are eating a person, if there are any remaining hairs, nails, or teeth, they take them and eat them up completely. When those women are eating a person, if any blood has dripped on to the ground, they dig down four inches with their nails to get it and eat it.

‘Friend, you should know that we merchants of Jambudīpa were originally five hundred people. Of those, two hundred and fifty people have been eaten up already. The remaining two hundred and fifty are all now within this great iron wall. Friend, do not trust what those women say! They are not real people. They are *yakkha* demons.’”

Then the merchants of Jambudīpa asked the one wise merchant of Jambudīpa, “Friend, did you ask that great group of people, ‘Friends, is there any means whereby we people and you people can safely cross over from here to Jambudīpa?’”

The one wise merchant of Jambudīpa answered, “Friends, at that time I left without asking that.” Then the merchants of Jambudīpa told him, “Friend, go back to the place of the woman with whom you are living. Keep watch on her, and when she has fallen asleep, get up slowly and quietly, and secretly go to the south. Go back to those people and ask them, ‘Friends, is there any means whereby we people and you people can safely cross over from here to Jambudīpa?’” Then the one wise merchant of Jambudīpa accepted the [request of the other] merchants by remaining silent.

Then the one wise merchant of Jambudīpa returned to the place of the woman with whom he was living. Keeping watch on her until she had fallen asleep, he got up slowly and quietly and secretly went toward the south. He went again to where the great group of people was and asked them, “Friends, is there any means whereby we people and you people can safely cross over from here to Jambudīpa?”

The people in that great group answered, “Friend, there is no further means whereby we people can safely cross over from here to Jambudīpa.

Friend, we [once] thought, ‘We should together break this wall down and return home.’ But just as we had this thought, the wall became twice its normal height. Friend, this so-called means has actually prevented us from safely crossing over from here to Jambudīpa.

“Friend, [you asked whether] there are any other means whereby you people can safely cross over from here to Jambudīpa. For us people there will never be any means.

“[However,] friend, we have heard *devas* up in space proclaiming, ‘You merchants of Jambudīpa are ignorant, indecisive, and also of poor understanding. Why is that? On the fifteenth day [of the month], when the code of rules is recited, you are not permitted to go toward the south. That is the day when the king of horses (Valahassa) eats naturally growing rice, calmly and happily, with all his faculties complete. [Having eaten,] he calls out three times, “Who wants to cross to the other shore? Who wants me to liberate him? Who wants me to take him safely across from here to Jambudīpa?”’

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“Go, all of you, to the king of horses and say, ‘We want to get across to the other shore. May you liberate us! May you take us safely across from here to Jambudīpa!’ Friend, this is the means by which you people can cross safely from here to Jambudīpa. Merchant, you come, approach the king of horses and say, ‘We want to cross to the other shore. May you liberate us! May you take us safely across from here to Jambudīpa!’”

Then, [after returning from the south to his companions,] the one wise merchant of Jambudīpa announced, “Merchants, it is now time to approach the king of horses and say, ‘We want to cross to the other shore. May you liberate us! May you take us safely across from here to Jambudīpa!’

“Merchants, [let us] follow the advice of the *devas*! Merchants, on the fifteenth day [of the month], when the code of rules is recited, the king of horses eats naturally growing rice, calmly and happily, with all his faculties complete. [Having eaten,] he will call out three times, ‘Who wants to get across to the other shore? Who wants me to liberate them? Who wants me to take them safely across from here to Jambudīpa?’ At that time we will immediately approach him and say, ‘We want to cross to the other shore. May you liberate us! May you take us safely across from here to Jambudīpa!’”

Then on the fifteenth day, when the code of rules was recited, the king of horses ate naturally growing rice, calmly and happily, with all his faculties complete. [Having eaten], he called out three times, “Who wants to cross over to the other shore? I will liberate him. I will take him safely across from here to Jambudīpa.”

Then, hearing that, the merchants of Jambudīpa immediately approached the king of horses and said, “We want to cross over to the other shore. May you liberate us! May you take us across safely from here to Jambudīpa!”⁸³

644b Then the king of horses said, “Merchants, those women will certainly come, holding their children in their arms, and say, ‘Friends, welcome! Come back! This is an extremely pleasant and wonderful place with parks, viewing terraces, bathing pools, seats and couches, and luxuriant groves. There is much wealth: gold, silver, crystal, beryl, *maṇi*-jewel, pearl, green jade, white jade, conch-shell, coral, amber, agate, tortoiseshell, ruby, and jade-pearl. All of this, friends, we have given to you. You should enjoy yourselves together with us. If you do not need us anymore, then you should [at least] feel pity for the children.’

“If any of you merchants thinks, ‘I own [this] male or female [child]. I own [this] extremely pleasant and wonderful place with its parks, viewing terraces, bathing pools, seats and couches, and luxuriant groves. I possess much wealth: gold, silver, crystal, beryl, *maṇi*-jewel, pearl, green jade, white jade, conch-shell, coral, amber, agate, tortoiseshell, ruby, and jade-pearl,’ then, even though he is riding right on my back, he will certainly topple over and fall into the water. Then he will be eaten by the women and meet with misfortune. When those women are eating a person, if there are any remaining hairs, nails, or teeth, they take them and eat them up completely. When those women are eating a person, if any blood has dripped on to the ground, they dig down four inches with their nails to get it and eat it.

“If [however,] any of you merchants does not think, ‘I own [this] male or female [child]. I own [this] extremely pleasant and wonderful place with its parks, viewing terraces, bathing pools, seats and couches, and luxuriant groves. I possess much wealth: gold, silver, crystal, beryl, *maṇi*-jewel, pearl, green jade, white jade, conch-shell, coral, amber, agate, tortoiseshell, ruby, and jade-pearl,’ then, even if he is holding on to just one hair of my body, he will certainly get safely across to Jambudīpa.”

Then the World-honored One told the monks:

Those women came holding their children in their arms, saying, “Friends, welcome! Come back! This is an extremely pleasant and wonderful place with its parks, viewing terraces, bathing pools, seats and couches, and luxuriant groves. There is much wealth: gold, silver, crystal, beryl, *maṇi*-jewel, pearl, green jade, white jade, conch-shell, coral, amber, agate, tortoiseshell, ruby, and jade-pearl. All of this we have given to you, friends. You should enjoy it together with us.”

If [any of] those merchants thought, “I own [this] male or female [child]; I own this extremely pleasant and wonderful place with its parks, viewing terraces, bathing pools, seats and couches, and luxuriant groves; I possess much wealth: gold, silver, crystal, beryl, *maṇi*-jewel, pearl, green jade, white jade, conch-shell, coral, amber, agate, tortoiseshell, ruby, and jade-pearl,” then, even if he were riding right on the back of the king of horses, he certainly toppled over and fell into the water. Then he was eaten by the women and met with misfortune. When those women are eating a person, if there are any remaining hairs, nails, or teeth, they take them and eat them up completely. When those women are eating a person, if any blood has dripped on to the ground, they dig down four inches with their nails to get it and eat it.

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If [however, any of] those merchants did not think, “I own [this] male or female [child]; I own this extremely pleasant and wonderful place with its parks, viewing terraces, bathing pools, seats and couches, and luxuriant groves; I possess much wealth: gold, silver, crystal, beryl, *maṇi*-jewel, pearl, green jade, white jade, conch-shell, coral, amber, agate, tortoiseshell, ruby, and jade-pearl,” then, even if he were holding onto just one hair of the king of horses, he certainly crossed over safely to Jambudīpa.

Monks, I have delivered these similes wanting you to understand their meaning. This has been said with this meaning. My Dharma is well expounded, widely revealing, well protected, and without defect. It is like a bridge, a raft, or a flotation device. It is widely spread out everywhere, reaching *devas* and human beings. It is in this way that my Dharma is well expounded, very widely revealing, well protected, and without defect, like a bridge, a raft, or a flotation device, widely spread out everywhere, reaching *devas* and human beings.

If a monk thinks, “The eye is mine; I own the eye . . . the ear . . . the nose . . . the tongue . . . the body . . . the mind is mine; I own the mind,” then that monk will certainly come to harm, just like the merchants that were eaten by *yakkhas*.⁸⁴

My Dharma is well expounded, very widely revealing, well protected, and without defect. It is like a bridge, a raft, or a flotation device, widely spread out everywhere, reaching *devas* and human beings.

It is in this way that my Dharma is well expounded, very widely revealing, well protected and without defect, like a bridge, a raft, or a flotation device, widely spread out everywhere, reaching *devas* and human beings.

If [however,] a monk thinks, “The eye is not mine; I do not possess the eye . . . the ear . . . the nose . . . the tongue . . . the body . . . the mind is not mine; I do not possess the mind,” then that monk will be able to leave safely, just like the merchants riding on the king of horses who crossed over safely.

My Dharma is well expounded, very widely revealing, well protected, and without defect. It is like a bridge, a raft, or a flotation device, widely spread out everywhere, reaching *devas* and human beings.

It is in this way that my Dharma is well expounded, very widely revealing, well protected, and without defect, like a bridge, a raft, or a flotation device, widely spread out everywhere, reaching *devas* and human beings.

If a monk thinks, “Forms are mine; I possess forms . . . sounds . . . odors . . . flavors . . . tangibles . . . mental objects are mine; I possess mental objects,” then that monk will certainly come to harm, just like the merchants that were eaten by *yakkhas*.

My Dharma is well expounded, very widely revealing, well protected and without defect. It is like a bridge, a raft, or a flotation device, widely spread out everywhere, reaching *devas* and human beings.

It is in this way that my Dharma is well expounded, very widely revealing, well protected and without defect, like a bridge, a raft, or a flotation device, widely spread out everywhere, reaching *devas* and human beings.

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If [however,] a monk thinks, “Forms are not mine; I do not possess forms . . . sounds . . . odors . . . flavors . . . tangibles . . . mental objects are not mine; I do not possess mental objects,” then that monk will be

able to leave safely, just like the merchants riding on the king of horses who crossed over safely.

My Dharma is well expounded, very widely revealing, well protected and without defect. It is like a bridge, a raft, or a flotation device. It is widely spread out everywhere, reaching *devas* and human beings.

It is in this way that my Dharma is well expounded, very widely revealing, well protected and without defect, like a bridge, a raft, or a flotation device, widely spread out everywhere, reaching *devas* and human beings.

If a monk thinks, “The aggregate of form is mine; I possess the aggregate of form . . . the aggregate of feeling . . . the aggregate of perception . . . the aggregate of volitional formations . . . the aggregate of consciousness is mine; I possess the aggregate of consciousness,” then that monk will certainly come to harm, just like the merchants that were eaten by *yakkhas*.

My Dharma is well expounded, very widely revealing, well protected, and without defect. It is like a bridge, a raft, or a flotation device, widely spread out everywhere, reaching *devas* and human beings.

It is in this way that my Dharma is well expounded, very widely revealing, well protected, and without defect, like a bridge, a raft, or a flotation device, widely spread out everywhere, reaching *devas* and human beings.

If [however,] a monk thinks, “The aggregate of form is not mine; I do not possess the aggregate of form . . . the aggregate of feeling . . . the aggregate of perception . . . the aggregate of volitional formations . . . the aggregate of consciousness is not mine; I do not possess the aggregate of consciousness,” then that monk will be able to leave safely, just like the merchants riding on the king of horses who crossed over safely.

My Dharma is well expounded, very widely revealing, well protected and without defect. It is like a bridge, a raft, or a flotation device, widely spread out everywhere, reaching *devas* and human beings.

It is in this way that my Dharma is well expounded, very widely revealing, well protected, and without defect, like a bridge, a raft, or a flotation device, widely spread out everywhere, reaching *devas* and human beings.

If a monk thinks, “Earth is mine; I possess earth . . . water . . . fire . . . wind . . . space . . . consciousness is mine; I possess consciousness,” then that monk will certainly come to harm, just like the merchants that were eaten by *yakkhas*.

My Dharma is well expounded, very widely revealing, well protected and without defect, like a bridge, a raft, or a flotation device, widely spread out everywhere, reaching *devas* and human beings.

It is in this way that my Dharma is well expounded, very widely revealing, well protected, and without defect, like a bridge, a raft, or a flotation device, widely spread out everywhere, reaching *devas* and human beings.

If, [however,] a monk thinks, “Earth is not mine; I do not possess earth . . . water . . . fire . . . wind . . . space . . . consciousness is not mine; I do not possess consciousness,” then that monk will be able to leave safely, just like the merchants riding on the king of horses who crossed over safely.

645b

Then the World-honored One uttered these verses:

If a person lacks faith
In the true Dharma and discipline taught by the Buddha,
Then that person will certainly come to harm,
Like being eaten by *yakkhas*.

If [however,] a person has faith
In the true Dharma and discipline taught by the Buddha,
Then that person will be able to cross over safely,
Like riding on the king of horses.

Thus said the Buddha. Having heard what the Buddha said, the monks were delighted and received it respectfully.

137. The Discourse on the World⁸⁵

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

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

The Tathāgata has himself awakened to the world and expounds it to others. The Tathāgata has understood the world.

The Tathāgata has himself awakened to the arising of the world and expounds it to others. The Tathāgata has abandoned the arising of the world.

The Tathāgata has himself awakened to the cessation of the world and expounds it to others. The Tathāgata has realized the cessation of the world.

The Tathāgata has himself awakened to the path [leading to the cessation] of the world and expounds it to others. The Tathāgata has developed the path [leading to the cessation] of the world.

If there is [anyone who] is completely and fully correct about all things, then it is he, the Tathāgata, who has understood, seen, awakened to, and attained everything. Why is that?

From the night in the past, when the Tathāgata awakened to the unsurpassable right and complete awakening, up until the night in the present when he will attain complete extinction in the remainderless nirvana element, throughout this period whatever is spoken by the Tathāgata, either on his own account or in response to others, all of that is true, not false, not departing from reality, not confused. It is the truth and is indeed correct.⁸⁶

If [people] speak of “the Lion,” you should know that they are speaking of the Tathāgata.⁸⁷ Why is that? What the Tathāgata declares in assemblies is known as “the lion’s roar.”

In the entire world, with its *devas*, *māras*, Brahmās, renunciants, and brahmins, from human beings to *devas*, the Tathāgata has the status of Brahmā. The Tathāgata has attained coolness, being without vexation and without heat. He is possessed of truth and devoid of falsity.⁸⁸

Then the World-honored One uttered these verses:

Knowing the entire world,
Surpassing the entire world,
He expounds the entire world,
The entire world as it really is.

The supremely and highly regarded hero,
Able to untie all bonds,
He has put an end to all karma,
And is totally liberated from birth and death.

Whether *deva* or human being,
Those who take lifelong refuge in the Buddha

645c

Bow their heads in homage to the Tathāgata,
Who is very profound, like the great ocean.

Knowing this, one also practices reverence.
The *devas* and *gandhabbas*
Also bow their heads in homage,
And follow him until death.

Bowing their heads in homage to the Wise One,
They take lifelong refuge in the supreme human being,
Who is without grief, free of defilements, at peace,
Unobstructed, totally liberated.⁸⁹

For the purpose of delighting in meditation,
Dwell secluded, becoming fully concentrated.
You should be your own lamp,
[Thinking,] “I must not waste time!”
Those who waste time experience grief and worry,
That is, they fall into hell.

Thus said the Buddha. Having heard what the Buddha said, the monks were delighted and received it respectfully.

138. The Discourse on Meritorious Deeds⁹⁰

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

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

Do not fear meritorious action, for it is delightful when recalled to mind. Why is that? Meritorious action is what is called happiness. Fear of meritorious action is not delightful when recalled to mind. Why is that? Lack of meritorious action is what is called *dukkha*.⁹¹ What is the reason for that?

I recall how, in the distant past, I engaged in meritorious action for a long time, and I experienced the results for a long time; and that is delightful when recalled to mind. Having, in the distant past, practiced loving-kindness for seven years, I did not come to [be born in] this world [of

human sensuality] for seven eons of cosmic evolution and destruction. When the world went to destruction, I was reborn in the Heaven of Radiance (*ābhassara*). When the world evolved [again], I descended to take birth in a vacant Brahmā palace. Among those Brahmās I was the Great Brahmā. In other places I was king of the *devas*, experiencing freedom and ease for a thousand eons. For thirty-six eons I was Sakka, ruler of the *devas*; and again for countless eons I was the warrior king Mandhātu.⁹²

Monks, when I was the warrior king Mandhātu, I had eighty-four thousand elephants equipped with fine harnesses, adorned with numerous precious decorations, draped with strings of white pearls, with the royal elephant Uposatha as the chief.

Monks, when I was the warrior king Mandhātu, I had eighty-four thousand horses equipped with fine harnesses, adorned with numerous precious decorations, entwined with gold and silver, with the king of horses [Valahassa] as the chief.

Monks, when I was the warrior king Mandhātu, I had eighty-four thousand chariots, adorned with four kinds of decoration and various beautiful things, such as the hides of lions, tigers, and leopards woven with designs of varied colors and various decorations—very swift chariots, the chief of which was the chariot Vejayanta.

646a

Monks, when I was the warrior king Mandhātu, I had eighty-four thousand cities, very large and pleasant, with many inhabitants, the chief of which was the royal city of Kusāvati.

Monks, when I was the warrior king Mandhātu, I had eighty-four thousand multistoried buildings, made of four kinds of precious material, gold, silver, beryl, and crystal, the chief of which was the Sudhamma Hall.

Monks, when I was the warrior king Mandhātu, I had eighty-four thousand thrones, made of four kinds of precious material, gold, silver, beryl, and crystal, upholstered with woolen textiles, draped with brocades and fine silk fabrics, with lined and quilted coverlets, and with cushions [made of] antelope hide at both ends.

Monks, when I was the warrior king Mandhātu, I had eighty-four thousand suits of clothing, clothing of linen, clothing of brocade and silk, clothing of cotton, and clothing of antelope hide.

Monks, when I was the warrior king Mandhātu, I had eighty-four thousand women, each with a splendid, clear, bright, fresh body, of extraordinary beauty exceeding human [beauty], almost divine [beauty], dignified beauty that delighted those who saw it, richly adorned with various kinds of precious jewelry, jade and pearl necklaces in abundance, pure warrior [caste] women, as well as countless women of other castes.

Monks, when I was the warrior king Mandhātu, I had eighty-four thousand kinds of food, served constantly day and night, for me to eat when I wished.

Monks, of those eighty-four thousand kinds of food there was one that was particularly delicious and fresh, with numerous flavors, which I often ate.

Monks, of those eighty-four thousand women there was one woman of the warrior caste, the most dignified and beautiful, who often waited on me.

Monks, of those eighty-four thousand suits of clothes there was one suit of clothes, of linen or brocade or silk or cotton or antelope hide, that I often wore.

Monks, of those eighty-four thousand thrones there was one throne, of gold or silver or beryl or crystal, upholstered with woolen textiles, draped with brocade or fine silk fabric, with lined and quilted coverlets, and with cushions [made of] antelope hide at both ends, on which I often reclined.

646b Monks, of those eighty-four thousand multistoried buildings, there was one [made of] gold or silver or beryl or crystal, called Sudhamma Hall, in which I often stayed.

Monk, of those eighty-four thousand cities there was one, very wealthy and pleasant, with many inhabitants, named Kusāvātī, in which I often resided.

Monks, of those eighty-four thousand chariots there was one, decorated with various beautiful things, such as the hides of lions, tigers, and leopards, woven with designs of varied colors, a very swift chariot, named Vejayanta, in which I often rode when visiting pleasure parks and viewing terraces.

Monks, of those eighty-four thousand horses there was one, with bluish body and crow-like head, the royal horse named Valahassa, which I often rode when visiting pleasure parks and viewing terraces.

Monks, of those eighty-four thousand elephants there was one whose entire body was very white and whose seven parts were perfect, the royal

elephant named Uposatha, which I often rode when visiting pleasure parks and viewing terraces.

Monks, I had this thought, “What are the kinds of action whose fruit and result have caused me to be endowed today with this great supernatural power, great and mighty virtue, great merit, great and mighty power?”

Monks, again I had this thought, “There are three kinds of action whose fruits and results have caused me to be endowed today with this great supernatural power, great and mighty virtue, great merit, great and mighty power. The first is charitable giving, the second is self-discipline, and the third is restraint.”

Then the World-honored One uttered these verses:⁹³

Look at these results of meritorious action,
 So wonderful and so abundant!
 Monks, [because] in the distant past,
 I had practiced loving-kindness for seven years,
 For seven eons of evolution and destruction,
 I did not come to [birth in] this world [of human sensuality].

When the world went to destruction,
 I was born in the Heaven of Radiance.
 When the world evolved [again],
 I took birth in Brahmā Heaven.

Among the Brahmās I was the Great Brahmā,
 And for a thousand births I experienced freedom and ease as a *deva*.
 For thirty-six [births] I was Sakka;
 And for countless hundreds [of births] I was the king Mandhātu.
 The warrior king Mandhātu
 Is the most honored by human beings.

In accordance with Dharma, without relying on sword or club,
 He reigned over the entire world.
 In accordance with Dharma, without abusive oppression,
 He taught genuine peace and happiness.
 In accordance with Dharma, [his teaching] was passed on
 And spread over the whole great earth.

646c Of great wealth and much property—
Such was the clan into which he was born,
Endowed with abundant property and grain crops,
He acquired the seven treasures.
Because of this great merit,
Wherever he was born, he experienced freedom and ease.

Buddhas guide the world
By what a buddha teaches.
Knowing this very special [fact],
One sees their abundant supernormal power.
Whoever knows it, yet is without faith,
Such a one is born into darkness.

Therefore, one should take action oneself,
Seeking great merit and fortune.
One should be respectful toward the Dharma,
Always recollecting the Buddha and his Dharma and discipline.

Thus said the Buddha. Having heard what the Buddha said, those monks were delighted and received it respectfully.

139. The Discourse on the Path of Stillness

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

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

A young monk who has just been ordained should often approach the path of stillness, to contemplate the signs [of a corpse, namely], the sign of bones, the sign of blue color, the sign of decay, the sign of being devoured [by scavenging animals], and the sign of a skeleton. Having received and retained these signs well, he returns to his dwelling place, washes his hands and feet, spreads his sitting mat, sits down cross-legged on the seat, and recollects these signs, [namely,] the sign of bones, the sign of blue color, the sign of decay, the sign of being devoured, and the sign of a

skeleton. Why is that? If that monk cultivates these signs, he will quickly remove the defects of craving and hatred from his mind.

Then the World-honored One uttered these verses:

If a young monk,
 In his practice has not yet achieved stilling of the mind,
 Then he should approach the path of stillness,
 Wishing to remove his sensual passion,
 With a mind free of hatred and quarrel,
 With loving-kindness and compassion for all sentient beings,
 He pervades all directions.

As he goes [there] to contemplate the [dead] bodies,
 He should contemplate the sign of blue color,
 As well as that of decay,
 Contemplate [the signs of] being devoured by birds and worms,
 [And the signs of] bones and bone joints linked together.

After cultivating the signs in this way,
 He returns to his former place,
 Washes his hands and feet,
 Spreads his sitting mat, and sits upright on it.

[He] should contemplate, as it truly is,
 The body, both internally and externally,
 Filled with excrement and urine,
 With heart, kidneys, liver, lungs, and so on.

If, wanting to do the almsround,
 He goes to a village or town,
 Then, like a general clad in his armor,
 He constantly keeps right mindfulness before him.

647a

If he sees a visible form as desirable,
 Associated purely with desire,
 Then, seeing this, he contemplates it as it really is,
 With right mindfulness of the Buddha and his Dharma and discipline.

Herein [he contemplates] not bones and tendons,
Not flesh and not blood,
Not kidneys, heart, liver, and lungs,
Not tears, saliva, brain;
[Rather, he contemplates] it all as the earth [element], totally empty,
And [as] the water element in the same way.

Empty entirely is the fire element,
The wind element too is empty.
If there are any feelings
Associated purely with desire,
He stills them all,
And contemplates them as the wise ones do.

In this way he practices energetically,
Constantly recollecting the perception of impurity.
He totally removes sensual passion, hatred, and delusion.
Discarding all ignorance,
And arousing pure understanding,
The monk attains the end of *dukkha*.

Thus said the Buddha. Having heard what the Buddha said, the monks were delighted and received it respectfully.

140. The Discourse on the Lowliest⁹⁴

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

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

Of all kinds of livelihood, the lowliest one by far is begging for almsfood. Worldly people shun it vehemently, speaking of bald-pated ones walking around holding out their bowls. [Yet some] of those clansmen accept it as beneficial. Why is that? Because of disenchantment with birth, aging, disease, death, grief, worry, weeping, sorrow, and distress [they think], "Perhaps by this means I can achieve the ending of this entire great mass of *dukkha*." Didn't you have such an intention when you went forth to train in the path?

Then the monks answered, “That is so.”

The World-honored One addressed the monks further:

Ignorant fools may go forth to train in the path with a similar intention, and yet they are serving their desires. They are very heavily contaminated with attachment, mentally polluted and entangled with hatred, envy, and lack of faith. Negligent, lacking right mindfulness, without right concentration, with their minds deranged by stupidity and with their faculties distracted, they keep the precepts very loosely. They are not cultivating [the path of] a renunciant and do not advance in their practice.

It is as if a person were [trying] to wash out an ink stain with ink, to remove blood with blood, to remove filth with filth, to remove turbidity with turbidity, or to remove excrement with excrement.⁹⁵ [This person] is thereby merely increasing the impurity, [going] from obscurity into obscurity, from darkness into darkness.

It is the same, I say, with ignorant fools [very loosely] keeping the precepts of a renunciant. That is to say, these people are serving their desires. They are very heavily contaminated with attachment, mentally polluted and entangled with hatred, envy, and lack of faith. Negligent, lacking right mindfulness, without right concentration, with their minds deranged by stupidity and their faculties distracted, they keep the precepts very loosely. They are not cultivating [the path of] a renunciant and do not advance in their practice.

647b

It is like the remnants of wood left over from a cremation place in a forest; the burned-out cinders are of no use in the forest and of no use in a village or town. It is the same, I say, with ignorant fools [very loosely] keeping the precepts of a renunciant; for those [people] are serving their desires. They are very heavily contaminated with attachment, mentally polluted, and entangled with hatred, envy, and lack of faith. Negligent, lacking right mindfulness, without right concentration, with their minds deranged by stupidity and their faculties distracted, they keep the precepts very loosely. They are not cultivating [the path of] a renunciant and do not advance in their practice.

Then the World-honored One uttered these verses:

Ignorant fools lose the desires and pleasures [of sensuality]
And also lose the benefits of being a renunciant.
They completely lose out on both sides,
Just like the cinders remaining from a fire.

Just as in a forest
The cinders remaining from a cremation fire,
Are of no use in either forest or village,
So it is with a person who has attachment and desire.
[This person] is just like the cinders remaining from a fire:
Completely losing out on both sides.⁹⁶

Thus said the Buddha. Having heard what the Buddha said, the monks were delighted and received it respectfully.

141. The Discourse with Similes⁹⁷

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

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

Of the countless wholesome states that are attainable, all are based on being without negligence; they are practiced by being without negligence, will arise through being without negligence, and are headed by being without negligence. Being without negligence is foremost among all wholesome states.

647c It is just as, in agriculture, everything is accomplished based on the earth, depends on the earth, and is established on the earth.

In the same way, of the countless wholesome states that are attainable, all are based on being without negligence; they are practiced by being without negligence, will arise through being without negligence, and are headed by being without negligence. Being without negligence is foremost of all wholesome states.

It is just as with seed for planting—in a village or even in a deserted village—of the hundreds of edible grains and medicinal herbs that are able to grow and flourish, all grow and flourish based on the earth, depending on the earth, and established on the earth.

In the same way, of the countless wholesome states that are attainable, all are based on being without negligence; they are practiced by being without negligence, will arise through being without negligence, and are headed by being without negligence. Being without negligence is foremost of all wholesome states.

It is just as, of all root fragrances, the fragrance of aloeswood is foremost; just as of all tree fragrances, the fragrance of red sandalwood is foremost; just as of all water flowers, the blue lotus is foremost; just as of all earth-dwelling flowers, jasmine is foremost; just as of animal footprints, all of which are included in the footprint of the elephant, the footprint of the elephant is foremost, since it is so broad.

In the same way, of the countless wholesome states that are attainable, all are based on being without negligence; they are practiced by being without negligence, will arise through being without negligence, and are headed by being without negligence. Being without negligence is foremost of all wholesome states.

It is just as, of all animals, the lion king is foremost; just as when fighting in battle formation, swearing a single oath is foremost; just as of the rafters of a multistoried building, which are all established on the ridge beam, and the ridge beam supports them all, the ridge beam is foremost since it supports them all.

In the same way, of the countless wholesome states that are attainable, all are based on being without negligence; they are practiced by being without negligence, will arise through being without negligence, and are headed by being without negligence. Being without negligence is foremost of all wholesome states.

It is just as, of all mountains, Sumeru, king of mountains, is foremost; just as, of all springs, great springs that accumulate water, the great ocean is foremost; just as, of all great bodies, the king of *asuras* is foremost; just as, of all those who wait expectantly, King Māra is foremost; just as, of all those who engage in sensuality, King Mandhātu is foremost; just as of all lesser kings, the wheel-turning monarch is foremost; just as, of all the stars and constellations in space, the moon is foremost; just as, of all silk garments, softened whitened silk is foremost; just as of all radiances, the radiance of wisdom is foremost; just as, of all assemblies, the assembly

of the Tathāgata’s disciples is foremost; just as, of all dharmas, conditioned and unconditioned, the eradication of craving, dispassion, cessation, nirvana is foremost; just as, of all sentient beings—those with no legs, two legs, four legs, or many legs, material or immaterial, those with perception, without perception, or even neither-with-perception-nor-without-perception—the Tathāgata is foremost in terms of being great, being supreme, being the utmost, being superb, being worthy of respect, and being sublime.

648a It is just as, based on cows there is milk; based on milk there is cream; based on cream there is fresh butter; based on fresh butter there is butter; based on butter there is ghee. [Of all these,] ghee is foremost in terms of being great, being supreme, being the utmost, being the superb, being worthy of respect, and being sublime.

In the same way, of all sentient beings—those with no legs, two legs, four legs, or many legs, those with form or without form, those with perception, without perception, or even neither-with-perception-nor-without-perception—the Tathāgata is foremost in terms of being great, being supreme, being the utmost, being the superb, being worthy of respect, and being sublime.

Then the World-honored One uttered these verses:

If someone wishes their property
To be excellent and to increase greatly,
Then praise being without negligence,
Whether in worldly life or in seclusion—so say the wise.

Those who are without negligence
Definitely obtain benefit both ways.
They obtain it immediately in this world,
And also obtain it in the future world.
Bravely contemplating these benefits,
Those who are wise will certainly attain liberation.

Thus said the Buddha. Having heard what the Buddha said, the monks were delighted and received it respectfully.

Division 12

On Brahmins

142. The Discourse to Vassakāra⁹⁸

Thus have I heard. At one time the Buddha was staying at Rājagaha, on Mount Vulture Peak.

At that time King Ajātasattu Vedehiputta of Magadha harbored hatred for Vajji. He repeatedly said to his retainers:

The people of the Vajji country have great might, great virtue, great merit, great power; [yet] I will exterminate the Vajji clan, destroy Vajji, and cause the Vajji people to meet with immeasurable misfortune.

648b

Then King Ajātasattu Vedehiputta of Magadha heard that the World-honored One was staying at Rājagaha, on Mount Vulture Peak. He said to his chief minister Vassakāra:

I hear that the renunciant Gotama is staying at Rājagaha, on Mount Vulture Peak. Vassakāra, approach the renunciant Gotama and in my name politely inquire whether the noble one is at ease and without illness in the body and whether his strength is as usual. Say this, “Gotama, King Ajātasattu Vedehiputta of Magadha inquires whether the noble one is at ease and without illness in the body and whether his strength is as usual.

“Gotama, King Ajātasattu Vedehiputta of Magadha harbors hatred for Vajji. He repeatedly says to his retainers, ‘The people of the Vajji country have great might, great virtue, great merit, great power; [yet] I will exterminate the Vajji clan, destroy Vajji, and cause the Vajji people to meet with immeasurable misfortune.’ What does the renunciant Gotama say about this?”

Vassakāra, receive and remember well what the renunciant Gotama says! Why is that? Such a person never speaks falsehood.

Having received these instructions from the king, the chief minister Vassakāra mounted a most beautiful chariot, went out of the town of Rājagaha

in the company of five hundred chariots, and headed for Mount Vulture Peak. Having gone up to Mount Vulture Peak, he descended from the chariot and approached the Buddha on foot. He exchanged polite greetings with the World-honored One, stepped back, sat to one side, and said:

Gotama, King Ajātasattu Vedehiputta of Magadha inquires whether the noble one is at ease and without illness in the body and whether your strength is as usual.

Gotama, King Ajātasattu Vedehiputta of Magadha harbors hatred for Vajji. He repeatedly says to his retainers, “The people of the Vajji country have great might, great virtue, great merit, great power; [yet] I will exterminate the Vajji clan, destroy Vajji, cause the Vajji people to meet with immeasurable misfortune.” What does the renunciant Gotama say about this?

Having heard this, the World-honored One said:⁹⁹

Vassakāra, formerly I was dwelling in the Vajji country where there is a shrine called Sārandada. Vassakāra, at that time I taught the people of the Vajji country seven principles for non-decline, and the people of the Vajji country were able to accept and implement those seven principles for non-decline. Vassakāra, if the people of the Vajji country implement the seven principles for non-decline and do not violate them, then Vajji will certainly excel; it will not decline.

The chief minister Vassakāra said to the World-honored One:

648c The renunciant Gotama has spoken of this matter in brief, without expounding the details. We are unable to understand its meaning. May the renunciant Gotama expound the details, so that we can come to understand the meaning.

The World-honored One said, “Vassakāra, listen closely and pay proper attention, I will explain the meaning in detail to you.” The chief minister Vassakāra listened to receive the instruction.

At that time, Venerable Ānanda was holding a fan and attending on the Buddha. The World-honored One turned and asked him, “Ānanda, have you heard whether the Vajjis conduct frequent assemblies, often meeting together?”

Venerable Ānanda replied, “World-honored One, I have heard that the Vajjis conduct frequent assemblies, often meeting together.”

The World-honored One said to the chief minister Vassakāra, “If the Vajjis conduct frequent assemblies, often meeting together, then Vajji will certainly excel; it will not decline.”

The World-honored One further asked Venerable Ānanda:

Have you heard whether the Vajjis conduct their assemblies collaboratively, deal with the affairs of Vajji collaboratively, and conclude [the assemblies] collaboratively?

Venerable Ānanda replied:

World-honored One, I have heard that the Vajjis conduct their assemblies collaboratively, deal with the affairs of Vajji collaboratively, and conclude [the assemblies] collaboratively.

The World-honored One again said to the chief minister Vassakāra:

If the Vajjis conduct their assemblies collaboratively, deal with the affairs of Vajji collaboratively, and conclude [the assemblies] collaboratively, then Vajji will certainly excel; it will not decline.

The World-honored One further asked Venerable Ānanda:

Have you heard whether the Vajjis do not decree what has never previously been decreed, do not alter what has already been decreed, and properly respect and follow the principles of the ancient Vajjis?

Venerable Ānanda replied:

World-honored One, I have heard that the Vajjis do not decree what has never previously been decreed, do not alter what has already been decreed, and properly respect and follow the principles of the ancient Vajjis.

The World-honored One again said to the chief minister Vassakāra:

If the Vajjis do not decree what has never previously been decreed, do not alter what has already been decreed, and properly respect and follow the principles of the ancient Vajjis, then Vajji will certainly excel; it will not decline.

The World-honored One further asked Venerable Ānanda, “Have you heard whether the Vajjis do not forcibly violate the wives of others or the daughters of others?”

Venerable Ānanda replied, “World-honored One, I have heard that the Vajjis do not forcibly violate the wives of others or the daughters of others.”

The World-honored One again said to the chief minister Vassakāra, “If the Vajjis do not forcibly violate the wives of others or the daughters of others, then Vajji will certainly excel; it will not decline.”

The World-honored One further asked Venerable Ānanda:

Have you heard whether all the Vajjis together revere famous, virtuous, and honorable Vajjis, respecting them, supporting them, and accepting the teachings received from them?¹⁰⁰

Venerable Ānanda replied:

World-honored One, I have heard that all the Vajjis together revere famous, virtuous, and honorable Vajjis, respecting them, supporting them, and accepting the teachings received from them.

649a The World-honored One said again to the chief minister Vassakāra:

If all the Vajjis together revere famous, virtuous, and honorable Vajjis, respecting them, supporting them, and accepting the teachings received from them, then Vajji will certainly excel; it will not decline.

The World-honored One further asked Venerable Ānanda:

Have you heard whether the Vajjis together adorn all the ancient Vajji shrines, respectfully make offerings to them, and perform ceremonies, continuing the earlier offerings without abandoning them and with no lessening in their earlier practices?

Venerable Ānanda replied:

World-honored One, I have heard that the Vajjis together adorn all the ancient Vajji shrines, respectfully make offerings to them, and perform ceremonies, continuing the earlier offerings without abandoning them and with no lessening in their earlier practices.

The World-honored One again said to the chief minister Vassakāra:

If the Vajjis together adorn all the ancient Vajji shrines, respectfully make offerings to them, and perform ceremonies, continuing the earlier offerings without abandoning them and with no lessening in their earlier practices, then Vajji will certainly excel; it will not decline.

The World-honored One further asked Venerable Ānanda:

Have you heard whether all of the Vajjis together support arahants, holding them in the highest reverence, always wishing that arahants who have not yet come [to Vajji] may wish to come and that those who have come may delight in staying permanently, and always ensuring that they do not lack robes and blankets, food and drink, beds and seats, and medicines, all the requisites of life?¹⁰¹

Venerable Ānanda replied:

World-honored One, I have heard that all of the Vajjis together support arahants, holding them in highest reverence, constantly wishing that arahants who have not yet come [to Vajji] may wish to come and that those who have come may delight in staying permanently, and always ensuring that they do not lack robes and blankets, food and drink, beds and seats, and medicines, all the requisites of life.

The World-honored One again said to the chief minister Vassakāra:

If all of the Vajjis together support arahants, holding them in highest reverence, constantly wishing that arahants who have not yet come [to Vajji] may wish to come and that those who have come may delight in staying permanently, and always ensuring that they do not lack robes and blankets, food and drink, beds and seats, and medicines, all the requisites of life, then Vajji will certainly excel; it will not decline.

Vassakāra, the Vajjis are implementing these seven principles for non-decline; they all accept and uphold these seven principles for non-decline. Vajji will certainly excel; it will not decline.

Then the chief minister Vassakāra rose from his seat, arranged his clothes

so as to bare one shoulder, extended his hands with palms joined toward the Buddha, and said:

Gotama, if those Vajjis had accomplished just one of the principles for non-decline, then King Ajātasattu Vedehiputta of Magadha would not be able to overcome them—let alone being endowed with all seven principles for non-decline! Gotama, having many affairs of state [to attend to], I ask [permission] to return.

The World-honored One replied, “[If] you wish to leave, do as you wish.”

649b Then the chief minister Vassakāra, having heard what the Buddha said, received it and memorized it well. Rising [from his seat], he circumambulated the World-honored One three times and left.¹⁰²

Then, soon after the chief minister Vassakāra had left, the World-honored One turned around and said:

Ānanda, whatever monks are dwelling in the various places on Mount Vulture Peak, tell them all to gather in the assembly hall. When they have all gathered there, come and tell me.

Venerable Ānanda received the instruction from the Buddha, [saying,] “Yes, World-honored One.”

Then Venerable Ānanda made this announcement, “Whatever monks are dwelling in the various places on Mount Vulture Peak should now all gather in the assembly hall!” When they had all gathered there, he returned to the Buddha, paid homage with his head, stepped back, and stood to one side. He said:

World-honored One, I have announced that whatever monks are dwelling in the various places on Mount Vulture Peak should all now gather in the assembly hall. They have all now gathered. May the World-honored One himself know the right time.

Then the World-honored One, followed by Venerable Ānanda, approached the assembly hall. He sat down on a seat prepared in front of the sangha of monks and addressed the monks, “I shall now teach you seven principles for non-decline. You should listen closely and pay proper attention.”¹⁰³

Then the monks said, “Yes.”

The Buddha said:

What are the seven? If the monks conduct frequent assemblies, if they often meet together, then the monks will certainly excel; consequently the Dharma will not decline.

If the monks conduct their assemblies collaboratively, attend to the affairs of the Sangha collaboratively, and conclude [the assemblies] collaboratively, then the monks will certainly excel; consequently the Dharma will not decline.

If the monks do not decree what has never previously been decreed, do not alter what has already been decreed, and properly respect and follow the moral precepts that I have propounded, then the monks will certainly excel; consequently the Dharma will not decline.

If the monks do not follow craving and desire for future existence, accompanied by craving and delight in arising in this or that existence, then the monks will certainly excel; consequently the Dharma will not decline.

If the monks revere their elders, those highly regarded ones that train together with them in the holy life, if they all respect them, support them, and accept the teachings received from them, then the monks will certainly excel; consequently the Dharma will not decline.

If the monks delight in staying in secluded places, mountain forests, high crags, peaceful places without noise, distant places without disturbance, free of people, places conducive to sitting in meditation, and do not leave them, then the monks will certainly excel; consequently the Dharma will not decline.

If all the monks together support their companions in the holy life, very much holding them in solemn reverence, constantly wishing that companions in the holy life who have not yet come [to their monastery] may wish to come and that those who have come may delight in staying permanently, and always ensuring that they do not lack robes and blankets, food and drink, beds and seats, and medicines, all the requisites of life, then the monks will certainly excel; consequently the Dharma will not decline.

If the monks implement these seven principles of non-decline, accept and uphold them, and do not violate them, then the monks will certainly excel; consequently the Dharma will not decline.¹⁰⁴

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Then the World-honored One again said to the monks, “I shall teach you another seven principles for non-decline. Listen closely and pay proper attention.”¹⁰⁵

Then the monks said, “Yes.”

The Buddha said:

What are the seven? If the monks are reverential toward their teacher, venerate him, give him supreme and full support, and are respectful, then the monks will certainly excel; consequently the Dharma will not decline.

If the monks are reverential toward the Dharma . . . the Sangha . . . morality . . . diligence . . . offerings [which they have received] . . . concentration, and give supreme and full support for it and are respectful of it, then the monks will certainly excel; consequently the Dharma will not decline.

If the monks implement these seven principles for non-decline, accept and uphold them, and do not violate them, then the monks will certainly excel; consequently the Dharma will not decline.

The World-honored One again said to the monks, “I shall teach you another seven principles for non-decline. Listen closely and pay proper attention.”¹⁰⁶

Then the monks said, “Yes.”

The Buddha said:

What are the seven? If the monks do not engage in [excessive] activity, do not delight in activity, do not make a habit of activity, then the monks will certainly excel; consequently the Dharma will not decline. [If they] do not engage in noisy talk, do not delight in noisy talk, do not make a habit of noisy talk . . . if they do not engage in socializing, do not delight in socializing, do not make a habit of socializing . . . if they do not engage in mixing with company, do not delight in mixing with company, do not make a habit of mixing with company . . . if they do not engage in oversleeping, do not delight in oversleeping, do not make a habit of oversleeping . . . if they do not undertake the holy life for the sake of profit, for the sake of fame, or for the sake of other people . . . if they do not give up making an effort midway for the sake of something temporary, nor for the sake of outdoing others in virtue [but instead become truly] excellent

in virtue—then the monks will certainly excel; consequently the Dharma will not decline.

If the monks implement these seven principles for non-decline, accept and uphold them, and do not violate them, then the monks will certainly excel; consequently the Dharma will not decline.

The World-honored One again said to the monks, “I shall teach you another seven principles for non-decline. Listen closely and pay proper attention.”¹⁰⁷

Then the monks said, “Yes.”

The Buddha said:

What are the seven? If the monks are accomplished in the treasure of faith, the treasure of morality . . . the treasure of shame . . . the treasure of scruple . . . the treasure of learning . . . the treasure of generosity . . . and the treasure of wisdom, then the monks will certainly excel; consequently the Dharma will not decline.

If the monks implement these seven principles for non-decline, accept and uphold them, and do not violate them, then the monks will certainly excel; consequently the Dharma will not decline.

The World-honored One again said to the monks, “I shall teach you another seven principles for non-decline. Listen closely and pay proper attention.”

Then the monks said, “Yes.”

The Buddha said:

What are the seven? If the monks are accomplished in the power of faith . . . the power of energy . . . the power of shame . . . the power of scruple . . . the power of mindfulness . . . the power of concentration . . . and the power of wisdom, then the monks will certainly excel; consequently the Dharma will not decline.

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If the monks implement these seven principles for non-decline, accept them and uphold them, and do not violate them, then the monks will certainly excel; consequently the Dharma will not decline.

The World-honored One again said to the monks, “I shall teach you another seven principles for non-decline. Listen closely and pay proper attention.”¹⁰⁸

Then the monks said, “Yes.”

The Buddha said:

What are the seven? If the monks cultivate the mindfulness factor of awakening, which is based on seclusion, based on dispassion, based on cessation, and inclines toward release . . . if they cultivate the investigation-of-dharmas . . . energy . . . joy . . . tranquility . . . concentration . . . the equanimity factor of awakening, which is based on seclusion, based on dispassion, based on cessation, and inclines toward release, then the monks will certainly excel; consequently the Dharma will not decline.

If the monks implement these seven principles for non-decline, accept and uphold them, and do not violate them, then the monks will certainly excel; consequently the Dharma will not decline.

The World-honored One again said to the monks, “I shall teach you another seven principles for non-decline. Listen closely and pay proper attention.”¹⁰⁹

Then the monks said, “Yes.”

The Buddha said:

What are the seven? If, in settling litigation, the monks use the rule of confrontation in cases that require the rule of confrontation; if they use the rule of memory in cases that require the rule of memory; . . . the rule of nondelusion in cases that require the rule of nondelusion; . . . confession in cases that require confession; . . . majority [decision] in cases that require majority [decision]; . . . exposing [of bad character] in cases that require exposing [of bad character]; and if, in dealing with disputes that arise in the sangha, they use the method that resembles sweeping away excrement with a broom, then the monks will certainly excel; consequently the Dharma will not decline.

If the monks implement these seven principles for non-decline, accept them and uphold them, and do not violate them, then the monks will certainly excel; consequently the Dharma will not decline.

Then the World-honored One again said to the monks, “I shall teach you six principles of cordiality. Listen closely and pay proper attention.”¹¹⁰

Then the monks said, “Yes.”

The Buddha said:

What are the six? If a monk undertakes bodily deeds of loving-kindness toward his companions in the holy life, this is a principle of cordiality, a principle of affection, a principle that delights; it results in affection, in being valued, in being respected, in being revered, in being cultivated, in being included; it leads to being a [true] renunciant, to attaining unification of the mind, to attaining energy, and to attaining nirvana.

In the same way, undertaking verbal deeds of loving-kindness . . . mental deeds of loving-kindness . . . sharing one's gains gotten in accordance with the Dharma, one's own food, even what is in one's bowl, by giving to one's companions in the holy life, this is a principle of cordiality, a principle of affection, a principle that delights; it results in affection, in being valued, in being respected, in being revered, in being cultivated, in being included; it leads to being a [true] renunciant, to attaining unification of the mind, to attaining energy, and to attaining nirvana.

If one has moral discipline that is not deficient, not defective, not defiled, not blackened; if one is [firm] like the earth, not swayed by others, praised by the noble ones, endowed with it and accepting and upholding it well, then sharing such moral discipline with one's companions in the holy life is a principle of cordiality, a principle of affection, a principle that delights, that results in affection, in being valued, in being respected, in being revered, in being cultivated, in being included. It leads to becoming a [true] renunciant, to attaining unification of the mind, to attaining energy, and to attaining nirvana.

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If one has the vision that is a noble release, a deep understanding that is able rightly to eradicate *dukkha*, then sharing such vision with one's companions in the holy life is a principle of cordiality, a principle of affection, a principle that delights; it results in affection, in being valued, in being respected, in being revered, in being cultivated, in being included; it leads to becoming a [true] renunciant, to attaining unification of the mind, to attaining energy, and to attaining nirvana.

When I spoke earlier of six principles of cordiality, it was in relation to this that I spoke.

Thus said the Buddha. Having heard what the Buddha said, the monks were delighted and received it respectfully.

143. The Discourse to Saṅgārava¹¹¹

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

At that time the young brahmin Saṅgārava, while roaming around in the afternoon, approached the Buddha and exchanged friendly greetings. He stepped back, sat to one side, and said, “Gotama, I would like to ask a question. Will you listen if I venture to express it?”

The World-honored One said, “Young brahmin, feel free to ask about what you are in doubt.”

Then the young brahmin Saṅgārava asked:

Gotama, a brahmin, in accordance with [brahmin] custom, goes begging for wealth [and then] either performs a sacrifice himself or gets [someone else] to perform a sacrifice. Gotama, whether he performs the sacrifice himself or gets [someone else] to perform the sacrifice, in either case he produces countless meritorious effects through the sacrifice.

A disciple of the renunciant Gotama, in accordance with his clan’s custom, shaves off hair and beard, dons the yellow robes and, out of faith, gives up the household life and becomes homeless to train in the path. He [only] tames himself, attains peace himself, and attains extinction himself. In this way disciples of the renunciant Gotama who follow their clan’s custom produce only a single meritorious effect; they do not produce countless meritorious effects through training in the path.¹¹²

At that time Venerable Ānanda was holding a fan and attending on the Buddha. Then Venerable Ānanda asked, “Young brahmin, of these two ways of practice, which is the superior, the more superb, the more excellent?”

The young brahmin Saṅgārava said, “Ānanda, I revere, honor, and venerate the renunciants Gotama and Ānanda.”

Venerable Ānanda said again:

Young brahmin, I did not ask whom you revere, honor, and venerate. Rather, I asked you: of these two ways of practice, which is the superior, the more superb, the more excellent?

Venerable Ānanda asked three times, “Young brahmin, of these two ways of practice, which is the superior, the more superb, the more excellent?”

The young brahmin Saṅgārava also said three times, “Ānanda, I revere, honor, and venerate the renunciants Gotama and Ānanda.”

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Venerable Ānanda said again:

Young brahmin, I did not ask whom you revere, honor, and venerate. Rather, I asked you: of these two ways of practice, which is the superior, the more superb, the more excellent?

Then the World-honored One thought, “This young brahmin Saṅgārava has been cornered by Ānanda. Let me rescue him.”

Knowing this, the World-honored One said:

Young brahmin, in former days, when the king and his courtiers gathered for a great assembly, what matter would they discuss? For what matter would they assemble?

The young brahmin Saṅgārava replied:

Gotama, in former days, when the king and his courtiers gathered for a great assembly, they would discuss this matter: “What is the cause, what is the reason why the renunciant Gotama formerly laid down few rules, yet many monks attained awakening? What is the cause, what is the reason why the renunciant Gotama now lays down many rules, yet only a few monks attain awakening?”¹¹³ Gotama, in former days, when the king and his courtiers gathered for a great assembly, they would discuss this matter. Because of this matter they would assemble.

Then the World-honored One said:

Young brahmin, I will now ask you. Answer in accordance with your understanding. What do you think? Suppose that a renunciant or brahmin themselves walk a path, a track such that, having walked this path, having walked this track, they eradicate all taints and attain the taintless liberation of the mind and liberation by wisdom, and dwell knowing by themselves, awakening by themselves, realizing by themselves: “Birth is ended, the holy life has been established, what had to be done has been done, there will not be another experiencing of existence,” knowing it as it really is.

They tell others, “I myself undertook a path, a track such that, having walked this path, having walked this track, I eradicated all taints and

attained the taintless liberation of the mind and liberation by wisdom, and I dwell having known by myself, having awakened by myself, having realized by myself: ‘Birth is ended, the holy life has been established, what had to be done has been done, there will not be another experiencing of existence,’ knowing it as it really is.

“Come, all of you, and walk by yourselves a path, a track such that, having walked this path, having walked this track, you will eradicate all taints and attain the taintless liberation of the mind and liberation by wisdom, and will dwell knowing by yourselves, awakening by yourselves, realizing by yourselves: ‘Birth is ended, the holy life has been established, what had to be done has been done, there will not be another experiencing of existence,’ knowing it as it really is.”

They themselves also walk a path, a track such that, having walked this path, having walked this track, they eradicate all taints and attain the taintless liberation of the mind and liberation by wisdom, and they dwell having known by themselves, having awakened by themselves, having realized by themselves, “Birth is ended, the holy life has been established, what had to be done has been done, there will not be another experiencing of existence,” knowing it as it really is.

651a They tell others, and those others tell others, and so on in turn to countless hundreds and thousands [of others]. What do you think, young brahmin? My disciples who follow their clan’s custom by shaving off hair and beard, donning the yellow robes and, out of faith, give up the household life and become homeless to train in the path—do they produce only a single meritorious effect? Do they not produce countless meritorious effects by training in the path?

The young brahmin Saṅgārava replied:

Gotama, as I understand the meaning of what the renunciant Gotama has said, the disciples of the renunciant Gotama, who follow their clan’s custom by shaving off hair and beard, donning the yellow robes and, out of faith, give up the household life and become homeless to train in the path—they produce countless meritorious effects. They do not produce only a single meritorious effect by training in the path.

The World-honored One further said to Saṅgārava:

There are three types of miracle: the miracle of supernormal powers, the miracle of divining the thoughts [of others], and the miracle of instruction.

Young brahmin, what is the miracle of supernormal powers? Here a renunciant or brahmin has great supernormal powers, great and mighty virtue, great merit, great divine might. His mind has mastery of supernormal powers and engages in the virtues of immeasurable supernormal powers, namely, being one, he becomes many; being many, he becomes one [again]. Being one, he remains one, possessing knowledge and possessing vision. He passes unhindered through stone walls as if passing through space. He dives into the earth as if it were water; he walks on water [without sinking] as if it were earth. Seated cross-legged, he ascends into space like a bird. With his hand he touches and strokes the sun and the moon, which are of such great supernormal power, of such great and mighty virtue, of such great merit, of such great divine might. With his body he reaches the Brahmā world. Young brahmin, this is called the miracle of supernormal powers.

Young brahmin, what is the miracle of divining the thoughts [of others]? Here a renunciant or brahmin uses another person's outward appearance as a basis for divining that other person's mind to be like this [or like that]. If [he divines] that mind to be like this [or like that], then it really is like this [or like that]. He makes countless divinations, not just a few divinations, and all of them are correct; none is false.

If he does not divine another person's mind on the basis of that other person's outward appearance, then he instead divines that person's mind to be a mind like this [or like that] by hearing the sound of *devas* or the sound of [other] non-human beings. If [he divines] it to be a mind like this [or like that], then it really is a mind like this [or like that]. He makes countless divinations, not just a few divinations, and all of them are correct; none is false.

If he does not divine another person's mind on the basis of that other person's outward appearance, and also not by hearing the sound of *devas* or the sound of [other] non-human beings, then he instead divines that person's mind to be like this [or like that] on the basis of that other person's

thoughts, his intentions, and what he says. On hearing [that person's] voice, [he divines] his mind to be like this [or like that]. If he divines it to be a mind like this [or like that], then it really is a mind like this [or like that]. He makes countless divinations, not just a few divinations, and all of them are correct; none is false.

651b If he does not divine another person's mind on the basis of that other person's outward appearance, and also not by hearing the sound of *devas* or the sound of [other] nonhuman beings, and also not on the basis of that other person's thoughts, his intentions, and what he says, nor on hearing his voice, then he instead divines that other person's mind by seeing them enter the concentration that is without [directed] awareness and [sustained] contemplation. Having seen this, he thinks, "In this state the venerable one is not thinking and not intending, [yet] his mind has such-and-such inclinations. [When] that venerable one emerges from this concentration, he will think like this [and like that]." On emerging from this concentration that one does [indeed] think like this and like that.

[A renunciant or brahmin] may also divine the past, the future, and the present: what was done long ago and said long ago. He may also divine [the mind of someone who is] in a quiet place, dwelling in a quiet place, even divining his mind states and his mind objects. Young brahmin, this is called the miracle of divining the thoughts [of others].

Young brahmin, what is the miracle of instruction? Here a renunciant or brahmin themselves walk a path, a track such that, having walked this path, having walked this track, they eradicate all taints and attain the taintless liberation of the mind and liberation by wisdom, and dwell knowing by themselves, awakening by themselves, realizing by themselves: "Birth is ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence," knowing it as it really is.

They tell others, "I myself walked a path, a track such that, having walked this path, having walked this track, I eradicated all taints and attained the taintless liberation of the mind and liberation by wisdom, and I dwell having known by myself, having awakened by myself, having realized by myself, 'Birth is ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence,' knowing it as it really is.

“Come, all of you, and also walk such a path yourselves, a track such that, having walked this path, having walked this track, you will eradicate all taints and attain the taintless liberation of the mind and liberation by wisdom, and dwell knowing by yourselves, awakening by yourselves, realizing by yourselves: ‘Birth is ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence,’ knowing it as it really is.”

They themselves also walk such a path, a track such that, having walked this path, having walked this track, they eradicate all taints and attain the taintless liberation of the mind and liberation by wisdom, and dwell having known by themselves, having awakened by themselves, having realized by themselves: “Birth is ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence,” knowing it as it really is.

They tell others, and those others tell others, and so on in turn to countless hundreds and thousands [of others]. Young brahmin, this is what is called the miracle of instruction.¹¹⁴ Of these three miracles, which miracle is the best, the most superb, the most excellent?

The young brahmin Saṅgārava replied:

Gotama, suppose that a renunciant or brahmin has great supernormal powers, great and mighty virtue, great merit, great divine might. His mind has mastery of supernormal powers . . . up to . . . with his body he reaches the Brahmā world. Gotama, this is done for himself and is possessed by himself; he himself receives the fruit of it. Gotama, this miracle is [nevertheless] a great method among these miracles.¹¹⁵

Gotama, suppose that a renunciant or brahmin divines the minds of others based on their outward appearance . . . up to . . . he divines their mind states and their mind objects. Gotama, this too is done for himself and is possessed by himself; he himself receives the fruit of it. Gotama, this miracle is [nevertheless] a great method among these miracles.

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Gotama, suppose that a renunciant or brahmin himself walks such a path, a track such that, having walked this path, having walked this track, he eradicates all taints and attains the taintless liberation of the mind and liberation by wisdom, and dwells having known by himself, having awakened by

himself, having realized by himself: “Birth is ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence,” knowing it as it really is. He tells others, those others tell others, and so on in turn to countless hundreds and thousands [of others]. Gotama, among these three miracles, this miracle is the best, the most superb, the most excellent.

The World-honored One asked Saṅgārava, “Of these three miracles, for which miracle would your praise [someone]?”

The young brahmin Saṅgārava replied:

Gotama, I praise the renunciant Gotama for [each of] these three miracles. Why is that? The renunciant Gotama has great supernormal powers, great and mighty virtue, great merit, great divine might. His mind has mastery of supernormal powers . . . up to . . . with his body he reaches the Brahmā world.

The renunciant Gotama divines the minds of others on the basis of their outward appearance . . . up to . . . he divines their mind states and their mind objects.

The renunciant Gotama [manifests] the miracle of [teaching] a path, a track such that, having walked this path, having walked this track, one eradicates all taints and attains the taintless liberation of the mind and liberation by wisdom, and dwells knowing by oneself, awakening by oneself, realizing by oneself: “Birth is ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence,” knowing it as it really is. The renunciant Gotama tells others, those others tell others, and so on in turn to countless hundreds and thousands [of others]. Gotama, for this reason, in relation to these three miracles, I praise the renunciant Gotama.

Then the World-honored One said:

Young brahmin, you have penetrated this discussion well.¹¹⁶ Why is that? I have great supernormal powers, great and mighty virtue, great merit, great divine might. My mind has mastery of supernormal powers . . . up to . . . with my body I reach the Brahmā world.

Young brahmin, I divine the minds of others on the basis of their outward appearance . . . up to . . . I divine their mind states and their mind objects.

Young brahmin, I have myself walked a path, a track such that, having walked this path, having walked this track, I eradicated all taints and attained the taintless liberation of the mind and liberation by wisdom, and I dwell having known by myself, having awakened by myself, having realized by myself: “Birth is ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence,” knowing it as it really is.

I tell others, those others tell others, and so on in turn to countless hundreds and thousands [of others].

Young brahmin, for this reason you have penetrated this discussion well. You should receive it well like this and keep it well in mind. Why is that? The meaning of what has been said is just like this.

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Then the young brahmin Saṅgārava said:

World-honored One, I have understood. Well-gone One, I have comprehended. World-honored One, from now on I go for refuge to the Buddha, the Dharma, and the Sangha of monks. May the World-honored One accept me as a lay disciple from this day forth until life ends, as having personally gone for refuge for my whole life.

Thus said the Buddha. Having heard what the Buddha said, the young brahmin Saṅgārava, Venerable Ānanda, and the [other] monks were delighted and received it respectfully.

144. The Discourse to Gaṇaka Moggallāna¹¹⁷

Thus have I heard. At one time the Buddha was staying at Sāvathī, in the Eastern Park, the Hall of Migāra’s Mother.

At that time the brahmin Gaṇaka Moggallāna, while roaming around in the afternoon, approached the Buddha and exchanged friendly greetings. He stepped back, sat to one side, and said, “Gotama, I would like to ask a question. Will you listen if I venture to express it?”

The World-honored One said, “Moggallāna, feel free to ask. Let no doubt trouble you.”

Then Gaṇaka Moggallāna asked:

Gotama, this Hall of Migāra's Mother was constructed gradually, by stages, until it reached completion. Gotama, within this Hall of Migāra's Mother one ascends by the ladders first to the first level, and after that to the second, third, and fourth levels. Gotama, in this way one ascends gradually within the Hall of Migāra's Mother.

Gotama, for elephant trainers there is a gradual training until completion, namely by means of the hook. Gotama, for horse trainers there is also a gradual training until completion, namely by means of the halter.¹¹⁸ Gotama, for warriors there is also a gradual training until completion, namely by means of grasping bow and arrow. Gotama, for brahmins there is also a gradual training until completion, namely by means of learning the texts.

Gotama, in our learning of accountancy, in order to make a living by accounting, there is also a gradual training until completion. If we have an apprentice, whether male or female, we first teach him or her one one, two twos, three threes, [and so on to the] tens, hundreds, thousands, and ten thousands, gradually going upward. Gotama, thus in our learning of accountancy, in order to make a living by accounting, there is a gradual training until completion. Renunciant Gotama, in this Dharma and discipline [of yours], is there a gradual training until completion?

The Word-honored One said:

Moggallāna, rightly speaking, there is a gradual training until completion. Moggallāna, this is rightly said of my Dharma and discipline. Why is that? Moggallāna, in my Dharma and discipline there is a gradual training until completion.

652b Moggallāna, when a young monk first comes to train in the path, one who is just entering this Dharma and discipline, the Tathāgata first instructs him, "Come, monk, with your body guard the purity of your livelihood, with your speech . . . with your mind guard the purity of your livelihood."¹¹⁹

Moggallāna, suppose a monk guards the purity of his livelihood with the body, guards the purity of his livelihood with speech . . . and mind.

Then the Tathāgata instructs him further, "Come, monk, contemplate the body as a body internally . . . up to . . . contemplate feelings . . . states of mind . . . dharmas as dharmas."

Moggallāna, suppose a monk contemplates the body as a body internally . . . up to . . . contemplates feelings . . . states of mind . . . dharmas as dharmas.

Then the Tathāgata instructs him further, “Come, monk, contemplate the body as a body internally and do not think thoughts related to sensuality . . . up to . . . contemplate feelings . . . states of mind . . . dharmas as dharmas and do not think thoughts that are not in accordance with the Dharma.”

Moggallāna, suppose a monk contemplates the body as a body internally and does not think thoughts related to sensuality . . . up to . . . contemplates feelings . . . states of mind . . . dharmas as dharmas and does not think thoughts that are not in accordance with the Dharma.

Then the Tathāgata instructs him further, “Come, monk, guard the sense faculties, always being mindful of stopping thoughts of sensuality with clear understanding. Successfully guard the mind through mindfulness, constantly arousing right comprehension. On seeing a form with the eye, do not cling to its appearance; do not savor the form. That is to say, for the sake of restraint, guard the eye faculty so that no covetousness or sorrow, evil and unwholesome states, arise in the mind. For progress in that, guard the eye faculty. In the same way, [on hearing a sound] with the ear . . . [smelling an odor] with the nose . . . [tasting a flavor] with the tongue . . . [experiencing a tangible] with the body . . . coming to know a mental object with the mind, do not cling to its appearance, do not savor the mental object. That is to say, for the sake of restraint, guard the mind faculty so that no covetousness or sorrow, evil and unwholesome states, arise in the mind. For progress in that, guard the mind faculty.”¹²⁰

Moggallāna, suppose a monk guards the sense faculties and is always mindful of stopping thoughts of sensuality with clear understanding; he successfully guards the mind through mindfulness, constantly arousing right comprehension; on seeing a form with the eye, he does not cling to its appearance, does not savor the form; that is to say, for the sake of restraint, he guards the eye faculty so that no covetousness or sorrow, evil and unwholesome states, arise in the mind; for progress in that, he guards the eye faculty; in the same way, on [hearing a sound] with the ear . . . [smelling an odor] with the nose . . . [tasting a flavor] with the tongue . . .

[experiencing a tangible] with the body . . . coming to know a mental object with the mind, he does not cling to its appearance, does not savor the mental object; that is to say, for the sake of restraint, he guards the mind faculty so that no covetousness or sorrow, evil and unwholesome states, arise in the mind; in order to progress in that, he guards the mind faculty.

Then the Tathāgata instructs him further, “Come, monk, have right comprehension when going out or coming in, contemplate and distinguish well when bending or stretching [the limbs], when lowering or raising [the head]; with orderly manners and appearance, carry properly the outer robe, the other robes, and the bowl; when walking, standing, sitting, and reclining, when going to sleep or waking up, when speaking or keeping silent, always have right comprehension.”¹²¹

652c Moggallāna, suppose a monk has right comprehension when going out or coming in, contemplates and distinguishes well when bending or stretching [the limbs], when lowering or raising [the head]; with orderly manners and appearance, he carries properly the outer robe, the other robes, and the bowl; when walking, standing, sitting, and reclining, when going to sleep or waking up, when speaking or keeping silent, he always has right comprehension.

Then the Tathāgata instructs him further, “Come, monk, dwell alone in seclusion. Stay in a forest area or go to the base of a tree in an empty peaceful place, to a mountain cave, to a heap of straw in an open place, or go into a forest, or stay in a cemetery. Staying in a forest or having gone to the base of a tree in an empty peaceful place, you spread out the sitting mat and sit down cross-legged with body erect, with right mental aspiration and undivided mindfulness.

“Abandon and remove covetousness. With a mind free from agitation, on seeing others’ wealth and requisites of life, do not give rise to covetousness, wishing, ‘May I get it!’ Purify your mind of covetousness. In the same way abandon ill will . . . sloth-and-torpor . . . restlessness-and-worry . . . abandon doubt, transcend uncertainty, become free from vacillation in regard to wholesome states. Purify your mind of doubt.

“Abandon these five hindrances, which defile the mind and weaken wisdom. Secluded from sensual desires, secluded from evil and unwholesome states . . . up to . . . dwell having attained the fourth absorption.”

Moggallāna, suppose that a monk, secluded from sensual desires, secluded from evil and unwholesome states . . . up to . . . dwells having attained the fourth absorption. Moggallāna, [in this way] the Tathāgata is of much benefit to new monks, by instructing and teaching them.

Moggallāna, if there are monks who are elders, highly regarded, seasoned practitioners of the holy life, then the Tathāgata teaches them further, namely regarding final knowledge, the complete and total eradication of the taints.

Gaṇaka Moggallāna asked again:

Renunciant Gotama, do all disciples, on being instructed like this and taught like this, completely attain final knowledge, certainly [attaining] nirvana?

The World-honored One replied, “Moggallāna, not all attain it. Some attain it, some do not attain it.”

Gaṇaka Moggallāna asked again:

Gotama, what is the cause here, what is the reason why, [although] there is nirvana, and there is the path to nirvana, and the renunciant Gotama is at present the guiding teacher, yet some monks, being instructed like this, taught like this, attain final knowledge, nirvana, and some do not attain it?

The World-honored One replied:

Moggallāna, I will ask you in return. Answer according to your understanding. Moggallāna, what do you think? Do you know the location of the city of Rājagaha and are you well acquainted with the road to it?

Gaṇaka Moggallāna replied, “Indeed, I know the location of the city of Rājagaha and I am well acquainted with the road to it.”

The World-honored One asked:

Moggallāna, suppose that someone comes by wishing to visit the king, to reach the city of Rājagaha. That person asks you, “I wish to visit the king and reach Rājagaha. Gaṇaka Moggallāna, do you know the location of the city of Rājagaha? Are you well acquainted with the road to it? Can you show it to me and explain it?”

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You tell that person, “From here go to the east until you reach a certain village; going on from that village, you will reach a certain town; continuing in this way you will reach the city of Rājagaha. On the outskirts of the city of Rājagaha there are beautiful parks on level ground, with watch-towers and bathing places, with various kinds of flowering trees, located between flowing rivers and clear springs. All of these you will see and recognize.”

Having heard your words and received your instructions, [this person] heads east from here and soon, before long, leaves the correct road and follows a wrong road heading in the opposite direction. The beautiful parks on level ground on the outskirts of the city of Rājagaha, with watch-towers and bathing places, with various kinds of flowering trees, located between flowing rivers and clear springs—all of these [the person] does not see, does not recognize.

Someone else comes by wishing to visit the king, to reach the city of Rājagaha, and that person asks you, “I wish to visit the king and reach Rājagaha. Gaṇaka Moggallāna, do you know the location of the city of Rājagaha? Are you well acquainted with the road to it? Can you show it to me and explain it?”

You tell that person, “From here go to the east until you reach a certain village; going on from that village, you will reach a certain town; continuing in this way you will reach the city of Rājagaha. On the outskirts of the city of Rājagaha there are beautiful parks on level ground, with watch-towers and bathing places, with various kinds of flowering trees, located between flowing rivers and clear springs. All of these you will see and recognize.”

Having heard your words and received your instructions, [the person] heads east from here until they reach that village, from that village they go until they reach the town, and so on in this way until they reach the city of Rājagaha. The beautiful parks on level ground on the outskirts of the city of Rājagaha, with watchtowers and bathing places, with various kinds of flowering trees, located between flowing rivers and clear springs—all of these they see and recognize.

Moggallāna, what is the cause here, what is the reason why, [given that] there is that city of Rājagaha, there is the road to the city of Rājagaha,

and you are at present the guiding teacher, yet the first person following the instructions they received from you, left the correct road before long and followed a wrong road in the opposite direction, and did not at all get to see and recognize the beautiful parks on level ground on the outskirts of the city of Rājagaha, with watchtowers and bathing places, with various kinds of flowering trees, located between flowing rivers and clear springs?

[And what is the cause here, what is the reason why] the second person, following the instructions they received from you, following the correct level road and so on, was able to reach the city of Rājagaha, and got to see and recognize the beautiful parks on level ground on the outskirts of the city of Rājagaha, with watchtowers and bathing places, with various kinds of flowering trees, located between flowing rivers and clear springs?

Gaṇaka Moggallāna replied:

Gotama, it has nothing at all to do with me. There is the city of Rājagaha, there is the road to the city of Rājagaha, and I am at present the guiding teacher. That first person did not follow my instructions. Before long they left the correct road and followed a wrong road in the opposite direction; [consequently] they did not at all get to see and recognize the beautiful parks on level ground on the outskirts of the city of Rājagaha, with watchtowers and bathing places, with various kinds of flowering trees, located between flowing rivers and clear springs.¹²²

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That second person followed the instructions they received from me, following the right level road and so on they were able to reach the city of Rājagaha, and they got to see and recognize all the beautiful parks on level ground on the outskirts of the city of Rājagaha, with watchtowers and bathing places, with various kinds of flowering trees, located between flowing rivers and clear springs.

The World-honored One said:

In the same way, Moggallāna, it also has nothing to do with me. There is nirvana, there is the path to nirvana, I am the guiding teacher, yet some monks, being instructed like this, taught like this, attain final knowledge, nirvana, and some do not attain it. Moggallāna, each monk follows the practice by themselves. At that time the World-honored One has merely

declared that practice, namely [what leads to] complete eradication of the taints.

Gaṇaka Moggallāna said:

Gotama, I have understood. Gotama, I have comprehended. Gotama, it is just as if there were a grove of *sāla* trees growing on good ground and in it there was a guardian of the *sāla* tree grove, who is intelligent, healthy, and not lazy. At appropriate times [the guardian] digs around the roots of the *sāla* trees with a hoe, making the ground level. [The guardian] puts down fertilizer and waters the trees, never missing the time for it. If bad weeds grow beside the trees, [the guardian] pulls them all out and discards them.

If there are [trees] that are growing sideways or crookedly, ones that are not growing straight, [the guardian] prunes and trains them all. If there are straight and very beautiful trees among them, [the guardian] nourishes and protects them, according to the season, hoeing, fertilizing, and watering them, without missing the time for it. In this way the *sāla* tree grove on good ground flourishes and becomes beautiful.¹²³

Gotama, in the same way there are persons who are hypocritical and deceitful, completely lacking in generosity, without faith, lazy, without mindfulness, without concentration, stupid, crazy-minded, with their faculties in disorder, lax in adhering to the precepts, who do not extensively cultivate [the way of] the renunciant. Gotama, with such persons it is not possible to work. Why is that? Gotama, such persons defile the holy life.

Gotama, again there are persons who are not hypocritical and not deceitful, who have generosity and faith, who are energetic and not lazy, who have mindfulness, have concentration, and have wisdom, who respect the precepts to the utmost and extensively cultivate [the way of] the renunciant. Gotama, with such persons it is possible to work. Why is that? Gotama, such persons maintain the purity of the holy life.

Gotama, it is just as aloe root is foremost among fragrant roots. Why is that? Gotama, it is because aloe root is supreme among fragrant roots.

Gotama, it is just as red sandalwood is foremost among fragrant *sāla* trees. Why is that? Gotama, it is because red sandalwood is supreme among fragrant *sāla* trees.

Gotama, it is just as the blue lotus is foremost among all flowers that grow in water. Why is that? Gotama, it is because the blue lotus is supreme among all flowers that grow in water.

Gotama, it is just as jasmine is foremost among all flowers that grow on land. Why is that? Gotama, it is because jasmine is supreme among all flowers that grow on land.¹²⁴

Gotama, it is just as the renunciant Gotama is foremost among teachers in the world. Why is that? It is because the renunciant Gotama is able to outdo in debate all practitioners of heterodox teachings. World-honored One, from now on I go for refuge to the Buddha, the Dharma, and the Sangha of monks. May the World-honored One accept me as a lay disciple from this day forth until life ends as having personally gone for refuge for my whole life.

Thus said the Buddha. Having heard what the Buddha said, Gaṇaka Moggallāna and the monks were delighted and received it respectfully.

145. The Discourse to Gopaka Moggallāna¹²⁵

Thus have I heard. At one time, not long after the Buddha had attained final nirvana, Venerable Ānanda was staying at Rājagaha.

At that time Vassakāra, the chief minister of Magadha, was governing the city of Rājagaha, guarding it against the Vajjis.¹²⁶ Then Vassakāra, the chief minister of Magadha, had assigned Gopaka Moggallāna, the field watchman, to [watch over] the Bamboo Grove, the Squirrels' Sanctuary.

At that time, when the night was over, at dawn, Venerable Ānanda put on his [outer] robe and took his bowl, wishing to enter Rājagaha to beg for almsfood.¹²⁷ Venerable Ānanda thought, "For the time being, never mind about begging for almsfood in Rājagaha. Let me instead approach Gopaka Moggallāna, the field watchman." Then Venerable Ānanda approached Gopaka Moggallāna, the field watchman.

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On seeing Venerable Ānanda coming in the distance, the brahmin Gopaka Moggallāna rose from his seat, arranged his clothes so as to bare one shoulder, extended his hands with joined palms toward Venerable Ānanda, and said, "Welcome, Ānanda. For a long time you have not come here. Please sit on this seat." Venerable Ānanda sat on that seat.

The brahmin Gopaka Moggallāna exchanged polite greetings with Venerable Ānanda, stepped back, and sat to one side. He said, “Ānanda, I would like to ask something. Will you listen to my question?”

Venerable Ānanda replied, “Moggallāna, you may ask it. On hearing it, I will consider it.”

Then [Gopaka Moggallāna] asked, “Ānanda, is there any monk who is the equal of the renunciant Gotama?”¹²⁸

Just when Venerable Ānanda and the brahmin Gopaka Moggallāna were discussing this matter together, Vassakāra, the chief minister of Magadha, [wishing] to encourage his field watchmen in their work, approached Gopaka Moggallāna, the field watchman. Vassakāra, the chief minister of Magadha, saw in the distance Venerable Ānanda sitting with the brahmin Gopaka Moggallāna, the field watchman. He approached Venerable Ānanda, exchanged polite greetings, stepped back, and sat to one side. He asked, “Ānanda, what matter have you been discussing with the brahmin Gopaka Moggallāna? For what matter have you [two] come together here?”

Venerable Ānanda replied, “Vassakāra, the brahmin Gopaka Moggallāna asked me, ‘Ānanda, is there any monk who is the equal of the renunciant Gotama?’”

Vassakāra, the chief minister of Magadha, asked further, “Ānanda, how did you reply to him?”

Venerable Ānanda replied, “Vassakāra, there is no monk at all who is the equal of the World-honored One.”

Vassakāra, the chief minister of Magadha, asked further:

Yes indeed, Ānanda, there is no monk who is the equal of the World-honored One. Is there a monk who was appointed by the renunciant Gotama when he was alive [thus]: “After my final nirvana, this monk should be the refuge of all the monks,” so that you now take refuge in him?

Venerable Ānanda replied:

Vassakāra, there is no monk at all who was appointed by the World-honored One, who knows and sees, the Tathāgata, free from attachment, fully awakened, when he was alive [thus]: “After my final nirvana, this monk should be the refuge of all the monks,” so that we now take refuge in him.

Vassakāra, the chief minister of Magadha, asked further:

Yes, indeed, Ānanda, there is no monk who is the equal of the World-honored One; and there is also no monk who was appointed by the renunciant Gotama when he was alive [thus]: “After my final nirvana, this monk should be the refuge of all the monks,” so that you now take refuge in him. Is there, however, a monk who is honored by the assembly of the Sangha [thus]: “After the World-honored One’s final nirvana, this monk should be the refuge of all the monks,” so that you now take refuge in him? 654b

Venerable Ānanda replied:

Vassakāra, there is no monk who is honored by the assembly of the Sangha [thus]: “After the World-honored One’s final nirvana, this monk should be the refuge of all the monks,” so that we now take refuge in him.

Vassakāra, the great minister of Magadha, asked further:

Yes indeed, Ānanda, there is no monk who is the equal of the World-honored One; and there is also no monk who was appointed by the renunciant Gotama when he was alive [thus]: “After my final nirvana, this monk should be the refuge of all the monks,” so that you now take refuge in him; and there is also no monk who is honored by the assembly of the Sangha [thus]: “After the World-honored One’s final nirvana, this monk should be the refuge of all the monks,” so that you now take refuge in him.

In that case, Ānanda, are you without a refuge [to ensure] communal harmony, freedom from quarrel, peace, unity in a single teaching, blending like water and milk, joyfully associating in practice, just as when the renunciant Gotama was alive?

Venerable Ānanda replied, “Vassakāra, do not speak like this, saying that we have no refuge. Why is that? We do indeed have a refuge.”

Vassakāra, the chief minister of Magadha, said:

Ānanda, what you said earlier does not match what you have said later. Until just now Ānanda said this, “There is no monk who is the equal of the World-honored One; and there is also no monk whom the World-honored One, who knows and sees, the Tathāgata, free from attachment, fully

awakened, appointed when he was alive [thus]: ‘After my final nirvana, this monk should be the refuge of all the monks,’ so that we now take refuge in him; and there is also no monk who is honored by the assembly of the Sangha [thus]: ‘After the World-honored One’s final nirvana, this monk should be the refuge of all the monks,’ so that we now take refuge in him.” Ānanda, what is the cause and condition that you now say, “We do have a refuge”?

Venerable Ānanda replied:

Vassakāra, we do not take refuge in a person; we take refuge in the Dharma. Vassakāra, if some of us are dwelling in reliance on a village or town, then on the fifteenth day, at the time for reciting the code of rules, we gather and sit in <one> place.¹²⁹ If there is a certain monk who is knowledgeable in the Dharma, we invite that monk to teach us the Dharma.¹³⁰ If that sangha is pure, we all rejoice together and respectfully receive the teachings of that monk. If there is an impure person in the sangha, we instruct [the person] in accordance with what is set forth in the Dharma.

Vassakāra, the chief minister of Magadha, said:

654c So, Ānanda, the instruction [to the impure monk] is given not by you, but rather by the Dharma. In this way, Ānanda, with little or much of the Dharma you can continue to exist for a long time. In this way, Ānanda, you are in communal harmony, free of quarrel, at peace, at unity in a single teaching, blending like water and milk, joyfully associating in practice, just as when the renunciant Gotama was alive.

Vassakāra, the chief minister of Magadha, asked further, “Ānanda, is there someone that you [monks] respect?”

Venerable Ānanda replied, “Vassakāra, there is someone that we respect.” Vassakāra said:

Ānanda, what you said earlier does not match what you have said later. Until just now Ānanda said this, “There is no monk who is the equal of the World-honored One; and there is also no monk whom the World-honored One, who knows and sees, the Tathāgata, free from attachment, fully awakened, appointed when he was alive [thus]: ‘After my final nirvana,

this monk should be the refuge of all the monks,’ so that we now take refuge in him; and there is also no monk who was honored by an assembly of the Sangha [thus]: ‘After the World-honored One’s final nirvana, this monk should be the refuge of all the monks,’ so that we now take refuge in him.” Ānanda, what is the cause, what is the reason why you now say: “There is someone that we respect”?

Venerable Ānanda replied:

Vassakāra, the World-honored One, who knows and sees, the Tathāgata, free from attachment, fully awakened, taught us ten principles of respect. If we see these ten principles in a monk, then we all revere him, respect him, support him, esteem and emulate him, and show high regard for that monk.

What are the ten? Vassakāra, a monk cultivates morality and guards [against breaking] the code of rules, adopts proper conduct and manners, always dreading the slightest fault; he upholds the training in the precepts. Vassakāra, if we see in a monk such superior practice of higher morality, then we all revere him, respect him, support him, esteem and emulate him, and show high regard for that monk.

Again, Vassakāra, a monk is widely trained in having learned much, keeping it in mind, and not forgetting it. He has accumulated wide learning of that which is called the Dharma, which is sublime in the beginning, sublime in the middle, and also sublime in the end, with its meaning and phrasing, endowed with purity, and revealing the holy life. Thus he is widely trained in all [aspects] of the Dharma, has learnt much and has recited and reviewed it a thousand times, reflected on it, and contemplated it with clear vision and penetrative realization. Vassakāra, if we see in a monk such superior learning, then we all revere him, respect him, support him, esteem and emulate him, and show high regard for that monk.¹³¹

Again, Vassakāra, a monk acts as a good friend, acts as a good companion, acts as a good comrade. Vassakāra, if we see in a monk such superior good friendship, then we all revere him, respect him, support him, esteem and emulate him, and show high regard for that monk.

Again, Vassakāra, a monk delights in dwelling in seclusion and is accomplished in the two types of seclusion, bodily and mental. Vassakāra, if we see in a monk such superior delight in dwelling in seclusion, then

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we all revere him, respect him, support him, esteem and emulate him, and show high regard for that monk.

Again, Vassakāra, a monk delights in sitting in meditation, properly practices inner tranquility, is never separated from application of the mind, is accomplished in insight and increasingly dwells in emptiness. Vassakāra, if we see in a monk such superior delight in sitting in meditation, then we all revere him, respect him, support him, esteem and emulate him, and show high regard for that monk.

Again, Vassakāra, a monk is contented, taking robes [just] to cover the body, taking food [just] to sustain the physical body. Wherever he goes, he takes his robes and bowl with him, without concerns or longings, like a wild goose that flies through the air with [just] its two wings.¹³² In these ways a monk is contented, taking robes [just] to cover the body, taking food [just] to sustain the physical body. Wherever he goes, he takes his robes and bowl with him, without concerns or longings. Vassakāra, if we see in a monk such superior contentment, then we all revere him, respect him, support him, esteem and emulate him, and show high regard for that monk.

Again, Vassakāra, a monk continuously practices mindfulness, is accomplished in right mindfulness, always remembering, not forgetting, what was done long ago and what was heard long ago. Vassakāra, if we see in a monk such superior possession of right mindfulness, then we all revere him, respect him, support him, esteem and emulate him, and show high regard for that monk.

Again, Vassakāra, a monk constantly and energetically practices to abandon evil and unwholesome [states] and to develop wholesome states, persistently arousing his mind, single-mindedly and steadfastly, for the sake of [developing] the roots of wholesomeness with relentless energy. Vassakāra, if we see in a monk such superior diligence, then we all revere him, respect him, support him, esteem and emulate him, and show high regard for that monk.

Again, Vassakāra, a monk cultivates comprehension and wisdom. Observing the rise and fall of phenomena, he attains such comprehension, noble penetrative knowledge, and discriminative understanding as will truly put an end to *dukkha*. Vassakāra, if we see in a monk such superior wisdom, then we all revere him, respect him, support him, esteem and emulate him, and show high regard for that monk.

Again, Vassakāra, a monk has eradicated all taints and attained the taintless liberation of the mind and liberation by wisdom. He dwells having known by himself, having awakened by himself, having realized by himself: “Birth has been ended, the holy life has been established, what had to be done has been done, there will not be another experiencing of existence,” knowing this as it really is. Vassakāra, if we see in a monk the eradication of the taints, then we all revere, respect, support, esteem and emulate, and show high regard for that monk.

Vassakāra, the World-honored One who knows and sees, the Tathāgata, free from attachment, fully awakened, taught us these ten principles of respect. Vassakāra, if we see a monk practicing these ten principles, then we all revere, respect, support, esteem and emulate, and show high regard for that monk.

At this, the great assembly [of Vassakāra’s retainers] exclaimed loudly:

The straight path is to be developed, it is not to be left undeveloped! If someone develops the straight path, which is not to be left undeveloped, then they are following the arahants of the world who are revered, respected, supported, and highly regarded. Because you venerable ones are able to develop the straight path, which can be developed, therefore you are revered in the world as arahants, respected, supported, and highly regarded.¹³³ 655b

Then Vassakāra, the chief minister of Magadha, and his retainers asked, “Ānanda, where are you dwelling now?”

Venerable Ānanda replied, “I am now dwelling here at Rājagaha, in the Bamboo Grove, the Squirrels’ Sanctuary.”

[Vassakāra said]:

Ānanda, the Bamboo Grove, the Squirrels’ Sanctuary, is delightful, well maintained, and pleasing.¹³⁴ It is free of noise during the day and quiet at night, free of mosquitos and gadflies, and also free of flies and fleas; it is neither [too] cold nor [too] hot. Ānanda, do you delight in the Bamboo Grove, the Squirrels’ Sanctuary?

Venerable Ānanda replied:

It is like this, Vassakāra; it is like this, Vassakāra. The Bamboo Grove,

the Squirrels' Sanctuary, is delightful, well maintained, and pleasing. It is free of noise during the day and quiet at night, free of mosquitos and gadflies, and also free of flies and fleas; it is neither [too] cold nor [too] hot. Vassakāra, I delight in the Bamboo Grove, the Squirrels' Sanctuary. Why is that? Because the World-honored One commended it.¹³⁵

At that time the great general Upananda was among that gathering. Great General Upananda said:

It is like this, Vassakāra; it is like this, Vassakāra. The Bamboo Grove, the Squirrels' Sanctuary is delightful, well maintained, and pleasing. It is free of noise during the day and quiet at night, free of mosquitos and gadflies, and also free of flies and fleas; it is neither [too] cold nor [too] hot. The venerable one delights in the Bamboo Grove, the Squirrels' Sanctuary. Why is that? Because this venerable one practices application of the mind, delights in application of the mind.¹³⁶

Hearing this, Vassakāra, the chief minister of Magadha, said:

Great General Upananda, in former times the renunciant Gotama was staying in the pleasure park of Kimbilā.¹³⁷ Great General Upananda, at that time I frequently went there to visit the renunciant Gotama. Why is that? [Because] the renunciant Gotama practiced application of the mind, delighted in application of the mind. He praised all application of the mind.

Hearing this, Venerable Ānanda said:

Vassakāra, do not say, "The renunciant Gotama praised all application of the mind." Why is that? [Because] the World-honored One praised some [kinds of] application of the mind but did not praise other [kinds of] application of the mind.¹³⁸

Vassakāra, the chief minister of Magadha, asked further, "Ānanda, as to the application of the mind that the renunciant Gotama did not praise, what type of application of the mind did he not praise?"

Venerable Ānanda replied:

Vassakāra, suppose that someone is entangled in sensual desire and does not really know how to get out of that arisen sensual desire. Because of

being obstructed by sensual desire, they apply their mind, increasingly apply their mind, repeatedly apply their mind. Vassakāra, this is the first [kind of] application of the mind that the World-honored One did not praise.

Again, Vassakāra, suppose that someone is entangled in ill will and does not really know how to get out of that arisen ill will. Because of being obstructed by ill will, they apply their mind, increasingly apply their mind, repeatedly apply their mind. Vassakāra, this is the second [kind of] application of the mind that the World-honored One did not praise.

Again, Vassakāra, suppose that someone is entangled in sloth-and-torpor and does not really know how to get out of that arisen sloth-and-torpor. Because of being obstructed by sloth-and-torpor, they apply their mind, increasingly apply their mind, repeatedly apply their mind. Vassakāra, this is the third [kind of] application of the mind that the World-honored One did not praise.

