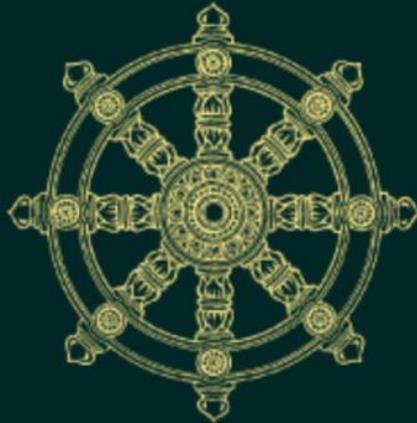


BDK ENGLISH TRIPITAKA



THE MADHYAMA ĀGAMA
(MIDDLE-LENGTH
DISCOURSES)
VOLUME IV



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VOLUME IV

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BDK English Tripiṭaka Series

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

(Taishō Volume 1, Number 26)

Edited by

Bhikkhu Anālayo and Roderick S. Bucknell

**BDK America, Inc.
2023**

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

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A Message on the Publication of the English Tripiṭaka

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

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

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

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

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

August 7, 1991

NUMATA Yehan
Founder of the English
Tripiṭaka Project

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.

Editorial Foreword

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

Contents

A Message on the Publication of the English Tripiṭaka		
	<i>NUMATA Yehan</i>	v
Editorial Foreword	<i>Kenneth K. Tanaka</i>	vii
Publisher's Foreword	<i>A. Charles Muller</i>	ix
Translation Editors' Introduction	<i>Bhikkhu Anālayo and Roderick S. Bucknell</i>	xiii
The Madhyama Āgama (Middle-length Discourses), Volume IV		
Division 15. On Pairs		
182. The Discourse at Assapura (1)		3
183. The Discourse at Assapura (2)		8
184. The Discourse in the Gosiṅga <i>Sāla</i> Forest (1)		13
185. The Discourse in the Gosiṅga <i>Sāla</i> Forest (2)		24
186. The Discourse on Investigating		32
187. The Discourse on Declaring the Knowledge [of Awakening]		36
188. The Discourse to Ajjita		46
189. The Discourse on the Noble Path		52
190. The Shorter Discourse on Emptiness		58
191. The Greater Discourse on Emptiness		63
Division 16. The Second [Great] Division		
192. The Discourse on Kāḷudāyin		77
193. The Discourse on Moliya Phagguṇa		91
194. The Discourse to Bhaddāli		101
195. The Discourse to Assaji		116
196. The Discourse to Cuṇḍa		129
197. The Discourse to Upāli		143
198. The Discourse on the Stages of Taming		149
199. The Discourse on the Stages of the Fool and the Wise		159

Contents

200. The Discourse on [the Monk] Ariṭṭha	177
201. The Discourse on [the Monk] Sāti	191
Division 17. On Potaliya	
202. The Discourse on the <i>Uposatha</i>	211
203. The Discourse to Potaliya	222
204. The Discourse at Rammaka's [Hermitage]	235
205. The Discourse on the Five Lower Fetters	249
206. The Discourse on Mental Defilements	257
207. The Discourse to Sakuludāyī (1)	262
208. The Discourse to Sakuludāyī (2)	270
209. The Discourse to Vekhanassa	284
210. The Discourse by the Nun Dhammanandā	291
211. The Discourse by Mahākoṭṭhita	302
Division 18. Ordered Expositions	
212. The Discourse on Omniscience	315
213. The Discourse on Adornments of the Dharma	328
214. The Discourse on the <i>Bāhitika</i> Cloth	337
215. The Discourse on Attaining the Best	345
216. The Discourse on What Arises from Affection	350
217. The Discourse at Aṭṭhakanāgara	355
218. The [First] Discourse by Anuruddha	359
219. The [Second] Discourse by Anuruddha	361
220. The Discourse on Views	363
221. The Discourse with the Simile of the Arrow	365
222. The Discourse on Ordered Expositions	371
Appendix: Tables of Parallels	391
Notes	425
Bibliography	449
Index	453
A List of the Volumes of the BDK English Tripiṭaka (First Series)	469

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

This volume represents the fourth and final installment of *The Madhyama-āgama (Middle-Length Discourses)*, completing the four-volume set of translations for the BDK English Tripiṭaka (First Series). Volume I appeared in 2013, Volume II in 2018, and Volume III in 2022. This volume includes the discourses numbered 182 to 222 in Divisions 15 to 18.

Discourse Parallels

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

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

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

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

For the convenience of researchers, relevant information on known discourse parallels to the *Madhyama-āgama* is summarized in two tables (Tables 1 and 2, compiled by Roderick S. Bucknell), found in the Appendix at the back of this volume. These tables bring together the principal data on parallels contained in the endnotes to the translations. Table 1 is designed for finding the Pāli parallel(s) to a given Chinese *Madhyama-āgama* discourse; Table 2 is for finding the Chinese *Madhyama-āgama* parallel(s) to a given Pāli discourse.

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

Division 15

On Pairs

182. The Discourse at Assapura¹

Thus have I heard. At one time the Buddha, who was dwelling in the country of Aṅga together with a large sangha of monks, approached Assapura and stayed with that sangha of monks in a forest retreat at Assa[pura].

At that time the World-honored One addressed the monks, “People regard you renunciants as renunciants. When people ask if you are renunciants, do you claim to be renunciants?”

The monks replied, “Yes, World-honored One.”

The Buddha said further:

This being the case, because of this, you need to be [true] renunciants. You should train according to the Dharma of the renunciant, according to the Dharma of the brahmin. Training according to the Dharma of the renunciant, according to the Dharma of the brahmin, you will be true renunciants, not fake renunciants. Then if you receive robes and blankets, food and drink, beds and bedding, medicine, or the various other requisites of life, those who provide them will gain great merit, great fruit, great virtue, great and ample reward. This is how you should train.

How [does one train] according to the Dharma of the renunciant, according to the Dharma of the brahmin? You should purify your bodily conduct, openly and overtly, being well restrained and without deficiency.² You should not, on account of this purity, exalt yourselves or disparage others. Be without contamination, without pollution, worthy of praise by your wise companions in the holy life. 725a

You may think this: “My bodily conduct is pure, I have done what had to be done; there is no more need to train. I have already accomplished the essence of virtue; there is nothing further to do.”