[Again, Vassakāra, suppose that someone is entangled in restlessness-and-worry and does not really know how to get out of that arisen restlessness-and-worry. Because of being obstructed by restlessness-and-worry, they apply their mind, increasingly apply their mind, repeatedly apply their mind. Vassakāra, this is the fourth kind of application of the mind that the World-honored One did not praise.]¹³⁹

Again, Vassakāra, suppose that someone is entangled in doubt and does not really know how to get out of that arisen doubt. Because of being obstructed by doubt, they apply their mind, increasingly apply their mind, repeatedly apply their mind. Vassakāra, this is the <fifth>¹⁴⁰ [kind of] application of the mind that the World-honored One did not praise. Vassakāra, the World-honored One did not praise these five kinds of] application of the mind.

Vassakāra, the chief minister of Magadha, said:

Ānanda, these <five> [kinds of] application of the mind are dislikable,¹⁴¹ they are occasions for abhorrence. The renunciant Gotama did not praise them. Why is that? Because he was perfectly and completely awakened.

Vassakāra, the chief minister of Magadha, asked further, “Ānanda, what [kind of] application of the mind did the renunciant Gotama praise?”

Venerable Ānanda replied:

Vassakāra, secluded from sensual desires, secluded from evil and unwholesome states . . . up to . . . a monk dwells having attained the fourth absorption. Vassakāra, the World-honored One praised these four applications of the mind.

Vassakāra, the chief minister of Magadha, said:

Ānanda, these four [kinds of] application of the mind are praiseworthy; they are occasions for praise. The renunciant Gotama praised them. Why is that? Because he was perfectly and completely awakened. Ānanda, I have numerous matters to attend to. I ask leave to return.

Venerable Ānanda said, “[If] you wish to return, do as you wish.”

Then Vassakāra, the chief minister of Magadha, having heard what Venerable Ānanda had said, received it well and kept it well in mind. He rose from his seat, circumambulated Venerable Ānanda three times, and left.

Then, soon after Vassakāra, the chief minister of Magadha, had left, the brahmin Gopaka Moggallāna said, “Ānanda, [I assume] you will not be answering at all the question I asked [earlier].”

Venerable Ānanda said, “That is so, Moggallāna. I will not be answering it [since I answered the same question asked by Vassakāra].”¹⁴²

The brahmin Gopaka Moggallāna said, “Ānanda, I have another question. Will you listen to my question?”

Venerable Ānanda replied, “Moggallāna, you may ask. On hearing it, I will consider it.”

The brahmin Gopaka Moggallāna asked:

656a Ānanda, what is the difference between the liberation of the Tathāgata, free from attachment, fully awakened, and the liberation of an arahant who is liberated by wisdom? Which of these two liberations is superior?¹⁴³

Venerable Ānanda replied:

Moggallāna, there is no difference between the liberation of the Tathāgata, free from attachment, fully awakened, and the liberation of an arahant who is liberated by wisdom. Neither of these two liberations is superior.

The brahmin Gopaka Moggallāna said, “Ānanda, please take your meal here!” Venerable Ānanda accepted by remaining silent.

Knowing that [Ānanda] had accepted by remaining silent, the brahmin Gopaka Moggallāna rose from his seat and personally brought water for washing [of hands], and personally offered various kinds of fine dishes, delicious, plentiful, and easy to digest, making sure that [Ānanda] was satisfied. After the meal, he gathered up the utensils, again brought water for washing, and then seated himself on a small seat to one side to listen to the Dharma. Venerable Ānanda expounded the Dharma to him, exhorting and inspiring him, fully delighting him by teaching him the Dharma with countless skillful means.

Thus said Venerable Ānanda. Having been exhorted, inspired, and fully delighted, Vassakāra, the chief minister of Magadha, his retainers, and the brahmin Gopaka Moggallāna were delighted on having heard what Venerable Ānanda had said and received it respectfully.

146. The Discourse on the Simile of the Elephant's Footprint¹⁴⁴

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

At that time the heterodox practitioner Pilotika had gone out of Sāvathī at dawn and approached the Buddha.¹⁴⁵ He paid homage by bowing his head, stepped back, and sat to one side. The Buddha expounded the Dharma to him, exhorting and inspiring him, fully delighting him by teaching him the Dharma with countless skillful means. Having exhorted and inspired him, fully delighting him, he remained silent. The heterodox practitioner Pilotika, having been taught the Dharma by the Buddha, having been exhorted, encouraged, and delighted, rose from his seat, paid homage by bowing his head to the Buddha's feet, circumambulated him three times, and left.

At that time the brahmin Jāṇussoṇi, driving a very beautiful white chariot and in the company of five hundred disciples, had gone out of Sāvathī at dawn and was approaching a forest area with the wish of instructing his disciples in recitation of the sacred texts.¹⁴⁶ The brahmin Jāṇussoṇi saw the heterodox practitioner Pilotika coming in the distance. He asked him, "Vacchāyana, having risen so early, where are you coming from?"

The heterodox practitioner Pilotika replied, "Brahmin, I come from visiting the World-honored One, having paid my respects and offered my support."

The brahmin Jāṇussoṇi asked, “Vacchāyana, do you know about the knowledge and wisdom learned by the renunciant Gotama in empty and quiet places?”

The heterodox practitioner Pilotika replied:

656b Brahmin, what kind of person could know about the knowledge and wisdom learned by the World-honored One in empty and quiet places? Brahmin, to know about the knowledge and wisdom learned by the World-honored One in empty and quiet places, one would [have to] be like him. However, brahmin, there are four principles of reason in the sacred texts that we recite.¹⁴⁷ On the basis of these four principles of reason I have firm confidence that the World-honored One is a tathāgata, free from attachment, fully awakened; that the Dharma is well taught by the World-honored One; and that the noble Sangha of the disciples of the Tathāgata progresses rightly.

Brahmin, it is just as a skilled elephant trainer might, while walking in a forest area, see among the trees of the forest a large elephant footprint and, on seeing it, have firm confidence that this footprint belongs to a very big [male] elephant. Brahmin, for me it is the same. There are four principles of reason in the sacred texts that we recite. On the basis of these four principles of reason I have firm confidence that the World-honored One is a tathāgata, free from attachment, fully awakened; that the Dharma is well taught by the World-honored One; and that the noble Sangha of the Tathāgata’s disciples progresses rightly.

What are the four principles of reason? Brahmin, there are learned and wise members of the warrior caste, debaters who have wide learning and determination, who are able to defeat people [in debate], know-it-alls who compose treatises on their various views and promote them among the populace. They think, “We will approach the renunciant Gotama and ask him about such-and-such a matter. If he is able to reply, we will keep on questioning him further. If he is unable to reply, he will be defeated and we will give up and leave.” Hearing that the World-honored One is dwelling in a certain village or town, they approach him. [However,] on seeing the World-honored One, they do not even dare to question him, let alone have the ability to defeat him.¹⁴⁸

In this way, brahmin, using the first principle of reason from the texts that we recite, on the basis of this reason, I have firm confidence that the

World-honored One is a tathāgata, free from attachment, fully awakened; that the Dharma is well taught by the World-honored One; and that the noble Sangha of the Tathāgata's disciples progresses rightly.¹⁴⁹

In the same way, brahmin, there are learned and wise brahmins . . . learned and wise householders . . . learned and wise renunciants, debaters who have wide learning and determination, who are able to defeat ordinary people [in debate], know-it-alls who compose treatises on their various views and promote them among the populace. They think, "We will approach the renunciant Gotama and ask him about such-and-such a matter. If he is able to reply, we will keep on questioning him further. If he is unable to reply, he will be defeated and we will leave." Hearing that the World-honored One is dwelling in a certain village or town, they approach him. [However,] on seeing the World-honored One, they do not even dare to question him, let alone have the ability to defeat him.

In this way, brahmin, using the fourth principle of reason from the texts that we recite, on the basis of this reason, I have firm confidence that the World-honored One is a tathāgata, free from attachment, fully awakened; that the Dharma is well taught by the World-honored One; and that the noble Sangha of the Tathāgata's disciples progresses rightly.

In this way, brahmin, there are these four principles of reason in the sacred texts that we recite. On the basis of these four principles of reason, I have firm confidence that the World-honored One is a tathāgata, free from attachment, fully awakened; that the Dharma is well taught by the World-honored One; and that the noble Sangha of the Tathāgata's disciples progresses rightly.

The brahmin Jāṇussoṇi said:

Vacchāyana, you greatly support the renunciant Gotama. With cause and with reason you are delighted and have respectfully received [his teachings].” 656c

The heterodox practitioner Pilotika replied:

It is like this, brahmin; it is like this. I support that World-honored One to the utmost and praise him to the utmost. The entire world should also support him.

Then the brahmin Jāṇussoṇi, having heard these reasons, descended from his chariot, knelt with his right knee on the ground, extended his hands with joined palms in the direction of Jeta’s Grove, Anāthapiṇḍika’s Park, and paid homage three times: “Homage to the Tathāgata, free from attachment, fully awakened!” Having done this three times, he returned to mount his very beautiful white chariot and approached Jeta’s Grove, Anāthapiṇḍika’s Park. Having reached that destination, he descended from the chariot and approached the Buddha on foot. He exchanged polite greetings, stepped back, and sat to one side.

The brahmin Jāṇussoṇi told the Buddha the entire conversation he had had with the heterodox practitioner Pilotika. Having heard it, the World-honored One said:

Brahmin, the simile of the elephant’s footprint spoken by the heterodox practitioner Pilotika is not well composed and not complete. I will now tell you the simile of the elephant’s footprint that is well composed and complete. Listen carefully!

Brahmin, it is just as a skilled elephant trainer might, while walking in a forest area, see among the trees of the forest a large elephant footprint. On seeing it, he should have confidence that this footprint belongs to a very big [male] elephant. [But,] brahmin, that skilled elephant trainer may lack such confidence, [thinking,] “In this forest there are also female elephants called *kaṇerukā* whose bodies are very large. They [too] leave such a footprint.”

Then he searches for [more] such footprints and again sees a large elephant footprint. On seeing it, he should have confidence that this footprint belongs to a very big [male] elephant. [But,] brahmin, that skilled elephant trainer may still lack such confidence, [thinking,] “In this forest there are also female elephants called *kāḷārikā* whose bodies are very large. They [too] leave such a footprint.”

Then he searches for [more] such footprints and again sees a large elephant footprint. On seeing it, he should have confidence that this footprint belongs to a very big [male] elephant. [But,] brahmin, that skilled elephant trainer may still lack such confidence, [thinking,] “In this forest there are also female elephants called *vāmanikā* whose bodies are very large. They [too] leave such a footprint.”

Then he searches for [more] such footprints and again sees a large elephant footprint. On seeing it, he has firm confidence that this footprint belongs to a very big [male] elephant. Having searched for footprints and seen large elephant footprints, [he thinks,] “Only a big [male] elephant has a footprint so very long and broad, with its entire circumference clearly marked, squarely and deeply impressed in the ground.”

Also, he sees the elephant [itself], coming and going, standing still and walking, standing upright and lying down. Having seen that elephant [itself], he thinks, “If there is such a footprint, it must be [of this] big elephant.”

In the same way, brahmin, there appears in the world a tathāgata, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, knower of the world, unsurpassable person, leader on the path of Dharma, teacher of *devas* and human beings, called a buddha, an exalted one. In this world with its *devas* and *māras*, Brahmās, renunciants, and brahmins . . . up to . . . *devas* and human beings he dwells having known by himself, having awakened by himself, having realized by himself. He knows as it really is: “Birth has been ended, the holy life has been established, what had to be done has been done, there will not be another experiencing of existence.”

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He teaches the Dharma, which is excellent in the beginning, excellent in the middle, and excellent in the end, with its meaning and phrasing, endowed with purity, and he reveals the holy life. Having heard him teach the Dharma, a householder or a householder’s son gains confidence. Having gained confidence in the true Dharma and discipline of the Tathāgata, he reflects, “The household life is confined, a dusty place; going forth to train in the path is [like] emerging into a vast open space. Now for me at home, fettered with [such] fetters, it is not possible to devote my life completely to the practice of the holy life in purity. Let me forsake my wealth, little or much, forsake my relatives, few or many, shave off beard and hair, don the yellow robe and, out of faith, leave the home life and become homeless to train in the path.”

At a later time he forsakes his wealth, little or much, forsakes his relatives, few or many, shaves off beard and hair, dons the yellow robe and, out of faith, leaves the home life and becomes homeless to train in the path. Having gone forth to train in the path, having forsaken the characteristics

of family life, he receives the training of monkhood. He observes the training in the precepts, guards [against breaking] the code of rules. He also carefully maintains proper conduct and etiquette, always dreading the slightest fault, upholding the training in the precepts.

He abstains from killing, having abandoned killing. He has discarded sword and club, has a sense of shame and scruple, and a mind of loving-kindness and compassion, [wishing to] benefit all [beings], even including insects. He purifies his mind with regard to killing living beings.

He abstains from taking what is not given, having abandoned taking what is not given. He takes [only] what is given, delighting in taking [only] what is given. He always likes to give generously, rejoicing in non-stinginess and not expecting any reward. He purifies his mind with regard to taking what is not given.

He abstains from sexual activity, having abandoned sexual activity. He diligently cultivates the practice of celibacy, is energetic in [maintaining this] immaculate conduct, pure, without defilement, free from sensuality, having abandoned sensual passion. He purifies his mind with regard to sexual activity.

He abstains from false speech, having abandoned false speech. He speaks the truth, delighting in the truth, unshakably established in the truth, completely trustworthy, not deceiving [anyone in] the world. He purifies his mind with regard to false speech.

He abstains from divisive speech, having abandoned divisive speech. He does not engage in speech that is divisive, that would harm others. Hearing something from this person, he does not tell it to that person in order to harm this person; hearing something from that person, he does not tell it to this person in order to harm that person. He wishes to unite those who are divided, delighting in their unity. He does not create factions, does not delight in factions or praise factions. He purifies his mind with regard to divisive speech.

He abstains from harsh speech, having abandoned harsh speech. Whatever speech there is that is rough and rude in tone, that sounds offensive and grates on the ear, that people neither enjoy nor desire, that causes others suffering and vexation, and that does not lead to calmness—such speech he has abandoned. Whatever speech there is that is pure, peaceful,

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and gentle, that is pleasant to the ear and [easily] enters the mind, that is enjoyable and desirable, that gives others happiness, speech endowed with meaning, that does not make others afraid and that leads to calmness in others—such speech he speaks. He purifies his mind with regard to harsh speech.

He abstains from frivolous speech, having abandoned frivolous speech. He speaks at the [proper] time, speaks what is true, what is Dharma, what is meaningful, what is peaceful. Delighting in speech that is peaceful in all matters at the proper time and in the proper way, he teaches well and admonishes well. He purifies his mind with regard to frivolous speech.

He abstains from earning profits, having abandoned earning profits. He has discarded weights and measures and does not accept goods [on commission], he does not bind people [with debts], does not try to cheat with measures, nor does he deceive others for the sake of some small profit. He purifies his mind with regard to earning profits.

He abstains from accepting widows or girls, having abandoned accepting widows or girls. He purifies his mind with regard to accepting widows or girls.

He abstains from accepting male or female slaves, having abandoned accepting male or female slaves. He purifies his mind with regard to accepting male or female slaves.

He abstains from accepting elephants, horses, cattle, or sheep, having abandoned accepting elephants, horses, cattle, or sheep. He purifies his mind with regard to accepting elephants, horses, cattle, or sheep.

He abstains from accepting chickens or swine, having abandoned accepting chickens or swine. He purifies his mind with regard to accepting chickens or swine.

He abstains from accepting farmlands or marketplaces, having abandoned accepting farmlands or marketplaces. He purifies his mind with regard to accepting farmlands or marketplaces.

He abstains from accepting uncooked rice, wheat, or legumes, having abandoned accepting uncooked rice, wheat, or legumes. He purifies his mind with regard to accepting uncooked rice, wheat, or legumes.

He abstains from alcoholic beverages, having abandoned alcoholic beverages. He purifies his mind with regard to alcoholic beverages.¹⁵⁰

He abstains from [reclining on] high and wide beds, having abandoned [reclining on] high and wide beds. He purifies his mind with regard to high and wide beds.

He abstains from [using] flower garlands, necklaces, perfumes, and cosmetics, having abandoned [using] flower garlands, necklaces, perfumes, and cosmetics. He purifies his mind with regard to flower garlands, necklaces, perfumes, and cosmetics.

He abstains from singing, dancing, and acting, and from going to see or hear them; he has abandoned singing, dancing, and acting, and [abandoned] going to see or hear them. He purifies his mind with regard to singing, dancing, and acting, and [with regard to] going to see or hear them.

He abstains from accepting gold and silver, having abandoned accepting gold and silver. He purifies his mind with regard to accepting gold and silver.

He abstains from eating after noon, having abandoned eating after noon. He takes a single meal [per day], not eating at night, training in eating [only] at the [proper] time. He purifies his mind with regard to eating after noon.¹⁵¹

Having accomplished this noble aggregate of virtue, he further practices supreme contentment, taking robes [just] to cover his body, taking food [just] to sustain his physical body. Wherever he goes, he takes [just] robes and bowl with him, without concerns or longings, just as a wild goose flies through the air with [just] its two wings.

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Having accomplished this noble aggregate of virtue and this supreme contentment, he further practices guarding the sense faculties. Always mindful of blocking thoughts of desire, with clear understanding, successfully guarding the mind through mindfulness, he constantly arouses right comprehension. On seeing a form with the eye, he does not grasp at its appearance, nor does he savor the form. That is to say, for the sake of restraint, he guards the eye faculty. In order that no covetousness or sorrow, evil and unwholesome states, will arise in the mind, to that end he guards the eye faculty.

In the same way, on [hearing a sound] with the ear . . . [smelling an odor] with the nose . . . [tasting a flavor] with the tongue . . . [experiencing a tangible] with the body . . . cognizing a mental object with the mind, he

does not grasp at its appearance, nor does he savor the mental object. That is to say, for the sake of restraint, he guards the mind faculty. In order that no covetousness or sorrow, evil and unwholesome states, will arise in the mind, to that end he guards the mind faculty.

Having accomplished this noble aggregate of virtue, this supreme contentment, and this guarding of the sense faculties, he further [practices] right comprehension when going out or coming in, observing and distinguishing well when bending or stretching [his limbs], when lowering or raising [his head], [all] with orderly manners and appearance; he behaves properly in wearing the outer robe and the other robes, and [in holding] the bowl; when walking, standing, sitting, and reclining, when going to sleep or waking up, when speaking or keeping silent, he always has right comprehension.

Having accomplished this noble aggregate of virtue, this supreme contentment, this guarding of the sense faculties, and this right comprehension when going out or coming in, he further dwells alone and in seclusion. He stays in a forest area, or at the base of a tree in an empty peaceful place, in a mountain cave, on a heap of straw in an open place, in the midst of a forest, or in a cemetery.

Staying in a forest, or having gone to the base of a tree in an empty peaceful place, he spreads out his sitting mat and sits down cross-legged with body erect. With right mental aspiration and undivided mindfulness, he abandons and removes covetousness. With the mind free of agitation on seeing others' wealth and requisites of life, he does not give rise to covetousness by wishing, "May I get it!" He purifies his mind with regard to covetousness.

In the same way he abandons ill will . . . sloth-and-torpor . . . restlessness-and-worry . . . and he abandons doubt, transcends uncertainty, becomes free from vacillation with regard to wholesome states. He purifies his mind with regard to doubt.

Having abandoned these five hindrances, which defile the mind and weaken wisdom, secluded from sensual desires, secluded from evil and unwholesome states, he enters and abides in the first absorption, which is accompanied by [directed] awareness and [sustained] contemplation, with rapture and happiness born of separation.

Brahmin, this is something the Tathāgata excels in,¹⁵² something practiced by the Tathāgata, something the Tathāgata is [well] accustomed to.¹⁵³ Yet, [the monk] does not for this reason conclude that the World-honored One is a tathāgata, free from attachment, fully awakened; that the Dharma is well taught by the World-honored One; and that the noble Sangha of the Tathāgata's disciples progresses rightly.

With the calming of [directed] awareness and [sustained] contemplation, with inner stillness and mental unification, he dwells having attained the second absorption, which is without [directed] awareness and [sustained] contemplation and with rapture and happiness born of concentration.

Brahmin, this is something the Tathāgata excels in, something practiced by the Tathāgata, something the Tathāgata is [well] accustomed to. Yet, [the monk] does not for this reason conclude that the World-honored One is a tathāgata, free from attachment, fully awakened; that the Dharma is well taught by the World-honored One; and that the noble Sangha of the Tathāgata's disciples progresses rightly.

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Secluded from rapture and pleasure, dwelling with equanimity and without seeking anything, with right mindfulness and right comprehension, experiencing happiness with the body, he dwells having attained the third absorption, which the noble ones speak of as noble equanimity and mindfulness, a happy abode.

Brahmin, this is something the Tathāgata excels in, something practiced by the Tathāgata, something the Tathāgata is [well] accustomed to. Yet, [the monk] does not for this reason conclude that the World-honored One is a tathāgata, free from attachment, fully awakened; that the Dharma is well taught by the World-honored One; and that the noble Sangha of the Tathāgata's disciples progresses rightly.

With the cessation of pleasure and the cessation of pain, and with the earlier cessation of joy and displeasure, with neither pain nor pleasure, and with purity of mindfulness and equanimity, he dwells having attained the fourth absorption.

Brahmin, this is something the Tathāgata excels in, something practiced by the Tathāgata, something the Tathāgata is [well] accustomed to. Yet, [the monk] does not for that reason conclude that the World-honored One is a tathāgata, free from attachment, fully awakened; that the Dharma is

well taught by the World-honored One; and that the noble sangha of the Tathāgata’s disciples progresses rightly.

With his mind concentrated and purified in this way, free of defilements, free of troubles, malleable, well steadied, having gained imperturbability, he directs his mind toward knowledge and realization of the destruction of the taints.¹⁵⁴

He knows as it really is: “This is *dukkha*.” He knows [as it really is]: “This is the arising of *dukkha*.” He knows [as it really is]: “This is the cessation of *dukkha*.” He knows as it really is: “This is the path to the cessation of *dukkha*.”

He knows as it really is: “These are the taints.” He knows [as it really is]: “This is the arising of the taints.” He knows [as it really is]: “This is the cessation of the taints.” He knows as it really is: “This is the path to the cessation of the taints.”

Knowing like this, seeing like this, his mind is liberated from the taint of sensual desire . . . from the taint of existence, and his mind is liberated from the taint of ignorance. It being liberated, he knows it is liberated, knowing as it really is: “Birth has been ended, the holy life has been established, what had to be done has been done. There will not be another experiencing of existence.”

Brahmin, this is something the Tathāgata excels in, something practiced by the Tathāgata, something the Tathāgata is [well] accustomed to. For this reason [the monk] concludes that the World-honored One is a tathāgata, free from attachment, fully awakened; that the Dharma is well taught by the World-honored One; and that the noble Sangha of the Tathāgata’s disciples progresses rightly.

Brahmin, what do you think? Done in this way, is the simile of the elephant’s footprint well composed and complete?

The brahmin Jāṇussoṇi replied, “Yes indeed, Gotama. Done in this way, the simile of the elephant’s footprint is well composed and complete.”

The brahmin Jāṇussoṇi said:

World-honored One, I have understood. Well-gone One, I have comprehended. World-honored One, from now on I go for refuge to the Buddha, the Dharma, and the Sangha of monks. May the World-honored One accept

me as a lay disciple from this day forth until the end of life, as having personally gone for refuge for my whole life.¹⁵⁵

Thus said the Buddha. Having heard what the Buddha said, the brahmin Jāṇussoṇi and the heterodox practitioner Pilotika were delighted and received it respectfully.

147. The Discourse on the Virtues of Learning

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

At that time the brahmin Jāṇussoṇi, while roaming around in the afternoon, approached the Buddha. He exchanged friendly greetings, stepped back, sat to one side, and said, “Gotama, I would like to ask a question. Will you listen if I venture to express it?”

The World-honored One said, “Brahmin, feel free to ask.”

The brahmin Jāṇussoṇi then asked:

Among the disciples of the renunciant Gotama there are those who live at home and those who have gone forth to train in the path. For what purpose do they recite and practice what they have widely heard [of the Dharma]?

The World-honored One replied:

Brahmin, my disciples, who live at home or who have gone forth to train in the path, recite and practice what they have widely heard because they wish to tame themselves, they wish to calm themselves, they seek final extinction for themselves. Brahmin, for these reasons my disciples, who live at home or who have gone forth to train in the path, recite and practice what they have widely heard.

The brahmin Jāṇussoṇi asked further, “Gotama, is it a distinction to recite and practice what one has widely heard? Is it a virtue to recite and practice what one has widely heard?”

The World-honored One replied, “Brahmin, it is a distinction to recite and practice what one has widely heard. It is a virtue to recite and practice what one has widely heard.”

The brahmin Jāṇussoṇi asked again, “Gotama, what is the distinction, what is the virtue in reciting and practicing what one has widely heard?”

The World-honored One replied:

Brahmin, a learned noble disciple works all day wishing to gain profit; [then] the work he has done comes to ruin and is unsuccessful. Although his work has come to ruin and is unsuccessful, he is not worried, vexed, and aggrieved; he does not beat his breast in distress; he does not become deranged.

Brahmin, that a learned noble disciple, who works all day wishing to gain profit and whose work comes to ruin and is unsuccessful, is not worried, vexed, and aggrieved when his work comes to ruin and is unsuccessful, that he does not beat his breast in distress and does not become deranged—this, brahmin, is a distinction, a virtue in reciting and practicing what one has widely heard.

Again, brahmin, the possessions for which a learned noble disciple has affection become otherwise, cease to exist, fall apart. Despite becoming separated from them, being no more associated with them, having to part with them, he is not worried, vexed, and aggrieved; he does not beat his breast in distress; he does not become deranged.

Brahmin, that a learned noble disciple is not worried, vexed, and aggrieved when possessions for which he has affection become otherwise, cease to exist, and fall apart, that despite becoming separated from them and being no more associated with them, he does not beat his breast in distress and does not become deranged—this, brahmin, is a distinction, a virtue in reciting and practicing what one has widely heard.

Again, brahmin, a learned noble disciple understands that all the wealth he owns is impermanent and he thinks of going forth to train in the path. Brahmin, that a learned noble disciple understands that all the wealth he owns is impermanent and thinks of going forth to train in the path—this, brahmin, is a distinction, a virtue in reciting and practicing what one has widely heard.

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Again, brahmin, a learned noble disciple, having understood that all the wealth he owns is impermanent, shaves off beard and hair, dons the yellow robe and, out of faith, leaves the home life and becomes homeless to train in the path. Brahmin, that a learned noble disciple who has understood that

all the wealth he owns is impermanent, shaves off beard and hair, dons the yellow robe and, out of faith, leaves the home life, and becomes homeless to train in the path—this, brahmin, is a distinction, a virtue in reciting and practicing what one has widely heard.

Again, brahmin, a learned noble disciple is able to bear hunger and thirst, cold and heat, mosquitos and gadflies, flies and fleas, and oppression by wind or sun. He is also able to bear evil speech or being beaten with sticks, or to encounter with his body any kind of disease, so painful that one would wish to end one's life, or whatever [else] is undesirable—all of this he is able to endure.

Brahmin, that a learned noble disciple is able to bear hunger and thirst, cold and heat, mosquitos and gadflies, flies and fleas, and oppression by wind or sun; that he is also able to bear evil speech, or being beaten with sticks, or encountering with his body any kind of disease, so painful that one would wish to end one's life; that he is able to endure whatever is undesirable—this, brahmin, is a distinction, a virtue in reciting and practicing what one has widely heard.

Again, brahmin, a learned noble disciple tolerates dislike; if dislike arises, his mind never clings to it. Brahmin, that a learned noble disciple tolerates dislike; that if dislike arises, his mind never clings to it—this, brahmin, is a distinction, a virtue in reciting and practicing what one has widely heard.

Again, brahmin, a learned noble disciple tolerates fear; if fear arises, his mind never clings to it. Brahmin, that a learned noble disciple tolerates fear; that if fear arises, his mind never clings to it—this, brahmin, is a distinction, a virtue in reciting and practicing what one has widely heard.

Again, brahmin, if in a learned noble disciple there arise the three [kinds of] evil and unwholesome thoughts: thoughts of desire, thoughts of anger, and thoughts of harming; then, having these three [kinds of] evil and unwholesome thoughts, his mind never clings to them. Brahmin, that if in a learned noble disciple there arise the three [kinds of] unwholesome thoughts: thoughts of desire, thoughts of anger, and thoughts of harming; that having these three [kinds of] evil and unwholesome thoughts, his mind never clings to them—this, brahmin, is a distinction, a virtue in reciting and practicing what one has widely heard.

Again, brahmin, secluded from sensual desires, secluded from evil and unwholesome states . . . up to . . . a learned noble disciple dwells having attained the fourth absorption. Brahmin, that secluded from sensual desires, secluded from evil and unwholesome states . . . up to . . . a learned noble disciple dwells having attained the fourth absorption—this, brahmin, is a distinction, a virtue in reciting and practicing what one has widely heard.

Again, brahmin, through the elimination of three fetters a learned noble disciple attains stream-entry. He will not fall into evil conditions and is assured of progress toward full awakening within at most seven existences. Having gone through [at most] seven existences in heavenly or human realms, he will attain the ending of *dukkha*.

Brahmin, that through the elimination of three fetters a learned noble disciple attains stream-entry, will not fall into evil conditions, and is assured of progress toward full awakening within at most seven existences, that having gone through [at most] seven existences in the heavenly or human realms, he will attain the ending of *dukkha*—this, brahmin, is a distinction, a virtue in reciting and practicing what one has widely heard.

Again, brahmin, having eliminated three fetters, a learned noble disciple reduces sensual passion, anger, and ignorance and attains once-returning. Having passed through one existence in a heavenly or human realm, he will attain the ending of *dukkha*. Brahmin, that having eliminated three fetters a learned noble disciple reduces sensual desire, anger, and ignorance and attains once-returning, that having passed through one existence in a heavenly or human realm, he will attain the ending of *dukkha*—this, brahmin, is a distinction, a virtue in reciting and practicing what one has widely heard.

Again, brahmin, having eliminated the five lower fetters, a learned noble disciple, who on having been reborn in between will attain final nirvana there, has attained the condition of nonreturning, not coming back to this world. Brahmin, that having eliminated the five lower fetters a learned noble disciple, who on having been reborn in between will attain final nirvana there, has attained the condition of nonreturning, not coming back to this world—this, brahmin, is a distinction, a virtue in reciting and practicing what one has widely heard.

Again, brahmin, a learned noble disciple attains the peaceful liberations; transcending form, he attains the formless; and he dwells having directly

realized concentrated states such that, through wisdom and insight, he understands the taints and eradicates them. Brahmin, that a learned noble disciple attains the peaceful liberations, that transcending form, he attains the formless, and that he dwells having directly realized concentrated states such that, through wisdom and insight, he understands the taints and eradicates them—this, brahmin, is a distinction, a virtue in reciting and practicing what one has widely heard.

659b Again, brahmin, a learned noble disciple acquires the supernormal powers: the divine ear, the knowledge of other minds, the knowledge of former lives, and the knowledge of the birth and death [of beings]; and through having eradicated all the taints, he attains the taintless liberation of the mind and liberation by wisdom, knowing and realizing it by himself here and now; and he dwells having personally realized, knowing as it really is: “Birth has been ended, the holy life has been established, what had to be done has been done, there will not be another experiencing of existence.”

Brahmin, that a learned noble disciple acquires the supernormal powers: the divine ear, the knowledge of other minds, the knowledge of former lives, and the knowledge of the birth and death [of beings]; and that through having eradicated all the taints, he attains the taintless liberation of the mind and liberation by wisdom, knowing and realizing it by himself here and now, and that he dwells having personally realized, knowing as it really is: “Birth has been ended, the holy life has been established, what had to be done has been done, there will not be another experiencing of existence”—this, brahmin, is a distinction, a virtue in reciting and practicing what one has widely heard.

The brahmin Jāṇussoṇi asked the Blessed One further:

[Regarding] these distinctions and virtues in reciting and practicing what one has widely heard, is there another distinction and virtue in reciting and practicing what one has widely heard, [a distinction and virtue] that is superior, more sublime, more excellent?

The World-honored One replied:

Brahmin, [regarding] these distinctions and virtues in reciting and practicing what one has widely heard, there is no other distinction and no other virtue

in reciting and practicing what one has widely heard, [no distinction or virtue] that is superior, more sublime, more excellent.

The brahmin Jāṇussoṇi said:

World-honored One, I have understood. Well-gone One, I have comprehended. World-honored One, I now personally go for refuge to the Buddha, the Dharma, and the Sangha of monks. May the World-honored One accept me as a lay disciple from this day forth until the end of life, as having personally gone for refuge for my whole life.

Thus said the Buddha. Having heard what the Buddha said, the brahmin Jāṇussoṇi was delighted and received it respectfully.

148. The Discourse on What Is Suffering

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

At that time the brahmin Jāṇussoṇi, while roaming around in the afternoon, approached the Buddha. He exchanged friendly greetings, stepped back, sat to one side, and said, "Gotama, I would like to ask a question. Will you listen if I venture to express it?"

The World-honored One said, "Brahmin, feel free to ask."

The brahmin Jāṇussoṇi then asked, "Gotama, what is suffering for one who lives at home? What is suffering for one who has gone forth to train in the path?"

The World-honored One replied, "Brahmin, for one who lives at home, constraint is suffering; for one who has gone forth to train in the path, lack of constraint is suffering."

The brahmin Jāṇussoṇi asked further, "Gotama, why is constraint suffering for one who lives at home? Why is lack of constraint suffering for one who has gone forth to train in the path?"

The World-honored One replied:

Brahmin, for one who lives at home, if money does not increase, [if] gold, silver, pearl, beryl, and crystal all do not increase; [if] livestock, grain, and male and female servants do not increase, then at such a time there

is sorrow and suffering, worry and woe in the home. For this reason one living at home has much sorrow and suffering, harbors much worry and woe.

659c Brahmin, for one who has gone forth to train in the path, if they act under the influence of sensual desire, act under the influence of ill will and delusion, then at such a time there is sorrow and suffering, worry and woe in having gone forth to train in the path. For this reason one who has gone forth to train in the path has much sorrow and suffering, harbors much worry and woe.

In this way, brahmin, for one who lives at home constraint is suffering; for one who has gone forth to train in the path lack of constraint is suffering.

The brahmin Jāṇussoṇi asked further, “Gotama, what is happiness for one who lives at home? What is happiness for one who has gone forth to train in the path?”

The World-honored One replied, “Brahmin, for one who lives at home lack of constraint is happiness; for one who has gone forth to train in the path constraint is happiness.”

The brahmin Jāṇussoṇi asked further, “Gotama, why is lack of constraint happiness for one who lives at home? Why is constraint happiness for one who has gone forth to train in the path?”

The World-honored One replied:

Brahmin, for one who lives at home, if money increases, [if] gold, silver, pearl, beryl, and crystal all increase; [if] livestock, grain, and male and female servants increase, then at such a time there is joy and delight in the home. For this reason one living at home has much joy and delight.

Brahmin, for one who has gone forth to train in the path, if they do not act under the influence of sensual desire, do not act under the influence of ill will and delusion, then at such a time there is joy and delight in having gone forth to train in the path. For this reason one gone forth to train in the path has much joy and delight.

In this way, brahmin, for one who lives at home lack of constraint is happiness; for one who has gone forth to train in the path constraint is happiness.

The brahmin Jāṇussoṇi asked further:

Gotama, what kind of activity is certain to be of no benefit to *devas* and human beings? What kind of activity is certain to be of benefit to *devas* and human beings?

The World-honored One replied:

Brahmin, when *devas* and human beings quarrel with one another, this is certain to be of no benefit to them. When *devas* and human beings do not quarrel with one another, this is certain to be of benefit to them.

The brahmin Jāṇussoṇi asked further:

Gotama, why is it certain to be of no benefit to *devas* and human beings to quarrel with one another? Why is it certain to be of benefit to *devas* and human beings not to quarrel with one another?

The World-honored One replied:

Brahmin, if *devas* and human beings quarrel and detest one another, then at such a time there is sorrow and suffering, worry and woe for *devas* and human beings. For this reason *devas* and human beings have much sorrow and suffering, harbor much worry and woe.

Brahmin, if *devas* and human beings do not quarrel and do not detest one another, then at such a time there is joy and delight for *devas* and human beings. For this reason *devas* and human beings have much joy and delight.

In this way, brahmin, when *devas* and human beings quarrel with one another, this is certain to be of no benefit to them; but when *devas* and human beings do not quarrel with one another, this is certain to be of benefit to them.

The brahmin Jāṇussoṇi asked further:

Gotama, what kind of activity is certain not to lead to the flourishing of *devas* and human beings, certain to lead to their suffering? What kind of activity is certain to lead to the flourishing of *devas* and human beings, and certain to lead to their happiness? 660a

The World-honored One replied:

Brahmin, when *devas* and human beings engage in acts that are contrary to the Dharma, acts that are evil, this is certain not to lead to their flourishing, certain to lead to their suffering. When *devas* and human beings are able to engage in acts that are in accordance with the Dharma, acts that are not evil, this is certain to lead to their flourishing, and certain to lead to their happiness.

The brahmin Jāṇussoṇi asked further:

Gotama, why are acts that are contrary to the Dharma, acts that are evil, certain not to lead to the flourishing of *devas* and human beings, certain to lead to their suffering? Why are acts that are in accordance with the Dharma, acts that are not evil, certain to lead to the flourishing of *devas* and human beings, and certain to lead to their happiness?

The World-honored One replied:

Brahmin, when *devas* and human beings engage in bodily acts that are contrary to the Dharma, acts that are evil . . . verbal acts . . . mental acts that are contrary to the Dharma, acts that are evil; at that time *devas* and human beings are certain to become diminished, [while] the *asuras* are certain to prosper. Brahmin, when *devas* and human beings engage in bodily acts that are in accordance with the Dharma, when they guard the body . . . vocal acts . . . mental acts, acts that are in accordance with the Dharma, when they guard their speech and mind, at that time *devas* and human beings are certain to prosper, [while] the *asuras* are certain to decline.

In this way, brahmin, when *devas* and human beings engage in acts that are contrary to the Dharma, acts that are evil, this is certain not to lead to their flourishing, certain to lead to their suffering. Brahmin, when *devas* and human beings are able to engage in acts that are in accordance with the Dharma, acts that are not evil, this is certain to lead to their flourishing, and certain to lead to their happiness.

The brahmin Jāṇussoṇi asked further, “Gotama, how should one look upon a bad friend?”

The World-honored One replied, “Brahmin, one should look upon a bad friend as similar to the [waning] moon.”

The brahmin Jāṇussoṇi asked further, “Gotama, how should one look upon a bad friend as similar to the [waning] moon?”

The World-honored One replied:

Brahmin, [a bad friend] is just like the waning moon, decreasing a little day by day. The moon-palace also decreases, its brightness also decreases, its shape also decreases day by day [until] it is gone. Brahmin, there comes a time when the moon has reached extinction and is not visible anymore.

Brahmin, persons who have a bad friend, gain such faith in the Tathāgata’s true Dharma and discipline. Then, having gained faith, at a later time they no longer have devotion, no longer have respect. Their practice becomes inappropriate. They do not establish right comprehension and do not progress in the Dharma in accordance with the Dharma. They lose their faith, and then they also lose their keeping of the precepts, their wide learning, their generosity, and their wisdom. Brahmin, there comes a time when, being instructed by this bad friend, their wholesome states entirely cease to exist, just like the disappearance of the [waning] moon. Brahmin, this is how one should look upon a bad friend as similar to the [waning] moon.

The brahmin Jāṇussoṇi asked further, “Gotama, how should one look upon a good friend?” 660b

The World-honored One replied, “Brahmin, one should look upon a good friend as similar to the [waxing] moon.”

The brahmin Jāṇussoṇi asked further, “Gotama, how should one look upon a good friend as similar to the [waxing] moon?”

The World-honored One replied:

Brahmin, a good friend is just like the [waxing] moon, whose brightness is at first weak but increases day by day. Brahmin, there comes a time, on the fifteenth day of the month, when the moon-palace is full and complete.

In the same way, brahmin, persons who have a good friend gain faith in the Tathāgata’s true Dharma and discipline. Having gained faith, at a later time they have devotion and respect. Their practice is appropriate. They establish right comprehension and they progress in the Dharma in accordance with the Dharma. They increase their faith, and they also increase their keeping of the precepts, their wide learning, their generosity,

and their wisdom. Brahmin, there comes a time when, being endowed with a good friend, their wholesome states come to completion, just like the moon on the fifteenth day. Brahmin, this is how one should look upon a good friend as similar to the moon.

Then the World-honored One said these verses:¹⁵⁶

It is just as the stainless moon,
Moving through empty space,
Which outshines all constellations in the world
With its bright radiance.

In the same way [those who have] faith and wide learning,
And generosity free from stinginess and greed
Outshine all stinginess in the world
With the bright radiance of their giving.

They are like a great *nāga*
Which raises clouds, thunder, and lightning,
And pours down rain abundantly
So that the whole earth is drenched.

In the same way, [those who have] faith, wide learning,
And generosity free of stinginess and greed
Give food and drink plentifully
And delight in urging [others] to increase their giving.

In this way, like the strongest thunder
When the *devas* send down timely rain,
Such is the wide and heavy rain of merit
That is rained down by this donor.

Wealthy and with much fame,
They shall be reborn in a good realm.
They shall receive the reward for their merit
After death by being reborn in heaven.

660c Thus said the Buddha. Having heard what the Buddha said, the brahmin
Jāṇussoṇi was delighted and received it respectfully.

149. The Discourse on What One Desires¹⁵⁷

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

At that time the brahmin Jāṇussoṇi, while roaming around in the afternoon, approached the Buddha. Having exchanged friendly greetings, he stepped back, sat to one side, and said, "Gotama, I have a question I would like to ask. Will you listen if I venture to express it?"

The World-honored One said, "Feel free to ask."

Then the brahmin Jāṇussoṇi asked, "Gotama, what are the desires of warriors? What do they engage in? What is their support? On what do they depend? What is their end?"

The World-honored One replied, "Warriors desire to gain wealth; they engage in wisdom; their support is the use of the sword; they rely on the people; being in control is their end."¹⁵⁸

The brahmin Jāṇussoṇi asked, "Gotama, what are the desires of householders? What do they engage in? What is their support? On what do they depend? What is their end?"

The World-honored One replied, "Householders desire to gain wealth; they engage in wisdom; their support is their abilities and skills; they rely on doing work; completing the work is their end."

The brahmin Jāṇussoṇi asked, "Gotama, what are the desires of women? What do they engage in? What is their support? On what do they depend? What is their end?"

The World-honored One replied, "Women desire to get a husband and children; they engage in adornment; their support is their sons; they rely on having no rival; being in control is their end."

The brahmin Jāṇussoṇi asked, "Gotama, what are the desires of thieves? What do they engage in? What is their support? On what do they depend? What is their end?"

The World-honored One replied, "Thieves desire to take what is not given; they engage in hiding; their support is the use of the sword; they rely on darkness; not being seen is their end."

The brahmin Jāṇussoṇi asked, "Gotama, what are the desires of brahmins?"

What do they engage in? What is their support? On what do they depend? What is their end?”

The World-honored One replied, “Brahmins desire to gain wealth; they engage in wisdom; their support is the sacred texts; they rely on the sacrifice; Brahmā is their end.”

The brahmin Jāṇussoṇi asked, “Gotama, what are the desires of renunciants? What do they engage in? What is their support? On what do they depend? What is their end?”

The World-honored One replied, “Renunciants desire to gain the truth; they engage in wisdom; their support is morality; they rely on secluded places; nirvana is their end.”¹⁵⁹

The brahmin Jāṇussoṇi said:

World-honored One, I have understood. Well-gone One, I have comprehended. World-honored One, from now on I go for refuge to the Buddha, the Dharma, and the Sangha of monks. May the World-honored One accept me as a lay disciple from this day forth until the end of life, as having personally gone for refuge for my whole life.

661a Thus said the Buddha. Having heard what the Buddha said, the brahmin Jāṇussoṇi was delighted and received it respectfully.

150. The Discourse to Esukārī¹⁶⁰

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

At that time the brahmin Esukārī, while roaming around in the afternoon, approached the Buddha. Having exchanged friendly greetings, he stepped back, sat to one side, and said, “Gotama, I have a question that I would like to ask. Will you listen if I venture to express it?”

The World-honored One said, “Brahmin, feel free to ask.”

Then the brahmin Esukārī asked:

Gotama, the brahmins declare four types of service for the four castes. They declare service for brahmins, and they declare service for warriors, merchants, and workers. Gotama, the brahmins declare [these types of] service for brahmins: a brahmin should serve a brahmin; a warrior, a

merchant, and a worker should serve a brahmin. Gotama, these four castes should serve a brahmin.

Gotama, the brahmins declare [these types of] service for warriors: a warrior should serve a warrior; a merchant and a worker should serve a warrior. Gotama, these three castes should serve a warrior.

Gotama, the brahmins declare [these types of] service for merchants: a merchant should serve a merchant and a worker should serve a merchant. Gotama, these two castes should serve a merchant.

Gotama, the brahmins declare [this type of] service for workers: a worker should serve a worker. Who else is so low that they should be declared to serve a worker? Only a worker serves a worker.

The World-honored One asked:

Brahmin, do the brahmins themselves know what four types of service to declare for the four castes, so that they declare service for brahmins and declare service for warriors, merchants, and workers?¹⁶¹

The brahmin Esukārī replied:

They do not know, Gotama; but the brahmins themselves make this statement, “In this world with its *devas* and *māras*, Brahms, renunciants, brahmins, from human beings to *devas*, we brahmins, [although] not knowing ourselves what four types of service to declare for the four castes, [nevertheless] declare service for brahmins, and declare service for warriors, merchants, and workers.”

The World-honored One said:

Brahmin, it is just as if a person were to force a piece of meat on another saying, “Good man, eat this and pay me the <price> of it!”¹⁶² Brahmin, what you say on behalf of the brahmins is just like that. Why is that? The brahmins themselves do not know what four types of service to declare for the four castes, [yet] they declare service for brahmins and they declare service for warriors, merchants, and workers.

The World-honored One asked:

Brahmin, how should one do service? If there is service [to be done], and 661b

if because of that service one remains the same and does not become better, should one do such service? If there is service [to be done], and if because of that service one becomes better and does not remain the same, should one do such service?

Brahmin, if one serves a brahmin, and if because of that service one remains the same and does not become better, should one do such service? If one serves a warrior, a merchant, a worker, and if because of that service one remains the same and does not become better, should one do such service?

Brahmin, if one serves a brahmin, and if because of that service one becomes better and does not remain the same, should one do such service? If one serves a warrior, a merchant, [or] a worker, and if because of that service one becomes better and does not remain the same, should one do such service?¹⁶³

The brahmin Esukārī replied:

Gotama, if I serve [someone], and if because of that service I remain the same and do not become better, then I should not serve them. If I serve [someone] and if because of that service I become better and do not remain the same, then I should serve them.

Gotama, if I serve a brahmin and if because of that service I remain the same and do not become better, then I should not serve them. If I serve a warrior, a merchant, or a worker, and if because of that service I remain the same and do not become better, then I should not serve them.

Gotama, if I serve a brahmin and if because of that service I become better and do not remain the same, then I should serve them. If I serve a warrior, a merchant, or a worker and if because of that service I become better and do not remain the same, then I should serve them.

The World-honored One said:

Brahmin, suppose that another brahmin were to come by, one who is not stupid, not deluded, not deranged, who does not have a deranged mind, who is free and unrestrained, and I were to ask him, “Brahmin, what do you think? If there is service [to be done], and if because of that service one remains the same and does not become better, should one do such service?

If there is service [to be done], and if because of that service one becomes better and does not remain the same, should one do such service?

“Brahmin, if one serves a brahmin and if because of that service one remains the same and does not become better, should one do such service? If one serves a warrior, a merchant, or a worker, and if because of that service one remains the same and does not become better, should one do such service?”

“Brahmin, if one serves a brahmin and if because of that service one becomes better and does not remain the same, should one do such service? If one serves a warrior, a merchant, or a worker, and if because of that service one becomes better and does not remain the same, should one do such service?”

Brahmin, that [other] brahmin, who is not stupid, not deluded, not deranged, who does not have a deranged mind, who is free and unrestrained, would answer me, “Gotama, if I serve [someone], and if because of that service I remain the same and do not become better, then I should not serve them. If I serve [someone], and if because of that service I become better and do not remain the same, then I should serve them. 661c

“Gotama, if I serve a brahmin and if because of that service I remain the same and do not become better, then I should not serve them. If I serve a warrior, a merchant, or a worker, and if because of that service I remain the same and do not become better, then I should not serve them.

“Gotama, if I serve a brahmin, and if because of that service I become better and do not remain the same, then I should serve them. If I serve a warrior, a merchant, a worker, and if because of that service I become better and do not remain the same, then I should serve them.”

The World-honored One said:

Brahmin, what do you think?¹⁶⁴ If there is service [to be done], and if because of that service one loses faith, morality, wide learning, generosity, and wisdom, then should one do such service? If there is service [to be done], and if because of that service one increases in faith, morality, wide learning, generosity, and wisdom, then should one do such service?

Brahmin, if one serves a brahmin, and if because of that service one loses faith, morality, wide learning, generosity, and wisdom, then should

one do such service? If one serves a warrior, a merchant, a worker, and if because of that service one loses faith, morality, wide learning, generosity, and wisdom, then should one do such service?

Brahmin if one serves a brahmin, and if because of that service one increases in faith, morality, wide learning, generosity, and wisdom, then should one do such service? If one serves a warrior, a merchant, a worker, and if because of that service one increases in faith, morality, wide learning, generosity, and wisdom, then should one do such service?

The brahmin Esukārī replied:

Gotama, if I serve [someone], and if because of that service I lose faith, morality, wide learning, generosity, and wisdom, then I should not serve them. If I serve [someone], and if because of that service I increase in faith, morality, wide learning, generosity, and wisdom, then I should serve them.

Gotama, if I serve a brahmin, and if because of that service I lose faith, morality, wide learning, generosity, and wisdom, then I should not serve them. If I serve a warrior, a merchant, a worker, and if because of that service I lose faith, morality, wide learning, generosity, and wisdom, then I should not serve them.

Gotama, if I serve a brahmin, and if because of that service I increase in faith, morality, wide learning, generosity, and wisdom, then I should serve them. If I serve a warrior, a merchant, a worker, and if because of that service I increase in faith, morality, wide learning, generosity, and wisdom, then I should serve them.

662a The World-honored One said:

Brahmin, suppose that another brahmin were to come by who is not stupid, not deluded, not deranged, who does not have a deranged mind, who is free and unrestrained, and I were to ask him, “Brahmin, what do you think? If there is service [to be done], and if because of that service one loses faith, morality, wide learning, generosity, and wisdom, then should one do such service? If there is service [to be done], and if because of that service one increases in faith, morality, wide learning, generosity, and wisdom, then should one do such service?”

“Brahmin, if one serves a brahmin, and if because of that service one loses faith, morality, wide learning, generosity, and wisdom, then should one do such service? If one serves a warrior, a merchant, a worker, and if because of that service one loses faith, morality, wide learning, generosity, and wisdom, then should one do such service?”

“Brahmin, if one serves a brahmin, and if because of that service one increases in faith, morality, wide learning, generosity, and wisdom, then should one do such service? If one serves a warrior, a merchant, a worker, and if because of that service one increases in faith, morality, wide learning, generosity, and wisdom, then should one do such service?”

Brahmin, that [other] brahmin, who is not stupid, not deluded, not deranged, who does not have a deranged mind, who is free and unrestrained, would answer me like this, “Gotama, if I serve [someone], and if because of that service I lose faith, morality, wide learning, generosity, and wisdom, then I should not serve them. If I serve [someone], and if because of that service I increase in faith, morality, wide learning, generosity, and wisdom, then I should serve them.

“Gotama, if I serve a brahmin, and if because of that service I lose faith, morality, wide learning, generosity, and wisdom, then I should not serve them. If I serve a warrior, a merchant, a worker, and if because of that service I lose faith, morality, wide learning, generosity, and wisdom, then I should not serve them.

“Gotama, if I serve a brahmin, and if because of that service I increase in faith, morality, wide learning, generosity, and wisdom, then I should serve them. If I serve a warrior, a merchant, a worker, and if because of that service I increase in faith, morality, wide learning, generosity, and wisdom, then I should serve them.”

The brahmin Esukārī said:

Gotama, the brahmins declare for the four castes four types of property. They declare for brahmins their property, they declare for warriors . . . merchants . . . workers their property. And what, Gotama, do the brahmins declare for brahmins as their property?

Gotama, the brahmins declare for brahmin begging as their property. If brahmins disdain begging, they are disdaining their property. Having

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disdained their property, they consequently suffer loss. It is just as a cowherd who is unable to watch over his cows consequently suffers loss.¹⁶⁵ In the same way, Gotama, the brahmins declare for the brahmin begging as his property. If brahmins disdain begging, they are disdaining their property. Having disdained their property, they consequently suffer loss.

Gotama, what do the brahmins declare for warriors as their property? Gotama, the brahmins declare for warriors the bow and arrow as their property. If a warrior disdains the bow and arrow, they are disdaining their property. Having disdained their property, they consequently suffer loss. It is just as a cowherd who is unable to watch over his cows suffers loss. In the same way, Gotama, the brahmins declare for the warriors the bow and arrow as their property. If warriors disdain the bow and arrow, they are disdaining their property. Having disdained their property, they consequently suffer loss.

Gotama, what do the brahmins declare for merchants as their property? Gotama, the brahmins declare for merchants farming as their property. If merchants disdain farming, they are disdaining their property. Having disdained their property, they consequently suffer loss. It is just as a cowherd who is unable to watch over his cows suffers loss. In the same way, Gotama, the brahmins declare for merchants farming as their property. If merchants disdain farming, they are disdaining their property. Having disdained their property, they consequently suffer loss.

Gotama, what do the brahmins declare for workers as their property? Gotama, the brahmins declare for workers hemp as their property.¹⁶⁶ If workers disdain hemp, they disdaining their property. Having disdained their property, they consequently suffer loss. It is just as a cowherd who is unable to watch over his cows consequently suffers loss. In the same way, Gotama, the brahmins declare for workers hemp as their property. If workers disdain hemp, they are disdaining their property. Having disdained their property, they consequently suffer loss.

The World-honored One asked:

Brahmin, do the brahmins themselves know what four types of property to declare for the four castes, so that they declare for brahmins their property, declare for warrior . . . the merchants . . . workers their property?"¹⁶⁷

The brahmin Esukārī replied:

They do not know, Gotama; but the brahmins themselves make this statement, “In this world with its *devas* and *māras*, Brahmās, renunciants, brahmins, from human beings to *devas*, we brahmins, [although] not knowing ourselves what four types of property to declare for the four castes, [nevertheless] declare property for the brahmin, and declare property for the warrior . . . the merchant . . . the worker.” 662c

The World-honored One said:

Brahmin, it is just as if a person were to force a piece of meat on another and say, “Good man, eat it, and you must give me the price of it!” Brahmin, what you say on behalf of the brahmins is just like this. Why is that? The brahmins themselves do not know what four types of property to declare for the four castes, [yet] they declare for brahmins their property, and they declare for warriors . . . merchants . . . workers their property.

Brahmin, having in this way myself come to understand well and know well all principles, I declare to people the principle of appeasement, the principle of complete cessation, the principle of the path to awakening, and the principle of good progress [in the practice].¹⁶⁸ I declare [these] as their property.

The World-honored One asked:

Brahmin, what do you think? Is it only brahmins that are not affected by empty space, not bound by it, not touched by it, not obstructed by it, unlike warriors, merchants, and workers?¹⁶⁹

The brahmin Esukārī replied:

Gotama, brahmins are not affected by empty space, not bound by it, not touched by it, not obstructed by it—and for warriors, merchants, and workers it is the same.

[The World-honored One said]:

Brahmin, having myself come to understand well and know well all principles, I declare to people the principle of appeasement, the principle of

complete cessation, the principle of the path to awakening, and the principle of good progress [in the practice]. I declare [these] as their property.

The World-honored One asked:

Brahmin, what do you think? Is it only brahmins who are able to dwell with a mind of loving-kindness, without fetters, without resentment, without ill will, without contention—unlike warriors, merchants, and workers?

The brahmin Esukārī replied:

Gotama, brahmins are able to dwell with a mind of loving-kindness, without fetters, without resentment, without ill will, without contention—and for warriors, merchants, and workers it is the same.

[The World-honored One said]:

Brahmin, having myself come to understand well and know well all principles, I declare for people the principle of appeasement, the principle of complete cessation, the principle of the path to awakening, and the principle of good progress [in the practice]. I declare [these] as their property.

The World-honored One asked:

Brahmin, what do you think? Suppose that one hundred types of people were to come by and someone were to tell them, “Come, all of you. Only those of you who are born into the warrior caste or the brahmin caste are able, by taking soap powder and going to bathe in the water, to get rid of your dirt and to become fully clean.”¹⁷⁰

663a Brahmin, what do you think? Are [only] those from the warrior caste or the brahmin caste able, by taking soap powder and going to bathe in the water, to get rid of their dirt and to become fully clean? Are those from the merchant caste or the worker caste not able, by taking soap powder and going to bathe in the water, to get rid of their dirt and to become fully clean? [Or] are all one hundred types of people able, by taking soap powder and going to bathe in the water, to get rid of their dirt and to become fully clean?

The brahmin Esukārī replied:

Gotama, all one hundred types of people are able, by taking soap powder and going to bathe in the water, to get rid of their dirt and to become fully clean.

[The World-honored One said]:

Brahmin, having in this way myself come to understand well and know well all principles, I declare for people the principle of appeasement, the principle of complete cessation, the principle of the path to awakening, and the principle of good progress [in the practice]. I declare [these] as their property.

The World-honored One asked:

Brahmin, what do you think? Suppose that one hundred types of people were to come by and someone were to tell them, “Come, all of you. Only those of you who are born in the warrior caste or the brahmin caste are able, by using totally dry *sāla* wood and sandalwood as a fire base and drilling it with a drill, to produce fire and to make it grow.”

Brahmin, what do you think? Is it that [only] those from the warrior caste or the brahmin caste would be able, by using totally dry *sāla* wood and sandalwood as a fire base and drilling it with a drill, to produce fire and to make it grow? Is it that those from the merchant caste or the worker caste [would be unable], by using a dried-out pig trough or dog trough or castor oil wood or some other inferior wood as a fire base and drilling it with a drill, to produce fire and to make it grow? [Or] is it that all one hundred types of people would be able, by using various kinds of wood as a fire base and drilling it with a drill, to produce fire and to make it grow?

The brahmin Esukārī replied:

Gotama, all of those one hundred types of people would be able, by using various kinds of wood as a fire base and drilling it with a drill, to produce fire and to make it grow.

[The World-honored One said:]

Brahmin, having in this way myself come to understand well and know well all principles, I declare for people the principle of appeasement, the

principle of complete cessation, the principle of the path to awakening, and the principle of good progress [in the practice]. I declare [these] as their property.

The World-honored One asked:

Brahmin, what do you think? If all of those one hundred types of people, using various kinds of wood as a fire base and drilling it with a drill, were to produce fire and to make it grow, then would all those fires have flames, color, heat, and light, and would they all be capable of fulfilling the functions of fire? [Or] is it that only some of the fires would have flames, color, heat, and light, and be capable of fulfilling the functions of fire? Is it that some of the fires would have no flames, no color, no heat, no light, and would not be capable of fulfilling the functions of fire? [Or] is it that all the fires would have flames, color, heat, light, and that they would all be capable of fulfilling the functions of fire?

The brahmin Esukārī replied:

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Gotama, if all of those one hundred types of people, by using various kinds of wood as a fire base and drilling it with a drill, were to produce fire and to make it grow, then all of the fires would have flames, color, heat, light, and all of them would be capable of fulfilling the functions of fire. That only some [of the fires] would have flames, color, heat, light and be capable of fulfilling the functions of fire—that is not possible. That only some [of the fires] would have no flames, no color, no heat, no light, and would not be capable of fulfilling the functions of fire—that too is not possible. Gotama, all those fires would have flames, color, heat, and light, and all of them would be capable of fulfilling the functions of fire.

[The World-honored One said:]

Brahmin, having in this way myself come to understand well and know well all principles, I declare for people the principle of appeasement, the principle of complete cessation, the principle of the path to awakening, and the principle of good progress [in the practice]. I declare [these] as their property.

The World-honored One asked:

Brahmin, what do you think? Suppose that all of those one hundred types of people, using various kinds of wood as a fire base and drilling it with a drill, were to produce fire and to make it grow; and one of them were to fuel their fire with dry grass and wood and produce flames, color, heat, and smoke. Would there be differences between [those] flames, color, heat, and smoke and the flames, color, heat, and smoke [of the others]?¹⁷¹

The brahmin Esukārī replied:

Gotama, if all of those one hundred types of people, using various kinds of wood as a fire base and drilling it with a drill, were to produce fire and to make it grow; and if one of those people were to fuel their fire with dry grass and wood and produce flames, color, heat, and smoke, then I would not be able to declare any difference between the flames, color, heat, and smoke of that fire and the flames, color, heat, and smoke [of the others].

The World-honored One said:

Brahmin, it is the same with the fire that I acquired, the diligence that I acquired. It is able to eliminate negligence and also conceit, yet I cannot declare any [corresponding] difference in this fire.

The brahmin Esukārī said:

World-honored One, I have understood. Well-gone One, I have comprehended. World-honored One, from now on I go for refuge to the Buddha, the Dharma, and the Sangha of monks. May the World-honored One accept me as a lay disciple from this day forth until the end of life, as having personally gone for refuge for my whole life.

Thus said the Buddha. Having heard what the Buddha said, the brahmin Esukārī was delighted and received it respectfully.

151. The Discourse to Assalāyana¹⁷²

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

At that time many brahmins from Kosala had gathered in their study hall and were discussing this matter:

663c The brahmin caste is the highest; the others are not equal to it. The brahmin caste is white; all the others are black. The brahmins achieve purity; non-brahmins do not achieve purity. Brahmins are children of Brahmā, born from his mouth. The brahmins were created by Brahmā. Yet the renunciant Gotama says that all four castes are able to achieve purity, declaring it and proclaiming it.¹⁷³

They thought:

Friends, who has the power and ability to approach the renunciant Gotama and defeat him in debate in relation to this matter, in accordance with the Dharma?

They further thought:

The young brahmin Assalāyana is born of parents of pure descent. For seven generations on both his father's and mother's sides there has been uninterrupted continuity of births without blemish. He has learned much, has retained it, and is able to recite it. He is a master of the four Vedas with their vocabularies, liturgy, phonology, and etymology, and the histories as a fifth.¹⁷⁴

The young brahmin Assalāyana has the power and ability to approach the renunciant Gotama and defeat him in debate in relation to this matter, in accordance with the Dharma. Friends, we could together approach the young brahmin Assalāyana and tell him about this matter. According to what the young brahmin Assalāyana says, we will accept it.

Then the many brahmins from Kosala approached the young brahmin Assalāyana. Having exchanged polite greetings with him, they stepped back, sat to one side, and said:

Young brahmin, we many brahmins from Kosala had gathered in the study hall and were discussing this matter: “The brahmin caste is the highest; the others are not equal to it. The brahmin caste is white; all of the others are black. The brahmins achieve purity; nonbrahmins do not achieve

purity. Brahmins are children of Brahmā, born from his mouth. The brahmins were created by Brahmā. Yet the renunciant Gotama says that all four castes are able to achieve purity, declaring it and proclaiming it.”

We thought, “Friends, who has the power and ability to approach the renunciant Gotama and defeat him in debate in relation to this matter, in accordance with the Dharma?” We further thought, “The young brahmin Assalāyana is born of parents of pure descent. For seven generations on both his father’s and mother’s sides there has been uninterrupted continuity of births without blemish. He has learned much, has retained it, and is able to recite it. He is a master of the four Vedas with their vocabularies, liturgy, phonology, and etymology, and the histories as a fifth. The young brahmin Assalāyana has the power and ability to approach the renunciant Gotama and defeat him in debate in relation to this matter in accordance with the Dharma.”

Let the young brahmin Assalāyana approach the renunciant Gotama and defeat him in debate in relation to this matter, in accordance with the Dharma!

The young brahmin Assalāyana said to the brahmins:

Friends, the renunciant Gotama teaches the Dharma in accordance with the Dharma. If someone teaches the Dharma in accordance with the Dharma, it is not possible to defeat them in debate.

The many Kosalan brahmins said:

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Young brahmin, you have not yet been defeated [in debate]. You should not surrender in advance. Why is that? The young brahmin Assalāyana is born of parents of pure descent. For seven generations on both his father’s and mother’s sides there has been uninterrupted continuity of births without blemish. He has learned much, has retained it, and is able to recite it. He is a master of the four Vedas with their vocabularies, liturgy, phonology, and etymology, and the histories as a fifth. The young brahmin Assalāyana has the power and ability to approach the renunciant Gotama and defeat him in debate in relation to this matter, in accordance with the Dharma. Let the young brahmin Assalāyana approach the renunciant Gotama and

defeat him in debate in relation to this matter, in accordance with the Dharma!

The young brahmin Assalāyana accepted [the suggestion] of the many Kosalan brahmins by remaining silent.¹⁷⁵

Then the young brahmin Assalāyana, together with those many Kosalan brahmins, approached the Buddha. Having exchanged polite greetings, he stepped back, sat to one side, and said, “Gotama, I would like to ask a question. Will you listen to my question?”

The World-honored One said, “Young brahmin, you can feel free to ask.”

Then the young brahmin Assalāyana asked, saying:

Gotama, the brahmins speak like this, “The brahmin caste is the highest; the others are not equal to it. The brahmin caste is white; all of the others are black. The brahmins achieve purity; nonbrahmins do not achieve purity. Brahmins are children of Brahmā, born from his mouth. The brahmins were created by Brahmā.” I do not know what the renunciant Gotama will say about this.

The World-honored One said:

I will now ask you something. Answer according to your understanding.¹⁷⁶

Young brahmin, have you heard that in the countries of Yona and Kamboja there are two castes, masters and slaves, and that the masters [can] become slaves and the slaves [can] become masters?

The young brahmin Assalāyana replied:

Gotama, I have heard that in the countries of Yona and Kamboja there are two castes, masters and slaves, and that the masters [can] become slaves and the slaves [can] become masters.

[The World-honored One said:]

In the same way, young brahmin, if brahmins progress rightly, they will become well liberated and know for themselves, according to the Dharma; and if warriors, merchants, or workers progress rightly, they will become well liberated and know for themselves, according to the Dharma.¹⁷⁷

The young brahmin Assalāyana said:

Gotama, it is wonderful, it is remarkable, how promptly you have come out with this simile.¹⁷⁸ Yet the brahmins speak like this, “The brahmin caste is the highest; the others are not equal to it. The brahmin caste is white; all of the others are black. The brahmins achieve purity; nonbrahmins do not achieve purity. Brahmins are children of Brahmā, born from his mouth. The brahmins were created by Brahmā.”

The World-honored One asked:

Young brahmin, what do you think? Are only brahmins not affected by empty space, not bound by it, not touched by it, not obstructed by it— 664b
unlike warriors, merchants, and workers?¹⁷⁹

The young brahmin Assalāyana replied:

Gotama, brahmins are not affected by empty space, not bound by it, not touched by it, not obstructed by it, and for warriors, merchants, and workers it is the same.

[The World-honored One said:]

In the same way, young brahmin, if brahmins progress rightly, they will become well liberated and know for themselves, according to the Dharma; and if warriors, merchants, or workers progress rightly, they will become well liberated and know for themselves, according to the Dharma.

The young brahmin Assalāyana said:

Gotama, it is wonderful, it is remarkable, how promptly you have come out with this simile. Yet the brahmins speak like this, “The brahmin caste is the highest; the others are not equal to it. The brahmin caste is white; all of the others are black. The brahmins achieve purity; nonbrahmins do not achieve purity. Brahmins are children of Brahmā, born from his mouth. The brahmins were created by Brahmā.”

The World-honored One asked:

Young brahmin, what do you think?¹⁸⁰ Is it only brahmins who are able

to dwell with a mind of loving-kindness, without fetters, without resentment, without ill will, without contention—unlike warriors, merchants, and workers?

The young brahmin Assalāyana replied:

Gotama, brahmins are able to dwell with a mind of loving-kindness, without fetters, without resentment, without ill will, without contention, and for warriors, merchants, and workers it is the same.

[The World-honored One said:]

In the same way, young brahmin, if brahmins progress rightly, they will become well liberated and know for themselves, according to the Dharma; and if warriors, merchants, or workers progress rightly, they will become well liberated and know for themselves, according to the Dharma.

The young brahmin Assalāyana said:

Gotama, it is wonderful, it is remarkable, how promptly you have come out with this simile. Yet the brahmins speak like this, “The brahmin caste is the highest; the others are not equal to it. The brahmin caste is white; all of the others are black. The brahmins achieve purity; nonbrahmins do not achieve purity. Brahmins are children of Brahmā, born from his mouth. The brahmins were created by Brahmā.”

The World-honored One asked:

Young brahmin, what do you think? Suppose that one hundred types of people were to come by and someone were to tell them, “Come, all of you. Only those of you who are born in the warrior caste or the brahmin caste are able, by taking soap powder and going to bathe in the water, to get rid of your dirt and to become fully clean.”

Young brahmin, what do you think? Are [only] those from the warrior caste or the brahmin caste able, by taking soap powder and going to bathe in the water, to get rid of their dirt and to become fully clean? Are those from the merchant caste or the worker caste not able, by taking soap powder and going to bathe in the water, to get rid of their dirt and to become fully clean? [Or] are all one hundred types of people able, by

taking soap powder and going to bathe in the water, to get rid of their dirt and to become fully clean?¹⁸¹

The young brahmin Assalāyana replied:

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Gotama, all one hundred types of people are able, by taking soap powder and going to bathe in the water, to get rid of their dirt and to become fully clean.

[The World-honored One said:]

In the same way, young brahmin, if brahmins progress rightly, they will become well liberated and know for themselves, according to the Dharma; and if warriors, merchants, or workers progress rightly, they will become well liberated and know for themselves, according to the Dharma.

The young brahmin Assalāyana said:

Gotama, it is wonderful, it is remarkable, how promptly you have come out with this simile. Yet the brahmins speak like this, “The brahmin caste is the highest; the others are not equal to it. The brahmin caste is white; all of the others are black. The brahmins achieve purity; nonbrahmins do not achieve purity. Brahmins are children of Brahmā, born from his mouth. The brahmins were created by Brahmā.”

The World-honored One asked:

Young brahmin, what do you think? Suppose that one hundred types of people were to come by and someone were to tell them, “Come, all of you. Only those of you who are born in the warrior caste or the brahmin caste are able, by using totally dry *sāla* wood and sandalwood as a fire base and drilling it with a drill, to produce fire and to make it grow.”

Young brahmin, what do you think? Is it that [only] those from the warrior caste or the brahmin caste would be able, by using totally dry *sāla* wood and sandalwood as a fire base and drilling it with a drill, to produce fire and to make it grow? Is it that those from the merchant caste or the worker caste [would be unable], by using a dried-out pig trough or dog trough, or castor oil wood, or some other inferior wood as a fire base, and drilling it with a drill, to produce fire and to make it grow? [Or] is it that

all one hundred types of people would be able, by using various kinds of wood as a fire base and drilling it with a drill, to produce fire and to make it grow?

The young brahmin Assalāyana replied:

Gotama, all of those one hundred types of people would be able, by using various kinds of wood as a fire base and drilling it with a drill, to produce fire and to make it grow.

[The World-honored One said]:

In the same way, young brahmin, if brahmins progress rightly, they will become well liberated and know for themselves, according to the Dharma; and if warriors, merchants, or workers progress rightly, they will become well liberated and know for themselves, according to the Dharma.

The young brahmin Assalāyana said:

Gotama, it is wonderful, it is remarkable, how promptly you have come out with this simile. Yet the brahmins speak like this, “The brahmin caste is the highest; the others are not equal to it. The brahmin caste is white; all of the others are black. The brahmins achieve purity; nonbrahmins do not achieve purity. Brahmins are children of Brahmā, born from his mouth. The brahmins were created by Brahmā.”

The World-honored One asked:

665a Young brahmin, what do you think? If all of those one hundred types of people, using various kinds of wood as a fire base and drilling it with a drill, were to produce fire and to make it grow, then would all of those fires have flames, color, heat, and light, and would they all be capable of fulfilling the functions of fire? [Or] is it that only some of the fires would have flames, color, heat, and light, and be capable of fulfilling the functions of fire? Is it that some of the fires would have no flames, no color, no heat, no light, and would not be capable of fulfilling the functions of fire? [Or] is it that all the fires would have flames, color, heat, light, and that they would all be capable of fulfilling the functions of fire?

The young brahmin Assalāyana replied:

Gotama, if all of those one hundred types of people, by using various kinds of wood as a fire base and drilling it with a drill, were to produce fire and to make it grow, then all of the fires would have flames, color, heat, light, and all of them would be capable of fulfilling the functions of fire. That only some fires would have flames, color, heat, light, and be capable of fulfilling the functions of fire—that is not possible. That only some fires would have no flames, no color, no heat, no light, and would not be capable of fulfilling the functions of fire—that too is not possible. Gotama, all those fires would have flames, color, heat, and light, and all of them would be capable of fulfilling the functions of fire.

[The World-honored One said:]

In the same way, young brahmin, if brahmins progress rightly, they will become well liberated and know for themselves, according to the Dharma; and if warriors, merchants, or workers progress rightly, they will become well liberated and know for themselves, according to the Dharma.

The young brahmin Assalāyana said:

Gotama, it is wonderful, it is remarkable, how promptly you have come out with this simile. Yet the brahmins speak like this, “The brahmin caste is the highest; the others are not equal to it. The brahmin caste is white; all of the others are black. The brahmins achieve purity; nonbrahmins do not achieve purity. Brahmins are children of Brahmā, born from his mouth. The brahmins were created by Brahmā.”

The World-honored One said:

Young brahmin, one is reckoned according to where this body is born. If one is born in a brahmin clan, one is reckoned to be of the brahmin clan. If one is born in a warrior . . . merchant . . . worker clan, one is reckoned to be of the worker clan.

Young brahmin, it is just as a fire is reckoned according to what gives rise to it. If it arises in dependence on twigs, it is reckoned to be a “twig fire”; if it arises in dependence on grass . . . on dung . . . on firewood, it

is reckoned to be a “firewood fire.” In the same way, young brahmin, one is reckoned according to where this body is born. If one is born in a brahmin clan, one is reckoned to be of the brahmin clan, if one is born in a warrior . . . merchant . . . worker clan, one is reckoned to be of the worker clan.¹⁸²

The World-honored One asked:

665b Young brahmin, what do you think? Suppose that a warrior female and a brahmin male cohabit and a child is later born of their cohabitation. It could resemble the father, or it could resemble the mother, or it could resemble neither the father nor the mother. What do you say? Is it a warrior [child] or a brahmin [child]?

The young brahmin Assalāyana replied:

Gotama, if a warrior female and a brahmin male cohabit and a child is later born of their cohabitation, which could resemble the father, or could resemble the mother, or could resemble neither the father nor the mother; I do not say it is a warrior [child] and I also do not say it is a brahmin [child]. Gotama, I say only that it is another body.

[The World-honored One said:]

In the same way, young brahmin, one is reckoned according to where this body is born. If one is born in a brahmin clan, one is reckoned to be of the brahmin clan, if one is born in a warrior . . . merchant . . . worker clan, one is reckoned to be of the worker clan.

The World-honored One asked:

Young brahmin, suppose that a brahmin female and a warrior male cohabit and a child is later born of their cohabitation. It could resemble the father, or it could resemble the mother, or it could resemble neither the father nor the mother. What do you say? Is it a brahmin [child] or a warrior [child]?

The young brahmin Assalāyana replied:

Gotama, if a brahmin female and a warrior male cohabit and a child is later born of their cohabitation, which could resemble the father, or could

resemble the mother, or could resemble neither the father nor the mother; I do not say it is a brahmin [child] and I also do not say it is a warrior [child]. Gotama, I say only that it is another body.

[The World-honored One said:]

In the same way, young brahmin, one is reckoned according to where this body is born. If one is born in a brahmin clan, one is reckoned to be of the brahmin clan; if one is born in a warrior . . . merchant . . . worker clan, one is reckoned to be of the worker clan.

The World-honored One asked:

Young brahmin, what do you think? Suppose that someone has many female horses and lets loose a male donkey among them, and one female horse cohabits with the male donkey, and a foal is later born of their cohabitation. What do you say? Is it a donkey or a horse?

The young brahmin Assalāyana replied:

Gotama, if a horse cohabits with a donkey, and a foal is later born of their cohabitation, then I do not say it is a donkey and I also do not say it is a horse. Gotama, I say only that it is a mule.

[The World-honored One said:]

In the same way, young brahmin, one is reckoned according to where this body is born. If one is born in a brahmin clan, one is reckoned to be of the brahmin clan, if one is born in a warrior . . . merchant . . . worker clan, one is reckoned to be of the worker clan.

The World-honored One said:¹⁸³

Young brahmin, in the distant past there were many seers who were staying together in a high forest area and who had given rise to this evil view, “The brahmin caste is the highest; the others are not equal to it. The brahmin caste is white; all of the others are black. The brahmins achieve purity; nonbrahmins do not achieve purity. Brahmins are children of Brahmā, born from his mouth. The brahmins were created by Brahmā.”

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Then the seer Asita Devala heard that the many seers who were staying together in that high forest area had given rise to this evil view. He put on yellow robes and wrapped a yellow cloth around his head; then, supporting himself with a stick, holding an umbrella, and wearing the sandals of a white-clothed [lay person],¹⁸⁴ he entered without using the gate, went to the seers' retreat, and walked up and down.¹⁸⁵

Then one of the seers who was dwelling there in the high forest area saw the seer Asita Devala who, having put on yellow robes and wrapped a yellow cloth around his head, supporting himself with a stick, holding an umbrella, and wearing the sandals of a white-clothed [layperson], had entered without using the gate, gone to the seers' retreat, and was walking up and down. Having seen this, he approached the many seers who were dwelling together in the high forest area and said, "Friends, right now there is a person who, having put on yellow robes and wrapped a yellow cloth around his head, supporting himself with a stick, holding an umbrella, and wearing the sandals of a white-clothed [layperson], has entered without using the gate and gone to the seers' retreat, and is walking up and down. Shall we together curse him [saying], 'You, become ashes! You, become ashes!'"?

Then the many seers who were dwelling together in the high forest area approached the seer Asita Devala. On reaching him, they together cursed him [saying], "You, become ashes! You, become ashes!" They cursed him according to their procedure for cursing [saying], "You, become ashes! You, become ashes!" [However,] the more they cursed him, the more his complexion became bright and beautiful and his body pleasantly bright.

Then the many seers thought, "Previously when we cursed someone [saying], 'You, become ashes! You, become ashes!' he became ashes. Now we are cursing this person [saying], 'You, become ashes! You, become ashes!' but the more we curse this person according to our procedure for cursing, the more his complexion becomes bright and beautiful and his body pleasantly bright. Let us rather ask him [who he is]."¹⁸⁶ So they asked him, "Who are you?"

The seer Asita Devala replied, "Friends, have you heard of the seer Asita Devala?" They replied, "We have heard of the seer Asita Devala." He said again, "I am he." Then the many seers together apologized to the

seer Asita Devala, “Please forgive us! We did not know that the venerable one was the seer Asita Devala.”

Then the seer Asita Devala said to the seers, “I have already forgiven you. Is it true that you have given rise to this evil view, ‘The brahmin caste is the highest; the others are not equal to it. The brahmin caste is white; all the others are black. The brahmins achieve purity; nonbrahmins do not achieve purity. Brahmins are children of Brahmā, born from his mouth. The brahmins were created by Brahmā?’” The seers replied, “Yes, that is so.”

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Asita again asked the seers, “Do you yourself know your own father?” The seers replied, “We know him. He was a brahmin who took a brahmin wife, not a nonbrahmin; and that father’s father, and so on up to seven generations of fathers, were brahmins [each of whom] took a brahmin wife, not a nonbrahmin.”¹⁸⁷

Asita asked the seers further, “Do you yourself know your own mother?” The seers replied, “We know her. She was a brahmin who took a brahmin husband, not a nonbrahmin; and that mother’s mother, and so on up to seven generations of mothers, were brahmins [each of whom] took a brahmin husband, not a nonbrahmin.”

Asita asked the seers further, “Do you yourself know how the reception of an embryo takes place?” The seers answered, “We know. Due to the conjunction of three things the reception of an embryo takes place: there is a coming together of the father and mother, the [mother’s womb] is vacant and capable, and the *gandhabba* has arrived. Asita, on these things coming together there is reception of the fetus by the mother.”

Asita asked the seers further, “Do you know if the one to be born is male or female? Do you know where it came from? Did it come from a warrior clan, a brahmin, a merchant, or a worker clan? Did it come from the east, south, west, or north?”¹⁸⁸ The seers replied, “We do not know.”

Asita also said to the seers, “Friends, you do not see and do not know these things, you do not know whether there has been reception of an embryo, who it is and from where it came, whether it is male or female, whether it came from a warrior clan, a brahmin, a merchant or a worker clan, and whether it came from the east, south, west, or north. Yet you make this statement: ‘The brahmin caste is the highest; the others are not

equal to it. The brahmin caste is white; all of the others are black. The brahmins achieve purity; nonbrahmins do not achieve purity. Brahmins are children of Brahmā, born from his mouth. The brahmins were created by Brahmā.””

Young brahmin, those many seers staying in a high forest area, on being thus well instructed and well rebuked by the seer Asita Devala, were unable to declare the purity of brahmins—let alone of your teachers and their followers, who dressed in hides and straw.¹⁸⁹

Then the young brahmin Assalāyana, being rebuked to his face by the World-honored One, was sad and distressed within. He lowered his head in silence, unable to reply.

Then the World-honored One, having rebuked the young brahmin Assalāyana to his face, in order to cheer him up, said:

666b Young brahmin, [suppose] a brahmin performs a sacrifice and makes an offering, and he has four sons, of whom two are fond of learning and two are not learned. Young brahmin, what do you think? To whom will that brahmin first offer the best seat, the best water for washing, and the best food?¹⁹⁰

The young brahmin Assalāyana replied:

Gotama, if that brahmin has two sons who are fond of learning, he will certainly first offer them the best seat, the best water for washing, and the best food.

The World-honored One asked further:

Again, young brahmin, suppose a brahmin performs a sacrifice and makes an offering, and he has four sons, of whom two are fond of learning but are not energetic and delight in doing evil things, and two are not learned but are fond of being energetic and delight in doing good things. Young brahmin, what do you think? To whom will that brahmin first offer the best seats, the best water for washing, and the best food?

The young brahmin Assalāyana replied:

Gotama, if that brahmin has two sons who, although not learned, are fond

of being energetic and delight in doing good things, he will certainly first offer them the best seats, the best water for washing, and the best food.

The World-honored One said:

Young brahmin, you first commended learning, and then commended the upholding of morality. Young brahmin, I say that all four castes are able to achieve purity; I declare it and proclaim it. You too are [now] saying that all four castes are able to achieve purity; you are declaring it and proclaiming it.

At this the young brahmin Assalāyana got up from his seat, wishing to pay homage by bowing his head to the Buddha's feet.¹⁹¹ Then that big assembly made a huge uproar:

The renunciant Gotama is very wonderful, very remarkable! He has great spiritual power, great virtue, great merit, great power! Why is that? [Because] as the renunciant Gotama says that all of the four castes are able to achieve purity, as he declares it and proclaims it, he causes the young brahmin Assalāyana also to say that all of the four castes are able to achieve purity.

Then the World-honored One, knowing the thoughts in the minds of the big assembly, said:

Stop, stop, Assalāyana! Although your mind is pleased and satisfied [making you wish to pay homage], you may return to your seat. I will teach you the Dharma.

Then the young brahmin Assalāyana, having paid homage by bowing his head to the Buddha's feet, stepped back and sat to one side. The World-honored One taught him the Dharma, exhorting and inspiring him, fully delighting him, teaching him the Dharma with countless skillful means. Having exhorted and inspired him, fully delighting him, he remained silent.

Then the young brahmin Assalāyana, having been taught the Dharma by the Buddha, having been exhorted and inspired, fully delighted, rose from his seat, paid homage with his head at the Buddha's feet, circumambulated him three times, and left.

666c Then the many Kosalan brahmins, before they had gone far, rebuked Assalāyana with all sorts of talk:

What did you want to do? You wanted to defeat the renunciant Gotama, but instead you return having been defeated by the renunciant Gotama. You are just like someone who goes into the forest [in search of a cure] for their eyes,¹⁹² but instead returns having lost their sight. Assalāyana, you too are like that. You wanted to defeat the renunciant Gotama, but instead you return having been defeated by the renunciant Gotama. You are just like someone who goes into a pool to drink, but instead returns still thirsty. Assalāyana, you too are like that. You wanted to defeat the renunciant Gotama, but instead you return having been defeated by the renunciant Gotama. Assalāyana, what did you want to do?

Then the young brahmin Assalāyana said to the many Kosalan brahmins:

Friends, earlier I had already said, “The renunciant Gotama teaches the Dharma in accordance with the Dharma. If someone teaches the Dharma in accordance with the Dharma, it is not possible to defeat him in debate.”

Thus said the Buddha. Having heard what the Buddha said, the young brahmin Assalāyana was delighted and received it respectfully.

152. The Discourse to Suka¹⁹³

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

667a At that time the young brahmin Suka,¹⁹⁴ the son of Todeyya, had gone to Rājagaha for some small matter and was staying in the home of a householder. Then the young brahmin Suka, the son of Todeyya, asked the householder with whom he was staying:

Is there some renunciant or brahmin who is the leader and teacher of a congregation, head of a great congregation, respected by the people, whom I could go to visit to pay my respects at an appropriate time, such that when I pay my respects to him it will bring me delight?

The householder replied:

There is, Beloved of the *Devas*. The renunciant Gotama of the Sakya lineage left the Sakya clan, shaved off his hair and beard, donned the yellow robes, and out of faith left the household life and became homeless to train in the path. He has awakened to the unsurpassable, right, and total awakening. Beloved of the *Devas*, you can go to visit him yourself at an appropriate time, call on him, and pay your respects to him. Perhaps when you pay your respects to him, your mind will experience delight.

The young brahmin Suka asked further, “Where is the renunciant Gotama? I wish to visit him.”

The householder replied, “The renunciant Gotama is staying at Rājagaha, in the Bamboo Grove, the Squirrels’ Sanctuary. Go there and visit him.”

Then the young brahmin Suka went out of the householder’s home where he was staying and approached the Bamboo Grove, the Squirrels’ Sanctuary. From afar the young brahmin Suka saw the World-honored One in the grove, dignified and beautiful, like the moon amid the stars, with a radiant aura, shining like a golden mountain, endowed with handsome appearance and lofty dignity, with calm sense faculties, free of obstruction, accomplished and disciplined, and with his mind calm and quiet.¹⁹⁵

On seeing the Buddha, he went forward and approached him. Having exchanged polite greetings, he stepped back, sat to one side, and said, “Gotama, I have a question I would like to ask. Will you listen if I venture to express it?”

The World-honored One said, “Feel free to ask.”

The young brahmin Suka asked:

Gotama, according to what I have heard, one who lives at home will gain proper understanding and knowledge in accordance with the Dharma; one who goes forth to train in the path will not. I ask Gotama about this matter.

The World-honored One replied, “This matter is uncertain.”

The young brahmin Suka said, “Gotama, may you now analyze this matter for me?”

The World-honored One said, “Young brahmin, listen closely and pay proper attention, and I shall give you an analytical explanation.”¹⁹⁶ The young brahmin Suka listened to receive the instruction.

The Buddha said:

Young brahmin, if one who lives at home or one who has gone forth to train in the path practices wrongly, I do not commend them. Why is that? If one who lives at home or one who has gone forth to train in the path practices wrongly, they will not gain proper understanding and will not come to know in accordance with the Dharma. That is why, young brahmin, if one who lives at home or one who has gone forth to train in the path practices wrongly, I do not commend them.

667b Young brahmin, if one who lives at home or one who has gone forth to train in the path practices rightly, I commend them. Why is that? Because if one who lives at home or one who has gone forth to train in the path practices rightly, they will certainly gain proper understanding and will come to know in accordance with the Dharma. That is why, young brahmin, if one who lives at home or one who has gone forth to train in the path practices rightly, I commend them.

Young brahmin, this is how I speak. In speaking of these two states, I have analyzed them like this, and proclaimed them like this. [In contrast,] if a renunciant or brahmin is firmly entrenched in upholding a one-sided position, they will say, “This is true; anything else is false.”¹⁹⁷

The young brahmin Suka said:

Gotama, according to what I have heard, living at home is of much profit, much virtue; going forth to train in the path is not. May I ask Gotama about this matter?

The World-honored One replied, “This matter is uncertain.”

The young brahmin Suka said, “Gotama, may you again analyze this matter for me?”

The World-honored One said, “Young brahmin, listen closely and pay proper attention, and I shall give you an analytical explanation.” The young brahmin Suka listened to receive the instruction.

The Buddha said:

Young brahmin, for one who lives at home there is much adversity, much conflict, much that is unpleasant, and one who practices wrongly will not

gain much fruit, will not have much merit. It is just as in farming, where there is much adversity, much conflict, much that is unpleasant, and one who practices wrongly will not gain much fruit, will not have much merit. It is like that, young brahmin; if one lives at home it is also like that.

Young brahmin, for one who has gone forth to train in the path, there is little adversity, little conflict, little that is unpleasant, and one who practices wrongly will not gain much fruit, not have much merit. It is just as in trade, where there is little adversity, little conflict, little that is unpleasant, and one who practices wrongly will not gain much fruit, not have much merit. It is like that, young brahmin; going forth to train in the path is also like that.

Young brahmin, for one who lives at home there is much adversity, much conflict, much that is unpleasant, but if they practice rightly, they will gain much fruit, have much merit. It is just as in farming, where there is much adversity, much conflict, much that is unpleasant, but one who practices rightly will gain much fruit, have much merit. It is like that, young brahmin; if one lives at home it is also like that.

Young brahmin, for one who has gone forth to train in the path there is little adversity, little conflict, little that is unpleasant, and one who practices rightly will gain much fruit, have much merit. It is just as in trade, where there is little adversity, little conflict, little that is unpleasant, and one who practices rightly will gain much fruit, have much merit. It is like that, young brahmin; going forth to train in the path is also like that.

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Young brahmin, this is how I speak. In speaking of these two states, I have analyzed them like this, and proclaimed them like this. [In contrast,] if a renunciant or brahmin is firmly entrenched in upholding a one-sided position, they will say, “This is true; anything else is false.”

The young brahmin Suka said, “Gotama, the brahmins declare five principles to be of much fruit, of much merit, as making for happiness and attaining what is wholesome.”

The World-honored One said:

Those five principles, as declared by the brahmins to be of much fruit, of much merit, making for happiness and attaining what is wholesome—can you state them now, in this assembly?

The young brahmin Suka said, “Gotama, certainly I can. Why is that? Gotama, [because] I am now seated in this assembly.”

The World-honored One said, “So, please state them.”

The young brahmin Suka said:

Gotama, listen well! Gotama, the first principle that the brahmins declare is truth, which is of much fruit, of much merit, making for happiness and attaining what is wholesome. The second is recitation . . . the third is practicing generosity,¹⁹⁸ . . . the fourth is ascetic practice . . . Gotama, the fifth principle that the brahmins declare is celibacy, which is of much fruit, of much merit, making for happiness and attaining what is wholesome.

The World-honored One said:

Since the brahmins declare five principles to be of much fruit, of much merit, as making for happiness and attaining what is wholesome, is there among these brahmins one brahmin who speaks like this: “As to these five principles, having here and now come to know them myself, awakened to them myself, realized them myself, I declare their fruit”?

The young brahmin Suka said to the World-honored One, “No, Gotama.”

The World-honored One said:

Does their teacher, or the teacher of their teacher, up to seven generations of predecessors, speak like this, “As to these five principles, having here and now come to know them myself, awakened to them myself, realized them myself, I declare their fruit”?

The young brahmin Suka said to the World-honored One, “No, Gotama.”

Then the World-honored One asked:

Young brahmin, in ancient times there were brahmins who have since died and passed away, reciters and memorizers of the sacred texts, transmitters of the sacred texts, and reciters of the Vedas—one called Atṭhaka, a second called Vāmaka, a third called Vāmadeva, a fourth called Vessāmitta, a fifth called Yamataggi, a sixth called Aṅgīrasa, a seventh called Vāseṭṭha, an eighth called Kassapa, a ninth called Bhāradvāja, and a tenth called Bhagu—whom the present-day brahmins regard as skilled

in textual recitation, as having practiced and trained in memorization. Did any of them speak like this, “As to these five principles, having here and now come to know them myself, awakened to them myself, realized them myself, I declare their fruit”?

The young brahmin Suka said to the World-honored One, “No, Gotama. But the brahmins base their faith on what they have memorized.”¹⁹⁹

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The World-honored One said:

Since there is among the brahmins not one brahmin who speaks like this: “As to these five principles, having here and now come to know them myself, awakened to them myself, realized them myself, I declare their fruit”; and since there is no teacher, or teacher of a teacher, up to seven generations of predecessors, who speaks like this: “As to these five principles, having here and now come to know them myself, awakened to them myself, realized them myself, I declare their fruit”; and since among brahmins of ancient times who have since died and passed away, reciters and memorizers of the sacred texts, transmitters of the sacred texts, and reciters of the Vedas—one called Aṭṭhaka, a second called Vāmaka, a third called Vāmadeva, a fourth called Vessāmitta, a fifth called Yamataggi, a sixth called Aṅgīrasa, a seventh called Vāsetṭha, an eighth called Kassapa, a ninth called Bhāradvāja, and a tenth called Bhagu—whom the present-day brahmins regard as skilled in textual recitation, as having practiced and trained in memorization, none spoke like this: “As to these five principles, having here and now come to know them myself, awakened to them myself, realized them myself, I declare their fruit”; young brahmin, for these reasons, is not the faith of those brahmins in this without foundation?

The young brahmin Suka said, “Gotama, it is truly without foundation. But the brahmins have heard it and then memorized it.”

The World-honored One said:

They are just like a group of blind children, each holding onto the other. Those in front do not see what is behind and what is in the middle, those in the middle do not see what is in front and what is behind, and those behind do not see what is in the middle and what is in front. Young brahmin, the generations of brahmins you speak of are just like that. Young

brahmin, those in front speak out of faith and those coming after them repeat what they have heard.

The young brahmin Suka became angry with the World-honored One. He felt irritated and displeased, [wanting to] slander the World-honored One, to provoke the World-honored One, to speak abusively to the World-honored One. [Thinking:] “Gotama should be slandered; Gotama should be provoked; Gotama should be toppled,” he said to the World-honored One:

The brahmin called Pokkarasāti of the Upamaññā clan speaks thus, “If some renunciant or brahmin [claims], ‘I have now attained knowledge and vision in a superhuman state,’ then on hearing this, I have a great laugh. In my mind I disapprove of it as vain and untrue, as not in accordance with the Dharma. How could a human being, born among human beings, proclaim themselves as having attained a superhuman state? If anyone says of a superhuman state, ‘I know it; I see it,’ this is not right.”

Then the World-honored One thought:

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The young brahmin Suka has become angry with me, feeling irritated and displeased, [he wants to] slander me, to provoke me, to speak abusively to me. [Thinking,] “Gotama should be slandered; Gotama should be provoked; Gotama should be toppled,” he said to me, “Gotama, the brahmin called Pokkarasāti of the Upamaññā clan speaks thus, ‘If some renunciant or brahmin [claims], ‘I have now attained knowledge and vision in a superhuman state,’ then on hearing this, I have a great laugh. In my mind I disapprove of it as vain and untrue, as not in accordance with the Dharma. How could a human being, born among human beings, proclaim himself as having attained a superhuman state? If anyone says of a superhuman state, “I know it; I see it,” then this is not right.””

Knowing this, the World-honored One said:

Young brahmin, does the brahmin Pokkarasāti of the Upamaññā clan know the thoughts in the minds of all renunciants and brahmins so that after that he speaks thus, “If some renunciant or brahmin [claims], ‘I have now attained knowledge and vision in a superhuman state,’ then on hearing this, I have a great laugh. In my mind I disapprove of it as vain and untrue,

as not in accordance with the Dharma. How could a human being, born among human beings, proclaim himself as having attained a superhuman state? If anyone says of a superhuman state, “I know it; I see it,” then this is not right.””

The young brahmin Suka replied:

Gotama, the brahmin Pokkarasāti of the Upamañña clan has a female slave called Punnikā, yet he is not able to know the thoughts in her mind. How could he hope to know the thoughts in the minds of all renunciants and brahmins? That he should know them is impossible.

The World-honored One said:

It is just as if a person born blind were to make this statement: “There are no black or white objects, nor is there seeing of black or white objects. There are no beautiful or ugly objects, nor is there seeing of beautiful or ugly objects. There are no long or short objects, nor is there seeing of long or short objects. There are no near or far objects, nor is there seeing of near or far objects. There are no thick or slender objects, nor is there seeing of thick or slender objects. From the beginning I have never seen or known them, therefore there are no such objects.” Would this statement by that person born blind be true?

The young brahmin Suka answered the World-honored One:

No Gotama. Why is that? There are black or white objects, and there is seeing of black or white objects. There are beautiful or ugly objects, and there is seeing of beautiful or ugly objects. There are long or short objects, and there is seeing of long or short objects. There are near or far objects, and there is seeing of near or far objects. There are thick or slender objects, and there is seeing of thick or slender objects. If [the person] says, “From the beginning I have never seen or known them, therefore there are no such objects,” then this statement by the person born blind is not true.

[The World-honored One said,] “Young brahmin, in speaking as he does, is the brahmin Pokkarasāti of the Upamañña clan not like that man born blind, without eyes?”

668c The young brahmin Suka answered the World-honored One, “Gotama, he is as if blind.”

The World-honored One said:

Young brahmin, what do you think? As to those brahmins of ancient times who have since died and passed away, reciters and memorizers of the sacred texts, transmitters of the sacred texts, and reciters of the Vedas, namely the brahmin Caṅkī, the brahmin Jāṇussoṇi, the brahmin Pokkarasāti, and your father Todeyya, is what they said to be accepted or not accepted? Is it true or untrue? Should it be respected or despised?²⁰⁰

The young brahmin Suka replied to the World-honored One:

As to those brahmins of ancient times who have since died and passed away, reciters and memorizers of the sacred texts, transmitters of the sacred texts, and reciters of the Vedas, namely the brahmin Caṅkī, the brahmin Jāṇussoṇi, the brahmin Pokkarasāti, and my father Todeyya, in my mind I wish to accept what they said, not to reject it; I wish [to hold] it as true, not as untrue; I wish to respect it, not to despise it.

Then the World-honored One asked:

Young brahmin, that statement by the brahmin Pokkarasāti of the Upamañña clan: Is it not unacceptable, devoid of anything acceptable? Is it not untrue, devoid of any truth? Is it not despicable, devoid of anything to be respected?

The young brahmin Suka replied to the World-honored One, “[What you say] is true, Gotama.”

[The World-honored One said:]

Again, young brahmin, there are five states that create obstruction, that create obscuration, that create blindness and loss of sight, that are capable of eroding wisdom, that tire one to no avail and do not lead to nirvana. What are the five? Young brahmin, sensual desire is the first state that creates obstruction, that creates obscuration, that creates blindness and loss of sight, that is capable of eroding wisdom, that tires one to no avail and does not lead to nirvana.

Young brahmin, ill will . . . identity view . . . clinging to precepts . . . doubt is the fifth state that creates obstruction, that creates obscuration, that creates blindness and loss of sight, that is capable of eroding wisdom, that tires one to no avail and does not lead to nirvana.²⁰¹

Young brahmin, what do you think? That one who is obstructed by these five states, obscured by them, entangled in them should, at will, have insight into what is of benefit for themselves, or insight into what is of benefit for others, or insight into what is of benefit for both, and [this person] should know the thoughts in the minds of all renunciants and brahmins? That is not possible.

Young brahmin, the brahmin Pokkarasāti of the Upamaññā clan is stained by sensual desires, defiled by sensual desires. Touched by sensual desires and dependent on sensual desires,²⁰² he is attached to sensual desires. He enters into sensual desires, not seeing the danger in them. Not knowing the escape from them, he engages in sensual desires. He is obstructed by these five states, obscured by them, entangled in them. That he should, at will, have insight into what is of benefit for himself, or insight into what is of benefit for others, or insight into what is of benefit for both, and that he should know the thoughts in the minds of all renunciants and brahmins—that is not possible.

Again, young brahmin, there are the five strands of sensual pleasure, which are longed for, pleasing to the mind, of desirable appearance, connected with sensual desire, and extremely pleasurable. What are the five? They are visible forms known by the eye, sounds known by the ear, odors known by the nose, flavors known by the tongue, and tangibles known by the body. Young brahmin, what do you think? Because of these five strands of sensual pleasure, do living beings experience pleasure and joy, [knowing] nothing that is superior to it? 669a

The young brahmin Suka said to the World-honored One, “It is like this, Gotama.”

The World-honored One asked him:

Young brahmin, what do you think? Of a fire that burns in dependence on grass and wood and a fire that burns without grass and wood, which one’s flame would be superior, more sublime, more superb?

The young brahmin Suka replied:

Gotama, that a fire might burn without grass and wood, that is not possible except through supernormal power. [But,] Gotama, supposing that a fire could burn without grass and wood, then its flame would be superior, more sublime, more superb.

The World-honored One said:

It is like this, young brahmin, it is like this. That a fire might burn without grass and wood, that is not possible except through supernormal power. [But] supposing that a fire could burn without grass and wood, then its flame would be superior, more sublime, more superb.

I shall now speak [in terms of that] supposition. Young brahmin, like the fire that burns in dependence on grass and wood, such is the delight and pleasure that living beings give rise to in dependence on sensual pleasure and evil unwholesome states. They do not attain the pleasure of letting go and the tranquility of appeasement.

Young brahmin, like the fire that burns without grass and wood, such is the pleasure of letting go that living beings give rise to independence on seclusion from sensual desires and through compliance with wholesome states. They attain the pleasure of letting go and the tranquility of appeasement.²⁰³

The World-honored One said:

Young brahmin, what do you think? A brahmin performs a sacrifice and practices generosity. Suppose a young warrior comes from the eastern direction and says, “I will get the best of the seats, the best water for washing, and the best food and drink.” Not getting the best of the seats, the best water for washing, or the best food and drink, he becomes resentful and harbors a grudge.

Suppose a young brahmin comes from the southern direction and says, “I will get pure fine food in here.” Not getting pure fine food in here, he becomes resentful and harbors a grudge. Suppose a young merchant comes from the western direction and says, “I will get plenty of food in here.” Not getting plenty of food in here, he becomes resentful and harbors a

grudge. Suppose a young worker comes from the northern direction and says, “I will get much food in here.” Not getting much food in here, he becomes resentful and harbors a grudge. Young brahmin, what fruit do you declare for that brahmin practicing generosity in that way?²⁰⁴

669b

The young brahmin Suka said:

Gotama, brahmins do not practice generosity with a mental attitude of causing others to become resentful and harbor a grudge. Gotama, you should know that brahmins practice generosity with a mental attitude of empathy. By having a mental attitude of empathy when practicing generosity, they gain great merit.

The World-honored One said:

Then, young brahmin, do the brahmins not declare this as a sixth principle that is of great fruit and great merit, making for happiness and attaining what is wholesome?

The young brahmin Suka replied to the World-honored One, “That is so, Gotama.”

The World-honored One asked:

Young brahmin, as to the five principles that the brahmins declare to be of great fruit and great merit, making for happiness and attaining what is wholesome, where do you see these principles often, among those who live at home or among those who have gone forth to train in the path?

The young brahmin Suka replied:

Gotama, as to the five principles that the brahmins declare to be of great fruit and great merit, as making for happiness and attaining what is wholesome, I see these principles often among those who have gone forth to train in the path, not among those who live at home. Why is that?

For one who lives at home there are many affairs, many activities, there is much resentment, much quarreling, and one is not able to preserve the truth. Gotama, for one who goes forth to train in the path there are few affairs, few activities, there is little resentment and little quarreling, and one is certainly able to preserve the truth. Gotama, as to the truth, I

see it often among those who have gone forth to train in the path, not among those who live at home. Why is that?

For one living at home there are many affairs, many activities, there is much resentment, much quarreling, one is not able to practice generosity . . . not able to practice reciting . . . not able to practice asceticism . . . not able to practice celibacy. Gotama, for one who goes forth to train in the path there are few affairs, few activities, there is little resentment and little quarreling, and one is certainly able to practice generosity . . . able to practice reciting . . . able to practice asceticism . . . able to practice celibacy. Gotama, as to the practice of celibacy, I see this principle often among those who have gone forth to train in the path, not among those who live at home.

The World-honored One said:

Young brahmin, the five principles that the brahmins declare to be of great fruit and of great merit, making for happiness and attaining what is wholesome, I say that they arise from the mind. What kind of mind? It is a mind that is free of fetters or resentment, without ill will or contention, because of having been cultivated.²⁰⁵

669c Young brahmin, what do you think? If a monk protects the truth, then because of protecting the truth he gains gladness and gains joy. Young brahmin, that gladness and that joy, I say, which are well conjoined with what is wholesome, arise from the mind. What kind of mind? It is a mind that is free of fetters or resentment, without ill will or contention, because it has been cultivated.

Young brahmin, in this way [if] one is able to practice generosity . . . one is able to gain learning . . . one is able to practice asceticism . . . one is able to practice celibacy, and because of practicing celibacy [the person] gains gladness and gains joy. Young brahmin, that gladness and that joy, I say, which are well conjoined with what is wholesome, arise from the mind. What kind of mind? It is a mind that is free of fetters or resentment, without ill will or contention.²⁰⁶

With a mind imbued with loving-kindness, he dwells [mentally] pervading one direction, likewise the second, the third, and the fourth direction,

and also the four intermediate directions and above and below, all around, everywhere. With a mind imbued with loving-kindness, free of fetters or resentment, without ill will or contention, he dwells pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well cultivated. In the same way with a mind imbued with compassion . . . with empathic joy . . . with equanimity, free of fetters or resentment, without ill will or conflict, he dwells pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well cultivated.

Young brahmin, it is just as if there were a skilled conch-blower. He goes to a place where nobody has ever heard [the sound of a conch]. He mounts a high hill at midnight, and with all his might he blows the conch. A wonderful sound comes out of it that pervades the four directions.

In the same way, with a mind imbued with loving-kindness, a monk dwells [mentally] pervading one direction, likewise the second, the third, and the fourth direction, and also the four intermediate directions and above and below, all around, everywhere. With a mind imbued with loving-kindness, free of fetters or resentment, without ill will or contention, he dwells pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well cultivated. In the same way with a mind imbued with compassion . . . with empathic joy . . . with equanimity, free of fetters or resentment, without ill will or conflict, he dwells pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well cultivated.²⁰⁷

Young brahmin, what do you think? Suppose that someone is seeking [to become] a *deva* and, because of really seeking [to reach] a *deva* realm, he dwells with a lustful mind [thinking], “May I become a *deva* or one among the *devas*!” Suppose that someone [else] is seeking [to become] a *deva* and, because of really seeking [to reach] a *deva* realm, he dwells free of fetters, free of resentment, without ill will or contention, [with a mind that is] boundless, exalted, and well cultivated, with a concentrated mind, mentally liberated; and [this person] dwells having fully accomplished this, [thinking,] “May I become a *deva* or one among the *devas*!” As you see it, who [of these two] will become a *deva* or one among the *devas*?

The young brahmin Suka replied:

Gotama, if someone is seeking [to become] a *deva* and, because of really seeking [to reach] a *deva* realm, he dwells free of fetters or resentment, without ill will or contention, [with a mind that is] boundless, exalted, and well cultivated, with a concentrated mind, mentally liberated, and dwells having fully accomplished this then, as I see it, [this person] will certainly become a *deva* or one among the *devas*.

The World-honored One asked:

670a Young brahmin, what do you think? Suppose that someone is seeking [to become] Brahmā and, because of really seeking [to reach] the heaven of Brahmā, he dwells with a lustful mind, [thinking,] “May I become Brahmā or one among the Brahmā *devas*!” Suppose that someone [else] is seeking [to become] Brahmā and, because of really seeking [to reach] the heaven of Brahmā, he dwells free of fetters or resentment, without ill will or contention, [with a mind that is] boundless, exalted, and well cultivated, with a concentrated mind, mentally liberated; and [this person] dwells having fully accomplished this, [thinking,] “May I become Brahmā or one among the Brahmā *devas*!” As you see it, who [of these two] will become Brahmā or one among the Brahmā *devas*?

The young brahmin Suka replied:

Gotama, if someone is seeking [to become] Brahmā and, because of really seeking [to reach] the heaven of Brahmā dwells free of fetters or resentment, without ill will or contention, [with a mind that is] boundless, exalted, and well cultivated, with a concentrated mind, mentally liberated; and [this person] dwells having fully accomplished this then, as I see it, they will certainly become Brahmā or one among the Brahmā *devas*.

The young brahmin Suka asked, “Gotama, do you know the path to Brahmā?”²⁰⁸

The World-honored One said:

Young brahmin, I will now ask you. Answer according to your understanding. Young brahmin, what do you think? Is the village of Naḷakāra not far from this assembly?

The young brahmin Suka replied, “It is not far.”

The World-honored One said:

Young brahmin, what do you think? [Suppose] you tell someone in this assembly, “You go to the village of Naḷakāra and, on arriving there, come back right away.” [The person] receives your instructions, quickly goes to the village of Naḷakāra and on arriving there, right away comes back. When they have gone there and come back, you ask them about the route, about the matter of going to the village of Naḷakāra, and coming back from it. Would that person hesitate and be unable to reply?

The young brahmin Suka replied to the World-honored One, “No, Gotama.”

The World-honored One said:

Young brahmin, it might be that that person who has gone to the village of Naḷakāra and come back, on being asked about the route, would hesitate and be unable to reply. But if a tathāgata, free from attachment, fully awakened, is asked about the path to Brahmā, it is impossible that [the tathāgata] would hesitate even for a moment and be unable to reply.

The young brahmin Suka said to the World-honored One:

Renunciant Gotama, you are free from attachment and revered by the *devas*. You are accomplished in this matter. Therefore, on being asked about the path to Brahmā you are able to reply promptly. World-honored One, I have understood. Well-gone One, I have comprehended. World-honored One, from now on I go for refuge to the Buddha, the Dharma, and the Sangha of monks. May the World-honored One accept me as a lay disciple from this day forth until the end of life, as having personally gone for refuge for my whole life.²⁰⁹

Thus said the Buddha. Having heard what the Buddha said, the young brahmin Suka was delighted and received it respectfully.

153. The Discourse to Māgandiya²¹⁰

Thus have I heard. At one time the Buddha was staying among the Kurus in the main quiet room of Bhāradvāja, seated on a seat of straw.

670b Then, when the night was over, at dawn, the World-honored One put on his [outer] robe, took his bowl, and went into Kammāsadhamma to beg for almsfood in [proper] sequence [from house to house]. Having partaken of the midday meal, he put away his [outer] robe and bowl, washed his hands and feet, put his sitting mat over his shoulder, and went to a certain grove for the day's abiding. Then the World-honored One entered that grove, went to the base of a tree, spread out the sitting mat, and sat down cross-legged.

At that time the heterodox practitioner Māgandiya, who was roaming about in the afternoon, approached the main quiet room of Bhāradvāja. The heterodox practitioner Māgandiya saw from afar that in the main quiet room of Bhāradvāja there was straw [to serve as] a seat and as a place for lying down on one's side in the manner of a lion, in the manner of a renunciant, in the manner of a brahmin.²¹¹ On seeing this, the heterodox practitioner Māgandiya asked Bhāradvāja:

Whose is the straw seat, in your main quiet room, the place for lying down on one's side in the manner of a lion, in the manner of a renunciant, in the manner of a brahmin?

The brahmin Bhāradvāja replied:

Māgandiya, there is the renunciant Gotama from the Sakya lineage who left the Sakya clan, shaved off his hair and beard, donned the yellow robes, and out of faith left the household life and became homeless to train in the path. He has realized the unsurpassable right and total awakening. His is the straw seat in the main quiet room, the place for lying down on one's side in the manner of a lion, in the manner of a renunciant, in the manner of a brahmin.

The heterodox practitioner Māgandiya said:

Bhāradvāja, I am now seeing what should not be seen and hearing what should not be heard, namely seeing the place where the renunciant Gotama reclines. Why is that? The renunciant Gotama is a destroyer of the stages [of growth] and a destroyer of the stages [of growth] is useless.

Bhāradvāja said:

Māgandiya, you should not condemn the renunciant Gotama on this account. Why is that? The renunciant Gotama has much wisdom. Wise warriors, wise brahmins, wise householders, and wise renunciants, who are spoken of as wise ones, all gain noble knowledge [from him]. Māgandiya, I would like to tell the renunciant Gotama about this statement [of yours]. May I do so?

Māgandiya said:

Bhāradvāja, if you want to tell him, then do as you wish. I have no objection. Bhāradvāja, if I were to see the renunciant Gotama, I too would tell him this statement. Why is that? [Because] the renunciant Gotama is a destroyer of the stages [of growth] and a destroyer of the stages [of growth] is useless.

At that time the World-honored One was in the day's abiding. With the purified divine ear that surpasses the human [ear] he heard the brahmin Bhāradvāja and the heterodox practitioner Māgandiya discussing this matter. Having heard it, the World-honored One rose from sitting in meditation and in the late afternoon approached the main quiet room of Bhāradvāja. He spread out his sitting mat on the straw seat and sat down cross-legged.

The brahmin Bhāradvāja saw from afar the World-honored One [coming back from] the grove, dignified and beautiful, like the moon amid the stars, with a radiant aura, shining like a golden mountain, endowed with handsome appearance and lofty dignity, and with sense faculties calm, free of obstruction, accomplished and disciplined, with his mind calm and quiet.²¹² Having seen the Buddha, he came forward to approach him, exchanged polite greetings, stepped back, and sat to one side.

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The World-honored One asked, “Bhāradvāja, did you have a conversation with the heterodox practitioner Māgandiya about this straw seat?”

The brahmin Bhāradvāja answered the World-honored One:²¹³

That is so, Gotama. I had wanted to tell the renunciant Gotama about this matter; however, before I had said it, the renunciant Gotama has already come to know by himself. Why is that? Because he is a tathāgata, free from attachment, fully awakened.

[While] the World-honored One and the brahmin Bhāradvāja were discussing this matter, the heterodox practitioner Māgandiya, who was roaming around, approached the main quiet room of Bhāradvāja. On seeing from afar that the heterodox practitioner Māgandiya had come, the World-honored One said:

Māgandiya, one who does not restrain the eye faculty, does not guard it, and does not practice doing so, certainly experiences suffering as a result. That has been well restrained by the renunciant Gotama. He guards it well, and practices well doing so, and he certainly experiences happiness as a result. Māgandiya, is it for this reason that you say, “The renunciant Gotama is a destroyer of the stages [of growth], and a destroyer of the stages [of growth] is useless”?

The heterodox practitioner Māgandiya answered the World-honored One, “That is so, Gotama.”

Māgandiya, in the same way, one who does not restrain the ear . . . the nose . . . the tongue . . . the body faculty . . . the mind faculty, does not guard it and does not practice doing so, will certainly experience suffering as a result. That has been well restrained by the renunciant Gotama. He guards it well, and practices well doing so, and he certainly experiences happiness as a result. Māgandiya, is it for this reason that you say, “The renunciant Gotama is a destroyer of the stages [of growth], and a destroyer of the stages [of growth] is useless”?

The heterodox practitioner Māgandiya answered the World-honored One, “That is so, Gotama.”

The World-honored One asked:

Māgandiya, what do you think? Suppose a person who, before going forth to train in the path, cognizes with the eye forms that are longed for, pleasing to the mind, and connected with sensual desires. At a later time he gives up such forms cognized with the eye, shaves off his hair and beard, dons the yellow robes, and out of faith leaves the household life and becomes homeless to train in the path. Seeing as it really is the arising and ceasing of forms cognized by the eye, [seeing] their attraction, their peril, and the escape from them, he dwells with a mind at peace within.

Suppose that he then sees [another] person who is not yet detached from sensual desire for forms, who is consumed by craving for forms, who becomes heated up by the fever of forms. When he sees that person engaging with forms cognized by the eye, [forms] that are longed for, pleasing to the mind, and connected with sensual desire, at that time he does not praise them and does not rejoice with them. Māgandiya, what do you think? When [he sees] this pleasure, which is dependent on craving and dependent on forms, when that person is delighting in this pleasure, he does not praise them, because it is trifling and tawdry; he does not rejoice with them, because it is trifling and tawdry. Māgandiya, would you have something to say to him?²¹⁴

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He answered the World-honored One, “No, Gotama.”

[The World-honored One asked:]

Māgandiya, what do you think? Suppose a person who, before going forth to train in the path, in the same way cognizes sounds with the ear . . . odors with the nose . . . tastes with the tongue . . . tangibles with the body, [tangibles] that are longed for, pleasing to the mind, and connected with sensual desire. Suppose that at a later time he gives up such tangibles cognized with the body, shaves off his hair and beard, dons the yellow robes, and out of faith leaves the household life and becomes homeless to train in the path. Seeing as it really is the arising and ceasing of tangibles cognized by the body, [seeing] their attraction, their peril, and the escape from them, he dwells with a mind at peace within.

Suppose that he then sees [another] person who is not yet detached from sensual desire for tangibles, who is consumed by craving for tangibles, who becomes heated up by the fever of tangibles. When he sees that person engaging with tangibles cognized by the body, [tangibles] that are longed for, pleasing to the mind, and connected with sensual desire, at that time he does not praise him and does not rejoice with him. Māgandiya, what do you think? When [he sees] this pleasure, which is dependent on craving and dependent on tangibles, when that person is delighting in this pleasure, he does not praise them, because it is trifling and tawdry; he does not rejoice with them, because it is trifling and tawdry. Māgandiya, would you have something to say to him?

He answered the World-honored One, “No, Gotama.”

The World-honored One asked:²¹⁵

Māgandiya, what do you think? Suppose a person who, before going forth to train in the path, is [equipped] with the five strands of sensual pleasure, which are longed for, pleasing to the mind, and connected with sensual desire. At a later time he gives up the five strands of sensual pleasure, shaves off his hair and beard, dons the yellow robes, and out of faith leaves the household life and becomes homeless to train in the path. Seeing as it really is the arising and ceasing of the five strands of sensual pleasure, their attraction, their peril, and the escape from them, he dwells with a mind at peace within.

Suppose that he then sees [another] person who is not yet detached from sensual desire, who is consumed by sensual craving, who becomes heated up by the fever of sensual pleasures. When he sees that person engaging with the five strands of sensual pleasures, which are longed for, pleasing to the mind, and connected with sensual desire, at that time he does not praise them and does not rejoice with them. Māgandiya, what do you think? When [he sees] this pleasure, which is dependent on sensual desire and dependent on sensual craving, when that person is delighting in this pleasure, he does not praise them, because it is trifling and tawdry; he does not rejoice with them, because it is trifling and tawdry. Māgandiya, would you have something to say to him?

He answered the World-honored One, “No, Gotama.”

[The World-honored One said:]

Māgandiya, at the time before I had gone forth to train in the path, I obtained easily, without difficulty, the five strands of sensual pleasure, which are longed for, pleasing to the mind, and connected with sensual desire.²¹⁶ At a later time I gave up the five strands of sensual pleasure, shaved off my hair and beard, donned the yellow robes, and out of faith left the household life and became homeless to train in the path. Seeing as it really is the arising and ceasing of the five strands of sensual pleasure, their attraction, their peril, and the escape from them, I dwell with a mind at peace within.

I see a person who is not yet detached from sensual desire, who is consumed by sensual craving, who becomes heated up by the fever of sensual desire. When I see that person engaging with the five strands of sensual pleasure, which are longed for, pleasing to the mind, and connected with sensual desire, at that time I do not praise them and do not rejoice with them. Māgandiya, what do you think? When [I see] this pleasure, which is dependent on sensual desire and dependent on sensual craving, when that person is delighting in this pleasure, I do not praise them, because it is trifling and tawdry; I do not rejoice with them, because it is trifling and tawdry. Māgandiya, have you something to say to me?

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He answered the World-honored One, “No, Gotama.”

The World-honored One said:

Māgandiya, suppose [there is] a householder or the son of a householder who enjoys much wealth and prosperity, immeasurable property, plentiful livestock, tenants, and feudatories, and who is endowed with an abundance of the various requisites of life. He obtains easily, without difficulty, the five strands of sensual pleasure. He accomplishes good conduct of the body . . . of speech . . . and good conduct of mind. When he is near death he does not wish to let go of the five strands of sensual pleasure. With the breaking up of the body at death he ascends to a good realm of existence and attains rebirth in some heaven, where he dwells equipped with the five strands of [heavenly] sensual pleasure. Māgandiya, would this *deva* or son of a *deva* prefer to give up the five strands of heavenly sensual pleasure, delighting in human sensual pleasure and longing for it?

He answered the World-honored One:

No, Gotama. Why is that? Human sensual pleasure is foul and impure.²¹⁷ To his mind it would be extremely unclean and unapproachable. He would detest it as wretched. Gotama, heavenly sensual pleasure is superior to human sensual pleasure, more sublime, more excellent. That that *deva* or son of a *deva* would give up the five strands of heavenly sensual pleasure, delighting in human sensual pleasure and longing for it—that is not possible.

[The World-honored One said:]

Māgandiya, in the same way, I abandoned human sensual pleasure and crossed over to heavenly sensual pleasure by shaving off my hair and beard, donning the yellow robes, and out of faith leaving the household life and becoming homeless to train in the path. Seeing as it really is the arising and ceasing of the five strands of sensual pleasure, their attraction, their peril, and the escape from them, I dwell with a mind at peace within.

I see a person who is not yet detached from sensual desire, who is consumed by sensual craving, who becomes heated up by the fever of sensual desire. When I see that person engaging with the five strands of sensual pleasure, which are longed for, pleasing to the mind, and connected with sensual desire, at that time I do not praise them and do not rejoice with them. Māgandiya, what do you think? When they have this pleasure, which is dependent on sensual desire and dependent on sensual craving, when that person is delighting in this pleasure, I do not praise them, because it is trifling and tawdry; I do not rejoice with them, because it is trifling and tawdry. Māgandiya, have you something to say to me?

He answered the World-honored One, “No, Gotama.”

The World-honored One said:

Māgandiya, suppose a person afflicted with leprosy, their body covered in blisters, being eaten by maggots, who scratches their sores open with their fingernails and goes to a firepit to cauterize them. Māgandiya, what do you think? That person afflicted with leprosy, their body covered in blisters, being eaten by maggots, who scratches their sores open with their fingernails and goes to a firepit to cauterize them—would this person, by this means, succeed in getting rid of their disease and becoming strong, without damaging their faculties, shaking off the leprosy, with their body becoming completely healthy, becoming just as it was before, returning to its former condition?²¹⁸

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He answered the World-honored One:

No Gotama. Why is that? That person afflicted with leprosy, their body covered in blisters, being eaten by maggots, who scratches their sores open with their fingernails and goes to a firepit to cauterize them—by this means they will cause even more sores to arise, and cause the earlier sores

to become bigger. Yet, they get pleasure from [scratching and cauterizing] their leprosy sores.

[The World-honored One said:]

Māgandīya, just as that person afflicted with leprosy, their body covered in blisters, being eaten by maggots, who scratches their sores open with their fingernails and goes to a firepit to cauterize them and by this means causes even more sores to arise, and the earlier sores to become bigger, yet gets pleasure from their leprosy sores—in the same way, Māgandīya, living beings who are not detached from sensual desire, who are consumed by sensual craving, who become heated up by the fever of sensual desire, nevertheless engage in sensual pleasure.

Māgandīya, in this way living beings who are not detached from sensual desire, who are consumed by sensual craving, who become heated up by the fever of sensual desire, nevertheless engage in sensual pleasure. In this way their sensual desire increases, their sensual craving increases, yet they get pleasure from their sensual craving. If they do not abandon sensual desire, do not become detached from sensual craving, then it is impossible that they should dwell, in the past, in the future, or in the present, with a mind at peace within. Why is that? This is not the way to abandon sensual desire and become detached from sensual craving, namely engaging in sensual pleasures.

The World-honored One said:

Māgandīya, suppose a king or a great minister obtains the five strands of sensual pleasures easily, without difficulty. If he does not abandon sensual desire, does not become detached from sensual craving, then it is impossible that he should dwell, in the past, in the future, or in the present, with a mind at peace within. Why is that? This is not the way to abandon sensual desire and become detached from sensual craving, namely engaging in sensual pleasures. In this way, Māgandīya, living beings who are not detached from sensual desire, who are consumed by sensual craving, who become heated up by the fever of sensual desire, engage in sensual pleasures.

Māgandīya, if living beings are not detached from sensual desire, are consumed by sensual craving, become heated up by the fever of sensual

desire, and engage in sensual pleasure, then in this way their sensual desire increases, their sensual craving increases, yet they get pleasure from their sensual craving. If they do not abandon sensual desire, do not become detached from sensual craving, then it is impossible that they should dwell, in the past, in the future, or in the present, with a mind at peace within. Why is that? This is not the way to abandon sensual desire and become detached from sensual craving, namely engaging in sensual pleasures.

672a Māgandiya, it is just like a person afflicted with leprosy, his body covered in blisters, being eaten by maggots, who scratches his sores open with his fingernails and goes to a firepit to cauterize them. Out of empathy and pity for him a person who seeks his welfare, who seeks his happiness and peace, gives him good medicine appropriate to his condition. Having taken that good medicine appropriate to his condition, he gets rid of the disease and gains strength, without damage to his faculties. Having shaken off the leprosy, his body becomes completely healthy, becomes just as it was before, returned to its former condition. If he sees a person who is afflicted by leprosy, his body covered in blisters, being eaten by maggots, who scratches his sores open with his fingernails and goes to a firepit to cauterize them, Māgandiya, having seen that person, would he feel delight in his mind and praise him joyfully?

He answered the World-honored One, “No Gotama. Why is that? One who is sick needs medication; one who is not sick does not need it.”

[The World-honored One said:]

Māgandiya, what do you think? Consider that leper who has gotten rid of the disease in this way and gained strength, without damage to his faculties, having shaken off the leprosy, his body having become completely healthy, become as it was before, returned to its former condition. If two strong men seize him and take him to the firepit to cauterize him, then in that situation he would be writhing in fear, trying to avoid having his body scorched.²¹⁹ Māgandiya, what do you think? Is it that the firepit is now hotter, more painful, and more dangerous than previously?

He answered the World-honored One:

No, Gotama. Previously, when he was afflicted with leprosy, his body

covered in blisters, being eaten by maggots, and having scratched his sores open with his fingernails and having gone to the firepit to cauterize them, he perceived the pain as a greatly pleasurable contact, his mind being deranged and his perception distorted. Gotama, having now gotten rid of the disease in this way and having gained strength, without damage to his faculties, having shaken off the leprosy, his body completely healthy, becoming just as it was before, returned to its former condition, he perceives what is painful as greatly painful, his mind being composed and his perception not being distorted.

[The World-honored One said:]

Māgandiya, just as a person afflicted with leprosy, his body covered in blisters, being eaten by maggots, scratching his sores open with his fingernails and going to a firepit to cauterize them, perceives what is painful as a greatly pleasurable contact, his mind being deranged and his perception distorted—in the same way, Māgandiya, living beings who are not detached from sensual desire, who are consumed by sensual craving, who become heated up by the fever of sensual desire and engage in sensual pleasures, perceive sensual pleasures that are painful as pleasurable, their minds being deranged and their perceptions distorted.

Māgandiya, just as that person who has gotten rid of the disease and gained strength, without damage to his faculties, having shaken off the leprosy, his body becoming completely healthy, just as it was before, returned to its former condition, perceives what is painful as greatly painful contact, his mind being composed and his perception no longer distorted—in the same way, Māgandiya, I perceive sensual pleasures that are painful as painful, because I have attained the truth and my perception is not distorted. Why is that?

Māgandiya, in the past sensual pleasure was impure and foul, very dirty and objectionable to the mind, to be disliked as painful to touch. In the future . . . In the present, sensual pleasure is impure and foul, very dirty and objectionable to the mind, to be disliked as painful to touch. Māgandiya, the Tathāgata, free from attachment, fully awakened, says:

Freedom from disease is the supreme gain;
Nirvana is the supreme happiness.²²⁰

672b The heterodox practitioner Māgandiya said to the World-honored One:
Gotama, in the past I also heard from ancient senior elders who practiced the holy life,

Freedom from disease is the supreme gain;
Nirvana is the supreme happiness.

The World-honored One asked him:

Māgandiya, if you heard in the past from ancient senior elders who practiced the holy life,

Freedom from disease is the supreme gain;
Nirvana is the supreme happiness.

Māgandiya, what is freedom from disease? What is nirvana?

At this, the heterodox practitioner Māgandiya stroked with both hands his body—which is [comparable to] an illness, a tumor, a thorn, a snake, which is impermanent, *dukkha*, empty, not-self—and said, “Gotama, this is freedom from disease. This is nirvana.”²²¹

The World-honored One said:

Māgandiya, it is just as if someone born blind were to hear a person with eyesight say, “Pure white, without a stain; pure white without a stain,” and having heard this, were to go searching for this pure whiteness. A swindler, not seeking [the blind person’s] welfare, not seeking his happiness and peace, hands him a dirty, greasy, impure cloth and says, “You should know, this is a pure white, stainless cloth. Respectfully accept it with both hands and wear it on your body.” The blind person is delighted, respectfully accepts it with both hands, and puts it on his body, saying, “Pure white, without a stain; pure white without a stain.” Māgandiya, does that person speak knowing for himself or does he speak not knowing for himself? Does he speak seeing for himself or does he speak not seeing for himself?

The heterodox practitioner Māgandiya replied, “Gotama, from what you say, he really does not know or see.”

The World-honored One said:

In the same way, Māgandiya, like a blind person, without eyes, you have stroked with both hands your body—which is [comparable to] an illness, a tumor, a thorn, a snake, which is impermanent, *dukkha*, empty, not-self—and said, “Gotama, this is freedom from disease. This is nirvana.”

Māgandiya, you have never experienced freedom from disease. How much less could you know and see nirvana? It is impossible for you to say that you know and see it. Māgandiya, the Tathāgata, free from attachment, fully awakened, says,

Freedom from disease is the supreme gain.
Nirvana is the supreme happiness.
Of all paths the eightfold right path
Leads to peace, to the deathless.²²²

Many people have heard of this, and many heterodox practitioners, having heard this stanza, have handed it down in turn, unable to understand its meaning. Having heard it they wish to seek instruction; [but,] being equally foolish, they mislead one another.²²³

Their own present body is made up of the four elements, born of father and mother, to be nourished by food and drink constantly, to be clothed, massaged, and bathed, having to endure being mishandled, which is of a nature to deteriorate, to wear away, to fall apart. They see it as a self, cling to it as a self. Conditioned by clinging there is becoming; conditioned by becoming there is birth; conditioned by birth there are old age and death; conditioned by old age and death there are worry and woe, weeping and tears, sorrow and pain, distress and vexation. Thus arises this great mass of pure *dukkha*.²²⁴

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Then the heterodox practitioner Māgandiya rose from his seat, arranged his robe to bare one shoulder, extended his hands with joined palms toward the Buddha, and said:

Gotama, I now have complete faith in the renunciant Gotama. May the renunciant Gotama well teach me the Dharma so that I come to know what is freedom from disease, what is nirvana.

The World-honored One said:

Māgandiya, if the eye of noble wisdom is not yet purified in you and I were to teach you the freedom from disease, nirvana, you would not be able to understand, and that would just be troublesome for me. Māgandiya, it is just as with a person born blind and someone else tells him, “You should know there are the colors blue, yellow, red, and white.” Māgandiya, because of what that other person said, would the person born blind know the colors blue, yellow, red, and white?²²⁵

He answered the World-honored One, “No, Gotama.”

[The World-honored One said:]

In the same way, Māgandiya, if the eye of noble wisdom is not purified in you and I were to teach you the freedom from disease, nirvana, you would not be able to understand, and that would just be troublesome for me.

Māgandiya, I shall tell you of a good medicine appropriate to your condition, to purify the unpurified eye of noble wisdom in you. Māgandiya, if the eye of noble wisdom becomes purified in you, you will understand for yourself what is freedom from disease, what is nirvana.

Māgandiya, it is just as with a person born blind, whose relatives, out of empathy, seeking his welfare and seeking his happiness, call an eye doctor. That eye doctor gives him various treatments, such as [inducing] vomiting, [administering] a laxative, nasal instillations, rectal instillations, pricking the veins, or causing tears to flow. Māgandiya, it is possible that he recovers sight in both eyes.

Māgandiya, if he recovers sight in both eyes, he sees for himself the colors blue, yellow, red, and white. He sees that dirty, greasy, impure cloth and thinks, “That person is my enemy. For a long time he has cheated me with this dirty greasy cloth.” He hates him, Māgandiya, and might even be capable of killing him.

In the same way, Māgandiya, I shall tell you of a good medicine appropriate to your condition, to purify the unpurified eye of noble wisdom in you. Māgandiya, if the eye of noble wisdom becomes purified in you, you will understand for yourself what is freedom from disease, what is nirvana.

Māgandiya, there are four principles that lead to purification of the eye of noble wisdom that has not yet been purified. What are the four? They are associating in a respectful and receptive manner with good friends, hear-

ing the good Dharma, giving it proper attention, and advancing in the Dharma in accordance with the Dharma.²²⁶ Māgandiya, you should train like this. Associate in a respectful and receptive manner with good friends! Hear the good Dharma! Give it proper attention! Advance in the Dharma in accordance with the Dharma! Māgandiya, you should train like this.

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Māgandiya, having associated in a respectful and receptive manner with good friends, you will hear the good Dharma. Having heard the good Dharma, you will give it proper attention. Having given it proper attention, you will advance in the Dharma in accordance with the Dharma. Having advanced in the Dharma in accordance with the Dharma, you will know *dukkha* as it really is, you will know the arising of *dukkha* . . . , you will know the cessation of *dukkha* . . . and you will know the path leading to the cessation of *dukkha* as it really is.²²⁷

What is knowledge of *dukkha* as it really is? It is that birth is *dukkha*; old age is *dukkha*; disease is *dukkha*; death is *dukkha*; association with what is disliked is *dukkha*; separation from what is loved is *dukkha*; being unable to get what one wishes is *dukkha*; in short, the five aggregates affected by clinging are *dukkha*. This is knowledge of *dukkha* as it really is.

What is knowledge of the arising of *dukkha* as it really is? It is craving, which brings future existence and is accompanied by delight and desire, wishing for this or that existence. This is knowledge of the arising of *dukkha* as it really is.

What is knowledge of the cessation of *dukkha* as it really is? It is the remainderless cessation of craving, which brings future existence and is accompanied by delight and desire, wishing for this or that existence, its eradication, giving up, vomiting out, termination, fading away, disappearance, and appeasement. This is knowledge of the cessation of *dukkha* as it really is.

What is knowledge of the path [leading to] the cessation of *dukkha* as it really is? It is the noble eightfold path, right view . . . up to . . . right concentration; these are the eight. This is knowledge of the path [leading to] the cessation of *dukkha* as it really is.

When this teaching was given, there arose in the heterodox practitioner Māgandiya the spotless, immaculate Dharma eye in regard to all phenomena.²²⁸

Then the heterodox practitioner Māgandiya saw the Dharma, attained the Dharma, realized the bright pure Dharma; he abandoned doubt, went beyond perplexity; he became independent of other teachers, would never again follow others; and he became free of hesitation. Having been established in the attainment of the fruit, he had attained fearlessness in the Dharma taught by the World-honored One.

Then he rose from his seat, paid homage with his head at the Buddha's feet, and said, "World-honored One, may I obtain the going forth to train in the path, receive the full ordination, and become a monk?"

The World-honored One said, "Welcome, monk! Practice the holy life!"²²⁹ The heterodox practitioner Māgandiya obtained the going forth to train in the path. He received the full ordination and became a monk. Māgandiya, having gone forth to train in the path, having received the full ordination, came to know the Dharma and attained arahantship.

Thus said the Buddha. Having heard what the Buddha said, Venerable Māgandiya was delighted and received it respectfully.

673b

154. The Discourse to Vāseṭṭha at the Hall [of Migāra's Mother]²³⁰

Thus have I heard. At one time the Buddha was staying at Sāvattḥī, in the Eastern Park, in the Hall of Migāra's Mother.

At that time there were two members of the brahmin class, Vāseṭṭha and Bhāradvāja, who had shaved off their hair and beards, donned the yellow robes, and out of faith left the household life and become homeless to train in the path.²³¹ Any brahmins who saw them rebuked them severely and with much bitterness, saying:

Brahmins are the highest class; others are not equal to it. The brahmin class is white; all others are black. Brahmins attain purity; nonbrahmins do not attain purity. Brahmins are children of Brahmā, born from his mouth; brahmins were created by Brahmā. You have given up what is superior to follow what is not equal to it. You have given up what is white to follow what is black. Those bald-pated renunciants are bound by [their own] darkness, their lineage is severed since they are without sons. Therefore, what you have done is a great evil, the ultimate crime, a great fault.²³²

At that time the World-honored One, having risen from sitting in meditation, had come down from the hall in the afternoon and was walking back and forth in the open, in the shade of the hall, teaching the monks the profound and sublime Dharma. Venerable Vāseṭṭha saw from afar that the World-honored One, having risen from sitting in meditation, had come down from the hall in the afternoon and was walking back and forth in the open in the shade of the hall, teaching the monks the profound and sublime Dharma.

Seeing this, Venerable Vāseṭṭha said:

Venerable Bhāradvāja, you should know that the World-honored One, having risen from sitting in meditation, has come down from the hall in the afternoon and is walking back and forth in the open in the shade of the hall, teaching the monks the profound and sublime Dharma. Venerable Bhāradvāja, let us together approach the Buddha. Perhaps we will thereby be able to hear the Dharma from the Buddha.

Then Vāseṭṭha and Bhāradvāja approached the Buddha, paid homage by bowing their heads [to his feet], and followed him, walking back and forth. The World-honored One turned around and said to the two:

Vāseṭṭha, you two are brahmins who have left the brahmin class, shaved off hair and beards, donned the yellow robes, and out of faith left the household life and became homeless to train in the path. On seeing this, do the brahmins not greatly rebuke you?

[Vāseṭṭha] replied, “Indeed, World-honored One, on seeing this, the brahmins severely scold and rebuke us with much bitterness.”

The World-honored One asked, “Vāseṭṭha, how do the brahmins, on seeing this, severely scold and rebuke you with much bitterness?”

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[Vāseṭṭha] replied:

World-honored One, on seeing us, the brahmins say, “Brahmins are the highest class; the others are not equal to it. The brahmin class is white; all the others are black. Brahmins attain purity; nonbrahmins do not attain purity. Brahmins are children of Brahmā, born from his mouth; brahmins were created by Brahmā. You have given up what is superior to follow what is not equal to it. You have given up the white to follow the black.

Those bald-pated renunciants are bound by [their own] darkness. Their lineage is severed, since they are without sons. Therefore, what you have done is a great evil, the ultimate crime, a great fault.” World-honored One, on seeing us, this is how the brahmins severely scold and rebuke us with much bitterness.

The World-honored One said:

Vāseṭṭha, what those brahmins say is most evil, extremely troublesome,²³³ and lacking foundation. Why is that? It is because they are foolish, have poor understanding, do not recognize a fertile field [of merit], and cannot know for themselves, that they say,²³⁴ “We brahmins are children of Brahmā, born from his mouth. We brahmins were created by Brahmā.” Why is that?

Vāseṭṭha, regarding this unsurpassable knowledge and conduct that I have realized, I do not talk about superiority based on birth, I do not talk about lineage, I do not talk about matters of pride, about someone being to my liking or not to my liking because of status or because of [ritual purification by] water, or [because of] the sacred texts they study.²³⁵

Vāseṭṭha, if people are getting married, they ought to talk about their birth, they ought to talk about their lineage, they ought to talk about matters of pride, about someone being to their liking or not to their liking because of status or because of [ritual purification by] water, or [because of] the sacred texts they study.

Vāseṭṭha, if someone values birth, values lineage, values matters of pride, then [this person] is very far from the unsurpassable knowledge and conduct that I have realized. Vāseṭṭha, one who talks about birth, talks about lineage, talks about matters of pride, about someone being to their liking or not to their liking because of status or because of [ritual purification by] water, or [because of] the sacred texts they study, is separated from the supreme knowledge and conduct that I have realized.

Again, Vāseṭṭha, as for the three classes, they do not make all people quarrel with one another about their various wholesome and unwholesome qualities. They are praised or not praised by noble ones.

What are the three? The warrior class, the brahmin class, and the merchant class.²³⁶ Vāseṭṭha, what do you think? Is it that a warrior kills living

beings, takes what is not given, engages in sexual misconduct, speaks falsehood . . . up to . . . has wrong view, and a merchant does the same but a brahmin does not?

[Vāseṭṭha] replied:

World-honored One, a warrior may kill living beings, take what is not given, engage in sexual misconduct, speak falsehood . . . up to . . . have wrong view; and so too may a brahmin or a merchant.

The World-honored One asked:

Vāseṭṭha, what do you think? Is it that a brahmin abstains from killing, having abandoned killing . . . taking what is not given . . . engaging in sexual misconduct . . . speaking falsehood . . . up to . . . abstaining from wrong view having gained right view; but a warrior or a merchant does not?

[Vāseṭṭha] replied:

World-honored One, a brahmin may abstain from killing, having abandoned killing . . . taking what is not given . . . engaging in sexual misconduct . . . speaking falsehood . . . up to . . . abstaining from wrong view having gained right view; and so too may a warrior or a merchant.

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The World-honored One asked:

Vāseṭṭha, what do you think? Are the countless evil and unwholesome things practiced [only] by warriors and merchants and not by brahmins? Are the countless wholesome things practiced [only] by brahmins and not by warriors and merchants?

[Vāseṭṭha] replied:

World-honored One, there being countless evil and unwholesome things, they may be practiced by warriors and merchants, and similarly also by brahmins. There being countless wholesome things, they may be practiced by brahmins, and similarly also by warriors and merchants.

[The World-honored One said:]

Vāseṭṭha, if the countless evil and unwholesome things were consistently

practiced only by warriors and merchants and not by brahmins, and if the countless wholesome things were consistently practiced by brahmins and not by warriors and merchants, then the brahmins would be able to make this statement, “We brahmins are children of Brahmā, born from his mouth; brahmins are created by Brahmā.” Why is that?

Vāseṭṭha, it is seen that brahmin women first get married; and after having been married it is seen that they at some time become pregnant; and after having become pregnant it is seen that they at some time give birth to a boy or a girl. Thus, Vāseṭṭha, brahmins are born in the usual way, through the [mother’s] birth canal. However, they lie and slander Brahmā by saying, “We brahmins are children of Brahmā, born from his mouth. Brahmins are created by Brahmā.”

Vāseṭṭha, if clansmen, from various clans, with various surnames, leave those various clans and, having shaved off their hair and beards, don the yellow robes, and out of faith leave the household life and become homeless to train in the path under me, then they should say, “We brahmins are children of Brahmā, born from his mouth, brahmins created by Brahmā.”

Why is that? Vāseṭṭha, those sons of clansmen who have entered my true Dharma and discipline and accepted my true Dharma and discipline reach the further shore. Abandoning doubt, transcending perplexity, becoming free of hesitation, they attain fearlessness in the Dharma of the World-honored One. Therefore they can say, “We brahmins are children of Brahmā, born from his mouth, brahmins created by Brahmā.”

Vāseṭṭha, that “Brahmā” refers to the Tathāgata, free from attachment, fully awakened. “Brahmā” is the Tathāgata. “The Cool” is the Tathāgata, who is without distress, without heat, and who never leaves that state. This is the Tathāgata.

Vāseṭṭha, what do you think? Do the Sakyans humble themselves and, with affectionate respect, support and revere King Pasenadi of Kosala?

He replied, “That is so, World-honored One.”

The World-honored One asked:

674b Vāseṭṭha, what do you think? As the Sakyans humble themselves and, with affectionate respect, support and revere King Pasenadi of Kosala,

does Pasenadi, the king of Kosala, in this way humble himself and, with affectionate respect, support and revere me?

[Vāseṭṭha] answered the World-honored One, saying:

That the Sakyans humble themselves and, with affectionate respect, support and revere King Pasenadi of Kosala—this is not remarkable. That King Pasenadi of Kosala humbles himself and, with affectionate respect, supports and reveres the World-honored One—this is indeed remarkable.

The World-honored One said:

Vāseṭṭha, when King Pasenadi of Kosala humbles himself before my body and, with affectionate respect, supports and reveres me, he does not have this in his mind, “The renunciant Gotama is from the superior class; my class is inferior. The renunciant Gotama has much wealth; I have little wealth.²³⁷ The renunciant Gotama is of beautiful appearance; my appearance is not beautiful. The renunciant Gotama has great might; I have little might. The renunciant Gotama has good knowledge; I have bad knowledge.”²³⁸

Instead, Vāseṭṭha, because King Pasenadi of Kosala has affectionate respect for the Dharma, supports it and reveres it, therefore he humbles himself before my body and, with affectionate respect, supports and reveres me.

Then the World-honored One said to the monks:

Vāseṭṭha, there comes a time when this world goes to total destruction. When this world goes to destruction, any living beings that exist are reborn among the *devas* of Radiance (*ābhassarā-devā*). There they have subtle bodies that are mind-made, completely endowed with all limbs and faculties, and feeding on joy. With [their] self-luminous bodies they rise up into space, pure and beautiful, and remain [there] for a long time.

Vāseṭṭha, there comes a time when [the space that was formerly occupied by] the great earth becomes filled with water. The surface of that ocean is stirred up by the wind and condenses as an essence that coagulates. It is just as when milk is churned, butter condenses as an essence that coagulates.

In the same way, Vāseṭṭha, there comes a time when [the space that was formerly occupied by] the great earth becomes filled with water; and

the surface of that ocean is stirred up by the wind and condenses as an essence that coagulates. From this arises an earthly savor that has color, fragrance, and flavor. What color is it? It is like the color of fresh butter and mature butter. What flavor does it have? It is like the flavor of honey balls.

Vāseṭṭha, there comes a time when this world again comes into being. At that time any living beings that have been reborn among the *devas* of Radiance, with the exhaustion of their life span, the exhaustion of their karma, and the exhaustion of their merit, die and are reborn here as people. Having been reborn here, they [still] have subtle bodies that are mind-made, completely endowed with all limbs and faculties, and feeding on joy. With [their] self-luminous bodies they rise up into space, pure and beautiful, and remain there for a long time.

674c

Vāseṭṭha, at that time in the world there were no sun and moon, no constellations of stars, no day and night, no month or half month, and no seasons and no years. Vāseṭṭha, at that time there was no [distinction between] father and mother, no [distinction between] male and female, and also no [distinction between] master and slave. There were just equally ranked living beings.

Then one living being, who was greedy, gluttonous, and corrupt, had this thought, “What is the flavor of the earth? Let me take this flavorsome earth on my finger and taste it.”

Then that being took the flavorsome earth on his finger and tasted it. In this way that living being came to know the flavor of the earth. He wanted to get more of it to eat. Then that being further had this thought, “Why should I tire myself by using my finger to eat the flavorsome earth. Let me now rather use my hands to gather up this flavorsome earth and eat it.” Then that being used his hands to gather up the flavorsome earth and ate it.

Among those beings there were others who, seeing that being gathering up the flavorsome earth with his hands and eating it, thought, “This is truly skillful. This is truly ingenious. Let us too gather up this flavorsome earth with our hands and eat it!” Then those beings gathered up the flavorsome earth with their hands and ate it.

To the extent that those beings gathered up the flavorsome earth with their hands and ate it, to that extent their bodies became fatter, heavier, and

more solid. The formerly clear and pure [luminosity] of their complexion disappeared and darkness naturally arose.

Vāseṭṭha, it is a rule of the world that this naturally happens: if darkness arises, sun and moon must arise; once sun and moon have arisen, the constellations of stars arise; once the constellation of stars have arisen, day and night come into being; once day and night have come into being, there are months and half months, seasons and years. Those [beings] ate the flavorsome earth and remained in the world for a long time.

Vāseṭṭha, those beings that ate much of the flavorsome earth came to be of ugly complexion; those who ate little of the flavorsome earth came to be of beautiful complexion. From then on they understood complexions as superior or inferior. Because of their superior or inferior complexions, beings despised one another, saying, “My complexion is superior; your complexion is not equal to it.” When, because of superiority and inferiority of complexion, arrogance and evil mind states had arisen, the flavorsome earth disappeared.

When the flavorsome earth had disappeared, the beings came together with much crying and lamenting, saying, “What has become of the flavorsome earth? What has become of the flavorsome earth?”

It is just as, nowadays, a person who has let some delicious morsel dissolve in their mouth similarly <says> those ancient words.²³⁹ Even though they have heard [those ancient words] and bear them in mind, they do not understand their meaning. The meaning of this saying should be regarded as just this.

Vāseṭṭha, after the flavorsome earth had disappeared, there arose for those beings an earth-fat that had color, fragrance, and flavor. What color did it have? It was like the color of fresh butter and mature butter. What flavor did it have? It was like the flavor of honey balls. Those [beings] ate this earth-fat and remained in the world for a long time. 675a

Vāseṭṭha, if beings ate much of the earth-fat, they came to be of ugly complexion; those who ate little of the earth-fat came to be of beautiful complexion. From then on they understood complexions as superior or inferior. Because of their superior or inferior complexions, beings despised one another, saying, “My complexion is superior; your complexion is not

equal to it.” When, because of superiority and inferiority of complexion, arrogance and evil mind states had arisen, the earth-fat disappeared.

When the earth-fat had disappeared, the beings came together with much crying and lamenting, saying, “What has become of the earth-fat? What has become of the earth-fat?” It is just as, nowadays, a person who is being reproached by another similarly <says> those ancient words. Even though they have heard [those ancient words] and bear them in mind, they do not understand their meaning. The meaning of this saying should be regarded as just this.

Vāsetṭha, after the earth-fat had disappeared, there arose for those beings a creeper that had color, fragrance, and flavor. What color did it have? It was like the color of the *kadamba* flower. What flavor did it have? It was like the flavor of sticky honey balls. Those [beings] ate the creeper and remained in the world for a long time.

Vāsetṭha, those beings that ate much of the creeper came to be of ugly complexion; those who ate little of the creeper came to be of beautiful complexion. From then on they understood complexions as superior or inferior. Because of their superior or inferior complexions, beings despised one another, saying, “My complexion is superior; your complexion is not equal to it.” When, because of superiority and inferiority of complexion, arrogance and evil mind states had arisen, the creeper disappeared.

When the creeper had disappeared, the beings came together with much crying and lamenting, saying, “What has become of the creeper? What has become of the creeper?” It is just as, nowadays, a person who is being touched by bitter experiences similarly <says> those ancient words. Even though they have heard [those ancient words] and bear them in mind, they do not understand their meaning. The meaning of this saying should be regarded as just this.

Vāsetṭha, after the creeper had disappeared, there arose for those beings natural nonglutinous rice, which was white, clean, without husks, and without stalks, four inches long. Harvested in the morning, it would be grown [again] by the evening; harvested in the evening, it would be grown [again] by the morning. It had a salty taste when cooked and did not give rise to wind. The beings ate this natural nonglutinous rice.

As those beings ate the natural nonglutinous rice, those beings came to be of different shapes. Some beings came to be of male shape; some beings came to be of female shape. Since those beings had come to have male or female shape, on looking at each other they said, “An evil being has appeared; an evil being has appeared.”

Vāseṭṭha, “an evil being has appeared” refers to the [appearance of men and] women. As those beings had male and female shapes, those beings observed each other more. Having observed each other more, they eyed each other more and more. Having eyed each other more and more, they became more and more desirous of each other. Having become more and more desirous of each other, they became overwhelmingly heated up. Having become overwhelmingly heated up, they had craving and attachment for each other. Having craving and attachment for each other, they engaged in sensual behavior.

675b

When people saw others engaging in sensual behavior, they struck them with sticks and stones or threw staves and clods at them, saying, “Woe betide you! You evil beings are doing what is against the Dharma. How can beings do this together?” It was just as nowadays people greet the bride and scatter simple flowers over her²⁴⁰ or place a flower garland on her and say, “Peace to the bride! Peace to the bride!” Thus what was formerly undesirable has now become desirable.

Vāseṭṭha, when beings were embarrassed by these evil impure things, which are detestable, and felt ashamed of them, they withdrew from the crowd for a day, or two days, up to six or seven days, half a month, one month, up to a year [to engage in them].

Vāseṭṭha, when beings wanted to get to engage in this impure practice, they constructed houses and said, “In here one can do evil; in here one can do evil!” Vāseṭṭha, in the world this is the first cause and condition for the coming into being of the principle of house [construction]. This is ancient knowledge, primary knowledge. It is in accordance with the Dharma, not contrary to the Dharma; and, being in accordance with the Dharma, it is respected by the people.

Among them was one being who was lazy and thought,²⁴¹ “Why do I every day keep going [repeatedly] to get the natural nonglutinous rice?”

What if I were to get all the rice for one day just once?” Then he got all the rice to eat for one day just once. Then a certain [other] being said to that being, “Being, shall we go together to get rice?”

The [first] one replied, “I have gotten it already, all at once. You go and get it by yourself.” On hearing this, the [second] being thought, “This is truly skillful. This is truly ingenious. What if I were to get the rice to be eaten tomorrow at once as well?” Then he also got the rice for the next day at once and brought it back. Another [third] being said to that [second] being, “Being, shall we go together to get rice?”

That one replied, “I have already gotten the rice for tomorrow at once and brought it back. You go and get it by yourself.” On hearing this, the being thought, “This is truly skillful. This is truly ingenious. What if I were now to get rice to eat for seven days all at once and bring it back?” Then that being got rice for seven days at once and brought it back.

Because those beings took the natural nonglutinous rice excessively and stored it up, overnight the nonglutinous rice developed a skinlike husk. Having been harvested for up to seven days, it similarly developed a skinlike husk, and the places where it had been harvested did not grow back.

Then those beings came together with much crying and lamenting, saying:

675c We have given rise to evil and unwholesome states, in that we collected and stored up rice overnight. Why is that? Previously we had subtle bodies that were mind-made, completely endowed with all limbs and faculties, feeding on joy, self-luminous bodies. Rising up into space, our pure bodies remained for a long time. A flavorsome earth arose for us, which had color, fragrance, and taste. What color did it have? It was like the color of fresh butter or mature butter. What flavor did it have? It was like the flavor of honey balls. We ate the flavorsome earth and remained in the world for a long time.

Those of us who ate much of the flavorsome earth came to be of ugly complexion; those who ate little of the flavorsome earth came to be of beautiful complexion. From then on we understood complexions as superior or inferior. Because of our superior or inferior complexions, we despised one another, saying, “My complexion is superior; your

complexion is not equal to it.” When, because of superiority and inferiority of complexion, arrogance and evil mind states had arisen, the flavorsome earth disappeared.

After the flavorsome earth had disappeared, there arose for us an earth-fat that had color, fragrance, and flavor. What color did it have? It was like the color of fresh butter and mature butter. What flavor did it have? It was like the flavor of honey balls. We ate this earth-fat and remained in the world for a long time.

Those of us who ate much of the earth-fat came to be of ugly complexion; those who ate little of the earth-fat came to be of beautiful complexion. From then on we understood complexions as superior or inferior. Because of our superior or inferior complexions, we despised one another, saying, “My complexion is superior; your complexion is not equal to it.” When, because of superiority and inferiority of complexion, arrogance and evil mind states had arisen, the earth-fat disappeared.

After the earth-fat had disappeared, there arose for us a creeper that had color, fragrance, and flavor. What color did it have? It was like the color of the *kadamba* flower. What flavor did it have? It was like the flavor of sticky honey balls. We ate the creeper and remained in the world for a long time.

Those of us who ate much of the creeper came to be of ugly complexion; those who ate little of the creeper came to be of beautiful complexion. From then on we understood complexions as superior or inferior. Because of our superior or inferior complexions, we despised one another, saying, “My complexion is superior; your complexion is not equal to it.” When, because of superiority and inferiority of complexion, arrogance and evil mind states had arisen, the creeper disappeared.

After the creeper had disappeared, there arose for us natural nonglutinous rice, which was white, clean, without husks, and without stalks, four inches long. Harvested in the morning, it would be grown [again] by the evening; harvested in the evening, it would be grown [again] by the morning. It had a salty taste when cooked and did not give rise to wind. We ate this natural nonglutinous rice.

Because we took the natural nonglutinous rice excessively and stored it up, overnight the nonglutinous rice developed a skinlike husk.

Having been harvested for up to seven days it similarly developed a skin-like husk, and the places where it had been harvested did not grow back.

What if we were now to create fields for sowing and set up boundary markers?

676a Then the beings created fields for sowing and set up boundary markers. Among them was one being who had their own rice, yet went into another's field to steal rice. On seeing this, the owner said, "Woe betide you! Woe betide you, evil being! How can you do this? You have your own rice, yet you go into another's field to steal rice. Now go, and do not do this again!"

However, that being stole the other's rice again, altogether three times. Having seen this three times, the owner beat him with his fists and dragged him before the community. He said to the community, "This being has their own rice, yet goes into my field and steals my rice." However, that [accused] being also said to the community, "This being has beaten me with his fists and dragged me before the community."²⁴²

At this, all the beings came together with much crying and lamenting, saying:

We have given rise to evil and unwholesome states through guarding our fields. Why is that? Because we guard our fields, we quarrel with one another, there is loss and depletion, there is altercation, and there is beating with fists. Let us now select one among the community who is upright, of fine appearance, very handsome, the foremost, to be lord of the fields. Let him rebuke those who should be rebuked. Let him expel those who should be expelled. From the rice that we have obtained, we will deliver and donate to him [an amount] in accordance with the Dharma.

Then the beings together selected one among them who was upright, of fine appearance, very handsome, the foremost, and set him up as lord of the fields. He was to rebuke those who should be rebuked and to expel those who should be expelled.

From the rice they had, they delivered and donated to the lord of the fields [an amount] in accordance with the Dharma. He was lord of the "fields" (*khetta*) so they called him "warrior" (*khattiya*). He was empowered according to the Dharma. One who pleases beings by guarding and

protecting the practice of morality is a king. He was a king so they called him “King.” Vāsetṭha, this is the first cause and condition for the existence, in the world, of the warrior class. This is ancient, primary knowledge, in accordance with the Dharma, not contrary to the Dharma; and, being in accordance with the Dharma, it is respected by the people.

Then certain other beings considered guarding [one’s fields] as a disease, considered such guarding as a carbuncle, considered such guarding as an arrow or a thorn. They gave up such guarding and relied on forest-dwelling, constructing huts out of grass and leaves and trained in meditation. Each morning at dawn they left the forest and entered a village or city or the royal town to beg for almsfood.

Seeing them, many beings gave to them, respecting and esteeming them and saying:

These other beings consider guarding [one’s fields] as a disease, consider such guarding as a carbuncle, consider such guarding as an arrow or a thorn. They have given up such guarding and rely on forest-dwelling, constructing huts out of grass and leaves and training in meditation. These venerable ones, having “abandoned” (*bāhitvā*) harming and evil and unwholesome states, are “brahmins” (*brāhmaṇa*).²⁴³

Being brahmins, they were called “brahmins.” Those beings who trained in meditation but did not succeed in meditation, who trained in ascetic practices but did not succeed in ascetic practices, who trained in seclusion but did not succeed in seclusion, who trained in unification of the mind but did not succeed in unification of the mind, who trained in being energetic but did not succeed in being energetic, abandoned forest-dwelling and returned to a village or city or the royal town.²⁴⁴ They constructed houses with four pillars and composed sacred texts. 676b

Many beings, on seeing this, no longer gave to them, no longer respected and esteemed them, saying:

These other beings actually considered guarding [one’s fields] as a disease, considered such guarding as a carbuncle, considered such guarding as an arrow or a thorn. They gave up such guarding and relied on forest-dwelling, constructing huts out of grass and leaves. They trained in meditation but could not succeed in meditation, they trained in ascetic

practices but did not succeed in ascetic practices, they trained in seclusion but did not succeed in seclusion, they trained in unification of the mind but did not succeed in unification of the mind, they trained in being energetic but did not succeed in being energetic. They have abandoned forest-dwelling and returned to a village or to a city or to the royal town. They have constructed houses with four pillars and composed sacred texts. These venerable ones train in wide learning; they no longer train in meditation; they are learned. Being learned, they are called “learned ones.”

Vāsetṭha, this is the first cause and condition for the existence, in the world, of the brahmin class. This is ancient, primary knowledge, in accordance with the Dharma, not contrary to the Dharma; and, being in accordance with the Dharma, it is respected by the people.

Then those other beings went to all regions to practice farming. They were practicing farming in all regions. Practicing farming in all regions, they were called merchants. Vāsetṭha, this is the first cause and condition for the existence, in the world, of the merchant class. This is ancient, primary knowledge, in accordance with the Dharma, not contrary to the Dharma; and, being in accordance with the Dharma, it is respected by the people.

Vāsetṭha, when these three classes had arisen in the world, it became known that there was a fourth class, the renunciants.²⁴⁵ How, when these three classes had arisen in the world, did it become known that there was a fourth class, the renunciants?

In a warrior clan, a clansman might censure himself for evil and unwholesome states and, becoming disgusted with himself for his evil and unwholesome states, shave off his hair and beard, don the yellow robes, and out of faith leave the household life and become homeless to train in the path. Thinking, “I shall become a renunciant and practice the holy life,” he would become a renunciant and practice the holy life.

In the same way, in a brahmin clan or a merchant clan, a clansman might similarly censure himself for evil and unwholesome states and, being disgusted with himself for his evil and unwholesome states, shave off his hair and beard, don the yellow robes, and out of faith leave the household life and become homeless to train in the path. Thinking, “I

shall become a renunciant and practice the holy life,” he would become a renunciant and practice the holy life. Vāseṭṭha, in this way, when the three classes had arisen in the world, it became known that there was a fourth class, the renunciants.

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Vāseṭṭha, I will now tell you in detail about these three classes. What, in detail, are these three classes? A clansman of a warrior clan who does unwholesome things with his body . . . with his speech . . . and does unwholesome things with his mind, will, at the breaking up of the body at death, certainly experience suffering. In the same way, a clansman of a brahmin clan or of a merchant clan who does unwholesome things with his body . . . with his speech . . . and does unwholesome things with his mind, will, at the breaking up of the body at death, certainly experience suffering.

Vāseṭṭha, a clansman of a warrior clan who does wholesome things with his body . . . with his speech . . . and does wholesome things with his mind will, at the breaking up of the body at death, certainly experience pleasure. In the same way, a clansman of a brahmin clan or a clansman of a merchant clan who does wholesome things with his body . . . with his speech . . . and does wholesome things with his mind will, at the breaking up of the body at death, certainly experience pleasure.

Vāseṭṭha, a clansman of a warrior clan who does both [wholesome and unwholesome] things with his body while practicing restraint . . . with his speech . . . and does both [wholesome and unwholesome] things with his mind while practicing restraint will, at the breaking up of the body at death, experience suffering and pleasure. In the same way a clansman of a brahmin clan or of a merchant clan who does both [wholesome and unwholesome] things with his body while practicing restraint . . . with his speech . . . and does both [wholesome and unwholesome] things with his mind while practicing restraint will, at the breaking up of the body at death, experience [both] suffering and pleasure.

Vāseṭṭha, a clansman of a warrior clan cultivates the seven factors of awakening, attends to them well and contemplates them well. Knowing like this and seeing like this, his mind is liberated from the taint of sensual desire . . . from the taint of existence . . . his mind is liberated from the taint of ignorance. It being liberated, he knows it is liberated, knowing as it really is: “Birth has been ended, the holy life has been established, what

had to be done has been done. There will not be another experiencing of existence.”

In the same way a clansman of a brahmin clan or of a merchant clan cultivates the seven factors of awakening, attends to them well and contemplates them well. Knowing like this and seeing like this, his mind is liberated from the taint of sensual desire . . . from the taint of existence . . . his mind is liberated from the taint of ignorance. It being liberated, he knows it is liberated, knowing as it really is: “Birth has been ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence.”

Vāseṭṭha, in this way I have analyzed these three classes in detail. Brahmā, the lord of heaven, has spoken this stanza:

The warrior is esteemed among two-footed [beings],
That is, those possessing class and clan.
[But] those who seek to train in knowledge and conduct
Are praised by *devas* and human beings.

Vāseṭṭha, the lord of heaven, Brahmā, said this stanza well, not badly. He intoned and chanted it well, not badly. He proclaimed it well, not badly—that is, saying this:

677a The warrior is esteemed among two-footed [beings],
 That is, those possessing class and clan.
 [But] those who seek to train in knowledge and conduct
 Are praised by *devas* and human beings.

Why is that? I similarly say this,

The warrior is esteemed among two-footed [beings],
That is, those possessing class and clan.
[But] those who seek to train in knowledge and conduct
Are praised by *devas* and men.

Thus said the Buddha. Having heard what the Buddha said, Venerable Vāseṭṭha and Bhāradvāja and the [other] monks were delighted and received it respectfully.

155. The Discourse about Velāma²⁴⁶

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

At that time the householder Sudatta approached the Buddha,²⁴⁷ paid homage with his head, stepped back, and sat to one side.

The World-honored One asked him, “Householder, does your family practice almsgiving?”

The householder Sudatta replied:

Yes indeed, World-honored One. My family practices almsgiving, but we are unable to [give] what is excellent. [What we give as almsfood] is very coarse, just rice bran with husks, sesame soup, and a slice of ginger.

The World-honored One said:

Householder, whether one gives coarse food or gives excellent food, both bring their results indeed. Householder, if one gives what is coarse and gives without faith, gives without deliberation, gives but not with one’s own hands, gives without going in person, gives without due consideration, gives without sincerity, gives without contemplating the fruits and results of one’s actions, then one should contemplate receiving the following kinds of results: One’s mind will not enjoy getting an excellent house; it will not enjoy getting an excellent chariot; it will not enjoy getting excellent clothing; it will not enjoy getting excellent food and drink; it will not enjoy getting whatever is excellent by way of the five strands of sensuality.²⁴⁸

Why is that? Because one is practicing giving without sincerity. Householder, one should understand that one will receive these kinds of results.

Householder, if one gives what is coarse but gives with faith, gives with deliberation, gives with one’s own hands, gives having gone in person, gives with due consideration, gives with sincerity, gives having contemplated the fruits and results of one’s actions, then one should contemplate receiving the following kinds of results: One’s mind will enjoy getting an excellent house; it will enjoy getting an excellent chariot; it will enjoy getting excellent clothes; it will enjoy getting excellent food and drink; it will enjoy getting whatever is excellent by way of the five strands of sensuality. Why is that? Because one is practicing giving with sincerity. Householder, one should understand that one will receive these kinds of results.

677b

Householder, if one gives what is excellent but gives without faith, gives without deliberation, gives but not with one's own hands, gives without going in person, gives without due consideration, gives without sincerity, gives without contemplating the fruits and results of one's actions, then one should contemplate receiving the following kinds of results: One's mind will not enjoy getting an excellent house; it will not enjoy getting an excellent chariot; it will not enjoy getting excellent clothes; it will not enjoy getting excellent food and drink; it will not enjoy getting whatever is excellent by way of the five strands of sensuality. Why is that? Because one is practicing giving without sincerity. Householder, one should understand that one will receive these kinds of results.

Householder, if one gives what is excellent and gives with faith, gives with deliberation, gives with one's own hands, gives having gone in person, gives with due consideration, gives with sincerity, gives having contemplated the fruits and results of one's actions, then one should contemplate receiving the following kinds of results: One's mind will enjoy getting an excellent house; it will enjoy getting an excellent chariot; it will enjoy getting excellent clothes; it will enjoy getting excellent food and drink; it will enjoy getting whatever is excellent by way of the five strands of sensuality. Why is that? Because one is practicing giving with sincerity. Householder, one should understand that one will receive these kinds of results.²⁴⁹

Householder, in the distant past there was a great brahmin householder named Velāma. He was extremely wealthy and prosperous, with immeasurable wealth, with many domains and feudatories, all manner of treasures, and livestock beyond reckoning. He practiced giving in the following ways:

With eighty-four thousand golden bowls filled with pieces of silver, in this way he practiced a great giving; with eighty-four thousand silver bowls filled with pieces of gold, in this way he practiced a great giving; with eighty-four thousand golden bowls filled with pieces of gold, in this way he practiced a great giving; with eighty-four thousand silver bowls filled with pieces of silver, in this way he practiced a great giving;

[W]ith eighty-four thousand elephants solemnly adorned and decorated with a covering of white netting, in this way he practiced a great giving; with eighty-four thousand horses solemnly adorned and decorated with white netting and golden ornaments, in this way he practiced a great giving;

[W]ith eighty-four thousand cows clothed in cords and coverlets, each of which, when milked, was able to yield a barrelful of milk, in this way he practiced a great giving; with eighty-four thousand women who were of dignified beauty that delighted those who saw them, adorned with various precious necklaces for dignified decoration, in this way he practiced a great giving—not to mention food and beverages to be consumed as well.²⁵⁰

Householder, superior even to this great giving by the brahmin Velāma would it be if one were to feed all the worldlings in Jambudīpa.²⁵¹

Householder, superior even to this great giving by the brahmin Velāma and the feeding of all the worldlings in Jambudīpa would it be if one were to feed one stream-enterer.

Householder, superior even to this great giving by the brahmin Velāma, to the feeding of all the worldlings in Jambudīpa and the feeding of a hundred stream-enterers would it be if one were to feed one once-returner.

Householder, superior even to this great giving by the brahmin Velāma, to the feeding of all the worldlings in Jambudīpa, to the feeding of a hundred stream-enterers and a hundred once-returners would it be if one were to feed one nonreturner.

677c

Householder, superior even to this great giving by the brahmin Velāma, to the feeding of all the worldlings in Jambudīpa, to the feeding of a hundred stream-enterers, a hundred once-returners, and a hundred nonreturners would it be if one were to feed one arahant.

Householder, superior even to this great giving by the brahmin Velāma, to the feeding all the worldlings in Jambudīpa, to the feeding of a hundred stream-enterers, a hundred once-returners, a hundred nonreturners, and a hundred arahants would it be if one were to feed one *paccekabuddha*.

Householder, superior even to this great giving by the brahmin Velāma, to the feeding of all the worldlings in Jambudīpa, to the feeding of a hundred stream-enterers, a hundred once-returners, a hundred nonreturners, a hundred arahants, and a hundred *paccekabuddhas*, would it be if one were to feed one tathāgata, free from attachment, fully awakened.

Householder, superior even to this great giving by the brahmin Velāma, and to the feeding of all the worldlings in Jambudīpa, to the feeding of a hundred stream-enterers, a hundred once-returners, a hundred nonreturners, a hundred arahants, and a hundred *paccekabuddhas*, would be if one were

to construct a monastery and give it to the Sangha of monks of the four directions.²⁵²

Householder, superior even to this great giving by the brahmin Velāma, to the feeding of all the worldlings in Jambudīpa, to the feeding of a hundred stream-enterers, a hundred once-returners, a hundred nonreturners, a hundred arahants, a hundred *paccekabuddhas*, and to constructing a monastery and giving it to the Sangha of monks of the four directions, would it be if one were to take refuge joyfully in the Triple Gem—the Buddha, the Dharma, and the Sangha of monks—and to take the precepts.

Householder, superior even to this great giving by the brahmin Velāma, to the feeding of all the worldlings in Jambudīpa, to the feeding of a hundred stream-enterers, a hundred once-returners, a hundred nonreturners, a hundred arahants, a hundred *paccekabuddhas*, to constructing a monastery and giving it to the Sangha of monks of the four directions, and to taking refuge joyfully in the Triple Gem—the Buddha, the Dharma, and the Sangha of monks—and taking the precepts, would it be if one were to develop a mind of loving-kindness for all beings just for the brief time it takes to milk a cow.

678a

Householder, superior even to this great giving by the brahmin Velāma, to the feeding of all the worldlings in Jambudīpa, to the feeding of a hundred stream-enterers, a hundred once-returners, a hundred nonreturners, a hundred arahants, a hundred *paccekabuddhas*, to constructing a monastery and giving it to the Sangha of monks of the four directions, to taking refuge joyfully in the Triple Gem—the Buddha, the Dharma, and the Sangha of monks—and taking the precepts, and to developing a mind of loving-kindness for all beings just for the brief time that it takes to milk a cow, would it be if one were to contemplate all phenomena as impermanent, *dukkha*, empty, and devoid of self.²⁵³

Householder, what do you think? The great brahmin householder of the past named Velāma, was he someone else? Do not think that. Why is that? You should know that he was myself.²⁵⁴ In the past I was the great brahmin householder named Velāma.

Householder, at that time I was benefiting myself and benefiting others, benefiting many people. I had compassion for the whole world, and I sought prosperity, benefit, peace, and happiness for *devas* and human beings. The teaching I gave at that time did not lead to the ultimate, was

not the ultimate purity, not the ultimate holy life, not the ultimate completion of the holy life. At that time I had not become free of birth, old age, disease, and death, sorrow, and grief, sadness and lamentation, nor was I able to attain complete liberation from *dukkha*.

Householder, I have now appeared in this world as a tathāgata, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, unsurpassable person, leader on the path of Dharma, teacher of *devas* and human beings, called a buddha, an exalted one. I now benefit myself, benefit others, benefit many people. I have compassion for the whole world, and I seek prosperity, benefit, peace, and happiness for *devas* and human beings.

The teaching I give now does lead to the ultimate, is the ultimate purity, the ultimate holy life, the ultimate completion of the holy life. I have become free of birth, old age, disease, and death, sorrow and grief, sadness and lamentation. I have attained complete liberation from *dukkha*.

Thus said the Buddha. Having heard what the Buddha said, the householder Sudatta and the monks were delighted and received it respectfully.

156. The Discourse to the Pārāyana Brahmins²⁵⁵

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

At that time a group of brahmins from the Kosala country, who were taking an afternoon walk, approached the Buddha. Having exchanged polite greetings, they stepped back, sat to one side, and said, "Gotama, we would like to ask a question. Will you listen to our question?"

The World-honored One said, "Feel free to ask."

Then the brahmins asked, "Gotama, are brahmins now practicing the Dharma of former brahmins or are they transgressing the Dharma of former brahmins?"

678b

The World-honored One replied:

There are no brahmins now who practice the Dharma of former brahmins. For a long time brahmins have been transgressing the Dharma of former brahmins.

Then the brahmins asked:

Gotama, why are no brahmins now practicing the Dharma of former brahmins? Since when have brahmins been transgressing the Dharma of former brahmins?

Then the World-honored One said these stanzas:²⁵⁶

In so-called ancient times there were those
Who were self-restrained and intent on their practice.
Relinquishing the five strands of sensuality,
They practiced the pure holy life.

Practicing celibacy and morality
Led them to become soft and tender by nature.
Their minds shone with forgiveness and harmlessness.
Patient and forbearing, they guarded their thoughts.

In ancient times this was the Dharma,
Which [present-day] brahmins have not preserved.
[In ancient times] brahmins did not keep watch over
Wealth or grain as their possessions.

Chanting [of hymns] was their wealth and grain;
This was the treasure that brahmins guarded,
[Rather than] variously colored garments,
Houses, beds, and couches.

[In] prosperous cities and in all countries
[The ancient] brahmins trained like this.
These brahmins did no harm;
They led the way in protecting all things.

When they went to others' doors,
No one turned them away.
[People] opened their homes [to them]
When mealtime came and they went begging.²⁵⁷

When brahmins were at home,
Visitors wished to make offerings to them.

For fully forty-eight years
They practiced pure celibacy.

Seeking accomplishment in knowledge and conduct
Was the practice of brahmins in ancient times.
They did not steal [others'] wealth
And they had nothing to fear.

If mutual affection matched up,
Then it was proper for them to cohabit,
[But] not out of annoyance
Or resentment toward sexual customs.

Not all brahmins
Were capable of practicing like this.
If there were some of outstanding practice,
Brahmins extremely firm in their quest,
Then they, as regards sexual matters,
Did not engage in them even in their dreams.

Because of this practice of celibacy
They called themselves brahmins [saying], "I am a brahmin."
Knowing they had this conduct,
The wise always recognized them
As using thin beds and simple clothes
And surviving on ghee and milk as food.

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Begging was always done according to the Dharma
During a sacrifice and in the ritual of giving.
During a sacrifice they did not have others beg for them,
But begged for themselves.

When making offerings at a sacrifice,
They did not kill cows,
Which are like one's parents or brothers
Or one's other relatives.

Cows are also like human beings.
The reason they give rise to happiness

Are the food and drink [they provide, which gives us] bodily strength;
As a means of conveyance [they provide] ease and happiness.

Understanding this principle,
They did not delight in killing cows,
Whose soft bodies are so large,
With a refined appearance that is renowned.

Eagerly seeking their own benefit,
The brahmins of ancient times pursued their practice.
For their own benefit brahmins
Engaged in [some] affairs and abstained from [other] affairs.

They had to come into this world,
Yet they were committed to liberation from this world.
[However] as month succeeded month,
Their minds were seen to incline toward that [worldliness].

They enjoyed themselves at night
With finely adorned women.
They were surrounded by auspicious cows
[But also by] very handsome women.

The subtle sensual pleasures of society
[Became] for brahmins a constant source of longing.
Possession of chariots
Well-made and finely finished,
Household life, and marriage
[Became] for brahmins a constant source of longing.

Having created this bond, [they thought,]
“Come, let us pursue that!”
[They then approached the king and said,]
“Great king, perform a sacrifice and practice giving!
Do not miss [this opportunity] to profit from your wealth,
From your abundant property and grain.

“If you have surplus [wealth] and cows,
Great king, it is appropriate [to expend it on] this:

On brahmins and chariots
 For an elephant sacrifice, a horse sacrifice,
 And a cow sacrifice.²⁵⁸ Do not guard the gates [of your stables].

“Gather crowds and perform a sacrificial giving,
 With wealth as gifts to brahmins.
 From this you will gain profit,
 Beloved and cherished wealth!”

Thus they aroused [the king’s] desire,
 Increasing his craving more and more
 For wealth immeasurable
 Like water in a vast reservoir.

[They thought,] “Men who own cows are in this way
 Provided with their livelihood.”

They created this bondage [with the thought],
 “Come, let us pursue that!”

[They approached the king again and said,]
 “Great king, perform a sacrifice and practice giving!
 Do not miss [this opportunity] to profit from your wealth,
 From your abundant property and grain.

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“If you have surplus wealth,
 Great king, it is appropriate [to expend it on] this:
 On brahmins and chariots
 And countless hundreds and thousands of cows
 To be killed in a sacrifice.”

The horns on their heads disturbed no one;
 The cows of ancient times were [harmless] as pigs.
 Going and seizing them by the horns
 [Brahmins] took sharp knives and killed the cows.

“Cows are just like our fathers!”
 Exclaimed a spirit named Fragrance.
 He cried, “This is against the Dharma!”
 As they stabbed the cows with knives.

This custom of undertaking sacrifices
Was the principal transgression.
There is no reason to kill.
Stay far away from this decadent custom!

In ancient times there were three diseases:
Desire, lack of food, and old age.²⁵⁹
Through hatred of cows
Diseases increased to ninety-eight.

Such [behavior] caused quarrels to grow,
And therefore was disliked by the wise.
If people saw such [behavior],
Who did not dislike it?
Such behavior in this world
Lacked wisdom; it was the lowest.

Everyone had desire and hatred.
Wives even slandered their husbands.
Some women of the warrior and brahmin classes,
Although guarded by their clans,
Violating their birth customs,
Became unrestrained in sensual pleasures.