Monks, I tell you: In seeking the essence of renunciantship do not fall

short of the essence of renunciantship! If you wish to seek and train further, then monks, if you have bodily purity, what should you do next?

You should train in purifying your verbal conduct, openly and overtly, being well restrained and without deficiency. You should not, on account of this purity of verbal conduct, exalt yourselves or disparage others. Be without contamination, without pollution, worthy of praise by your wise companions in the holy life.

You may think this: “My bodily and verbal conduct are pure, I have done what had to be done; there is no more need to train. I have already accomplished the essence of virtue; there is nothing further to do.”

Monks, I tell you: In seeking the essence of renunciantship do not fall short of the essence of renunciantship! If you wish to seek and train further, then monks, if you have bodily and verbal purity, what should you do next?

You should train in purifying your mental conduct, openly and overtly, being well restrained and without deficiency. You should not, on account of this purity of mental conduct, exalt yourselves or disparage others. Be without contamination, without pollution, worthy of praise by your wise companions in the holy life.

You may think this: “My conduct, bodily, verbal, and mental, is pure; I have done what had to be done; there is no more need to train. I have already accomplished the essence of virtue; there is nothing further to do.”

Monks, I tell you: In seeking the essence of renunciantship do not fall short of the essence of renunciantship! If you wish to seek and train further, then monks, if you have bodily, verbal, and mental purity, what should you do next?

You should train in purifying your livelihood, openly and overtly, being well restrained and without deficiency. You should not, on account of this purity of livelihood, exalt yourselves or disparage others. Be without contamination, without pollution, worthy of praise by your wise companions in the holy life.

You may think this: “My bodily, verbal, and mental conduct and my livelihood are pure, I have done what had to be done; there is no more need to train. I have already accomplished the essence of virtue; there is nothing further to do.”

Monks, I tell you: In seeking the essence of renunciantship do not fall short of the essence of renunciantship! If you wish to seek and train further, then monks, if you have bodily, verbal, and mental purity and purity of livelihood, what should you do next?

Monks, you should train in guarding the sense faculties, always mindful of shutting out thoughts of desire, successfully guarding the mind with clear understanding and attaining perfection [therein], constantly striving to arouse the mind:

On seeing a form with the eye, do not grasp at its features or savor the form. That is to say, for the sake of restraint, guard the eye faculty so that no covetousness, sadness, worry, [or any other] evil and unwholesome state arises in the mind—for this purpose guard the eye faculty. In the same way, [on hearing a sound with] the ear . . . [on smelling an odor with] the nose . . . [on tasting a flavor with] the tongue . . . [on experiencing a tangible with] the body . . . On cognizing a mind-object with the mind do not grasp at its features or savor the mind-object. That is to say, for the sake of restraint, guard the mind faculty so that no covetousness, sadness, worry, [or any other] evil and unwholesome state arises in the mind—for this purpose guard the mind faculty.

725b

You may think this: “My bodily, verbal, and mental conduct and my livelihood are pure, and I am guarding the sense faculties. I have done what had to be done; there is no more need to train. I have already accomplished the essence of virtue; there is nothing further to do.”

Monks, I tell you: In seeking the essence of renunciantship do not fall short of the essence of renunciantship! If you wish to seek and train further, then monks, if you have bodily, verbal, and mental purity and purity of livelihood, and you are guarding the sense faculties, what should you do next?³

Monks, you should train in right comprehension when going out or coming in, contemplating and distinguishing well [when] bending or stretching [a limb], [or when] looking up or looking down; with orderly manners and appearance, properly wearing the outer robe, the other robes, and holding the bowl; [when] walking, standing, sitting, or reclining, [when] sleeping or awake, [when] speaking or keeping silent, do all of these with right comprehension.⁴

You may think this: “My bodily, verbal, and mental conduct and my livelihood are pure, I am guarding the sense faculties, and I have right comprehension when going out or coming in [and so on]. I have done what had to be done; there is no more need to train. I have already accomplished the essence of virtue; there is nothing further to do.”

Monks, I tell you: In seeking the essence of renunciantship do not fall short of the essence of renunciantship! If you wish to seek and train further then, monks, if you have bodily, verbal, and mental purity and purity of livelihood, if you are guarding the sense faculties and have right comprehension when going out or coming in [and so on], what should you do next?

A monk should train in dwelling alone in a secluded place in a forest, or in an empty and peaceful place at the base of a tree, or in a mountain cave, or on a heap of straw in the open, whether in a forest or in a cemetery.

Having gone to a forest, or to an empty and peaceful place at the base of a tree, they spread their sitting mat and sit down cross-legged with upright body and upright aspiration, and establish unwavering mindfulness. They abandon and remove covetousness. With their mind free of agitation, on seeing others’ wealth and all their requisites of life, they do not give rise to covetousness with the wish, “May I get it!” They purify their mind of covetousness. In the same way, they abandon ill will . . . sloth-and-torpor . . . restlessness-and-worry. . . . They abandon doubt and overcome uncertainty. Freeing themselves of vacillation in regard to wholesome states, they purify their mind of doubt.

Having abandoned these five hindrances, which defile the mind and weaken wisdom, secluded from sensual desires, secluded from evil and unwholesome states . . . up to . . . they dwell having attained the fourth absorption.

When they have thus attained concentration, with a mind that is purified, without defilement, without affliction, malleable, well steadied, having attained imperturbability, they direct their mind toward knowledge and realization of the destruction of the taints.⁵

They come to know: “This is *dukkha*,” as it really is; they come to know: “This is the arising of *dukkha*” . . . they come to know: “This is the cessation of *dukkha*” . . . they come to know: “This is the path leading to the cessation of *dukkha*,” as it really is.

They come to know: “These are the taints” as it really is; they come to know: “This is the arising of the taints” . . . they come to know: “This is the cessation of the taints” . . . they come to know: “This is the path leading to the cessation of the taints,” as it really is.

When they have come to know and see like this, their mind is liberated from the taint of sensual desire, from the taint of becoming, and liberated from the taint of ignorance. Being liberated, they know they are liberated, understanding as it really is: “Birth has been ended, the holy life has been established, what had to be done has been done, there will not be another experiencing of existence.” This is called being a [true] renunciant, this is called being a [true] brahmin, this is called being a noble one, this is called being one who is purified [through having] “bathed.”⁶ 725c

What is a [true] renunciant? It is one who has allayed all evil and unwholesome states, all taints and pollutants that are the root of future becoming, that have suffering and vexation as their result, that are the cause of birth, old age, disease, and death—this is what is meant by a [true] renunciant.

What is a [true] brahmin? It is one who is far removed from all evil and unwholesome states, all taints and pollutants that are the root of future becoming, that have suffering and vexation as their result, that are the cause of birth, old age, disease and death—this is what is meant by a [true] brahmin.

What is a noble one? It is one who is far removed from all evil and unwholesome states, all taints and pollutants that are the root of future becoming, that have suffering and vexation as their result, that are the cause of birth, old age, disease and death—this is what is meant by a noble one.

What is one who is purified [through having] “bathed”? It is one who [through an inner] “bathing” has purified themselves of all evil and unwholesome states, all taints and pollutants that are the root of future becoming, that have suffering and vexation as their result, that are the cause of birth, old age, disease, and death—this is what is meant by one who is purified [through having] “bathed.”

This is what is meant by a [true] renunciant, this is what is meant by a [true] brahmin, this is what is meant by a noble one, this is what is meant by one who is purified.

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

183. The Discourse at Assapura (2)⁷

Thus have I heard. At one time the Buddha, who was dwelling in the country of Aṅga together with a large sangha of monks, approached Assapura and stayed with that sangha of monks in a forest retreat at Assa[pura].

At that time the World-honored One addressed the monks, “People regard you renunciants as renunciants. When people ask you if you are renunciants, do you claim to be renunciants?”

The monks replied, “Yes, World-honored One.”

The Buddha said further:

This being the case, because of this, you need to be [true] renunciants. You should train in the path of the renunciant. Do not be nonrenunciants. Training in the path of the renunciant, you will be true renunciants, not fake renunciants. Then if you receive robes and blankets, food and drink, beds and bedding, medicine, or the various other requisites of life, those who provide them will gain great merit, great fruit, great virtue, great and ample reward. This is how you should train.

726a

What is the path of the nonrenunciant? What is a nonrenunciant? If one who is covetous does not allay their covetousness, if one who has ill will does not allay their ill will, if one who has anger does not allay their anger, if one who is uncommunicative does not allay their uncommunicativeness, if one who has fetters does not allay their fetters, if one who is avaricious does not allay their avarice, if one who is envious does not allay their envy, if one who is flattering does not allay their flattery, if one who is deceitful does not allay their deceit, if one who is shameless does not allay their shamelessness, if one who lacks scruples does not allay their lack of scruples, if one who has evil desires does not allay their evil desires, if one who has wrong view does not allay their wrong view—if one does not eradicate a renunciant’s defilement, a renunciant’s flattery, a renunciant’s deception, a renunciant’s deviousness, which lead toward a bad destiny, then they are training in the path of the nonrenunciant; they are a nonrenunciant.

Such a one is like a battle ax, with cutting edge and blade, newly made and extremely sharp, which is wrapped up in a monk's robe. Just like this, I say, is that foolish one training in the path of the renunciant.

That is to say, if one who is covetous does not allay their covetousness, if one who has ill will does not allay their ill will, if one who has anger does not allay their anger, if one who is uncommunicative does not allay their uncommunicativeness, if one who has fetters does not allay their fetters, if one who is avaricious does not allay their avarice, if one who is envious does not allay their envy, if one who is flattering does not allay their flattery, if one who is deceitful does not allay their deceit, if one who is shameless does not allay their shamelessness, if one who lacks scruples does not allay their lack of scruples, if one who has evil desires does not allay their evil desires, if one who has wrong view does not allay their wrong view—then [even though] they are wearing the monk's robes, I do not call such a one a renunciant.

If it were the case that anyone who donned the monk's robes, being covetous allayed their covetousness, having ill will allayed their ill will, having anger allayed their anger, being uncommunicative allayed their uncommunicativeness, having fetters allayed their fetters, being avaricious allayed their avarice, being envious allayed their envy, being flattering allayed their flattery, being deceitful allayed their deceit, being shameless allayed their shamelessness, lacking scruples allayed their lack of scruples, having evil desires allayed the evil desires, having wrong view allayed their wrong view—[if this were the case], then all their dear friends would approach them and say, “Venerable one, you should train in wearing the monk's robes. Venerable one, if you train in wearing the monk's robes, that will allay any covetousness that you may have, allay any ill will that you may have, allay any anger that you may have, allay any uncommunicativeness that you may have, allay any fetters that you may have, allay any avarice that you may have, allay any envy that you may have, allay any flattery that you may have, [allay any deceit that you may have], allay any shamelessness that you may have, allay any lack of scruples that you may have, allay any evil desires that you may have, allay any wrong view that you may have.”⁸

However, because I see those who wear the monk's robes being covetous, having ill will, having anger, being uncommunicative, having fetters, being avaricious, being envious, being flattering, [being deceitful], being shameless, lacking scruples, having evil desires, or having wrong view—therefore I declare that [just] wearing the monk's robes does not make one a renunciant.

In the same way for practicing nudity . . . wearing matted locks . . . practicing never sitting down . . . eating only once [a day] . . . constantly practicing purification with water, upholding [purification with] water. I declare that [just] upholding [purification with] water does not make one a renunciant.

726b

If it were the case that upholding [purification with] water allayed any covetousness that one might have, allayed any ill will that one might have, allayed any anger that one might have, allayed any uncommunicativeness that one might have, allayed any fetters that one might have, allayed any avarice that one might have, allayed any envy that one might have, allayed any flattery that one might have, [allayed any deceit that one might have], allayed any shamelessness that one might have, allayed any lack of scruples that one might have, allayed any evil desires that one might have, allayed any wrong view that one might have—if this were the case, then one's dear friends would come and say, “Venerable one, you should train in upholding [purification with] water. If you train in upholding [purification with] water, that will allay any covetousness that you may have, allay any ill will that you may have, allay any anger that you may have, allay any uncommunicativeness that you may have, allay any fetters that you may have, allay any avarice that you may have, allay any envy that you may have, allay any flattery that you may have, [allay any deceit that you may have], allay any shamelessness that you may have, allay any lack of scruples that you may have, allay any evil desires that you may have, allay any wrong view that you may have.”