Thus, brahmins, brahmins now are not practicing the Dharma of former brahmins. For a long time brahmins have been transgressing the Dharma of former brahmins.

Then the group of brahmins from Kosala country said:

World-honored One, we have understood. Well-gone One, we have comprehended.²⁶⁰ World-honored One, from now on we go for refuge to the Buddha, the Dharma, and the Sangha of monks. May the World-honored One accept us as lay disciples from this day forth until the end of life, as having personally gone for refuge for our whole life.

Thus said the Buddha. Having heard what the Buddha said, the group of brahmins from the Kosala country and the monks were delighted and received it respectfully.

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157. The Discourse in the Yellow Reed Park²⁶¹

Thus have I heard. At one time the Buddha was staying at Verañjā in the Yellow Reed Park. 679b

At that time a brahmin of Verañjā, who was very old, whose life span was almost over, whose life was on the verge of coming to an end, a hundred and twenty years [of age], walking with the support of a staff, while roaming around in the afternoon, approached the Buddha and exchanged polite greetings. Standing before the Buddha supported by his staff, he said:

Gotama, I have heard that the renunciant Gotama, who is very young and has just gone forth to train [in the path], on being personally approached by famous and virtuous renunciants and brahmins, does not show respect for them, does not revere them, does not get up from his seat, and does not invite them to be seated. Gotama, this is very improper.

The World-honored One said:

Brahmin, I have never seen anyone, among *devas* and *māras*, Brahmās, renunciants, brahmins, from human beings to *devas* who, on approaching me could expect me, the Tathāgata, to show respect and reverence for them, to get up from my seat and invite them to be seated. Brahmin, if someone were to approach me, the Tathāgata, desiring that I should show respect and reverence, get up from my seat, and invite them to be seated, then that person's head would certainly split into seven pieces.

The brahmin said, "Gotama lacks taste."

The World-honored One said:

Brahmin, there is a way in which I do lack taste, though it is not what you are referring to. Whatever there is of taste in forms, taste in sounds, taste in fragrances, [taste in flavors,]²⁶² taste in tangibles, the Tathāgata has eradicated it through wisdom, brought it to cessation, uprooted it so that it can never arise again. This is a way in which I lack taste, though it is not what you are referring to.

The brahmin said again, "Gotama is without fear."²⁶³

The World-honored One said:

Brahmin, there is a way in which I am without fear, though it is not what you are referring to. Whatever is fearsome in forms, fearsome in sounds, fearsome in odors, fearsome in flavors, fearsome in tangibles, the Tathāgata has eradicated it through wisdom, brought it to cessation, uprooted it so that it can never arise again. This is a way in which I am without fear, though it is not what you are referring to.

The brahmin said again, “Gotama does not enter a womb.”

The World-honored One said:

679c Brahmin, there is a way in which I do not enter a womb, though it is not what you are referring to. If there is some renunciant or brahmin who has, through wisdom, eradicated future coming to a womb, brought it to cessation, uprooted it so that he will never take birth again, then of him I say that he does not enter a womb. The Tathāgata has, through wisdom, eradicated future coming to a womb, brought it to cessation, uprooted it so that he will never take birth again. For this reason I will not enter a womb. This is a way in which I do not enter a womb, though it is not what you are referring to.

Brahmin, among these living beings who have come from ignorance, delight in ignorance, are covered by ignorance, are trapped in the eggshell of ignorance, I am the first to have insight into the Dharma. I am foremost among living beings.

It is just like a hen that has laid ten or twelve eggs and is mindful of them at the proper time, shelters them at the proper time, warms them at the proper time, sustains them at the proper time. Later on, [even if] the hen may have left them alone [at that time], one of the chicks pecks through its shell with its beak or claws and emerges safely. That one is foremost among the chicks.

I am like this. Of these living beings who have come from ignorance, delight in ignorance, are covered by ignorance, are trapped in the eggshell of ignorance, I am the first to have insight into the Dharma, I am foremost among living beings.

Brahmin, taking mugwort grass, I went to the tree of awakening, spread the grass beneath the tree, placed my sitting mat on it, and sat

down cross-legged [with this resolve]: “I will not break this upright sitting posture until the taints have been destroyed.” And I did not break that upright sitting posture until the taints had been destroyed.²⁶⁴

Sitting upright, secluded from sensual desires, secluded from evil and unwholesome states, I attained and dwelt in the first absorption, which is with [directed] awareness and [sustained] contemplation, with rapture and happiness born of seclusion. At that time this was the first higher state of mind that I reached, attaining a pleasant abiding in the present, attaining it easily and without difficulty, a pleasant dwelling without fear, peaceful and delightful, which leads to nirvana.

Again, brahmin, with the calming of [directed] awareness and [sustained] contemplation, with inner stillness and mental unification, I attained and dwelt in the second absorption, which is without [directed] awareness and [sustained] contemplation, and with rapture and happiness born of concentration. At that time this was the second higher state of mind that I reached, attaining a pleasant abiding in the present, attaining it easily and without difficulty, a pleasant dwelling without fear, peaceful and delightful, which leads to nirvana.

Again, brahmin, secluded from rapture and pleasure, dwelling in equanimity and without seeking anything, with right mindfulness and right comprehension, experiencing happiness with the body, I attained and dwelt in the third absorption, which the noble ones speak of as noble equanimity and mindfulness, a happy abode. At that time this was the third higher state of mind that I reached, attaining a pleasant abiding in the present, attaining it easily and without difficulty, a pleasant dwelling without fear, peaceful and delightful, which leads to nirvana.

Again, brahmin, with the cessation of pleasure and the cessation of pain, and with the earlier cessation of joy and displeasure, with neither-pain-nor-pleasure, and with purity of mindfulness and equanimity, I attained and dwelt in the fourth absorption. At that time this was the fourth higher state of mind that I reached, attaining a pleasant abiding in the present, attaining it easily and without difficulty, a pleasant dwelling without fear, peaceful and delightful, which leads to nirvana.

Again, brahmin, with my mind concentrated and purified in this way, without defilement, without affliction, malleable, well steadied, having

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gained mental imperturbability, I trained in the realization of the higher knowledge of the recollection of former lives. I recalled countless former lives traversed by me in the past, together with my activities and my outward appearance [in those lives]: one birth, two births, a hundred births, a thousand births, eons of [world] expansion, eons of [world] contraction, countless eons of [world] expansion and contraction.

[I recalled:] “I was that living being named So-and-so. [I] went through those past experiences; I was [once] born there, with this family name and this given name; I had this type of life and this type of food and drink, experiencing this type of pleasure and pain; my life span was like this, I survived this long, and my life ended like this. Dying here, I was reborn there; dying there, I was reborn here. I was reborn here with this family name and this given name; I had this type of life and this type of food and drink, experiencing this type of pleasure and pain; my life span was like this, I survived this long, and my life ended like this.”

This was the first higher knowledge that I attained at that time in the first watch of the night, having formerly been without negligence, having delighted in being established in seclusion, and having energetically cultivated it.

Thus lack of wisdom was eradicated and wisdom arose, darkness was destroyed and knowledge accomplished, ignorance was eradicated and knowledge arose, namely by realizing the higher knowledge of recollecting past lives.

Again, brahmin, with my mind concentrated and purified in this way, without defilement, without affliction, malleable, well steadied, having gained mental imperturbability, I trained in the realization of the higher knowledge of the death and rebirth [of beings].

With the divine eye, which is purified and surpasses the human [eye], I saw beings as they die and as they are reborn, handsome or ugly, superior or inferior, as they come and go between good and bad realms of existence, in accordance with the [previous] deeds of these living beings.

I saw as it really is that, if these living beings have undertaken evil bodily conduct, evil verbal and mental conduct, if they have reviled noble ones, held wrong views, and undertaken actions [based on] wrong views, then because of these causes and conditions, at the breaking up of the

body after death they certainly go to a bad realm of existence, being reborn in hell.

If [however], these living beings have undertaken sublime bodily conduct, sublime verbal and mental conduct, if they have not reviled noble ones, have held right views, and undertaken actions [based on] right views, then because of these causes and conditions, at the breaking up of the body after death they certainly go to a good realm of existence, being reborn in a heavenly realm.

This was the second higher knowledge that I attained at that time in the middle watch of the night, by having formerly been without negligence, having delighted in being established in seclusion, and having energetically cultivated it.

Thus lack of wisdom was eradicated and wisdom arose, darkness was destroyed and knowledge accomplished, ignorance was eradicated and knowledge arose, namely by realizing the higher knowledge of the death and rebirth [of beings].

Again, brahmin, with my mind concentrated and purified in this way, without defilement, without affliction, malleable, well steadied, having gained mental imperturbability, I trained in the realization of the higher knowledge of the destruction of the taints.

I knew as it really is: “This is *dukkha*.” I knew [as it really is]: “This is the arising of *dukkha*.” I knew [as it really is]: “This is the cessation of *dukkha*.” I knew as it really is: “This is the path to the cessation of *dukkha*.”

I knew as it really is: “These are the taints.” I knew [as it really is]: “This is the arising of the taints.” I knew [as it really is]: “This is the cessation of the taints.” I knew as it really is: “This is the path to the cessation of the taints.”

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Knowing like this, seeing like this, my mind was liberated from the taint of sensual desire . . . from the taint of existence, my mind was liberated from the taint of ignorance. It being liberated, I knew it was liberated, knowing as it really is: “Birth is ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence.”

This was the third higher knowledge that I attained at that time in the last watch of the night, having formerly been without negligence, having

delighted in being established in seclusion, and having energetically cultivated it.

Thus lack of wisdom was eradicated and wisdom arose, darkness was destroyed and knowledge accomplished, ignorance was eradicated and knowledge arose, namely by realizing the higher knowledge of the destruction of the taints.

Again, brahmin, if there is someone of whom it could rightly be said that he teaches to living beings that have arisen in the world a Dharma that is free from delusion, who is foremost among all living beings, who is not covered up by pain and pleasure, then you should know that it can rightly be said of me. Why is that? [It is because] I teach to living beings who have arisen in the world a Dharma that is free from delusion. I am foremost among all living beings. I am not covered up by pain and pleasure.²⁶⁵

Then the brahmin of Verañjā put aside his staff, paid homage with his head at the Buddha's feet, and said to the World-honored One:

The World-honored One is foremost, the World-honored One is great, the World-honored One is superior, the World-honored One is supreme, the World-honored One has rank, the World-honored One is without equal, the World-honored One is incomparable, the World-honored One is without obstructions, the World-honored One is a person without obstructions.²⁶⁶

World-honored One, from now on I go for refuge to the Buddha, the Dharma, and the Sangha of monks. May the World-honored One accept me as a lay disciple from this day forth until the end of life, as having personally gone for refuge for my whole life.²⁶⁷

Thus spoke the Buddha. Having heard what the Buddha said, the brahmin of Verañjā and the monks were delighted and received it respectfully.

158. The Discourse to Doṇa²⁶⁸

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

At that time the brahmin Doṇa, while roaming around in the afternoon, approached the Buddha, exchanged polite greetings, stepped back, and sat to

one side. The World-honored One asked him,²⁶⁹ “Doṇa, if someone asks you if you are a brahmin, do you say you are a brahmin and call yourself one?”

The brahmin Doṇa replied:

Gotama, one can rightly call himself a brahmin if he is born of parents who are of pure descent, if for seven generations on both his father’s and his mother’s sides there has been uninterrupted continuity of births without blemish; and if he has learned much and retained it, is able to recite it, and is a master of the four Vedas with their vocabularies, liturgy, phonology, and etymology, and the histories as a fifth.²⁷⁰

Gotama, one who can rightly call himself a brahmin is myself. Why is that? I am born of parents of pure descent; for seven generations on both my father’s and my mother’s sides there has been uninterrupted continuity of births without blemish; and I have learned much and retained it, am able to recite it, and am a master of the four Vedas with their vocabularies, liturgy, phonology, and etymology, and the histories as a fifth.

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The World-honored One said:

Doṇa, I will now ask you [a question]; answer according to your understanding. Doṇa, what do you think? Those ancient brahmins who have died and passed away, reciters of the sacred texts, who promulgated the sacred texts and recited the Vedas—namely, Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamataggi, Aṅgīrasa, Vāseṭṭha, Kassapa, Bhāradvāja, and Bhagu—they have designated five types of brahmins:

There are brahmins who are like Brahmā, there are brahmins who are like a *deva*, there are brahmins who do not overstep the boundaries, there are brahmins who overstep the boundaries, and there are brahmins who are outcastes as the fifth. Doṇa, of these five types of brahmins, which one are you?

Doṇa said:

Gotama has spoken about this matter in brief, without explaining its details. I am unable to understand it. May the renunciant Gotama explain it well so that I understand its meaning.

The World-honored One said, “Doṇa, listen closely and pay proper attention, I will analyze it for you in detail.”

Doṇa said, “Indeed, Gotama.” The brahmin Doṇa listened to receive the instruction.

The Buddha said:

Doṇa, how is a brahmin like Brahmā? A brahmin is born of parents of pure descent; for seven generations on both his father’s and his mother’s sides there has been uninterrupted continuity of births without blemish. For forty-eight years he practices the holy life as a young man, wishing to acquire the sacred texts, to recite the canonical texts. Having acquired the sacred texts, recited the canonical texts, he supports his teacher by begging for wealth in accordance with the Dharma, not contrary to the Dharma.

What is “[in accordance with the Dharma, not] contrary to the Dharma”? [It is] not by farming, not by trade, not by [compiling] books, not by calculating, not by accounting, not by engraving, not by handwriting, not by composing regulations, not by [compiling] discourses, not by poetry, not by wielding sword or staff, not by attending to the king’s affairs, [but] by begging in accordance with the Dharma, he begs for wealth to support his teacher.²⁷¹

Having offered wealth [to his teacher],²⁷² with a mind imbued with loving-kindness, he dwells [mentally] pervading one direction, likewise the second, the third, and the fourth direction, and also the four intermediate directions and above and below, all around, everywhere. With a mind imbued with loving-kindness, free of fetters or resentment, without ill will or contention, he dwells pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well-cultivated. In the same way, with a mind imbued with compassion . . . with empathic joy . . . with equanimity, free of fetters or resentment, without ill will or conflict, he dwells pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well-cultivated. Doṇa, in this way a brahmin is like Brahmā.

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Doṇa, how is a brahmin like a *deva*? A brahmin is born of parents of pure descent; for seven generations on both his father’s and his mother’s sides there has been uninterrupted continuity of births without blemish. For forty-eight years he practices the holy life as a young man, wishing to

acquire the sacred texts, to recite the canonical texts. Having acquired the sacred texts, recited the canonical texts, he supports his teacher by begging for wealth in accordance with the Dharma, not contrary to the Dharma.

What is “[in accordance with the Dharma, not] contrary to the Dharma”? Not by farming, not by trade, not by [compiling] books, not by calculating, not by accounting, not by engraving, not by handwriting, not by composing regulations, not by [compiling] discourses, not by poetry, not by wielding sword or staff, not by attending to the king’s affairs, but by begging in accordance with the Dharma, he begs for wealth to support his teacher.

Having offered wealth [to his teacher], he practices sublime bodily conduct . . . verbal . . . sublime mental conduct. Having practiced sublime bodily conduct . . . verbal . . . sublime mental conduct, at the destruction of the body at death he will certainly go to a good realm of existence, being reborn in heaven.²⁷³ Doṇa, in this way a brahmin is like the *devas*.

Doṇa, how does a brahmin not overstep the boundaries? A brahmin is born of parents of pure descent; for seven generations on both his father’s and his mother’s sides there has been uninterrupted continuity of births without blemish. For forty-eight years he practices the holy life as a young man, wishing to acquire the sacred texts, to recite the canonical texts. Having acquired the sacred texts, recited the canonical texts, he supports his teacher by begging for wealth in accordance with the Dharma, not contrary to the Dharma.

What is “[in accordance with the Dharma, not] contrary to the Dharma”? Not by farming, not by trade, not by [compiling] books, not by calculating, not by accounting, not by engraving, not by handwriting, not by composing regulations, not by [compiling] discourses, not by poetry, not by wielding sword or staff, not by attending to the king’s affairs, but by begging in accordance with the Dharma, he begs for wealth to support his teacher.

Having offered wealth [to his teacher], he seeks a wife for himself in accordance with the Dharma, not contrary to the Dharma. What is “[in accordance with the Dharma, not] contrary to the Dharma”? A brahmin does not approach a brahmin woman with intentions such as these: to increase mutual craving and to have [sexual] union. He approaches a brahmin woman, not a nonbrahmin woman, nor a warrior woman, nor one who is pregnant, nor one who is nursing.

Doṇa, for what reason does a brahmin not approach [a woman] who is pregnant? So that this man and woman will not become known as impure and licentious.²⁷⁴ For this reason a brahmin does not approach [a woman] who is pregnant. Doṇa, for what reason does a brahmin not approach [a woman] who is nursing? So that this man and woman will not become known as impure and angry. For this reason a brahmin does not approach [a woman] who is nursing.

681b Doṇa, he approaches [a woman] not for the sake of wealth, nor for the sake of pride, nor for the sake of adornment, nor for the sake of decoration, but just for the sake of a son. Once a son is born, [the brahmin] is established within the boundaries of the conventions of the brahmins of old, upholding them and not overstepping them. Doṇa, in this way a brahmin does not overstep the boundaries.

Doṇa, how does a brahmin overstep the boundaries? A brahmin is born of parents of pure descent; for seven generations on both his father's and his mother's sides there has been uninterrupted continuity of births without blemish. For forty-eight years he practices the holy life as a young man, wishing to acquire the sacred texts, to recite the canonical texts. Having acquired the sacred texts, recited the canonical texts, he supports his teacher by begging for wealth in accordance with the Dharma, not contrary to the Dharma.

What is "[in accordance with the Dharma, not] contrary to the Dharma"? Not by farming, not by trade, not by [compiling] books, not by calculating, not by accounting, not by engraving, not by handwriting, not by composing regulations, not by [compiling] discourses, not by poetry, not by wielding sword or staff, not by attending to the king's affairs, but by begging in accordance with the Dharma, he begs for wealth to support his teacher.

Having offered wealth [to his teacher], he seeks a wife for himself in accordance with the Dharma, not contrary to the Dharma. What is "[in accordance with the Dharma, not] contrary to the Dharma"? A brahmin does not approach a brahmin woman with intentions such as these: to increase mutual craving and to have [sexual] union. He approaches a brahmin woman, not a nonbrahmin woman, nor a warrior woman, nor one who is pregnant, nor one who is nursing.

Doṇa, for what reason does a brahmin not approach [a woman] who is pregnant? So that this man and woman will not become known as impure and licentious. For this reason a brahmin does not approach [a woman] who is pregnant. Doṇa, for what reason does a brahmin not approach [a woman] who is nursing? So that this man and woman will not become known as impure and angry. For this reason a brahmin does not approach [a woman] who is nursing.

Doṇa, he approaches [a woman] not for the sake of wealth, nor for the sake of pride, nor for the sake of adornment, nor for the sake of decoration, but just for the sake of a son. [However,] once a son is born, he does not remain within the boundaries of the conventions of the brahmins of old, not upholding them but overstepping them.²⁷⁵ Doṇa, in this way a brahmin oversteps the boundaries.

Doṇa, how is a brahmin an outcaste [among] brahmins? A brahmin is born of parents of pure descent; for seven generations on both his father's and his mother's sides there has been uninterrupted continuity of births without blemish. For forty-eight years he practices the holy life as a young man, wishing to acquire the sacred texts, to recite the canonical texts. Having acquired the sacred texts, recited the canonical texts, he supports his teacher by begging for wealth in accordance with the Dharma, not contrary to the Dharma.

What is “[in accordance with the Dharma, not] contrary to the Dharma”? Not by farming, not by trade, not by [compiling] books, not by calculating, not by accounting, not by engraving, not by handwriting, not by composing regulations, not by [compiling] discourses, not by poetry, not by wielding sword or staff, not by attending to the king's affairs, but by begging in accordance with the Dharma, he begs for wealth to support his teacher.

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Having offered wealth [to his teacher], he seeks a wife for himself in accordance with the Dharma, not contrary to the Dharma. What is “[in accordance with the Dharma, not] contrary to the Dharma”? A brahmin does not approach a brahmin woman with intentions such as these: to increase mutual craving and to have [sexual] union. He approaches a brahmin woman, not a nonbrahmin woman, nor a warrior woman, nor one who is pregnant, nor one who is nursing.

Doṇa, for what reason does a brahmin not approach [a woman] who is pregnant? So that this man and woman will not become known as impure and licentious. For this reason a brahmin does not approach [a woman] who is pregnant. Doṇa, for what reason does a brahmin not approach [a woman] who is nursing? So that this man and woman will not become known as impure and angry. For this reason a brahmin does not approach [a woman] who is nursing.

Doṇa, he approaches [a woman] not for the sake of wealth, nor for the sake of pride, nor for the sake of adornment, nor for the sake of decoration, but just for the sake of a son. Once a son is born, he undertakes affairs related to kings, affairs related to thieves, affairs related to those who are on the wrong path, saying, “Brahmins should undertake all affairs; brahmins are not defiled by this, they are not contaminated by it. They are just like fire, which burns what is pure and burns what is impure.” [If someone says] “Brahmins should not undertake any affairs,” [we reply,] “Brahmins are not defiled by this; they are not contaminated by it.” Doṇa, in this way a brahmin is an outcaste [among] brahmins.²⁷⁶ Doṇa, of these five types of brahmin, which one are you?²⁷⁷

Doṇa said:

Gotama, I am not entitled to say I am even the most inferior [type of] brahmin, the outcaste, let alone the others. World-honored One, I have understood. Well-gone One, I have comprehended. World-honored One, from now on I go for refuge to the Buddha, the Dharma, and the Sangha of monks. May the World-honored One accept me as a lay disciple from this day forth until the end of life, as having personally gone for refuge for my whole life.²⁷⁸

Thus spoke the Buddha. Having heard what the Buddha said, the brahmin Doṇa was delighted and received it respectfully.

159. The Discourse to Aggilāyana

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

At that time the brahmin Aggilāyana, while roaming around in the afternoon, approached the Buddha, exchanged polite greetings, stepped back, sat to one

side, and said, “Gotama, I wish to ask a question. Will you listen if I venture to express it?”

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The World-honored One said, “Feel free to ask.”

Then the brahmin asked, “Gotama, dependent on what do the brahmin texts remain?”

The World-honored One replied, “Dependent on the people, the brahmin texts remain.”

The brahmin asked again, “Gotama, dependent on what do the people remain?”

The World-honored One replied, “Dependent on rice and wheat, the people remain.”

The brahmin asked again, “Gotama, dependent on what do rice and wheat remain?”

The World-honored One replied, “Dependent on the earth, rice and wheat remain.”

The brahmin asked again, “Gotama, dependent on what does the earth remain?”

The World-honored One replied, “Dependent on water, the earth remains.”

The brahmin asked again, “Gotama, dependent on what does water remain?”

The World-honored One replied, “Dependent on wind, water remains.”

The brahmin asked again, “Gotama, dependent on what does wind remain?”

The World-honored One replied, “Dependent on space, wind remains.”

The brahmin asked again, “Gotama, dependent on what does space remain?”

The World-honored One replied, “Space is dependent on nothing, yet because of the sun and moon, therefore there is empty space.”

The brahmin asked again, “Gotama, dependent on what do the sun and moon remain?”

The World-honored One replied, “Dependent on the Four Heavenly Kings, the sun and moon remain.”

The brahmin asked again, “Gotama, dependent on what do the Four Heavenly Kings remain?”

The World-honored One replied, “Dependent on the *devas* of the Thirty-three, the Four Heavenly Kings remain.”

The brahmin asked again, “Gotama, dependent on what do the *devas* of the Thirty-three remain?”

The World-honored One replied, “Dependent on the Yāma *devas*, the *devas* of the Thirty-three remain.”

The brahmin asked again, “Gotama, dependent on what do the Yāma *devas* remain?”

The World-honored One replied, “Dependent on the Tusita *devas*, the Yāma *devas* remain.”

The brahmin asked again, “Gotama, dependent on what do the Tusita *devas* remain?”

The World-honored One replied, “Dependent on the *devas* who Delight in Creating, the Tusita *devas* remain.”

The brahmin asked again, “Gotama, dependent on what do the *devas* who Delight in Creating remain?”

The World-honored One replied, “Dependent on the *devas* who Wield Power over Others’ Creations, the *devas* who Delight in Creating remain.”

The brahmin asked again, “Gotama, dependent on what do the *devas* who Wield Power Over Others’ Creations remain?”

The World-honored One replied, “Dependent on the Brahmā world, the *devas* who Wield Power Over Others’ Creations remain.”

The brahmin asked again, “Gotama, dependent on what does the Brahmā world remain?”

The World-honored One replied, “Dependent on the Great Brahmā, the Brahmā world remains.”

The brahmin asked again, “Gotama, dependent on what does the Great Brahmā remain?”

The World-honored One replied, “Dependent on patience, humility, gentleness, and goodness, the Great Brahmā remains.”

The brahmin asked again, “Gotama, dependent on what do patience, humility, gentleness, and goodness remain?”

The World-honored One replied, “Dependent on nirvana, patience, humility, gentleness, and goodness remain.”

The brahmin asked again, “Gotama, dependent on what does nirvana remain?”

The World-honored One replied:

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Brahmin, you are asking for a dependence of what is infinite. You are now asking me about what is limitless. Indeed, nirvana is not dependent on anything to remain. Nirvana is total cessation. Nirvana is supreme. Brahmin, it is for the sake of this that one practices the holy life under me.

The brahmin said:

World-honored One, I have understood. Well-gone One, I have comprehended. World-honored One, from now on I go for refuge to the Buddha, the Dharma, and the Sangha of monks. May the World-honored One accept me as a lay disciple from this day forth until the end of life, as having personally gone for refuge for my whole life.

Thus spoke the Buddha. Having heard what the Buddha said, the brahmin Aggīlāyana was delighted and received it respectfully.

160. The Discourse on Araka²⁷⁹

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

At that time, after the midday meal, the monks were sitting together in the assembly hall discussing this matter:

Venerable friends, it is extraordinary. It is extraordinary how very short is human life, [after which] one has to pass on to the next life. One should do what is wholesome, one should practice the holy life, for whoever is born will die. Yet, as regards practice of the Dharma, practice that is beneficial, practice that is wholesome, practice that is sublime, people in this present life do not act and strive [accordingly].

At that time the World-honored One was passing the day's abiding elsewhere. With the purified divine ear, which surpasses the human [ear], he heard those monks sitting together in the assembly hall after the midday meal discussing this matter:

Venerable friends, it is extraordinary. It is extraordinary how very short is human life, [after which] one has to pass on to the next life. One should

do what is wholesome, one should practice the holy life, for whoever is born will die. Yet, as regards practice of the Dharma, practice that is beneficial, practice that is wholesome, practice that is sublime, people in this present life do not act and strive [accordingly].

Having heard this, in the late afternoon the World-honored One rose from sitting in meditation and approached the assembly hall. He sat down on a seat prepared in front of the assembly of monks and asked the monks, “What matter were you discussing? For what purpose have you come to sit together in the assembly hall?”

Then the monks said:

World-honored One, we monks assembled and, being seated together in the assembly hall after the midday meal, were discussing this matter: “Venerable friends, it is extraordinary. It is extraordinary how very short is human life, [after which] one has to pass on to the next life. One should do what is wholesome, one should practice the holy life, for whoever is born will die. Yet, as regards practice of the Dharma, practice that is beneficial, practice that is wholesome, practice that is sublime, people in this present life do not act and strive [accordingly].” World-honored One, this is the matter we have been discussing. It is for this reason that we are seated together in the assembly hall.

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The World-honored One exclaimed:

It is well, it is well, monks, that you were talking like this: “Venerable friends, it is extraordinary. It is extraordinary how very short is human life, [after which] one has to pass on to the next life. One should do what is wholesome; one should practice the holy life, for whoever is born will die. Yet, as regards practice of the Dharma, practice that is beneficial, practice that is wholesome, practice that is sublime, people in this present life do not act and strive [accordingly].” Why is that? I too say this: “It is extraordinary. It is extraordinary how very short is human life, [after which] one has to pass on to the next life. One should do what is wholesome, one should practice the holy life, for whoever is born will die. Yet, as regards practice of the Dharma, practice that is beneficial, practice that

is wholesome, practice that is sublime, people in this present life do not act and strive [accordingly].”

Why is that? In former times, in the past, the life span of living beings was eighty thousand years. Monks, when the human life span was eighty thousand years, this Jambudīpa was flourishing greatly and delightful, with plenty of wealth and treasures, and with villages and towns close together, only a chicken’s flight apart.

Monks, when the human life span was eighty thousand years, women were marriageable at five hundred years of age. Monks, when the human life span was eighty thousand years, the only diseases that existed were these: cold, heat, the need to urinate and defecate, sensual desire, hunger, and old age. There were no other afflictions.

Monks, when the human life span was eighty thousand years, there was a king named Koravya, who was a wheel-turning monarch, intelligent and wise. Equipped with a fourfold army, he reigned over the entire world, freely, as he liked. Being a righteous Dharma king, he had attained the seven treasures. Those seven treasures are: the wheel treasure, the elephant treasure, the horse treasure, the jewel treasure, the woman treasure, the steward treasure, and the counselor treasure—these are the seven. He had a thousand sons, handsome, brave, fearless, and able to overcome the troops of others. He certainly ruled over the whole earth, as far as the ocean, without relying on sword or club, just by teaching the Dharma, bringing peace and happiness.

Monks, King Koravya had a brahmin named Araka, a great elder, who was born of parents of pure descent. For seven generations on both his father’s and his mother’s sides there had been uninterrupted continuity of births without blemish. He had learned much and retained it, and was able to recite it. He was a master of the four Vedas with their vocabularies, liturgy, phonology, and etymology, and the histories as a fifth.

Monks, the brahmin Araka had countless hundreds and thousands of young brahmin students. Dwelling in a secluded place, the brahmin Araka taught the sacred texts to his countless hundreds and thousands of young brahmin students.

At that time the brahmin Araka, dwelling alone in a secluded place, sat in meditation and reflection. He had this thought in his mind: “It is

683a extraordinary. It is extraordinary how very short is human life, [after which] one has to pass on to the next life. One should do what is wholesome; one should practice the holy life, for whoever is born will die. Yet, as regards practice of the Dharma, practice that is beneficial, practice that is wholesome, practice that is sublime, people in this present life do not act and strive [accordingly]. Let me now shave off hair and beard, don the yellow robes and, out of faith, go forth from the household life to train in the path.”

Then the brahmin Araka approached his group of many young brahmin students from various countries and said, “Young brahmin students, while dwelling alone in a secluded place, I sat in meditation and reflection. I had this thought in my mind: ‘It is extraordinary. It is extraordinary how very short is human life, [after which] one has to pass on to the next life. One should do what is wholesome; one should practice the holy life, for whoever is born will die. Yet, as regards practice of the Dharma, practice that is beneficial, practice that is wholesome, practice that is sublime, people in this present life do not act and strive [accordingly]. Let me now shave off hair and beard, don the yellow robes, and, out of faith, go forth from the household life to train in the path.’ Young brahmin students, I now wish to shave off hair and beard, don the yellow robes, and, out of faith, go forth from the household life to train in the path. What will you do?”

The group of many young brahmin students from various countries said, “Venerable teacher, whatever we know, we have received it all through the teacher’s kindness. If the venerable teacher shaves off hair and beard, dons the yellow robes, and, out of faith, goes forth from the household life to train in the path, then we too will shave off hair and beard, don the yellow robes, and, out of faith, go forth from the household life to train in the path under our venerable teacher.”

Then at a later time the brahmin Araka shaved off hair and beard, donned the yellow robes, and, out of faith, went forth from the household life to train in the path; and the group of many young brahmin students from various countries also shaved off hair and beard, donned the yellow robes, and, out of faith, went forth from the household life to train in the path under their venerable teacher. Thus arose the designations “the venerable teacher Araka” and “the disciples of the venerable teacher Araka.”

At that time the venerable teacher Araka taught his disciples the Dharma:²⁸⁰ “Brahmin students, it is extraordinary. It is extraordinary how very short is human life, [after which] one has to pass on to the next life. One should do what is wholesome, one should practice the holy life, for whoever is born will die. Yet, as regards practice of the Dharma, practice that is beneficial, practice that is wholesome, practice that is sublime, people in this present life do not act and strive [accordingly].”

Thus at that time the venerable teacher Araka taught his disciples the Dharma: “Brahmin students, it is extraordinary. It is extraordinary how very short is human life, [after which] one has to pass on to the next life. One should do what is wholesome, one should practice the holy life, for whoever is born will die. Yet, as regards practice of the Dharma, practice that is beneficial, practice that is wholesome, practice that is sublime, people in this present life do not act and strive [accordingly].” In this way the venerable teacher Araka taught his disciples the Dharma.

Again, the venerable teacher Araka taught his disciples the Dharma: “Brahmin students, it is just like a drop of dew on grass in the morning. It disappears [as] the sun rises, not lasting long. Such, brahmin students, is human life, it is like dew in the morning. To get even a trifling amount of gratification is very difficult; and it [brings] great suffering and adversity, exceedingly much adversity.” In this way the venerable teacher Araka taught his disciples the Dharma.

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Again, the venerable teacher Araka taught his disciples the Dharma: “Brahmin students, it is just as, at a time of great rain, the water drops form bubbles which arise and pass away. Such, brahmin students, is human life, it is like a bubble. To get even a trifling amount of gratification is very difficult; and it [brings] great suffering and adversity, exceedingly much adversity.” In this way the venerable teacher Araka taught his disciples the Dharma.

Again, the venerable teacher Araka taught his disciples the Dharma: “Brahmin students, it is just as writing with a stick by inserting it into water, which quickly returns again [to its former condition].²⁸¹ Such, brahmin students, is human life, it is like writing with a stick by inserting it into water, which quickly returns again [to its former condition]. To get even a trifling amount of gratification is very difficult; and it [brings] great

suffering and adversity, exceedingly much adversity.” In this way the venerable teacher Araka taught his disciples the Dharma.

Again, the venerable teacher Araka taught his disciples the Dharma: “Brahmin students, it is just like putting a new earthenware pot into water and quickly taking it out again;²⁸² exposed to wind and heat, it quickly dries out.²⁸³ Such, brahmin students, is human life, it is like a new earthenware pot that after being placed in water quickly dries out. To get even a trifling amount of gratification is very difficult; and it [brings] great suffering and adversity, exceedingly much adversity.” In this way the venerable teacher Araka taught his disciples the Dharma.

Again, the venerable teacher Araka taught his disciples the Dharma: “Brahmin students, it is just as a small piece of meat placed in a big caldron of water under which a blazing fire is burning, it quickly disappears completely.²⁸⁴ Such, brahmin students, is human life, it is like meat melting away. To get even a trifling amount of gratification is very difficult; and it [brings] great suffering and adversity, exceedingly much adversity.” In this way the venerable teacher Araka taught his disciples the Dharma.

Again, the venerable teacher Araka taught his disciples the Dharma: “Brahmin students, it is just like a thief who has been bound and is being taken to the signpost beneath which he is to be executed.²⁸⁵ As he lifts his feet, step by step he approaches death, step by step he approaches the end of his life. Such, brahmin students, is human life, it is like a thief who has been bound and is being taken to the signpost beneath which he is to be executed. To get even a trifling amount of gratification is very difficult; and it [brings] great suffering and adversity, exceedingly much adversity.” In this way the venerable teacher Araka taught his disciples the Dharma.

Again, the venerable teacher Araka taught his disciples the Dharma: “Brahmin students, it is just like an ox being led by a butcher to be slaughtered. As it lifts its feet, step by step it approaches death, step by step it approaches the end of its life. Such, brahmin students, is human life, it is like an ox being led to be slaughtered. To get even a trifling amount of gratification is very difficult; and it [brings] great suffering and adversity, exceedingly much adversity.” In this way the venerable teacher Araka taught his disciples the Dharma.

Again, the venerable teacher Araka taught his disciples the Dharma: “Brahmin students, it is just like a loom weaving [cloth]; with each movement, it comes nearer to completion, nearer to the end.²⁸⁶ Such, brahmin students, is the life of a human being: it is like a loom nearing completion of the weaving. To get even a trifling amount of gratification is very difficult; and it [brings] great suffering and adversity, exceedingly much adversity.” In this way the venerable teacher Araka taught his disciples the Dharma.

Again, the venerable teacher Araka taught his disciples the Dharma: “Brahmin students, it is just like a mountain stream which, having grown rapidly, flows quickly,²⁸⁷ carrying flotsam along with it. Its water flows swiftly, not stopping for a moment.²⁸⁸ Such, brahmin students, is the human life span, moving quickly and not stopping for a moment. Such, brahmin students, is human life, like a quickly flowing river. To get even a trifling amount of gratification is very difficult; and it [brings] great suffering and adversity, exceedingly much adversity.” In this way the venerable teacher Araka taught his disciples the Dharma.

Again, the venerable teacher Araka taught his disciples the Dharma: “Brahmin students, it is just as when, in the dark of night, one throws a staff onto the ground.²⁸⁹ It may land with its head down, it may land with its head up, again it may land on its side; it may land in a clean place, or it may land in an unclean place. Such, brahmin students, are living beings obscured by ignorance and bound by craving. They may be reborn in hell, they may be reborn as animals, they may be reborn as hungry ghosts, they may be reborn in a heaven, or they may be reborn in the human realm. Such, brahmin students, is human life, like a staff thrown onto the ground in the dark. To get even a trifling amount of gratification is very difficult; and it [brings] great suffering and adversity, exceedingly much adversity.” In this way the venerable teacher Araka taught his disciples the Dharma.²⁹⁰

Again, the venerable teacher Araka taught his disciples the Dharma: “Brahmin students, I have abandoned and discarded covetousness regarding the world. With my mind free of agitation, on seeing others’ wealth and all their requisites of life, I do not give rise to covetousness with the wish ‘May I get it!’ I have purified my mind of covetousness. In the same way, I have abandoned ill will . . . sloth-and-torpor . . . restlessness-and-worry. . . . I have abandoned doubt regarding the world and overcome

uncertainty. Being without vacillation in regard to wholesome states, I have purified my mind of doubt.

“Brahmin students, you too should abandon and remove covetousness regarding the world. Having a mind without strife, on seeing others’ wealth and all their requisites of life, do not give rise to covetousness with the wish ‘May I get it!’ Purify your mind of covetousness. In the same way, abandon ill will . . . sloth-and-torpor . . . restlessness-and-worry . . . abandon doubt regarding the world and overcome uncertainty, being without vacillation regarding wholesome states.” In this way the venerable teacher Araka taught his disciples the Dharma.

684a Again, the venerable teacher Araka taught his disciples the Dharma: “Brahmin students, with a mind imbued with loving-kindness, I dwell [mentally] pervading one direction, likewise the second, the third, and the fourth direction, and also the four intermediate directions and above and below, all around, everywhere. With a mind imbued with loving-kindness, free of fetters or resentment, without ill will or contention, I dwell pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well-cultivated. In the same way, with a mind imbued with compassion . . . with empathic joy . . . with equanimity, free of fetters or resentment, without ill will or conflict, I dwell pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well-cultivated.

“Brahmin students, with a mind imbued with loving-kindness, you too should dwell [mentally] pervading one direction, likewise the second, the third, and the fourth direction, and also the four intermediate directions and above and below, all around, everywhere. With a mind imbued with loving-kindness, free of fetters or resentment, without ill will or contention, dwell pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well cultivated. In the same way, with a mind imbued with compassion . . . with empathic joy . . . with equanimity, free of fetters or resentment, without ill will or conflict, dwell pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well-cultivated.” In this way the venerable teacher Araka taught his disciples the Dharma.

Again, the venerable teacher Araka explained to his disciples the teaching of the Brahmā realm. When the venerable teacher Araka explained the teaching of the Brahmā realm, there were some of the disciples who

did not completely accept the teaching. After death they were reborn among the Four Heavenly Kings, or they were reborn among the *devas* of the Thirty-three, or they were reborn among the *Yāma devas*, or they were reborn among the *Tusita devas*, or they were reborn among the *devas* who Delight in Creating, or they were reborn among the *devas* who Wield Power over Others' Creations. When the venerable teacher Araka explained the teaching of the Brahmā realm, there were some of the disciples who completely accepted the teaching. Cultivating the four divine abodes (*brahmavihāras*) and separating themselves from sensual desires, after death they were reborn among the Brahmā *devas*.

At that time the venerable teacher Araka thought, "It is not appropriate for me to be equal to my disciples, being reborn together with them in the next life in one place. Let me now further cultivate a superior loving-kindness. Having further cultivated a superior loving-kindness, after death I will be reborn among the *Ābhassara devas*." At a later time the venerable teacher Araka further cultivated a superior loving-kindness. Having further cultivated a superior loving-kindness, after death he was reborn among the *Ābhassara devas*. The path in which the venerable teacher Araka and his disciples trained was not vain. They attained great fruit.

Monks, what do you think? Was the venerable teacher Araka of ancient times someone else? Do not think this. Why is that? Monks, you should know that he was myself. At that time I was called "the venerable teacher Araka." At that time I had countless hundreds and thousands of disciples. At that time I explained to my disciples the teaching about the Brahmā realm.

When I explained the teaching about the Brahmā realm, some of my disciples did not fully accept the teaching, and after death they were reborn among the Four Heavenly Kings, or they were reborn among the *devas* of the Thirty-three, or they were reborn among the *Yāma devas*, or they were reborn among the *Tusita devas*, or they were reborn among the *devas* who Delight in Creating, or they were reborn among the *devas* who Wield Power over Others' Creations. When I explained the teaching about the Brahmā realm, some of my disciples completely accepted the teaching. Cultivating the four divine abodes and separating themselves from sensual desires, after death they were reborn among the Brahmā *devas*.

At that time I thought, "It is not appropriate for me to be equal to my

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disciples, being reborn together with them in one place in the next life. Let me now further cultivate a superior loving-kindness. Having further cultivated a superior loving-kindness, after death I will be reborn among the Ābhassara *devas*.” At a later time I further cultivated a superior loving-kindness. Having cultivated a superior loving-kindness, after death I was reborn among the Ābhassara *devas*. The path in which I and my disciples trained at that time was not vain. We attained great fruit.

At that time I benefited myself, benefited others, benefited many people. I had compassion for the whole world and I sought prosperity, benefit, peace, and happiness for *devas* and human beings. [However,] the teaching that I taught at that time did not reach fulfillment, it did not fulfill purification, it did not fulfill the holy life. Not having fulfilled the holy life, at that time I did not become free from birth, aging, disease, death, sorrow, and distress, and I was not yet able to attain liberation from all *dukkha*.

Monks, I have now appeared in this world as a tathāgata, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, called a buddha, an exalted one. I now benefit myself, benefit others, benefit many people. I have compassion for the whole world and I seek prosperity, benefit, peace, and happiness for *devas* and human beings. I now teach the Dharma, having reached fulfillment, having fulfilled purification, having fulfilled the holy life. Having completely fulfilled the holy life, I am now free from birth, aging, disease, death, sorrow, and distress. I have now attained liberation from all *dukkha*.

Monks, “Very short is human life, [after which] one has to pass on to the next life. One should do what is wholesome, one should practice the holy life, for whoever is born will die.” Monks, this is rightly spoken now. Why is that? Because the [human] life span now extends to only a hundred years, or perhaps a little more.

One who has such a life span lives for three hundred seasons—a hundred springs, a hundred summers, and a hundred winters. He lives for one thousand two hundred months—four hundred months of spring, four hundred months of summer, and four hundred months of winter—so he lives for one thousand two hundred months.

He lives for two thousand four hundred fortnights—eight hundred fortnights of spring, eight hundred fortnights of summer, and eight hundred fortnights of winter—so he lives for two thousand four hundred fortnights. 684c

[He lives] for thirty-six thousand days and nights—twelve thousand days and nights of spring, twelve thousand days and nights of summer, and twelve thousand days and nights of winter—so he lives for thirty-six thousand days and nights.

He eats seventy-two thousand meals, including the times of being prevented [from eating] and the times of being breastfed. Being prevented [from eating] happens when one cannot eat because of pain, cannot eat because of anger, cannot eat because of sickness, cannot eat because of being busy, cannot eat because one is traveling, cannot eat because one is with the king, cannot eat because one is observing a day of purification, or cannot eat because one cannot get [food].

That is to say, monks, [a person] with a one-hundred-year life span lives to the age of one hundred counted by years, [which alternatively could be] counted by seasons, counted by years and seasons, counted by months, counted by fortnights, counted by months and fortnights, counted by days, counted by nights, counted by days and nights, counted by meals, counted by prevention [from eating], or counted by meals and prevention [from eating].

Monks, what a teacher should do for his disciples out of great compassion, mercy, sympathy, and concern, seeking their benefit and welfare, seeking their safety and well-being, that I have now already done. You too should do your part. Go and sit in meditation and contemplation in a secluded place, on a mountain, in a forest, at the base of a tree, in an empty and quiet place. Do not be negligent. Make a diligent effort, lest you regret it later. This is my instruction, this is my teaching.

Thus spoke the Buddha. Having heard what the Buddha said, the monks were delighted and received it respectfully.

161. The Discourse to Brahmāyu²⁹¹

Thus have I heard. At one time the Buddha was staying in the country of Videha together with a great company of monks. 685a

At that time there was in Mithilā a brahmin named Brahmāyu who was very wealthy and prosperous, with immeasurable wealth, with livestock and estates beyond estimation, and with an abundance of flourishing feudatories. Mithilā with its water, pasture, and timber had been granted to him as a brahmin's fief by the king of Magadha, Ajātasattu Vedehiputta. The brahmin Brahmāyu had a young brahmin [disciple] named Uttara, who was born of parents of pure descent. For seven generations on both his father's and mother's sides there had been uninterrupted continuity of births without blemish. He had learned much, retained it, and was able to recite it. He was a master of the four Vedas with their vocabularies, liturgy, phonology, and etymology, and the histories as a fifth.²⁹²

The brahmin Brahmāyu heard that the renunciant Gotama from the Sakya lineage, who had left the Sakya clan, shaved off hair and beard, donned the yellow robes, and out of faith left the household life and became homeless to train in the path, was staying in the country of Videha together with a large company of monks. The renunciant Gotama had a great reputation, which had spread throughout the ten directions, namely: the renunciant Gotama is a tathāgata, free from attachment, fully awakened, endowed with knowledge and [perfect] conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as the Buddha, an exalted one. In this world, with its *devas*, *māras*, Brahmās, renunciants, and brahmins, from human beings to *devas*, he has himself known and realized, and dwells having himself accomplished realization. The Dharma he teaches is good in the beginning, good in the middle, and good in the end, with its meaning and phrasing, endowed with purity, and he reveals the holy life.

Again, he heard that the renunciant Gotama was endowed with the thirty-two marks of a great man.²⁹³ For one who is endowed with these marks of a great man, there truly are only two real possibilities. If he lives the home life, he will certainly become a wheel-turning monarch, intelligent and wise, equipped with a fourfold army to reign over the entire world, freely, as he likes. Being a righteous Dharma king, he will attain the seven treasures. Those seven treasures are: the wheel treasure, the elephant treasure, the horse treasure, the jewel treasure, the woman treasure, the steward treasure, and the counselor treasure—these are the seven.

He will have a thousand sons, handsome, brave, fearless, and able to overcome the troops of others. He will certainly rule over the whole earth, as far as the ocean, without sword or club, just by teaching the Dharma, bringing peace and happiness. 685b

If [however,] he shaves off hair and beard, dons the yellow robes, leaves home out of faith, and goes forth to train in the path, then he will certainly become a tathāgata, free from attachment and fully awakened. His fame will spread and be known throughout the ten directions.

Having heard this, the brahmin Brahmāyu said:

Uttara, I have heard thus: The renunciant Gotama from the Sakya lineage, who left the Sakya clan, shaved off his hair and beard, donned the yellow robes, and out of faith left the household life and became homeless to train in the path, is staying in the country of Videha together with a large company of monks. Uttara, the renunciant Gotama has a great reputation, which has spread throughout the ten directions, namely: the renunciant Gotama is a tathāgata, free from attachment, fully awakened, endowed with knowledge and [perfect] conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as the Buddha, an exalted one. In this world, with its *devas*, *māras*, Brahmās, renunciants, and brahmins, from human beings to *devas*, he has himself known and realized, and dwells, having himself accomplished realization. The Dharma he teaches is good in the beginning, good in the middle, and good in the end, with its meaning and phrasing, endowed with purity, and it reveals the holy life.

Again, Uttara, [I have heard] that the renunciant Gotama is endowed with the thirty-two marks of a great man. For one who is endowed with these marks of a great man, there truly are only two real possibilities. If he lives the home life, he will certainly become a wheel-turning monarch, intelligent and wise, equipped with a fourfold army to reign over the entire world, freely, as he likes. Being a righteous Dharma king, he will attain the seven treasures. Those seven treasures are: the wheel treasure, the elephant treasure, the horse treasure, the jewel treasure, the woman treasure, the steward treasure, and the counselor treasure—these are the seven.

He will have a thousand sons, handsome, brave, fearless, and will be able to overcome the troops of others. He will certainly rule over the whole

earth, as far as the ocean, without relying on sword or club, just by teaching the Dharma, bringing peace and happiness.

If [however,] he shaves off hair and beard, dons the yellow robes, leaves home out of faith, and goes forth to train in the path, then he will certainly become a tathāgata, free from attachment and fully awakened. His fame will spread and be known throughout the ten directions.

685c Uttara, you have received and retained the texts on the possession of the thirty-two marks of a great man. For one who is endowed with these marks of a great man, there truly are only two real possibilities. If he lives the home life, he will certainly become a wheel-turning monarch, intelligent and wise, equipped with a fourfold army to reign over the entire world, freely, as he likes. Being a righteous Dharma king, he will attain the seven treasures. Those seven treasures are: the wheel treasure, the elephant treasure, the horse treasure, the jewel treasure, the woman treasure, the steward treasure, and the counselor treasure—these are the seven. He will have a thousand sons, handsome, brave, fearless, and will be able to overcome the troops of others. He will certainly rule over the whole earth, as far as the ocean, without relying on sword or club, just by teaching the Dharma, bringing peace and happiness.

If [however,] he shaves off hair and beard, dons the yellow robes, leaves home out of faith, and goes forth to train in the path, then he will certainly become a tathāgata, free from attachment and fully awakened. His fame will spread and be known throughout the ten directions.

Uttara replied:

Yes indeed, venerable sir,²⁹⁴ I have received and retained the texts on the possession of the thirty-two marks of a great man. For one who is endowed with these marks of a great man, there truly are only two real possibilities. If he lives the home life, he will certainly become a wheel-turning monarch, intelligent and wise, equipped with a fourfold army to reign over the entire world, freely, as he likes. Being a righteous Dharma king, he will attain the seven treasures. Those seven treasures are: the wheel treasure, the elephant treasure, the horse treasure, the jewel treasure, the woman treasure, the steward treasure, and the counselor treasure—these are the seven. He will have a thousand sons, handsome, brave, fearless, and will be able to

overcome the troops of others. He will certainly rule over the whole earth, as far as the ocean, without relying on sword or club, just by teaching the Dharma, bringing peace and happiness.

If [however,] he shaves off hair and beard, dons the yellow robes, leaves home out of faith, and goes forth to train in the path, then he will certainly become a tathāgata, free from attachment and fully awakened. His fame will spread and be known throughout the ten directions.

The brahmin Brahmāyu said:

Uttara, you approach the renunciant Gotama. Examine the renunciant Gotama to see whether he is so or not so. Does he really have the thirty-two marks of a great man?²⁹⁵

Having heard this, the young brahmin Uttara paid homage with his head at the feet of the brahmin Brahmāyu, circumambulated him three times, and left. Having approached the Buddha, he exchanged polite greetings, stepped back, sat to one side, and examined the World-honored One's body for the thirty-two marks. He saw that the World-honored One's body had thirty of the marks, but he was in doubt regarding two of the marks: the concealed male organ and the long, wide tongue.

The World-honored One thought, "This Uttara is examining my body for the thirty-two marks. He sees that I have thirty of the marks, but he is in doubt regarding two of the marks: the concealed male organ and the long, wide tongue. Let me now remove his doubt." Having discerned this, the World-honored One [thought], "I will perform an appropriate psychic feat. By performing the appropriate psychic feat, I will cause the young brahmin Uttara to see that my body has the concealed male organ and the long, wide tongue."

Then the World-honored One performed the appropriate psychic feat. The appropriate psychic feat having been performed, the young brahmin Uttara saw that the World-honored One's body had the concealed male organ and that his tongue was long and wide. As for the long, wide tongue, he extended it from his mouth so that it completely covered his face.

Having seen this, the young brahmin Uttara thought: "The renunciant Gotama is indeed endowed with the thirty-two marks of a great man. For one who is endowed with these marks of a great man, there truly are only

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two real possibilities. If he lives the home life, he will certainly become a wheel-turning monarch, intelligent and wise, equipped with a fourfold army to reign over the entire world, freely, as he likes. Being a righteous Dharma king, he will attain the seven treasures. Those seven treasures are: the wheel treasure, the elephant treasure, the horse treasure, the jewel treasure, the woman treasure, the steward treasure, and the counselor treasure—these are the seven. He will have a thousand sons, handsome, brave, fearless, and will be able to overcome the troops of others. He will certainly rule over the whole earth, as far as the ocean, without relying on sword or club, just by teaching the Dharma, bringing peace and happiness.

“If, [however,] he shaves off hair and beard, dons the yellow robes, leaves home out of faith, and goes forth to train in the path, then he will certainly become a tathāgata, free from attachment and fully awakened. His fame will spread and be known throughout the ten directions.”

The young brahmin Uttara further thought, “Let me now closely examine his bearing and behavior and examine the inclinations that he demonstrates.” Then the young brahmin Uttara closely followed the Buddha’s activities. For the four months of the summer he examined his bearing and behavior and examined the inclinations that he demonstrated.²⁹⁶ After the four months of the summer the young brahmin Uttara was pleased with the World-honored One’s bearing and behavior, having examined the inclinations he demonstrated. He said, “Gotama, I now have affairs [to attend to]. Wishing to return, I request to take my leave.”

The World-honored One said, “Uttara, you may leave as you wish.”

The young brahmin Uttara, having heard what the World-honored One had said, having received it well and retained it well, rose from his seat, circumambulated him three times, and left. He approached the brahmin Brahmāyu. Having paid homage with his head at the feet of the brahmin Brahmāyu, he stepped back and sat to one side.

The brahmin Brahmāyu asked him:

Uttara, is what I have heard true? The renunciant Gotama has a great reputation, which has spread throughout in the ten directions. Is he so or is he not so? Does he really have the thirty-two marks of a great man?

The young brahmin Uttara replied:

Indeed, venerable sir, what you have heard is true. The renunciant Gotama has a great reputation, which has spread throughout the ten directions. The renunciant Gotama is so; he is not otherwise. He really does have the thirty-two marks of a great man.

Venerable sir, the renunciant Gotama's feet stand flat and even on the ground. Venerable sir, this is a mark of a great man possessed by the renunciant Gotama, a great man.

Again, venerable sir, the soles of the feet of the renunciant Gotama bear a wheel with a thousand spokes, all complete. Venerable sir, this is a mark of a great man possessed by the renunciant Gotama, a great man.

Again, venerable sir, the toes of the renunciant Gotama are long and slender. Venerable sir, this is a mark of a great man possessed by the renunciant Gotama, a great man.

Again, venerable sir, the renunciant Gotama's feet are completely level and straight. Venerable sir, this is a mark of a great man possessed by the renunciant Gotama, a great man.

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Again, venerable sir, the heels and ankles of the renunciant Gotama are equal and full on both sides. Venerable sir, this is a mark of a great man possessed by the renunciant Gotama, a great man.

Again, venerable sir, both ankles of the renunciant Gotama are even. Venerable sir, this is a mark of a great man possessed by the renunciant Gotama, a great man.

Again, venerable sir, the body hairs of the renunciant Gotama are turned upwards. Venerable sir, this is a mark of a great man possessed by the renunciant Gotama, a great man.

Again, venerable sir, the renunciant Gotama has webbed hands and feet, like a royal goose. Venerable sir, this is a mark of a great man possessed by the renunciant Gotama, a great man.

Again, venerable sir, the hands and feet of the renunciant Gotama are very tender and soft like lotuses. Venerable sir, this is a mark of a great man possessed by the renunciant Gotama, a great man.

Again, venerable sir, the skin of the renunciant Gotama is soft and fine; dust and water do not adhere to it. Venerable sir, this is a mark of a great man possessed by the renunciant Gotama, a great man.

Again, venerable sir, every single body hair of the renunciant Gotama is separate, grows from a single pore, has a dark purple color, and curls to the right like a spiral shell. Venerable sir, this is a mark of a great man possessed by the renunciant Gotama, a great man.

Again, venerable sir, the thighs of the renunciant Gotama are like those of a royal deer. Venerable sir, this is a mark of a great man possessed by the renunciant Gotama, a great man.

Again, venerable sir, the male organ of the renunciant Gotama is concealed, like that of a fine royal horse. Venerable sir, this is a mark of a great man possessed by the renunciant Gotama, a great man.

Again, venerable sir, the body shape of the renunciant Gotama is well rounded above and below in proper proportion, like a banyan tree. Venerable sir, this is a mark of a great man possessed by the renunciant Gotama, a great man.

Again, venerable sir, the renunciant Gotama with his body not bent, without bending his body, while standing erect, can touch his knees with his hands. Venerable sir, this is a mark of a great man possessed by the renunciant Gotama, a great man.

Again, venerable sir, the body of the renunciant Gotama is of a golden color, like pure gold with a purple tinge. Venerable sir, this is a mark of a great man possessed by the renunciant Gotama, a great man.

Again, venerable sir, the body of the renunciant Gotama is complete in the seven parts. The seven complete parts are the two hands, the two legs, the two shoulders, and the neck. Venerable sir, this is a mark of a great man possessed by the renunciant Gotama, a great man.

Again, venerable sir, the upper part of the renunciant Gotama's body is large like that of a lion. Venerable sir, this is a mark of a great man possessed by the renunciant Gotama, a great man.

Again, venerable sir, the jaws of the renunciant Gotama are like those of a lion. Venerable sir, this is a mark of a great man possessed by the renunciant Gotama, a great man.

Again, venerable sir, the renunciant Gotama has a straight spine and back. Venerable sir, this is a mark of a great man possessed by the renunciant Gotama, a great man.

Again, venerable sir, the shoulders of the renunciant Gotama are connected with the neck evenly and fully. Venerable sir, this is a mark of a great man possessed by the renunciant Gotama, a great man.

Again, venerable sir, the renunciant Gotama has forty teeth, which are even,²⁹⁷ his teeth are not widely spaced, his teeth are white, his teeth come together, and he tastes the best of flavors. Venerable sir, this is a mark of a great man possessed by the renunciant Gotama, a great man.

Again, venerable sir, the renunciant Gotama is endowed with a sweet celestial voice like that of a cuckoo. Venerable sir, this is a mark of a great man possessed by the renunciant Gotama, a great man.

Again, venerable sir, the renunciant Gotama has a long, wide tongue. As to this long, wide tongue, when he extends it from his mouth, his tongue completely covers his face. Venerable sir, this is a mark of a great man possessed by the renunciant Gotama, a great man.

Again, venerable sir, the eyelashes of the renunciant Gotama are full, like those of a royal ox. Venerable sir, this is a mark of a great man possessed by the renunciant Gotama, a great man.

Again, venerable sir, the renunciant Gotama's eyes are reddish-blue in color. Venerable sir, this is a mark of a great man possessed by the renunciant Gotama, a great man.

Again, venerable sir, the renunciant Gotama has on the crown of his head a fleshy protuberance that is round and in proportion, with the hairs curling to the right. Venerable sir, this is a mark of a great man possessed by the renunciant Gotama, a great man.

Again, venerable sir, the renunciant Gotama has pure white hairs that curl to the right, growing between his eyebrows. Venerable sir, this is a mark of a great man possessed by the renunciant Gotama, a great man. The renunciant Gotama is endowed with the thirty-two marks of a great man.

For one who is endowed with these marks of a great man, there truly are only two real possibilities. If he lives the home life, he will certainly become a wheel-turning monarch, intelligent and wise, equipped with a fourfold army to reign over the entire world, freely, as he likes. Being a righteous Dharma king, he will attain the seven treasures. Those seven treasures are: the wheel treasure, the elephant treasure, the horse treasure, the jewel treasure,

the woman treasure, the steward treasure, and the counselor treasure—these are the seven. He will have a thousand sons, handsome, brave, fearless, and will be able to overcome the troops of others. He will certainly rule over the whole earth, as far as the ocean, without relying on sword or club, just by teaching the Dharma, bringing peace and happiness.

If [however,] he shaves off hair and beard, dons the yellow robes, leaves home out of faith, and goes forth to train in the path, then he will certainly become a tathāgata, free from attachment and fully awakened. His fame will spread and be known throughout the ten directions.

687a Again, venerable sir, I have seen the renunciant Gotama as he puts on his [inner] robe; having put on his [inner] robe, as he covers himself with the [outer] robe; having covered himself with the [outer] robe, as he goes out of the hut; having gone out of the hut, as he goes out of the [monastery] park; having gone out of the [monastery] park, as he walks on the road to the village and as he enters the village; having entered the village along an alley, as he enters a house; having entered a house, as he arranges his seat; having arranged his seat, as he sits down; having sat down, as he washes his hands; having washed his hands, as he accepts food and drink; having accepted food and drink, as he consumes them; having consumed them, as he washes his hands and gives a blessing; [having given a blessing,] as he rises from the seat and leaves the house; having left the house, as he leaves the village along an alley; having left the village, as he enters the [monastery] park; having entered the [monastery] park, as he enters the hut; and having entered the hut.²⁹⁸ [On all such occasions,] venerable sir, the renunciant Gotama wears the [inner] robe neatly, neither [too] high nor [too] low; his [inner] robe is not [worn] too tightly on the body, nor is the wind able to blow the [inner] robe away from his body. Venerable sir, the renunciant Gotama covers himself with the [outer] robe neatly, neither [too] high nor [too] low; the [outer] robe is not [worn] too tightly on his body, nor is the wind able to blow the [outer] robe away from his body.

Venerable sir, the renunciant Gotama always, when wearing new robes, [makes them] following the custom of the noble ones by cutting [the cloth] with a knife. He dyes it an unattractive color just as the noble ones dye it an unattractive color. He wears the robes not as property, not out of pride, not to decorate himself, not for adornment, but just for protection against

mosquitoes and gadflies, against contact with wind and sun, and to cover the body out of a sense of modesty.

When emerging from a hut, he does not stoop and [then] straighten up his body. Venerable sir, the renunciant Gotama never stoops as he emerges from a hut. Venerable sir, when the renunciant Gotama wishes to walk, he raises his right foot first. He raises [each foot] straight and puts it down straight, walking without disorderliness and without disarray. As he walks, the two ankles never bump against each other. Venerable sir, as he walks the renunciant Gotama is not dirtied by dust. Why is that? Because of his naturally good way of walking.

When emerging from the [monastery] park, he does not stoop and [then] straighten up his body [to pass through a low entrance gate]. Venerable sir, the renunciant Gotama never stoops as he emerges from the [monastery] park. In turning toward the village, he turns his entire body to the right and observes in the manner of an elephant. He observes all over, just observing, without anxiety or concern, without surprise, observing in all directions. Why is that? Because he is a tathāgata, free from attachment, fully awakened.

When entering the village, he does not stoop and [then] straighten up his body. Venerable sir, the renunciant Gotama never stoops as he enters a village. When being on a street or lane he looks neither down nor up; he looks only straight ahead with unobstructed knowledge and vision.

Venerable sir, the faculties of the renunciant Gotama are always composed. Why is that? Because of his inherently good mode of practice. When entering a house, he does not stoop and [then] straighten up his body. Venerable sir, the renunciant Gotama never stoops as he enters a house. Venerable sir, the renunciant Gotama turns his body to the right, arranges the seat, and sits down. In sitting down on the seat he does not do so with the full force of his body. He also does not place his hands on his thighs as he sits down on the seat. Having sat down on the seat, he is not restless, not disturbed, but neither is he jolly. In receiving water for washing, he [holds his hands] neither [too] high nor [too] low [and he uses] neither [too] much [water] nor [too] little.

In receiving food and drink, he [holds his bowl] neither [too] high nor [too] low, [and he accepts] neither [too] much [food] nor [too] little. Venerable

687b sir, in receiving food, the renunciant Gotama keeps his bowl level and [accepts] curries and rice to eat in equal proportions.²⁹⁹ Venerable sir, the renunciant Gotama forms the food into a ball neatly and puts it into his mouth slowly. He does not open his mouth until the ball of food has reached it, and when it is inside his mouth, he chews it three times before swallowing it. No rice or curry that is not broken up [by chewing] remains in his mouth when the next ball follows.

Venerable sir, the renunciant Gotama eats with three kinds of purity. He wishes to experience the taste, but he does not wish to be defiled by that taste. He eats not for the sake of wealth, not out of pride, not for the sake of his appearance, not for adornment, but just wishing to maintain the body, so that it may long endure without trouble. He uses [food] to arrest old disease and prevent the arising of new illness, to preserve life without trouble and to have strength and comfort.

Having completed the meal, when receiving water for hand washing, [he holds his hands] neither [too] high nor [too] low, and [takes] neither [too] much [water] nor [too] little. In receiving water for washing the bowl [he holds the bowl] neither [too] high nor [too] low, and takes neither [too] much [water] nor [too] little. When he has washed his hands clean, his bowl is also clean; when he has washed his bowl clean, his hands are also clean. Having wiped his hands, he then wipes the bowl; having wiped the bowl, he then wipes his hands.

Having washed and wiped the bowl, he places it to one side, neither [too] close nor [too] far away. He does not keep looking at the bowl; he is not possessive of the bowl. He does not criticize this food or praise that food. Instead, he keeps silent for a little while.³⁰⁰ After that he teaches the Dharma to the householders, exhorting and inspiring them, fully delighting them, teaching them the Dharma with countless skillful means. Having exhorted and inspired them, fully delighting them, he rises from his seat and withdraws to return [to the monastery].

When leaving the house, he does not stoop and [then] straighten up his body.

Venerable sir, the renunciant Gotama never stoops as he leaves a house. When on a street or lane he looks neither down nor up; he looks only straight ahead with unobstructed knowledge and vision. Venerable sir,

the faculties of the renunciant Gotama are always composed. Why is that? Because of his inherently good mode of practice.

When he goes out of the village, he does not stoop and [then] straighten up his body. Venerable sir, the renunciant Gotama never stoops when going out of a village. When he enters the [monastery] park, he does not stoop and [then] straighten up his body. Venerable sir, the renunciant Gotama never stoops when entering a [monastery] park.

After the midday meal, he puts away his [outer] robe and bowl, washes his hands and feet, puts his sitting mat over his shoulder, and enters a hut to sit in meditation. Venerable sir, the renunciant Gotama enters a hut to sit in meditation for the welfare of the whole world. Venerable sir, the renunciant Gotama rises from sitting in meditation in the afternoon with radiant complexion. Why is that? Because he is a tathāgata, free from attachment, fully awakened.

Venerable sir, the voice that emerges from the mouth of the renunciant Gotama has eight qualities: first, it is very deep; second, it is melodious; third, it enters the heart; fourth, it is lovely; fifth, it is very sonorous; sixth, it is lively; seventh, it is clear and distinct; eighth, it is wise. Many people love it, many delight in it, many recall it and thereby gain calmness of mind.

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Venerable sir, when the renunciant Gotama teaches the Dharma to an assembly, the sound does not go beyond the assembly; it just remains within [the confines of] the assembly. He teaches the Dharma to [his listeners], exhorting and inspiring them, fully delighting them, teaching them the Dharma with countless skillful means. Having exhorted and inspired them, fully delighting them, he rises from his seat and withdraws to return to his former place.

Venerable sir, such is the appearance of the renunciant Gotama; yet he has other excellent qualities beyond these. Venerable sir, I wish to approach the renunciant Gotama and train in the holy life under him.³⁰¹

The brahmin Brahmāyu said, “Do as you wish.”

Then the young brahmin Uttara paid homage with his head at the feet of the brahmin Brahmāyu, circumambulated him three times, and left. He approached the Buddha, paid homage with his head at the Buddha’s feet, stepped back, and sat to one side. He said:

World-honored One, may I train in the path under the World-honored One! [May I] receive full ordination and become a monk, so that I can practice the holy life under the World-honored One!

Then the World-honored One allowed the young brahmin Uttara to train in the path by giving him the full ordination. Having allowed the young brahmin Uttara to train in the path by giving him the full ordination, he traveled in the country of Videha together with a great company of monks, proceeding by stages to Mithilā. In Mithilā he stayed in Mahādeva’s Mango Grove.

The brahmins and householders of Mithilā heard that the renunciant Gotama from the Sakya lineage, who had left the Sakya clan and gone forth to train in the path, had been traveling in the country of Videha together with a large company of monks, proceeding by stages to Mithilā, and was staying in Mahādeva’s Mango Grove.

[They had heard this:] “The renunciant Gotama has a great reputation, which has spread throughout the ten directions. The renunciant Gotama is a tathāgata, free from attachment, fully awakened, accomplished in knowledge and conduct. He is a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as the Buddha, an exalted one. In this world, with its *devas*, *māras*, Brahmins, renunciants, and brahmins, from human beings to *devas*, he has himself known and realized, and dwells having personally accomplished realization. The Dharma he teaches is good in the beginning, good in the middle, and good in the end, with its meaning and phrasing, endowed with purity, and he reveals the holy life.”

[They thought]: “One who visits the Tathāgata, free from attachment, fully awakened, who reveres and pays homage to him, supports him and respects him, swiftly gains excellent benefits. Let us go together and visit the renunciant Gotama, pay homage to him, and support and honor him.”

The brahmins and householders of Mithilā, each accompanied by their family members, went out of Mithilā and proceeded northward to Mahādeva’s Mango Grove, desiring to visit the World-honored One, pay homage to him, and support him. Having approached the Buddha, some brahmins and householders from Mithilā paid homage with their heads at the Buddha’s feet, stepped back, and sat to one side; some exchanged polite greetings with

the Buddha, stepped back, and sat to one side; some extended their hands with joined palms toward the Buddha, stepped back, and sat to one side; and some, having seen the Buddha from afar, sat down in silence.

When the brahmins and householders of Mithilā had all sat down, the Buddha taught them the Dharma, exhorting and inspiring them, fully delighting them, teaching them the Dharma with countless skillful means. Having exhorted and inspired them, fully delighting them, he remained silent.

The brahmin Brahmāyu heard that the renunciant Gotama from the Sakya lineage, who had left the Sakya clan and gone forth to train in the path, had been traveling in the country of Videha together with a large company of monks, proceeding by stages to Mithilā, and was staying in Mahādeva’s Mango Grove.

[He also had heard this:] “The renunciant Gotama has a great reputation, which has spread throughout the ten directions. The renunciant Gotama is a tathāgata, free from attachment, fully awakened, accomplished in knowledge and conduct. He is a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as the Buddha, an exalted one. In this world, with its *devas*, *māras*, Brahmās, renunciants, and brahmins, from human beings to *devas*, he has himself known and realized, and dwells, having personally accomplished realization. The Dharma he teaches is good in the beginning, good in the middle, and good in the end, with its meaning and phrasing, endowed with purity, and he reveals the holy life.”

[He thought:] “One who visits the Tathāgata, free from attachment, fully awakened, who reveres and pays homage to him, supports him and respects him, swiftly gains excellent benefits. Let me go and visit the renunciant Gotama, pay homage to him, and support him.”

The brahmin Brahmāyu said to his charioteer, “Quickly prepare the chariot. I wish to approach the renunciant Gotama now.”

Having received this instruction, the charioteer quickly completed preparing the chariot, returned, and said, “The chariot is prepared. The venerable one himself will know the proper time.” Then Brahmāyu, driving that extremely fine chariot, went out of Mithilā and proceeded northward to Mahādeva’s Mango Grove, desiring to visit the World-honored One, to pay homage to him and support him.

At that time the World-honored One was teaching the Dharma surrounded by an immense assembly. The brahmin Brahmāyu saw from afar that the World-honored One was teaching the Dharma surrounded by an immense assembly. Seeing this, he felt intimidated. Then Brahmāyu avoided [the situation] by driving to a tree beside the road and remaining under it.³⁰² He said to a young brahmin:

Approach the renunciant Gotama and on my behalf inquire if the noble one is in good health, strong in body, comfortable, free from ailments, and if he is dwelling at ease with his usual vigor. Say this: “Gotama, my teacher Brahmāyu inquires: ‘Are you in good health, strong, comfortable, free from ailments, and dwelling at ease with your usual vigor? Gotama, my teacher Brahmāyu wishes to come and visit the renunciant Gotama.’”

688b Then the young brahmin, receiving the instruction, walked over and approached the Buddha. He exchanged polite greetings, stepped back, sat to one side, and said:

Gotama, my teacher Brahmāyu inquires: “Is the noble one is in good health, strong in body, comfortable, free from ailments, and dwelling at ease with your usual vigor?” Gotama, my teacher Brahmāyu wishes to come and visit the renunciant Gotama.

The World-honored One said:

Young brahmin, may the brahmin Brahmāyu find well-being and happiness! May *devas*, human beings, *asuras*, *gandhabbas*, *yakkhas*, and other forms of life find well-being and happiness! Young brahmin, if the brahmin Brahmāyu wishes to come, let him do as he wishes.³⁰³

Then the young brahmin, having heard what the Buddha said, received it well and retained it well. He rose from his seat, circumambulated the Buddha three times, and left. He returned to the brahmin Brahmāyu and told him:

Venerable sir, I have communicated with the renunciant Gotama. The renunciant Gotama is now waiting for the venerable one. May the venerable one know the proper time.

The brahmin Brahmāyu descended from the chariot and approached the

Buddha on foot. On seeing from afar the brahmin Brahmāyu coming, the assembly rose from their seats to make way for him. Why is that? Because he was famous, virtuous, and widely renowned.

The brahmin Brahmāyu said to the assembly, “Friends, be seated again, all of you! I wish to go straight on and visit the renunciant Gotama.” Then Brahmāyu approached the Buddha, exchanged polite greetings, stepped back, and sat to one side.

At that time two of Brahmāyu’s sense faculties were still good: the eye faculty and the ear faculty. Having sat down, the brahmin Brahmāyu carefully examined the Buddha’s body for the thirty-two marks. He saw thirty marks but was in doubt about two marks: the concealed male organ and the long, wide tongue. Then the brahmin Brahmāyu asked the World-honored One in verse:

As I heard long ago,
 [There are] thirty-two marks of a great man.
 Searching, I cannot see two of them.
 Does the body of the venerable renunciant Gotama
 Have a concealed male organ?
 All men venerate [this] deep secret.
 Why does the most venerated of men
 Not display his mysterious tongue
 If the venerable one does have a long, wide tongue?
 Let him enable me to see [these two marks]!
 I now really have doubt in my mind.
 May the tamer of those to be tamed resolve my doubt!

The World-honored One thought, “This brahmin Brahmāyu is searching my body for the thirty-two marks. He sees thirty but is in doubt about two: the concealed male organ and the long, wide tongue. Let me now remove his doubt.” Having understood this, the World-honored One performed a feat of supernormal power. The feat of supernormal power having been performed, the brahmin Brahmāyu saw that the World-honored One’s body did have the concealed male organ and the long, wide tongue. As for the long, wide tongue, when the tongue came out of his mouth it completely covered his face.

Having concluded the feat of supernormal power, the World-honored One spoke these stanzas to the brahmin Brahmāyu:

As you heard long ago,
[There are] thirty-two marks of a great man.
All of them are found in my body.
I am fully, properly, and superbly endowed with them,
Being a trainer of those to be trained. Cut off your doubt about me,
Brahmin, develop sublime faith!

Very rare it is to get to see and hear
One who has rightly and fully awakened to the Supreme.
Extremely rare is the appearance in the world
Of one who has rightly and fully awakened to the Supreme.
Brahmin, I am rightly awakened,
A king of the unsurpassable true Dharma.³⁰⁴

Having heard this, the brahmin Brahmāyu thought:

This renunciant Gotama is indeed endowed with the thirty-two marks of a great man. For one who is endowed with these marks of a great man, there truly are only two real possibilities. If he lives the home life, he will certainly become a wheel-turning monarch, intelligent and wise, equipped with a four-fold army to reign over the entire world, freely, as he likes. Being a righteous Dharma king, he will attain the seven treasures. Those seven treasures are: the wheel treasure, the elephant treasure, the horse treasure, the jewel treasure, the woman treasure, the steward treasure, and the counselor treasure—these are the seven. He will have a thousand sons, handsome, brave, fearless, and will be able to overcome the troops of others. He will certainly rule over the whole earth, as far as the ocean, without relying on sword or club, just by teaching the Dharma, bringing peace and happiness.

If, [however], he shaves off hair and beard, dons the yellow robes, leaves home out of faith, and goes forth to train in the path, then he will certainly become a tathāgata, free from attachment and fully awakened. His fame will spread and be known throughout the ten directions.

Then the World-honored One thought, “This brahmin Brahmāyu has for a long time been without flattery and deceit. Whatever he wishes, whatever

he asks will be entirely from a wish to understand and not to oppose or to annoy; he is like that. Let me teach him the profound higher Dharma (Abhidharma).” Having understood this, the World-honored One spoke to the brahmin Brahmāyu in verse:

For the sake of rejoicing in the Dharma in the present life
 And for much benefit in the next life,
 Brahmin, you may ask about such matters
 According to your own wishes.
 Whatever you ask about
 I will cut off your doubt.

Having been permitted by the World-honored One to ask questions, the brahmin Brahmāyu therefore asked the World-honored One about matters in accordance with what he originally intended [to ask]:

How is one a brahmin?
 What is the significance of the threefold attainment?
 By virtue of what is one said to be without attachment?
 What is perfect full awakening?³⁰⁵

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Then the World-honored One replied in verse:

Eradicating evil and unwholesome states,
 Being established and dwelling in celibacy,
 Cultivating the conduct of brahmins,³⁰⁶
 By these one is a brahmin.

Having higher knowledge of one’s past [existences],
 Seeing happy and evil destinies,
 Achieving the complete destruction of ignorance,³⁰⁷
 With these [three] knowledges, one is established as a sage.

Knowing well that the mind has been purified,
 Completely shedding sensual passion, anger, and delusion,
 Accomplishing the three knowledges,
 By this one has the threefold attainment.

Abstaining from unwholesome states,
Rightly established in the foremost of purposes,
Revered by the world as foremost,
By these one is without attachment.

Being of much benefit to *devas* and human beings,
Bestowing vision and destroying dissention,
Knowing widely and manifesting vision that is complete,
With these one is perfectly and fully awakened.

At this the brahmin Brahmāyu got up from his seat, wishing to pay homage with his head at the Buddha's feet.³⁰⁸ Then that great assembly made a huge uproar:

The renunciant Gotama is very wonderful, very remarkable! He has great spiritual power, great virtue, great merit, great power! Why is that?

Among brahmins and householders in this country of Mithilā the brahmin Brahmāyu is foremost, because of his birth. The brahmin Brahmāyu is born to parents of pure descent. For seven generations on both his father's and his mother's sides there has been uninterrupted continuity of births without blemish. [Yet] he [wants to] prostrate himself humbly before the renunciant Gotama, revering, worshiping, supporting, and respecting him.³⁰⁹

The renunciant Gotama is very wonderful, very remarkable! He has great spiritual power, great virtue, great merit, great power! Why is that? Among brahmins and householders in this country of Mithilā the brahmin Brahmāyu is foremost, because of his learning. The brahmin Brahmāyu has learned much, retained it, and is able to recite it. He is a master of the four Vedas with their vocabularies, liturgy, phonology, and etymology, and the histories as a fifth. [Yet] he [wants to] prostrate himself humbly before the renunciant Gotama, revering, worshiping, supporting, and respecting him.

The renunciant Gotama is very wonderful, very remarkable! He has great spiritual power, great virtue, great merit, great power! Why is that? Among brahmins and householders in this country of Mithilā the brahmin Brahmāyu is foremost, because of his wealth. The brahmin Brahmāyu is very wealthy and prosperous, with immeasurable wealth, with livestock and estates beyond estimation, and with an abundance of flourishing feudatories. Mithilā with its water, pastures, and timber was granted to him as

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a brahmin's fief by the king of Magadha, Ajātasattu Vedehiputta. [Yet] he [wants to] prostrate himself humbly before the renunciant Gotama, revering, worshipping, supporting, and respecting him.

The renunciant Gotama is very wonderful, very remarkable! He has great spiritual power, great virtue, great merit, great power! Why is that? Among brahmins and householders in this country of Mithilā the brahmin Brahmāyu is foremost, because of his age. The brahmin Brahmāyu is very old, endowed with a life span of one hundred and twenty-six years. [Yet] he [wants to] prostrate himself humbly before the renunciant Gotama, revering, worshipping, supporting, and respecting him.

Then the World-honored One, with his knowledge of other minds, knew the thoughts in the minds of the great assembly. Having understood it, the World-honored One said to the brahmin Brahmāyu: “Stop, stop, brahmin, though my mind is pleased and satisfied [by your wish to pay respect]. Return to your seat and I will teach you the Dharma.”

Then the brahmin Brahmāyu, having paid homage with his head at the Buddha's feet, stepped back and sat to one side. The World-honored One taught him the Dharma, exhorting and inspiring him, fully delighting him, teaching him the Dharma with countless skillful means. Having exhorted and inspired him, fully delighted him, he did as all buddhas do when first teaching the true Dharma to delight their hearers. He taught him about generosity, virtue, rebirth in heaven, the disadvantages of sensual desire, and the defilement of [continued] birth and death, extolling the excellence of dispassion and the purity of the constituents of the path. Having taught him like this, the Buddha knew that [Brahmāyu's] mind was delighted, prepared, malleable, resolute, uplifted, unified, free of doubt, free of the hindrances, [possessing] the ability and power to receive the true Dharma of the Buddha.

In accordance with the essential teaching of all buddhas, the World-honored One taught him about *dukkha*, its arising, its cessation, and the path [leading to its cessation]. While seated [right there], the brahmin Brahmāyu saw the four noble truths: *dukkha*, its arising, its cessation, and the path [leading to its cessation]. Just as a piece of white cloth is easily dyed, so the brahmin Brahmāyu, while seated [right there], saw the four noble truths: *dukkha*, its arising, its cessation, and the path [leading to its cessation].

Then the brahmin Brahmāyu, having seen the Dharma, having attained the Dharma, awakened of his own accord to the pure Dharma, cut off doubt, and overcame uncertainty. [For him] there was no other teacher; he would no longer follow others. Without hesitation, he abided in the realization of the fruit. In the teaching of the World-honored One he had attained fearlessness. He rose from his seat, paid homage with his head at the Buddha's feet, [saying:]

689c World-honored One, from now on I go for refuge to the Buddha, the Dharma, and the Sangha of monks. May the World-honored One accept me as a lay disciple from this day forth until the end of life, as having personally gone for refuge for my whole life.³¹⁰

Then the brahmin Brahmāyu held his hands with joined palms [in respect] toward the Buddha and said, "May the World-honored One condescend to accept my invitation for [the meal] tomorrow, together with the Sangha of monks." The World-honored One accepted for the sake of the brahmin Brahmāyu by remaining silent.

Knowing that the World-honored One had accepted by remaining silent, the brahmin Brahmāyu paid homage with his head at the Buddha's feet, circumambulated him three times and returned to his home. That night he had various kinds of fine dishes prepared, very delicious, plentiful, and easy to digest. When the preparations were completed, at dawn, he put out seats and announced that the time had come: "World-honored One, the meal has been prepared. May the Noble One know the proper time."

Then, when the night was over, at dawn, the World-honored One put on his [outer] robe and took his bowl. Followed by the monks, the World-honored One led the way to the house of the brahmin Brahmāyu. He sat down on a seat prepared in front of the Sangha of monks. When the brahmin Brahmāyu knew that the World-honored One and the Sangha of monks had settled into their seats, he personally brought water for washing [their hands], and personally offered various kinds of fine dishes, delicious, plentiful, and easy to digest, making sure there was enough. After the meal, he gathered up the utensils, brought water for washing, and then seated himself on a small seat to one side to receive the blessing.

When the brahmin Brahmāyu had sat down, the World-honored One gave him a blessing:³¹¹

The fire oblation is the foremost of sacrifices,
 The universal sound is the root of all sounds,
 The king is foremost among men,
 The ocean is chief among rivers.
 The moon is brightest among the constellations,
 [But] in brightness nothing surpasses the sun.

Above, below, in all the [ten] directions,
 And in all the worlds,
 From human beings to *devas*,
 The Buddha alone is foremost.

Then, having spoken these blessings to the brahmin Brahmāyu, the World-honored One rose from his seat and left. Having stayed in the country of Mithilā for some days, he gathered his robes, took his bowl, and traveled toward Sāvattihī. Having proceeded by stages to Sāvattihī, he stayed in Jeta's Grove, Anāthapiṇḍika's Park.

Then a group of many monks, while begging for almsfood in Sāvattihī, heard that the brahmin Brahmāyu of Mithilā, who had asked the Buddha in verse about some matters, had passed away. Having heard this, after having partaken of their midday meal, putting away their [outer] robes and bowls, and washing their hands and feet, the monks put their sitting mats over their shoulders and approached the Buddha. Having paid homage with their heads [at his feet], they stepped back, stood to one side, and said:

World-honored One, having put on our robes at dawn and taken our bowls, we as a group of many monks entered Sāvattihī to beg for almsfood. At that time we heard that the brahmin Brahmāyu of Mithilā, who had asked the Buddha in verse about some matters, has passed away. World-honored One, where has he gone? Where will he be reborn? What is his future destiny?

The World-honored One replied:

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Monks, the brahmin Brahmāyu possessed the foremost great benefit. At his last, he came to know the Dharma, yet he did not trouble me for the

sake of the Dharma. Monks, through having eradicated the five lower fetters the brahmin Brahmāyu will take birth <in between> and attain final nirvana there.³¹² Having attained the state of not falling back from the Dharma, he will not come back to this world.

At that time the World-honored One declared that Brahmāyu had attained nonreturn.

Thus spoke the Buddha. Having heard what the Buddha said, the brahmin Brahmāyu and the monks were delighted and received it respectfully.

Division 13

On Basic Analysis

162. The Discourse on an Analysis of the Six Elements³¹³

Thus have I heard. At one time the Buddha, who was dwelling in the country of Magadha, approached Rājagaha to stay overnight. Then the World-honored One approached the house of a potter and said to the potter, “I would like to stay the night in your pottery. Will you give permission?”

The potter replied, “I have no objection. However, there is a monk who came first and is already staying there. If he gives permission, then you may stay as you wish.”

At that time the venerable Pukkusāti was already staying in that pottery. So the World-honored One went out of the potter’s house, entered the pottery, and said to the venerable Pukkusāti, “Monk, I would like to stay the night in the pottery. Will you give permission?”

The venerable Pukkusāti replied, “Sir, I have no objection. Furthermore, in this pottery there are straw seats already set out. Sir, if you wish to stay, you may do as you wish.”

Then the World-honored One went out of the pottery, washed his feet, and came back inside. He spread his sitting mat on a straw seat, sat down cross-legged, and spent the night in silence, seated in meditation with a concentrated mind. The venerable Pukkusāti also spent the night in silence, seated in meditation with a concentrated mind. 690b

Then the World-honored One thought, “It is marvelous and wonderful how this monk stays tranquil and quiet. Let me ask him this: ‘Monk, who is your teacher? In dependence on whom have you gone forth to train in the path, having accepted his Dharma?’”

Having thought this, the World-honored One asked, “Monk, who is your teacher? In dependence on whom have you gone forth to train in the path, having accepted his Dharma?”

The venerable Pukkusāti replied:

Venerable friend, there is the renunciant Gotama from the Sakyan lineage who left the Sakyan clan, shaved off hair and beard, donned the yellow robes, and out of faith left the household life and became homeless to train in the path. He has realized the unsurpassable right and total awakening. He is my teacher. In dependence on him I have gone forth to train in the path, having accepted his Dharma.

The World-honored One asked further, “Monk, have you ever seen your teacher?”³¹⁴

The venerable Pukkusāti replied, “I have not seen him.”

The World-honored One asked further, “If you saw your teacher, would you recognize him?”

The venerable Pukkusāti replied:

I would not recognize him. However, venerable friend, I have heard that the World-honored One is a tathāgata, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, leader on the path of Dharma, teacher of *devas* and human beings, called a buddha, an exalted one. He is my teacher. In dependence on him I have gone forth to train in the path, having accepted his Dharma.

Then, the World-honored One thought, “This clansman has gone forth to train in the path in dependence on me, having accepted my Dharma. Let me now teach him the Dharma!”

Having thought this, the World-honored One said to the venerable Pukkusāti:

Monk, I will teach you the Dharma that is sublime in the beginning, sublime in the middle, and also sublime in the end, with its meaning and phrasing, endowed with purity, to reveal the holy life,³¹⁵ namely the analysis of the six elements. You should listen closely and pay proper attention.

The venerable Pukkusāti replied, “Yes indeed.”

The Buddha said to him:

Monk, a human being is composed of six elements, has six spheres of contact, and has eighteen mental activities. He [also] has four spheres of stability, and if he is established in them, he does not experience distressing objects. Not experiencing distressing objects, his mind does not give rise to dislike, sadness, worry, or agitation.³¹⁶ Such is the instruction: do not neglect wisdom, protect the truth, and cultivate relinquishment.

Monk, one should train for the supreme, one should train to attain quietude, by analyzing the six elements in this way. Monk, “a human being is composed of six elements”—for what reason has this been said? It refers to the earth element, the water element, the fire element, the wind element, the space element, and the consciousness element. Monk—for this reason it has been said: “a human being is composed of six elements.”

Monk, “a human being has six spheres of contact”—for what reason has this been said? This means, monk, that through eye contact one sees forms, through ear contact one hears sounds, through nose contact one smells odors, through tongue contact one tastes flavors, through body contact one experiences tangibles, and through mind contact one cognizes mind objects.³¹⁷ Monk, for this reason it has been said, “a human being has six spheres of contact.”