However, because I see those who uphold [purification with] water being covetous, having ill will, having anger, being uncommunicative, having fetters, being avaricious, being envious, being flattering, [being deceitful], being shameless, lacking scruples, having evil desires, or having wrong view—therefore I declare that [just] upholding [purification with]

water does not make one a renunciant. This is what is meant by the path of the nonrenunciant, by being a nonrenunciant.

What is the path of the renunciant? What is not being a nonrenunciant? If one allays any covetousness that one may have, allays any ill will that one may have, allays any anger that one may have, allays any uncommunicativeness that one may have, allays any fetters that one may have, allays any avarice that one may have, allays any envy that one may have, allays any flattery that one may have, [allays any deceit that one may have], allays any shamelessness that one may have, allays any lack of scruples that one may have, allays any evil desires that one may have, allays any wrong view that one may have—then, having eradicated a renunciant’s envy,⁹ a renunciant’s flattery, a renunciant’s deception, a renunciant’s deviousness, which lead toward a bad destiny, one is training in the path of the renunciant, one is not a nonrenunciant. This is what is meant by the path of the renunciant, by not being a nonrenunciant.

Having in this way accomplished morality and bodily, verbal, and mental purity, one [cultivates] a mind that is free of covetousness, free of ill will, free of sloth-and-torpor, free of restlessness-and-worry, and eradicating doubt and going beyond perplexity, with right mindfulness and right comprehension, without bewilderment.¹⁰

With a mind imbued with loving-kindness, one dwells [mentally] pervading one direction, likewise the second, the third, and the fourth directions, and also the four intermediate directions and above and below, all around, everywhere. With a mind imbued with loving-kindness, free of fetters or resentment, without ill will or contention, one dwells pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well-cultivated. In the same way with a mind imbued with compassion . . . with empathic joy . . . with equanimity, free of fetters or resentment, without ill will or contention, one dwells pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well cultivated.

Then one thinks, “There is becoming,¹¹ there is the gross, there is the subtle, there is perception and what goes beyond it, what is an escape from it,” knowing this at it really is. When one has come to know and see like this, the mind is liberated from the taint of sensual desire, from the taint of becoming, and from the taint of ignorance. Being liberated, one

726c knows that one is liberated, knowing as it really is: “Birth has been ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence.”

It is just as there might be, not far from a village, a delightful pond fed from a clear spring, with its banks covered in verdant grass, and with flowering trees all around; and there might come, from the eastern direction, a man who is extremely hungry, thirsty, and weary. He takes off his clothes, leaves them on the bank, and enters the pond to take a pleasant bath; he removes the grime, gets relief from the heat, and quenches his thirst.

In the same way, there might come a man from the southern . . . the western . . . the northern direction, who is extremely hungry, thirsty, and weary; and he takes off his clothes, leaves them on the bank, and enters the pond to take a pleasant bath; he removes the grime, gets relief from the heat, and quenches his thirst.

In the same way, a warrior clansman shaves off his hair and beard, dons the yellow robes and, out of faith, gives up the household life and becomes a homeless one to train in the path. He practices inner stillness, attains inner stillness. Of one who has inner stillness I declare that he is a renunciant, I declare that he is a brahmin, I declare that he is a noble one, I declare that he is purified [through having] “bathed.”¹²

In the same way, a brahmin clansman . . . a householder clansman . . . a worker clansman shaves off his hair and beard, dons the yellow robes and, out of faith, gives up the household life and becomes a homeless one to train in the path. He practices inner stillness, attains inner stillness. Of one who has inner stillness I declare that he is a renunciant, I declare that he is a brahmin, I declare that he is a noble one, I declare that he is purified [through having] “bathed.”¹³

What is a renunciant? It is one who has allayed all evil and unwholesome states, all taints and pollutants, which are the root of future becoming, have vexation and suffering as their result, and are the cause of birth, old age, disease, and death. This is what is meant by a renunciant.

What is a brahmin? It is one who is far removed from all evil and unwholesome states, all taints and pollutants, which are the root of future becoming, have vexation and suffering as their result, and are the cause of birth, old age, disease, and death. This is what is meant by a brahmin.

What is a noble one? It is one who is far removed from all evil and unwholesome states, all taints and pollutants, which are the root of future becoming, have vexation and suffering as their result, and are the cause of birth, old age, disease, and death. This is what is meant by a noble one.

What is one who is purified [through having] “bathed”? It is one who [through an inner] “bathing” has purified himself of all evil and unwholesome states, all taints and pollutants, which are the root of future becoming, have vexation and suffering as their result, and are the cause of birth, old age, disease, and death. This is what is meant by one who is purified [through having] “bathed.”

This is what is meant by a renunciant; this is what is meant by a brahmin; this is what is meant by a noble one; this is what is meant by one who is purified [through having] “bathed.”

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

184. The Discourse in the Gosīṅga Sāla Forest (1)¹⁴

Thus have I heard. At one time the Buddha, who was dwelling among the Vajjians, was staying in the Gosīṅga *sāla* forest together with many knowledgeable elder monks, senior disciples such as the venerable Sāriputta, the venerable Mahāmoggallāna, the venerable Mahākassapa, the venerable Mahākaccāna, the venerable Anuruddha, the venerable Revata, and the venerable Ānanda.¹⁵ Monks such as these knowledgeable elder monks, these senior disciples, were also dwelling among the Vajjians, staying in the Gosīṅga *sāla* forest, dwelling together in the vicinity of the Buddha’s thatched hut.

727a

Then, when the night was [nearly] over, toward dawn, the venerable Mahāmoggallāna, the venerable Mahākassapa, the venerable Mahākaccāna and the venerable Anuruddha went towards where the venerable Sāriputta was. The venerable Ānanda saw from afar those venerable ones going there. He said:

Venerable Revata, you should know that, the night being [nearly] over and dawn approaching, the venerable Mahāmoggallāna, the venerable Mahākassapa, the venerable Mahākaccāna, and the venerable Anuruddha are going toward where the venerable Sāriputta is. Venerable Revata, let

us go with those venerable ones and together approach the venerable Sāriputta. Perhaps we might, on account of them, get to hear a little Dharma from the venerable Sāriputta.

Then, the night being [nearly] over, toward dawn, the venerable Mahā-moggallāna, the venerable Mahākassapa, the venerable Mahākaccāna, the venerable Anuruddha, the venerable Revata, and the venerable Ānanda approached the venerable Sāriputta.

The venerable Sāriputta saw from afar that those venerable ones had come. On account of those venerable ones, the venerable Sāriputta said:

Welcome, venerable friends! Welcome, Ānanda! Welcome, Ānanda, attendant of the World-honored One, who understands the intentions of the World-honored One and is constantly praised by the World-honored One and by his companions in the holy life.

Let me now ask the venerable Ānanda, “This Gosiṅga *sāla* forest is truly delightful, the night is brightly moonlit, and the *sāla* trees are spreading a delicate fragrance, as if from divine flowers. Venerable Ānanda, what kind of monk would further enhance this Gosiṅga *sāla* forest?”

The venerable Ānanda replied:

Venerable Sāriputta, suppose a monk is widely trained in learning much, has retained it without forgetting [anything], having accumulated extensive learning of that which is called the Dharma, which is sublime in the beginning, sublime in the middle, and also sublime in the end, with its meaning and its phrasing, endowed with purity, revealing the holy life.

Being thus widely trained in learning much of all the teachings, having studied and reviewed them by the thousand, reflected on them, and contemplated them with bright vision and penetrative realization, he teaches the Dharma concisely, aptly, and skillfully, in accordance with what is correct, wishing to cut through the fetters [of his hearers]. Venerable Sāriputta, such a monk would further enhance this Gosiṅga *sāla* forest.

The venerable Sāriputta asked further:

Venerable Revata, the venerable monk Ānanda has spoken according to his understanding. Let me now ask the venerable Revata: This Gosiṅga *sāla*

forest is truly delightful, the night is brightly moonlit, and the *sāla* trees are spreading a delicate fragrance, as if from divine flowers. Venerable Revata, what kind of monk would further enhance this Gosiṅga *sāla* forest? 727b

The venerable Revata replied:

Venerable Sāriputta, suppose a monk delights in sitting in meditation, practices inner stillness and, while not neglecting the practice of [concentrative] meditation, accomplishes insight, and always prefers to live in seclusion and enjoys peaceful places. Venerable Sāriputta, such a monk would further enhance this Gosiṅga *sāla* forest.

The venerable Sāriputta asked further:

Venerable Anuruddha, the venerable monk Revata has spoken according to his understanding. Let me now ask the venerable Anuruddha, “This Gosiṅga *sāla* forest is truly delightful, the night is brightly moonlit, and the *sāla* trees are spreading a delicate fragrance, as if from divine flowers. Venerable Anuruddha, what kind of monk would further enhance this Gosiṅga *sāla* forest?”

The venerable Anuruddha replied:

Venerable Sāriputta, suppose a monk attains the divine eye, accomplishes the divine eye [so that] with little effort he completely surveys in an instant a thousand worlds. Venerable Sāriputta, it is just as a man with [good] eyesight could, from the top of a lofty building, with little effort completely survey in an instant a thousand clay bricks on the ground below.¹⁶ In the same way, Venerable Sāriputta, suppose a monk attains the divine eye, accomplishes the divine eye [so that] with little effort he completely surveys in an instant a thousand worlds. Venerable Sāriputta, such a monk would further enhance this Gosiṅga *sāla* forest.

The venerable Sāriputta asked further:

Venerable Kaccāna, the venerable monk Anuruddha has spoken according to his understanding. Let me now ask the venerable Kaccāna, “This Gosiṅga *sāla* forest is truly delightful, the night is brightly moonlit, and the *sāla* trees are spreading a delicate fragrance, as if from divine flowers.

Venerable Kaccāna, what kind of monk would further enhance this Gosīṅga *sāla* forest?”

The venerable Mahākaccāna replied:

Venerable Sāriputta, suppose two monks, who are Dharma teachers, discuss together the profound aspects of the higher Dharma, such that whatever matter they ask [each other] about, they understand it well and know it completely, replying without hesitation and eloquently expounding the Dharma. Venerable Sāriputta, such monks would further enhance this Gosīṅga *sāla* forest.¹⁷

The venerable Sāriputta asked further:

727c

Venerable Mahākassapa, the venerable monk Kaccāna has spoken according to his understanding. Let me now ask the venerable Mahākassapa, “This Gosīṅga *sāla* forest is truly delightful, the night is brightly moonlit, and the *sāla* trees are spreading a delicate fragrance, as if from divine flowers. Venerable Mahākassapa, what kind of monk would further enhance this Gosīṅga *sāla* forest?”

The venerable Mahākassapa replied:

Venerable Sāriputta, suppose a monk is himself a forest-dweller and praises forest-dwelling, is himself of few wishes and praises being of few wishes, is himself contented and praises contentment, himself stays alone and in seclusion and praises staying alone and in seclusion, himself practices energetically and praises practicing energetically, himself establishes right mindfulness and right comprehension and praises establishing right mindfulness and right comprehension, has himself attained concentration and praises the attainment of concentration, himself has wisdom and praises having wisdom, has himself eradicated the taints and praises the eradication of the taints, himself exhorts and inspires [others], fully delighting them, and praises exhorting and inspiring [others], fully delighting them.¹⁸ Venerable Sāriputta, such a monk would further enhance this Gosīṅga *sāla* forest.

The venerable Sāriputta asked further:

Venerable Moggallāna, the venerable monk Mahākassapa has spoken

according to his understanding. Let me now ask the venerable Moggallāna, “This Gosiṅga *sāla* forest is truly delightful, the night is brightly moonlit, and the *sāla* trees are spreading a delicate fragrance, as if from divine flowers. Venerable Moggallāna, what kind of monk would further enhance this Gosiṅga *sāla* forest?”

The venerable Mahāmoggallāna replied:

Venerable Sāriputta, suppose a monk has great supernormal power, great and mighty virtue, great merit, great and mighty power, possessing at will immeasurable supernormal power. Practicing immeasurable supernormal powers, being one he transforms himself into many; being many, he becomes one. Being one he remains as one, possessing knowledge and vision. He passes unhindered through stone walls as if passing through space. He dives into the earth as if it were water; he walks on water without sinking as if it were earth. Seated cross-legged, he ascends into space like a bird. With his hands he touches and strokes the sun and the moon, which are of such great supernormal power, of such great and mighty virtue, of such great merit, of such great and mighty power. With his [mental] body he can reach the Brahmā world.¹⁹ Venerable Sāriputta, such a monk would further enhance this Gosiṅga *sāla* forest.