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Monk, “a human being has eighteen mental activities”—for what reason has this been said? It means, monk, that on seeing a form with the eye, one observes that form and abides in joy, [or] one observes that form and abides in sadness, [or] one observes that form and abides in equanimity. In the same way, with the ear . . . the nose . . . the tongue . . . the body . . . on cognizing a mental object with the mind, one observes that mental object and abides in joy, [or] one observes that mental object and abides in sadness, [or] one observes that mental object and abides in equanimity. Monk, these six observed with joy, six observed with sadness, and six observed with equanimity together become eighteen activities. Monk, for this reason it has been said: “a human being has eighteen mental activities.”

Monk, “a human being has four spheres of stability”—for what reason has this been said? It refers to the sphere of stability in truth, the sphere of stability in wisdom, the sphere of stability in relinquishment, and the sphere of stability in appeasement. Monk, for this reason it has been said: “a human being has four spheres of stability.”

How does a monk not neglect wisdom? Suppose that a monk discerns in relation to the bodily elements: “in this present body of mine there is the internal earth element, which was received at birth.” And what is it?

It is this: head hair, body hair, nails, teeth, rough and smooth epidermis, skin, flesh, bones, sinews, kidneys, heart, liver, lungs, spleen, large intestine, stomach, and feces—whatever is of this nature; and whatever else is found in this body internally, whatever is contained in it internally that is solid, that is of a solid nature and found internally, having been received at birth—this, monk, is what is meant by the internal earth element.

Monk, whatever is the internal earth element and whatever is the external earth element, all of that is collectively called the earth element. All of it is not mine, I am not that, and it is not my self. On wisely contemplating it like this, knowing it as it really is, the mind does not become defiled with attachment in regard to this earth element. This, monk, is what is meant by not neglecting wisdom.

Again, monk, a monk does not neglect wisdom if he discerns in relation to the bodily elements: “in this present body of mine there is the internal water element, which was received at birth.” And what is it? It is this: brain fluid,³¹⁸ tears, sweat, mucus, saliva, pus, blood, fat, marrow, phlegm, bile, and urine—whatever is of this nature; and whatever else is found in this body internally, whatever is contained in it internally that is watery, that is of a watery nature and moist internally, having been received at birth—this, monk, is what is meant by the internal water element.

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Monk, whatever is the internal water element and whatever is the external water element, all of that is collectively called the water element. All of that is not mine, I am not that, and it is not my self. On wisely contemplating it like this, knowing it as it really is, the mind does not become defiled with attachment in regard to the water element. This, monk, is what is meant by not neglecting wisdom.

Again, monk, a monk does not neglect wisdom if he discerns in relation to the bodily elements: “in this present body of mine there is the internal fire element, which was received at birth.” And what is it? It is this: bodily heat, bodily warmth, bodily discomfort, warmth from bodily nourishment, that is, from digesting food and drink—whatever is of this nature; and whatever else is found in this body internally, whatever is contained in it internally

that is fiery, that is of a fiery nature and hot internally, having been received at birth—this, monk, is what is meant by the internal fire element.

Monk, whatever is the internal fire element and whatever is the external fire element, all of that is collectively called the fire element. All of that is not mine, I am not that, and it is not my self. On wisely contemplating it like this, knowing it as it really is, the mind does not become defiled with attachment in regard to the fire element. This, monk, is what is meant by not neglecting wisdom.

Again, monk, a monk does not neglect wisdom if he discerns in relation to the bodily elements: “in this present body of mine there is the internal wind element, which was received at birth.” And what is it? It is this: upward-moving winds, downward-moving winds, forceful winds, pulling and contracting winds, disturbing winds, irregular winds, winds in the joints, the winds of out-breaths, and the winds of in-breaths—whatever is of this nature; and whatever else is found in this body internally, whatever is contained in it internally that is windy, that is of a windy nature and moves internally, having been received at birth—this, monk, is what is meant by the internal wind element.

Monk, whatever is the internal wind element and whatever is the external wind element, all of that is collectively called the wind element. All of that is not mine, I am not that, and it is not my self. On wisely contemplating it like this, knowing it as it really is, the mind does not become defiled with attachment in regard to the wind element. This, monk, is what is meant by not neglecting wisdom.

Again, monk, a monk does not neglect wisdom if he discerns in relation to the bodily elements: “in this present body of mine there is the internal space element, which was received at birth.” And what is it? It is the space for the eyes, the space in the ears, the space in the nostrils, the space in the mouth, the throat, and so on, through which [food] can pass; it is where food is chewed, held, dissolved, slowly passed through the throat, retained [for a while], and [eventually] discharged below—whatever is of this nature; and whatever else is found in this body internally, whatever is contained in it internally that is space-like, whatever is found to be space-like, not covered by flesh, skin, bone, or tendons—this, monk, is what is meant by the internal space element.

691b Monk, whatever is the internal space element and whatever is the external space element, all of that is collectively called the space element. All of that is not mine, I am not that, and it is not my self. On wisely contemplating it like this, knowing it as it really is, the mind does not become defiled with attachment in regard to the space element. This, monk, is what is meant by not neglecting wisdom.

Monk, if a monk knows these five elements as they truly are, having known them as they truly are, his mind is not defiled by them but liberated from them. There then remains just consciousness. Consciousness of what? Consciousness of pleasure, consciousness of pain, consciousness of mental joy, consciousness of mental sadness, consciousness of equanimity.³¹⁹

Monk, because of pleasant contact there arises pleasant feeling; he feels a pleasant feeling. On feeling a pleasant feeling, he knows he is feeling a pleasant feeling. If for the monk this pleasant contact ceases, then once the pleasant contact has ceased, the pleasant feeling that had arisen from the pleasant contact also ceases and comes to an end; he knows it has become cool.

Monk, because of painful contact there arises painful feeling; he feels a painful feeling. On feeling a painful feeling, he knows he is feeling a painful feeling. If for the monk this painful contact ceases, then once the painful contact has ceased, the painful feeling that had arisen from the painful contact also ceases and comes to an end; he knows it has become cool.

Monk, because of mentally joyful contact there arises mentally joyful feeling; he feels a mentally joyful feeling. On feeling a mentally joyful feeling, he knows he is feeling a mentally joyful feeling. If for the monk this mentally joyful contact ceases, then once the mentally joyful contact has ceased, the mentally joyful feeling that had arisen from the mentally joyful contact also ceases and comes to an end; he knows it has become cool.

Monk, because of mentally sad contact there arises mentally sad feeling; he feels a mentally sad feeling. Having felt a mentally sad feeling, he knows he is feeling a mentally sad feeling. If for the monk this mentally sad contact ceases, then once the mentally sad contact has ceased, the mentally sad feeling that had arisen from the mentally sad contact also ceases and comes to an end; he knows it has become cool.

Monk, because of equanimous contact there arises equanimous feeling; he feels an equanimous feeling. On feeling an equanimous feeling, he knows he is feeling an equanimous feeling. If for the monk this equanimous contact ceases, then once the equanimous contact has ceased, the equanimous feeling that had arisen from the equanimous contact also ceases and comes to an end; he knows it has become cool.

Monk, because of this or that contact there arises this or that feeling; and once this or that contact has ceased, this or that feeling also ceases. He knows that this feeling comes from contact, has its root in contact, arises by way of contact, is born from contact, has contact as its beginning, and proceeds in dependence on contact.

Monk, it is just as, conditioned by a lower firestick, an upper firestick, and human effort, heat is produced and fire arises; but, monk, if the many pieces of firewood are scattered, then any fire that arises from those [firesticks]—fire that might have produced much heat if provided with much fuel—will all cease and come to an end, leaving just cold firewood.

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In the same way, monk, because of this or that contact there arises this or that feeling. Once this or that contact has ceased, this or that feeling also ceases. He knows that this feeling comes from contact, has its root in contact, arises by way of contact, is born from contact, has contact as its beginning, and proceeds in dependence on contact.

If a monk is not defiled by these three feelings but is liberated from them, then that monk just dwells in equanimity which is extremely pure. Monk, that monk reflects, “With this pure equanimity of mine, let me enter the sphere of infinite space, developing the mind accordingly, in dependence on that, dwelling in that, established on that, conditioned by that, bound to that. With this pure equanimity of mine, let me enter the sphere of infinite consciousness . . . the sphere of nothingness . . . the sphere of neither-perception-nor-nonperception, developing the mind accordingly, in dependence on that, dwelling in that, established on that, conditioned by that, bound to that.”

Monk, he is just like a skilled goldsmith who uses fire to refine gold, forging it so that it becomes extremely thin, heating it in the furnace in various ways so that it becomes pure, extremely malleable, and bright.

Monk, once that gold has been heated and refined in various ways by the goldsmith so that it becomes pure, extremely malleable, and bright, that goldsmith fashions it according to his will into [gold thread for] embroidery to adorn a new garment, or into a finger ring, an arm bracelet, a necklace, or a jeweled hair ornament.

In the same way, monk, that monk reflects, “With this pure equanimity of mine, I could enter the sphere of infinite space, and develop this mental state in dependence on that, dwelling in that, established on that, conditioned by that, bound to that. With this pure equanimity of mine, I could enter the sphere of infinite consciousness . . . the sphere of nothingness . . . the sphere of neither-perception-nor-nonperception, and develop this mental state in dependence on that, dwelling in that, established on that, conditioned by that, bound to that.”

That monk reflects further, “If this pure equanimity of mine were dependent on the sphere of infinite space, then it would be conditioned. What is conditioned, that is impermanent. What is impermanent, that is *dukkha*. What is *dukkha*, I know as *dukkha*.” Having known it as *dukkha*, he lets go of it and does not enter the sphere of infinite space.

[He reflects,] “If this pure equanimity of mine were based on the sphere of infinite consciousness . . . the sphere of nothingness . . . the sphere of neither-perception-nor-nonperception, then it would be conditioned. What is conditioned, that is impermanent. What is impermanent, that is *dukkha*. What is *dukkha*, I know as *dukkha*.” Having known it as *dukkha*, he lets go of it and does not enter the sphere of infinite consciousness . . . the sphere of nothingness . . . the sphere of neither-perception-nor-nonperception.³²⁰

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Monk, if a monk, by wisely contemplating these four spheres, knows them as they truly are, then his mind does not [wish to] attain them and does not enter them. At that time he is no longer conditioned and has no intentions in regard to becoming or nonbecoming. When he experiences the last feeling to be experienced by the body,³²¹ he will know that he is experiencing the last feeling to be experienced by the body. When he experiences the last feeling to be experienced in his life, he will know that he is experiencing the last feeling to be experienced in his life. He knows that with the breaking up of the body at the end of life, when the life span has been completed, all feelings completely cease and come to an end, becoming cool.

Monk, it is just like a lamp that burns in dependence on oil and a wick. If nobody adds oil and supplies a wick, then once what had earlier [been supplied] comes to an end, the lamp does not continue [burning], having no more fuel.

In the same way, when the monk experiences the last feeling to be experienced by the body, he will know that he is experiencing the last feeling to be experienced by the body. When he experiences the last feeling to be experienced in his life, he will know that he is experiencing the last feeling to be experienced in his life. With the breaking up of the body at the end of life, when the life span has been completed, all feelings completely cease and come to an end. He knows that they have become cool.

Monk, this is reckoned the foremost right wisdom for a monk, namely attaining supreme and complete cessation. A monk whose taints are destroyed has attained this; he has attained the foremost sphere of right wisdom. Monk, with this liberation he is established in truth and has attained imperturbability. Truth is what is in accordance with the Dharma. Falsehood is what has the nature of delusion. Monk, to attain that is the foremost sphere of truth.

Monk, suppose that a monk is practicing relinquishment.³²² Whereas he formerly would certainly have harbored resentment, he has now let go of that, vomited it out, become liberated from it, extinguished it completely. Monk, this is reckoned a monk's foremost right relinquishment, namely the complete giving up of worldliness, its fading away, ceasing, and coming to an end. A monk who achieves this achieves the foremost sphere of relinquishment.

Monk, that monk's mind [formerly] was defiled by sensual desire, ill will, and stupidity, for he had not attained liberation. Monk, when all sensual passion, anger, and stupidity end, [when they] fade away, cease, come to an end, that is to attain the foremost peace. Monk, one who achieves that achieves the foremost sphere of peace.

Monk, "I am" elevates oneself. "I shall be" also elevates oneself. "I shall neither be nor not be" also elevates oneself. "I shall be endowed with form" also elevates oneself. "I shall be formless" also elevates oneself. "I shall be neither endowed with form nor formless" also elevates oneself. "I shall be percipient" also elevates oneself. "I shall be nonpercipient" also

elevates oneself. “I shall be neither percipient nor non-percipient” also elevates oneself. This is conceit; this is pride; this is negligence.³²³

692b Monk, if there is none of this self-elevation, conceit, pride, or negligence, then the mind is reckoned to be at peace. Monk, if the mind is at peace, then it does not dislike, is not sad, is not troubled, not agitated.³²⁴ Why is that? Because that monk has attained Dharma, there is no longer what could be called dislike. Not disliking, he is not sad; not being sad, he is not worried; not being worried, he is not troubled; not being troubled, he is not agitated; and because of not being agitated he attains nirvana, knowing as it really is: “Birth is ended, the holy life has been established, what had to be done has been done, there will be not be another experiencing of existence.”

As this Dharma was being taught, there arose in the venerable Pukkusāti the spotless, immaculate Dharma eye in regard to all phenomena.³²⁵ Then the venerable Pukkusāti saw the Dharma, attained the Dharma, realized the bright pure Dharma; he abandoned doubt and went beyond perplexity; he became independent of other teachers; he would never again follow others; and he became free of hesitation. Having been established in the attainment of the fruit, he had attained fearlessness in the Dharma taught by the World-honored One.

He rose from his seat, paid homage at the feet of the Buddha, and said, World-honored One, I repent. Well-gone One, I confess. [I was] like a fool, like an ignorant [person], like an uncertain [person], like one who does not understand well and does not recognize good ground, unable to understand on my own. Why is that? Because I addressed the Tathāgata, free from attachment, fully awakened, as “sir.” May the World-honored One accept my repentance. Having repented, I will not do it again.

The World-honored One said:

Monk, you truly were foolish and ignorant, you truly were uncertain. You did not understand well in that you addressed the Tathāgata, free from attachment, fully awakened, as “sir.” Monk, if you are able to repent on your own, having seen it and disclosed it, and you guard against doing it again, then, monk, in this way there is benefit and no loss in the noble

Dharma and discipline; that is to say, when one is able to repent on one's own, having seen it and disclosed it, and guards against doing it again.³²⁶

Thus spoke the Buddha. Having heard what the Buddha said, the venerable Pukkusaṭi was delighted and received it respectfully.

163. The Discourse on an Analysis of the Six Sense Spheres³²⁷

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

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

I shall teach you the Dharma that is sublime in the beginning, sublime in the middle, and also sublime in the end, with its meaning and phrasing, endowed with purity, and revealing the holy life,³²⁸ namely a discourse on an analysis of the six sense spheres. Listen closely, listen closely and pay proper attention.

Then the monks replied, "Yes, World-honored One, we shall receive the teaching."

The Buddha said:

You should internally understand the six sense spheres. You should internally understand the six contacts.³²⁹ You should internally understand the eighteen mental activities. You should internally understand the thirty-six implements [of experience].³³⁰ Herein, abandoning that, accomplish this. [You] should internally understand that the teaching of the Dharma is infinite. There are three establishments of mindfulness developed by the Noble One, having developed which the Noble One is capable of teaching the assemblies, as an unsurpassable trainer who trains people to advance in any direction. These are the topics of this discourse on an analysis of the six sense spheres.

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"The six sense spheres should be internally understood"—why has this been said? There are the eye sense sphere, the ear . . . nose . . . tongue . . . body and mind sense sphere. "The six sense spheres should be internally understood"—this has been said for this reason.

“The six contacts should be internally understood”—why has this been said? There is eye contact on seeing forms, ear contact on hearing sounds, nose contact on smelling odors, tongue contact on tasting flavors, body contact on touching tangibles, and mind contact on cognizing mind objects.³³¹ “The six contacts should be internally understood”—this has been said for this reason.

“The eighteen mental activities should be internally understood”—why has this been said? Monks, having seen a form with the eye, one discerns the form and abides in joy, [or] one discerns the form and abides in sadness, [or] one discerns the form and abides in equanimity. In the same way with the ear . . . nose . . . tongue . . . body . . . having cognized a mental object with the mind, one discerns the mental object and abides in joy, [or] one discerns the mental object and abides in sadness, [or] one discerns the mental object and abides in equanimity. This is reckoned as discerning six [types] of joy, discerning six [types] of sadness, discerning six [types] of equanimity. These are collectively called the eighteen mental activities. “The eighteen mental activities should be internally understood”—this has been said for this reason.

“The thirty-six implements [of experience] should be internally understood”—why has this been said? There are six [types] of joy that are based on attachment, six [types] of joy that are based on dispassion, six [types] of sadness that are based on attachment, six [types] of sadness that are based on dispassion, six [types] of equanimity that are based on attachment, and six [types] of equanimity that are based on dispassion.

What are the six [types] of joy that are based on attachment and what are the six [types] of joy that are based on dispassion? The eye having seen a form, there arises joy. One should know that this [can be] of two types, either based on attachment or based on dispassion.

What is joy based on attachment? The eye comes to know forms that are conducive to joy and the mind reflects on them, desiring those forms, experiencing happiness conjoined with desire. Those [forms] which one has not gotten, one desires to get; those which one has already gotten are recollected and give rise to joy. Joy of this type is called joy based on attachment.

What is joy based on dispassion? One understands that forms are impermanent, changing, [bound to] disappear, fade away, and cease; that all

forms, both formerly and in the present, are impermanent, *dukkha*, and bound to cease. Recollecting this gives rise to joy. Joy of this type is called joy based on dispassion.³³²

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In the same way the ear . . . the nose . . . the tongue . . . the body . . . the mind having cognized a mental object, there arises joy. One should know that this [can be] of two types, either based on attachment or based on dispassion.

What is joy based on attachment? The mind comes to know mental objects that are conducive to joy and the mind reflects on them, desiring those mental objects, experiencing happiness conjoined with desire. Those [mental objects] which one has not yet got, one desires to get; those which one has already got are recollected and give rise to joy. Joy of this type is called joy based on attachment.

What is joy based on dispassion? One understands that mental objects are impermanent, changing, [bound to] disappear, to fade away and cease; that all mental objects, both formerly and in the present, are impermanent, *dukkha*, and bound to cease. Recollecting this gives rise to joy. Joy of this type is called joy based on dispassion.

What are the six [types] of sadness that are based on attachment and what are the six [types] of sadness that are based on dispassion? The eye having seen a form, there arises sadness. One should know that this [can be] of two types, either based on attachment or based on dispassion.

What is sadness based on attachment? The eye comes to know forms that are conducive to joy and the mind reflects on them, desiring those forms, experiencing happiness conjoined with desire. Those [forms] which one has not yet got, one is not able to get; those which one has already got are [soon] past and gone, scattered and decayed, having ceased or changed, which gives rise to sadness. Sadness of this type is called sadness based on attachment.

What is sadness based on dispassion? One understands that forms are impermanent, changing, [bound to] disappear, to fade away and cease; that all forms, both formerly and in the present, are impermanent, *dukkha*, and bound to cease.

Recollecting this, one reflects, “When will I attain and dwell in that sphere, namely the sphere that the noble ones attain and dwell in?” This

is [one's] aspiration for the highest liberation. The frightening knowledge of *dukkha* and sadness gives rise to sadness. Sadness of this type is called sadness based on dispassion.

In the same way, the ear . . . the nose . . . the tongue . . . the body . . . the mind having cognized a mental object, there arises sadness. One should know that this [can be] of two types, either based on attachment or based on dispassion.

What is sadness based on attachment? The mind comes to know mental objects that are conducive to joy and the mind reflects on them, desiring those mental objects, experiencing happiness conjoined with desire. Those [mental objects] which one has not yet gotten, one is not able to get; those which one has already gotten are [soon] past and gone, scattered and decayed, having ceased or changed, which gives rise to sadness. Sadness of this type is called sadness based on attachment.

What is sadness based on dispassion? One understands that mental objects are impermanent, changing, [bound to] disappear, to fade away and cease; that all mental objects, both formerly and in the present, are impermanent, *dukkha*, and bound to cease.

Recollecting this, one reflects, “When will I attain and dwell in that sphere, namely the sphere that the noble ones attain and dwell in?” This is [one's] aspiration for the highest liberation. The frightening knowledge of *dukkha* and sadness gives rise to sadness. Sadness of this type is called sadness based on dispassion.

What are the six [types] of equanimity that are based on attachment and what are the six [types] of equanimity that are based on dispassion? The eye having seen a form, there arises equanimity. One should know that this [can be] of two types, either based on attachment or based on dispassion.

What is equanimity based on attachment? The eye comes to know forms and there arises equanimity. That is the indifference [of one] who is not learned, who lacks wisdom, an unlearned ignorant worldling. Such equanimity toward form is not detached from form. This is called equanimity based on attachment.

693b What is equanimity based on dispassion? One understands that forms are impermanent, changing, [bound to] disappear, to fade away and cease; that all forms, both formerly and in the present, are impermanent, *dukkha*,

and bound to cease. Recollecting this, one is established in equanimity, equanimity that has been attained through mental development.³³³ This is called equanimity based on dispassion.

In the same way, the ear . . . the nose . . . the tongue . . . the body . . . the mind having cognized a mental object, there arises equanimity. One should know that this [can be] of two types, either based on attachment or based on dispassion.

What is equanimity based on attachment? The mind comes to know mental objects and there arises equanimity that is the indifference [of one] who is not learned, who lacks wisdom, an unlearned ignorant worldling. Such equanimity toward mental objects is not detached from mental objects. This is called equanimity based on attachment.

What is equanimity based on dispassion? One understands that mental objects are impermanent, changing, [bound to] disappear, to fade away and cease; that all mental objects, both formerly and in the present, are impermanent, *dukkha*, and bound to cease. Recollecting this, one is established in equanimity, equanimity that has been attained through mental development. This is called equanimity based on dispassion.

Thus, there are six [types] of joy based on attachment, six [types] of joy based on dispassion, six [types] of sadness based on attachment, six [types] of sadness based on dispassion, six [types] of equanimity based on attachment, six [types] of equanimity based on dispassion. These are collectively called [the thirty-six implements of experience]. “The thirty-six implements [of experience] should be internally understood”—this has been said for this reason.

“Herein, abandoning that, accomplish this!”—why has this been said? By holding to the six [types] of joy that are based on dispassion, by depending on them and dwelling in them, extinguish the six [types] of joy that are based on attachment, remove them, vomit them out. In this way they are to be eradicated.

By holding to the six [types] of sadness that are based on dispassion, by depending on them and dwelling in them, extinguish the six [types] of sadness that are based on attachment, remove them, vomit them out. In this way they are to be eradicated.

By holding to the six [types] of equanimity that are based on dispassion, by depending on them and dwelling in them, extinguish the six [types] of equanimity that are based on attachment, remove them, vomit them out. In this way they are to be eradicated.

By holding to the six [types] of sadness that are based on dispassion, by depending on them and dwelling in them, extinguish the six [types] of joy based on dispassion, remove them, vomit them out. In this way they are to be eradicated.³³⁴

By holding to the six [types] of equanimity that are based on dispassion, by depending on them and dwelling in them, extinguish the six [types] of sadness that are based on dispassion, remove them, vomit them out. In this way they are to be eradicated.

There is equanimity that is of countless contacts, diverse contacts, and there is equanimity that is of a single contact, not of diverse contacts. What is equanimity that is of countless contacts, diverse contacts? Equanimity in regard to forms, sounds, odors, tastes, tangibles—this is equanimity that is of countless contacts, diverse contacts.

What is equanimity that is of a single contact, not of diverse contacts? This is equanimity that depends on the sphere of infinite space, or on the sphere of infinite consciousness, or on the sphere of nothingness, or on the sphere of neither-perception-nor-nonperception—this is equanimity that is of a single contact, not of diverse contacts.

693c By holding to the equanimity that is of a single contact, not of diverse contacts, by depending on it and dwelling in it, extinguish the equanimity that is of countless contacts, diverse contacts, remove it, vomit it out. In this way it is to be eradicated.

Holding to boundlessness, depending on boundlessness, and dwelling in boundlessness—this is reckoned as the type of equanimity that is of a single contact, not of diverse contacts. Holding to this, depending on this, dwelling in this—this is reckoned as extinguishing the equanimity that is of countless contacts, diverse contacts, as removing that, vomiting that out. In this way it is to be eradicated.³³⁵

“Herein, abandoning that, accomplish this!”—this has been said for this reason.

“One should internally understand that the teaching of the Dharma is infinite”—why has this been said?³³⁶ [Suppose that] the Tathāgata had four disciples who were of superior conduct, superior understanding, superior mindfulness, and superior wisdom, who were skilled in eloquence, having achieved foremost skill in eloquence, and had a life span of a hundred years. The Tathāgata could teach them the Dharma for one hundred years continuously—except for the time [required] for eating and drinking, the time for obeying the calls of nature, the time for resting when weary, and the time for [Sangha] meetings— and they would quickly see, with wisdom, the meaning of the Dharma taught by the Tathāgata, as regards wording, phrasing, and import, without needing to ask the Tathāgata further questions about the Dharma. Why is that? [Because] the Tathāgata’s teaching of the Dharma is without limit and could not be exhausted, as regards wording, phrasing, and import, before the lives of those four disciples would come to an end.

They would be just like four skilled archers, well trained, knowledgeable, and endowed with energy, who, powerfully shooting [their arrows], immediately penetrate [the target].

In the same way, [suppose that] the Tathāgata had four disciples who were of superior conduct, superior understanding, superior mindfulness, and superior wisdom, who were skilled in eloquence, having achieved foremost skill in eloquence, and had a life span of a hundred years. The Tathāgata could teach them the Dharma [even] for one hundred years continuously—except for the time [required] for eating and drinking, the time for obeying the calls of nature, the time for resting when weary, and the time for [Sangha] meetings— and they would quickly see, with wisdom, the meaning of the Dharma taught by the Tathāgata, as regards wording, phrasing, and import, without needing to ask the Tathāgata further questions about the Dharma. Why is that? [Because] the Tathāgata’s teaching of the Dharma is without limit and could not be exhausted. “One should internally understand that the teaching of the Dharma is infinite”—this has been said for this reason.

“[There are] three establishments of mindfulness that are developed by the Noble One, having developed which the Noble One is capable of

teaching the assemblies”—why has this been said? The Tathāgata teaches the Dharma to his disciples with thoughts of sympathy and consideration, seeking their benefit and welfare, seeking their peace and happiness, with a mind full of compassion and kindness, [telling them,] “This is for your welfare, this is for your happiness, this is for your welfare and happiness.”

694a If those disciples are not respectful and do not act accordingly, not becoming established in knowledge, their minds not progressing in the Dharma, not following the Dharma, not receiving the true Dharma, disregarding the World-honored One’s instruction, and unable to attain certainty in it; then the World-honored One is not sad or sorrowful because of this.³³⁷ Instead, the World-honored One is equanimous and unaffected, constantly mindful and constantly aware. This is reckoned the first establishment of mindfulness that is developed by the Noble One, such that, having developed it, the Noble One is capable of teaching the assemblies.

Again, the Tathāgata teaches the Dharma to his disciples with thoughts of sympathy and consideration, seeking their benefit and welfare, seeking their peace and happiness, with a mind full of compassion and kindness, [telling them,] “This is for your welfare, this is for your happiness, this is for your welfare and happiness.”

If the disciples are respectful and act accordingly, becoming established in knowledge, their minds surrendering and progressing in the Dharma, following the Dharma, receiving the true Dharma, not disregarding the World-honored One’s instruction and able to attain certainty in it; then the World-honored One is not glad or joyful because of this.³³⁸ Instead, the World-honored One is equanimous and unaffected, constantly mindful and constantly aware. This is reckoned the second establishment of mindfulness that is developed by the Noble One, such that, having developed it, the Noble One is capable of teaching the assemblies.

Again, the Tathāgata teaches the Dharma to his disciples with thoughts of sympathy and consideration, seeking their benefit and welfare, seeking their peace and happiness, with a mind full of compassion and kindness, [telling them,] “This is for your welfare, this is for your happiness, this is for your welfare and happiness.”

Some disciples are not respectful and do not act accordingly, not becoming established in knowledge, their minds not progressing in the Dharma,

not following the Dharma, not receiving the true Dharma, disregarding the World-honored One's instruction, and unable to attain certainty in it.

Some disciples are respectful and act accordingly, becoming established in knowledge, their minds surrendering to and progressing in the Dharma, following the Dharma, receiving the true Dharma, not disregarding the World-honored One's instruction, and able to attain certainty in it; the World-honored One is not sad or sorrowful because of this, nor is he glad or joyful. Instead, the World-honored One is equanimous and unaffected, constantly mindful and constantly aware.

This is reckoned the third establishment of mindfulness that is developed by the Noble One, such that, having developed it, the Noble One is capable of teaching the assemblies. "There are three establishments of mindfulness that are developed by the Noble One, such that, having developed them, the Noble One is capable of teaching the assemblies"—this has been said for this reason.

"The unsurpassable trainer of able men trains able men to advance in any direction"—why has this been said? "Trainer of able men": this is said of one who trains able men to advance in a certain direction: the eastern direction, or the southern direction, or the western direction, or the northern direction.

A trainer of elephants trains elephants to advance in a certain direction: the eastern direction, or the southern direction, or the western direction, or the northern direction. A trainer of horses trains horses to advance in a certain direction: the eastern direction, or the southern direction, or the western direction, or the northern direction. A trainer of oxen trains oxen to advance in a certain direction: the eastern direction, or the southern direction, or the western direction, or the northern direction.

The unsurpassable trainer of able men trains able men to advance in any direction. Herein, "direction" [signifies this]: One who is [possessed of] form contemplates form—this is reckoned the first direction.

Not perceiving forms internally, one contemplates forms externally—this is the second direction.

One dwells having accomplished direct experience of the liberation by purity—this is the third direction.

Completely transcending perceptions of form, with the cessation of perceptions of sensory impact, not attending to perceptions of diversity, [being instead aware] of infinite space, one dwells having attained the sphere of infinite space—this is the fourth direction.

Completely transcending the sphere of infinite space, [aware] of infinite consciousness, one dwells having attained the sphere of infinite consciousness—this is the fifth direction.

Completely transcending the sphere of infinite consciousness, [aware] of nothingness, one dwells having attained the sphere of nothingness—this is the sixth direction.

Completely transcending the sphere of nothingness, [aware] of neither-perception-nor-nonperception, one dwells having attained the sphere of neither-perception-nor-nonperception—this is the seventh direction.

Completely transcending the sphere of neither-perception-nor-nonperception, one dwells having directly realized and accomplished the liberation that is the cessation of perception and knowing, and seeing with wisdom one knows that all taints have been eradicated—this is the eighth direction.

“The unsurpassable trainer of able men trains able men to advance in any direction”—this has been said for this reason.

Thus spoke the Buddha. Having heard what the Buddha said, the monks were delighted and received it respectfully.

164. The Discourse on an Analytical Contemplation of Dharmas³³⁹

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

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

I shall teach you the Dharma that is sublime in the beginning, sublime in the middle, and also sublime in the end, with its meaning and phrasing, endowed with purity, and revealing the holy life,³⁴⁰ namely a discourse on an analytical contemplation of dharmas. Listen closely, listen closely and pay proper attention.

Then the monks replied, “Yes, World-honored One, we shall receive the teaching.”

The Buddha said:

Monks, one may keep contemplating in such and such a way. Monks, having contemplated like this, the mind moves outward and becomes scattered—the mind is not settled within; and through <clinging> it becomes agitated.³⁴¹ [On the other hand,] monks, one may keep contemplating in such and such a way. Monks, having contemplated like that, the mind does not move outward and does not become scattered—the mind is settled within,³⁴² and through not clinging it does not become agitated. In this way there will be no further birth, old age, disease, and death. This is called the end of *dukkha*.

Having spoken thus, the Buddha rose from his seat and entered his dwelling to sit in meditation.

Then the monks had this thought: “Venerable friends, it should be known that the World-honored One has risen from his seat and entered his dwelling to sit in meditation, having spoken about this matter in brief, without explaining its details, [namely:] ‘Monks, one may keep contemplating in such and such a way. Monks, having contemplated like this, the mind moves outward and becomes scattered—the mind is not settled within; and through <clinging> it becomes agitated. [On the other hand,] monks, one may keep contemplating in such and such a way. Monks, having contemplated like that, the mind does not move outward and does not become scattered—the mind is settled within; and through not clinging it does not become agitated. In this way there will be no further birth, old age, disease, and death. This is called the end of *dukkha*.’”

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They further had this thought: “Venerable friends, who would be able to explain in detail the meaning of what the World-honored One has just said in brief?” They further had this thought: “The venerable Mahākaccāna is often praised by the World-honored One and by his wise companions in the holy life. The venerable Mahākaccāna would be able to explain in detail the meaning of what the World-honored One has just said in brief. Venerable friends, let us together approach the venerable Mahākaccāna and request him to explain this matter. As the venerable Mahākaccāna explains it, so we should remember it well.”

Then the monks approached the venerable Mahākaccāna. Having exchanged greetings, stepped back, and sat to one side, they said:

Venerable Mahākaccāna, please know that the World-honored One rose from his seat and entered his dwelling to sit in meditation, having spoken on this matter in brief without explaining the details, [namely:] “Monks, one may keep contemplating in such and such a way. Monks, having contemplated like this, the mind moves outward and becomes scattered—the mind is not settled within; and by <clinging> it becomes agitated. [On the other hand,] monks, one may keep contemplating in such and such a way. Monks, having contemplated like that, the mind does not move outward and does not become scattered—the mind is settled within; and by not clinging it does not become agitated. In this way there will be no further birth, old age, disease, and death. This is called the end of *dukkha*.”

Then we had this thought: “Venerable friends, who would be able to explain in detail the meaning of what the World-honored One has just said in brief?” We further had this thought: “The venerable Mahākaccāna is often praised by the World-honored One and by his wise companions in the holy life. The venerable Mahākaccāna would be able to explain in detail the meaning of what the World-honored One has just said in brief.” May the venerable Mahākaccāna teach us in detail, out of compassion!

Then the venerable Mahākaccāna said:

Venerable friends, listen while I tell you a simile. On hearing a simile wise people understand the meaning. Venerable friends, it is as if there were a man wishing to search for heartwood. In search of heartwood, he enters the forest, carrying an ax. He sees a great tree possessed of roots, branches, joints, twigs, leaves, flowers, and heartwood. That man does not take hold of the roots, branches, joints, and heartwood, but only takes hold of the twigs and leaves.

Venerable friends, what you have said is just like this. The World-honored One was present, yet you have left him and come to ask me about this matter. Why is that? Venerable friends, know this: The World-honored One is the eye, is knowledge, is meaning, is the Dharma, is the master of the Dharma, is the general of the Dharma. The teaching of the true meaning, the revelation of all meaning comes from the World-honored One. Venerable friends, you should have approached the World-honored One himself to ask about this matter, saying: “World-honored One, how is this? What

is the meaning of this?” As the World-honored One explained it, so, venerable friends, you should have remembered it well.

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Then the monks said:

Yes, indeed, venerable Mahākaccāna, the World-honored One is the eye, is knowledge, is meaning, is the Dharma, is the master of the Dharma, is the general of the Dharma. The teaching of the true meaning, the revelation of all meaning comes from the World-honored One. We should have approached the World-honored One to ask about this matter, saying: “World-honored One, how is this? What is the meaning of this?” As the World-honored One explained it, so we should have remembered it well.

However, the venerable Mahākaccāna is often praised by the World-honored One and by his wise companions in the holy life. The venerable Mahākaccāna will be able to explain in detail the meaning of what the World-honored One said in brief. May the venerable Mahākaccāna explain it in detail, out of compassion!

The venerable Mahākaccāna said to the monks:

Venerable friends, listen together to what I shall say. Venerable friends, how does a monk’s mind move outward and become scattered?

Venerable friends, a monk sees a form with the eye and his consciousness feeds on the characteristics of that form, his consciousness becomes attached to the pleasurable characteristics of that form, his consciousness becomes shackled to the pleasurable characteristics of that form. Being in bondage to the gratification [derived from] the characteristics of that form, his mind moves outward and becomes scattered.

In the same way, with his ear . . . his nose . . . his tongue . . . his body . . . his mind he cognizes a mental object and his consciousness feeds on the characteristics of that mental object, his consciousness becomes attached to the pleasurable characteristics of that mental object, his consciousness becomes shackled to the pleasurable characteristics of that mental object. Being in bondage to the gratification [derived from] the characteristics of that mental object, his mind moves outward and becomes scattered. Venerable friends, in this way a monk’s mind moves outward and becomes scattered.

Venerable friends, how does a monk's mind not move outward or become scattered? Venerable friends, a monk sees a form with the eye and his consciousness does not feed on the characteristics of that form, his consciousness does not become attached to the pleasurable characteristics of that form, his consciousness does not become shackled to the pleasurable characteristics of that form. Not being in bondage to the gratification [derived from] the characteristics of that form, his mind does not move outward or become scattered.

In the same way, with his ear . . . his nose . . . his tongue . . . his body . . . his mind he cognizes a mental object and his consciousness does not feed on the characteristics of that mental object, his consciousness does not become attached to the pleasurable characteristics of that mental object, his consciousness does not become shackled to the pleasurable characteristics of that mental object. Not being in bondage to the gratification [derived from] the characteristics of that mental object, his mind does not move outward or become scattered. Venerable friends, in this way a monk's mind does not move outward or become scattered.

Venerable friends, how is a monk's mind not settled within? Venerable friends, secluded from sensual desires, secluded from evil and unwholesome states, with [directed] awareness and [sustained] contemplation, with rapture and happiness born of seclusion, a monk dwells having attained the first absorption. His consciousness is attached to the gratification [derived from] seclusion, depends on that, is established in that, is conditioned by that, is shackled by that—his consciousness is not settled within.

Again, venerable friends, with the calming of [directed] awareness and [sustained] contemplation, with inner stillness and mental unification, without [directed] awareness and [sustained] contemplation, with rapture and happiness born of concentration, a monk dwells having attained the second absorption. His consciousness is attached to the gratification [derived from] concentration, depends on that, is established in that, is conditioned by that, is shackled by that—his consciousness is not settled within.

695b Again, venerable friends, secluded from rapture and pleasure, dwelling with equanimity and without seeking anything, with right mindfulness and right comprehension, experiencing happiness with the body, a monk dwells having attained the third absorption, which the noble ones speak

of as noble equanimity and mindfulness, a happy abode. His consciousness is attached to the gratification [derived from] the absence of joy, depends on that, is established in that, is conditioned by that, is shackled by that—his consciousness is not settled within.

Again, venerable friends, with the cessation of pleasure and the cessation of pain, and with the earlier cessation of rapture and displeasure, with neither-pain-nor-pleasure, with purity of equanimity and mindfulness, a monk dwells having attained the fourth absorption. His consciousness is attached to the gratification [derived from] purity of equanimity and mindfulness, depends on that, is established in that, is conditioned by that, is shackled by that—his consciousness is not settled within.

Again, venerable friends, by completely transcending perceptions of form, with the cessation of perceptions of sensory impact, not aware of perceptions of diversity, [aware] of infinite space, a monk dwells having attained the sphere of infinite space.³⁴³ His consciousness is attached to the gratification [derived from] knowledge of space, depends on that, is established in that, is conditioned by that, is shackled by that—his consciousness is not settled within.

Again, venerable friends, by completely transcending the sphere of infinite space, [aware] of infinite consciousness, a monk dwells having attained the sphere of infinite consciousness. His consciousness is attached to the gratification [derived from] knowledge of consciousness, depends on that, is established in that, is conditioned by that, is shackled by that—his consciousness is not settled within.

Again, venerable friends, by completely transcending the sphere of infinite consciousness, [aware that] “there is nothing,” a monk dwells having attained the sphere of nothingness. His consciousness is attached to the gratification [derived from] knowledge of nothingness, depends on that, is established in that, is conditioned by that, is shackled by that—his consciousness is not settled within.

Again, venerable friends, by completely transcending the sphere of nothingness, [aware] of neither-perception-nor-nonperception, a monk dwells having attained the sphere of neither-perception-nor-nonperception. His consciousness is attached to the gratification [derived from] knowledge of [neither-perception-nor-]nonperception, depends on that, is established

in that, is conditioned by that, is shackled by that—his consciousness is not settled within. Venerable friends, in this way a monk's mind is not settled within.

Venerable friends, how is a monk's mind settled within? Venerable friends, secluded from sensual desires, secluded from evil and unwholesome states, with [directed] awareness and [sustained] contemplation, with rapture and happiness born of seclusion, a monk dwells having attained the first absorption. His consciousness is not attached to the gratification [derived from] seclusion, does not depend on that, is not established in that, is not conditioned by that, is not shackled by that—his consciousness is settled within.

Again, venerable friends, with the calming of [directed] awareness and [sustained] contemplation, with inner stillness and mental unification, without [directed] awareness and [sustained] contemplation, with rapture and happiness born of concentration, a monk dwells having attained the second absorption. His consciousness is not attached to the gratification [derived from] concentration, does not depend on that, is not established in that, is not conditioned by that, is not shackled by that—his consciousness is settled within.

Again, venerable friends, secluded from rapture and pleasure, dwelling with equanimity and without seeking anything, with right mindfulness and right comprehension, experiencing happiness with the body, a monk dwells having attained the third absorption, which the noble ones speak of as noble equanimity and mindfulness, a happy abode. His consciousness is not attached to the gratification [derived from] the absence of joy, does not depend on that, is not established in that, is not conditioned by that, is not shackled by that—his consciousness is settled within.

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Again, venerable friends, with the cessation of pleasure and the cessation of pain, and with the earlier cessation of rapture and displeasure, with neither-pain-nor-pleasure, with purity of equanimity and mindfulness, a monk dwells having attained the fourth absorption. His consciousness is not attached to the gratification [derived from] purity of equanimity and mindfulness, does not depend on that, is not established in that, is not conditioned by that, is not shackled by that—his consciousness is settled within.

Again, venerable friends, by completely transcending perceptions of form, with the cessation of perceptions of sensory impact, not aware of perceptions of diversity, [aware] of infinite space, a monk dwells having attained the sphere of infinite space. His consciousness is not attached to the gratification [derived from] knowledge of space, does not depend on that, is not established in that, is not conditioned by that, is not shackled by that—his consciousness is settled within.

Again, venerable friends, by completely transcending the sphere of infinite space, [aware] of infinite consciousness, a monk dwells having attained the sphere of infinite consciousness. His consciousness is not attached to the gratification [derived from] knowledge of consciousness, does not depend on that, is not established in that, is not conditioned by that, is not shackled by that—his consciousness is settled within.

Again, venerable friends, by completely transcending the sphere of infinite consciousness, [aware that] “there is nothing,” a monk dwells having attained the sphere of nothingness. His consciousness is not attached to the gratification [derived from] knowledge of nothingness, does not depend on that, is not established in that, is not conditioned by that, is not shackled by that—his consciousness is settled within.

Again, venerable friends, by completely transcending the sphere of nothingness, [aware] of neither-perception-nor-nonperception, a monk dwells having attained the sphere of neither-perception-nor-nonperception. His consciousness is not attached to the gratification [derived from] knowledge of [neither-perception-nor-]nonperception, does not depend on that, is not established in that, is not conditioned by that, is not shackled by that—his consciousness is settled within. Venerable friends, in this way a monk’s mind is settled within.

Venerable friends, how is there agitation for a monk through <clinging>? Venerable friends, [here] a monk is not separated from defilement by form, not separated from desire for form, not separated from craving for form, not separated from thirst for form.

Venerable friends, if a monk is not separated from defilement by form, not separated from desire for form, not separated from craving for form, not separated from thirst for form, then he desires to get form, seeks form,

is attached to form, is established in form, [and he considers that] “I am form” and “form is mine.”³⁴⁴ Desiring to get form, [seeking form,] attached to form, established in form, [and considering that] “I am form” and “form is mine,” his consciousness seizes on form. His consciousness having seized on form, when that form changes, his consciousness revolves around form. [As] his consciousness revolves around form, states of agitation arise and his mind becomes established in them. Because his mind does not understand, he is afraid and troubled. Through <clinging>, he is agitated.

It is the same with feeling . . . with perception . . . with formations. . . . A monk is not separated from defilement by consciousness, not separated from desire for consciousness, not separated from craving for consciousness, not separated from thirst for consciousness.

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Venerable friends, if a monk is not separated from defilement by consciousness, not separated from desire for consciousness, not separated from craving for consciousness, not separated from thirst for consciousness, then he desires to get consciousness, seeks consciousness, is attached to consciousness, is established in consciousness, [and he considers:] “I am consciousness” and “consciousness is mine.” Desiring to get consciousness, seeking consciousness, attached to consciousness, established in consciousness, [and considering:] “I am consciousness” and “consciousness is mine,” his consciousness seizes on consciousness. His consciousness having seized on consciousness, when that consciousness changes, his consciousness revolves around consciousness. [As] his consciousness revolves around consciousness, states of agitation arise and his mind becomes established in them. Because his mind does not understand, he is afraid and troubled. Through <clinging>, he is agitated. Venerable friends, in this way there is agitation for a monk through <clinging>.

Venerable friends, how is there no agitation for a monk who does not cling? Venerable friends, [here] a monk is separated from defilement by form, separated from desire for form, separated from craving for form, separated from thirst for form.

Venerable friends, if a monk is separated from defilement by form, separated from desire for form, separated from craving for form, separated from thirst for form, then he does not desire to get form, does not seek form, is not attached to form, is not established in form, and he does not

[consider:] “I am form,” or “form is mine.” Not desiring to get form, not seeking form, not attached to form, not established in form, not [considering,] “I am form,” or “form is mine,” his consciousness does not seize on form. His consciousness not having seized on form, when that form changes, his consciousness does not revolve around form. [As] his consciousness does not revolve around form, states of agitation do not arise and his mind does not become established in them. Because his mind understands, he is not afraid and not troubled. Through not clinging, he is not agitated.

It is the same with feeling . . . with perception . . . with formations. . . . A monk is separated from defilement by consciousness, separated from desire for consciousness, separated from craving for consciousness, separated from thirst for consciousness.

Venerable friends, if a monk is separated from defilement by consciousness, separated from desire for consciousness, separated from craving for consciousness, separated from thirst for consciousness, then he does not desire to get consciousness, does not seek consciousness, is not attached to consciousness, is not established in consciousness, does not [consider], “I am consciousness,” or “consciousness is mine.” Not desiring to get consciousness, not seeking consciousness, not attached to consciousness, not established in consciousness, not [considering], “I am consciousness,” or “consciousness is mine,” his consciousness does not seize on consciousness. His consciousness not having seized on consciousness, when that consciousness changes, his consciousness does not revolve around consciousness. [As] his consciousness does not revolve around consciousness, states of agitation do not arise and his mind does not become established in them. Because his mind understands, he is not afraid and not troubled. Through not clinging, he does not become agitated. Venerable friends, in this way there is no agitation for a monk who does not cling.

Venerable friends, the World-honored One rose from his seat and entered his dwelling to sit in meditation, having spoken in brief about this matter, without explaining the details, [namely:] “Monks, one may keep contemplating in such and such a way. Monks, having contemplated like this, the mind moves outward and becomes scattered—the mind is not settled **within**; and through <clinging> it becomes agitated. [On the other hand,]

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monks, one may keep contemplating in such and such a way. Monks, having contemplated like that, the mind does not move outward and does not become scattered—the mind is settled within; and by not clinging it does not become agitated. In this way there will be no further birth, old age, disease, and death. This is called the end of *dukkha*.”

This matter, which the World-honored One spoke about in brief without explaining its details, I have explained in detail in this way, employing these phrases and words. Venerable friends, approach the Buddha and set out [my explanation] in full [to him]. As the World-honored One explains its meaning, venerable friends, remember it.

Then, having heard what the venerable Mahākaccāna had said, bearing well in mind [how] to recite it, the monks rose from their seats, circumambulated the venerable Mahākaccāna three times, and left. They approached the Buddha. Having paid homage to him, they stepped back, sat to one side, and said:

World-honored One, the instruction that the World-honored One gave in brief without explaining its meaning in detail, after which he rose from his seat and entered his dwelling to sit in meditation—the venerable Mahākaccāna has explained it to us in detail employing these phrases and words.

Having heard it, the World-honored One expressed praise:

It is well, it is well, my disciple is endowed with the eye, with knowledge, with Dharma, with meaning. Why is that? [Because] in regard to this matter which the teacher taught to the disciples in brief, without explaining its details, that disciple has taught it in detail employing these phrases and words. You should remember it like this, [just] as the monk Mahākaccāna has taught it. Why is that? According to this explanation, so you should contemplate the meaning.³⁴⁵

Thus spoke the Buddha. Having heard what the Buddha said, the monks were delighted and received it respectfully.

165. The Discourse on a *Deva* at the Hot Spring Grove³⁴⁶

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

At that time the venerable Samiddhi was also dwelling at Rājagaha, staying in the Hot Spring Grove. When the night was over, toward dawn, the venerable Samiddhi left his dwelling and approached the hot spring. Taking off his robes and [leaving] them on the bank, he entered the hot spring to bathe. Having bathed, he came out again, wiped his body [dry], and put on his robes.

Then, the night being over, toward dawn, a *deva* of fine physique and majestic appearance approached the venerable Samiddhi, paid homage with the head, stepped back, and stood to one side. The excellent splendor of that *deva*'s appearance brilliantly illuminated the bank of the hot spring. Having stepped back and stood to one side, that *deva* said to the venerable Samiddhi, "Monk, do you remember the verses on an auspicious night?"³⁴⁷

The venerable Samiddhi replied to that *deva*, "I do not remember the verses on an auspicious night." He [then] asked the *deva*, "Do you remember the verses on an auspicious night?"

The *deva* replied, "I too do not remember the verses on an auspicious night."

The venerable Samiddhi asked the *deva* further, "Who does remember the verses on an auspicious night?"³⁴⁸

The *deva* answered:

The World-honored One is dwelling here at Rājagaha, staying in the Bamboo Grove, the Squirrels' Sanctuary. He will remember the verses on an auspicious night.

Monk, approach the World-honored One and from him memorize well the verses on an auspicious night and recite them. Why is that? [Because] the verses on an auspicious night pertain to the Teaching; they pertain to what is beneficial. They are the root of the holy life, leading to knowledge, to realization, and to nirvana.

[As] a son of good family who, out of faith, has left the household life to become homeless and practice the path [you] should memorize well the verses on an auspicious night and recite them.

Having spoken in this way, that *deva* paid homage with the head at the feet of the venerable Samiddhi and, having circumambulated him three times, vanished on the spot.

Then, not long after the *deva* had vanished, the venerable Samiddhi approached the Buddha. Having paid homage with his head, he stepped back, sat to one side, and said:

World-honored One, today, when the night was over, toward dawn, I left my dwelling and approached the hot spring. I took off my robes and, [leaving] them on the bank, entered the hot spring to bathe. Having bathed, I came out and stood on the bank wiping my body [dry].

At that time, the night being over, toward dawn, a *deva* of fine physique and majestic appearance approached me, paid homage with the head, stepped back, and stood to one side. The excellent splendor of that *deva*'s appearance brilliantly illuminated the bank of the hot spring. Having stepped back and stood to one side, that *deva* said to me, "Monk, do you remember the verses on an auspicious night?"

I replied to that *deva*, "I do not remember the verses on an auspicious night." [Then] I asked the *deva*, "Do you remember the verses on an auspicious night?"

The *deva* replied, "I too do not remember the verses on an auspicious night."

697a I asked [the *deva*] further, "Who does remember the verses on an auspicious night?"

The *deva* answered, "The World-honored One is dwelling here at Rājagaha, staying in the Bamboo Grove, the Squirrels' Sanctuary. He will remember the verses on an auspicious night.

"Monk, approach the World-honored One and from him memorize well the verses on an auspicious night and recite them. Why is that? [Because] the verses on an auspicious night pertain to the Teaching; they pertain to what is beneficial. They are the root of the holy life, leading to knowledge, to realization, and to nirvana.

"[As] a son of good family who, out of faith, has left the household life to become homeless and practice the path, [you] should memorize well the verses on an auspicious night and recite them."

Having spoken in this way, that *deva* paid homage with the head at my feet and, having circumambulated me three times, vanished on the spot.

The World-honored One asked, "Samiddhi, do you know that *deva*'s name and where he came from?"

The venerable Samiddhi replied, "World-honored One, I do not know that *deva*'s name and I also do not know where he came from."

The World-honored One said, “Samiddhi, that *deva* is called Main Hall and he is a general in the army of the *devas* of the Thirty-three.”³⁴⁹

Then the venerable Samiddhi said:

World-honored One, now is the right time. Well-gone One, now is the right time for the World-honored One to teach the monks the verses on an auspicious night. Having heard them from the World-honored One, the monks will remember them well.

The World-honored One said, “Samiddhi, listen closely. Listen closely and pay proper attention to what I shall teach you.”

The venerable Samiddhi said, “Yes, indeed.”

Then all the monks listened to receive instruction. The Buddha said:

Be careful not to think about the past,
 And do not long for the future.
 Matters of the past have already ceased,
 And the future has not yet arrived.

Phenomena in the present
 Are what one should contemplate,³⁵⁰
 Mindful of [their] lack of stability.
 The wise awaken in this way.

Undertaking [such] practice of noble ones,
 Who need worry about death?
 “I shall disengage from that,
 [This] great suffering and misery shall end!”

Practice diligently like this,
 Day and night without negligence!
 Therefore, one should regularly teach
 The verses on an auspicious night.

Having spoken in this way, the Buddha rose from his seat and entered his dwelling to sit in meditation.

Then the monks had this thought: “Venerable friends, you should know that the World-honored One has risen from his seat and entered his dwelling

to sit in meditation, having given this instruction in brief, without explaining its details, [namely]:

697b “Be careful not to think about the past,
And do not long for the future.
Matters of the past have already ceased,
And the future has not yet arrived.

“Phenomena in the present
Are what one should contemplate,
Mindful of [their] lack of stability.
The wise awaken in this way.

“Undertaking [such] practice of noble ones,
Who need worry about death?
‘I shall disengage from that,
[This] great suffering and misery shall end!’

“Practice diligently like this,
Day and night without negligence!
Therefore, one should regularly teach
The verses on an auspicious night.”

They further had this thought: “Venerable friends, who would be able to explain in detail the meaning of what the World-honored One has just said in brief?” They further had this thought: “The venerable Mahākaccāna is often praised by the World-honored One and by his wise companions in the holy life. The venerable Mahākaccāna would be able to explain in detail the meaning of what the World-honored One has just said in brief.

“Venerable friends, let us together approach the venerable Mahākaccāna and request him to explain its meaning. As the venerable Mahākaccāna explains it, we shall remember it well.”

Then the monks approached the venerable Mahākaccāna. Having exchanged greetings with him, they stepped back, sat to one side, and said:

Venerable Mahākaccāna, please know this. The World-honored One rose from his seat and entered his dwelling to sit in meditation, after giving this instruction in brief, without explaining its details, [namely]:

Be careful not to think about the past,
 And do not long for the future.
 Matters of the past have already ceased,
 And the future has not yet arrived.

Phenomena in the present
 Are what one should contemplate,
 Mindful of [their] lack of stability.
 The wise awaken in this way.

Undertaking [such] practice of noble ones,³⁵¹
 Who need worry about death?
 “I shall disengage from that,
 [This] great suffering and misery shall end!”

Practice diligently like this,
 Day and night without negligence!
 Therefore, one should regularly teach
 The verses on an auspicious night.

Then we had this thought: “Venerable friends, who would be able to explain in detail the meaning of what the World-honored One has just said in brief?” We further had this thought: “The venerable Mahākaccāna is often praised by the World-honored One and by his wise companions in the holy life. The venerable Mahākaccāna would be able to explain in detail the meaning of what the World-honored One has just said in brief.” May the venerable Mahākaccāna give [us] a detailed explanation, out of compassion!

The venerable Mahākaccāna said:

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Venerable friends, listen while I tell you a simile. On hearing a simile wise people understand the meaning.

Venerable friends, it is just as if there were a man wishing to search for heartwood. In order to search for heartwood, [he] enters the forest, carrying an ax. He sees a great tree possessed of roots, branches, joints, twigs, leaves, flowers, and heartwood. That man does not take hold of the roots, branches, joints, and heartwood, but only takes hold of the twigs and leaves.

Venerable friends, what you have said is just like that. The World-honored One was present, yet you left him to come and ask me about this matter. Why is that?

Venerable friends, know this: the World-honored One is the eye, is knowledge, is meaning, is the Dharma, is the master of the Dharma, is the general of the Dharma. The teaching of the true meaning, the revelation of all meaning, comes from the World-honored One.

Venerable friends, you should have approached the World-honored One to ask him about this matter, [saying,] “World-honored One, how is this? What is the meaning of this?” As the World-honored One explained it, venerable friends, so you should have remembered it well.

Then the monks said:

Yes, indeed, venerable Mahākaccāna. The World-honored One is the eye, is knowledge, is meaning, is the Dharma, is the master of the Dharma, is the general of the Dharma. The teaching of the true meaning, the revelation of all meaning, comes from the World-honored One.

We should have approached the World-honored One to ask about this matter, saying, “World-honored One, how is this? What is its meaning?” As the World-honored One explained it, so we should have remembered it well.

However, the venerable Mahākaccāna is often praised by the World-honored One and by his wise companions in the holy life. The venerable Mahākaccāna will be able to explain in detail the meaning of what the World-honored One said in brief. May the venerable Mahākaccāna explain it in detail, out of compassion!

The venerable Mahākaccāna said to the monks:

Venerable friends, listen together to what I shall say. Venerable friends, how does a monk think about the past? Venerable friends, with the really existing eye a monk comes to know forms,³⁵² which are agreeable, forms that the mind [then] recalls, forms that are yearned for, that are associated with desire, that the mind delights in, that [become] a source of grasping, a source that is in the past.

His consciousness of the past is defiled with desire. Because his consciousness is defiled with desire, he delights in those [forms]. Because he delights in them, he thinks about the past.

In the same way with the ear . . . the nose . . . the tongue . . . the body . . . with the really existing mind a monk comes to know mind objects, which are agreeable, mind objects that the mind [then] recalls, mind objects that are yearned for, that are associated with desire, that the mind delights in, that [become] a source of grasping, a source that is in the past. His consciousness of the past is defiled with desire. Because his consciousness is defiled with desire, he delights in those [mind objects]. Because he delights in them, he thinks about the past. Venerable friends, this is how a monk thinks about the past.

Venerable friends, how does a monk not think about the past? Venerable friends, with the really existing eye a monk comes to know forms, which are agreeable, forms that the mind [then] recalls, forms that are yearned for, that are associated with desire, that the mind delights in, that [become] a source of grasping, a source that is in the past.

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His consciousness of the past is not defiled with desire. Because his consciousness is not defiled with desire, he does not delight in those [forms]. Because he does not delight in them, he does not think about the past.

In the same way with the ear . . . the nose . . . the tongue . . . the body . . . with the really existing mind a monk comes to know mind objects, which are agreeable, mind objects that the mind [then] recalls, mind objects that are yearned for, that are associated with desire, that the mind delights in, that [become] a source of grasping, a source that is in the past. His consciousness of the past is not defiled with desire. Because his consciousness is not defiled with desire, he does not delight in those [mind objects]. Because he does not delight in them, he does not think about the past. Venerable friends, this is how a monk does not think about the past.

Venerable friends, how does a monk long for the future? Venerable friends, if there are the eye, forms, and eye consciousness of the future, and a monk wishes to obtain what has not yet been obtained, [or] his mind longs for [more of] what has already been obtained, [then] because his mind already has this longing, he delights in those [forms]. Because he delights in them, he longs for the future.

In the same way with the ear . . . the nose . . . the tongue . . . the body . . . if there are the mind, mind objects, and mind consciousness of the future, and a monk wishes to obtain what has not yet been obtained, [or] his mind longs for [more of] what has already been obtained, [then] because his mind already has this longing, he delights in those [mind objects]. Because he delights in them, he longs for the future. Venerable friends, this is how a monk longs for the future.

Venerable friends, how does a monk not long for the future? Venerable friends, if there are the eye, forms, and eye consciousness of the future, and a monk does not wish to obtain what has not yet been obtained, and his mind does not long for [more of] what has already been obtained, [then] because his mind does not already have this longing, he does not delight in those [forms]. Because he does not delight in them, he does not long for the future.

In the same way with the ear . . . the nose . . . the tongue . . . the body . . . if there are the mind, mind objects, and mind consciousness of the future, and a monk does not wish to obtain what has not yet been obtained, and his mind does not long for [more of] what has already been obtained, [then] because his mind does not have this longing, he does not delight in those [mind objects]. Because he does not delight in them, he does not long for the future. Venerable friends, this is how a monk does not long for the future.

Venerable friends, how does a monk cling to phenomena in the present? Venerable friends, if there are the eye, forms, and eye consciousness of the present, and a monk's consciousness of the present is defiled with desire, [then] because his consciousness is defiled with desire, he delights in those [forms]. Because he delights in them, he clings to phenomena in the present.

In the same way with the ear . . . the nose . . . the tongue . . . the body . . . If there are the mind, mind objects, and mind consciousness of the present, and a monk's consciousness of the present is defiled with desire, [then] because his consciousness is defiled with desire, he delights in those [mind objects]. Because he delights in them, he clings to phenomena in the present. Venerable friends, this is how a monk clings to phenomena in the present.

Venerable friends, how does a monk not cling to phenomena in the present? Venerable friends, if there are the eye, forms, and eye consciousness of the present, and a monk's consciousness of the present is not defiled with desire, [then] because his consciousness is not defiled with desire, he does not delight in those [forms]. Because he does not delight in them, he does not cling to phenomena in the present. 698b

In the same way with the ear . . . the nose . . . the tongue . . . the body . . . if there are the mind, mind objects, and mind consciousness of the present, and a monk's consciousness of the present is not defiled with desire, [then] because his consciousness is not defiled with desire, he does not delight in those [mind objects]. Because he does not delight in them, he does not cling to phenomena in the present. Venerable friends, this is how a monk does not cling to phenomena in the present.

Venerable friends, the World-honored One rose from his seat and entered his dwelling to sit in meditation, after giving this instruction in brief without explaining the details, [namely:]

Be careful not to think about the past,
And do not long for the future.
Matters of the past have already ceased,
And the future has not yet arrived.

Phenomena in the present
Are what one should contemplate,
Mindful of [their] lack of stability.
The wise awaken in this way.

Undertaking [such] practice of noble ones,
Who need worry about death?
"I shall disengage from that,
[This] great suffering and misery shall end!"

Practice diligently like this,
Day and night without negligence!
Therefore, one should regularly teach
The verses on an auspicious night.

This brief instruction that the World-honored One gave without explaining its details I have explained in detail in this way, employing these phrases and words. Venerable friends, approach the Buddha and set out [my explanation] in full [to him]. As the World-honored One explains its meaning, venerable friends, you can together remember it.

Then, having heard the venerable Mahākaccāna's explanation, the monks, having well memorized [how] to recite it, rose from their seats, circumambulated the venerable Mahākaccāna three times, and left. Approaching the Buddha, they paid homage with their heads, stepped back, sat to one side, and said:

World-honored One, the instruction that the World-honored One gave in brief without analyzing the meaning in detail, after which he rose from his seat and entered his dwelling to sit in meditation, the venerable Mahākaccāna has explained in detail employing these phrases and words.

Having heard it, the World-honored One expressed praise:

It is well, it is well, my disciple is endowed with the eye, with knowledge, with meaning, with Dharma. Why is that?

[Because] in regard to this instruction, which the teacher taught to the disciples in brief, without explaining its details, that disciple has explained it in detail employing these phrases and words. You should remember it [just] as the monk Mahākaccāna has explained it. Why is that? [Because] his explanation is [just] how you should contemplate the meaning.³⁵³

698c Thus spoke the Buddha. Having heard what the Buddha said, those monks were delighted and received it respectfully.

166. The Discourse on a Venerable One in a Meditation Hut among the Sakyans³⁵⁴

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

At that time the venerable Lomasakaṅgiya was dwelling among the Sakyans in a meditation hut in a forest. Then, the night being over, toward dawn, the venerable Lomasakaṅgiya came out of his meditation hut, spread

his sitting mat on a rope bed that was on open ground in the shade of the meditation hut, and sat down [on it] cross-legged.

Then, the night being over, toward dawn, a *deva* of fine physique and majestic appearance approached the venerable Lomasakaṅgiya. He paid homage with the head, stepped back, and stood to one side. The excellent splendor of that *deva* brilliantly illuminated the whole meditation hut. Standing there on one side, the *deva* addressed the venerable Lomasakaṅgiya, “Monk, do you remember the verses on an auspicious night and their meaning?”³⁵⁵

The venerable Lomasakaṅgiya replied to the *deva*, “I do not remember the verses on an auspicious night nor do I remember their meaning.” He [then] asked the *deva*, “Do you remember the verses on an auspicious night and their meaning?”

That *deva* replied, “I remember the verses on an auspicious night but not their meaning.”

The venerable Lomasakaṅgiya asked the *deva* further, “How is it that you remember the verses on an auspicious night but not their meaning?”

The *deva* replied:

At one time the World-honored One was dwelling at Rājagaha, staying in the Bamboo Grove, the Squirrels’ Sanctuary.³⁵⁶ At that time the World-honored One taught the monks the verses on an auspicious night [thus]:

Be careful not to think about the past,
And do not long for the future.
Matters of the past have already ceased,
And the future has not yet arrived.

Phenomena in the present
Are what one should contemplate,³⁵⁷
Mindful of [their] lack of stability.
The wise awaken in this way.

Undertaking [such] practice of noble ones,
Who need worry about death?
“I shall disengage from that,
[This] great suffering and misery shall end!”

699a Practice diligently like this,
Day and night without negligence!
Therefore, one should regularly teach
The verses on an auspicious night.

Monk, in this way I remember the verses on an auspicious night, but not their meaning.

The venerable Lomasakaṅgiya asked the *deva* further, “Who remembers the verses on an auspicious night and also their meaning?”³⁵⁸

The *deva* answered:

The World-honored One is dwelling at Sāvattḥī, in Jeta’s Grove, Anāthapiṇḍika’s Park. He will remember the verses on an auspicious night and also their meaning. Monk, approach the World-honored One and from him memorize well the verses on an auspicious night and also their meaning, and recite them. Why is that?

[Because] the verses on an auspicious night and their meaning pertain to the Teaching; they pertain to what is beneficial. Being the root of the holy life, they lead to knowledge, to realization, and to nirvana. [As] a son of good family who, out of faith, has left the household life to become homeless and practice the path, [you] should memorize well the verses on an auspicious night and also their meaning, and recite them.

Having spoken like this, that *deva* paid homage with the head at the feet of the venerable Lomasakaṅgiya and, having circumambulated him three times, vanished on the spot.

Then, not long after the *deva* had vanished, the venerable Lomasakaṅgiya, having completed the rains retreat among the Sakyans,³⁵⁹ the three months being over, having mended his robes, took his robes and bowl and headed for Sāvattḥī. Traveling by stages he reached Sāvattḥī, where he stayed at Jeta’s Grove, Anāthapiṇḍika’s Park.

At that time the venerable Lomasakaṅgiya approached the Buddha. Having paid homage with his head, he stepped back, sat to one side, and said:

Blessed One, at one time I was dwelling among the Sakyans, in a meditation hut in a forest. Blessed One, then, the night being over, toward

dawn, I came out of a meditation hut, spread my sitting mat on a rope bed that was on open ground in the shade of the meditation hut, and sat down on it cross-legged.

Then, the night being over, toward dawn, a *deva* of fine physique and majestic appearance approached me. He paid homage with the head, stepped back, and sat to one side. The excellent splendor of that *deva*'s appearance brilliantly illuminated the whole meditation hut. Standing there on one side, the *deva* addressed me, "Monk, do you remember the verses on an auspicious night and also their meaning?"

I replied to that *deva*, "I do not remember the verses on an auspicious night, nor do I remember their meaning." I [then] asked the *deva*, "Do you remember the verses on an auspicious night and also their meaning?"

The *deva* replied, "I remember the verses on an auspicious night but not their meaning." I asked the *deva* further: "How is it that you remember the verses on an auspicious night but not their meaning?"

The *deva* replied to me, "At one time the Buddha was dwelling at Rājagaha, staying in the Bamboo Grove, the Squirrels' Sanctuary. At that time the World-honored One taught the monks the verses on an auspicious night [thus]:

699b

Be careful not to think about the past,
And do not long for the future.
Matters of the past have already ceased,
And the future has not yet arrived.

Phenomena in the present
Are what one should contemplate,
Mindful of [their] lack of stability.
The wise awaken in this way.

Undertaking [such] practice of noble ones,
Who need worry about death?
"I shall disengage from that,
[This] great suffering and misery shall end!"

Practice diligently like this,
Day and night without negligence!

Therefore, one should regularly teach
The verses on an auspicious night.

Monk, in this way I remember the verses on an auspicious night, but not their meaning.”

I asked the *deva* further, “Who remembers the verses on an auspicious night and also their meaning?”

The *deva* replied to me, “The Buddha is dwelling at Sāvattihī, in Jeta’s Grove, Anāthapiṇḍika’s Park. He will remember the verses on an auspicious night and also their meaning. Monk, approach the World-honored One and from him memorize well the verses on an auspicious night and also their meaning, and recite them. Why is that?”

“[Because] the verses on an auspicious night and their meaning pertain to the Teaching; they pertain to what is beneficial. Being the root of the holy life, they lead to knowledge, to realization, and to nirvana. [As] a son of good family who, out of faith, has left the household life to become homeless and practice the path, [you] should memorize well the verses on an auspicious night and also their meaning, and recite them.”

So saying, that *deva* paid homage with the head at my feet and, having circumambulated me three times, vanished on the spot.

Then the World-honored One asked the venerable Lomasakaṅgiya, “Do you know that *deva*’s name and where it came from?”

The venerable Lomasakaṅgiya replied, “World-honored One, I do not know that *deva*’s name, nor do I know where it came from.”

The World-honored One said, “Kaṅgiya, that *deva* is called Candana, who is a general in the army of the *devas* of the Thirty-three.”

Then the venerable Lomasakaṅgiya said:

World-honored One, now is the right time. Well-gone One, now is the right time for the World-honored One to teach the monks the verses on an auspicious night and also their meaning. Having heard them from the World-honored One, the monks will remember them well.

The World-honored One said, “Kaṅgiya, listen closely and pay proper attention. I shall teach you the meaning in detail.”

The venerable Lomasakaṅgiya said, “Yes, indeed. We shall listen and receive the teaching.”

The Buddha spoke [thus]:

Be careful not to think about the past,
And do not long for the future.
Matters of the past have already ceased,
And the future has not yet arrived.

699c

Phenomena in the present
Are what one should contemplate,
Mindful of [their] lack of stability.
The wise awaken in this way.

Undertaking [such] practice of noble ones,
Who need worry about death?
“I shall disengage from that,
[This] great suffering and misery shall end!”

Practice diligently like this,
Day and night without negligence!
Therefore, one should regularly teach
The verses on an auspicious night.

Kaṅgiya, how does a monk think about the past? If a monk delights in form of the past, has desire for it, is attached to it, is established in it; if he delights in feeling . . . in perception . . . in formations . . . in consciousness of the past, has desire for it, is attached to it, is established in it—this is how a monk thinks about the past.

Kaṅgiya, how does a monk not think about the past? If a monk does not delight in form of the past, has no desire for it, is not attached to it, is not established in it; if he does not delight in feeling . . . in perception . . . in formations . . . in consciousness of the past, has no desire for it, is not attached to it, is not established in it—this is how a monk does not think about the past.

Kaṅgiya, how does a monk long for the future? If a monk delights in form of the future, has desire for it, is attached to it, is established in it;

if he delights in feeling . . . in perception . . . in formations . . . in consciousness of the future, has desire for it, is attached to it, is established in it—this is how a monk longs for the future.

Kaṅgiya, how does a monk not long for the future? If a monk does not delight in form of the future, does not desire it, is not attached to it, is not established in it; if he does not delight in feeling . . . in perception . . . in formations . . . in consciousness of the future, does not desire it, is not attached to it, is not established in it—this is how a monk does not long for the future.

Kaṅgiya, how does a monk cling to phenomena in the present? If a monk delights in form of the present, has desire for it, is attached to it, is established in it; if he delights in feeling . . . in perception . . . in formations . . . in consciousness of the present, has desire for it, is attached to it, is established in it—this is how a monk clings to phenomena in the present.³⁶⁰

Kaṅgiya how does a monk not cling to phenomena in the present? If a monk does not delight in form of the present, has no desire for it, is not attached to it, is not established in it; if he does not delight in feeling . . . in perception . . . in formations . . . in consciousness of the present, has no desire for it, is not attached to it, is not established in it—this is how a monk does not cling to phenomena in the present.

Thus spoke the Buddha. Having heard what the Buddha said, the venerable Lomasakaṅgiya and the monks were delighted and received it respectfully.

167. The Discourse Spoken by Ānanda³⁶¹

700a Thus have I heard. At one time the Buddha was dwelling at Sāvattḥī, staying in Jeta's Grove, Anāthapiṇḍika's Park.

At that time the venerable Ānanda was teaching the monks, who had gathered at night in the assembly hall, the verses on an auspicious night and their meaning.

Then, when the night was over, toward dawn, a certain monk approached the Buddha. Having paid homage with his head, he stepped back, sat to one side, and said:

World-honored One, the venerable Ānanda taught the monks, who had gathered at night in the assembly hall, the verses on an auspicious night and also their meaning.³⁶²

Then the World-honored One told a certain monk, “Go to the monk Ānanda and say this, ‘Ānanda, the World-honored One summons you.’”

That monk, on receiving the World-honored One’s instruction, rose from his seat, paid homage with his head at the Buddha’s feet, circumambulated him three times, and left. He approached the venerable Ānanda and said, “The World-honored One summons the venerable Ānanda.”

The venerable Ānanda then approached the Buddha. Having paid homage with his head, he stepped back, and stood to one side. The World-honored One asked, “Ānanda, is it true that you taught the monks, who had gathered at night in the assembly hall, the verses on an auspicious night and also their meaning?”

The venerable Ānanda replied, “Yes, indeed.”

The World-honored One asked, “Ānanda, how did you teach the monks the verses on an auspicious night and also their meaning?”

Then the venerable Ānanda said:

Be careful not to think about the past,
And do not long for the future.
Matters of the past have already ceased,
And the future has not yet arrived.

Phenomena in the present
Are what one should contemplate,³⁶³
Mindful of [their] lack of stability.
The wise awaken in this way.

Undertaking [such] practice of noble ones,
Who need worry about death?
“I shall disengage from that,
[This] great suffering and misery shall end!”

Practice diligently like this,
Day and night without negligence!
Therefore, one should regularly teach
The verses on an auspicious night.

The World-honored One asked further, “Ānanda, how does a monk think about the past?”³⁶⁴

The venerable Ānanda replied:

World-honored One, if a monk delights in form of the past, has desire for it, is attached to it, is established in it; if he delights in feeling . . . in perception . . . in formations . . . in consciousness of the past, has desire for it, is attached to it, is established in it—this is how a monk thinks about the past.

The World-honored One asked further, “Ānanda, how does a monk not think about the past?”

The venerable Ānanda replied:

700b World-honored One, if a monk does not delight in form of the past, has no desire for it, is not attached to it, is not established in it; if he does not delight in feeling . . . in perception . . . in formations . . . in consciousness of the past, has no desire for it, is not attached to it, is not established in it—this is how a monk does not think about the past.

The World-honored One asked further, “Ānanda, how does a monk long for the future?”

The venerable Ānanda replied:

World-honored One, if a monk delights in form of the future, has desire for it, is attached to it, is established in it; if he delights in feeling . . . in perception . . . in formations . . . in consciousness of the future, has desire for it, is attached to it, is established in it—this is how a monk longs for the future.

The World-honored One asked further, “Ānanda, how does a monk not long for the future?”

The venerable Ānanda replied:

World-honored One, if a monk does not delight in form of the future, has no desire for it, is not attached to it, is not established in it; if he does not delight in feeling . . . in perception . . . in formations . . . in consciousness of the future, has no desire for it, is not attached to it, is not established in it—this is how a monk does not long for the future.

The World-honored One asked further, “Ānanda, how does a monk cling to phenomena in the present?”

The venerable Ānanda replied:

World-honored One, if a monk delights in form of the present, has desire for it, is attached to it, is established in it; if he delights in feeling . . . in perception . . . in formations . . . in consciousness of the present, has desire for it, is attached to it, is established in it—this is how a monk clings to phenomena in the present.³⁶⁵

The World-honored One asked further, “Ānanda, how does a monk not cling to phenomena in the present?”

The venerable Ānanda replied:

World-honored One, if a monk does not delight in form of the present, has no desire for it, is not attached to it, is not established in it; if he does not delight in feeling . . . in perception . . . in formations . . . in consciousness of the present, has no desire for it, is not attached to it, is not established in it—this is how a monk does not cling to phenomena in the present.

World-honored One, this is how I taught the monks, who had gathered at night in the assembly hall, the verses on an auspicious night and also their meaning.

Then the World-honored One told the monks:

It is well, it is well, my disciple is endowed with the eye, with knowledge, with meaning, with Dharma. Why is that? [Because my] disciple has explained the meaning [of the verses] in detail in the presence of the Teacher, employing these phrases and words. Just as the monk Ānanda has explained it, so you all should remember it. Why is that? [Because] this explanation is how [you] should contemplate the meaning.

Thus spoke the Buddha. Having heard what the Buddha said, the venerable Ānanda and the monks were delighted and received it respectfully.

168. The Discourse on Mental Practice³⁶⁶

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

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

700c I shall now teach you the Dharma that is sublime in the beginning, sublime in the middle, and also sublime in the end, with its meaning and phrasing endowed with purity and revealing the holy life. Called the “Discourse on an Analysis of Mental Practice,” it is on rebirth according to mental practice. Listen closely. Listen closely and pay proper attention.

Then the monks listened to receive the instruction.

The Buddha said:

What is rebirth according to mental practice? Suppose that a monk, secluded from sensual desires, secluded from evil and unwholesome states, with [directed] awareness and [sustained] contemplation, with rapture and happiness born of seclusion, dwells having attained the first absorption. He delights in this state of concentration, desires it, and is established in it.

Since he delights in this state of concentration, desires it, and is established in it, it is certainly possible that, delighting in it and being established in it, he will at death be reborn among the Brahmā *devas*.

The Brahmā *devas*, who are born there and established there, experience rapture and happiness born of seclusion, [just] as a monk here who becomes established on entering the first absorption experiences rapture and happiness born of seclusion. These two [instances of] rapture and happiness born of seclusion are not different; the two are completely equal. Why is that? [Because] one who first practices this state of concentration here will later be reborn there. He develops this state of concentration like this, practices it like this, extends it like this. Such is rebirth among the Brahmā *devas*; it is rebirth according to mental practice.

Again, with the calming of [directed] awareness and [sustained] contemplation, with inner stillness and mental unification, without [directed] awareness and [sustained] contemplation, with rapture and happiness born of concentration, a monk dwells having attained the second absorption. He delights in this state of concentration, desires it, and is established in it.

Since he delights in this state of concentration, desires it, and is established in it, it is certainly possible that, delighting in it and being established in it, he will at death be reborn among the *devas* of Streaming Radiance (*ābhassarā-devā*).

The *devas* of Streaming Radiance, who are born there and established there, experience rapture and happiness born of concentration, [just] as a monk here who becomes established on entering the second absorption experiences rapture and happiness born of concentration. These two [instances of] rapture and happiness born of concentration are not different; the two are completely equal. Why is that? [Because] one who first practices this state of concentration here will later be reborn there. He develops this state of concentration like this, practices it like this, extends it like this. Such is rebirth among the *devas* of Streaming Radiance; it is rebirth according to mental practice.

Again, secluded from rapture and pleasure, dwelling in equanimity, not seeking anything, with right mindfulness and right comprehension, experiencing happiness with the body, a monk dwells having attained the third absorption, which the noble ones speak of as noble equanimity and mindfulness, a happy abode. He delights in this state of concentration, desires it, and is established in it.

Since he delights in this state of concentration, desires it, and is established in it, it is certainly possible that, delighting in it and being established in it, he will at death be reborn among the *devas* of Refulgent Glory (*subhakiṇṇā-devā*).

The *devas* of Refulgent Glory, who are born there and established there, experience happiness free from rapture, [just] as a monk here who becomes established on entering the third absorption experiences happiness free from rapture. These two [instances of] happiness free from rapture are not different; the two are completely equal. Why is that? [Because] one who first practices this state of concentration here will later be reborn there. He develops this state of concentration like this, practices it like this, extends it like this. Such is rebirth among the *devas* of Refulgent Glory; it is rebirth according to mental practice.

Again, with the cessation of pleasure and the cessation of pain, and with the earlier cessation of joy and displeasure, with neither-pain-nor-pleasure, with equanimity, mindfulness, and purity, a monk dwells, having attained the fourth absorption. He delights in this state of concentration, desires it, and is established in it.

701a Since he delights in this state of concentration, desires it, and is established in it, it is certainly possible that, delighting in it and being established in it, he will at death be reborn among the *devas* of Great Reward (*ve-happhalā-devā*).

The *devas* of Great Reward who are born there and established there experience equanimity, mindfulness, and the happiness of purity, [just] as a monk here who becomes established on entering the fourth absorption experiences equanimity, mindfulness, and the happiness of purity. These two [instances of] equanimity, mindfulness, and happiness of purity are not different; the two are completely equal. Why is that? [Because] one who first practices this state of concentration here will later be reborn there. He develops this state of concentration like this, practices it like this, extends it like this. Such is rebirth among the *devas* of Great Reward; it is rebirth according to mental practice.

Again, by completely transcending perceptions of form, with the cessation of perceptions of sensory impact, not aware of perceptions of diversity, [aware] of infinite space, a monk dwells having attained the sphere of infinite space. He delights in this state of concentration, desires it, and is established in it.

Since he delights in this state of concentration, desires it, and is established in it, it is certainly possible that, delighting in it and being established in it, he will at death be reborn among the *devas* of the sphere of infinite space.

The *devas* of the sphere of infinite space, who are born there and established there, experience the perception of the sphere of infinite space, [just] as a monk here who is established in the sphere of infinite space experiences the perception of it. These two [instances of] the perception of the sphere of infinite space are not different; the two are completely equal. Why is that? [Because] one who first practices concentration here will later be reborn there. He develops this state of concentration like this, practices it like this, extends it like this. Such is rebirth among the *devas* of the sphere of infinite space; it is rebirth according to mental practice.

Again, by transcending the sphere of infinite space, [aware] of infinite consciousness, a monk dwells having attained the sphere of infinite consciousness. He delights in this state of concentration, desires it, and is established in it.

Since he delights in this state of concentration, desires it, and is established in it, it is certainly possible that, delighting in it and being established in it, he will at death be reborn among the *devas* of the sphere of infinite consciousness.

The *devas* of the sphere of infinite consciousness, who are born there and established there, experience the perception of the sphere of infinite consciousness, [just] as a monk here who is established in the sphere of infinite consciousness experiences the perception of it. These two [instances of] the perception of the sphere of infinite consciousness are not different; the two are completely equal. Why is that? [Because] one who first practices this state of concentration here will later be reborn there. He develops that state of concentration like this, practices it like this, extends it like this. Such is rebirth among the *devas* of the sphere of infinite consciousness; it is rebirth according to mental practice.

Again, by transcending the sphere of infinite consciousness, [aware] that “there is nothing,” a monk dwells having attained the sphere of nothingness. He delights in this state of concentration, desires it, and is established in it.

Since he delights in this state of concentration, desires it, and is established in it, it is certainly possible that, delighting in it and being established in it, he will at death be reborn among the *devas* of the sphere of nothingness.

The *devas* of the sphere of nothingness, who are born there and established there, experience the perception of the sphere of nothingness, [just] as a monk here who is established in the sphere of nothingness experiences the perception of it. These two [instances of] the perception of the sphere of nothingness are not different; the two are completely equal. Why is that? [Because] one who first practices this state of concentration here will later be reborn there. He develops that state of concentration like this, practices it like this, extends it like this. Such is rebirth among the *devas* of the sphere of nothingness; it is rebirth according to mental practice. 701b

Again, by completely transcending the perception of the sphere of nothingness, [aware] of neither-perception-nor-nonperception, a monk dwells having attained the sphere of neither-perception-nor-nonperception. He delights in this state of concentration, desires it, and is established in it.

Since he delights in this state of concentration, desires it, and is established in it, it is certainly possible that, delighting in it and being established

in it, he will at death be reborn among the *devas* of the sphere of neither-perception-nor-nonperception.

The *devas* of the sphere of neither-perception-nor-nonperception, who are born there and established there, experience the perception of the sphere of neither-perception-nor-nonperception, [just as] a monk here who is established in the sphere of neither-perception-nor-nonperception experiences the perception of it. These two [instances of] the perception of it are not different; the two are completely equal. Why is that? [Because] one who first practices this state of concentration here will later be reborn there. He develops that state of concentration like this, practices it like this, extends it like this. Such is rebirth among the *devas* of the sphere of neither-perception-nor-nonperception; it is rebirth according to mental practice.

Again, by completely transcending the perception of the sphere of neither-perception-nor-nonperception, a monk dwells knowing cessation. Having directly experienced it, by seeing with wisdom all his taints are destroyed and he has knowledge of their elimination. Among all these states of concentration, this one is reckoned supreme, the greatest, the highest, the best, the most excellent.

It is just as from the cow comes milk, from milk comes cream, from cream comes butter, from butter comes ghee, and from ghee comes cream of ghee; and [among these] cream of ghee is reckoned supreme, the greatest, the highest, the best, the most excellent.

In the same way, among all these states of concentrations, this one is reckoned supreme, the greatest, the highest, the best, the most excellent. Having attained this state of concentration, being based on this state of concentration, having become established in this state of concentration, one will no longer experience the *dukkha* of birth, old age, disease, and death. This is reckoned as the end of *dukkha*.

Thus spoke the Buddha. Having heard what the Buddha said, those monks were delighted and received it respectfully.

169. The Discourse [Spoken among] the Kurus on Nonconflict³⁶⁷

Thus have I heard. At one time the Buddha was dwelling among the Bhaggās,³⁶⁸ staying at Kammāsadhamma, a Kuru town.

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

I shall teach you the Dharma that is sublime in the beginning, sublime in the middle, and also sublime in the end, with its meaning and phrasing, endowed with purity, and revealing the holy life.³⁶⁹ It is called the “Discourse on Analysis of Nonconflict.” Listen closely. Listen closely and pay proper attention.

Then the monks listened to receive the teaching.

The Buddha said:

Do not seek sensual pleasure, which is an extremely degrading activity engaged in by ordinary worldlings; also do not seek self-mortification, which leads to suffering, is not the practice of noble ones, and is not connected to what is beneficial. Avoiding these two extremes is the middle way for attaining vision, for attaining knowledge, for naturally attaining stillness, which leads to knowledge, to awakening, to nirvana.

701c

There is praising, there is blaming, and there is neither-praising-nor-blaming, which is teaching the Dharma. Be committed to evenness and, having commitment and understanding, constantly seek happiness within.

Do not speak in an insinuating manner and also do not praise [someone] to [their] face. Speak in an even and restrained manner; do not speak in an uneven and unrestrained manner.³⁷⁰

Follow local customs, neither insisting on them nor rejecting them. This is the subject matter of this “Discourse on an Analysis of Nonconflict.”

“Do not seek sensual pleasures, which is an extremely degrading activity engaged in by ordinary worldlings; but also do not seek self-mortification, which leads to suffering, is not a practice of noble ones and is not connected to what is beneficial”—why was this said?

“Do not seek sensual pleasures, which is an extremely degrading activity engaged in by ordinary worldlings”—this describes one extreme; “also do not seek self-mortification, which leads to suffering, is not a practice of noble ones, and is not connected to what is beneficial”—this describes the second extreme.³⁷¹

“Do not seek sensual pleasures, which is an extremely degrading activity engaged in by ordinary worldlings; and also do not seek self-mortification,

which leads to suffering, is not a practice of noble ones, and is not connected to what is beneficial”—this has been said for this reason.

“Avoiding these two extremes is the middle way for attaining vision, for attaining knowledge, for naturally attaining stillness, which leads to knowledge, to awakening, to nirvana”—why has this been said? There is this noble eightfold path: right view . . . up to . . . right concentration; these are the eight. “Avoiding these two extremes is the middle way for attaining vision, for attaining knowledge, for naturally attaining stillness, which leads to knowledge, to awakening, to nirvana”—this has been said for this reason.

“There is praising, there is blaming, and there is neither praising nor blaming, which is teaching the Dharma”—why has this been said? What is praising? What is blaming and [what is] not teaching the Dharma?

[Seeking] joy and happiness connected with sensual pleasure is an extremely degrading activity engaged in by ordinary worldlings. It is a state beset by suffering, vexation, trouble, and sadness; it is wrong practice. Having come to know this, one blames [such practitioners] personally. Why is that? [One thinks,] “Sensual pleasures are impermanent, *dukkha*, of a nature to wear away.” Knowing that sensual pleasures are impermanent, [one thinks,] “Therefore those [who engage in them] are entirely beset by suffering, vexation, trouble, and sadness; such people are practicing wrongly.” Having come to know this, one therefore blames them personally.

Self-mortification which leads to suffering is not a practice of noble ones and is not connected to what is beneficial. It is a state beset by suffering, vexation, trouble, and sadness; it is wrong practice. Having come to know this, one blames personally [those who practice it]. Why is that? [One thinks,] “Those renunciants and brahmins, through fear of *dukkha*, shave off hair and beard, don yellow robes, and out of faith leave the household life and become homeless to train in the path. Yet those renunciants and brahmins embrace this *dukkha*, and therefore they are entirely beset by suffering, vexation, trouble, and sadness; they are practicing wrongly.”