The venerable Mahāmoggallāna said:

Venerable Sāriputta, I and these venerable ones have spoken, each according to his understanding. Let me now ask the venerable Sāriputta, “This Gosiṅga *sāla* forest is truly delightful, the night is brightly moonlit, and the *sāla* trees are spreading a delicate fragrance, as if from divine flowers. Venerable Sāriputta, what kind of monk would further enhance this Gosiṅga *sāla* forest?”

The venerable Sāriputta said:

Venerable Moggallāna, suppose a monk has, at will, mastery over his mind and is not mastered by his mind. Whichever tranquil abiding he wishes to attain in the forenoon, he dwells in that tranquil abiding in the forenoon; whichever tranquil abiding he wishes to attain at noon or in the afternoon, he dwells in that tranquil abiding at noon or in the afternoon.

728a

Venerable Moggallāna, it is just like a king or a king's minister who has many garments, different clothes of various beautiful colors, so that whatever he desires to wear in the forenoon, he takes it and puts it on, and whatever he desires to wear at noon or in the afternoon, he takes it and puts it on.

In the same way, Venerable Moggallāna, suppose a monk has, at will, mastery over his mind and is not mastered by his mind. Whichever tranquil abiding he wishes to attain in the forenoon, he dwells in that tranquil abiding in the forenoon; whichever tranquil abiding he wishes to attain at noon or in the afternoon, he dwells in that tranquil abiding at noon or in the afternoon. Venerable Moggallāna, such a monk would further enhance this Gosīṅga *sāla* forest.

The venerable Sāriputta said:

Venerable Moggallāna, we and these venerable ones have spoken, each according to our understanding. Venerable Moggallāna, let us, together with these venerable ones, approach the Buddha and discuss this matter with him. He will know who among us has spoken the best.

Then the venerable Sāriputta, the venerable Mahāmoggallāna, the venerable Mahākassapa, the venerable Mahākaccāna, the venerable Anuruddha, the venerable Revata, and the venerable Ānanda approached the Buddha. The other venerable ones paid homage with their heads at the Buddha's feet, stepped back, and sat down to one side, while the venerable Ānanda paid homage with his head at the Buddha's feet, stepped back, and stood to one side.

The venerable Sāriputta said:

World-honored One, today, the night being [nearly] over, toward dawn, the venerable Mahāmoggallāna, the venerable Mahākassapa, the venerable Kaccāna, the venerable Anuruddha, the venerable Revata, and the venerable Ānanda came and approached me. Having seen from afar that those venerable ones had come, I said, on account of those venerable ones, "Welcome, venerable friends! Welcome, Ānanda! Welcome, Ānanda, attendant of the World-honored One, who understands the intentions of the World-honored One and is constantly praised by the World-honored One and by his companions in the holy life.

“Now let me ask the venerable Ānanda, ‘This Gosīṅga *sāla* forest is truly delightful, the night is brightly moonlit, and the *sāla* trees are spreading a delicate fragrance, as if from divine flowers. Venerable Ānanda, what kind of monk would further enhance this Gosīṅga *sāla* forest?’

“The venerable Ānanda answered me, saying, ‘Venerable Sāriputta, suppose a monk is widely trained in learning much, has retained it without forgetting [anything], accumulated extensive learning of that which is called the Dharma, which is sublime in the beginning, sublime in the middle, and also sublime in the end, with its meaning and its phrasing, endowed with purity, revealing the holy life.

728b

‘Being thus widely trained in learning much of all the teachings, having studied and reviewed them by the thousand, reflected on them, and contemplated them with bright vision and penetrative realization, he teaches the Dharma concisely, aptly, and skillfully, in accordance with what is correct, wishing to cut through the fetters [of his hearers]. Venerable Sāriputta, such a monk would further enhance this Gosīṅga *sāla* forest.’”

The World-honored One praised him, saying, “It is well, it is well, Sāriputta, it is indeed as the monk Ānanda said. Why is that? The monk Ānanda has accomplished much learning.”

The venerable Sāriputta said:

World-honored One, when the venerable Ānanda had spoken thus, I asked further, “Venerable Revata, the venerable monk Ānanda has spoken according to his understanding. I now ask the venerable Revata, ‘This Gosīṅga *sāla* forest is truly delightful, the night is brightly moonlit, and the *sāla* trees are spreading a delicate fragrance, as if from divine flowers. Venerable Revata, what kind of monk would further enhance this Gosīṅga *sāla* forest?’

“The venerable Revata answered me, saying, ‘Venerable Sāriputta, suppose a monk delights in sitting in meditation, practices inner stillness and, while not neglecting the practice of [concentrative] meditation, accomplishes insight, and always prefers to live in seclusion and enjoys peaceful places. Venerable Sāriputta, such a monk would further enhance this Gosīṅga *sāla* forest.’”

The World-honored One praised him, saying:

It is well, it is well, Sāriputta, it is indeed as the monk Revata said. Why is that? The monk Revata always delights in the practice of [concentrative] meditation.

The venerable Sāriputta said:

World-honored One, when the venerable Revata had spoken thus, I asked further, “Venerable Anuruddha, the venerable monk Revata has spoken according to his understanding. I now ask the venerable Anuruddha, ‘This Gosiṅga *sāla* forest is truly delightful, the night is brightly moonlit, and the *sāla* trees are spreading a delicate fragrance, as if from divine flowers. Venerable Revata, what kind of monk would further enhance this Gosiṅga *sāla* forest?’

“The venerable Anuruddha answered me, saying, ‘Venerable Sāriputta, suppose a monk attains the divine eye, accomplishes the divine eye [so that] with little effort he completely surveys in an instant a thousand worlds. Venerable Sāriputta, just as a man with [good] eyesight could, from the top of a lofty building, with little effort completely survey in an instant a thousand clay bricks on the ground below, in the same way, venerable Sāriputta, suppose a monk attains the divine eye, accomplishes the divine eye [so that] with little effort he completely surveys in an instant a thousand worlds. Venerable Sāriputta, such a monk would further enhance this Gosiṅga *sāla* forest.’”

728c

The World-honored One praised him, saying, “It is well, it is well, Sāriputta, it is indeed as the monk Anuruddha said. Why is that? The monk Anuruddha has attained the divine eye.”