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Having come to know this, one therefore blames them personally. The presence of fetters that have not been eradicated is a state beset by suffering, vexation, trouble, and sadness; it is wrong practice. Having come to know this, one blames [such practitioners] personally. Why is

that? [One thinks,] “Those who have not eradicated the fetters, have not eradicated becoming. Therefore they are entirely beset by suffering, vexation, trouble, and sadness; they are practicing wrongly.” Having come to know this, one therefore blames them personally.

The eradication of fetters is a state that is not beset by suffering, vexation, trouble, and sadness; it is right practice. Having come to know this, one praises [such practitioners] personally. Why is that? [One thinks,] “Those who have eradicated the fetters, have eradicated becoming. Therefore, they are entirely free from suffering, vexation, trouble, and sadness; they are practicing rightly.” Having come to know this, one therefore praises them personally.

Not seeking happiness within is a state beset by suffering, vexation, trouble, and sadness; it is wrong practice.³⁷² Having come to know this, one blames [such practitioners] personally. Why is that? [One thinks,] “Those who do not seek happiness within are not inner seekers. Therefore, they are entirely beset by suffering, vexation, trouble, and sadness; they are practicing wrongly.” Having come to know this, one therefore blames them personally.

Seeking happiness within is a state not beset by suffering, vexation, trouble, and sadness; it is right practice. Having come to know this, one praises [such practitioners] personally. Why is that? [One thinks,] “Those who seek happiness within are inner seekers. Therefore, they are entirely free from suffering, vexation, trouble, and sadness; they are practicing rightly.” Having come to know this, one therefore praises them personally.

In these ways, there is praising, and there is blaming, but no teaching of the Dharma. Neither praising them nor blaming them, one [should instead] teach them the Dharma. How does one neither praise nor blame, but [instead] teach the Dharma?

[Seeking] joy and happiness connected with sensual pleasure is an extremely degrading activity engaged in by ordinary worldlings. It is a state beset by suffering, vexation, trouble, and sadness; it is wrong practice. Having come to know this, one teaches [such people] the Dharma. Why is that? One does not say, “Sensual pleasures are impermanent, *dukkha*, of a nature to wear away. Knowing that sensual pleasures are impermanent, therefore those [who engage in them] are entirely beset by suffering, vexation,

trouble, and sadness; such people are practicing wrongly.” This method will not be successful. [Instead, one says,] there exists the state of being beset by suffering, vexation, trouble, and sadness; this is wrong practice.” Having come to know this, one teaches the Dharma.

702b Self-mortification, which leads to *dukkha*, is not a practice of noble ones and is not connected to what is beneficial. It is a state beset by suffering, vexation, trouble, and sadness; it is wrong practice. Having come to know this, one teaches [such people] the Dharma. Why is that? One does not say, “Self-mortification which leads to *dukkha* is not a practice of noble ones and is not connected to what is beneficial. It is a state beset by suffering, vexation, trouble, and sadness; it is wrong practice.” This method will not be successful. [Instead, one says,] there exists just the state of being beset by suffering, vexation, trouble, and sadness; this is wrong practice.” Having come to know this, for this reason one teaches the Dharma.

The presence of fetters that have not been eradicated is a state beset by suffering, vexation, trouble, and sadness; it is wrong practice. Having come to know this, one teaches the Dharma. Why is that? One does not say, “Those who have not eradicated the fetters have not eradicated becoming. Therefore they are entirely beset by suffering, vexation, trouble, and sadness; they are practicing wrongly.” This method will not be successful. [Instead, one says,] there exists just the state of being beset by suffering, vexation, trouble, and sadness; this is wrong practice.” Having come to know this, for this reason one teaches the Dharma.

The eradication of fetters is a state that is not beset by suffering, vexation, trouble, and sadness; it is right practice. Having come to know this, one teaches the Dharma. Why is that? One does not say, “Those who have eradicated the fetters have eradicated becoming. Therefore, they are entirely free from suffering, vexation, trouble, and sadness; they are practicing rightly.” This method will not be successful. [Instead, one says,] there exists just the state of not being beset by suffering, of no vexation, no trouble, and no sadness; this is right practice.” Having come to know this, for this reason one teaches the Dharma.

Not seeking happiness within is a state beset by suffering, vexation, trouble, and sadness; it is wrong practice. Having come to know this, one

teaches the Dharma. Why is that? One does not say, “Those who do not seek happiness within are not inner seekers. Therefore, they are entirely beset by suffering, vexation, trouble, and sadness; they are practicing wrongly.” This method will not be successful. [Instead, one says,] there exists just the state of being beset by suffering, vexation, trouble, and sadness; this is wrong practice.” Having come to know this, for this reason one teaches the Dharma.

Seeking happiness within is a state not beset by suffering, vexation, trouble, and sadness; it is right practice. Having come to know this, one teaches the Dharma. Why is that? One does not say, “Those who seek happiness within are inner seekers. Therefore, they are entirely free from suffering, vexation, trouble, and sadness; they are practicing rightly.” This method will not be successful. [Instead, one says,] there exists just the state of not being beset by suffering, of no vexation, no trouble, and no sadness; this is right practice.” Having come to know this, for this reason one teaches the Dharma.

In this way there is neither praising nor blaming, but [instead] teaching of the Dharma. “There is praising, there is blaming, and there is neither praising nor blaming, which is teaching the Dharma”—this has been said for this reason.

“Be committed to evenness and, having commitment and understanding, constantly seek happiness within”—why has this been said? There is happiness that is ignoble happiness, the happiness of the ordinary worldling, which is basically a disease, basically a carbuncle, basically an arrow or a thorn, which pertains to what is worldly (*sāmisa*), which pertains to birth and death, which should not be cultivated, should not be practiced, should not be made much of. This, I say, should not be cultivated.

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There is a happiness that is noble happiness, the happiness of dispassion, the happiness of separation, the happiness of appeasement, the happiness [leading to] full awakening, which does not pertain to what is worldly, does not pertain to birth and death, which should be cultivated, should be practiced, should be made much of. This, I say, should be cultivated.

What is the happiness that is ignoble happiness, the happiness of the ordinary worldling, which is basically a disease, basically a carbuncle,

basically an arrow or a thorn, which pertains to what is worldly, pertains to birth and death, which should not be cultivated, should not be practiced, should not be made much of, of which I say that it should not be cultivated?

It is the pleasure and happiness that arise in dependence on the five strands of sensual pleasure. This happiness is ignoble happiness, the happiness of the ordinary worldly, which is basically a disease, basically a carbuncle, basically an arrow or thorn, which pertains to what is worldly, pertains to birth and death, which should not be cultivated, should not be practiced, should not be made much of, of which I say that it should not be cultivated.

What is the happiness that is noble happiness, the happiness of dispassion, the happiness of separation, the happiness of appeasement, the happiness [leading to] full awakening, which does not pertain to what is worldly, does not pertain to birth and death, which should be cultivated, should be practiced, should be made much of, of which I say that it should be cultivated?

If a monk, secluded from sensual desires, secluded from evil and unwholesome states . . . up to . . . dwells having attained the fourth absorption. This happiness is noble happiness, the happiness of dispassion, the happiness of separation, the happiness of appeasement, the happiness of right awakening, which does not pertain to what is worldly, does not pertain to birth and death, which should be cultivated, should be practiced, should be made much of, of which I say that it should be cultivated.

“Be committed to evenness and, having commitment and understanding, constantly seeks happiness within”—this has been said for this reason.

“Do not speak in an insinuating manner, and do not praise [someone] to [their] face”³⁷³—why has this been said? There is insinuating speech that is untrue, false, and not connected to what is beneficial; there is insinuating speech that is true, not false, but is not connected to what is beneficial; and there is insinuating speech that is true, not false, and is connected to what is beneficial.

Herein, if insinuating speech is untrue, false, and not connected to what is beneficial, then it should not be spoken. Herein, if insinuating speech is true, not false, but not connected to what is beneficial, then one should also train in not speaking it. Herein, if insinuating speech is true, not false, and is connected to what is beneficial, then if one knows the time is right,

let it be accomplished with right comprehension and right mindfulness. It is the same with praising [someone] to [their] face. “Do not speak in an insinuating manner, and do not praise [someone] to [their] face”—this has been said for this reason.

“Speak evenly and with restraint; do not speak unevenly and without restraint”³⁷⁴—why has this been said? With uneven and unrestrained speech the body becomes troubled, mindfulness is lost, the mind becomes very fatigued, and the voice is spoiled and not easily understood. With speech that is even and restrained the body does not become troubled, mindfulness is not lost, the mind does not become very fatigued, the voice is not spoiled, and it is easily understood. “Speak evenly and with restraint; do not speak unevenly and without restraint”—this has been said for this reason.

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“Follow local customs; do not insist on them and do not reject them”—why has this been said? What is following local customs, [what is] insisting on them, and [what is] rejecting them?

Various people in various regions in various ways may speak of a tray, or they may speak of a dish, or they may speak of a platter, or they may speak of a plate, or they may speak of a salver. As various people in various regions in various ways may speak of a tray, or may speak of a dish, or may speak of a platter, or may speak of a plate, or may speak of a salver, each one is strong in always declaring: “This is true; anything else is false.” In this way there is insisting on or rejecting of local customs.

What is neither insisting on nor rejecting of local customs? Various people in various regions may, in various ways, speak of a tray, or speak of a dish, or speak of a platter, or speak of a plate, or speak of a salver. As various people in various regions may, in various ways, speak of a tray, or speak of a dish, or speak of a platter, or speak of a plate, or speak of a salver, each one is not strong in always declaring: “This is true; anything else is false.” In this way there is neither insisting on nor rejecting of local customs. “Follow local customs; do not insist on them and do not reject them”—this has been said for this reason.

There are states with conflict and there are states without conflict. What are states with conflict and what are states without conflict? [Seeking] joy and happiness connected with sensual pleasures, which is an extremely degrading activity engaged in by ordinary worldlings, this is a state with

conflict. Why is it a state with conflict? [Because] this state is beset by suffering, vexation, trouble, and sadness; it is wrong practice. For this reason this is a state with conflict.

Self-mortification leads to suffering, is an ignoble practice, and is not connected to what is beneficial. This is a state with conflict. Why is it a state with conflict? [Because] it is a state that is beset by suffering, vexation, trouble, and sadness; it is wrong practice. For this reason it is a state with conflict.

Avoiding these two extremes is the middle way for attaining vision, for attaining knowledge, for naturally attaining stillness, which leads to knowledge, to awakening, to nirvana; this is a state without conflict. Why is it a state without conflict? [Because] it is a state that is free from suffering, vexation, trouble, and sadness; it is right practice. For this reason it is a state without conflict.

The presence of fetters that have not been eradicated is a state with conflict. Why is it a state with conflict? [Because] it is a state that is beset by suffering, vexation, trouble, and sadness; it is wrong practice. For this reason it is a state with conflict.

703b The eradication of fetters is a state without conflict. Why is it a state without conflict? [Because] it is a state that is free from suffering, vexation, trouble, and sadness; it is right practice. For this reason it is a state without conflict.

Not seeking happiness within is a state with conflict. Why is it a state with conflict? [Because] it is a state that is beset by suffering, vexation, trouble, and sadness; it is wrong practice. For this reason it is a state with conflict.

Seeking happiness within is a state without conflict. Why is it a state without conflict? [Because] it is a state that is free from suffering, vexation, trouble, and sadness; it is right practice. For this reason it is a state without conflict.

Herein, there is happiness that is ignoble happiness, the happiness of the ordinary worldling, which is basically a disease, basically a carbuncle, basically an arrow or a thorn, which pertains to what is worldly, pertains to birth and death, which should not be cultivated, should not be practiced, should not be made much of, of which I say that it should therefore not be

cultivated; this is a state with conflict. Why is it a state with conflict? [Because] it is a state that is beset by suffering, vexation, trouble, and sadness; it is wrong practice. For this reason it is a state with conflict.

Herein, there is happiness that is noble happiness, the happiness of dispassion, the happiness of separation, the happiness of appeasement, the happiness [leading to] full awakening, which does not pertain to what is worldly, does not pertain to birth and death, which should be cultivated, practiced, and made much of, of which I say that it should therefore be cultivated; this is a state without conflict. Why is it a state without conflict? [Because] it is a state that is free from suffering, vexation, trouble, and sadness; it is right practice. For this reason it is a state without conflict.

Herein, insinuating speech that is untrue, false, and not connected to what is beneficial, this is a state with conflict. Why is it a state with conflict? [Because] it is a state that is beset by suffering, vexation, trouble, and sadness; it is wrong practice. For this reason it is a state with conflict.

Herein, insinuating speech that is true, not false, but is not connected to what is beneficial, this is a state with conflict. Why is it a state with conflict? [Because] it is a state that is beset by suffering, vexation, trouble, and sadness; it is wrong practice. For this reason it is a state with conflict.

Herein, insinuating speech that is true, not false, and is connected to what is beneficial, this is a state without conflict. Why is it a state without conflict? [Because] it is a state that is free from suffering, vexation, trouble, and sadness; it is right practice. For this reason it is a state without conflict.

Uneven and unrestrained speech is a state with conflict. Why is it a state with conflict? [Because] it is a state that is beset by suffering, vexation, trouble, and sadness; it is wrong practice. For this reason it is a state with conflict.

Even and restrained speech is a state without conflict. Why is it a state without conflict? [Because] it is a state that is free from suffering, vexation, trouble, and sadness; it is right practice. For this reason it is a state without conflict.

Insisting on or rejecting local customs is a state with conflict. Why is it a state with conflict? [Because] it is a state that is beset by suffering, vexation, trouble, and sadness; it is wrong practice. For this reason it is a state with conflict.

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Neither insisting on nor rejecting local customs is a state without conflict. Why is it a state without conflict? [Because] it is a state free from suffering, vexation, trouble, and sadness; it is right practice. For this reason it is a state without conflict.

These are reckoned states with conflict. You should understand states with conflict and states without conflict. Having understood states with conflict and states without conflict, discard states with conflict and cultivate states without conflict. [This is how] you should train.

In this way the clansman Subhūti, by following the path of nonconflict, subsequently came to understand the Dharma according to the Dharma.

Having known the Dharma as it really is Subhūti spoke this verse:

This practice is true emptiness;
Equanimity, this is dwelling in appeasement.³⁷⁵

Thus spoke the Buddha. Having heard what the Buddha said, the monks were delighted in it and received it respectfully.

170. The Discourse to [a Brahmin Named] Parrot³⁷⁶

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

At that time, when the night was over, toward dawn, the World-honored One put on his [outer] robe, took his bowl, and entered Sāvathī to beg for almsfood.³⁷⁷ While begging for almsfood, he approached the house of the young brahmin [named] Parrot, the son of Todeyya.

At this time the young brahmin Parrot, Todeyya's son, had gone out for some small matter and was not at home. At that time in the house of the young brahmin Parrot, Todeyya's son, there was a white dog, which was on a large bed eating from a golden feeding bowl.

704a Then the white dog saw the Buddha coming in the distance. Having seen him, it barked. The World-honored One said to the white dog, "You should not do that. You have gone from defaming [people in your previous existence] to barking [at them in this existence]."

On hearing this, the white dog became extremely angry, got down from the bed, went to a woodheap, and lay down beside it sad and distressed.

Later, on returning to the house, the young brahmin Parrot, Todeyya's son, saw that the white dog had become extremely angry and had gotten down from the bed, had gone to the woodheap, and was lying beside it sad and distressed. He asked the people in the house:

Who has harassed my dog, so that he has become extremely angry, has gotten down from the bed, and has gone to the woodheap, and is lying beside it sad and distressed?

The people of the house replied:

None of us has harassed the white dog, so that he has become very angry, has gotten down from the bed, has gone to the woodheap, and is lying beside it sad and distressed. Young brahmin, you should know that the renunciant Gotama came here today to beg for almsfood. On seeing him, the white dog chased him and barked at him.

The renunciant Gotama [then] said to the white dog, "You should not do that. You have gone from defaming [people in your previous existence] to barking [at them in this existence]." It is because of this, young brahmin, for this reason that the white dog became extremely angry, got down from the bed, went to the woodheap, and lay down beside it sad and distressed.

On hearing this the young brahmin Parrot, Todeyya's son, became very angry, wanting to defame the World-honored One, wanting to slander the World-honored One, wanting to disparage the World-honored One. So, [in order] to defame, slander, and disparage the renunciant Gotama, he right away went out of Sāvathī and approached Jeta's Grove, Anāthapiṇḍika's Park.

At that time the World-honored One was teaching the Dharma, surrounded in front and behind by an immeasurably large assembly. Seeing the young brahmin Parrot, Todeyya's son, coming in the distance, the World-honored One said to the monks, "Do you see the young brahmin Parrot, Todeyya's son, coming?" They answered, "We see him."

The World-honored One said:

If the life of the young brahmin Parrot, Todeyya's son, were to end now, he would certainly be reborn in hell just as quickly as one might bend one's arm and stretch it out again. Why is that? Because he is extremely angry with me. Because of [such] a mind full of anger, at the breaking up

of the body at death a living being will certainly go to a bad realm of existence and be reborn in hell.

Then the young brahmin Parrot, Todeyya's son, approached the Buddha and said to the World-honored One, "Renunciant Gotama, did you come to my house today to beg for almsfood?" The World-honored One replied, "I did go to your house today to beg for almsfood."

[The young brahmin asked:]

Gotama, what did you say to my white dog, so that my white dog became extremely angry, got down from the bed, went to the woodheap, and lay down beside it sad and distressed?

The World-honored One replied:

Today, toward dawn, I put on my [outer] robe, took my bowl, and entered Sāvattihī to beg for almsfood. Proceeding [from house to house] in turn, I approached your house to beg for almsfood. Then the white dog saw me coming in the distance. Having seen me, he barked. I said to the white dog, "You should not do that. You have gone from defaming [people in your previous existence] to barking [at them in this existence]." Because of this, the white dog became extremely angry, got down from the bed, went to the woodheap, and lay down beside it sad and distressed.

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The young brahmin Parrot asked the World-honored One, "In its former existence, what [relationship] did the white dog have to me?"

The World-honored One replied, "Stop, stop, young brahmin! Take care not to ask me this; for on hearing [the answer], you will certainly be displeased."

The young brahmin Parrot asked the World-honored One three times, "In its former existence, what [relationship] did the white dog have to me?" The World-honored One replied three times: "Stop, stop, young brahmin! Take care not to ask me this; for on hearing [the answer], you will certainly be displeased."

The World-honored One said to the young brahmin, "You asked me three times and would not stop. Young brahmin, you should know that in its former existence the white dog was your father, Todeyya."

On hearing this, the young brahmin Parrot became even more angry, wanting to defame the World-honored One, wanting to slander the World-honored One,

wanting to disparage the World-honored One. Thus [in order] to defame, slander, and disparage the renunciant Gotama, he said to the World-honored One:

My father Todeyya was a great donor; he performed great sacrifices. With the breaking up of the body at death he [should] rightly have been reborn in the Brahmā world. Through what cause, what condition, would he have been reborn in this lowly condition among dogs?

The World-honored One said:

Your father Todeyya was very conceited. This is the reason why he was reborn in a lowly condition among dogs.

A brahmin who is very conceited

After death will be reborn in [one of] six types of existence:

As a chicken, a dog, a pig, or a jackal,

A donkey as the fifth, or in hell as the sixth.

Young brahmin Parrot, if you do not believe what I have said, return [home] and say to the white dog, “If in your former existence you were my father, white dog, then you should get back on the big bed.” Young brahmin, the white dog will certainly get back on the bed.

[Then say,] “White dog, if in your former existence you were my father, then go back to eating from the golden feeding bowl.” Young brahmin, the white dog will certainly go back to eating from the golden feeding bowl. [Then say this,] “If in your former existence you were my father, show me the place, unknown to me, where you hid gold, silver, crystal, and jewelry.” Young brahmin, the white dog will certainly show you a place, unknown to you, where gold, silver, crystal, and jewelry are hidden.

Then, on hearing what the Buddha said, the young brahmin Parrot memorized it well and recited it. Having circumambulated the World-honored One, he returned to his home. He said to the white dog, “If in your former existence you were my father, white dog, then you should get back on the big bed.” And the white dog promptly got back on the big bed.

[Then he said,] “White dog, if in your former existence you were my father, then you should go back to eating from the golden feeding bowl.” And the white dog promptly went back to eating from the golden feeding bowl.

704c [Again, he said,] “If in your former existence you were my father, show me the place, unknown to me, where my father earlier hid gold, silver, crystal, and jewelry.” The white dog promptly got down from the bed and went to the place where, in his previous existence, he used to spend the night. With its muzzle and paws it began digging beneath the four feet of the bed. From that place, the young brahmin Parrot recovered a great treasure.

Thereupon, having recovered the treasure, the young brahmin Parrot, Todeyya’s son, was extremely happy. He knelt with his right knee on the ground, extended his hands with joined palms in the direction of Jeta’s Grove, Anāthapiṇḍika’s Park, and three times expressed praise for the World-honored One aloud: “What the renunciant Gotama said was not false! What the renunciant Gotama said was true! What the renunciant Gotama said was according to reality!” Having praised [the Buddha] three times, he went out of Sāvattihī and approached Jeta’s Grove, Anāthapiṇḍika’s Park.

At that time the World-honored One was teaching the Dharma surrounded in front and behind by an immeasurably large assembly. Seeing the young brahmin Parrot coming in the distance, the World-honored One said to the monks, “Do you see the young brahmin Parrot coming?” They answered, “We see him.”

The World-honored One said:

If the life of the young brahmin Parrot were to end now, he would certainly go to a good realm of existence, just as quickly as one might bend one’s arm and stretch it out again. Why is that? Because he has an extremely wholesome mental attitude toward me. Because of [such] a wholesome state of mind, at the breaking up of the body at death living beings will certainly go to a good realm of existence, being reborn in heaven.

At that time the young brahmin Parrot approached the Buddha, exchanged friendly greetings, stepped back, and sat to one side. The World-honored One said, “How was it, young brahmin? Was it as I said regarding the white dog, or was it not so?”

The young brahmin Parrot replied, “Gotama, it really was as you said. Gotama, I wish to ask something else. Will you listen if I venture to express it?” The World-honored One said, “Ask as you wish.”

Gotama, what is the cause, what is the condition why living beings that have received a human body are superior or inferior, excellent or not excellent? Why is that?

Gotama, I see those who have a short life span and those who have a long life span. I see those who are often unwell and those who are seldom unwell. I see those who are ugly and those who are handsome. I see those who lack power and those who have power. I see those who are from lowly families and those who are from respected families. I see those who lack wealth and those who have wealth. I see those who have bad knowledge and those who have good knowledge.

The World-honored One replied:

Those living beings are [like this] because of the deeds that they themselves have done. The results obtained are caused by these deeds. Conditioned by [their own] deeds, dependent on [their own] deeds, having [their own] deeds as their abode, living beings are correspondingly superior or inferior, excellent or not excellent.

The young brahmin Parrot said to the World-honored One:

What the renunciant Gotama has said in brief, without analyzing it at length, I am unable to understand. May the renunciant Gotama explain it to me at length so that I get to understand the meaning.

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The World-honored One said, “Young brahmin, listen closely and pay proper attention. I will analyze it in detail for you.”

The young brahmin Parrot said, “Yes, indeed. I shall listen and receive the teaching.”

The Buddha said:

Young brahmin, what is the cause, what is the condition for a man or a woman to be of extremely short life span?

Suppose that a man or a woman kills living beings, is wicked, bad, very evil, bloodthirsty, of harmful intent, attached to evil, devoid of mental states of kindness for living beings, even including insects.³⁷⁸ One who has undertaken and performed such deeds will, on the breaking up of the

body at death, certainly [either] go to a bad realm of existence, being reborn in hell, [or else] on being reborn among human beings, he or she will be of short life span.³⁷⁹

Why is that? [Because] this is the way to receive a short life span, namely: a man or woman kills living beings, is wicked, bad, very evil, bloodthirsty. Young brahmin, you should know that these deeds have such results.

Young brahmin, what is the cause, what is the condition for a man or a woman to be of long life span?

Suppose that a man or a woman refrains from killing, abandons killing, discards sword and club, is endowed with a sense of shame and conscience, has mental states that are kind and compassionate, [wishing] to benefit all, even including insects. One who has undertaken and performed such deeds will, on the breaking up of the body at death, certainly [either] go to a good realm of existence, being reborn in heaven, [or else] on being reborn among human beings, he or she will be of long life span.

Why is that? [Because] this is the way to receive a long life span, namely: a man or a woman refrains from killing, abandons killing. Young brahmin, you should know that these deeds have such results.

Young brahmin, what is the cause, what is the condition for a man or a woman to be often unwell?

Suppose that a man or a woman harasses living beings. He or she harasses living beings by [striking] them with the fists, or with sticks and stones, or with sword and club. One who has undertaken and performed such deeds will, on the breaking up of the body at death, certainly [either] go to a bad realm of existence, being reborn in hell, [or else] on being reborn among human beings, he or she will often be unwell.

Why is that? [Because] this is the way to receive many diseases, namely: a man or woman harasses living beings. Young brahmin, you should know that these deeds have such results.

Young brahmin, what is the cause, what is the condition for a man or a woman to be healthy?

Suppose a man or a woman does not harass living beings. He or she does not harass living beings by [striking] them with the fists, or with sticks and stones, or with sword and club. One who has not undertaken or performed such deeds will, at the breaking up of the body at death, certainly

[either] go to a good realm of existence, being reborn in heaven, [or else] on being reborn among human beings, he or she will be healthy.

Why is that? [Because] this is the way to receive good health, namely: a man or woman does not harass living beings. Young brahmin, you should know that these deeds have such results.

Young brahmin, what is the cause, what is the condition for a man or a woman to be of ugly appearance?

705b

Suppose that a man or a woman has the nature of often becoming angry. On hearing some trifle, he or she becomes very angry, has ill will, shows dislike, is irritated, gives rise to sorrow, and generally gives rise to conflict and resentment. One who has undertaken and performed such deeds will, on the breaking up of the body at death, certainly [either] go to a bad realm of existence, being reborn in hell, [or else] on being reborn among human beings, he or she will be of ugly appearance.

Why is that? [Because] this is the way to receive an ugly appearance, namely: a man or a woman has the nature of often becoming angry. Young brahmin, you should know that these deeds have such a result.

Young brahmin, what is the cause, what is the condition for a man or a woman to be of handsome bodily appearance?

Suppose that a man or a woman does not have the nature of often becoming angry. On hearing words, whether soft and tender or gross and crude, he or she does not become very angry or have ill will, does not show dislike or become irritated or sorrowful, does not often give rise to conflict and resentment. One who has undertaken and performed such deeds will, on the breaking up of the body at death, certainly [either] go to a good realm of existence, being reborn in heaven, [or else] on being reborn among human beings, he or she will be of handsome bodily appearance.

Why is that? [Because] this is the way to receive a handsome bodily appearance, namely: a man or a woman does not have the nature of often becoming angry. Young brahmin, you should know that these deeds have such a result.

Young brahmin, what is the cause, what is the condition for a man or a woman to lack power?

Suppose that a man or a woman harbors envy in the heart. On seeing others get support and respect, he or she is given to envy. On seeing the

wealth of others, he or she wants to get it for himself or herself. One who has undertaken and performed such deeds will, on the breaking up of the body at death, certainly [either] go to a bad realm of existence, being reborn in hell, [or else] on being reborn among human beings, he or she will lack power.

Why is that? [Because] this is the way to receive no power, namely: a man or a woman harbors envy in the heart. Young brahmin, you should know that these deeds have such a result.

Young brahmin, what is the cause, what is the condition for a man or a woman to have great power?

Suppose that a man or a woman does not harbor envy in the heart. On seeing others get support and respect, he or she is not given to envy. On seeing the wealth of others, he or she does not want to get it for himself or herself. One who has undertaken and performed such deeds will, on the breaking up of the body at death, certainly [either] go to a good realm of existence, being reborn in heaven, [or else] on being reborn among human beings, he or she will have great power.

Why is that? [Because] this is the way to receive power, namely: a man or woman does not harbor jealousy or envy [in the heart]. Young brahmin, you should know that these deeds have such a result.

Young brahmin, what is the cause, what is the condition for a man or a woman to be born into a lowly family?

705c

Suppose that a man or a woman is conceited and arrogant. He or she does not revere those who are worthy of reverence, does not esteem those who are worthy of esteem, does not appreciate those who are worthy of appreciation, does not respect those who are worthy of respect, does not support those who are worthy of support, does not give way to those who are worthy of being given way to, does not give a seat to those who are worthy of being given a seat, does not respectfully salute and greet those who are worthy of respectful salutation and greeting. One who has undertaken and performed such deeds will, on the breaking up of the body at death, certainly [either] go to a bad realm of existence, being reborn in hell, [or else] on being reborn among human beings, he or she will be born into a lowly family.

Why is that? [Because] this is the way to receive birth into a lowly family, namely: a man or a woman is conceited and arrogant. Young brahmin, you should know that these deeds have such a result.

Young brahmin, what is the cause, what is the condition for a man or a woman to be born into a respected family?

Suppose that a man or a woman is not conceited or arrogant. He or she reveres those who are worthy of reverence, esteems those who are worthy of esteem, appreciates those who are worthy of appreciation, respects those who are worthy of respect, supports those who are worthy of support, gives way to those who are worthy of being given way to, gives a seat to those who are worthy of being given a seat, respectfully salutes and greets those who are worthy of respectful salutation and greeting. One who has undertaken and performed such deeds will, at the breaking up of the body at death, certainly [either] go to a good realm of existence, being reborn in heaven, [or else] on being reborn among human beings, he or she will be born into a respected family.

Why is that? [Because] this is the way to receive birth into a respected family, namely: a man or woman is not conceited or arrogant. Young brahmin, you should know that these deeds have such results.

Young brahmin, what is the cause, what is the condition for a man or a woman to lack wealth?

Suppose that a man or a woman is not a donor, does not give gifts. He or she does not give to renunciants and brahmins, to the poor and destitute, to those who come from afar to beg [such things as] food and drink, clothes and blankets, flower garlands, fragrant unguents, shelter, beds and bedding, lamps, and servants. One who has undertaken and performed such deeds will, on the breaking up of the body at death, certainly [either] go to a bad realm of existence, being reborn in hell, [or else] on being reborn among human beings, he or she will lack wealth.

Why is that? [Because] this is the way to receive no wealth, namely: a man or a woman is not a donor, does not give gifts. Young brahmin, you should know that these deeds have such results.

Young brahmin, what is the cause, what is the condition for a man or a woman to have much wealth?

Suppose that a man or a woman is a donor, one who gives gifts. He or she gives to renunciants and brahmins, to the poor and destitute, to those who come from afar to beg [such things as] food and drink, clothes and blankets, flower garlands, fragrant unguents, shelter, beds and bedding, lamps, and servants. One who has undertaken and performed such deeds will, on the breaking up of the body at death, certainly [either] go to a good realm of existence, being reborn in heaven, [or else] on being reborn among human beings, he or she will have much wealth.

Why is that? [Because] this is the way to receive much wealth, namely: a man or woman is a donor, one who gives gifts. Young brahmin, you should know that these deeds have such results.

706a Young brahmin, what is the cause, what is the condition for a man or a woman to have bad knowledge?

Suppose that a man or a woman does not frequently approach others to ask questions. He or she does not approach well-known and virtuous renunciants and brahmins at the proper time to inquire about what is beneficial, [saying,] “Venerable sir, what is wholesome, what is unwholesome? What is an offense, what is not an offense? What is excellent, what is not excellent? What is white, what is black? Whence do white and black arise? What is beneficial and yields fruit in the present world, what is beneficial and yields fruit in the next world?”; and even supposing they do ask, they do not act [accordingly]. One who has undertaken and performed such deeds will, on the breaking up of the body at death, certainly [either] go to a bad realm of existence, being reborn in hell, [or else] on being reborn among human beings, he or she will have bad knowledge.

Why is that? [Because] this is the way to receive bad knowledge, namely: a man or woman does not frequently approach others to ask questions. Young brahmin, you should know that these deeds have such a result.

Young brahmin, what is the cause, what is the condition for a man or a woman to have good knowledge?

Suppose that a man or a woman is able to approach others frequently to ask questions, that he or she often approaches well-known and virtuous renunciants and brahmins at the proper time to inquire about what is beneficial, [saying,] “Venerable sir, what is wholesome, what is unwholesome? What is an offense, what is not an offense? What is excellent, what is not

excellent? What is white, what is black? Whence do white and black arise? What is beneficial and yields fruit in the present world, what is beneficial and yields fruit in the next world?" And having asked, they are able to act [accordingly]. One who has undertaken and performed such deeds will, on the breaking up of the body at death, certainly [either] go to a good realm of existence, being reborn in heaven, [or else] on being reborn among human beings, he or she will have good knowledge.

Why is that? [Because] this is the way to receive good knowledge, namely: a man or a woman frequently approaches others to ask questions. Young brahmin, you should know that these deeds have such a result.

Young brahmin, you should know that performing deeds associated with a short life span will certainly lead to a short life span. Performing deeds associated with a long life span will certainly lead to a long life span.

Performing deeds associated with often being unwell will certainly lead to often being unwell. Performing deeds associated with seldom being unwell will certainly lead to seldom being unwell.

Performing deeds associated with being ugly will certainly lead to being ugly. Performing deeds associated with being handsome will certainly lead to being handsome.

Performing deeds associated with lacking power will certainly lead to lacking power. Performing deeds associated with having power will certainly lead to having power.

Performing deeds associated with a lowly family will certainly lead to a lowly family. Performing deeds associated with a respected family will certainly lead to a respected family.

Performing deeds associated with lacking wealth will certainly lead to lacking wealth. Performing deeds associated with much wealth will certainly lead to having much wealth.

Performing deeds associated with bad knowledge will certainly lead to having bad knowledge. Performing deeds associated with good knowledge will certainly lead to having good knowledge.

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Young brahmin, this is [the implication of] what I said earlier, "Living beings are [like this] because of the deeds that they themselves have done. The results obtained are caused by these deeds. Conditioned by [their own] deeds, dependent on [their own] deeds, having [their own] deeds as

their abode, living beings are correspondingly superior or inferior, excellent or not excellent.

The young brahmin Parrot, Todeyya's son, said:

World-honored One, I have understood. Well-gone One, I have come to know it. World-honored One, from now on I go for refuge to the Buddha, the Dharma, and the Sangha of monks. May the World-honored One accept me as a lay disciple from this day forth until the end of life, as having personally gone for refuge for my whole life.³⁸⁰

May the World-honored One from this day forth [please] approach the Todeyya household [for alms], just as he approaches the households of [other] lay disciples in Sāvattihī, so that the Todeyya household may obtain benefit for a long time, so that it may obtain welfare, peace, and happiness.³⁸¹

Thus spoke the Buddha. Having heard what the Buddha said, the young brahmin [named] Parrot, Todeyya's son, and the immeasurably [large] assembly were delighted and received it respectfully.

171. The Discourse on a Great Analysis of Karma³⁸²

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

At that time the venerable Samiddhi was also dwelling at Rājagaha, staying in a meditation hut in the forest. Then the heterodox practitioner Potaliputta, while roaming around in the afternoon, approached the venerable Samiddhi. Having exchanged friendly greetings, he stepped back, sat to one side, [and said,] "Venerable friend Samiddhi, I would like to ask a question. Do you permit me to ask it?"

The venerable Samiddhi replied, "Venerable friend Potaliputta, ask what you wish to ask. Having heard it, I will consider it."

The heterodox practitioner Potaliputta asked:

Venerable friend Samiddhi, I have heard face to face from the renunciant Gotama, received it face to face from the renunciant Gotama, that bodily and verbal actions are vain and false, and only mental action is real and

true; and that there is a state of concentration such that, when a monk enters this state of concentration, nothing is felt.

The venerable Samiddhi replied:

Venerable friend Potaliputta, do not speak like this! Do not misrepresent the World-honored One! It is not good to misrepresent the World-honored One. The World-honored One does not speak like this, venerable friend Potaliputta.

The World-honored One has with countless skillful means explained: “If one intentionally performs an action which, having been performed, comes to fruition, then, I say, it is not the case that one does not experience its result. Either one experiences it in this life or one experiences it in a later life. If one unintentionally performs an action which, having been performed, comes to fruition, then I do not say that one must experience its result.”³⁸³

Three times the heterodox practitioner Potaliputta said to the venerable Samiddhi:

Venerable friend Samiddhi, I have heard face to face from the renunciant Gotama, received it face to face from the renunciant Gotama, that bodily and verbal actions are vain and false, and only mental action is real and true; and that there is a state of concentration such that, when a monk enters this state of concentration, nothing is felt.

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And three times the venerable Samiddhi replied:

Venerable friend Potaliputta, do not speak like this! Do not misrepresent the World-honored One! It is not good to misrepresent the World-honored One. The World-honored One does not speak like this, venerable friend Potaliputta.

The World-honored One has with countless skillful means explained: “If one intentionally performs an action which, having been performed, comes to fruition, then, I say, it is not the case that one does not experience its result; either one experiences it in this life or one experiences it in a later life. If one unintentionally performs an action which, having been performed, comes to fruition, then I do not say that one must experience its result.

The heterodox practitioner Potaliputta asked the venerable Samiddhi, “If one intentionally performs an action which, having been performed, comes to fruition, what result will one experience?”³⁸⁴

The venerable Samiddhi replied, “Venerable friend Potaliputta, if one intentionally performs an action which, having been performed, comes to fruition, one will certainly experience *dukkha*.”

The heterodox practitioner Potaliputta asked the venerable Samiddhi, “Venerable friend Samiddhi, how long have you been training on the path of this Dharma and discipline?”

The venerable Samiddhi replied, “Venerable friend Potaliputta, I have not been training on the path of this Dharma and discipline for long; [just] three years.”

Then the heterodox practitioner Potaliputta thought, “If even such a junior monk is capable of defending his teacher, how much more so would senior elders who are veterans in the training!” Then the heterodox practitioner Potaliputta, having heard what the venerable Samiddhi said, neither agreed nor disagreed with it, but rose from his seat and left, shaking his head.

At that time the venerable Mahācunda was seated for the day’s abiding in a place not far from the venerable Samiddhi. Then the venerable Mahācunda, who had memorized and borne well in mind the whole conversation that had taken place between the venerable Samiddhi and the heterodox practitioner Potaliputta, rose from his seat and approached the venerable Ānanda. Having exchanged friendly greetings, he stepped back, sat to one side, and reported to the venerable Ānanda the whole conversation that had taken place between the venerable Samiddhi and the heterodox practitioner Potaliputta.³⁸⁵

Having heard it, the venerable Ānanda said:

Venerable friend Cunda, in relation to this conversation, let us go and visit the Buddha and present it to the World-honored One. Venerable friend Cunda, let us now together approach the Buddha and tell the World-honored One all about this matter. Perhaps we will thereby get to hear from the World-honored One a teaching that differs [from Samiddhi’s reply].”

Then the venerable Ānanda and the venerable Mahācunda went together to the Buddha. The venerable Mahācunda paid homage with his head at the

Buddha's feet, stepped back, and sat to one side; the venerable Ānanda paid homage with his head at the Buddha's feet, stepped back, and stood to one side.

Then the venerable Ānanda said, "Venerable friend Mahācunda, please speak, please speak!" 707a

Then the World-honored One asked, "Ānanda, what matter does the monk Cunda wish to speak about?"

The venerable Ānanda said, "The World-honored One will now hear it from him directly."

Then the venerable Mahācunda reported to the Buddha the whole conversation that had taken place between the venerable Samiddhi and the heterodox practitioner Potaliputta. Having heard it, the World-honored One said:

See, Ānanda. The monk Samiddhi, this foolish man, is on the wrong track. Why is that? The heterodox practitioner Potaliputta asked about a matter that is not definite, but the monk Samiddhi, this foolish man, gave a definite answer.³⁸⁶

The venerable Ānanda said, "World-honored One, if the monk Samiddhi was speaking in relation to the dictum that whatever is felt is *dukkha*, then what is his fault?"³⁸⁷

The World-honored One reproved the venerable Ānanda:

See, the monk Ānanda is also on the wrong track. Ānanda, this foolish man Samiddhi was asked by the heterodox practitioner Potaliputta about all three feelings: pleasant feeling, painful feeling, and neutral feeling.

Ānanda, this foolish man Samiddhi [should have] answered the question by the heterodox practitioner Potaliputta like this: "Venerable friend Potaliputta, if one intentionally performs a pleasant action which, having been performed, comes to fruition, then one will experience a pleasant result. If one intentionally performs a painful action which, having been performed, comes to fruition, then one will experience a painful result. If one intentionally performs a neutral action which, having been performed, comes to fruition, then one will experience a neutral result."

Ānanda, if this foolish man Samiddhi had answered the question by the heterodox practitioner Potaliputta like this, then the heterodox practitioner Potaliputta would not even have dared to look this foolish man

Samiddhi in the eye, let alone ask him such a question. Ānanda, if you were to hear from the World-honored One the “Discourse on a Great Analysis of Karma,” then you would develop greater and superior mental tranquility and happiness with regard to the Tathāgata.

Then the venerable Ānanda, extending his hands with joined palms toward the Buddha, said:

World-honored One, now is the right time; Well-gone One, now is the right time for the World-honored One to deliver the “Discourse on a Great Analysis of Karma.” Having heard it, the monks will remember it well.

The World-honored One said, “Ānanda, listen closely and pay proper attention. I will analyze it in detail for you.”

The venerable Ānanda said, “Yes, certainly.”

Then the monks listened to receive the teaching. The Buddha said:

Ānanda, suppose that someone does not refrain from killing, from stealing, from sexual misconduct, from false speech . . . up to . . . wrong view; not having refrained, not having exercised restraint, on the breaking up of the body at death he is reborn in a good realm of existence, in heaven.

Ānanda, suppose that someone [does] refrain from killing, from stealing, from sexual misconduct, from false speech . . . up to . . . wrong view; having refrained, having exercised restraint, on the breaking up of the body at death he is reborn in a bad realm of existence, in hell.

Ānanda, suppose that someone does not refrain from killing, from stealing, from sexual misconduct, from false speech . . . up to . . . wrong view; not having refrained, not having exercised restraint, on the breaking up of the body at death he is reborn in a bad realm of existence, in hell.

707b Ānanda, suppose that someone [does] refrain from killing, from stealing, from sexual misconduct, from false speech . . . up to . . . wrong view; having refrained, having exercised restraint, on the breaking up of the body at death he is reborn in a good realm of existence, in heaven.³⁸⁸

Ānanda, [consider the case of] someone who does not refrain from killing, from stealing, from sexual misconduct, from false speech . . . up to . . . wrong view; not having refrained, not having exercised restraint,

on the breaking up of the body at death he is reborn in a good realm of existence, in heaven. A renunciant or brahmin who has attained the divine eye, who is accomplished in the divine eye, sees that.

Having seen it, he thinks, “There is no evil bodily conduct and there is no result of evil bodily conduct; there is no evil verbal or mental conduct and there is no result of evil verbal or mental conduct. Why is that? I saw someone who did not refrain from killing, from stealing, from sexual misconduct, from false speech . . . up to . . . wrong view. Not having refrained, not having exercised restraint, on the breaking up of the body at death he was reborn in a good realm of existence, in heaven.

“Hence those who in this way do not refrain from killing, from stealing, from sexual misconduct, from false speech . . . up to . . . wrong view; all of those who have not refrained, not exercised restraint will, on the breaking up of the body at death, also be reborn in a good realm of existence, in heaven. Whoever holds such a view has right view; for those with other views, their knowledge inclines toward the false.” He strongly holds to what he has seen and known. Being attached to it, he declares as definite, “This is true, all else is wrong!”

Ānanda, [consider the case of] someone who refrains from killing, from stealing, from sexual misconduct, from false speech . . . up to . . . wrong view; having refrained, having exercised restraint, on the breaking up of the body at death he is reborn in a bad realm of existence, in hell. A renunciant or brahmin who has attained the divine eye, who is accomplished in the divine eye, sees that.

Having seen it, he thinks, “There is no good bodily conduct and there is no result of good bodily conduct; there is no good verbal or mental conduct and there is no result of good verbal or mental conduct. Why is that? I saw someone who refrained from killing, from stealing, from sexual misconduct, from false speech . . . up to . . . wrong view; having refrained, having exercised restraint, on the breaking up of the body at death he was reborn in a bad realm of existence, in hell.

“Hence those who in this way refrain from killing, from stealing, from sexual misconduct, from false speech . . . up to . . . wrong view—all of those who have refrained, exercised restraint will, on the breaking up of

the body at death, also be reborn in a bad realm of existence, in hell. Whoever holds such a view has right view; for those with other views, their knowledge inclines toward the false.” He strongly holds to what he has seen and known. Being attached to it, he declares as definite, “This is true, all else is wrong!”

707c Ānanda, [consider the case of] someone who does not refrain from killing, from stealing, from sexual misconduct, from false speech . . . up to . . . wrong view; not having refrained, not having exercised restraint, on the breaking up of the body at death he is reborn in a bad realm of existence, in hell. A renunciant or brahmin who has attained the divine eye, who is accomplished in the divine eye, sees that.

Having seen it, he thinks, “There is evil bodily conduct and there is a result of evil bodily conduct; there is evil verbal or mental conduct and there is a result of evil verbal and mental conduct. Why is that? I saw someone who did not refrain from killing, from stealing, from sexual misconduct, from false speech . . . up to . . . wrong view; not having refrained, not having exercised restraint, on the breaking up of the body at death he was reborn in a bad realm of existence, in hell.

“Hence those who in this way do not refrain from killing, from stealing, from sexual misconduct, from false speech . . . up to . . . wrong view; all of those who have not refrained, not exercised restraint will, on the breaking up of the body at death, also be reborn in a bad realm of existence, in hell. Whoever holds such a view has right view; for those with other views, their knowledge inclines toward the false.” He strongly holds to what he has seen and known. Being attached to it, he declares as definite, “This is true, all else is wrong!”

Ānanda, [consider the case of] someone who refrains from killing, from stealing, from sexual misconduct, from false speech . . . up to . . . wrong view; having refrained, having exercised restraint, on the breaking up of the body at death he is reborn in a good realm of existence, in heaven. A renunciant or brahmin who has attained the divine eye, who is accomplished in the divine eye, sees that.

Having seen it, he thinks, “There is good bodily conduct and there is a result of good bodily conduct, there is good verbal or mental conduct, and there is a result of good verbal or mental conduct. Why is that? I saw

someone who refrained from killing, from stealing, from sexual misconduct, from false speech . . . up to . . . wrong view; having refrained, having exercised restraint, on the breaking up of the body at death he was reborn in a good realm of existence, in heaven.

“Hence those who in this way refrain from killing, from stealing, from sexual misconduct, from false speech . . . up to . . . wrong view—all of those who have refrained, exercised restraint will, on the breaking up of the body at death, also be reborn in a good realm of existence, in heaven. Whoever holds such a view has right view; for those with other views, their knowledge inclines toward the false.” He strongly holds to what he has seen and known. Being attached to it, he declares as definite, “This is true, all else is wrong!”

Herein, Ānanda, if a renunciant or brahmin who has attained the divine eye, who is accomplished in the divine eye, makes a statement like this: “There is no evil bodily conduct and there is no result of evil bodily conduct; there is no evil verbal or mental conduct and there is no result of evil verbal or mental conduct”—I do not accept this.

If, [however,] he makes a statement like this: “I saw someone who did not refrain from killing, from stealing, from sexual misconduct, from false speech . . . up to . . . wrong view; not having refrained, not having exercised restraint, on the breaking up of the body at death he was reborn in a good realm of existence, in heaven”—I accept that.

If he makes a statement like this: “Hence those who in this way do not refrain from killing, from stealing, from sexual misconduct, from false speech . . . up to . . . wrong view; all of those who have not refrained, not exercised restraint will, on the breaking up of the body at death, also be reborn in a good realm of existence, in heaven”—I do not accept that.

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If he makes a statement like this: “Whoever holds such a view has right view; as for those with other views, their knowledge inclines toward the false”—I do not accept that.

If he strongly holds to what he has seen and known, is attached to it and declares as definite: “This is true, all else is wrong!”—I do not accept that. Why is that? Ānanda, the Tathāgata knows that this man is otherwise.

Herein, Ānanda, if a renunciant or brahmin who has attained the divine eye, who is accomplished in the divine eye, makes a statement like this:

“There is no good bodily conduct and there is no result of good bodily conduct; there is no good verbal or mental conduct and there is no result of good verbal or mental conduct”—I do not accept that.

If, [however,] he makes a statement like this: “I saw someone who refrained from killing, from stealing, from sexual misconduct, from false speech . . . up to . . . wrong view; having refrained, having exercised restraint, on the breaking up of the body at death he was reborn in a bad realm of existence, in hell”—I accept that.

If he makes a statement like this: “Hence those who in this way refrain from killing, from stealing, from sexual misconduct, from false speech . . . up to . . . wrong view; all of those who have refrained, exercised restraint will, on the breaking up of the body at death, also be reborn in a bad realm of existence, in hell”—I do not accept that.

If he makes a statement like this: “Whoever holds such a view has right view; as for those with other views, their knowledge inclines toward the false”—I do not accept that.

If he strongly holds to what he has seen and known, is attached to it and declares as definite: “This is true, all else is wrong!”—I do not accept that. Why is that? Ānanda, the Tathāgata knows that this man is otherwise.

Herein, Ānanda, if a renunciant or brahmin who has attained the divine eye, who is accomplished in the divine eye, makes a statement like this: “There is evil bodily conduct and there is a result of evil bodily conduct; there is evil verbal or mental conduct and there is a result of evil verbal or mental conduct”—I accept that.

If he makes a statement like this: “I saw someone who did not refrain from killing, from stealing, from sexual misconduct, from false speech . . . up to . . . wrong view; not having refrained, not having exercised restraint, on the breaking up of the body at death he was reborn in a bad realm of existence, in hell”—I accept that.

If he makes a statement like this: “Hence those who in this way do not refrain from killing, from stealing, from sexual misconduct, from false speech . . . up to . . . wrong view; all of those who have not refrained, not exercised restraint will, on the breaking up of the body at death, also be reborn in a bad realm of existence, in hell”—I do not accept that.

If he makes a statement like this: “Whoever holds such a view has right view; as for those with other views, their knowledge inclines toward the false”—I do not accept that.

If he strongly holds to what he has seen and known, is attached to it and declares as definite: “This is true, all else is wrong!”—I do not accept that. Why is that? Ānanda, the Tathāgata knows that this man is otherwise.

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Herein, Ānanda, if a renunciant or brahmin who has attained the divine eye, who is accomplished in the divine eye, makes a statement like this: “There is good bodily conduct and there is a result of good bodily conduct; there is good verbal or mental conduct and there is a result of good verbal or mental conduct”—I accept that.

If he makes a statement like this: “I saw someone who refrained from killing, from stealing, from sexual misconduct, from false speech . . . up to . . . wrong view; having refrained, having exercised restraint, on the breaking up of the body at death he was reborn in a good realm of existence, in heaven”—I accept that.

If he makes a statement like this: “Hence those who in this way refrain from killing, from stealing, from sexual misconduct, from false speech . . . up to . . . wrong view; all of those who have refrained, exercised restraint will, on the breaking up of the body at death, also be reborn in a good realm of existence, in heaven”—I do not accept that.

If he makes a statement like this: “Whoever holds such a view has right view; as for those with other views, their knowledge inclines toward the false”—I do not accept that.

If he strongly holds to what he has seen and known, is attached to it and declares as definite: “This is true, all else is wrong!”—I do not accept that. Why is that? Ānanda, the Tathāgata knows that this man is otherwise.

Ānanda, [consider the case of] someone who did not refrain from killing, from stealing, from sexual misconduct, from false speech . . . up to . . . wrong view; not having refrained and not having exercised restraint, on the breaking up of the body at death he is reborn in a good realm of existence, in heaven.

If he had earlier performed unwholesome deeds which, having been performed, come to fruition, then because of his lack of refraining and lack of restraint, [either] he has in the present [already] experienced the

complete result and is therefore reborn there [in heaven], or [this happens] because he will experience the [painful] result later. [But in either case] it is not because of these [unwholesome deeds], not for this reason, that on the breaking up of the body at death he is reborn in a good realm of existence, in heaven.

Again, it may be that he had earlier performed wholesome deeds which, having been performed, come to fruition, and because of his [earlier] refraining and restraint the experiencing of results in a good realm of existence has not yet been exhausted, and because of these [wholesome deeds], for this reason, on the breaking up of the body at death he is reborn in a good realm of existence, in heaven. Again, it may also be that at the time of death he gave rise to a wholesome state of mind, a state of mind endowed with qualities connected with right view, and that because of this, for this reason, on the breaking up of the body at death he is reborn in a good realm of existence, in heaven. Ānanda, the Tathāgata knows that this person is like this.³⁸⁹

Ānanda, [consider the case of] someone who refrained from killing, from stealing, from sexual misconduct, from false speech . . . up to . . . wrong view; having refrained and having exercised restraint, on the breaking up of the body at death he is reborn in a bad realm of existence, in hell. If he had earlier performed wholesome deeds which, having been performed, come to fruition, then because of his refraining and lack of restraint, [either] he has in the present [already] experienced the complete result and is therefore reborn there [in hell], or [this happens] because he will experience the [pleasant] result later. [But in either case] it is not because of these [wholesome deeds], not for this reason, that on the breaking up of the body at death he is reborn in a bad realm of existence, in hell.

708c Again, it may be that he had earlier performed unwholesome deeds which, having been performed, come to fruition, and because of his [earlier] lack of refraining and lack of restraint the experiencing of results in hell has not yet been exhausted, and because of these [unwholesome deeds], for this reason, on the breaking up of the body at death he is reborn in a bad realm of existence, in hell. Again, it may also be that at the time of death he gave rise to an unwholesome state of mind, a state of mind endowed with qualities connected with wrong view, and that because of

this, for this reason, on the breaking up of the body at death he is reborn in a bad realm of existence, in hell. Ānanda, the Tathāgata knows that this person is like this.

Ānanda, [consider the case of] someone who did not refrain from killing, from stealing, from sexual misconduct, from false speech . . . up to . . . wrong view; not having refrained, not having exercised restraint, on the breaking up of the body at death he is reborn in a bad destination, in hell. Because of this [unwholesome behavior], for this reason, on the breaking up of the body at death he is reborn in a bad realm of existence, in hell.

Again, it may also be that he had earlier performed unwholesome deeds which, having been performed, come to fruition, and because of his [earlier] lack of refraining and lack of restraint, the results that he should experience in a bad realm of existence, in hell, have not yet been exhausted; and that because of this, for this reason, on the breaking up of the body at death he is reborn in a bad realm of existence, in hell. Again, it may also be that at the time of death he gave rise to an unwholesome state of mind, a state of mind endowed with qualities connected with wrong view; and that because of this, for this reason, on the breaking up of the body at death he is reborn in a bad realm of existence, in hell. Ānanda, the Tathāgata knows that this person is like this.

Ānanda, [consider the case of] someone who refrained from killing, from stealing, from sexual misconduct, from false speech . . . up to . . . wrong view; having refrained and exercised restraint, on the breaking up of the body at death he is reborn in a good realm of existence, in heaven. Because of this [wholesome behavior], for this reason, on the breaking up of the body at death he is reborn in a good realm of existence, in heaven.

Again, it may also be that he had earlier performed wholesome deeds which, having been performed, come to fruition, and because of his [earlier] refraining and restraint, the results that he should experience in a good realm of existence have not yet been exhausted; and that because of this, for this reason, on the breaking up of the body at death he is reborn in a good realm of existence, in heaven. Again, it may also be that at the time of death he gave rise to a wholesome state of mind, a state of mind endowed with qualities connected with right view; and that because of this, for this reason, on the breaking up of the body at death he is reborn in a good

realm of existence, in heaven. Ānanda, the Tathāgata knows that this person is like this.

Again, there are four types of person. It may be that someone does not have it but appears to have it, or that he has it but appears not to have it, or that he does not have it and appears not to have it, or that he has it and appears to have it.

Ānanda, it is just as four types of fruit. It may be that a fruit is unripe but appears ripe, or that it is ripe but appears unripe, or that it is unripe and appears unripe, or that it is ripe and appears ripe.³⁹⁰

In the same way, Ānanda, there are four types of person. It may be that someone does not have it but appears to have it, or that he has it but appears not to have it, or that he does not have it and appears not to have it, or that he has it and appears to have it.

Thus spoke the Buddha. Having heard what the Buddha said, the venerable Ānanda and the monks were delighted and received it respectfully.

Division 14

On the Mind

172. The Discourse on the Mind³⁹¹

Thus have I heard. At one time the Buddha was staying at Sāvathī, in Jeta's Grove, Anāthapiṇḍika's Park. 709a

At that time there was a monk who, while sitting in meditation in peaceful seclusion, had this thought in his mind: "By what are [people of] the world led? By what are they defiled and attached? By the arising of what are they controlled?"³⁹² Then, in the afternoon, the monk rose from his seated meditation and approached the Buddha. Having paid homage with his head at [the Buddha's] feet, he stepped back and sat to one side. He said:

World-honored One, just now, while sitting in meditation in peaceful seclusion, I had this thought in my mind, "By what are [people of] the world led? By what are they defiled and attached? By the arising of what are they controlled?"

On hearing this, the World-honored One praised him, saying:

It is well, monk, it is well, namely that, having a skillful approach, skillful contemplation, and superb eloquence, you have the proper reflection: "By what are [people of] the world led? By what are they defiled and attached? By the arising of what are they controlled?" Monk, is this what you are asking?

The monk replied, "That is so, World-honored One."

The World-honored One said:

Monk, by the mind [people of] the world are led, by the mind they are defiled and attached, by the arising of the mind they are controlled. By that [people of] the world are led, by that they are defiled and attached, by the arising of that they are controlled.

Monk, the learned noble disciple is not led by the mind, he is not defiled and attached by the mind, he is not controlled by the mind. Monk, the learned noble disciple does not follow the mind's control; rather, the mind follows the learned noble disciple.³⁹³

The monk said, "It is well, World-honored One, it is well indeed!" Then, having heard what the Buddha said, the monk was delighted and received it respectfully. He asked:

709b World-honored One, "a learned monk"; one speaks of "a learned monk." World-honored One, what makes a monk learned? How does one designate a monk as "learned"?

On hearing this, the World-honored One praised him, saying:

It is well, monk, it is well, namely that, having a skillful approach, skillful contemplation, and superb eloquence, you have the proper reflection: "World-honored One, 'a learned monk'; one speaks of 'a learned monk.'" World-honored One, what makes a monk learned? Whom does one designate as 'a learned monk'?" Monk, is this what you are asking?

The monk replied, "That is so, World-honored One."

The World-honored One said:

Monk, I have taught a great many things, namely: discourses (*sutta*), stanzas (*geyya*), expositions (*veyyākaraṇa*), verses (*gāthā*), causes (*nidāna*), inspired utterances (*udāna*), heroic tales (*apadāna*), [what has been] "thus said" (*itivuttaka*), birth stories (*jātaka*), answers to questions (*vedalla*), marvels (*abbhutadhamma*), and explanations of meaning (*upadesa*).³⁹⁴

Monk, if a son of good family, on being taught by me [just] a four-line verse, comes to know its meaning, comes to know the Dharma, progresses in the Dharma, moves toward the Dharma, progresses in the holy life, then, monk, what one speaks of as "a learned monk" is nothing more than this. Monk, such is a learned monk. Such a one the Tathāgata designates as a learned monk.

The monk said, "It is well, World-honored One, it is well indeed!" Then, having heard what the Buddha said, the monk was delighted and received it respectfully. He asked:

World-honored One, “a learned monk with penetrative wisdom”; one speaks of “a learned monk with penetrative wisdom.” World-honored One, what makes a monk learned with penetrative wisdom? Whom does one designate as “a learned monk with penetrative wisdom”?

On hearing this, the World-honored One praised him, saying:

It is well, monk, it is well, namely that, having a skillful approach, skillful contemplation, and superb eloquence, you have the proper reflection: “World-honored One, ‘a learned monk with penetrative wisdom’; one speaks of ‘a learned monk with penetrative wisdom.’ World-honored One, what makes a monk learned with penetrative wisdom? Whom does one designate as ‘a learned monk with penetrative wisdom’?” Monk, is this what you are asking?

The monk replied, “That is so, World-honored One.”

The World-honored One said:

Monk, if a monk hears: “This is *dukkha*,” and with wisdom rightly sees *dukkha* as it really is; if he hears of the arising of *dukkha* . . . of the cessation of *dukkha* . . . of the path to the cessation of *dukkha*, and with wisdom rightly sees the path to the cessation of *dukkha* as it really is, then, monk, such is “a learned monk with penetrative wisdom.” This is what the Tathāgata designates as “a learned monk with penetrative wisdom.”

The monk said, “It is well, World-honored One, it is well indeed!” Then, having heard what the Buddha said, the monk was delighted and received it respectfully. He asked:

World-honored One, “an intelligent monk, clever, and with vast wisdom”; one speaks of “an intelligent monk, clever, and with vast wisdom.” World-honored One, what makes a monk intelligent, clever, and with vast wisdom? Whom does one designate as “an intelligent monk, clever, and with vast wisdom”?

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On hearing this, the World-honored One praised him, saying:

It is well, monk, it is well, namely that, having a skillful approach, skillful contemplation, and superb eloquence, you have the proper reflection: [“World-honored One, ‘an intelligent monk, clever, and with vast wisdom’;

one speaks of ‘an intelligent monk, clever, and with vast wisdom.’] World-honored One, what makes a monk intelligent, clever, and with vast wisdom? Whom does one designate as ‘an intelligent monk, clever, and with vast wisdom?’” Monk, is this what you are asking?

The monk replied, “That is so, World-honored One.”

The World-honored One said:

If a monk does not think of harming himself, does not think of harming others, does not think of harming both; [if] instead a monk thinks of benefiting himself and others, benefiting many, with empathy for the world, seeking what is meaningful and of benefit for *devas* and human beings, seeking their ease and happiness; then monk, such is “an intelligent monk, clever, and with vast wisdom.” Such a one the Tathāgata designates as an intelligent monk, clever, and with vast wisdom.³⁹⁵

The monk said, “It is well, World-honored One, it is well indeed!”

Then the monk, having heard what the Buddha said, received it well, retained it well, and recited it well. He rose from his seat, paid homage with his head at the Buddha’s feet, circumambulated him three times, and returned.

Then the monk, having heard the World-honored One’s teaching, went and dwelled alone in a secluded place and practiced diligently, with his mind free of negligence. Having dwelled alone in a secluded place and practiced diligently, with his mind free of negligence, being a son of a good family who had shaved off hair and beard, donned the yellow robe, left home out of faith, and gone forth to practice the path, he attained fully the summit of the holy life. He dwelled having personally attained understanding, awakening, and realization here and now. He knew as it really is: “Birth has been ended, the holy life has been established, what had to be done has been done, there will be another experiencing of existence.” That venerable one, having come to know the Dharma . . . up to . . . became an arahant.

Thus spoke the Buddha. Having heard what the Buddha said, the monks were delighted and received it respectfully.

173. The Discourse to Bhūmija³⁹⁶

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

At that time the venerable Bhūmija was also staying at Rājagaha, in a secluded meditation hut. Then, when the night was over, at dawn, the venerable Bhūmija put on his robes and took his almsbowl, intending to go into Rājagaha to beg for almsfood. Then the venerable Bhūmija had this thought: “For the time being, never mind about going into Rājagaha to beg for food. Let me rather approach the house of Prince Jayasena.” Then the venerable Bhūmija approached the house of Prince Jayasena.

On seeing the venerable Bhūmija coming in the distance, Prince Jayasena rose from his seat, arranged his clothes so as to bare one shoulder, extended his hands with joined palms toward the venerable Bhūmija, and said, “Welcome, venerable Bhūmija. It is a long time since the venerable Bhūmija came here. Please be seated on this seat.” Then the venerable Bhūmija sat down.

Prince Jayasena paid homage with his head at the venerable Bhūmija’s feet, stepped back, and sat to one side. He said, “Venerable Bhūmija, I would like to ask a question. Do you permit me to ask it?”

The venerable Bhūmija replied, “Prince, ask whatever you wish. Having heard [your question], I will consider it.”

The prince asked the venerable Bhūmija:

Sometimes there are renunciants and brahmins who come and call on me. They tell me: “Prince, if one makes an aspiration and <practices> the holy life, then one will certainly get results; or if one does not make an aspiration . . . or if one both makes an aspiration and does not make an aspiration . . . or if one neither makes an aspiration nor does not make an aspiration and practices the holy life, then one will certainly get results.”³⁹⁷

Venerable Bhūmija, what is the position of your venerable teacher? What does he say [regarding this]?³⁹⁸

The venerable Bhūmija said:

Prince, I have not myself heard [anything regarding this] from the World-honored One or from my companions in the holy life. However, prince, the World-honored One might speak in this manner: “If one makes an aspiration and properly practices the holy life, then one will certainly get results; or if one does not make an aspiration . . . or if one both makes an aspiration and does not make an aspiration . . . or if one neither makes an

aspiration nor does not make an aspiration and properly practices the holy life, then one will certainly get results.”

The prince said:

If the position of the venerable teacher of the venerable Bhūmija is like this and he speaks like this, then in this world with its *devas* and *māras*, Brahmas, renunciants and brahmins, from human beings to *devas*, he is foremost and supreme. Venerable Bhūmija, please take your meal here.³⁹⁹

The venerable Bhūmija accepted by remaining silent. Knowing that the venerable Bhūmija had accepted by remaining silent, the prince rose from his seat and personally brought water for washing [the hands], and personally offered various kinds of fine dishes, delicious, plentiful, and easy to digest, making sure there was enough. After the meal, he gathered up the utensils, again brought water for washing, and then seated himself on a small seat to one side to listen to the Dharma.

710b The venerable Bhūmija expounded the Dharma to him, exhorting and inspiring him, fully delighting him, teaching him the Dharma with countless skillful means. Having exhorted and inspired him, having fully delighted him, [the venerable Bhūmija] rose from his seat and left. He approached the Buddha. Having paid homage with his head at the Buddha’s feet, he stepped back and sat to one side. He reported to the Buddha the whole conversation he had had with the prince.

On hearing it, the World-honored One said, “Bhūmija, why did you not think to speak four similes to the prince?”⁴⁰⁰

The venerable Bhūmija asked, “World-honored One, which four similes?”

The World-honored One replied:

Bhūmija, if a renunciant or brahmin who has wrong view . . . and concentration [based] on wrong view, makes an aspiration and wrongly practices the holy life, then he will certainly not get results; if he does not make an aspiration . . . if he both makes an aspiration and does not make an aspiration . . . if he neither makes an aspiration nor does not make an aspiration and wrongly practices the holy life, then he will certainly not get results. Why is that? He is seeking results in the wrong way, namely by what is not the [right] path.

Bhūmija, it is just as a man who, wanting to get milk by pulling on a cow's horn, will certainly not get milk. If he [makes an aspiration . . . if he] does not make an aspiration . . . if he both makes an aspiration and does not make an aspiration . . . if he neither makes an aspiration nor does not make an aspiration, wanting to get milk by pulling on a cow's horn, then he will certainly not get milk. Why is that? He is seeking milk in the wrong way, namely by pulling on the cow's horn.⁴⁰¹

In the same way, Bhūmija, if a renunciant or brahmin who has wrong view . . . and concentration [based] on wrong view, makes an aspiration and wrongly practices the holy life, then he will certainly not get results. If he does not make an aspiration . . . if he both makes an aspiration and does not make an aspiration . . . if he neither makes an aspiration nor does not make an aspiration and wrongly practices the holy life, then he will certainly not get results. Why is that? He is seeking results in the wrong way, namely by what is not the [right] path.

Bhūmija, if a renunciant or brahmin who has right view . . . and concentration [based] on right view makes an aspiration and rightly practices the holy life, then he will certainly get results. If he does not make an aspiration . . . if he both makes an aspiration and does not make an aspiration . . . if he neither makes an aspiration nor does not make an aspiration and rightly practices the holy life, then he will certainly get results. Why is that? He is seeking results in the right way, namely by the [right] path.

Bhūmija, it is just as a man who, wanting to get milk by pulling on the udder of a well-fed milking cow, will certainly get milk. If he [makes an aspiration . . . if he] does not make an aspiration . . . if he both makes an aspiration and does not make an aspiration . . . if he neither makes an aspiration nor does not make an aspiration, wanting to get milk by pulling on the udder of a well-fed milking cow, then he will certainly get milk. Why is that? He is seeking milk in the right way, namely by pulling on the cow's udder.

In the same way, Bhūmija, if a renunciant or brahmin who has right view . . . and concentration [based] on right view makes an aspiration and rightly practices the holy life, then he will certainly get results. If he does not make an aspiration . . . if he both makes an aspiration and does not make an aspiration . . . if he neither makes an aspiration nor does not make an aspiration and rightly practices the holy life, then he will certainly get

results. Why is that? He is seeking results in the right way, namely by the [right] path.

Bhūmija, if a renunciant or brahmin who has wrong view . . . and concentration [based] on wrong view makes an aspiration and wrongly practices the holy life, then he will certainly not get results. If he does not make an aspiration . . . if he both makes an aspiration and does not make an aspiration . . . if he neither makes an aspiration nor does not make an aspiration and wrongly practices the holy life, then he will certainly not get results. Why is that? He is seeking results in the wrong way, namely by what is not the [right] path.

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Bhūmija, it is just as a man who, wanting to get butter by filling a vessel with water and churning it, will certainly not get butter. If he [makes an aspiration . . . if he] does not make an aspiration . . . if he both makes an aspiration and does not make an aspiration . . . if he neither makes an aspiration nor does not make an aspiration, wanting to get butter by filling a vessel with water and churning it, he will certainly not get butter. Why is that? He is seeking butter in the wrong way, namely by churning water.

In the same way, Bhūmija, if a renunciant or brahmin who has wrong view . . . and concentration [based] on wrong view makes an aspiration and wrongly practices the holy life, then he will certainly not get results. If he does not make an aspiration . . . if he both makes an aspiration and does not make an aspiration . . . if he neither makes an aspiration nor does not make an aspiration and wrongly practices the holy life, then he will certainly not get results. Why is that? He is seeking results in the wrong way, namely by what is not the [right] path.

Bhūmija, if a renunciant or brahmin who has right view . . . and concentration [based] on right view, makes an aspiration and rightly practices the holy life, then he will certainly get results. If he does not make an aspiration . . . if he both makes an aspiration and does not make an aspiration . . . if he neither makes an aspiration nor does not make an aspiration and rightly practices the holy life, then he will certainly get results. Why is that? He is seeking results in the right way, namely by the [right] path.

Bhūmija, it is just as a man who, wanting to get butter by filling a vessel with cream and churning it, will certainly get butter. If he [makes an aspiration . . . if he] does not make an aspiration . . . if he both makes

an aspiration and does not make an aspiration . . . if he neither makes an aspiration nor does not make an aspiration, wanting to get butter by filling a vessel with cream and churning it, then he will certainly get butter. Why is that? He is seeking butter in the right way, namely by churning cream.

In the same way, Bhūmija, if a renunciant or brahmin who has right view . . . and concentration [based] on right view makes an aspiration and rightly practices the holy life, then he will certainly get results. If he does not make an aspiration . . . if he both makes an aspiration and does not make an aspiration . . . if he neither makes an aspiration nor does not make an aspiration and rightly practices the holy life, then he will certainly get results. Why is that? He is seeking results in the right way, namely by the [right] path.

Bhūmija, if a renunciant or brahmin who has wrong view . . . and concentration [based] on wrong view, makes an aspiration and wrongly practices the holy life, then he will certainly not get results; if he does not make an aspiration . . . if he both makes an aspiration and does not make an aspiration . . . if he neither makes an aspiration nor does not make an aspiration and wrongly practices the holy life, then he will certainly not get results. Why is that? He is seeking results in the wrong way, namely by what is not the [right] path.

Bhūmija, it is just as a man who, wanting to get oil by filling a press with sand, sprinkling it with water, and then squeezing it, will certainly not get oil. If he [makes an aspiration . . . if he] does not make an aspiration . . . if he both makes an aspiration and does not make an aspiration . . . if he neither makes an aspiration nor does not make an aspiration, wanting to get oil by filling a press with sand, sprinkling it with water, and then squeezing it, he will certainly not get oil. Why is that? He is seeking oil in the wrong way, namely by squeezing sand.

In the same way, Bhūmija, if a renunciant or brahmin who has wrong view . . . and concentration [based] on wrong view makes an aspiration and wrongly practices the holy life, then he will certainly not get results. If he does not make an aspiration . . . if he both makes an aspiration and does not make an aspiration . . . if he neither makes an aspiration nor does not make an aspiration and wrongly practices the holy life, then he will

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certainly not get results. Why is that? He is seeking results in the wrong way, namely by what is not the [right] path.

Bhūmija, if a renunciant or brahmin who has right view . . . and concentration [based] on right view, makes an aspiration and rightly practices the holy life, then he will certainly get results. If he does not make an aspiration . . . if he both makes an aspiration and does not make an aspiration . . . if he neither makes an aspiration nor does not make an aspiration and rightly practices the holy life, then he will certainly get results. Why is that? He is seeking results in the right way, namely by the [right] path.

It is just as a man who, wanting to get oil by filling a press with sesame seed, sprinkling it with warm water, and squeezing it, will certainly get oil. If he [makes an aspiration . . . if he] does not make an aspiration . . . if he both makes an aspiration and does not make an aspiration . . . if he neither makes an aspiration nor does not make an aspiration, wanting to get oil by filling a press with sesame seed, sprinkling it with warm water, and squeezing it, he will certainly get oil. Why is that? He is seeking oil in the right way, namely by squeezing sesame seed.

In the same way, Bhūmija, if a renunciant or brahmin who has right view . . . and concentration [based] on right view, makes an aspiration and rightly practices the holy life, then he will certainly get results. If he does not make an aspiration . . . if he both makes an aspiration and does not make an aspiration . . . if he neither makes an aspiration nor does not make an aspiration and rightly practices the holy life, then he will certainly get results. Why is that? He is seeking results in the right way, namely by the [right] path.

Bhūmija, if a renunciant or brahmin who has wrong view . . . and concentration [based] on wrong view, makes an aspiration and wrongly practices the holy life, then he will certainly not get results. If he does not make an aspiration . . . if he both makes an aspiration and does not make an aspiration . . . if he neither makes an aspiration nor does not make an aspiration and wrongly practices the holy life, then he will certainly not get results. Why is that? He is seeking results in the wrong way, namely by what is not the [right] path.

Bhūmija, it is just as a man who, wanting to get fire by drilling a damp lower fire stick with a damp upper fire stick, will certainly not get fire. If

he [makes an aspiration . . . if he] he does not make an aspiration . . . if he both makes an aspiration and does not make an aspiration . . . if he neither makes an aspiration nor does not make an aspiration, wanting to get fire by drilling a damp lower fire stick with a damp upper fire stick, then he will certainly not get fire. Why is that? He is seeking fire in the wrong way, namely by drilling with damp sticks.

In the same way, Bhūmija, if a renunciant or brahmin who has wrong view . . . and concentration [based] on wrong view, makes an aspiration and wrongly practices the holy life, then he will certainly not get results. If he does not make an aspiration . . . if he both makes an aspiration and does not make an aspiration . . . if he neither makes an aspiration nor does not make an aspiration and wrongly practices the holy life, then he will certainly not get results. Why is that? He is seeking results in the wrong way, namely by what is not the [right] path.

Bhūmija, if a renunciant or brahmin who has right view . . . and concentration [based] on right view, makes an aspiration and rightly practices the holy life, then he will certainly get results. If he does not make an aspiration . . . if he both makes an aspiration and does not make an aspiration . . . if he neither makes an aspiration nor does not make an aspiration and rightly practices the holy life, then he will certainly get results. Why is that? He is seeking results in the right way, namely by the [right] path.

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Bhūmija, it is just as a man who, wanting to get fire by drilling a dry lower fire stick with a dry upper fire stick, will certainly get fire. If he [makes an aspiration . . . if he] does not make an aspiration . . . if he both makes an aspiration and does not make an aspiration . . . if he neither makes an aspiration nor does not make an aspiration, wanting to get fire by drilling a dry lower fire stick with a dry upper fire stick, then he will certainly get fire. Why is that? He is seeking fire in the right way, namely by drilling with dry sticks.

In the same way, Bhūmija, if a renunciant or brahmin who has right view . . . and concentration [based] on right view, makes an aspiration and rightly practices the holy life, then he will certainly get results. If he does not make an aspiration . . . if he both makes an aspiration and does not make an aspiration . . . if he neither makes an aspiration nor does not make an aspiration and rightly practices the holy life, then he will certainly

get results. Why is that? He is seeking results in the right way, namely by the [right] path.

Bhūmija, if you had spoken these four similes to the prince, on hearing them the prince would certainly have been greatly pleased and would have supported you for the whole of your life, that is, with robes and blankets, food and drink, beds and bedding, medicine, and the various other requisites of life.

The venerable Bhūmija said:

World-honored One, I had never before heard these four similes. How could I have spoken them? Only now have I heard them from the World-honored One.

Thus spoke the Buddha. Having heard what the Buddha said, the venerable Bhūmija and the monks were delighted and received it respectfully.

174. The Discourse on Ways of Practice (1)⁴⁰²

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

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

In the world there are actually four ways of practice. What are the four? There is a way of practice that is pleasant now but results in future pain; there is a way of practice that is painful now but results in future pleasure; there is a way of practice that is painful now and results in future pain; and there is a way of practice that is pleasant now and results in future pleasure.⁴⁰³

What is the way of practice that is pleasant now but results in future pain? There are some renunciants and brahmins who amuse themselves with prettily adorned girls, saying, "What is the future dread that these [other] renunciants and brahmins see in sensual desires? What is the disaster [on account of which] they cut off sensual desires and advocate the cutting off of sensual desires? The bodies of these prettily adorned girls are pleasurable, pleasant to touch!" They amuse themselves with these girls, indulging themselves with them. While engaging in this practice, they are

fully satisfied with it. [But] with the breaking up of the body at death they go to a bad realm, being reborn in hell.

[Only] then do they think, “This is the future dread that those [other] renunciants and brahmins saw in sensual desires. This is the disaster on account of which they cut off sensual desires and advocated the cutting off of sensual desires. It is because of sensual desires, through being subject to sensual desires, on account of sensual desires, that we are now experiencing such extreme suffering, such severe suffering.”

It is just as when, in the last month of the hot season, in the extreme daytime heat, a pod of the *māluva* creeper splits open and a seed from it falls at the foot of a *sāla* tree. Then, because of that, dread arises in the tree spirit in that *sāla* tree. At this the relatives and friends of that tree spirit—village spirits in the vicinity of that seed [such as] the tree spirits of the numerous village cereal crops and medicinal plants—see future dread and disaster in that seed, and they therefore approach that tree spirit and console it, saying, “Tree spirit, do not be afraid! Tree spirit, do not be afraid! This seed will be eaten by a deer, or it will be eaten by a peacock, or it will be blown away by the wind, or it will be burned in a village fire, or it will be burned in a grass fire, or it will rot and become unable to sprout. In these ways, tree spirit, you will be safe.” [But] suppose that this seed is not eaten by a deer, not eaten by a peacock, not blown away by the wind, not burned in a village fire, not burned in a grass fire, and does not rot and become unable to sprout; this seed is not deficient, not punctured, and not cracked; it is not damaged by wind, rain, or sun. It is sprinkled with abundant rain and quickly grows.

Then that tree spirit thinks, “How is this? What is the future dread that my relatives and friends—village spirits in the vicinity of that seed [such as] the tree spirits of the numerous village cereal crops and medicinal plants—saw in that seed? What is the disaster on account of which they came and consoled me, saying, ‘Tree spirit, do not be afraid! Tree spirit, do not be afraid! This seed will be eaten by a deer, or it will be eaten by a peacock, or it will be blown away by the wind, or it will be burned in a village fire, or it will be burned in a grass fire, or it will rot and become unable to sprout. In these ways, tree spirit, you will be safe.’

“For this seed was not eaten by a deer, not eaten by a peacock, not blown away by the wind, not burned in a village fire, not burned in a grass fire, and did not rot and become unable to sprout; this seed was not deficient, not punctured, and not cracked; it was not damaged by wind, rain, or sun. It was sprinkled by abundant rain and has quickly grown.

“It has developed stems, branches, and leaves, tender and soft. It has developed joints and become very pleasant to the touch!”

712a Those stems, branches, and leaves, tender and soft, and those joints that have become very pleasant to the touch become ever more pleasant to the touch. Because of the tree they develop into great branches, joints, and leaves, which surround that tree and cover it up to the top. [Only] when it has become covered up right to the top does the tree spirit think, “This is the future dread that my relatives and friends—village spirits in the vicinity of that seed [such as] the tree spirits of the numerous village cereal crops and medicinal plants—saw in that seed. This is the disaster on account of which they came and consoled me, saying, ‘Tree spirit, do not be afraid! Tree spirit, do not be afraid! This seed will be eaten by a deer, or it will be eaten by a peacock, or it will be blown away by the wind, or it will be burned in a village fire, or it will be burned in a grass fire, or it will rot and become unable to sprout. In these ways, tree spirit, you will be safe.’”

“Yet, this seed was not eaten by a deer, not eaten by a peacock, not blown away by the wind, not burned in a village fire, not burned in a grass fire, and did not rot and become unable to sprout; this seed was not deficient, not punctured, and not cracked; it was not damaged by wind, rain, or sun. It was sprinkled by abundant rain and quickly grew. It is because of that seed, on account of that seed, that I am now experiencing such extreme suffering, such severe suffering.”

In the same way, there are some renunciants and brahmins who amuse themselves with prettily adorned girls, saying, “What is the future dread that these [other] renunciants and brahmins see in sensual desires? What is the disaster [on account of which] they cut off sensual desires and advocate the cutting off of sensual desires? The bodies of these prettily adorned girls are pleasurable, pleasant to the touch.” They amuse themselves with these girls, indulging themselves with it. While engaging in this practice,

they are fully satisfied with it. [But] with the breaking up of the body at death they go to a bad realm, being reborn in hell.

Only then do they think, “This is the future dread that those renunciants and brahmins saw in sensual desires; this is the disaster on account of which they cut off sensual desires and advocated the cutting off of sensual desires. It is because of sensual desires, through being subject to sensual desires, on account of sensual desires, that we are now experiencing such extreme suffering, such severe suffering.” This is the way of practice that is pleasant now but results in future pain.

What is the way of practice that is painful now but results in future pleasure? Suppose that someone is by nature strongly polluted by sensual desire, strongly polluted by anger, strongly polluted by delusion. Being frequently under the influence of sensual desire, his mind experiences pain, grief, and sorrow. Being frequently under the influence of anger . . . of delusion, his mind experiences pain, grief, and sorrow. Pained and aggrieved, he lives the holy life for his whole life . . . up to . . . crying and in tears. While engaging in this practice, he is fully satisfied with it; and with the breaking up of the body at death he certainly ascends to a good realm, being reborn in heaven. This is the way of practice that is painful now but results in future pleasure.

What is the way of practice that is painful now and results in future pain? There are some renunciants and brahmins who go naked, unclothed, who use their hands as clothes [to cover their private parts], or use leaves as clothes, or use beads as clothes; who will not use a pot to get water, or will not use a ladle to get water; who will not eat food [obtained by others] by robbery with blade and cudgel; who will not eat food obtained by deception, or by personally approaching [a donor], or by sending a messenger [to get it], or [when called thus]: “Come, venerable sir!” or “Welcome, venerable sir!” or “Stay, venerable sir!”

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Or who, when two are eating together, will not eat with them; or who will not eat food from a house where there is a pregnant woman, or from a house where there is a pet dog; or who will not eat food from a house where there are flies that have been around excrement; or who do not eat fish, do not eat meat, do not drink liquor, do not drink water [considered

as] evil, or do not drink at all but train in the practice of not drinking; or who eat one mouthful and are content with one mouthful, or eat two mouthfuls, or three, four . . . or at most seven mouthfuls and are content with seven mouthfuls.

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

Or who eat edible roots, or wild rice, or millet, or rice bran, or rice scum, or coarse food; who go to the forest and live off [what they find] in the forest, or eat roots or eat fruit, or eat fallen fruit.

Or who clothe themselves in patchwork robes, or in robes made of hair, or in robes made of coarse fabric, or in robes made of hair and coarse fabric; or who wear complete hides, or wear pierced hides, or wear complete pierced hides; who keep their hair disheveled, or keep their hair in braids, or keep their hair disheveled and in braids, or shave off their hair, or shave off their beard, or shave off their hair and beard,⁴⁰⁴ or tear out their hair, or tear out their beard, or tear out their hair and beard.

Or who stand continuously, abstaining from sitting; or move about in a squatting position; or lie down on thorns, using a bed of thorns; or lie down on fruits, using a bed of fruit; or who worship water day and night, pouring it out with their hands; or who worship fire, keeping it burning continuously. Or who worship the sun and moon, revering them as spirits of great might, and extending their hands with joined palms toward them.

In these ways they experience immeasurable suffering, practicing self-mortification. While engaging in this practice, they are fully satisfied with it; and with the breaking up of the body at death they certainly go to a bad realm, being reborn in hell. This is the way of practice that is painful now and results in future pain.

What is the way of practice that is pleasant now and results in future pleasure? Suppose someone is by nature not strongly polluted by sensual desire, not strongly polluted by anger, not strongly polluted by delusion.

Not being frequently under the influence of sensual desire, his mind does not experience pain, grief, and sorrow. Not being frequently under the influence of anger . . . of delusion, his mind does not experience pain, grief, and sorrow. Happy and joyful, he lives the holy life for his whole life . . . up to . . . with a cheerful mind. While engaging in this practice, he is fully satisfied with it; and, having eradicated the five lower fetters, he will be spontaneously born <in between> and attain final nirvana there.⁴⁰⁵ Having attained the condition of nonreturning, he will not come back to this world.⁴⁰⁶ This is the way of practice that is pleasant now and results in future pleasure.

It was in relation to this that I said, “In the world there are actually these four ways of practice.”

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Thus spoke the Buddha. Having heard what the Buddha said, the monks were delighted and received it respectfully.

175. The Discourse on Ways of Practice (2)⁴⁰⁷

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

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

People in this world have a desire like this, a hope like this, a craving like this, a source of happiness like this, an expectation like this: “May states that are not enjoyable, not desirable, and not agreeable cease! May states that are enjoyable, desirable, and agreeable arise!” They have a desire like this, a hope like this, a craving like this, a source of happiness like this, an expectation like this. Yet, states that are not enjoyable, not desirable, and not agreeable arise, and states that are enjoyable, desirable, and agreeable cease. This is a state of delusion.

My teaching is profound, difficult to see, difficult to awaken to, difficult to penetrate. In my teaching, which is profound, difficult to see, difficult to awaken to, difficult to penetrate, states that are not enjoyable, not desirable, and not agreeable do cease, and states that are enjoyable, desirable, and agreeable do arise. This is a state of nondelusion.⁴⁰⁸

In the world there are actually four ways of practice. What are the four? There is a way of practice that is pleasant now but results in future pain; there

is a way of practice that is painful now but results in future pleasure; there is a way of practice that is painful now and results in future pain; and there is a way of practice that is pleasant now and results in future pleasure.⁴⁰⁹

What is the way of practice that is pleasant now but results in future pain? Suppose there is someone who is himself happy and joyful when he kills living beings, for whom killing living beings gives rise to happiness and joy. He is himself happy and joyful when he takes what is not given . . . commits sexual misconduct . . . speaks falsehood . . . up to . . . has wrong view, and for him having wrong view gives rise to happiness and joy. In these ways he has bodily pleasure and mental pleasure. [However,] unwholesomeness follows him, unwholesomeness arises. He does not advance toward knowledge, does not advance toward awakening, does not advance toward nirvana.⁴¹⁰ This is the way of practice that is pleasant now but results in future pain.

What is the way of practice that is painful now but results in future pleasure? Suppose there is someone who himself experiences pain and grief when he abstains from killing living beings, for whom abstaining from killing living beings gives rise to pain and grief. He himself experiences pain and grief when he abstains from taking what is not given . . . from sexual misconduct . . . from falsehood . . . up to . . . from wrong view, and for him abstaining from wrong view gives rise to pain and grief. In these ways he has bodily pain and mental pain. [However,] wholesomeness follows him, wholesomeness arises. He advances toward knowledge, advances toward awakening, advances toward nirvana. This is the way of practice that is painful now but results in future pleasure.

713a What is the way of practice that is painful now and results in future pain? Suppose there is someone who himself experiences pain and grief when he kills living beings, for whom killing living beings gives rise to pain and grief. He himself experiences pain and grief when he takes what is not given . . . commits sexual misconduct . . . speaks falsehood . . . up to . . . has wrong view, and for him having wrong view gives rise to pain and grief. In these ways he has bodily pain and mental pain. Unwholesomeness follows him, unwholesomeness arises. He does not advance toward knowledge, does not advance toward awakening, does not advance toward nirvana. This is the way of practice that is painful now and results in future pain.

What is the way of practice that is pleasant now and results in future pleasure? Suppose there is someone who is himself happy and joyful when he abstains from killing living beings, for whom abstaining from killing living beings gives rise to happiness and joy. He is himself happy and joyful when he abstains from taking what is not given . . . from sexual misconduct . . . from falsehood . . . up to . . . from wrong view, and for him abstaining from wrong view gives rise to happiness and joy. In these ways he has bodily pleasure and mental pleasure. Wholesomeness follows him, wholesomeness arises. He advances toward knowledge, advances toward awakening, advances toward nirvana. This is the way of practice that is pleasant now and results in future pleasure.

That there is a way of practice that is pleasant now but results in future pain, this the deluded one does not understand as it really is. Not understanding as it really is that this way of practice is pleasant now but results in future pain, he cultivates it and does not refrain from it. Through his having cultivated it and not refrained from it, states that are not enjoyable, not desirable, and not agreeable arise, and states that are enjoyable, desirable, and agreeable cease.

It is just like a cupful of medicine that has an entirely attractive color, odor, and taste but is mixed with poison. Suppose a man swallows it because he is sick. At the time of being swallowed its attractive color, odor, and taste, make it palatable, and it does not afflict his throat; but when it has been swallowed and is in his stomach, it does not effect a cure.⁴¹¹

Such is the way of practice that is pleasant now but results in future pain, which the deluded one does not understand as it really is. Not understanding as it really is that this way of practice is pleasant now but results in future pain, he cultivates it and does not refrain from it. Through his having cultivated it and not refrained from it, states that are not enjoyable, not desirable, not agreeable arise, and states that are enjoyable, desirable, and agreeable cease. This is a state of delusion.

That there is a way of practice that is painful now but results in future pleasure, this the deluded one does not understand as it really is. Not understanding as it really is that this way of practice is painful now but results in future pleasure, he does not cultivate it but refrains from it. Through his not having cultivated it and having refrained from it, states that are not

enjoyable, not desirable, and not agreeable arise, and states that are enjoyable, desirable, and agreeable cease. This is a state of delusion.

That there is a way of practice that is painful now and results in future pain, this the deluded one does not understand as it really is. Not understanding as it really is that this way of practice is painful now and results in future pain, he cultivates and practices it and does not refrain from it. Through his having cultivated and practiced it and not refrained from it, states that are not enjoyable, not desirable, and not agreeable arise, and states that are enjoyable, desirable, and agreeable cease.

It is just like feces and urine mixed with poison. Suppose a man swallows it [as medicine] because he is sick. At the time of being swallowed its bad color, stench, and foul taste make it unpalatable, and it afflicts his throat; and when it has been swallowed and is in his stomach, it does not effect a cure.

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Such is the way of practice that is painful now and results in future pain, which the deluded one does not understand as it really is. Not understanding as it really is that this way of practice is painful now and results in future pain, he cultivates and practices it and does not refrain from it. Through his having cultivated and practiced it and not refrained from it, states that are not enjoyable, not desirable, and not agreeable arise, and states that are enjoyable, desirable, and agreeable cease. This is a state of delusion.

That there is a way of practice that is pleasant now and results in future pleasure, this the deluded one does not understand as it really is. Not understanding as it really is that this way of practice is pleasant now and results in future pleasure, he does not cultivate and practice it but refrains from it. Through his not having cultivated and practiced it but having refrained from it, states that are not enjoyable, not desirable, and not agreeable arise, and states that are enjoyable, desirable, and agreeable cease. This is a state of delusion.

He does not know as it really is what should be cultivated and practiced, and he does not know as it really is what should not be cultivated and practiced. Not knowing as it really is what should be cultivated and practiced, and not knowing as it really is what should not be cultivated and practiced, he cultivates what should not be cultivated and practiced, and he does not cultivate what should be cultivated and practiced. Through his cultivating what should not be cultivated and practiced, and not cultivating what should

be cultivated and practiced, states that are not enjoyable, not desirable, and not agreeable arise, and states that are enjoyable, desirable, and agreeable cease. This is a state of delusion.

That there is a way of practice that is pleasant now but results in future pain, this the wise one understands as it really is. Understanding as it really is that this way of practice is pleasant now but results in future pain, he does not cultivate or practice it but refrains from it. Through his not having cultivated or practiced it but having refrained from it, states that are enjoyable, desirable, and agreeable arise, and states that are not enjoyable, not desirable, and not agreeable cease. This is a state of wisdom.

That there is a way of practice that is painful now but results in future pleasure, this the wise one understands as it really is. Understanding as it really is that this way of practice is painful now but results in future pleasure, he cultivates and practices it and does not refrain from it. Through his having cultivated and practiced it and not refrained from it, states that are enjoyable, desirable, and agreeable arise, and states that are not enjoyable, not desirable, and not agreeable cease.

It is just like feces and urine mixed with several types of medicine. Suppose a man swallows it because he is sick. At the time of being swallowed its bad color, stench, and foul taste make it unpalatable, and it afflicts his throat; but once it has been swallowed and is in his stomach, it effects a cure.

Such is the way of practice that is painful now but results in future pleasure, which the wise one understands as it really is. Understanding as it really is that this way of practice is painful now but results in future pleasure, he cultivates and practices it and does not refrain from it. Through his having cultivated and practiced it and not refrained from it, states that are enjoyable, desirable, and agreeable arise, and states that are not enjoyable, not desirable, and not agreeable cease. This is a state of wisdom.

That there is a way of practice that is painful now and results in future pain, this the wise one understands as it really is. Understanding as it really is that this way of practice is painful now and results in future pain, he does not cultivate and practice it but refrains from it. Through his not having cultivated and practiced it but having refrained from it, states that are enjoyable, desirable, and agreeable arise, and states that are not enjoyable, not desirable, and not agreeable cease. This is a state of wisdom.

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That there is a way of practice that is pleasant now and results in future pleasure, this the wise one understands as it really is. Understanding as it really is that this way of practice is pleasant now and results in future pleasure, he cultivates and practices it and does not refrain from it. Through his having cultivated and practiced it and not refrained from it, states that are enjoyable, desirable, and agreeable arise, and states that are not enjoyable, not desirable, and not agreeable cease.

It is just like curd and honey mixed with several types of medicine. Suppose a man swallows it because he is sick. At the time of being swallowed its attractive color, odor, and taste make it palatable, and it does not afflict his throat; and once it has been swallowed and is in his stomach, it effects a cure.

Such is the way of practice that is pleasant now and results in future pleasure, which the wise one understands as it really is. Understanding as it really is that this way of practice is pleasant now and results in future pleasure, he cultivates and practices it and does not refrain from it. Through his having cultivated and practiced it and not refrained from it, states that are enjoyable, desirable, and agreeable arise, and states that are not enjoyable, not desirable, and not agreeable cease. This is a state of wisdom.

He knows as it really is what should be cultivated and practiced, and he knows as it really is what should not be cultivated and practiced. Knowing as it really is what should be cultivated and practiced, and knowing as it really is what should not be cultivated and practiced, he cultivates what should be cultivated and practiced and does not cultivate what should not be cultivated and practiced. Through his having cultivated what should be cultivated and practiced, and not having cultivated what should not be cultivated and practiced, states that are enjoyable, desirable, and agreeable arise, and states that are not enjoyable, not desirable, and not agreeable cease. This is a state of wisdom.

It was because of this that I said, “In the world there are actually these four ways of practice.”

Thus spoke the Buddha. Having heard what the Buddha said, the monks were delighted and received it respectfully.

176. The Discourse on Practitioners of the Absorptions

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

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

In the world there are actually four types of practitioners of the absorptions. What are the four?

There is the practitioner of the absorptions who is progressing but thinks he is regressing; there is the practitioner of the absorptions who is regressing but thinks he is progressing; there is the practitioner of the absorptions who is regressing and knows, as it really is, that he is regressing; and there is the practitioner of the absorptions who is progressing and knows, as it really is, that he is progressing.

How does a practitioner of the absorptions who is progressing think that he is regressing? The practitioner of the absorptions, secluded from sensual desires, secluded from evil and unwholesome states, with [directed] awareness and [sustained] contemplation, with rapture and happiness born of seclusion, dwells having attained the first absorption.

Cultivating right attention, his mind moves on from the first absorption to the second absorption, which is superior in calm and quietude. That practitioner of the absorptions then thinks, "My mind has separated from the earlier characteristics and has moved to another sphere [of experience]. It has lost the first absorption; [that level of] concentration has ceased."

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That practitioner of the absorptions does not know as it really is, that: "By cultivating right attention my mind, joyful, calm, and quiet, has moved on from the first absorption to the second absorption, which is superior in calm and quietude."

Not knowing this as it really is, he [feels] as if he had regressed and his mind had lost [that level of] concentration. This is how a practitioner of the absorptions progresses but thinks he is regressing.

Again, a practitioner of the absorptions, with the calming of [directed] awareness and [sustained] contemplation, with inner stillness and mental unification, without [directed] awareness and [sustained] contemplation,

with rapture and happiness born of concentration, dwells having attained the second absorption.

Cultivating right attention, his mind moves on from the second absorption to the third absorption, which is superior in calm and quietude. That practitioner of the absorptions then thinks, “My mind has separated from the earlier characteristics and has moved to another sphere [of experience]. It has lost the second absorption; [that level of] concentration has ceased.”

That practitioner of the absorptions does not know as it really is, that: “By cultivating right attention my mind, joyful, calm, and quiet, has progressed from the second absorption to the third absorption, which is superior in calm and quietude.”

Not knowing this as it really is, he [feels] as if he had regressed and his mind had lost [that level of] concentration. This is how a practitioner of the absorptions progresses but thinks he is regressing.

Again, a practitioner of the absorptions, secluded from rapture and pleasure, dwelling in equanimity and without seeking anything, with right mindfulness and right comprehension, experiencing happiness with the body, dwells having attained the third absorption, which the noble ones speak of as noble equanimity and mindfulness, a happy abode.

Cultivating right attention, his mind moves on from the third absorption to the fourth absorption, which is superior in calm and quietude. That practitioner of the absorptions then thinks, “My mind has separated from the earlier characteristics and has moved to another sphere [of experience]. It has lost the third absorption; [that level of] concentration has ceased.”

That practitioner of the absorptions does not know as it really is, that: “By cultivating right attention my mind, joyful, calm, and quiet, has moved on from the third absorption to the fourth absorption, which is superior in calm and quietude.”

Not knowing this as it really is, he [feels] as if he had regressed and his mind had lost [that level of] concentration. This is how a practitioner of the absorptions progresses but thinks he is regressing.

Again, a practitioner of the absorptions, with the cessation of pleasure and the cessation of pain, and with the earlier cessation of rapture and displeasure, with neither-pain-nor-pleasure, with purity of equanimity and mindfulness, dwells having attained the fourth absorption.

Cultivating right attention, his mind moves on from the fourth absorption to the sphere of infinite space, which is superior in calm and quietude. That practitioner of the absorptions then thinks, “My mind has separated from the earlier characteristics and has moved to another sphere [of experience]. It has lost the fourth absorption; [that level of] concentration has ceased.”

That practitioner of the absorptions does not know as it really is, that: “By cultivating right attention my mind, joyful, calm, and quiet, has moved on from the fourth absorption to the sphere of infinite space, which is superior in calm and quietude.”

Not knowing this as it really is, he [feels] as if he had regressed and his mind had lost [that level of] concentration. This is how a practitioner of the absorptions progresses but thinks he is regressing.

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Again, a practitioner of the absorptions, by completely transcending perceptions of form, with the cessation of perceptions of sensory impact, unaware of perceptions of diversity, [being instead aware of] infinite space, dwells having attained the sphere of infinite space.

Cultivating right attention, his mind moves on from the sphere of infinite space to the sphere of infinite consciousness, which is superior in calm and quietude. That practitioner of the absorptions then thinks, “My mind has separated from the earlier characteristics and has moved to another sphere [of experience]. It has lost the sphere of infinite space; [that level of] concentration has ceased.”

That practitioner of the absorptions does not know as it really is, that: “By cultivating right attention my mind, joyful, calm, and quiet, has moved on from the sphere of infinite space to the sphere of infinite consciousness, which is superior in calm and quietude.”

Not knowing this as it really is, he [feels] as if he had regressed and his mind had lost [that level of] concentration. This is how a practitioner of the absorptions progresses but thinks he is regressing.

Again, a practitioner of the absorptions, by completely transcending the sphere of infinite space, [aware] of infinite consciousness, dwells having attained the sphere of infinite consciousness.

Cultivating right attention, his mind moves on from the sphere of infinite consciousness to the sphere of nothingness, which is superior in calm and quietude. That practitioner of the absorptions then thinks, “My

mind has separated from the earlier characteristics and has moved to another sphere [of experience]. It has lost the sphere of infinite consciousness; [that level of] concentration has ceased.”

That practitioner of the absorptions does not know as it really is, that: “By cultivating right attention my mind, joyful, calm, and quiet, has moved on from the sphere of infinite consciousness to the sphere of nothingness, which is superior in calm and quietude.”

Not knowing this as it really is, he [feels] as if he had regressed and his mind had lost [that level of] concentration. This is how a practitioner of the absorptions progresses but thinks he is regressing.

Again, a practitioner of the absorptions, by completely transcending the sphere of infinite consciousness, [aware] that “there is nothing,” dwells having attained the sphere of nothingness.

Cultivating right attention, his mind moves on from the sphere of nothingness to the sphere of neither-perception-nor-nonperception, which is superior in calm and quietude. That practitioner of the absorptions then thinks, “My mind has separated from the earlier characteristics and has moved to another sphere [of experience]. It has lost the sphere of nothingness; [that level of] concentration has ceased.”

That practitioner of the absorptions does not know as it really is, that: “By cultivating right attention my mind, joyful, calm, and quiet, has moved on from the sphere of nothingness to the sphere of neither-perception-nor-nonperception, which is superior in calm and quietude.”

Not knowing this as it really is, he [feels] as if he had regressed and his mind had lost [that level of] concentration. This is how a practitioner of the absorptions progresses but thinks he is regressing.

How does a practitioner of the absorptions who is regressing think he is progressing? The practitioner of the absorptions, secluded from sensual desires, secluded from evil and unwholesome states, with [directed] awareness and [sustained] contemplation, with rapture and happiness born of seclusion, dwells having attained the first absorption. He gives attention to some other small perception in order to develop the path to the second absorption.

That practitioner of the absorptions then thinks, “By cultivating right attention my mind, joyful, calm, and quiet, will move from the first absorption toward the second absorption, which is superior in calm and quietude.”

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[However,] that practitioner of the absorptions does not know, as it really is, that he should rather attend to a perception connected with disenchantment and enter the first absorption; he should not attend to some other small perception in order to enter the second absorption. Not knowing this as it really is, his mind inadvertently loses [that level of] concentration. This is how a practitioner of the absorptions regresses but thinks he is progressing.

Again, a practitioner of the absorptions, with the calming of [directed] awareness and [sustained] contemplation, with inner stillness and mental unification, without [directed] awareness and [sustained] contemplation, with rapture and happiness born of concentration, dwells having attained the second absorption.

He gives attention to some other small perception in order to develop the path to the third absorption. That practitioner of the absorptions thinks, “By cultivating right attention my mind, joyful, calm, and quiet, will move on from the second absorption to the third absorption, which is superior in calm and quietude.”

[However,] that practitioner of the absorptions does not know, as it really is, that he should rather attend to a perception connected with disenchantment and enter the second absorption; he should not attend to some other small perception in order to enter the third absorption. Not knowing this, as it really is, his mind inadvertently loses [that level of] concentration. This is how a practitioner of the absorptions regresses but thinks he is progressing.

Again, a practitioner of the absorptions, secluded from rapture and pleasure, dwelling in equanimity and without seeking anything, with right mindfulness and right comprehension, experiencing happiness with the body, dwells having attained the third absorption, which the noble ones speak of as noble equanimity and mindfulness, a happy abode.

He gives attention to some other small perception in order to develop the path to the fourth absorption. That practitioner of the absorptions then thinks, “By cultivating right attention my mind, joyful, calm, and quiet, will move from the third absorption to the fourth absorption, which is superior in calm and quietude.”

[However,] that practitioner of the absorptions does not know, as it really is, that he should rather attend to a perception connected with disenchantment

and enter the third absorption; he should not attend to some other small perception in order to enter the fourth absorption. Not knowing this as it really is, his mind inadvertently loses [that level of] concentration. This is how a practitioner of the absorptions regresses but thinks he is progressing.

Again, a practitioner of the absorptions, with the cessation of pleasure and the cessation of pain, and with the earlier cessation of rapture and displeasure, with neither-pain-nor-pleasure, with purity of equanimity and mindfulness, dwells having attained the fourth absorption. He gives attention to some other small perception in order to develop the path to the sphere of infinite space.

That practitioner of the absorptions then thinks, “By cultivating right attention my mind, joyful, calm, and quiet, will move from the fourth absorption to the sphere of infinite space, which is superior in calm and quietude.”

[However,] that practitioner of the absorptions does not know, as it really is, that he should rather attend to a perception connected with disenchantment and enter the fourth absorption; he should not attend to some other small perception in order to enter the sphere of infinite space. Not knowing this as it really is, his mind inadvertently loses [that level of] concentration. This is how a practitioner of the absorptions regresses but thinks he is progressing.

715a Again, a practitioner of the absorptions, by completely transcending perceptions of form, with the cessation of perceptions of sensory impact, unaware of perceptions of diversity, [being instead aware] of infinite space, dwells having attained the sphere of infinite space. He attends to some other small perception in order to develop the path to the sphere of infinite consciousness.

That practitioner of the absorptions thinks, “By cultivating right attention my mind, joyful, calm, and quiet, will progress from the sphere of infinite space to the sphere of infinite consciousness, which is superior in calm and quietude.”

[However,] that practitioner of the absorptions does not know, as it really is, that he should rather attend to a perception connected with disenchantment and enter the sphere of infinite space; he should not attend to some other small perception in order to enter the sphere of infinite

consciousness. Not knowing this as it really is, his mind inadvertently loses [that level of] concentration. This is how a practitioner of the absorptions regresses but thinks he is progressing.

Again, a practitioner of the absorptions, by completely transcending the sphere of infinite space, [aware] of infinite consciousness, dwells having attained the sphere of infinite consciousness. He gives attention to some other small perception in order to develop the path to the sphere of nothingness.

That practitioner of the absorptions then thinks, “By cultivating right attention my mind, joyful, calm, and quiet, will progress from the sphere of infinite consciousness to the sphere of nothingness, which is superior in calm and quietude.”

[However,] that practitioner of the absorptions does not know, as it really is, that he should rather attend to a perception connected with disenchantment and enter the sphere of infinite consciousness; he should not attend to some other small perception in order to enter the sphere of nothingness. Not knowing this as it really is, his mind inadvertently loses [that level of] concentration. This is how a practitioner of the absorptions regresses but thinks he is progressing.

Again, a practitioner of the absorptions, by completely transcending the sphere of infinite consciousness, [aware] that “there is nothing,” dwells having attained the sphere of nothingness. He gives attention to some other small perception in order to develop the path to the sphere of neither-perception-nor-nonperception.

That practitioner of the absorptions then thinks, “By cultivating right attention my mind, joyful, calm, and quiet, will move from the sphere of nothingness to the sphere of neither-perception-nor-nonperception, which is superior in calm and quietude.”

[However,] that practitioner of the absorptions does not know, as it really is, that he should rather attend to a perception connected with disenchantment and enter the sphere of nothingness; he should not attend to some other small perception in order to enter the sphere of neither-perception-nor-nonperception. Not knowing this as it really is, his mind inadvertently loses [that level of] concentration. This is how a practitioner of the absorptions regresses but thinks he is progressing.

How does a practitioner of the absorptions who regresses know, as it really is, that he is regressing? The practitioner of the absorptions, having by a [certain] practice, a [certain] characteristic, and a [certain] mark, completely transcended the sphere of nothingness, [aware] of neither-perception-nor-nonperception, dwells having attained the sphere of neither-perception-nor-nonperception.

He does not keep to that practice and is not mindful of that characteristic and that mark. He practices only mindfulness and perception connected with the sphere of nothingness, thereby fully regressing to that former [attainment].

The practitioner of the absorptions then thinks, “My mind has separated from the earlier characteristics and is moving toward another sphere [of experience]. It has lost the sphere of neither-perception-nor-nonperception; [that level of] concentration has ceased.”

715b He knows as it really is: “Had it not regressed, the mind would not have lost [that level of] concentration.” This is how a practitioner of the absorptions regresses and knows, as it really is, that he is regressing.

Again, a practitioner of the absorptions, having by a [certain] practice, a [certain] characteristic, and a [certain] mark, completely transcended the sphere of infinite consciousness, [aware] that “there is nothing,” dwells having attained the sphere of nothingness.

He does not keep to this practice, is not mindful of this characteristic and this mark. He practices only mindfulness and perception connected with the sphere of infinite consciousness, thereby fully regressing to that former [attainment].⁴¹²

The practitioner of the absorptions then thinks, “My mind has separated from the earlier characteristics and is moving toward another sphere [of experience]. It has lost the sphere of nothingness; [that level of] concentration has ceased.”

He knows as it really is: “Had it not regressed, the mind would not have lost [that level of] concentration.” This is how a practitioner of the absorptions regresses and knows, as it really is, that he is regressing.

Again, a practitioner of the absorptions, having by a [certain] practice, a [certain] characteristic, and a [certain] mark, completely transcended

the sphere of infinite space, [aware] of infinite consciousness, dwells having attained the sphere of infinite consciousness.

He does not keep to that practice, is not mindful of that characteristic and that mark. He practices only mindfulness and perception connected with the sphere of infinite space, thereby fully regressing to that former [attainment].

The practitioner of the absorptions then thinks, “My mind is separated from the earlier characteristics and is moving toward another sphere [of experience]. It has lost the sphere of infinite <consciousness>; [that level of] concentration has ceased.”⁴¹³

He knows as it really is: “Had it not regressed, the mind would not have lost [that level of] concentration.” This is how a practitioner of the absorptions regresses and knows, as it really is, that he is regressing.

Again, a practitioner of the absorptions, having by a [certain] practice, a [certain] characteristic, and a [certain] mark, completely transcended perceptions of form, with the cessation of perceptions of sensory impact, unaware of perceptions of diversity, [being instead aware] of infinite space, dwells having attained the sphere of infinite space.

He does not keep to that practice, is not mindful of that characteristic and that mark. He practices only mindfulness and perception connected with delight in forms, thereby fully regressing to that former [experience].

The practitioner of the absorptions then thinks, “My mind has separated from the earlier characteristics and is moving toward another sphere [of experience]. It has lost the sphere of infinite space; [that level of] concentration has ceased.”

He knows as it really is: “Had it not regressed, the mind would not have lost [that level of] concentration.” This is how a practitioner of the absorptions regresses and knows, as it really is, that he is regressing.

Again, a practitioner of the absorptions, by a [certain] practice, a [certain] characteristic, and a [certain] mark, with the cessation of pleasure and the cessation of pain, and with the earlier cessation of rapture and displeasure, with neither-pain-nor-pleasure, with purity of equanimity and mindfulness, dwells having attained the fourth absorption.

He does not keep to that practice, is not mindful of that characteristic and

that mark. He practices only mindfulness and perception connected with the third absorption, thereby fully regressing to that former [attainment].

That practitioner of the absorptions then thinks, “My mind has separated from the earlier characteristics and is moving toward another sphere [of experience]. It has lost the fourth absorption; [that level of] concentration has ceased.”

He knows as it really is: “Had it not regressed, the mind would not have lost [that level of] concentration.” This is how a practitioner of the absorptions regresses and knows, as it really is, that he is regressing.

Again, a practitioner of the absorptions, having by a [certain] practice, a [certain] characteristic, and a [certain] mark become secluded from rapture and pleasure, dwelling in equanimity and without seeking anything, with right mindfulness and right comprehension, experiencing happiness with the body, dwells having attained the third absorption, which the noble ones speak of as noble equanimity, mindfulness, a happy abode.

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He does not keep to that practice, is not mindful of that characteristic and that mark. He practices only mindfulness and perception connected with the second absorption, thereby fully regressing to that former [attainment].

The practitioner of the absorptions then thinks, “My mind has separated from the earlier characteristics and is moving toward another sphere [of experience]. It has lost the third absorption; [that level of] concentration has ceased.”

He knows as it really is: “Had it not regressed, the mind would not have lost [that level of] concentration.” This is how a practitioner of the absorptions regresses and knows, as it really is, that he is regressing.

Again, a practitioner of the absorptions, by a [certain] practice, a [certain] characteristic, and a [certain] mark, with the calming of [directed] awareness and [sustained] contemplation, with inner stillness and mental unification, without [directed] awareness and [sustained] contemplation, with rapture and happiness born of concentration, dwells having attained the second absorption.

He does not keep to that practice, is not mindful of that characteristic and that mark. He practices only mindfulness and perception connected with the first absorption, thereby fully regressing to that former [attainment].

That practitioner of the absorptions thinks, “My mind has separated

from the earlier characteristics and is moving toward another sphere [of experience]. It has lost the second absorption; [that level of] concentration has ceased.”

He knows as it really is: “Had it not retrogressed, the mind would not have lost [that level of] concentration.” This is how a practitioner of the absorptions regresses and knows, as it really is, that he is regressing.

Again, a practitioner of the absorptions, having by a [certain] practice, a [certain] characteristic, and a [certain] mark, become secluded from sensual desires, secluded from evil and unwholesome states, with [directed] awareness and [sustained] contemplation, with rapture and happiness born of seclusion, dwells having attained the first absorption.

He does not keep to that practice, is not mindful of that characteristic and that mark. He practices only mindfulness and perception connected with delight in sensual pleasures, thereby fully regressing to that former [state].

That practitioner of the absorptions thinks, “My mind has separated from the earlier characteristics and is moving toward another sphere [of experience]. It has lost the first absorption; [that level of] concentration has ceased.”

He knows as it really is: “Had it not regressed, the mind would not have lost [that level of] concentration.” This is how a practitioner of the absorptions regresses and knows, as it really is, that he is regressing.

How does a practitioner of the absorptions who is progressing know, as it really is, that he is progressing? A practitioner of the absorptions, secluded from sensual desires, secluded from evil and unwholesome states, with [directed] awareness and [sustained] contemplation, with rapture and happiness born of seclusion, dwells having attained the first absorption.

By cultivating right attention his mind, joyful, calm, and quiet, moves on from the first absorption toward the second absorption, which is superior in calm and quietude. The practitioner of the absorptions thinks, “By cultivating right attention my mind, joyful, calm, and quiet, is moving on from the first absorption toward the second absorption, which is superior in calm and quietude.”

Knowing this as it really is, he realizes that his mind has not lost concentration. This is how a practitioner of the absorptions who is progressing knows, as it really is, that he is progressing.

Again, a practitioner of the absorptions, with the calming of [directed] awareness and [sustained] contemplation, with inner stillness and mental unification, without [directed] awareness and [sustained] contemplation, with rapture and happiness born of concentration, dwells having attained the second absorption.

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By cultivating right attention his mind, joyful, calm, and quiet, moves on from the second absorption toward the third absorption, which is superior in calm and quietude. That practitioner of the absorptions thinks, “By cultivating right attention my mind, joyful, calm, and quiet, is moving on from the second absorption toward the third absorption, which is superior in calm and quietude.”

Knowing this as it really is, he realizes that his mind has not lost concentration. This is how a practitioner of the absorptions progresses and knows, as it really is, that he is progressing.

Again, a practitioner of the absorptions, secluded from rapture and pleasure, dwelling in equanimity, not seeking anything, with right mindfulness and right comprehension, experiencing happiness with the body, dwells having attained the third absorption, which the noble ones speak of as noble equanimity and mindfulness, a happy abode.

By cultivating right attention his mind, joyful, calm, and quiet, moves on from the third absorption toward the fourth absorption, which is superior in calm and quietude. The practitioner of the absorptions thinks, “By cultivating right attention my mind, joyful, calm, and quiet, is moving on from the third absorption toward the fourth absorption, which is superior in calm and quietude.”

Knowing this as it really is, he realizes that his mind has not lost concentration. This is how a practitioner of the absorptions progresses and knows, as it really is, that he is progressing.

Again, a practitioner of the absorptions, with the cessation of pleasure and the cessation of pain, and with the earlier cessation of rapture and displeasure, with neither-pain-nor-pleasure, with purity of equanimity and mindfulness, dwells having attained the fourth absorption.

By cultivating right attention his mind, joyful, calm, and quiet, moves on from the fourth absorption toward the sphere of infinite space, which is superior in calm and quietude. The practitioner of the absorptions thinks,

“By cultivating right attention my mind, joyful, calm, and quiet, is moving on from the fourth absorption toward the sphere of infinite space, which is superior in calm and quietude.”

Knowing this as it really is, he realizes that his mind has not lost concentration. This is how a practitioner of the absorptions progresses and knows, as it really is, that he is progressing.

Again, a practitioner of the absorptions, by completely transcending perceptions of form, with the cessation of perceptions of sensory impact, unaware of perceptions of diversity, [being instead aware] of infinite space, dwells having attained the sphere of infinite space.

By cultivating right attention his mind, joyful, calm, and quiet, moves on from the sphere of infinite space toward the sphere of infinite consciousness, which is superior in calm and quietude. The practitioner of the absorptions thinks, “By cultivating right attention my mind, joyful, calm, and quiet, is moving on from the sphere of infinite space toward the sphere of infinite consciousness, which is superior in calm and quietude.”

Knowing this as it really is, he realizes that his mind has not lost concentration. This is how a practitioner of the absorptions progresses and knows, as it really is, that he is progressing.

Again, a practitioner of the absorptions, by completely transcending the sphere of infinite space, [aware] of infinite consciousness, dwells having attained the sphere of infinite consciousness.

By cultivating right attention his mind, joyful, calm, and quiet, moves on from the sphere of infinite consciousness toward the sphere of nothingness, which is superior in calm and quietude. The practitioner of the absorptions thinks, “By cultivating right attention my mind, joyful, calm, and quiet, is moving on from the sphere of infinite consciousness to the sphere of nothingness, which is superior in calm and quietude.”

Knowing this as it really is, he realizes that his mind has not lost concentration. This is how a practitioner of the absorptions progresses and knows, as it really is, that he is progressing.

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Again, a practitioner of the absorptions, by completely transcending the sphere of infinite consciousness, [aware] that “there is nothing,” dwells having attained the sphere of nothingness.

By cultivating right attention his mind, joyful, calm, and quiet, moves on from the sphere of nothingness toward the sphere of neither-perception-nor-nonperception, which is superior in calm and quietude. The practitioner of the absorptions thinks, “By cultivating right attention my mind, joyful, calm, and quiet, is moving on from the sphere of nothingness toward the sphere of neither-perception-nor-nonperception, which is superior in calm and quietude.”

Knowing this as it really is, he realizes that his mind has not lost concentration. This is how a practitioner of the absorptions progresses and knows, as it really is, that he is progressing.

It was in relation to this that [I] earlier said, “In the world there are actually four types of practitioners of the absorptions.”

Thus spoke the Buddha. Having heard what the Buddha said, the monks were delighted and received it respectfully.

177. The Discourse on [Four Modes of] Explanation

Thus have I heard. At one time the Buddha was dwelling in the Kuru country, at Kammāsadhamma, a town of the Kurus.

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

I will now teach you the Dharma that is excellent in the beginning, excellent in the middle, and excellent in the end, with its meaning and phrasing, endowed with purity, and revealing the holy life, which is called the “Discourse on Four Modes of Explanation.”

I will analyze the meaning [of the absorptions] according to the “Discourse on Four Modes of Explanation.” Listen closely, listen closely and pay proper attention to what I will now teach you.

Then the monks listened to receive the instruction. The Buddha said:

How does one analyze the meaning according to the “Discourse on Four Modes of Explanation”?

Suppose that by a [certain] practice, a [certain] characteristic, and a [certain] mark, a monk dwells secluded from sensual desires, secluded

from evil and unwholesome states, with [directed] awareness and [sustained] contemplation, with rapture and happiness born of seclusion, having attained the first absorption.

Yet, he does not keep to that practice, is not mindful of that characteristic and that mark, but practices mindfulness and perception connected with delight in sensual pleasures, and [thereby] fully regresses.

That monk should know: “This state having arisen in me, I will neither remain [at my level of concentration] nor advance it, nor will I [develop] disenchantment. This state having arisen in me, I will regress. This [level of] concentration of mine will not last long.” That monk should know this.

Again, by a [certain] practice, a [certain] characteristic, and a [certain] mark, a monk dwells secluded from sensual desires, secluded from evil and unwholesome states, with [directed] awareness and [sustained] contemplation, with rapture and happiness born of seclusion, having attained the first absorption.

He keeps up that practice, is mindful of that characteristic and that mark, with mindfulness established in accordance with the Dharma so as to maintain mental unification.

That monk should know: “This state having arisen in me, I will neither regress nor advance [in concentration]; nor will I [develop] disenchantment. This state having arisen in me, I am able to maintain my [level of] concentration; it will certainly last a long time.” That monk should know this. 716c

Again, by a [certain] practice, a [certain] characteristic, and a [certain] mark, a monk dwells secluded from sensual desires, secluded from evil and unwholesome states, with [directed] awareness and [sustained] contemplation, with rapture and happiness born of seclusion, having attained the first absorption.

He does not keep to that practice, is not mindful of that characteristic and that mark, but practices mindfulness and perception connected with the second absorption, and [thereby] fully advances.

That monk should know: “This state having arisen in me, I will neither regress nor remain [at my level of concentration]; nor will I [develop] disenchantment. This state having arisen in me, I will advance. In this way I will soon attain the second absorption.” That monk should know this.

Again, by a [certain] practice, a [certain] characteristic, and a [certain] mark, a monk dwells secluded from sensual desires, secluded from evil and unwholesome states, with [directed] awareness and [sustained] contemplation, with rapture and happiness born of seclusion, having attained the first absorption.⁴¹⁴

He does not keep to that practice, is not mindful of that characteristic and that mark, but practices mindfulness and perception connected with cessation and endowed with dispassion.

That monk should know: “This state having arisen in me, I will not regress, nor maintain, nor advance [in concentration]. This state having arisen in me, I am able [to develop] disenchantment. In this way I will soon achieve the destruction of the taints.” That monk should know this.

Again, by a [certain] practice, a [certain] characteristic, and a [certain] mark, a monk dwells with the calming of [directed] awareness and [sustained] contemplation, with inner stillness and mental unification, without [directed] awareness and [sustained] contemplation, with rapture and happiness born of concentration, having attained the second absorption.

He does not keep to that practice, is not mindful of that characteristic and that mark, but practices mindfulness and perception connected with the first absorption, and [thereby] fully regresses.

That monk should know: “This state having arisen in me, I will neither maintain nor advance [my level of concentration]; nor will I [develop] disenchantment. This state having arisen in me, I will regress. This [level of] concentration of mine will not last long.” That monk should know this.

Again, by a [certain] practice, a [certain] characteristic, and a [certain] mark, a monk dwells with the calming of [directed] awareness and [sustained] contemplation, with inner stillness and mental unification, without [directed] awareness and [sustained] contemplation, with rapture and happiness born of concentration, having attained the second absorption.

He keeps up that practice, is mindful of that characteristic and that mark, with mindfulness established in accordance with the Dharma so as to maintain mental unification.

That monk should know: “This state having arisen in me, I will neither regress nor advance [in concentration]; nor will I [develop] disenchantment.

This state having arisen in me, I am able to maintain my [level of] concentration; it will certainly last long.” That monk should know this.

Again, by a [certain] practice, a [certain] characteristic, and a [certain] mark, a monk dwells with the calming of [directed] awareness and [sustained] contemplation, with inner stillness and mental unification, without [directed] awareness and [sustained] contemplation, with rapture and happiness born of concentration, having attained the second absorption.

He does not keep to that practice, is not mindful of that characteristic and that mark, but practices mindfulness and perception connected with the third absorption, and [thereby] fully advances.

That monk should know: “This state having arisen in me, I will neither regress nor remain [at my level of concentration]; nor will I [develop] disenchantment. This state having arisen in me, I will advance. In this way I will soon attain the third absorption.” That monk should know this. 717a

Again, by a [certain] practice, a [certain] characteristic, and a [certain] mark, a monk dwells with the calming of [directed] awareness and [sustained] contemplation, with inner stillness and mental unification, without [directed] awareness and [sustained] contemplation, with rapture and happiness born of concentration, having attained the second absorption.

He does not keep to that practice, is not mindful of that characteristic and that mark, but practices mindfulness and perception connected with cessation and endowed with dispassion.

That monk should know: “This state having arisen in me, I will not regress, nor maintain, nor advance [in concentration]. This state having arisen in me, I am able [to develop] disenchantment. In this way I will soon achieve the destruction of the taints.” That monk should know this.

Again, by a [certain] practice, a [certain] characteristic, and a [certain] mark, a monk dwells secluded from rapture and pleasure, dwelling in equanimity and without seeking anything, with right mindfulness and right comprehension, experiencing happiness with the body, having attained the third absorption, which the noble ones speak of as noble equanimity and mindfulness, a happy abode.

He does not keep to that practice, is not mindful of that characteristic and that mark, but practices mindfulness and perception connected with the second absorption, and [thereby] fully regresses.

That monk should know: “This state having arisen in me, I will neither maintain nor advance [my level of concentration]; nor will I [develop] disenchantment. This state having arisen in me, I will regress. This [level of] concentration of mine will not last long.” That monk should know this.

Again, by a [certain] practice, a [certain] characteristic, and a [certain] mark, a monk dwells secluded from rapture and pleasure, dwelling in equanimity and without seeking anything, with right mindfulness and right comprehension, experiencing happiness with the body, having attained the third absorption, which the noble ones speak of as noble equanimity and mindfulness, a happy abode.

He keeps up that practice, is mindful of that characteristic and that mark, with mindfulness established in accordance with the Dharma so as to maintain mental unification.

That monk should know: “This state having arisen in me, I will neither regress nor advance [in concentration]; nor will I [develop] disenchantment. This state having arisen in me, I am able to maintain my [level of] concentration; it will certainly last long.” That monk should know this.

Again, by a [certain] practice, a [certain] characteristic, and a [certain] mark, a monk dwells secluded from rapture and pleasure, dwelling in equanimity and without seeking anything, with right mindfulness and right comprehension, experiencing happiness with the body, having attained the third absorption, which the noble ones speak of as noble equanimity and mindfulness, a happy abode.

He does not keep to that practice, is not mindful of that characteristic and that mark, but practices mindfulness and perception connected with the fourth absorption, and [thereby] fully advances.

That monk should know: “This state having arisen in me, I will neither regress nor maintain my [level of concentration]; nor will I [develop] disenchantment. This state having arisen in me, I will advance. In this way I will soon attain the fourth absorption.” That monk should know this.

Again, by a [certain] practice, a [certain] characteristic, and a [certain] mark, a monk dwells secluded from rapture and pleasure, dwelling in equanimity and without seeking anything, with right mindfulness and right comprehension, experiencing happiness with the body, having attained

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the third absorption, which the noble ones speak of as noble equanimity and mindfulness, a happy abode.

He does not keep to that practice, is not mindful of that characteristic and that mark, but practices mindfulness and perception connected with cessation and endowed with dispassion.

That monk should know: “This state having arisen in me, I will not regress, nor maintain, nor advance [in concentration]. This state having arisen in me, I am able to [develop] disenchantment. In this way I will soon achieve the destruction of the taints.” That monk should know this.

Again, by a [certain] practice, a [certain] characteristic, and a [certain] mark, a monk dwells with the cessation of pleasure and the cessation of pain, and with the earlier cessation of rapture and displeasure, with neither-pain-nor-pleasure, with purity of equanimity and mindfulness, having attained the fourth absorption.

He does not keep to that practice, is not mindful of that characteristic and that mark, but practices mindfulness and perception connected with the third absorption, and [thereby] fully regresses.

That monk should know: “This state having arisen in me, I will neither maintain nor advance [my level of concentration]; nor will I [develop] disenchantment. This state having arisen in me, I will regress. This [level of] concentration of mine will not last long.” That monk should know this.

Again, by a [certain] practice, a [certain] characteristic, and a [certain] mark, a monk dwells with the cessation of pleasure and the cessation of pain, and with the earlier cessation of rapture and displeasure, with neither-pain-nor-pleasure, with purity of equanimity and mindfulness, having attained the fourth absorption.

He keeps up that practice, is mindful of that characteristic and that mark, with mindfulness established in accordance with the Dharma so as to maintain mental unification.

That monk should know: “This state having arisen in me, I will neither regress nor advance [in concentration]; nor will I [develop] disenchantment. This state having arisen in me, I am able to maintain my [level of] concentration; it will certainly last long.” That monk should know this.

Again, by a [certain] practice, a [certain] characteristic, and a [certain] mark, a monk dwells with the cessation of pleasure and the cessation of

pain, and with the earlier cessation of rapture and displeasure, with neither-pain-nor-pleasure, with purity of equanimity and mindfulness, having attained the fourth absorption.

He does not keep to that practice, is not mindful of that characteristic and that mark, but practices mindfulness and perception connected with the sphere of infinite space, and [thereby] fully advances.

That monk should know: “This state having arisen in me, I will neither regress nor maintain my [level of concentration]; nor will I [develop] disenchantment. This state having arisen in me, I will advance. In this way I will soon attain the sphere of infinite space.” That monk should know this.

Again, by a [certain] practice, a [certain] characteristic, and a [certain] mark, a monk dwells with the cessation of pleasure and the cessation of pain, and with the earlier cessation of rapture and displeasure, with neither-pain-nor-pleasure, with purity of equanimity and mindfulness, having attained the fourth absorption.

He does not keep to that practice, is not mindful of that characteristic and that mark, but practices mindfulness and perception connected with cessation and endowed with dispassion.

That monk should know: “This state having arisen in me, I will not regress, nor maintain, nor advance [in concentration]. This state having arisen in me, I am able to [develop] disenchantment. In this way I will soon achieve the destruction of the taints.” That monk should know this.

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Again, by a [certain] practice, a [certain] characteristic, and a [certain] mark, a monk dwells completely transcending perceptions of form, with the cessation of perceptions of sensory impact, unaware of perceptions of diversity, [being instead aware] of infinite space, having attained the sphere of infinite space.

He does not keep to that practice, is not mindful of that characteristic and that mark, but practices mindfulness and perception connected with delight in form, and [thereby] fully regresses.

That monk should know: “This state having arisen in me, I will neither maintain nor advance [my level of concentration]; nor will I [develop] disenchantment. This state having arisen in me, I will regress. This [level of] concentration of mine will not last long.” That monk should know this.

Again, by a [certain] practice, a [certain] characteristic, and a [certain] mark, a monk dwells completely transcending perceptions of form, with the cessation of perceptions of sensory impact, unaware of perceptions of diversity, [being instead aware] of infinite space, having attained the sphere of infinite space.

He keeps up that practice, is mindful of that characteristic and that mark, with mindfulness established in accordance with the Dharma so as to maintain mental unification.

That monk should know: “This state having arisen in me, I will neither regress nor advance [in concentration]; nor will I [develop] disenchantment. This state having arisen in me, I am able to maintain my [level of] concentration; it will certainly last long.” That monk should know this.

Again, by a [certain] practice, a [certain] characteristic, and a [certain] mark, a monk dwells completely transcending perceptions of form, with the cessation of perceptions of sensory impact, unaware of perceptions of diversity, [being instead aware] of infinite space, having attained the sphere of infinite space.

He does not keep to that practice, is not mindful of that characteristic and that mark, but practices mindfulness and perception connected with the sphere of infinite consciousness, and [thereby] fully advances.

That monk should know: “This state having arisen in me, I will neither regress nor remain [at my level of concentration]; nor will I [develop] disenchantment. This state having arisen in me, I will advance. In this way I will soon attain the sphere of infinite consciousness.” That monk should know this.

Again, by a [certain] practice, a [certain] characteristic, and a [certain] mark, a monk dwells completely transcending perceptions of form, with the cessation of perceptions of sensory impact, unaware of perceptions of diversity, [being instead aware] of infinite space, having attained the sphere of infinite space.

He does not keep to that practice, is not mindful of that characteristic and that mark, but practices mindfulness and perception connected with cessation and endowed with dispassion.

That monk should know: “This state having arisen in me, I will not regress, nor maintain, nor advance [in concentration]. This state having

arisen in me, I am able to [develop] disenchantment. In this way I will soon achieve the destruction of the taints.” That monk should know this.

Again, by a [certain] practice, a [certain] characteristic, and a [certain] mark, a monk dwells completely transcending the sphere of infinite space, [aware] of infinite consciousness, having attained the sphere of infinite consciousness.

He does not keep to that practice, is not mindful of that characteristic and that mark, but practices mindfulness and perception connected with the sphere of infinite space, and [thereby] fully regresses.

718a That monk should know: “This state having arisen in me, I will neither maintain nor advance [my level of concentration]; nor will I [develop] disenchantment. This state having arisen in me, I will regress. This [level of] concentration of mine will not last long.” That monk should know this.

Again, by a [certain] practice, a [certain] characteristic, and a [certain] mark, a monk dwells completely transcending the sphere of infinite space, [aware] of infinite consciousness, having attained the sphere of infinite consciousness.

He keeps up that practice, is mindful of that characteristic and that mark, with mindfulness established in accordance with the Dharma so as to maintain mental unification.

That monk should know: “This state having arisen in me, I will neither regress nor advance [in concentration]; nor will I [develop] disenchantment. This state having arisen in me, I am able to maintain my [level of] concentration; it will certainly last long.” That monk should know this.

Again, by a [certain] practice, a [certain] characteristic, and a [certain] mark, a monk dwells completely transcending the sphere of infinite space, [aware] of infinite consciousness, having attained the sphere of infinite consciousness.

He does not keep to that practice, is not mindful of that characteristic and that mark, but practices mindfulness and perception connected with the sphere of nothingness, and [thereby] fully advances.

That monk should know: “This state having arisen in me, I will neither regress nor remain [at my level of concentration]; nor will I [develop] disenchantment. This state having arisen in me, I will advance. In this way I will soon attain the sphere of nothingness.” That monk should know this.

Again, by a [certain] practice, a [certain] characteristic, and a [certain] mark, a monk dwells completely transcending the sphere of infinite space, [aware] of infinite consciousness, having attained the sphere of infinite consciousness.

He does not keep to that practice, is not mindful of that characteristic and that mark, but practices mindfulness and perception connected with cessation and endowed with dispassion.

That monk should know: “This state having arisen in me, I will not regress, nor maintain, nor advance [in concentration]. This state having arisen in me, I am able [to develop] disenchantment. In this way I will soon achieve the destruction of the taints.” That monk should know this.

Again, by a [certain] practice, a [certain] characteristic, and a [certain] mark, a monk dwells completely transcending the sphere of infinite consciousness, [aware] that “there is nothing,” having attained the sphere of nothingness.

He does not keep to that practice, is not mindful of that characteristic and that mark, but practices mindfulness and perception connected with the sphere of infinite consciousness, and [thereby] fully regresses.

That monk should know: “This state having arisen in me, I will neither maintain nor advance [in concentration]; nor will I [develop] disenchantment. This state having arisen in me, I will regress. This [level of] concentration of mine will not last long.” That monk should know this.

Again, by a [certain] practice, a [certain] characteristic, and a [certain] mark, a monk dwells completely transcending the sphere of infinite consciousness, [aware] that “there is nothing,” having attained the sphere of nothingness.

He keeps up that practice, is mindful of that characteristic and that mark, with mindfulness established in accordance with the Dharma so as to maintain mental unification.

That monk should know: “This state having arisen in me, I will neither regress nor advance [in concentration]; nor will I [develop] disenchantment. This state having arisen in me, I am able to remain [at my level of] concentration; it will certainly last long.” That monk should know this.

Again, by a [certain] practice, a [certain] characteristic, and a [certain] mark, a monk dwells completely transcending the sphere of infinite

718b consciousness, [aware] that “there is nothing,” having attained the sphere of nothingness.

He does not keep to that practice, is not mindful of that characteristic and that mark, but practices mindfulness and perception connected with the sphere of neither-perception-nor-nonperception, and [thereby] fully advances.

That monk should know: “This state having arisen in me, I will neither regress nor remain [at my level of concentration]; nor will I [develop] disenchantment. This state having arisen in me, I will advance. In this way I will soon attain the sphere of neither-perception-nor-nonperception.” That monk should know this.

Again, by a [certain] practice, a [certain] characteristic, and a [certain] mark, a monk dwells completely transcending the sphere of infinite consciousness, [aware] that “there is nothing,” having attained the sphere of nothingness.

He does not keep to that practice, is not mindful of that characteristic and that mark, but practices mindfulness and perception connected with cessation and endowed with dispassion.

That monk should know: “This state having arisen in me, I will not regress, nor maintain, nor advance [in concentration]. This state having arisen in me, I will [develop] disenchantment. In this way I will soon achieve the destruction of the taints.” That monk should know this.

Each [level of] perception has its [corresponding level of] knowledge. All of these are to be known, up to the sphere of neither-perception-nor-nonperception, which is foremost among them. The monk who practices the absorptions, on emerging from them, should explain this to others.

Thus spoke the Buddha. Having heard what the Buddha said, the monks were delighted and received it respectfully.

178. The Discourse on the Hunter⁴¹⁵

Thus have I heard. At one time the Buddha was dwelling at Rājagaha, in the Bamboo Grove, the Squirrels’ Sanctuary.

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

A hunter who puts out fodder for deer does not have a state of mind like

this: “May the deer become fat! May they look good, be strong, be happy, and live long!” A hunter who puts out fodder for deer has a state of mind like this: “May they come close in order to eat it! Having come close to eat, may they become careless and negligent! Having become negligent, they will come under the sway of the hunter and the hunter’s following.”²⁴¹⁶ A hunter who puts out fodder for deer has a state of mind like this.

The first herd of deer came close in order to eat the hunter’s fodder. Having come close in order to eat it, they became careless and negligent; and having become negligent, they came under the sway of the hunter and the hunter’s following. In this way that first herd of deer was unable to escape from the territory [controlled by] the hunter and the hunter’s following.

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A second herd of deer had this thought: “The first herd of deer came close in order to eat the hunter’s fodder. Having come close in order to eat it, they became careless and negligent; and having become negligent, they came under the sway of the hunter and the hunter’s following. In this way the first herd of deer was unable to escape from the territory [controlled by] the hunter and the hunter’s following. Now let us not eat the hunter’s fodder, avoiding it out of fear, and instead depend on the forest for eating grass and drinking water.”

Having had this thought, the second herd of deer abandoned the hunter’s fodder, avoiding it out of fear, and depended on the forest for eating grass and drinking water.

In the last month of the hot season, when the grass and water came to an end, their bodies became emaciated, their strength declined, and they came under the sway of the hunter and the hunter’s following. In this way the second herd of deer too was unable to escape from the territory [controlled by] the hunter and the hunter’s following.

A third herd of deer had this thought: “The first and second herds of deer were both unable to escape from the territory [controlled by] the hunter and the hunter’s following. Now let us avoid the hunter and the hunter’s following, and instead live in dependence [on a place] not far away. Living not far away, we will not come close in order to eat the hunter’s fodder. Not coming close in order to eat, we will not become careless and negligent; and not becoming negligent, we will not come under the sway of the hunter and the hunter’s following.”

Having had this thought, the third herd of deer avoided the hunter and the hunter's following, living in dependence [on a place] not far away. Living not far away, they did not come close in order to eat the hunter's fodder; not coming close in order to eat, they did not become careless and negligent; and not becoming negligent, they did not come under the sway of the hunter and the hunter's following.

The hunter and the hunter's following had this thought: "The third herd of deer is very cunning, extremely cunning. Why is that? Even if they eat our fodder, they cannot be caught. Now let us put up a long surrounding fence. By putting up a long surrounding fence, we will get control over the place in dependence on which the third herd of deer is living."

Having had this thought, the hunter and the hunter's following put up a long surrounding fence. By putting up this long surrounding fence, they took over the place in dependence on which the third herd of deer was living. In this way the third herd of deer was also unable to escape from the territory [controlled by] the hunter and the hunter's following.

A fourth herd of deer had this thought: "The first, second, and third herds of deer were all unable to escape from the territory [controlled by] the hunter and the hunter's following. Now let us live in dependence on [a place] that the hunter and the hunter's following cannot reach. Living in dependence on that [place], we will not come close in order to eat the hunter's fodder. Not coming close in order to eat, we will not become careless and negligent; and not becoming negligent, we will not come under the sway of the hunter and the hunter's following."

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Having had this thought, the fourth herd of deer lived in dependence on [a place] that the hunter and the hunter's following could not reach. Living in dependence on that [place], they did not come close in order to eat the hunter's fodder. Not coming close in order to eat, they did not become careless and negligent; and not becoming negligent, they did not come under the sway of the hunter and the hunter's following.

The hunter and the hunter's following had this thought: "The fourth herd of deer is very cunning, supremely cunning. If we were to chase after them, we would certainly not be able to catch them, and the other deer would become frightened and scatter in fear. Now let us abandon the fence and the fourth herd of deer."⁴¹⁷

Having had this thought, the hunter and the hunter's following abandoned the fence. In this way the fourth herd of deer escaped from the territory [controlled by] the hunter and the hunter's following.

Monks, I have delivered this simile, wishing you to understand its meaning. I will now explain how you should contemplate its meaning. You should know that "the hunter's fodder" stands for the five strands of sensual pleasure: forms known by the eye, sounds known by the ear, odors known by the nose, flavors known by the tongue, and tangibles known by the body. You should know that "the hunter's fodder" stands for these five strands of sensual pleasure.

You should know that "the hunter" stands for the evil King Māra, and you should know that "the hunter's following" stands for King Māra's following. You should know that "the herd of deer" stands for renunciants and brahmins.

Renunciants and brahmins of the first [type] come close in order to eat King Māra's fodder, [that is,] the almsfood offered by the faithful of the world. Coming close in order to eat it, they become careless and negligent; and in becoming negligent they come under the sway of King Māra and King Māra's following.

In this way renunciants and brahmins of the first [type] are unable to escape from the territory [controlled by] King Māra. They are just like the first herd of deer, which came close in order to eat the hunter's fodder; and having come close in order to eat it, became careless and negligent; and having become negligent, came under the sway of the hunter and the hunter's following. In this way the first herd of deer was unable to escape from the territory [controlled by] the hunter and the hunter's following. Renunciants and brahmins of the first [type] should be seen as also like this.

Renunciants and brahmins of a second [type] have this thought: "Renunciants and brahmins of the first [type] come close in order to eat King Māra's fodder, [that is,] the almsfood offered by the faithful of the world. Having come close in order to eat it, they become careless and negligent; and having become negligent, they come under the sway of King Māra and King Māra's following. In this way renunciants and brahmins of the first [type] are unable to escape from the territory [controlled by] King Māra and King Māra's following. Now let us forgo the almsfood offered

by the faithful of the world, avoiding it out of fear, and instead depend on eating fruit and roots in the forest.”

719b Having had this thought, renunciants and brahmins of the second [type] forgo the almsfood offered by the faithful of the world, avoiding it out of fear, and instead depend on eating fruit and roots in the forest. In the last month of the hot season, when all fruit and roots come to an end, their bodies become emaciated, and their strength declines. [Their strength] having declined, their liberation of the mind and liberation by wisdom decline.⁴¹⁸ Their liberation of the mind and liberation by wisdom having declined, they come under the sway of King Māra and King Māra’s following.

In this way renunciants and brahmins of the second [type] are unable to escape from the territory [controlled by] King Māra and King Māra’s following. They are just like the second herd of deer, which had this thought: “The first herd of deer came close in order to eat the hunter’s fodder. Having come close in order to eat it, they became careless and negligent; and having become negligent, they came under the sway of the hunter and the hunter’s following. In this way the first herd of deer was unable to escape from the territory [controlled by] the hunter and the hunter’s following. Now, let us not eat the hunter’s fodder, avoiding it out of fear, and instead depend on the forest for eating grass and drinking water.”

Having had this thought, the second herd of deer abandoned the hunter’s fodder, avoiding it out of fear, and depended on the forest for eating grass and drinking water. In the last month of the hot season, when the grass and water came to an end, their bodies became emaciated, their strength declined, and they came under the sway of the hunter and the hunter’s following. In this way the second herd of deer was also unable to escape from the territory [controlled by] the hunter and the hunter’s following. Renunciants and brahmins of the second [type] should be seen as also like this.

Renunciants and brahmins of a third [type] have this thought: “Renunciants and brahmins of the first and second [types] are both unable to escape from the territory [controlled by] King Māra and King Māra’s following. Now let us avoid King Māra and King Māra’s following, instead living in dependence on [a place] not far away. Living not far away, we will not come close in order to eat the almsfood offered by the faithful of the world. Not coming close in order to eat almsfood, we will not become

careless and negligent; and not becoming negligent, we will not come under the sway of King Māra and King Māra's following."

Having had this thought, renunciants and brahmins of the third [type] avoid King Māra and King Māra's following, living in dependence on [a place] not far away. Living not far away, they do not come close to eat the almsfood offered by the faithful of the world; not coming close to eat the almsfood, they do not become careless and negligent; and not becoming negligent, they do not come under the sway of King Māra and King Māra's following.

However, they come to hold [either of] two views: the view of existence or the view of nonexistence.⁴¹⁹ Through holding [either of] these two views, they come under the sway of King Māra and King Māra's following. In this way renunciants and brahmins of the third [type] are unable to escape from the territory [controlled by] King Māra and King Māra's following.

They are just like the third herd of deer, which had this thought: "The first and second herds of deer were both unable to escape from the territory [controlled by] the hunter and the hunter's following. Now let us avoid the hunter and the hunter's following, and instead live in dependence on [a place] not far away. Living not far away, we will not come close in order to eat the hunter's fodder; not coming close in order to eat, we will not become careless and negligent; and not becoming negligent, we will not come under the sway of the hunter and the hunter's following."

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Having had this thought, the third herd of deer avoided the hunter and the hunter's following, living in dependence on [a place] not far away. Living not far away, they did not come close in order to eat the hunter's fodder; not coming close in order to eat, they did not become careless and negligent; and not becoming negligent, they did not come under the sway of the hunter and the hunter's following.

The hunter and the hunter's following had this thought: "The third herd of deer is very cunning, extremely cunning. Why is that? Even if they eat our fodder, they cannot be caught. Now let us put up a long surrounding fence. By putting up a long surrounding fence, we will get control over the place in dependence on which the third herd of deer is living."

Having had this thought, the hunter and the hunter's following put up a long surrounding fence. By putting up a long surrounding fence, they

took over the place in dependence on which the third herd of deer was living. In this way the third herd of deer was also unable to escape from the territory [controlled by] the hunter and the hunter's following.

You should know that being "in dependence on" stands for the view of existence, and "living" stands for the view of nonexistence.⁴²⁰ Renunciants and brahmins of the third [type] should also be seen like this.

Renunciants and brahmins of the fourth [type] have this thought: "Renunciants and brahmins of the first, second, and third [types] are all unable to escape from the territory [controlled by] King Māra and King Māra's following. Now let us rather live in dependence on [a place] that King Māra and King Māra's following cannot reach. Living in dependence on such [a place], we will not come close to eat the almsfood offered by the faithful of the world. Not coming close to eat almsfood, we will not become careless and negligent; and not becoming negligent, we will not come under the sway of King Māra and King Māra's following."

Having had this thought, renunciants and brahmins of the fourth [type] live in dependence on [a place] which King Māra and King Māra's following cannot reach. Living in dependence on such [a place], they do not come close to eat the almsfood offered by the faithful of the world; not coming close to eat the almsfood, they do not become careless and negligent; and not becoming negligent, they do not come under the sway of King Māra and King Māra's following. In this way renunciants and brahmins of the fourth [type] escape from the territory [controlled by] King Māra and King Māra's following.

They are just like the fourth herd of deer, which had this thought: "The first, second, and third herds of deer were all unable to escape from the territory [controlled by] the hunter and the hunter's following. Now let us live in dependence on [a place] that the hunter and the hunter's following cannot reach. Living in dependence on such [a place], we will not come close in order to eat the hunter's fodder. Not coming close in order to eat, we will not become careless and negligent; and not becoming negligent, we will not come under the sway of the hunter and the hunter's following."

Having had this thought, the fourth herd of deer lived in dependence on [a place] that the hunter and the hunter's following could not reach. Living in dependence on such [a place], they did not come close in order

to eat the hunter's fodder. Not coming close in order to eat it, they did not become careless and negligent; and not becoming negligent, they did not come under the sway of the hunter and the hunter's following. 720a

The hunter and the hunter's following had this thought: "The fourth herd of deer is very cunning, supremely cunning. If we were to chase after them, we would certainly not be able to catch them, and the other deer would become frightened and scatter in fear. Now let us abandon the fence and the fourth herd of deer."

Having had this thought, the hunter and the hunter's following abandoned the fence. In this way the fourth herd of deer escaped from the territory [controlled by] the hunter and the hunter's following. Renunciants and brahmins of the fourth [type] should also be seen like this.

Monks, you should train by living in dependence on places that Māra and King Māra's following cannot reach. What are the places that King Māra and King Māra's following cannot reach?

Here a monk, secluded from sensual desires, secluded from evil and unwholesome states . . . up to . . . dwells having attained the fourth absorption. These are places that King Māra and King Māra's following cannot reach.

What are other places that King Māra and King Māra's following cannot reach? Here a monk imbues his mind with loving-kindness. He dwells mentally pervading one direction [with loving-kindness], likewise the second, the third, and the fourth directions, the four intermediate directions, and also above and below, all around, everywhere. With a mind imbued with loving-kindness—without bondage, resentment, ill will, and contention—[with a mind] that has become boundless, exalted, immeasurable, and well cultivated, he dwells pervading the entire world. In the same way, he imbues [his mind] with compassion . . . with altruistic joy . . . with equanimity—without bondage, resentment, ill will, and contention—[with a mind] that has become boundless, exalted, immeasurable, and well cultivated, he dwells pervading the entire world.⁴²¹ These are places that King Māra and King Māra's following cannot reach.

What are other places that King Māra and King Māra's following cannot reach? Here a monk, by completely transcending perceptions of form . . . up to . . . dwells having attained the sphere of neither-perception-nor-non-perception. These are places that King Māra and King Māra's following cannot reach.

What is another place that King Māra and King Māra’s following cannot reach? Here a monk, by completely transcending the sphere of neither-perception-nor-nonperception, dwells having attained and personally contacted the cessation of perception and knowing, and having seen with wisdom, all his taints are eradicated, and he knows it. This is a place that King Māra and King Māra’s following cannot reach.⁴²²

Monks, dwell in dependence on such places,⁴²³ which King Māra and King Māra’s following cannot reach. You should train like this.

Thus spoke the Buddha. Having heard what the Buddha said, the monks were delighted and received it respectfully.

179. The Discourse to the Carpenter Pañcakaṅga⁴²⁴

720b Thus have I heard. At one time the Buddha was dwelling at Sāvathī, in Jeta’s Grove, Anāthapiṇḍika’s Park.

At that time the carpenter Pañcakaṅga had left Sāvathī at dawn and was approaching the place where the Buddha was staying with the intention of visiting the World-honored One and paying homage.

Then the carpenter Pañcakaṅga had this thought: “For the time being I will put off visiting the Buddha. The World-honored One may be sitting in meditation, and the venerable monks also. Let me now rather visit Mallikā’s Single-halled Park for heterodox practitioners.”

Then, to divert and amuse himself, the carpenter Pañcakaṅga took the path to the *tinduka* plantation, to visit Mallikā’s Single-halled Park for heterodox practitioners.

At that time in Mallikā’s Single-halled Park for heterodox practitioners there was a heterodox practitioner, the renunciant Samaṇamuṇḍikāputta, a great leader, teacher of a congregation, esteemed by the people, a teacher leading a great community of five hundred heterodox practitioners.

He was in a noisy crowd that was creating a great uproar, noisily talking various kinds of useless talk: talk about kings, talk about thieves, talk about battles and quarrels, talk about food and drink, talk about robes and blankets, talk about married women, talk about girls, talk about promiscuous women, talk about the world, talk about evil ways, and talk about what is in the ocean. They were gathered like this talking various kinds of useless talk.

Seeing the carpenter Pañcakaṅga coming in the distance, the heterodox practitioner Samaṇamuṇḍikāputta personally admonished his own congregation:

Keep quiet! Be quiet, all of you! Do not speak another word! You should collect and control yourselves. The carpenter Pañcakaṅga, a disciple of the renunciant Gotama, is coming.

Among the lay disciples of the renunciant Gotama that live in Sāvathī, none surpasses the carpenter Pañcakaṅga. Why is that? He delights in silence and praises silence. If he sees that this congregation is silent, perhaps he will come here.

Then the heterodox practitioner Samaṇamuṇḍikāputta, having stopped his congregation, remained silent himself. Then the carpenter Pañcakaṅga approached the heterodox practitioner Samaṇamuṇḍikāputta, exchanged greetings with him, stepped back, and sat to one side.

The heterodox practitioner Samaṇamuṇḍikāputta said:

Carpenter, if someone is endowed with four things, I describe him as accomplished in wholesomeness, foremost in wholesomeness, an unsurpassable person who has attained the supreme essence, a true renunciant.

What are the four? He does not do evil deeds with the body, he does not speak evil words with the mouth, he does not engage in wrong livelihood, and he does not think evil thoughts. Carpenter, if someone is endowed with these four things I describe him as accomplished in wholesomeness, foremost in wholesomeness, an unsurpassable person who has attained the supreme essence, a true renunciant.

On hearing this statement made by the heterodox practitioner Samaṇamuṇḍikāputta, the carpenter Pañcakaṅga neither agreed nor disagreed. He rose from his seat and left, [reflecting,] “I shall myself approach the Buddha and ask about the meaning of this statement.”

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He then approached the Buddha, paid homage with his head, stepped back, and sat to one side. He told the Buddha the whole conversation he had had with the heterodox practitioner Samaṇamuṇḍikāputta.

Having heard it, the World-honored One said:

Carpenter, if what the heterodox practitioner Samaṇamuṇḍikāputta said were indeed the case, then a small infant with tender limbs, lying on its

back sleeping, would also be accomplished in wholesomeness, foremost in wholesomeness, an unsurpassable person who has attained the supreme essence, a true renunciant.

Carpenter, a small infant has, as yet, no perception of “body,” let alone of “doing evil bodily deeds.” All it can do is move its body.

Carpenter, a small infant has, as yet, no perception of “mouth,” let alone of “speaking evil words.” All it can do is cry.

Carpenter, a small infant has, as yet, no perception of “livelihood,” let alone of “engaging in wrong livelihood.” All it can do is moan.

Carpenter, a small infant has, as yet, no perception of “thoughts,” let alone of “thinking wrong thoughts.” All it can think of is the mother’s milk.⁴²⁵

Carpenter, if it were as the heterodox practitioner Samaṇamuṇḍikāputta proposes, then a small infant would be accomplished in wholesomeness, foremost in wholesomeness, an unsurpassable person who has attained the supreme essence, a true renunciant.

Carpenter, if someone is endowed with four things, I describe him as accomplished in wholesomeness, as foremost in wholesomeness, but not as an unsurpassable person, not as one who has attained the supreme essence, not as a true renunciant.⁴²⁶

What are the four? He does not do evil deeds with the body, he does not speak evil words with the mouth, he does not engage in wrong livelihood, and he does not think evil thoughts.

Carpenter, if someone is endowed with these four things, I describe him as accomplished in wholesomeness, as foremost in wholesomeness, but not as an unsurpassable person, not as one who has attained the supreme essence, not as a true renunciant.

Carpenter, bodily deeds and verbal deeds I refer to as being conduct. Carpenter, thoughts I refer to as belonging to the mind and connected with the mind.

Carpenter, I say one should know unwholesome conduct; one should know from where unwholesome conduct arises; one should know where unwholesome conduct ceases without remainder, where it is destroyed without remainder; and one should know by what practice a noble disciple brings about the cessation of unwholesome conduct.

Carpenter, I say one should know wholesome conduct; one should know from where wholesome conduct arises; one should know where wholesome conduct ceases without remainder, where it is destroyed without remainder; and one should know by what practice a noble disciple brings about the cessation of wholesome conduct.

Carpenter, I say one should know unwholesome thoughts; one should know from where unwholesome thoughts arise; one should know where unwholesome thoughts cease without remainder, where they are destroyed without remainder; and one should know by what practice a noble disciple brings about the cessation of unwholesome thoughts.

Carpenter, I say one should know wholesome thoughts; one should know from where wholesome thoughts arise; one should know where wholesome thoughts cease without remainder, where they are destroyed without remainder; and one should know by what practice a noble disciple brings about the cessation of wholesome thoughts.

721a

Carpenter, what is unwholesome conduct? Unwholesome bodily actions, unwholesome verbal and mental actions, these are reckoned as unwholesome conduct.⁴²⁷

Carpenter, from where does this unwholesome conduct arise? I will declare the place from which it arises. One should know that it arises from the mind. What kind of mind? It is a mind with sensual desire, with ill will, and with delusion. One should know that unwholesome conduct arises from this kind of mind.

Carpenter, where does unwholesome conduct cease without remainder, where is it destroyed without remainder? [If] a learned noble disciple abandons unwholesome bodily deeds and develops wholesome bodily deeds, abandons unwholesome verbal or mental deeds and develops wholesome verbal or mental deeds—this is where unwholesome conduct ceases without remainder, is destroyed without remainder.

Carpenter, by what practice does a noble disciple bring about the cessation of unwholesome conduct? If a learned noble disciple contemplates the body as a body internally . . . up to . . . contemplates feelings . . . states of mind . . . dharmas as dharmas—if a noble disciple practices like this, he brings about the cessation of unwholesome conduct.⁴²⁸

Carpenter, what is wholesome conduct? Wholesome bodily deeds, wholesome verbal and mental deeds, these are reckoned as wholesome conduct.

Carpenter, from where does this wholesome conduct arise? I will declare the place from which it arises. One should know that it arises from the mind. What kind of mind? It is a mind free from sensual desire, free from ill will, and free from delusion. One should know that wholesome conduct arises from this kind of mind.

Carpenter, where does wholesome conduct cease without remainder, where is it destroyed without remainder? If a learned noble disciple practices virtue without being attached to virtue, this is where wholesome conduct ceases without remainder, is destroyed without remainder.⁴²⁹

Carpenter, by what practice does a noble disciple bring about the cessation of wholesome conduct? If a learned noble disciple contemplates the body as a body internally . . . up to . . . contemplates feelings . . . states of mind . . . dharmas as dharmas—if a noble disciple practices like this, he brings about the cessation of wholesome conduct.

Carpenter, what are unwholesome thoughts? Thoughts of sensual desire, thoughts of ill will, and thoughts of harming; these are unwholesome thoughts.

Carpenter, from where do unwholesome thoughts arise? I will declare the place from which they arise. One should know that they arise from perception. What kind of perception? I declare that perceptions are of many kinds, of countless kinds, with various kinds of activities; they may be perceptions of sensual desire, or perceptions of ill will, or perceptions of harming.

Carpenter, because of perceptions based on the element of sensual desire, there arise in living beings unwholesome thoughts that are connected with the element of sensual desire. If there are [such] perceptions, [then] because of those perceptions there arise unwholesome thoughts connected with the element of sensual desire.

Carpenter, because of perceptions based on the element of ill will or the element of harming, there arise in living beings unwholesome thoughts that are connected with the element of ill will or the element of harming. If there are [such] perceptions, then because of those perceptions there arise unwholesome thoughts connected with the element of ill will or the

element of harming. This is how unwholesome thoughts arise from this kind of perception.

Carpenter, where do unwholesome thoughts cease without remainder, where are they destroyed without remainder? When, secluded from sensual desires, secluded from evil and unwholesome states, with [directed] awareness and [sustained] contemplation, with rapture and happiness born of seclusion, a learned noble disciple dwells having attained the first absorption—this is how unwholesome thoughts cease without remainder, are destroyed without remainder. 721b

Carpenter, by what practice does a noble disciple bring about the cessation of unwholesome thoughts? If a learned noble disciple contemplates the body as a body internally . . . up to . . . contemplates feelings . . . states of mind . . . dharmas as dharmas—if a noble disciple practices like this, he brings about the cessation of unwholesome thoughts.

Carpenter, what are wholesome thoughts? Thoughts free from sensuality, thoughts free from ill will, and thoughts free from harming; these are wholesome thoughts.

Carpenter, from where do wholesome thoughts arise? I will declare the place from which they arise. One should know that they arise from perception. What kind of perception? I say, perceptions are of many kinds, of countless kinds, with several kinds of activity; they may be perceptions free from sensuality, or perceptions free from ill will, or perceptions free from harming.

Carpenter, because of perceptions based on the element of absence of sensual desire, there arise in living beings wholesome thoughts that are connected with the element of absence of sensual desire. If there are [such] perceptions, then because of those perceptions there arise wholesome thoughts connected with the element of absence of sensual desire.

Carpenter, because of perceptions based on the element of non-ill will or the element of nonharming, there arise in living beings wholesome thoughts that are connected with the element of non-ill will or the element of nonharming. If there are [such] perceptions, then because of those perceptions there arise wholesome thoughts connected with the element of non-<ill will> or the element of nonharming.⁴³⁰ This is [how] wholesome thoughts arise from this kind of perception.

Carpenter, where do wholesome thoughts cease without remainder, where are they destroyed without remainder? If, with the cessation of pleasure and the cessation of pain, and with the earlier cessation of joy and displeasure with neither-pain-nor-pleasure, equanimity, mindfulness, and purity, a learned noble disciple dwells having attained the fourth absorption—this is [where] wholesome thoughts cease without remainder, are destroyed without remainder.⁴³¹

Carpenter, by what practice does a noble disciple bring about the cessation of wholesome thoughts? If a learned noble disciple contemplates the body as a body internally . . . up to . . . contemplates feelings . . . states of mind . . . dharmas as dharmas, if a noble disciple practices like this, he brings about the cessation of wholesome thoughts.⁴³²

Carpenter, suppose a learned noble disciple by wise contemplation knows unwholesome conduct as it really is, knows as it really is from where unwholesome conduct arises, and by wise contemplation knows as it really is how this unwholesome conduct ceases without remainder, is destroyed without remainder. A noble disciple who practices like this comes to know as it really is the cessation of unwholesome conduct.

By wise contemplation [a noble disciple] knows wholesome conduct as it really is, knows as it really is from where wholesome conduct arises, and by wise contemplation knows as it really is how this wholesome conduct ceases without remainder, is destroyed without remainder. A noble disciple who practices like this comes to know as it really is the cessation of wholesome conduct.

By wise contemplation [a noble disciple] knows unwholesome thoughts as they really are, knows as it really is from where unwholesome thoughts arise, and by wise contemplation knows as it really is how these unwholesome thoughts cease without remainder, are destroyed without remainder. A noble disciple who practices like this comes to know as it really is the cessation of unwholesome thoughts.

721c

By wise contemplation [a noble disciple] knows wholesome thoughts as they really are, knows as it really is from where wholesome thoughts arise, and by wise contemplation knows as it really is how these wholesome thoughts cease without remainder, are destroyed without remainder. A

noble disciple who practices like this comes to know as it really is the cessation of wholesome thoughts. Why is that?

Based on right view arises right intention, based on right intention arises right speech, based on right speech arises right action, based on right action arises right livelihood, based on right livelihood arises right effort, based on right effort arises right mindfulness, based on right mindfulness arises right concentration.⁴³³ With a mind concentrated in this way, a noble disciple attains liberation from all sensual desire, anger, and delusion.

Carpenter, a noble disciple who has rightly liberated the mind in this way comes to know: “Birth has been ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence.” He knows this as it really is.⁴³⁴

This is the path of one in training and with vision, which is endowed with eight factors, while [that of] the arahant who has destroyed the taints is endowed with ten factors.

Carpenter, what are the eight factors with which the path of one in training and with vision is endowed? They are the right view of one in training . . . up to . . . the right concentration of one in training. These are the eight factors with which the path of one in training and with vision is endowed.

Carpenter, what are the ten factors with which the arahant who has destroyed the taints is endowed? They are the right view of one beyond training . . . up to . . . the right knowledge of one beyond training. These are the ten factors with which the arahant who has destroyed the taints is endowed.

Carpenter, when someone has these ten factors, I describe him as accomplished in wholesomeness, foremost in wholesomeness, an unsurpassable person who has attained the supreme essence, a true renunciant.

Thus spoke the Buddha. Having heard what the Buddha said, the carpenter Pañcakaṅga and the monks were delighted and received it respectfully.

180. The Discourse to Gotamī⁴³⁵

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

At that time Mahāpajāpatī Gotamī approached the Buddha, holding a new robe of yellow color made out of thread with a golden [hue].⁴³⁶ Having paid

homage with her head at the Buddha's feet, she stepped back, sat to one side, and said:

World-honored One, I have made this new robe myself out of yellow-colored thread with a golden [hue] for the World-honored One. May he condescend to accept it, out of compassion for me.

The World-honored One said:

Gotamī, take this robe and offer it to the Sangha of monks. In offering it to the Sangha of monks, you will be honoring and supporting me as well as honoring and supporting the Sangha.

722a Mahāpajāpatī Gotamī made her request three times, saying:

World-honored One, I have made this new robe myself out of yellow-colored thread with a golden [hue] for the World-honored One. May he condescend to accept it, out of compassion for me.

The World-honored One replied three times, saying:

Gotamī, take this robe and offer it to the Sangha of monks. In offering it to the Sangha of monks, you will be honoring and supporting me as well as honoring and supporting the Sangha.

At that time the venerable Ānanda was standing behind the Buddha, holding a whisk and attending on him. Then the venerable Ānanda said:

World-honored One, Mahāpajāpatī Gotamī has been of much benefit to the World-honored One. After the death of the World-honored One's mother she suckled and raised the World-honored One.

The World-honored One said:

Indeed, Ānanda. Indeed, Ānanda. Mahāpajāpatī Gotamī has been of much benefit to me. After the death of my mother she suckled and raised me.

Ānanda, I have also been of much benefit to Mahāpajāpatī Gotamī.⁴³⁷ Why is that? Because of me, Mahāpajāpatī Gotamī took refuge in the Buddha, the Dharma, and the Sangha of monks. She is free of doubt in regard to the Three Jewels and in regard to *dukkha*, its arising, its cessation,

and the path [to its cessation]. She is accomplished in faith, morality, much learning, generosity, and wisdom. She abstains from killing, having abandoned killing; [she abstains] from taking what is not given . . . from sexual misconduct . . . from false speech . . . and she abstains from alcoholic beverages, having abandoned alcoholic beverages.

Ānanda, if because of a certain person one takes refuge in the Buddha, the Dharma, and the Sangha of monks; [if one becomes] free of doubt in regard to the Three Jewels and in regard to *dukkha*, its arising, its cessation, and the path [to its cessation]; becomes accomplished in faith, morality, much learning, generosity, and wisdom; abstains from killing, having abandoned killing; [abstains] from taking what is not given . . . from sexual misconduct . . . from false speech . . . and abstains from alcoholic beverages, having abandoned alcoholic beverages—then one cannot possibly repay the kindness of such a person even if, for one’s whole life, one were to honor and support him with food and drink, robes and blankets, beds and seats, medicines, and the various [other] kinds of requisites.

Again, Ānanda, there are seven [types of] offering to the Sangha and fourteen [types of] offering to individuals that bring great merit, great fruit, great virtue, great and extensive results.⁴³⁸ Ānanda, what are the seven [types of] offering to the Sangha that bring great merit, great fruit, great virtue, great and extensive results?

At a time when the Buddha is still in the world, a faithful clansman or clanswoman makes offerings to the Buddha and to the Sangha of monks headed by the Buddha.⁴³⁹ This is the first [type of] offering to the Sangha that brings great merit, great fruit, great virtue, great and extensive results.

A faithful clansman or clanswoman makes offerings to the two communities at a time not long after the World-honored One has attained final nirvana . . . makes offerings to the Sangha of monks . . . makes offerings to the Sangha of nuns . . . goes to a monastic dwelling for monks and says to the Sangha [there], “Whichever monks from this Sangha come, I will make offerings to them” . . . goes to a monastic dwelling for nuns and says to the Sangha [there], “Whichever nuns from this Sangha come, I will make offerings to them.”

This is the <sixth>⁴⁴⁰ [type of] offering to the Sangha that brings great merit, great fruit, great virtue, great and extensive results.

722b

Ānanda, at a future time there will be monks called “of the lineage,” who are not diligent, who wear the yellow robe but are not diligent.⁴⁴¹ I say that when an offering is intentionally made to these [monks] who are not diligent, then because [it is made] in dependence on the Sangha, because [it is made] with the Sangha as its cause, because [it is made] in honor of the Sangha, because [it is made] with the Sangha as its condition, the donor will gain merit that is immeasurable, that cannot be counted or calculated, attaining what is wholesome and pleasant.

What is to be said, then, of [offerings made] to monks in the present who are accomplished in undertaking things, accomplished in discarding things, accomplished in undertaking and discarding things; accomplished in uprightness, accomplished in gentleness, accomplished in uprightness and gentleness; accomplished in patience, accomplished in joyfulness, accomplished in patience and joyfulness; accomplished in being accommodating, accomplished in getting things done, accomplished in being accommodating and getting things done; accomplished in decorum, accomplished in [proper behavior when] going, coming, and remaining still, accomplished in decorum and in [proper behavior when] going, coming, and remaining still; accomplished in faith, accomplished in morality, accomplished in much learning, accomplished in generosity, accomplished in wisdom, accomplished in faith, morality, much learning, generosity, and wisdom!

This is the seventh [type of] offering to the Sangha that brings great merit, great fruit, great virtue, great and extensive results. These are the seven [types of] offering to the Sangha that bring great merit, great fruit, great virtue, great and extensive results.

Ānanda, what are the fourteen [types of] offering to individuals that bring great merit, great fruit, great virtue, great and extensive results?

A faithful clansman or clanswoman makes an offering to the Tathāgata . . . makes an offering to a *paccekabuddha* . . . makes an offering to an arahant . . . makes an offering to one on the path to arahantship . . . makes an offering to a nonreturner . . . makes an offering to one on the path to nonreturning . . . makes an offering to a once-returner . . . makes an offering to one on the path to once-returning . . . makes an offering to a stream-enterer . . . makes an offering to one on the path to stream-entry . . . makes an offering to a non-Buddhist seer who is free of sensual desires . . .

makes an offering to a diligent person . . . makes an offering to a person who is not diligent . . . makes an offering to an animal.

Ānanda, making an offering to an animal brings hundredfold merit; making an offering to a person who is not diligent brings thousandfold merit; making an offering to a diligent person brings hundred-thousandfold merit; making an offering to a non-Buddhist seer who is free of sensual desires brings hundred thousand times hundred-thousandfold merit; making an offering to one on the path to stream-entry brings immeasurable [merit]; making an offering to a stream-enterer brings immeasurable [merit]; making an offering to one on the path to once-returning brings immeasurable [merit]; making an offering to a once-returner brings immeasurable [merit]; making an offering to one on the path to nonreturning brings immeasurable [merit]; making an offering to a nonreturner brings immeasurable [merit]; making an offering to one on the path to arahantship brings immeasurable [merit]; making an offering to an arahant brings immeasurable [merit]; making an offering to a *pacceka-buddha* brings immeasurable [merit]; what is to be said of making an offering to the Tathāgata, free from attachment, fully awakened!

These are the fourteen [types of] offering to individuals that bring great merit, great fruit, great virtue, great and extensive results.

Again, Ānanda, there are four types of offering and three purifications of gifts. What are the four? There is the offering that is purified on account of the donor but not the recipient; there is the offering that is purified on account of the recipient but not the donor; there is the offering that is not purified on account of either the donor or the recipient; and there is the offering that is purified on account of both the donor and the recipient.

722c

Ānanda, what is the offering that is purified on account of the donor but not the recipient?

The donor is diligent, they practice the sublime teachings, they look toward the future, look toward the fruits [of deeds], they have such a view and make such a declaration: “There is giving, and there are fruits of giving.” The recipient is not diligent, they practice evil teachings, they do not look toward the future, do not look toward the fruits [of deeds], they have such a view and make such a declaration: “There is no giving, and there are no fruits of giving.”⁴⁴²

This is the offering that is purified on account of the donor but not the recipient.

Ānanda, what is the offering that is purified on account of the recipient but not the donor?

The donor is not diligent, they practice evil teachings, they do not look toward the future, do not look toward the fruits [of deeds], they have such a view and make such a declaration: “There is no giving, and there are no fruits of giving.” The recipient is diligent, they practice the sublime teachings, they look toward the future, look toward the fruits [of deeds], they have such a view and make such a declaration: “There is giving, and there are fruits of giving.”

This is the offering that is purified on account of the recipient but not the donor.

Ānanda, what is the offering that is not purified on account of either the donor or the recipient?

The donor is not diligent, they practice evil teachings, they do not look toward the future, do not look toward the fruits [of deeds], they have such a view and make such a declaration: “There is no giving, and there are no fruits of giving.” The recipient is also not diligent, they practice evil teachings, they do not look toward the future, do not look toward the fruits [of deeds], they have such a view and make such a declaration: “There is no giving, and there are no fruits of giving.”

This is the offering that is not purified on account of either the donor or the recipient.

Ānanda, what is the offering that is purified on account of both the donor and the recipient?

The donor is diligent, they practice the sublime teachings, they look toward the future, look toward the fruits [of deeds], they have such a view and make such a declaration: “There is giving, and there are fruits of giving.” The recipient is also diligent, they practice the sublime teachings, they look toward the future, look toward the fruits [of deeds], they have such a view and make such a declaration: “There is giving, and there are fruits of giving.”

This is the offering that is purified on account of both the donor and the recipient.

Then, the World-honored One spoke these stanzas:

A diligent one offers to one who is not diligent,
In accordance with the Dharma, attaining a joyful mind,
With faith that there are deeds and their results;
Such an offering is purified on account of the donor.

One who is not diligent offers to a diligent one,
Not in accordance with the Dharma and without a joyful mind,
Without faith in deeds and their results;
Such an offering is purified on account of the recipient.

A negligent one offers to one who is not diligent,
Not in accordance with the Dharma and without a joyful mind,
Without faith in deeds and their results;
Such an offering is not of great result.

A diligent one offers to one who is diligent,
In accordance with the Dharma, attaining a joyful mind,
With faith in deeds and their results;
Such an offering is of great result.

723a

Male and female slaves and the poor⁴⁴³
Joyfully part with their own [property] to make an offering,
With faith in deeds and their results;
Such an offering is wholesome and people praise it.

With right restraint, with wholesome bodily and verbal [actions],
As he holds out [his bowl] when begging for alms according to
the Dharma,
A dispassionate one makes an offering to a dispassionate one;
This is foremost among material offerings.

Thus spoke the Buddha. Having heard what the Buddha said, the venerable
Ānanda and the monks were delighted and received it respectfully.

181. The Discourse on Many Elements⁴⁴⁴

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

At that time the venerable Ānanda, who was seated in meditation alone in a tranquil place, had this thought in his mind: “All fears, they arise from foolishness, not from wisdom. All misfortunes, disasters, and worries, they arise from foolishness, not from wisdom.”

Then, in the late afternoon, the venerable Ānanda rose from sitting in meditation and approached the Buddha. Having paid homage with his head at the Buddha’s feet, he stepped back, stood to one side, and said:

World-honored One, today [while] I was seated in meditation alone in a tranquil place, I had this thought in my mind: “All fears, they arise from foolishness, not from wisdom.⁴⁴⁵ All misfortunes, disasters, and worries, they arise from foolishness, not from wisdom.”

The World-honored One said:

It is like this, Ānanda; it is like this, Ānanda. All fears, they arise from foolishness, not from wisdom. All misfortunes, disasters, and worries, they arise from foolishness, not from wisdom.

Ānanda, just as from a heap of reeds and grass a fire may start, [which then] burns down a house or a hall, in the same way all fears, they arise from foolishness, not from wisdom. All misfortunes, disasters, and worries, they arise from foolishness, not from wisdom.

Ānanda, whatever fears there were in times past, they all arose from foolishness, not from wisdom. All misfortunes, disasters, and worries, they arose from foolishness, not from wisdom.⁴⁴⁶

723b Ānanda, whatever fears there will be in future times, they will all arise from foolishness, not from wisdom. All misfortunes, disasters, and worries, they will arise from foolishness, not from wisdom.

Ānanda, whatever fears there are at the present time, they all arise from foolishness, not from wisdom. All misfortunes, disasters, and worries, they arise from foolishness, not from wisdom.

This means, Ānanda, that with foolishness there is fear; with wisdom there is no fear. With foolishness there are misfortunes, disasters, and worries; with wisdom there are no misfortunes, disasters, or worries. Ānanda, whatever fears, misfortunes, disasters, and worries exist, all of them come from foolishness, not from wisdom.

Then the venerable Ānanda, moved to tears,⁴⁴⁷ extended his hands with joined palms toward the Buddha and said, “World-honored One, how is a monk foolish and not wise?”⁴⁴⁸

The World-honored One replied:

Ānanda, if a monk does not know the elements, does not know the sense spheres, does not know causes and conditions, and does not know what is possible and what is impossible—such a monk, Ānanda, is foolish and not wise.

The venerable Ānanda said, “World-honored One, such a monk is foolish and not wise. World-honored One, how is a monk wise and not foolish?”

The World-honored One replied:

Ānanda, if a monk knows the elements, knows the sense spheres, knows causes and conditions, and knows what is possible and what is impossible—such a monk, Ānanda, is wise and not foolish.

The venerable Ānanda said, “World-honored One, such a monk is wise and not foolish. World-honored One, how does a monk know the elements?”

The World-honored One replied:

Ānanda, a monk sees eighteen elements and knows them as they really are: the eye element, the form element, and the eye consciousness element; the ear element, the sound element, and the ear consciousness element; the nose element, the odor element, and the nose consciousness element; the tongue element, the taste element, and the tongue consciousness element; the body element, the tangible element, and the body consciousness element; the mind element, the mind object element, and the mind consciousness element. Ānanda, he sees these eighteen elements and knows them as they really are.⁴⁴⁹

Again, Ānanda, [a monk] sees six elements and knows them as they really are: the earth element, the water element, the fire element, the wind element, the space element, and the consciousness element. Ānanda, he sees these six elements and knows them as they really are.

Again, Ānanda, [a monk] sees six elements and knows them as they really are: the element of sensual desire, the element of ill will, the element

of harming, the element of absence of sensual desire, the element of non-ill will, and the element of nonharming. Ānanda, he sees these six elements and knows them as they really are.

Again, Ānanda, [a monk] sees six elements and knows them as they really are: the element of pleasure, the element of pain, the element of joy, the element of sadness, the element of equanimity, and the element of ignorance. Ānanda, he sees these six elements and knows them as they really are.

Again, Ānanda, [a monk] sees four elements and knows them as they really are: the element of feeling, the element of perception, the element of formations, the element of consciousness. Ānanda, he sees these four elements and knows them as they really are.⁴⁵⁰

Again, Ānanda, [a monk] sees three elements and knows them as they really are: the sense sphere element, the [fine-]material element, and the immaterial element. Ānanda, he sees these three elements and knows them as they really are.

723c Again, Ānanda, [a monk] sees three elements and knows them as they really are: the material element, the immaterial element, and the element of cessation. Ānanda, he sees these three elements and knows them as they really are.

Again, Ānanda, [a monk] sees three elements and knows them as they really are: the element of the past, the element of the future, and the element of the present. Ānanda, he sees these three elements and knows them as they really are.