The venerable Sāriputta said:

World-honored One, when the venerable Anuruddha had spoken thus, I asked further, “Venerable Kaccāna, the venerable monk Anuruddha has spoken according to his understanding. Let me now ask the venerable Kaccāna, ‘This Gosiṅga *sāla* forest is truly delightful, the night is brightly moonlit, and the *sāla* trees are spreading a delicate fragrance, as if from divine flowers. Venerable Kaccāna, what kind of monk would further enhance this Gosiṅga *sāla* forest?’

“The venerable Kaccāna answered me, saying, ‘Venerable Sāriputta, suppose two monks, who are Dharma teachers, discuss together the profound aspects of the higher Dharma, such that whatever matter they ask [each other] about, they understand it well and know it completely, replying without hesitation and eloquently expounding the Dharma. Venerable Sāriputta, such monks would further enhance this Gosīṅga *sāla* forest.’”

The World-honored One praised him, saying, “It is well, it is well, Sāriputta, it is indeed as the monk Kaccāna said. Why is that? The monk Kaccāna is a teacher of the Dharma by way of analysis.”

The venerable Sāriputta said:

World-honored One, when the venerable Kaccāna had spoken thus, I asked further, “Venerable Mahākassapa, the venerable monk Kaccāna has spoken according to his understanding. Let me now ask the venerable Mahākassapa, ‘This Gosīṅga *sāla* forest is truly delightful, the night is brightly moonlit, and the *sāla* trees are spreading a delicate fragrance, as if from divine flowers. Venerable Mahākassapa, what kind of monk would further enhance this Gosīṅga *sāla* forest?’

“The venerable Mahākassapa answered me, saying, ‘Venerable Sāriputta, suppose a monk is himself a forest-dweller and praises forest-dwelling, is himself of few wishes and praises being of few wishes, is himself contented and praises contentment, himself stays alone and in seclusion and praises staying alone and in seclusion, himself practices energetically and praises practicing energetically, himself establishes right mindfulness and right comprehension and praises establishing right mindfulness and right comprehension, has himself attained concentration and praises attainment of concentration, himself has wisdom and praises having wisdom, has himself eradicated the taints and praises eradication of the taints, himself exhorts and inspires [others], fully delighting them, and praises exhorting and inspiring [others], fully delighting them. Venerable Sāriputta, such a monk would further enhance this Gosīṅga *sāla* forest.’”

The World-honored One praised him, saying, “It is well, it is well, Sāriputta, it is indeed as the monk Kassapa said. Why is that? The monk Kassapa always practices forest-dwelling.”

729a The venerable Sāriputta said:

World-honored One, when the venerable Mahākassapa had spoken like this, I asked further, “Venerable Moggallāna, the venerable monk Mahākassapa has spoken according to his understanding. Let me now ask the venerable Moggallāna, ‘This Gosiṅga *sāla* forest is truly delightful, the night is brightly moonlit, and the *sāla* trees are spreading a delicate fragrance, as if from divine flowers. Venerable Moggallāna, what kind of monk would further enhance this Gosiṅga *sāla* forest?’

“The venerable Mahāmoggallāna answered me, saying, ‘Venerable Sāriputta, suppose a monk has great supernormal power, great and mighty virtue, great merit, great and mighty power, possessing at will immeasurable supernormal power. Being one he transforms himself into many; being many, he becomes one. Being one he remains as one, possessing knowledge and vision. He passes unhindered through stone walls as if passing through space. He dives into the earth as if it were water; he walks on water without sinking as if it were earth. Seated cross-legged, he ascends into space like a bird. With his hands he touches and strokes the sun and the moon, which are of such great supernormal power, of such great and mighty virtue, of such great merit, of such great and mighty power. With his [mental] body he can reach as far as the Brahmā world. Venerable Sāriputta, such a monk would further enhance this Gosiṅga *sāla* forest.’”

The World-honored One praised him, saying, “It is well, it is well, Sāriputta, it is indeed as the monk Moggallāna said. Why is that? The monk Moggallāna has great supernormal power.”

Then the venerable Mahāmoggallāna rose from his seat, arranged his robes so as to bare one shoulder, extended his hands with joined palms toward the Buddha and said:

World-honored One, when I and these venerable ones had spoken, each according to his understanding, I in turn asked the venerable Sāriputta, “Let me now ask the venerable Sāriputta, ‘This Gosiṅga *sāla*-forest is truly delightful, the night is brightly moonlit, and the *sāla* trees are spreading a delicate fragrance, as if from divine flowers. Venerable Sāriputta, what kind of monk would further enhance this Gosiṅga *sāla*-forest?’

“The venerable Sāriputta answered me, saying, ‘Venerable Moggallāna, suppose a monk has, at will, mastery over his mind and is not mastered by his mind. Whichever tranquil abiding he wishes to attain in the forenoon, he dwells in that tranquil abiding in the forenoon; whichever tranquil abiding he wishes to attain at noon or in the afternoon, he dwells in that tranquil abiding at noon or in the afternoon.

“‘Venerable Moggallāna, it is just like a king or a king’s minister who has many garments, different clothes of various beautiful colors, so that whatever he desires to wear in the forenoon, he takes it and puts it on, and whatever he desires to wear at noon or in the afternoon, he takes it and puts it on.

729b

“‘In the same way, Venerable Moggallāna, suppose a monk has, at will, mastery over his mind and is not mastered by his mind. Whichever tranquil abiding he wishes to attain in the forenoon, he dwells in that tranquil abiding in the forenoon; whichever tranquil abiding he wishes to attain at noon or in the afternoon, he dwells in that tranquil abiding at noon or in the afternoon. Venerable Moggallāna, such a monk would further enhance this Gosīṅga *sāla* forest.’”

The World-honored One praised him, saying, “It is well, it is well, Moggallāna, it is indeed as the monk Sāriputta said. Why is that? The monk Sāriputta has, at will, mastery over his mind.”

Then the venerable Sāriputta rose from his seat, arranged his robes so as to bare one shoulder, extended his hands with joined palms toward the Buddha and said:

World-honored One, when I and these venerable ones had spoken thus according to our understanding, I said, “Venerable Moggallāna, we and these venerable ones have spoken, each according to his understanding. Venerable Moggallāna, let us together with these other venerable ones approach the Buddha and ask him about this matter. He will know who among us has spoken the best.” World-honored One, who among us has spoken well?