Again, Ānanda, [a monk] sees three elements and knows them as they really are: the superior element, the inferior element, and the middling element. Ānanda, he sees these three elements and knows them as they really are.

Again, Ānanda, [a monk] sees three elements and knows them as they really are: the wholesome element, the unwholesome element, and the undetermined element. Ānanda, he sees these three elements and knows them as they really are.

Again, Ānanda, [a monk] sees three elements and knows them as they really are: the element of the trainee, the element of the one beyond training, and the element of the one who is neither a trainee nor beyond training. Ānanda, he sees these three elements and knows them as they really are.

Again, Ānanda, [a monk] sees two elements and knows them as they really are: the element with taints and the element without taints. Ānanda, he sees these two elements and knows them as they really are.

Again, Ānanda, [a monk] sees two elements and knows them as they really are: the conditioned element and the unconditioned element. Ānanda, he sees these two elements and knows them as they really are.

Ānanda, he sees these sixty-two elements and knows them as they really are. Ānanda, this is how a monk knows the elements.

The venerable Ānanda said, “World-honored One, this is how a monk knows the elements. World-honored One, how does a monk know the sense spheres?”

The World-honored One replied:

Ānanda, a monk sees the twelve sense spheres and knows them as they really are: the eye sense sphere and the form sense sphere; the ear sense sphere and the sound sense sphere; the nose sense sphere and the odor sense sphere; the tongue sense sphere and the taste sense sphere; the body sense sphere and the tangible sense sphere; the mind sense sphere and the mind object sense sphere. Ānanda, he sees these twelve sense spheres and knows them as they really are. Ānanda, this is how a monk knows the sense spheres.

The venerable Ānanda said, “World-honored One, this is how a monk knows the sense spheres. How does a monk know causes and conditions?”

The World-honored One replied:

Ānanda, a monk sees causes and conditions as well as what has arisen through causes and conditions, and he knows them as they really are. [He knows:] dependent on this, that exists; if this does not exist, that does not exist; if this arises, that arises; if this ceases, that ceases. That is to say: conditioned by ignorance are formations . . . up to . . . conditioned by birth are old age and death; if ignorance ceases, formations cease . . . up to . . . if birth ceases, old age and death cease. Ānanda, this is how a monk knows causes and conditions.

The venerable Ānanda said, “World-honored One, this is how a monk

knows causes and conditions. How does a monk know what is possible and what is impossible?”

The World-honored One replied:

Ānanda, a monk sees what is possible as possible and knows it as it really is; and he sees what is impossible as impossible and knows it as it really is.

724a Ānanda, it is not possible for there to be two wheel-turning monarchs ruling in the world [at the same time]; [but] it is certainly possible for there to be one wheel-turning monarch ruling in the world.

Ānanda, it is not possible for there to be two tathāgatas in the world [at the same time]; [but] it is certainly possible for there to be one tathāgata in the world.

Ānanda, it is not possible for a person who has seen the truth to intentionally kill his father or mother, kill an arahant, cause a schism in the noble Sangha, or, out of an evil mental disposition toward the Buddha, cause the Tathāgata’s blood to flow; [but] it is certainly possible for an ordinary worldling to intentionally kill his father or mother, kill an arahant, cause a schism in the noble Sangha, or, out of an evil mental disposition toward the Buddha, cause the Tathāgata’s blood to flow.

Ānanda, it is not possible for a person who has seen the truth to intentionally violate the moral precepts, abandon the moral precepts, and stop [practicing] the path; [but] it is certainly possible for an ordinary worldling to intentionally violate the moral precepts, abandon the moral precepts, and stop [practicing] the path.⁴⁵¹

It is [also] not possible for a person who has seen the truth to abandon this [dispensation of the Buddha] and seek a perfected one, a field of merit, outside of it; [but] it is certainly possible for an ordinary worldling to abandon this [dispensation of the Buddha] and seek a perfected one, a field of merit, outside of it.

Ānanda, it is not possible for a person who has seen the truth to declare to non-Buddhist renunciants and brahmins: “Venerable sirs, you see what can be seen and know what can be known”; [but] it is certainly possible for an ordinary worldling to declare to non-Buddhist renunciants and brahmins: “Venerable sirs, you see what can be seen and know what can be known.”

Ānanda, it is not possible for a person who has seen the truth to have

faith in divination and to inquire about auspicious and inauspicious [omens]; [but] it is certainly possible for an ordinary worldling to have faith in divination and to inquire about auspicious and inauspicious [omens].

Ānanda, it is not possible for a person who has seen the truth to inquire from non-Buddhist renunciants or brahmin diviners concerning auspicious and inauspicious [omens], to see whether there is some [impending] suffering or trouble, or to see whether [something] is true; [but] it is certainly possible for an ordinary worldling to inquire from non-Buddhist renunciants or brahmin diviners concerning auspicious and inauspicious [omens], to see whether there is some [impending] suffering or trouble, or to see whether [something] is true.

Ānanda, it is not possible that a person who has seen the truth, on experiencing extreme pain, severe pain, pain that is not [at all] agreeable, not [at all] pleasurable, not [at all] wished for, unthinkable pain that is even life threatening, should abandon this and seek outside [the Buddha's dispensation] for some renunciant or brahmin who might know a spell consisting of one verse, [or] of two verses, three verses, four verses, many verses, [even] a spell consisting of a hundred-thousand verses, [thinking,] "This will free me from my suffering," [rather than] seeking [insight into] *dukkha*, the arising of *dukkha*, the path [leading to the cessation of] *dukkha*, and the cessation of *dukkha*; [but] it is certainly possible that an ordinary worldling [on similarly experiencing such pain] should abandon this and seek outside [the Buddha's dispensation] for some renunciant or brahmin who might know a spell consisting of one verse, [or] of two verses, three verses, four verses, many verses, [even] a spell consisting of a hundred thousand verses, [thinking,] "This will free me from my suffering," [rather than] seeking [insight into] *dukkha*, the arising of *dukkha*, the path [leading to the cessation of] *dukkha*, and the cessation of *dukkha*.⁴⁵²

Ānanda, it is not possible for a person who has seen the truth to experience [rebirth into] an eighth existence; [but] it is certainly possible for an ordinary worldling to experience [rebirth into] an eighth existence.⁴⁵³

Ānanda, it is not possible that, on account of evil conduct of body, speech, and mind, because of this, [one] should, when the body breaks up at death, proceed to a good destination, being reborn in a heavenly realm; [but] it is certainly possible that, on account of evil conduct of body, speech,

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and mind, because of this, [one] should, when the body breaks up at death, proceed to a bad destination, being reborn in a hellish realm.

Ānanda, it is not possible that, on account of pure conduct of body, speech, and mind, because of this, [one] should, when the body breaks up at death, proceed to a bad destination, being reborn in a hellish realm; [but] it is certainly possible that, on account of pure conduct of body, speech, and mind, because of this, [one] should, when the body breaks up at death, proceed to a good destination, being reborn in a heavenly realm.

Ānanda, it is not possible that evil conduct of body, speech, and mind should have as its fruit the experience of pleasure; [but] it is certainly possible that evil conduct of body, speech, and mind should have as its fruit the experience of pain.

Ānanda, it is not possible that pure conduct of body, speech, and mind should have as its fruit the experience of pain; [but] it is certainly possible that pure conduct of body, speech, and mind should have as its fruit the experience of pleasure.

Ānanda, it is not possible to establish the mind properly in the four establishments of mindfulness if [one] has not overcome the five hindrances that defile the mind and weaken wisdom; [but] it is certainly possible to establish the mind properly in the four establishments of mindfulness if [one] has overcome the five hindrances that defile the mind and weaken wisdom.⁴⁵⁴

Ānanda, it is not possible to aspire to developing the seven factors of awakening if [one] has not overcome the five hindrances that defile the mind and weaken wisdom and has not properly established the mind in the four establishments of mindfulness; [but] it is certainly possible to develop the seven factors of awakening if [one] has overcome the five hindrances that defile the mind and weaken wisdom and has properly established the mind in the four establishments of mindfulness.

Ānanda, it is not possible to aspire to attaining unsurpassable and complete awakening if [one] has not overcome the five hindrances that defile the mind and weaken wisdom, has not properly established the mind in the four establishments of mindfulness, and has not developed the seven factors of awakening; [but] it is certainly possible to attain unsurpassable and complete awakening if [one] has overcome the five hindrances that defile the mind and weaken wisdom, has properly established the mind

in the four establishments of mindfulness, and has developed the seven factors of awakening.

Ānanda, it is not possible to eradicate and make an end of *dukkha* if [one] has not overcome the five hindrances that defile the mind and weaken wisdom, has not properly established the mind in the four establishments of mindfulness, has not developed the seven factors of awakening, and has not attained unsurpassable and complete awakening; [but] it is certainly possible to eradicate and make an end of *dukkha* if [one] has overcome the five hindrances that defile the mind and weaken wisdom, has properly established the mind in the four establishments of mindfulness, has developed the seven factors of awakening, and has attained unsurpassable and complete awakening.

Ānanda, this is how a monk knows what is possible and what is impossible.

The venerable Ānanda said, “World-honored One, this is how a monk knows what is possible and what is impossible.”

Then the venerable Ānanda extended his hands with joined palms toward the Buddha and said, “World-honored One, what is the name of this discourse? How should we remember it?”

The World-honored One said:

Ānanda, you should remember this [discourse] as “Many Elements, “Dharma Elements,” “Elements of the Deathless,” “Many Drums,” “Dharma Drum,” “Drum of the Deathless,” “Mirror of the Dharma,” “Four Sections.” For this reason, call this discourse by the name “Many Elements.”⁴⁵⁵

Thus spoke the Buddha. Having heard what the Buddha said, the venerable Ānanda and the monks were delighted and received it respectfully.

Notes

Division 11

- ¹ The Pāli parallel is the *Raṭṭhapāla-sutta*, MN 82 at MN II 54; for a comparative study, see Bhikkhu Anālayo, *A Comparative Study of the Majjhima-nikāya* (Taipei: Dharma Drum Publishing Corporation, 2011), pp. 451–466.
- ² In the *Raṭṭhapāla-sutta* the parents try three times to convince the fasting Raṭṭhapāla before enlisting the help of his friends.
- ³ The *Raṭṭhapāla-sutta* does not mention an attempt to enlist yet another group of friends, although in relation to the first group it reports that these tried three times in succession to convince the fasting Raṭṭhapāla to change his mind.
- ⁴ The *Raṭṭhapāla-sutta* does not specify how much time had elapsed.
- ⁵ In the *Raṭṭhapāla-sutta* the Buddha simply gives him permission, without any further instructions that he should rescue others.
- ⁶ In the *Raṭṭhapāla-sutta* she informs the mother.
- ⁷ The *Raṭṭhapāla-sutta* reports no apology by the father. When Raṭṭhapāla refuses to come along to the house right away, as he has already had his meal, the father invites him for a meal the next day.
- ⁸ In the *Raṭṭhapāla-sutta* it is the father who arranges a heap of the coins and invites Raṭṭhapāla to disrobe, and who tells his former wives to dress up.
- ⁹ In the *Raṭṭhapāla-sutta* he does not announce his attainment of liberation. On hearing him address them as “sisters,” his former wives faint.
- ¹⁰ The *Raṭṭhapāla-sutta* does not report a departure by supernormal means.
- ¹¹ In the *Raṭṭhapāla-sutta* the king invites Raṭṭhapāla to sit on his elephant rug, which Raṭṭhapāla declines.
- ¹² This first exchange has no counterpart in the *Raṭṭhapāla-sutta*, where the king directly takes up the topic of the four kinds of deterioration.
- ¹³ In the *Raṭṭhapāla-sutta* the king mentions first old age and then disease.
- ¹⁴ Adopting a variant that adds 謂. Here and below, in the *Raṭṭhapāla-sutta* the rationale for going forth is the inability to acquire or increase wealth.

Notes

- 15 The text reads 欲, literally “desire,” which according to Akira Hirakawa, *Buddhist Chinese-Sanskrit Dictionary* (Tokyo: Reiyukai, 1997), p. 673, can also render *abhipreta*, “intended, accepted,” a nuance of meaning that fits the present context better.
- 16 The four maxims in the *Raṭṭhapāla-sutta* take up the basic themes that the world is unstable, offers no shelter, has nothing of its own, and is unsatisfactory.
- 17 In the *Raṭṭhapāla-sutta*, where this is the second topic of discussion, the king only mentions the four parts of his army.
- 18 In the *Raṭṭhapāla-sutta* the king does not mention karmic retribution.
- 19 In the *Raṭṭhapāla-sutta* the king replies that he will leave all his possessions behind and pass on according to his karma.
- 20 The *Raṭṭhapāla-sutta* ends with the last of Raṭṭhapāla’s verses and does not report the king’s delight.
- 21 The Pāli parallel is the *Upāli-sutta*, MN 56 at MN I 371; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 320–333.
- 22 罰, literally “punishment,” corresponding to *daṇḍa*, which in the present context would have the sense of “restraint.”
- 23 The corresponding simile in the *Upāli-sutta* is the third and involves shaking a strainer.
- 24 The simile in the *Upāli-sutta* does not mention a man washing the elephant.
- 25 The corresponding argument in the *Upāli-sutta* is the second and involves a Jainā who undertakes the fourfold restraint.
- 26 The corresponding argument in the *Upāli-sutta* is the first and involves a Jainā who is sick.
- 27 The *Upāli-sutta* lists the Daṇḍaka, Kāliṅga, Mejjha, and Mātāṅga forests.
- 28 In the *Upāli-sutta* he replies right away and thus without remaining silent and without being pressed by the Buddha to reply.
- 29 In the *Upāli-sutta* his conversion takes place earlier, as he explains that he had already been convinced by the Buddha’s first argument and had continued just for the sake of having a discussion.
- 30 In the *Upāli-sutta* the Buddha advises him to reflect carefully (about his decision to convert).
- 31 The *Upāli-sutta* does not report the Buddha explicitly stating his position on how gifts should be given.
- 32 Here and below, the *Upāli-sutta* does not depict Nātaputta as needing to be reminded of what had been said earlier.

- ³³ Here and below, in the *Upāli-sutta* Nātaputta states three times that it is impossible for Upāli to be converted by the Buddha.
- ³⁴ Here and below, in the *Upāli-sutta* Dīghatapassin does not suggest that Nātaputta should go and find out himself.
- ³⁵ Adopting the variant 施 instead of 抱.
- ³⁶ Such a remark and a reply by Upāli affirming his ownership of the seats is not found in the *Upāli-sutta*.
- ³⁷ The text appears to involve a word play on *akkha*, which can mean “eye” as well as “myrobalan fruit.” In the *Upāli-sutta* this is the second simile used by Nātaputta; the first seems to involve a word play on *aṇḍa*, which can mean “egg” or “testicle.”
- ³⁸ In the *Upāli-sutta* at this juncture Nātaputta refers to the Buddha’s converting magic, which in MĀ 133 comes after Upāli has delivered his simile of the monkey.
- ³⁹ Here and below the dyer, whom the *Upāli-sutta* introduces by name, does not speak a verse.
- ⁴⁰ The translation is based on emending 祠 to 祀.
- ⁴¹ Adopting the variant 歎 instead of 難. This stanza, apparently spoken by the reciters of the discourse, has no counterpart in the *Upāli-sutta*.
- ⁴² The *Upāli-sutta* does not report that Nātaputta died; that information is found only in the commentary, Ps III 100.
- ⁴³ The Pāli parallel is the *Sakkapañha-sutta*, DN 21 at DN II 263.
- ⁴⁴ Several of the verses in the *Sakkapañha-sutta* differ.
- ⁴⁵ Adopting the variant 活 instead of 沽.
- ⁴⁶ In the *Sakkapañha-sutta* she instead tells Sakka that it is not the time for him to visit the Buddha.
- ⁴⁷ In the *Sakkapañha-sutta* Gopaka first rebukes them in prose. Several of the ensuing verses differ from those found in MĀ 134.
- ⁴⁸ 非法, which usually renders *adharmā*. Yet if their practice had been *adharmā*, they would not have been reborn in any heaven; therefore the meaning “inappropriate” seems to fit the context better.
- ⁴⁹ Adopting the variant 子 instead of 等.
- ⁵⁰ On Vāsava (婆娑婆) as one of the many names of the ruler of the *devas* (along with Sakka, Kosiya, Indra, etc.), see Marcus Bingenheimer, *Studies in Āgama Literature, With Special Reference to the Shorter Chinese Saṃyuktāgama* (Taiwan: Shin Weng Feng Print Co., 2011), p. 194f.

- ⁵¹ The *Sakkapañha-sutta* traces thought back not to intention but to perceptions and notions (related to) conceptual proliferation.
- ⁵² The *Sakkapañha-sutta* does not mention the noble eightfold path at this juncture. Instead the Buddha expounds two types of joy, of sadness, and of equanimity, which are either to be pursued or not to be pursued—a topic taken up later in MĀ 134.
- ⁵³ The corresponding section of the *Sakkapañha-sutta* discusses two kinds of bodily conduct, of verbal conduct, and of pursuits. Here and below, the Pāli version does not specify that the wholesome types of any of these should be done at the right time with mindfulness and comprehension.
- ⁵⁴ In the *Sakkapañha-sutta* the previous discussion was on the topic of restraint by the code of rules, whereas the present one is concerned with restraint of the sense faculties.
- ⁵⁵ In the *Sakkapañha-sutta* a corresponding exposition is given by Sakka, who has understood the matter on hearing the brief introductory remark by the Buddha.
- ⁵⁶ No reference to the momentary nature of the path is found in the *Sakkapañha-sutta*.
- ⁵⁷ In the *Sakkapañha-sutta* Sakka directly relates his past encounters with other recluses, without reporting a meeting in the Heaven of the Thirty-three, the *devas*' indulgence in sensuality, or distress arising from witnessing another *deva* passing away.
- ⁵⁸ The translation is based on emending 曾 to 未曾. According to the original reading, the renunciant or brahmin affirms having “formerly,” 曾, met Sakka, which in the narrative context fails to make sense, since it is clearly the first time of such meeting.
- ⁵⁹ No explanation of Sakka's name is given in the *Sakkapañha-sutta*.
- ⁶⁰ A comparable set of verses (although with several differences) occurs later in the *Sakkapañha-sutta*; at the present juncture Sakka instead proclaims his attainment of stream-entry.
- ⁶¹ In the *Sakkapañha-sutta* such a question by the Buddha is preceded by Sakka proclaiming his stream-entry.
- ⁶² The *Sakkapañha-sutta* has a comparable description by Sakka only in verse, introduced by distinguishing six occasions for rejoicing.
- ⁶³ The *Sakkapañha-sutta* does not report an inquiry by the Buddha regarding Sakka's attainment of stream-entry. Consequently, it also has no verse reply by Sakka to this inquiry.
- ⁶⁴ Adopting a variant according to which “sentient beings” occurs only once.
- ⁶⁵ The *Sakkapañha-sutta* does not report Sakka referring to Brahmā, nor does it have verses spoken by Brahmā.
- ⁶⁶ The Pāli parallel is the *Sigālaka-sutta* (or *Siṅgalovāda-sutta*), DN 31 at DN III 180, which has the Squirrels' Sanctuary in the Bamboo Grove by Rājagaha as its location;

for a comparative study, see Bhadanta Pannasiri, “Sigālovāda-Sutta,” *Visva-Bharati Annals* 3 (1950): 150–228.

- ⁶⁷ In the Pāli version his name is Si(ṅ)gāḷaka.
- ⁶⁸ The *Sigāḷaka-sutta* begins by describing his paying homage and has a reference to his father’s instruction only as part of Sigāḷaka’s reply to an inquiry by the Buddha.
- ⁶⁹ In the *Sigāḷaka-sutta* the Buddha points out that this is not the way to pay respect to the six directions according to the discipline of the noble ones, without mentioning the prospect of being respected and having a good rebirth.
- ⁷⁰ The six problems of gambling, which is the fourth topic in the *Sigāḷaka-sutta*, do not include uneasy sleep or the happiness of one’s enemies; instead it mentions the problems of loss of wealth and of not being wanted for marriage.
- ⁷¹ Here and below the text refers to 妻子, which can mean “wife and children” but also just “wife.” The context of subsequent occurrences makes it clear that the second of these two senses is appropriate here.
- ⁷² The verses in the *Sigāḷaka-sutta* show several differences, although touching on the same main themes.
- ⁷³ The *Sigāḷaka-sutta* only has a verse summary after all four enemies in disguise have been expounded in prose.
- ⁷⁴ The exposition of the four type of friends in the *Sigāḷaka-sutta* shows several differences.
- ⁷⁵ The *Sigāḷaka-sutta* differs in identifying friends with the north and servants with the nadir. The exposition of each also shows several differences. Throughout, this exposition in the *Sigāḷaka-sutta* adopts the pattern of listing five qualities in each case, unlike MĀ 135, which has thirteen qualities for a wife and nine for servants.
- ⁷⁶ The *Sigāḷaka-sutta* does not mention four ways of caring.
- ⁷⁷ Adopting the variant 護無貢 instead of 獲無功.
- ⁷⁸ The original speaks of only four parts, even though the ensuing verse mentions six.
- ⁷⁹ In the *Sigāḷaka-sutta* the householder asks to be accepted as a lay disciple.
- ⁸⁰ The Pāli parallel is the *Valahassa-jātaka*, Jā 196 at Jā II 127.
- ⁸¹ In the *Valahassa-jātaka* she had secretly gone out at night to eat some of the formerly caught merchants. The wise merchant noticed that her body was cold from having been secretly out at night and realized what was going on. The Pāli version has no counterpart to the ensuing tale in MĀ 136 of the wise merchant secretly visiting the place where the formerly caught merchants were kept imprisoned.
- ⁸² As in the previous discourse, 妻子 is just rendered “wife” or “wives.”

- ⁸³ In the *Valahassa-jātaka* the wise merchant and half of the group who are willing to heed his words run away and happen to encounter the horse, which is identified as a former life of the Buddha. The horse carries the whole group to safety, so that here only those who did not heed the wise merchant's advice to escape are eventually devoured by the female *yakkhas*, once a new group of shipwrecked merchants has arrived.
- ⁸⁴ Instead of functioning as an illustration of the not-self teaching, in the *Valahassa-jātaka* the tale serves as a warning to a monk who is infatuated by a woman.
- ⁸⁵ The Pāli parallel is the *Loka-sutta*, AN 4.23 at AN II 23, found again in It 112 at It 121.
- ⁸⁶ The *Loka-sutta* continues by proclaiming that the Tathāgata speaks as he acts and acts as he speaks; it does not have the comparison to a lion in its prose section, but only among the verses spoken by the Buddha. Although touching on similar themes, these verses show several differences from MĀ 137.
- ⁸⁷ Adopting the variant 知 instead of 如.
- ⁸⁸ Adopting the variant 有 instead of 真.
- ⁸⁹ The verses in the *Loka-sutta* conclude on the theme of homage and have no counterpart to the ensuing verse in MĀ 137.
- ⁹⁰ The Pāli parallel is the second part of the *Pacalāyamāna-sutta*, AN 7.58 at AN IV 88. (The PTS edition seems to have conflated two separate discourses, the *Pacalāyamāna-sutta*, AN 7.58 at AN IV 85 to 88, which corresponds to MĀ 83, and the second part AN IV 88 to 91, which is a parallel to the present discourse, MĀ 138.)
- ⁹¹ The (second part of the) *Pacalāyamāna-sutta* does state that lack of merits is *dukkha*.
- ⁹² The (second part of the) *Pacalāyamāna-sutta* does not give the name of the wheel-turning king and does not have a counterpart to the detailed description of his various possessions. Comparable descriptions can be found in the *Mahāsudassana-sutta*, DN 17 at DN II 187, and in the *Gomaya-sutta*, SN 22.96 at SN III 144.
- ⁹³ The verses at the end of the *Pacalāyamāna-sutta* show several differences.
- ⁹⁴ The Pāli parallel is the *Jīvika-sutta*, It 91 at It 89, an exposition also found in the latter part of the *Pinḍolyaṃ-sutta*, SN 22.80 at SN III 93.
- ⁹⁵ The *Jīvika-sutta* and the *Pinḍolyaṃ-sutta* have no counterpart to this comparison, but only to the later comparison to a piece of wood from a cremation fire.
- ⁹⁶ The *Jīvika-sutta* instead proclaims in verse that for such a one it would be better to swallow a burning iron ball instead of partaking of offerings without being restrained.
- ⁹⁷ The Pāli parallels are a series of discourses in the repetition section of the *Magga-samyutta*, beginning at SN V 43, with the comparison to the elephant's footprint found in SN 45.140, to the roof peak in SN 45.141, to a type of root in SN 45.142, to sandalwood in SN 45.143, to jasmine in SN 45.144, to the wheel-turning king in SN

45.145, to the moon in SN 45.146, and to types of cloth in SN 45.148 (which unlike MĀ 141 reckons Kāsī cloth as supreme).

Division 12

- ⁹⁸ The Pāli parallel for the first part of MĀ 142 is the *Vassakāra-sutta*, AN 7.20 at AN IV 17, and for the remainder of MĀ 142 the parallels are discourses AN 7.21 to AN 7.25 at AN IV 21; see also the *Mahāparinibbāna-sutta*, DN 16 at DN II 72.
- ⁹⁹ In the *Vassakāra-sutta* the Buddha directly turns to Ānanda and addresses his entire exposition to him, only turning to Vassakāra at the end of his exposition of the seven principles of non-decline.
- ¹⁰⁰ In the *Vassakāra-sutta*, where this principle occurs before the one concerned with not abducting women, the respect and esteem is given to elders.
- ¹⁰¹ The *Vassakāra-sutta* does not mention support with requisites.
- ¹⁰² The *Vassakāra-sutta* concludes at this point.
- ¹⁰³ The ensuing exposition has a counterpart in AN 7.21 at AN IV 21; see also DN 16 at DN II 76.
- ¹⁰⁴ AN 7.21 concludes at this point.
- ¹⁰⁵ A list of seven types of respect as a factor preventing decline is also found in AN 7.56 at AN IV 84, although with the difference that all four assemblies should have such respect, not only the monks.
- ¹⁰⁶ The ensuing exposition has a counterpart in AN 7.22 at AN IV 22; see also DN 16 at DN II 77.
- ¹⁰⁷ The ensuing exposition has a counterpart in AN 7.23 at AN IV 22; see also DN 16 at DN II 78.
- ¹⁰⁸ The ensuing exposition has a counterpart in AN 7.24 at AN IV 23; see also DN 16 at DN II 79.
- ¹⁰⁹ The seven principles for settling a monastic dispute are discussed in more detail in MĀ 196 (in which case they are also found in the Pāli parallel, the *Sāmagāma-sutta*, MN 104 at MN II 247).
- ¹¹⁰ The ensuing exposition has a counterpart in DN 16 at DN II 80.
- ¹¹¹ The Pāli parallel is the *Saṅgārava-sutta*, AN 3.60 at AN I 168.
- ¹¹² In the *Saṅgārava-sutta* the Buddha replies by describing the arising of a tathāgata and his teaching others the path to liberation.
- ¹¹³ In the *Saṅgārava-sutta* the topic of their discussion is that formerly there were fewer monks but more of them performed supernormal feats. In reply the Buddha expounds the three types of miracles.

Notes

- ¹¹⁴ The miracle of instruction in the *Saṅgārava-sutta* consists only in instructions on how to think and give attention, and on what should be abandoned or established in the mind.
- ¹¹⁵ In relation to this and the following miracle in the *Saṅgārava-sutta*, Saṅgārava comments that they appear to him like magical tricks.
- ¹¹⁶ In the *Saṅgārava-sutta* the Buddha rather seems to censure him for having stated that he thinks the Buddha has the ability to perform these three miracles.
- ¹¹⁷ The Pāli parallel is the *Gaṇakamoggallāna-sutta*, MN 107 at MN III 1; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 618–623.
- ¹¹⁸ The brahmin in the *Gaṇakamoggallāna-sutta* does not mention horse and elephant trainers, although the Buddha in his reply refers to horse trainers.
- ¹¹⁹ The *Gaṇakamoggallāna-sutta* instead speaks of observance of the monastic rules. It does not have a counterpart to the ensuing description in MĀ 144 of *satipaṭṭhāna* meditation.
- ¹²⁰ After sense restraint, the *Gaṇakamoggallāna-sutta* describes moderation with food and the practice of wakefulness, before turning to clear comprehension with bodily activities.
- ¹²¹ The *Gaṇakamoggallāna-sutta* also mentions eating, drinking, consuming food, tasting, defecating, and urinating.
- ¹²² Here and below adopting the variant 耳 instead of 耶.
- ¹²³ The simile of the *sāla* grove is not found in the *Gaṇakamoggallāna-sutta*.
- ¹²⁴ The *Gaṇakamoggallāna-sutta* has three comparisons: black orris as the best of roots, sandalwood as the best of woods, and jasmine as the best of flower perfumes. In the Pāli version the brahmin then illustrates the nature of the exposition he has received with a standard set of similes that describe setting upright what had been overturned, revealing what was hidden, etc.
- ¹²⁵ The Pāli parallel is the *Gopakamoggallāna-sutta*, MN 108 at MN III 7; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 623–630.
- ¹²⁶ Instead of mentioning the Vajjis, the *Gopakamoggallāna-sutta* reports that the king of Magadha was apprehensive of King Pajjota.
- ¹²⁷ Adopting a variant that adds 欲.
- ¹²⁸ In the *Gopakamoggallāna-sutta* Ānanda replies that there is not a single monk equal to the Buddha.
- ¹²⁹ The translation follows an emendation in the CBETA edition. The original speaks of gathering in “two” places, which in the present context does not make sense.
- ¹³⁰ The *Gopakamoggallāna-sutta* does not mention the giving of a talk on the Dharma.

- ¹³¹ Following these first two qualities, the remainder of the list of ten qualities in the *Gopakamoggallāna-sutta* is rather different, with the two versions agreeing only on contentment and the destruction of the taints. Six qualities mentioned only in the Pāli version are attaining the four absorptions and each of the five higher knowledges.
- ¹³² Although the *Gopakamoggallāna-sutta* does mention contentment, which is its third quality, it does not illustrate this with the simile of a bird taking along just its two wings (a simile found elsewhere also among Pāli discourses).
- ¹³³ Instead of an exclamation by the assembled crowd, the *Gopakamoggallāna-sutta* reports a remark made by Vassakāra to the general Upananda on the appropriateness of respecting a monk endowed with the ten qualities listed earlier.
- ¹³⁴ Adopting the variant 整 instead of 政.
- ¹³⁵ The *Gopakamoggallāna-sutta* does not mention the absence of insect pests. Instead of referring to the Buddha's commending of the Squirrel's Sanctuary, it reports that Ānanda acknowledged the protection of the Squirrel's Sanctuary afforded by Vassakāra.
- ¹³⁶ The *Gopakamoggallāna-sutta* does not report this remark by the general Upananda.
- ¹³⁷ The location mentioned in the *Gopakamoggallāna-sutta* by Vassakāra is the Kūṭagāra in the Mahāvana by Vesālī.
- ¹³⁸ The term employed in the *Gopakamoggallāna-sutta* is *jhāna*, which here clearly stands for meditation in general, not for the recognized stages of concentrative absorption.
- ¹³⁹ The supplementation is guided by the fact that the text lacks a reference to the hindrance of restlessness-and-worry, which, besides being mentioned in the *Gopakamoggallāna-sutta*, MN III 14, is clearly required by the context.
- ¹⁴⁰ Here and below, the original speaks of "fourth" or "four," which is related to the error mentioned in the previous footnote and may have been due to influence from the correct occurrence of "four" in the next exposition on praiseworthy application of the mind, which is the four absorptions.
- ¹⁴¹ Adopting the variant 憎 instead of 增.
- ¹⁴² In the *Gopakamoggallāna-sutta* he clarifies that he has already replied to the question (which in the Pāli version he does before Vassakāra's arrival). The *Gopakamoggallāna-sutta* concludes here, so it has no counterpart for the next question and the meal offering reported in MĀ 145.
- ¹⁴³ Adopting the variant 二 instead of 三.
- ¹⁴⁴ The Pāli parallel is the *Cūlahatthipadopama-sutta*, MN 27 at MN I 175; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 189–192.
- ¹⁴⁵ The *Cūlahatthipadopama-sutta* does not report Pilotika's visit to the Buddha, beginning instead with his meeting with Jāṇussoṇi, which takes place at midday.

Notes

- ¹⁴⁶ Adopting the variant 誦 instead of 讀. The *Cūlahatthipadopama-sutta* does not mention for what purpose Jāṇussoṇi was driving out of Sāvathī.
- ¹⁴⁷ The *Cūlahatthipadopama-sutta* has no reference to four principles found in the sacred texts.
- ¹⁴⁸ Here and below, in the *Cūlahatthipadopama-sutta* they even become the Buddha's disciples.
- ¹⁴⁹ In the *Cūlahatthipadopama-sutta* he speaks of this, along with the other three reasons, as a "footprint."
- ¹⁵⁰ Abstention from alcohol is not explicitly mentioned in the *Cūlahatthipadopama-sutta*.
- ¹⁵¹ The *Cūlahatthipadopama-sutta* additionally mentions abstention from accepting raw meat, from going on messages, from buying and selling, from cheating with false weights and measures, etc., from accepting bribes and fraud, and from murder, brigandage, and violence.
- ¹⁵² Adopting the variant 掘 instead of 屈.
- ¹⁵³ According to the *Cūlahatthipadopama-sutta*, this is a footprint of the Tathāgata.
- ¹⁵⁴ The *Cūlahatthipadopama-sutta* describes attainment of all three higher knowledges, including recollection of past lives and the divine eye.
- ¹⁵⁵ In the *Cūlahatthipadopama-sutta* he illustrates the nature of the exposition he has received with a standard set of similes: setting upright what had been overturned, revealing what was hidden, etc.
- ¹⁵⁶ This set of verses has a parallel in the otherwise different *Sumanā-sutta*, AN 5.31 at AN III 34.
- ¹⁵⁷ The Pāli parallel is the *Khattiya-sutta*, AN 6.52 at AN III 362.
- ¹⁵⁸ According to the *Khattiya-sutta*, warriors have strength (*bala*) as their support, they rely on territory (*paṭhavī*), and their end (or final goal) is sovereignty (*issariya*).
- ¹⁵⁹ In relation to renunciants, the *Khattiya-sutta* mentions patience and mildness instead of truth, and nothingness instead of secluded places.
- ¹⁶⁰ The Pāli parallel is the *Esukārī-sutta*, MN 96 at MN II 177, which has Jeta's Grove at Sāvathī as its location; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 563–566.
- ¹⁶¹ In the *Esukārī-sutta* the Buddha instead queries if the whole world had authorized the brahmins to prescribe these four types of services.
- ¹⁶² The translation follows an emendation of 直 to 值, suggested in the Foguang edition of MĀ 150.
- ¹⁶³ A comparable exposition by the Buddha in the *Esukārī-sutta* does not take the form of a question-and-answer exchange.

- ¹⁶⁴ In the *Esukārī-sutta* the Buddha points out that even someone having a high social position or endowed with much wealth can commit unwholesome conduct.
- ¹⁶⁵ Instead of inability to watch over cows, the *Esukārī-sutta* speaks of taking something by theft.
- ¹⁶⁶ The *Esukārī-sutta* instead mentions sickle and carrying pole for the case of the worker.
- ¹⁶⁷ As in relation to the previous topic, here again the Buddha in the *Esukārī-sutta* instead queries if the whole world had authorized the brahmins to prescribe these four types of property or wealth.
- ¹⁶⁸ In the *Esukārī-sutta* the Buddha just mentions the noble supramundane Dharma, followed by comparing the four castes to fires that burn in dependence on different materials and noting that members of all four castes can go forth under him and become accomplished in the Dharma.
- ¹⁶⁹ The topic of being affected by empty space is not covered in the *Esukārī-sutta*.
- ¹⁷⁰ In the *Esukārī-sutta* the simile of being able to wash oneself clean does not involve a hundred types of people, which in the Pāli version are only mentioned in the simile about the ability to make a fire.
- ¹⁷¹ This additional query about employing different fuel to feed the fire is not found in the *Esukārī-sutta*.
- ¹⁷² The Pāli parallel is the *Assalāyana-sutta*, MN 93 at MN II 147; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 549–556.
- ¹⁷³ The *Assalāyana-sutta* does not report the brahmins' claims to superiority, but only their wish to dispute the Buddha's proclamation of purification for all four castes.
- ¹⁷⁴ The *Assalāyana-sutta* speaks of only three Vedas.
- ¹⁷⁵ In the *Assalāyana-sutta* he agrees only after they have made their request three times.
- ¹⁷⁶ In the *Assalāyana-sutta*, before referring to the two-class society in Yona and Kamboja, the Buddha points out that brahmin women are seen to become pregnant, which contradicts the claim that brahmins are born from Brahmā's mouth.
- ¹⁷⁷ In the *Assalāyana-sutta* the Buddha does not draw out the implications of the example of the two-class society in this way. Instead, here and below after other arguments, he questions what then constitutes the basis for the brahmins' claim to superiority.
- ¹⁷⁸ Here and below, the *Assalāyana-sutta* contains no acknowledgement of the Buddha's ability in swiftly coming out with a simile.
- ¹⁷⁹ The topic of being affected by empty space is not covered in the *Assalāyana-sutta*.
- ¹⁸⁰ In the *Assalāyana-sutta* the Buddha, before referring to the ability to practice loving-kindness, makes two arguments based on both retribution for evil and reward for restraint being independent of one's caste.

Notes

- ¹⁸¹ The simile of being able to wash oneself in the *Assalāyana-sutta* does not involve a hundred types of people, which in the Pāli version are only mentioned in the simile about the ability to make a fire.
- ¹⁸² This additional argument related to classifying fires according to the fuel used to feed them is not found in the *Assalāyana-sutta*.
- ¹⁸³ Before coming to the tale of the seers of the past, the *Assalāyana-sutta* has a simile involving brothers, found later in MĀ 151.
- ¹⁸⁴ Adopting the variant 屨 instead of 變.
- ¹⁸⁵ In the *Assalāyana-sutta* he also speaks, asking where the brahmin seers have gone.
- ¹⁸⁶ Instead of inquiring about the identity of their unexpected visitor, in the *Assalāyana-sutta* they think that their asceticism is in vain, whereupon Asita tells them that this is not the case and that they should let go of their hatred toward him.
- ¹⁸⁷ In the *Assalāyana-sutta* they are instead not sure that their mothers only cohabited with a brahmin.
- ¹⁸⁸ Asita's question in the *Assalāyana-sutta* is just about the caste of the one to be born.
- ¹⁸⁹ Instead of referring to their clothing, in the *Assalāyana-sutta* the Buddha remarks that Assalāyana and his teachers are not even fit to be the spoon-holder of those seers.
- ¹⁹⁰ The corresponding simile in the *Assalāyana-sutta* (found before the tale of the seers) speaks of two brothers only.
- ¹⁹¹ Instead of Assalāyana being prevented from paying respect, the *Assalāyana-sutta* describes his sitting in silent embarrassment at this point. It does not report that Assalāyana received an additional teaching on the Dharma from the Buddha or that he was later rebuked by the other brahmins for not standing his ground in debate.
- ¹⁹² The reference appears to involve a word play on *akkha*, translated here as 眼, which can mean “eye” as well as “myrobalan fruit.”
- ¹⁹³ The Pāli parallel is the *Subha-sutta*, MN 99 at MN II 196, which has Jeta's Grove at Sāvattthī as its location; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 572–579.
- ¹⁹⁴ 鸚鵡, “parrot,” corresponding to Suka, which must go back to an original that differs from the name of this brahmin in the Pāli parallel, which is instead Subha.
- ¹⁹⁵ The *Subha-sutta* does not describe the Buddha's dignified appearance or compare it to the moon.
- ¹⁹⁶ In the *Subha-sutta* the Buddha on his own announces that he will give an analytical exposition, *vibhajjavāda*, without being asked to do so by his visitor.
- ¹⁹⁷ Here and below, the *Subha-sutta* does not provide a contrast to one-sided truth claims.

- ¹⁹⁸ The text here uses the expression 熱行, but recapitulations of the list of five principles later in MĀ 152 instead speak of 行施, “practice of generosity,” which judging from the context must be the correct sense in the present passage as well; see also Anālayo, *A Comparative Study of the Majjhima-nikāya*, p. 576, n. 238. In fact, the *Subha-sutta* names the same five principles, including generosity, differing only in the sequence of listing them.
- ¹⁹⁹ Here and below, the *Subha-sutta* does not record a rebuttal by the young brahmin until after the Buddha has delivered the simile of the blind people, who in the Pāli version are not specified as children.
- ²⁰⁰ In the *Subha-sutta* the Buddha queries if these brahmins should not better make statements that accord with conventions, that are made thoughtfully, after reflection, and that are beneficial.
- ²⁰¹ The *Subha-sutta* instead lists the five hindrances.
- ²⁰² Adopting the variant 倚 instead of 猗.
- ²⁰³ In the *Subha-sutta* the Buddha illustrates this type of pleasure with the example of the first and second absorptions. He then inquires which of the five principles declared earlier by his visitor is reckoned most fruitful by the brahmins, which receives the reply that this is generosity. This then provides the background for the ensuing description by the Buddha of a brahminical sacrifice, also found in MĀ 152.
- ²⁰⁴ In the simile in the *Subha-sutta* those who come to the sacrifice are also brahmins.
- ²⁰⁵ In the *Subha-sutta* the Buddha reckons the five principles to be equipments of the mind for cultivating a mind free from anger and ill will.
- ²⁰⁶ At this juncture in the *Subha-sutta* the brahmin inquires about the path to Brahmā, and it is in reply to this inquiry that the Buddha, after illustrating his knowledge of the path to Brahmā with the example of someone who knows the way to his home village, teaches the *brahmavihāras*.
- ²⁰⁷ In the *Subha-sutta* the young brahmin expresses his appreciation and leaves. Thus the *Subha-sutta* has no counterpart to the ensuing discussion on aspiration for rebirth as a *deva*; instead it continues by reporting that the young brahmin met the brahmin Jāpussoṇi, to whom he expressed his favorable impression of the Buddha.
- ²⁰⁸ This inquiry and the simile by the Buddha occur earlier in the *Subha-sutta*, before the Buddha teaches the *brahmavihāras* as the path to Brahmā.
- ²⁰⁹ The *Subha-sutta* does not report that the young brahmin took refuge.
- ²¹⁰ The Pāli parallel is the *Māgandiya-sutta*, MN 75 at MN I 501; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 407–413.
- ²¹¹ The *Māgandiya-sutta* does not describe the manner of lying down.

Notes

- ²¹² The *Māgandiya-sutta* does not refer to the Buddha's dignified appearance or compare it to the moon.
- ²¹³ According to the *Māgandiya-sutta*, he was so surprised that his hair stood on end.
- ²¹⁴ The corresponding inquiry in the *Māgandiya-sutta* just takes up the case of being oneself free from the former attraction of sense objects, without bringing in the seeing of another who is under the influence of such attraction.
- ²¹⁵ In the *Māgandiya-sutta* the Buddha directly relates his own experiences.
- ²¹⁶ The *Māgandiya-sutta* describes three palaces in which the Buddha-to-be enjoyed himself in the company of females.
- ²¹⁷ In the *Māgandiya-sutta* he only states that heavenly sensual pleasures are more sublime, without qualifying human sensual pleasures as foul and impure.
- ²¹⁸ The sequence of similes in the *Māgandiya-sutta* differs, as here the first two similes are about a healed leper who does envy another leper cauterizing his wounds and who resists being dragged close to a fire. Third comes the simile that corresponds to the present passage, followed by the simile of a king who partakes of sensual pleasures.
- ²¹⁹ Adopting the variant 懂 instead of 樟.
- ²²⁰ In the *Māgandiya-sutta* this first instance of the verse spoken by the Buddha already comes with a reference to the eightfold path.
- ²²¹ In the *Māgandiya-sutta* he adds that he is now healthy and happy, without afflictions.
- ²²² Adopting the variant 往 instead of 住.
- ²²³ The *Māgandiya-sutta* has no remark on foolish heterodox practitioners.
- ²²⁴ In the *Māgandiya-sutta* a teaching on the dependent arising of *dukkha*, based on clinging, is found only later.
- ²²⁵ In the corresponding simile in the *Māgandiya-sutta* a doctor unsuccessfully tries to heal the blind person.
- ²²⁶ The *Māgandiya-sutta* does not mention giving proper attention and thus recommends only three practices.
- ²²⁷ Instead of an exposition of the four truths, in the *Māgandiya-sutta* the Buddha teaches the dependent arising of *dukkha* based on clinging, etc.
- ²²⁸ The *Māgandiya-sutta* does not report his stream-entry.
- ²²⁹ In the *Māgandiya-sutta* the Buddha first explains that those who come from other traditions need to go through a probation period of four months. Māgandiya then states he is willing to accept being on probation even for four years.
- ²³⁰ The Pāli parallel is the *Aggañña-sutta*, DN 27 at DN III 80; for a comparative study

- see Konrad Meisig, *Das Sūtra von den vier Ständen, Das Aggañña-Sutta im Licht seiner chinesischen Parallelen* (Wiesbaden: Otto Harrassowitz, 1988).
- ²³¹ In the *Aggañña-sutta* they have not yet received full ordination.
- ²³² In the *Aggañña-sutta* the abuse by other brahmins occurs only as a part of Vāsetṭha's report to the Buddha.
- ²³³ Adopting the variant 困 instead of 自.
- ²³⁴ The *Aggañña-sutta* does not report such an evaluation of the position taken by the brahmins; instead the Buddha points out that brahmin women are seen to become pregnant, an argument similar to the one found later in MĀ 154.
- ²³⁵ A statement that the Buddha does not talk about superiority of birth, etc., and a contrast to those who are getting married, is not made in the *Aggañña-sutta*.
- ²³⁶ A comparable exposition in the *Aggañña-sutta* deals with all four castes. It also differs, here and below, in not taking the form of a question-and-answer exchange.
- ²³⁷ In the PTS edition of the *Aggañña-sutta* the king does think that the Buddha is superior to him in terms of being well-born, having strength, being good-looking, and being influential.
- ²³⁸ After the topic of Pasenadi's respect, in the *Aggañña-sutta* the Buddha presents those gone forth under him as his children in the Dharma, born of his mouth, etc.
- ²³⁹ Here and below, the translation is based on emending 不 to 亦; cf. Meisig, *Das Sūtra von den vier Ständen*, p. 113, n. 1. For the same formulation in relation to the creeper see the parallel T. 10 at T. I:219a.
- ²⁴⁰ Adopting the variant 樸 instead of 襍.
- ²⁴¹ Adopting a variant without 事.
- ²⁴² In the *Aggañña-sutta* the thief does not complain about being beaten.
- ²⁴³ See T. W. Rhys Davids and William Stede, *Pali-English Dictionary* (1921) (Delhi: Motilal Banarsidass, 1993), p. 487a, s.v. *bāheti* 1; also K. R. Norman, *A Philological Approach to Buddhism: The Bukkyō Dendō Kyōkai Lectures, 1994* (London: School of Oriental and African Studies, 1997), p. 160.
- ²⁴⁴ The *Aggañña-sutta* just states that they were unable to meditate.
- ²⁴⁵ The *Aggañña-sutta* instead introduces the fourth caste of the workers, and then discusses renunciants from any of the four castes.
- ²⁴⁶ The Pāli parallel is the *Velāma-sutta*, AN 9.20 at AN IV 392.
- ²⁴⁷ The *Velāma-sutta* instead refers to him by his well-known name Anāthapiṇḍika.
- ²⁴⁸ Here and below the *Velāma-sutta* also mentions that one's family and servants will not listen to one (or in the case of giving carefully, they will listen to one).

Notes

- ²⁴⁹ In the *Velāma-sutta* the exposition takes up giving either coarse or excellent food together, so that it only distinguishes between giving carelessly, etc., and giving carefully, etc.
- ²⁵⁰ In the *Velāma-sutta* at this point the Buddha explains that he was Velāma in a past life.
- ²⁵¹ The *Velāma-sutta* does not mention giving to all worldlings in Jambudīpa.
- ²⁵² Before referring to the construction of a monastery, the *Velāma-sutta* mentions an offering given to the Sangha with the Buddha at its head.
- ²⁵³ The *Velāma-sutta* only mentions perception of impermanence, cultivated for the time it takes to snap a finger.
- ²⁵⁴ The identification as a past life of the Buddha occurs earlier in the *Velāma-sutta*, which concludes after the recommendation of perception of impermanence and thus has no counterpart to the final section in MĀ 155.
- ²⁵⁵ The Pāli parallel is the *Brahmaṇadhammika-sutta*, Sn 2.7 at Sn 284 to 315.
- ²⁵⁶ The verses in the *Brahmaṇadhammika-sutta* show several differences.
- ²⁵⁷ Adopting the variant 去 instead of 法.
- ²⁵⁸ Adopting the variant 牛 instead of 馬.
- ²⁵⁹ Adopting the variant 老 instead of 者.
- ²⁶⁰ In the *Brahmaṇadhammika-sutta* they illustrate the nature of the exposition received with a standard set of similes that describe setting upright what had been overturned, revealing what was hidden, etc.
- ²⁶¹ The Pāli parallel is the *Verañjā-sutta*, AN 8.11 at AN IV 172, which has the base of a particular tree in Verañjā as its location.
- ²⁶² A reference to flavors, which seems to have been lost in the original, is clearly required by the context and also found in the *Verañjā-sutta*.
- ²⁶³ After the accusation of lacking taste, the *Verañjā-sutta* continues with seven other accusations by the brahmin, each of which the Buddha takes up and reinterprets in such a way that it expresses his realization of awakening. None of these seven corresponds to the present reference to fear; the last one in the Pāli list, *apagabbho*, corresponds to the third and last accusation in MĀ 157 of not entering a womb.
- ²⁶⁴ The *Verañjā-sutta* does not describe the preparation of the seat of awakening or the resolve not to change posture until awakening had been reached.
- ²⁶⁵ No reference to the Buddha's teaching activity is found in the *Verañjā-sutta*.
- ²⁶⁶ In the *Verañjā-sutta* he states only that the Buddha is the eldest and foremost.
- ²⁶⁷ In the *Verañjā-sutta* he illustrates the nature of the exposition received with a standard set of similes that describe setting upright what had been overturned, revealing what was hidden, etc.

- ²⁶⁸ The Pāli parallel is the *Doṇa-sutta*, AN 5.192 at AN III 223.
- ²⁶⁹ The *Doṇa-sutta* instead reports Doṇa complaining that the Buddha does not respect elder brahmins.
- ²⁷⁰ The *Doṇa-sutta* speaks only of three Vedas.
- ²⁷¹ Here and below, the list of possible occupations is shorter in the *Doṇa-sutta*, which, for example, does not mention writing.
- ²⁷² The *Doṇa-sutta* mentions going forth, after giving wealth to the teacher and before the practice of the *brahmavihāras*.
- ²⁷³ The *Doṇa-sutta* instead describes getting married and subsequently going forth and cultivating the four absorptions.
- ²⁷⁴ Adopting the variant 淫 instead of 婬.
- ²⁷⁵ In the *Doṇa-sutta* the overstepping of boundaries comes through engaging in sex for sensual pleasure with any type of wife, even one who is pregnant or nursing.
- ²⁷⁶ In the *Doṇa-sutta* the outcaste brahmin not only takes up various kinds of employment, but also seeks wealth for his teacher by means some of which are in accordance with the Dharma and some contrary to it. He also has intercourse with any type of wife, even with ones who are pregnant or nursing.
- ²⁷⁷ In the *Doṇa-sutta* the Buddha, before asking this question, refers again to the ancient seers as the source of the fivefold classification of brahmins.
- ²⁷⁸ In the *Doṇa-sutta* he illustrates the nature of the exposition received with a standard set of similes that describe setting upright what had been overturned, revealing what was hidden, etc.
- ²⁷⁹ A part of MĀ 160 has a Pāli parallel in the *Araka-sutta*, AN 7.70 at AN IV 136.
- ²⁸⁰ The *Araka-sutta* does not mention the monks' discussion, life conditions in the past, a former king, and Araka's going forth. It begins with the Buddha briefly introducing Araka as a teacher who was free of sensual desire, then goes on to Araka's teachings on the brevity of human life.
- ²⁸¹ The *Araka-sutta* speaks of a line drawn on the surface of water with a stick.
- ²⁸² Adopting the variant 盂 instead of 杓.
- ²⁸³ This simile has no counterpart in the *Araka-sutta*.
- ²⁸⁴ The *Araka-sutta*, where this is the sixth simile, speaks of a piece of meat thrown into an iron pan heated all day.
- ²⁸⁵ This simile has no counterpart in the *Araka-sutta*.
- ²⁸⁶ This simile has no counterpart in the *Araka-sutta*.

Notes

- ²⁸⁷ Adopting the variant 暴長 instead of 瀑湏.
- ²⁸⁸ Adopting the variant 駛 instead of 駛. The image of a quickly flowing river is the fourth simile in the *Araka-sutta*.
- ²⁸⁹ This simile has no counterpart in the *Araka-sutta*.
- ²⁹⁰ After the similes, in the *Araka-sutta* the Buddha contrasts the long life span at the time of Araka to the life span at present, and then divides this into fortnights, days and nights, and meals, more or less as in MĀ 160. The *Araka-sutta* does not mention Araka's removal of the hindrances and cultivation of the *brahmavihāras* or the rebirths achieved by his disciples; nor does it identify Araka as a past life of the Buddha.
- ²⁹¹ The Pāli parallel is the *Brahmāyu-sutta*, MN 91 at MN II 133; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 527–545.
- ²⁹² The *Brahmāyu-sutta*, which has a similar description for Brahmāyu himself, speaks only of three Vedas.
- ²⁹³ The *Brahmāyu-sutta* does not report that Brahmāyu had heard that the Buddha was endowed with the thirty-two marks.
- ²⁹⁴ Adopting a variant without 世.
- ²⁹⁵ In the *Brahmāyu-sutta* Uttara inquires how he should verify the Buddha's accomplishment. In reply to this inquiry, Brahmāyu speaks of the thirty-two marks and the two destinies open to those who are endowed with these marks.
- ²⁹⁶ In the *Brahmāyu-sutta* he observes the Buddha for seven months. The Pāli version does not report that he took leave after that from the Buddha.
- ²⁹⁷ Adopting the variant 平 instead of 牙.
- ²⁹⁸ After reporting on the thirty-two marks, in the *Brahmāyu-sutta* Uttara does not depict the comprehensiveness of his observation, but right away describes the Buddha's behavior, starting with how the Buddha walked. This description shows some variations in details compared to MĀ 161.
- ²⁹⁹ Adopting the variant 飯 instead of 飲.
- ³⁰⁰ Adopting the variant 暫 instead of 慚.
- ³⁰¹ The *Brahmāyu-sutta* does not report Uttara's wish to go forth under the Buddha or this being granted. Instead it depicts Brahmāyu expressing his reverence for the Buddha after having heard Uttara's report.
- ³⁰² In the *Brahmāyu-sutta* Brahmāyu sends someone to announce his visit as a matter of propriety, not because he feels intimidated.
- ³⁰³ In the *Brahmāyu-sutta* the Buddha simply gives his permission, without expressing a wish for the well-being of the visitor or others.

- ³⁰⁴ In the *Brahmāyu-sutta* the Buddha continues right away with the next stanza granting Brahmāyu permission to ask a question.
- ³⁰⁵ The inquiry in the *Brahmāyu-sutta* takes up more epithets of a liberated one.
- ³⁰⁶ Adopting the variant 行 instead of 正.
- ³⁰⁷ Adopting the variant 訖 instead of 說.
- ³⁰⁸ In the *Brahmāyu-sutta* he even goes so far as to kiss the Buddha's feet.
- ³⁰⁹ The *Brahmāyu-sutta* does not report the crowd specifying the qualities in which Brahmāyu was foremost among brahmins of Mithilā.
- ³¹⁰ In the *Brahmāyu-sutta* he illustrates the nature of the exposition received with a standard set of similes that describe setting upright what had been overturned, revealing what was hidden, etc.
- ³¹¹ The *Brahmāyu-sutta* does not report the blessing given by the Buddha after the meal; according to its presentation, Brahmāyu offered food for a whole week.
- ³¹² The translation is based on emending 生彼 to read 生(於)彼間, the formulation usually employed in the *Madhyama-āgama* to describe the rebirth of a nonreturner.

Division 13

- ³¹³ The Pāli parallel is the *Dhātuvibhaṅga-sutta*, MN 140 at MN III 237; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 797–802.
- ³¹⁴ In the *Dhātuvibhaṅga-sutta* the Buddha also asks Pukkusāti where his teacher is dwelling at present.
- ³¹⁵ The *Dhātuvibhaṅga-sutta* does not refer to the sublime nature of the Dharma or the purity of the holy life.
- ³¹⁶ According to the corresponding passage in the *Dhātuvibhaṅga-sutta*, one established in the four foundations is not overwhelmed by conceiving and is reckoned a sage at peace.
- ³¹⁷ The *Dhātuvibhaṅga-sutta* lists the six contacts by way of the respective sense organ, without mentioning their objects.
- ³¹⁸ The text refers to the brain stem, 腦膜, with brain marrow as a variant, 腦髓. Since both are out of place in a list of bodily parts that belong to the water element, the compound has been emended to brain fluid, on the supposition that 腦膜 is an error for 腦液 or some equivalent term.
- ³¹⁹ The *Dhātuvibhaṅga-sutta* lists only happy, painful, and neutral experiences.
- ³²⁰ The *Dhātuvibhaṅga-sutta* continues by describing how in this way liberation is attained.
- ³²¹ Before turning to feelings that are limited to the body, the *Dhātuvibhaṅga-sutta* discusses the detached experience of happy, painful, and neutral feelings by one who knows their impermanent and unsatisfactory nature.

Notes

- ³²² Adopting the variant 設若 instead of 說施若.
- ³²³ The *Dhātuvihaṅga-sutta* instead qualifies these various ideas as something “conceived,” *maññita*, concluding that all such conceivings are a disease, a tumor, and a barb.
- ³²⁴ In the *Dhātuvihaṅga-sutta* the result of going beyond conceivings is that the sage, who is at peace, is not born, does not grow old, does not die, is not shaken or agitated.
- ³²⁵ The corresponding section in the *Dhātuvihaṅga-sutta* does not mention Pukkusāti’s attainment of stream-entry, although in its concluding part the Buddha states that Pukkusāti passed away as a nonreturner.
- ³²⁶ The *Dhātuvihaṅga-sutta* continues by narrating that Pukkusāti requested full ordination from the Buddha, which he could not receive as his bowl and robes were not complete. Searching for the missing requisites, he was accidentally killed by a cow. The monks reported this to the Buddha, who told them that Pukkusāti passed away as a nonreturner.
- ³²⁷ The Pāli parallel is the *Saḷāyatanavibhaṅga-sutta*, MN 137 at MN III 215; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 781–787.
- ³²⁸ The *Saḷāyatanavibhaṅga-sutta* does not refer to the sublime nature of the Dharma or the purity of the holy life.
- ³²⁹ The *Saḷāyatanavibhaṅga-sutta* lists the six internal sense spheres, the six external sense spheres, the six types of consciousness, and the six types of contact.
- ³³⁰ The text reads 刀, literally “knife,” which appears to be a translation error that confuses *satta* (Skt. *sattva*) with *sattha* (Skt. *śāstra*). The *Saḷāyatanavibhaṅga-sutta* speaks of thirty-two “positions of beings,” *sattapadā*. In order to render 刀 in a way that makes some sense, the translation follows the indication in Hirakawa, *Buddhist Chinese-Sanskrit Dictionary*, p. 182, that 刀 can render *āyudha*, “weapon” or “implement.”
- ³³¹ The *Saḷāyatanavibhaṅga-sutta* lists only the contacts, without their objects.
- ³³² The *Saḷāyatanavibhaṅga-sutta* differs in speaking of joy related to “the household life,” *gehasita*, instead of related to “attachment.” It also differs in first working through all six senses in relation to the first of these two aspects before turning to sense experience related to renunciation or dispassion.
- ³³³ The *Saḷāyatanavibhaṅga-sutta* qualifies such equanimity as transcending its object.
- ³³⁴ The *Saḷāyatanavibhaṅga-sutta* rather recommends overcoming sadness with joy (both of course being of the type related to renunciation).
- ³³⁵ The *Saḷāyatanavibhaṅga-sutta* recommends relying on nonidentification, *atammayatā*, to abandon and go beyond unified equanimity.
- ³³⁶ This part is without a counterpart in the *Saḷāyatanavibhaṅga-sutta*. The situation of teaching four disciples has a parallel in the *Mahāsīhanāda-sutta*, MN 12 at MN I 82.

- ³³⁷ According to the *Saḷāyatanaṅga-sutta*, the Buddha is not satisfied because of this.
- ³³⁸ According to the *Saḷāyatanaṅga-sutta*, the Buddha is satisfied because of this. Another difference is that in the Pāli version this is the third of the three establishments of mindfulness.
- ³³⁹ The Pāli parallel is the *Uddesavibhaṅga-sutta*, MN 138 at MN III 223; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 787–793.
- ³⁴⁰ The *Uddesavibhaṅga-sutta* does not refer to the sublime nature of the Dharma or the purity of the holy life.
- ³⁴¹ Here and below, the translation is based on emending 不受 to 受, which is clearly the reading required by the context.
- ³⁴² The *Uddesavibhaṅga-sutta* instead contrasts consciousness distracted externally to its being stuck internally.
- ³⁴³ Here and below, the *Uddesavibhaṅga-sutta* does not discuss the immaterial attainments.
- ³⁴⁴ The *Uddesavibhaṅga-sutta* instead brings in the four modes of construing a sense of self in regard to each aggregate. It also differs inasmuch as the one who experiences agitation is the unlearned worldling.
- ³⁴⁵ In the *Uddesavibhaṅga-sutta* the Buddha states that he would have explained it in the same way.
- ³⁴⁶ The Pāli parallel is the *Mahākaccānabhaddekaratta-sutta*, MN 133 at MN III 192, which has the Tapodārāma in Rājagaha as its location; for comparative studies see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 760–763, and *Madhyama-āgama Studies*, pp. 421–448.
- ³⁴⁷ In the *Mahākaccānabhaddekaratta-sutta* the *deva* asks if Samiddhi knows the summary and analysis on an auspicious night, and afterward asks him again if he knows the verses on an auspicious night.
- ³⁴⁸ In the Pāli version the *deva* states that these verses are beneficial and important for the holy life, after which it disappears. It does not have Samiddhi's question about who knows the verses, as well as the *deva*'s reply.
- ³⁴⁹ In the *Mahākaccānabhaddekaratta-sutta* Samiddhi does not report the meeting he had with the *deva* and the Buddha does not inform him of the *deva*'s name. Instead Samiddhi directly asks about the verses and the Buddha replies by uttering them.
- ³⁵⁰ From here onward the verses in the *Mahākaccānabhaddekaratta-sutta* show several differences.
- ³⁵¹ Adopting the variant reading 作 instead of 學.

Notes

- ³⁵² The qualification of the senses as “really existing,” 實有, is not made in the *Mahākaccānabhaddekaratta-sutta*.
- ³⁵³ In the *Mahākaccānabhaddekaratta-sutta* the Buddha states that he would have explained it in the same way.
- ³⁵⁴ The Pāli parallel is the *Lomasakaṅgiyabhaddekaratta-sutta*, MN 134 at MN III 199; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 763–767.
- ³⁵⁵ In the *Lomasakaṅgiyabhaddekaratta-sutta* the *deva* asks if Lomasakaṅgiya knows the summary and analysis on an auspicious night, and afterward asks him again if he knows the verses on an auspicious night.
- ³⁵⁶ According to the *Lomasakaṅgiyabhaddekaratta-sutta*, the Buddha had taught the verses during a visit to the Heaven of the Thirty-three.
- ³⁵⁷ From here onward the verses in the *Lomasakaṅgiyabhaddekaratta-sutta* show several differences.
- ³⁵⁸ The Pali version lacks Lomasakaṅgiya’s question about who knows the meaning of the verses, and also the *deva*’s reply.
- ³⁵⁹ In the *Lomasakaṅgiyabhaddekaratta-sutta* he approaches the Buddha the next morning.
- ³⁶⁰ The *Lomasakaṅgiyabhaddekaratta-sutta* instead discusses the twenty modes of construing a sense of self: identifying any one of the five aggregates as self, postulating the self as the owner of the aggregate, assuming the aggregate to exist within the self, or locating the self within the aggregate.
- ³⁶¹ The Pāli parallel is the *Ānandabhaddekaratta-sutta*, MN 132 at MN III 189; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 755–759.
- ³⁶² In the *Ānandabhaddekaratta-sutta* the Buddha joins the monks, is told about the exposition given by Ānanda, and then asks Ānanda to repeat it.
- ³⁶³ From here onward the verses in the *Ānandabhaddekaratta-sutta* show several differences.
- ³⁶⁴ Instead of a question and answer exchange between the Buddha and Ānanda, in the *Ānandabhaddekaratta-sutta* all questions and explanations are given by Ānanda. Once he has completed his exposition, the Buddha approvingly repeats it all.
- ³⁶⁵ The *Ānandabhaddekaratta-sutta* instead discusses the twenty modes of construing a sense of self: identifying any one of the five aggregates as self, postulating the self as the owner of the aggregate, assuming the aggregate to exist within the self, or locating the self within the aggregate.
- ³⁶⁶ For MĀ 168, Chizen Akanuma, *The Comparative Catalogue of Chinese Āgamas & Pāli Nikāyas* (1929) (Delhi: Sri Satguru, 1990), p. 21, lists as a parallel the *Saikhārupapatti-sutta*, MN 120 at MN III 99. Yet these two discourses differ considerably

- from each other, making it difficult to consider them to be parallels properly speaking; see the discussion in Anālayo, *A Comparative Study of the Majjhima-nikāya*, p. 678f.
- ³⁶⁷ The Pāli parallel is the *Araṇavibhaṅga-sutta*, MN 139 at MN III 230, which has Jeta's Grove at Sāvathī as its location; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 793–796.
- ³⁶⁸ The reference to the Bhaggās appears to be an error, as the Bhaggā country is at a different location from the Kuru country.
- ³⁶⁹ The *Araṇavibhaṅga-sutta* does not refer to the sublime nature of the Dharma or the purity of the holy life.
- ³⁷⁰ Adopting the variant 不 instead of 求.
- ³⁷¹ The *Araṇavibhaṅga-sutta* qualifies each of these two extremes as the wrong path.
- ³⁷² The *Araṇavibhaṅga-sutta* does not have the theme of searching for happiness within under the heading of blame and praise.
- ³⁷³ Instead of praising someone to his face, the issue in the *Araṇavibhaṅga-sutta* is speaking roughly.
- ³⁷⁴ The *Araṇavibhaṅga-sutta* contrasts speaking hurriedly to speaking unhurriedly.
- ³⁷⁵ The verse is not found in the *Araṇavibhaṅga-sutta*.
- ³⁷⁶ The Pāli parallel is the *Cūḷakammavibhaṅga-sutta*, MN 135 at MN III 202; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 767–775.
- ³⁷⁷ The introductory narration on the Buddha's meeting with the dog is not found in the *Cūḷakammavibhaṅga-sutta*, which instead begins with the young brahmin approaching the Buddha and inquiring about the cause for the diversity among human beings. The Pāli commentary, Ps V 9, however, contains a report similar to the introductory account in MĀ 170.
- ³⁷⁸ Insects are not mentioned in the *Cūḷakammavibhaṅga-sutta*.
- ³⁷⁹ The addition of “[either]” and “[or else]” seems to be required by the context, since later on the exposition takes up issues such as giving gifts of asking questions, the not doing of which could hardly be reckoned as something that certainly leads to rebirth in hell. In fact in the *Cūḷakammavibhaṅga-sutta* rebirth among humans is clearly an alternative to rebirth in hell.
- ³⁸⁰ In the *Cūḷakammavibhaṅga-sutta* he illustrates the nature of the exposition received with a standard set of similes that describe setting upright what had been overturned, revealing what was hidden, etc.
- ³⁸¹ Such an invitation is not reported in the *Cūḷakammavibhaṅga-sutta*.
- ³⁸² The Pāli parallel is the *Mahākammavibhaṅga-sutta*, MN 136 at MN III 207; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 775–781.

Notes

- ³⁸³ In the *Mahākammavibhaṅga-sutta* Samiddhi does not quote any such saying by the Buddha, nor does that version record three instances of the same exchange between Potaliputta and Samiddhi.
- ³⁸⁴ In the *Mahākammavibhaṅga-sutta* Potaliputta first asks how long Samiddhi has been a monk, and then inquires after the result of intentional deeds.
- ³⁸⁵ The *Mahākammavibhaṅga-sutta* does not mention Mahācunda; instead it reports that Samiddhi himself related to Ānanda what had happened.
- ³⁸⁶ In the *Mahākammavibhaṅga-sutta* the Buddha also points out that he has never met Potaliputta.
- ³⁸⁷ According to the *Mahākammavibhaṅga-sutta*, a remark of this type was made by Udāyin instead of Ānanda.
- ³⁸⁸ The *Mahākammavibhaṅga-sutta* adopts a different sequence for these topics. It begins with evil conduct leading to hell, followed by evil conduct leading to heaven, and then discusses good conduct leading to heaven or to hell.
- ³⁸⁹ Here and below, the *Mahākammavibhaṅga-sutta* does not mention the possibility that retribution for unwholesome (or later wholesome) conduct could have already been experienced earlier. For the present case, the Pāli version mentions wholesome conduct performed either before or after the unwholesome conduct (which had been witnessed by others with the divine eye), as well as the holding of right view at the time of death. The *Mahākammavibhaṅga-sutta* concludes by stipulating that the results of the unwholesome (or later wholesome) conduct are to be experienced, be it now, or in the next life, or at a later time.
- ³⁹⁰ The simile of the four types of fruit is not found in the *Mahākammavibhaṅga-sutta*.

Division 14

- ³⁹¹ The Pāli parallel is the *Ummagga-sutta*, AN 4.186 at AN II 177.
- ³⁹² The *Ummagga-sutta* begins with the monk visiting the Buddha and does not report the monk's earlier reflection while in seclusion.
- ³⁹³ The *Ummagga-sutta* does not describe the one who is not led by the mind.
- ³⁹⁴ As is usual in Pāli discourses, the *Ummagga-sutta* lists just nine *āṅgas*, not mentioning *nidāna*, *apadāna*, or *upadesa*.
- ³⁹⁵ The *Ummagga-sutta* concludes with this exposition by the Buddha and does not report what happened subsequently with the monk.
- ³⁹⁶ The Pāli parallel is the *Bhūmija-sutta*, MN 126 at MN III 138; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 723–726.
- ³⁹⁷ The emendation involves deleting a qualification of “practice” as being done “properly,” a qualification that has its proper place only in the reply by the monk, when it is the

introduction of this qualification that then causes the prince to be satisfied with the monk's reply. This is in fact how the Pāli parallel proceeds, supporting the impression that the qualification of practicing the holy life "properly" originally only belonged to the monk's reply and would have become part of the preceding question by the prince through an error in transmission.

- ³⁹⁸ The similar inquiry of the prince in the *Bhūmija-sutta* is concerned with inability to get results.
- ³⁹⁹ The *Bhūmija-sutta* reports that the prince offered his own dish of milk rice to Bhūmija; it does not report a formal invitation to a meal or a Dharma talk by Bhūmija.
- ⁴⁰⁰ In the *Bhūmija-sutta* the Buddha first acknowledges that Bhūmija had spoken correctly.
- ⁴⁰¹ The *Bhūmija-sutta* begins with the simile on wrongly trying to get oil, followed by wrongly trying to get milk, butter, and fire, and then has the four similes corresponding to the case of doing these actions in the right way.
- ⁴⁰² The Pāli parallel is the *Cūḷadhammasamādāna-sutta*, MN 45 at MN I 305; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 286–289.
- ⁴⁰³ The *Cūḷadhammasamādāna-sutta* has the second and third cases in the reverse sequence.
- ⁴⁰⁴ One of several differences in the description of ascetic practices is that the *Cūḷadhammasamādāna-sutta* does not mention shaving off the hair and beard (a practice in fact followed by Buddhist monastics themselves).
- ⁴⁰⁵ The translation is based on emending 生彼 to read 生(於)彼間, the formulation usually employed in the *Madhyama-āgama* to describe the rebirth of a nonreturner.
- ⁴⁰⁶ Instead of the attainment of nonreturn, the *Cūḷadhammasamādāna-sutta* mentions attainment of the four absorptions and rebirth in heaven.
- ⁴⁰⁷ The Pāli parallel is the *Mahādhammasamādāna-sutta*, MN 46 at MN I 309, which has Jeta's Grove at Sāvathī as its location; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 289–291.
- ⁴⁰⁸ The *Mahādhammasamādāna-sutta*, instead of referring to the profundity of the Buddha's teaching, has the monks request the Buddha to explain the issue. It also takes up the four ways of practice only later, after having described the ignorant person and the wise.
- ⁴⁰⁹ In the *Mahādhammasamādāna-sutta* the sequence of these four is: pain leading to pain, pleasure leading to pain, pain leading to pleasure, pleasure leading to pleasure.
- ⁴¹⁰ Here and below, the *Mahādhammasamādāna-sutta* speaks of good and bad rebirth, instead of evaluating the mode of conduct in terms of its conduciveness to nirvana.
- ⁴¹¹ Here and below, in the *Mahādhammasamādāna-sutta* the person is informed of the properties of the drink, and consuming it results in his death or deadly pain. Another difference is that all four similes are located together at the end of the discourse.

Notes

- ⁴¹² Adopting the variant 退具 instead of 所行, in keeping with the formulation found subsequently.
- ⁴¹³ The translation is based on emending the original, which reads “infinite space”; the context shows this to be an error.
- ⁴¹⁴ Adopting the variant 禪 instead of 離, in keeping with the formulation found in other parts of the present description.
- ⁴¹⁵ The Pāli parallel is the *Nivāpa-sutta*, MN 25 at MN I 151, which has Jeta’s Grove at Sāvattī as its location; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 167–169.
- ⁴¹⁶ Adopting a variant reading that adds 便 before 隨.
- ⁴¹⁷ In the *Nivāpa-sutta*, before deciding to forsake the fourth herd of deer, the hunter and his following had tried to catch them with the same stratagem they had successfully employed with the third herd.
- ⁴¹⁸ The *Nivāpa-sutta* mentions only loss of their liberation of the mind, not of their liberation by wisdom.
- ⁴¹⁹ In the *Nivāpa-sutta* the renunciants and brahmins take up the ten types of undeclared views (the world is eternal, the world is not eternal, the world is finite . . . a tathāgata neither exists nor does not exist after death).
- ⁴²⁰ No such explanation is given in the *Nivāpa-sutta*.
- ⁴²¹ The *Nivāpa-sutta* does not mention the *brahmavihāras*.
- ⁴²² The *Nivāpa-sutta* adds that in this way one has become invisible to Māra.
- ⁴²³ Adopting the variant reading 止令 instead of 正命.
- ⁴²⁴ The Pāli parallel is the *Samaṇamuṇḍikā-sutta*, MN 78 at MN II 22; for comparative studies see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 424–431, and *Madhyama-āgama Studies*, pp. 105–138.
- ⁴²⁵ In the *Samaṇamuṇḍikā-sutta* the child expresses its thoughts by sulking and its livelihood is the mother’s milk.
- ⁴²⁶ According to the *Samaṇamuṇḍikā-sutta*, such a person is not even accomplished in what is wholesome.
- ⁴²⁷ Here and below, in addition to bodily and verbal conduct the *Samaṇamuṇḍikā-sutta* speaks of livelihood.
- ⁴²⁸ Here and below, in the *Samaṇamuṇḍikā-sutta* the path to the cessation of conduct or thoughts is to be found in the four right efforts.
- ⁴²⁹ The *Samaṇamuṇḍikā-sutta* adds understanding of liberation of the mind and liberation by wisdom.

- ⁴³⁰ Following an emendation in the CBETA edition of 慈 to read 慧, in keeping with the reading found in the rest of the passage.
- ⁴³¹ The cessation of wholesome thoughts occurs in the *Samaṇamuṇḍikā-sutta* already with the second absorption.
- ⁴³² The *Samaṇamuṇḍikā-sutta* continues at this point with the ten path factors of an arahant.
- ⁴³³ This conditional sequence of the path factors is not mentioned in the *Samaṇamuṇḍikā-sutta*; a similar presentation is, however, found in the *Mahācattārīsaka-sutta*, MN 117 at MN III 76 (which covers all ten path factors).
- ⁴³⁴ A description of the noble disciple who contemplates wisely, develops the factors of the noble eightfold path, and attains liberation is not found in the *Samaṇamuṇḍikā-sutta*.
- ⁴³⁵ The Pāli parallel is the *Dakkhiṇāvibhaṅga-sutta*, MN 142 at MN III 253; for comparative studies see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 810–819; Ingo Strauch, “The Bajaur Collection of Kharoṣṭhī Manuscripts: Mahāprajāpatī Gautamī and the Order of Nuns in a Gandhāran Version of the Dakṣiṇāvibhaṅgasūtra,” in Alice Collett, ed., *Women in Early Indian Buddhism: Comparative Textual Studies* (Oxford: Oxford University Press, 2014), pp. 17–45, and “The Indic Versions of the *Dakṣiṇāvibhaṅgasūtra: Some Thoughts about the Early Transmission of Buddhist Āgama Texts,” in Dhammadinnā, ed., *Research on the Madhyama-āgama* (Taipei: Dharma Drum Publishing Corporation, 2017), pp. 327–373.
- ⁴³⁶ The *Dakkhiṇāvibhaṅga-sutta* does not specify the color of the robe.
- ⁴³⁷ In the *Dakkhiṇāvibhaṅga-sutta* it is Ānanda who lists the ways in which the Buddha has benefited Mahāpajāpatī Gotamī.
- ⁴³⁸ The *Dakkhiṇāvibhaṅga-sutta* takes these up in the reverse sequence, discussing first the fourteen kinds of personal offerings and then the seven offerings to the Sangha.
- ⁴³⁹ The *Dakkhiṇāvibhaṅga-sutta* instead speaks of a gift given to both communities headed by the Buddha.
- ⁴⁴⁰ The emendation is guided by the context; the original speaks of the fifth, 第五.
- ⁴⁴¹ In the *Dakkhiṇāvibhaṅga-sutta* these are even described as “immoral and evil,” *dussīla pāpadhamma*.
- ⁴⁴² Here and below, the *Dakkhiṇāvibhaṅga-sutta* distinguishes between donor and recipients who are either of moral or else of immoral behavior.
- ⁴⁴³ No reference to offerings made by slaves and the poor is found in the *Dakkhiṇāvibhaṅga-sutta*.
- ⁴⁴⁴ The Pāli parallel is the *Bahudhātuka-sutta*, MN 115 at MN III 61; for comparative studies see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 645–654, and *Madhyama-āgama Studies*, pp. 249–288.

Notes

- ⁴⁴⁵ In the *Bahudhātuka-sutta* the contrast is between a fool and a wise person, and this contrast is directly broached by the Buddha himself, without a preceding report that Ānanda had been reflecting on this.
- ⁴⁴⁶ The application of the same principle to past and future times is not made in the *Bahudhātuka-sutta*.
- ⁴⁴⁷ The *Bahudhātuka-sutta* does not mention that Ānanda was in tears.
- ⁴⁴⁸ In the *Bahudhātuka-sutta* Ānanda directly asks about a monk who is wise, without bringing up the topic of a monk who is foolish.
- ⁴⁴⁹ In the *Bahudhātuka-sutta* Ānanda intervenes each time and asks if there could be still another way of being skilled in the elements.
- ⁴⁵⁰ These four elements are not listed in the *Bahudhātuka-sutta*, which also has no counterparts for the sets of three elements, except the first set of three (sense sphere, etc.), and for the two elements related to the taints.
- ⁴⁵¹ This and the six following qualities have a single counterpart in the *Bahudhātuka-sutta*, according to which a person who has right view will not follow another teacher.
- ⁴⁵² The presentation here departs from the usual sequence of listing the four truths, which has the cessation of *dukkha* as third and the path as fourth.
- ⁴⁵³ The impossibility of a stream-enterer experiencing an eighth existence is not discussed in the *Bahudhātuka-sutta*.
- ⁴⁵⁴ This and the subsequent impossibilities are not mentioned in the *Bahudhātuka-sutta*.
- ⁴⁵⁵ The *Bahudhātuka-sutta* gives five names for the discourse: “Many Kinds of Elements,” “Four Turnings,” “Mirror of Dharma,” “Drum of the Deathless,” and “Unsurpassable Victory in Battle.”

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Title	Taishō No.
Ch. Chang ahan jing (長阿含經) 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) <i>The Canonical Book of the Buddha's Lengthy Discourses</i> (Volume III, 2018)	1
Ch. Zhong ahan jing (中阿含經) Skt. Madhyamāgama Eng. <i>The Madhyama Āgama (Middle-length Discourses)</i> (Volume I, 2013) <i>The Madhyama Āgama (Middle-length Discourses)</i> (Volume II, 2020) <i>The Madhyama Āgama (Middle-length Discourses)</i> (Volume III, 2022)	26
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Ch. Weimojie suoshuo jing (維摩詰所說經) Skt. Vimalakīrtinirdeśa-sutra Eng. <i>The Vimalakīrti Sutra</i> (2004)	475
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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
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Skt. Mahāvairocanābhisambodhi-vikurvitādhiṣṭhāna-vaipulyasūtrendra-rājanāma-dharmaparyāya Eng. <i>The Vairocanābhisambodhi Sutra</i> (2005)	
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Ch. Modengqie jing (摩登伽經)	1300
Skt. *Mātaṅgī-sutra Eng. <i>The Mātāṅga Sutra</i> (in <i>Esoteric Texts</i> , 2015)	
Ch. Mohe sengqi lü (摩訶僧祇律)	1425
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Ch. Shanjianlü piposha (善見律毘婆沙)	1462
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Ch. Fanwang jing (梵網經)	1484
Skt. *Brahmajāla-sutra Eng. <i>The Brahmā's Net Sutra</i> (2017)	
Ch. Youposaijie jing (優婆塞戒經)	1488
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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 piposha 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)	

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Ch. Apidamojushe lun (阿毘達磨俱舍論) Skt. Abhidharmakośa-bhāṣya	1558
Ch. Zhonglun (中論) Skt. Madhyamaka-śāstra	1564
Ch. Yūqie shidilun (瑜伽師地論) Skt. Yogācārabhūmi-śāstra	1579
Ch. Cheng weishi lun (成唯識論) Eng. <i>Demonstration of Consciousness Only</i> (in <i>Three Texts on Consciousness Only</i> , 1999)	1585
Ch. Weishi sanshilun song (唯識三十論頌) Skt. Triṃśikā Eng. <i>The Thirty Verses on Consciousness Only</i> (in <i>Three Texts on Consciousness Only</i> , 1999)	1586
Ch. Weishi ershi lun (唯識二十論) Skt. Viṃśatikā Eng. <i>The Treatise in Twenty Verses on Consciousness Only</i> (in <i>Three Texts on Consciousness Only</i> , 1999)	1590
Ch. She dasheng lun (攝大乘論) Skt. Mahāyānasamgraha Eng. <i>The Summary of the Great Vehicle</i> (Revised Second Edition, 2003)	1593
Ch. Bian zhongbian lun (辯中邊論) Skt. Madhyāntavibhāga Eng. <i>Analysis of the Middle and Extremes</i> (2021)	1600
Ch. Dasheng zhuangyanjing lun (大乘莊嚴經論) Skt. Mahāyānasūtrālamkāra	1604
Ch. Dasheng chengye lun (大乘成業論) Skt. Karmasiddhiprakaraṇa Eng. <i>A Mahayana Demonstration on the Theme of Action</i> (in <i>Three Short Treatises by Vasubandhu, Sengzhao, and Zongmi</i> , 2017)	1609
Ch. Jiuqing yisheng baoxing lun (究竟一乘寶性論) Skt. Ratnagotravibhāga-mahāyānottaratantra-śāstra	1611
Ch. Yinming ruzheng li lun (因明入正理論) Skt. Nyāyapraveśa	1630

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Ch. Dasheng ji pusa xue lun (大乘集菩薩學論) Skt. Śikṣāsamuccaya	1636
Ch. Jingangzhen lun (金剛針論) Skt. Vajrasūcī	1642
Ch. Zhang suozhi lun (彰所知論) Eng. <i>The Treatise on the Elucidation of the Knowable</i> (2004)	1645
Ch. Putixing jing (菩提行經) Skt. Bodhicaryāvatāra	1662
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) Eng. <i>The Bodhicitta Śāstra</i> (in <i>Esoteric Texts</i> , 2015)	1665
Ch. Dasheng qixin lun (大乘起信論) Skt. *Mahāyānaśraddhotpāda-śāstra Eng. <i>The Awakening of Faith</i> (2005)	1666
Ch. Shimoheyan lun (釋摩訶衍論)	1668
Ch. Naxian biqiu jing (那先比丘經) Pāli Milindapañhā Eng. <i>The Scripture on the Monk Nagasena</i> (2021)	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) Eng. <i>Essays of Sengzhao</i> (in <i>Three Short Treatises by Vasubandhu, Sengzhao, and Zongmi</i> , 2017)	1858
Ch. Huayan yisheng jiaoyi fenqi zhang (華嚴一乘教義分齊章)	1866
Ch. Yuanren lun (原人論) Eng. <i>Treatise on the Origin of Humanity</i> (in <i>Three Short Treatises by Vasubandhu, Sengzhao, and Zongmi</i> , 2017)	1886

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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)	1931
Eng. <i>A Guide to the Tiantai Fourfold Teachings</i> (in <i>Tiantai Lotus Texts</i> , 2013)	
Ch. Guoqing bai lu (國清百錄)	1934
Eng. <i>The Hundred Records of the Temple of National Purity</i> (2022)	
Ch. Zhenzhou Linji Huizhao chanshi wulu (鎮州臨濟慧照禪師語錄)	1985
Eng. <i>The Recorded Sayings of Linji</i> (in <i>Three Chan Classics</i> , 1999)	
Ch. Foguo Yuanwu chanshi biyan lu (佛果圓悟禪師碧巖錄)	2003
Eng. <i>The Blue Cliff Record</i> (1998)	
Ch. Wumen guan (無門關)	2005
Eng. <i>Wumen's Gate</i> (in <i>Three Chan Classics</i> , 1999)	
Ch. Liuzu dashi fabao tan jing (六祖大師法寶壇經)	2008
Eng. <i>The Platform Sutra of the Sixth Patriarch</i> (2000)	
Ch. Xinxin ming (信心銘)	2010
Eng. <i>The Faith-Mind Maxim</i> (in <i>Three Chan Classics</i> , 1999)	
Ch. Huangboshan Duanji chanshi chuanxin fayao (黃檗山斷際禪師傳心法要)	2012A
Eng. <i>Essentials of the Transmission of Mind</i> (in <i>Zen Texts</i> , 2005)	
Ch. Yongjia Zhengdao ge (永嘉證道歌)	2014
Eng. <i>Yongjia's Song of Actualizing the Way</i> (2022)	
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)	
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Ch. Longshu pusa zhuan (龍樹菩薩傳) Eng. <i>The Life of Nāgārjuna Bodhisattva</i> (in <i>Lives of Great Monks and Nuns</i> , 2002)	2047
Ch. Posoupandou fashi zhuan (婆藪槃豆法師傳) Eng. <i>Biography of Dharma Master Vasubandhu</i> (in <i>Lives of Great Monks and Nuns</i> , 2002)	2049
Ch. Datang Daciensi Zanzang fashi zhuan (大唐大慈恩寺三藏法師傳) Eng. <i>A Biography of the Tripiṭaka Master of the Great Ci'en Monastery of the Great Tang Dynasty</i> (1995)	2053
Ch. Gaoseng zhuan (高僧傳)	2059
Ch. Biqiuni zhuan (比丘尼傳) Eng. <i>Biographies of Buddhist Nuns</i> (in <i>Lives of Great Monks and Nuns</i> , 2002)	2063
Ch. Gaoseng Faxian zhuan (高僧法顯傳) Eng. <i>The Journey of the Eminent Monk Faxian</i> (in <i>Lives of Great Monks and Nuns</i> , 2002)	2085
Ch. Datang xiyu ji (大唐西域記) Eng. <i>The Great Tang Dynasty Record of the Western Regions</i> (1996)	2087
Ch. Youfangjichao: Tangdaheshangdongzheng zhuan (遊方記抄: 唐大和上東征傳)	2089-(7)
Ch. Hongming ji (弘明集) Eng. <i>The Collection for the Propagation and Clarification of Buddhism</i> (Volume I, 2015) <i>The Collection for the Propagation and Clarification of Buddhism</i> (Volume II, 2017)	2102
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Ch. Fanyu zaming (梵語雜名)	2135
Jp. Shōmangyō gisho (勝鬘經義疏)	2185
Eng. <i>Prince Shōtoku's Commentary on the Śrīmālā Sutra</i> (2011)	
Jp. Yuimakyō gisho (維摩經義疏)	2186
Eng. <i>The Expository Commentary on the Vimalakīrti Sutra</i> (2012)	
Jp. Hokke gisho (法華義疏)	2187
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Eng. <i>Observing the Mind, Awakening from a Dream</i> (2022)	
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)	
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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
Jp. Fukan zazengi (普勸坐禪儀) Eng. <i>A Universal Recommendation for True Zazen</i> (in <i>Zen Texts</i> , 2005)	2580
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
Jp. Zazen yōjin ki (坐禪用心記) Eng. <i>Advice on the Practice of Zazen</i> (in <i>Zen Texts</i> , 2005)	2586
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 (顯淨土眞實教行証文類) Eng. <i>Kyōgyōshinshō: On Teaching, Practice, Faith, and Enlightenment</i> (2003)	2646
Jp. Tannishō (歎異抄) Eng. <i>Tannishō: Passages Deploring Deviations of Faith</i> (1996)	2661
Jp. Rennyō shōnin ofumi (蓮如上人御文) Eng. <i>Rennyō Shōnin Ofumi: The Letters of Rennyō</i> (1996)	2668
Jp. Ōjōyōshū (往生要集) 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)	2682
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