The World-honored One replied:

Sāriputta, you have all [spoken] well. Why is that? All these [modes of]

the Dharma are entirely as spoken by me. Sāriputta, listen as I declare what kind of monk would further enhance the Gosiṅga *sāla* forest.

Sāriputta, suppose a monk dwells in dependence on a town or village. When the night is over, toward dawn, he puts on his [outer] robe and takes his bowl and enters the village to beg for almsfood, guarding his body well, restraining his faculties well, with mindfulness well established. Having begged for almsfood and after having partaken of the midday meal, he puts away his [outer] robe and bowl, washes his hands and feet and, with a sitting mat over his shoulder, goes into the forest, or to the base of a tree, or to an empty quiet place.

He spreads his sitting mat and sits down cross-legged [with this intention]: “I shall not rise from this cross-legged sitting posture until the taints have been eradicated.” And he indeed does not rise from his cross-legged sitting posture until the taints have been eradicated. Sāriputta, such a monk would further enhance the Gosiṅga *sāla* forest.

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

185. The Discourse in the Gosiṅga *Sāla* Forest (2)²⁰

729c Thus have I heard. At one time the Buddha was dwelling at Nādikā, staying in the Brick House.

At that time, when the night was over, toward dawn, the World-honored One put on his [outer] robe and took his bowl and entered Nādikā to beg for almsfood. Having completed his meal, after noon, he went to the Gosiṅga *sāla* forest.

At that time in the Gosiṅga *sāla* forest there were three clansmen staying together: the venerable Anuruddha, the venerable Nandiya, and the venerable Kimbila. Those venerable ones were practicing in the following way.²¹

Whichever one of them came back first from begging for almsfood, he would set out the seats, draw water, put out the utensils for washing feet, place the foot mat and the cloth for wiping feet, the water containers, and the jar for bathing. If he was able to finish the food he had collected, he would finish it. If there were leftovers, he would place them in containers, cover

them, and put them aside. Having completed his meal, he would store away his bowl, wash his hands and feet and, with a sitting mat over his shoulder, enter a hut to sit in meditation.

Whichever one of them came back last from begging for almsfood would finish the food if he was able to. If it was not enough, he would take enough from the previously leftover food and eat it. If there were leftovers [after he had finished], he would pour them out on to a clear piece of ground or into water that contained no living beings.

He would take the eating utensils and, having washed them clean and wiped them, would put them away to one side. He would gather and roll up the sitting mats, collect the foot mat and gather the cloth for wiping feet, put away the utensils for washing feet, the water containers, and the jar for bathing. He would sweep the dining hall with a broom and take out the sweepings so that all was clean. He would store away his [outer] robe and bowl, wash his hands and feet, and with a sitting mat over his shoulder, enter a hut to sit in meditation.²²

In the afternoon, whichever one of those venerable ones was the first to rise from sitting in meditation, he would check to see whether the water containers or the jar for bathing were empty, and if they were, he would take them and go and fill them. If he was able to carry them [after filling them], he would carry them back and set them up to one side. If he was not able to carry one of them, then he would beckon to another monk with his hand, and both of them would lift it together, carry it back, and set it up to one side, all without speaking to each other or asking each other anything.

Once in every five days those venerable ones would assemble and either discuss the Dharma together or maintain noble silence.

As the World-honored One approached [the Gosīṅga *sāla* forest], the forest warden, seeing him coming in the distance, sought to stop him by calling out:

Renuciant, renuciant, do not enter this forest! Why is that? In this forest there are three clansmen, the venerable Anuruddha, the venerable Nandiya, and the venerable Kimbila. If they see you, they may disapprove.

The World-honored One said, “Forest warden, if they see me, they will certainly approve. They will not disapprove.”

Then, the venerable Anuruddha, seeing from afar that the World-honored One was coming, rebuked the forest warden:

Do not admonish the World-honored One, forest warden! Do not admonish the Well-gone One! Why is that? This is our venerable [teacher] who is coming. It is our Well-gone One who is coming.

730a The venerable Anuruddha came out to receive the World-honored One. He took the Buddha's [outer] robe and bowl. The venerable Nandiya set out a seat for the Buddha, and the venerable Kimbila brought water for the Buddha.

Then the Buddha, having washed his hands and feet, sat down on the seat set out by the venerable [Nandiya]. Having sat down, he asked, "Anuruddha, are you always at ease, lacking nothing?"

The venerable Anuruddha replied, "World-honored One, I am always at ease, lacking nothing."

The World-honored One asked further, "Anuruddha, how is it that you are at ease, lacking nothing?"

The venerable Anuruddha replied:

World-honored One, I think to myself: "It is a great gain for me, a great blessing, to have such companions practicing the holy life with me." World-honored One, I constantly practice physical deeds of loving-kindness, whether seen or unseen, toward these companions in the holy life, equally and without discrimination. I practice verbal deeds of loving-kindness . . . I practice mental deeds of loving-kindness, whether seen or unseen, [toward them], equally and without discrimination.

World-honored One, I think to myself: "Let me now set aside my own wishes and follow the wishes of those venerable friends." Then I set aside my own wishes and follow the wishes of those venerable friends. I never have a single disapproving mental state. World-honored One, it is in this way that I am always at ease, lacking nothing.

The venerable Nandiya, on being asked [the same questions], replied in the same way.

Then [the Buddha] also asked the venerable Kimbila, "Are you always at ease, lacking nothing?"

The venerable Kimbila said, “World-honored One, I am always at ease, lacking nothing.”

[The Buddha] asked, “Kimbila, how is it that you are at ease, lacking nothing?”

The venerable Kimbila replied:

World-honored One, I think to myself, “It is a great gain for me, a great blessing, to have such companions practicing the holy life with me.”

World-honored One, I constantly practice physical deeds of loving-kindness, whether seen or unseen, toward these companions in the holy life, equally and without discrimination. I practice verbal deeds of loving-kindness . . . I practice mental deeds of loving-kindness, whether seen or unseen, [toward them], equally and without discrimination.

World-honored One, I think to myself: “Let me now set aside my own wishes and follow the wishes of those venerable friends.” Then I set aside my own wishes and follow the wishes of those venerable friends. I never have a single disapproving mental state. World-honored One, it is in this way that I am always at ease, lacking nothing.

The World-honored One praised them, saying:

It is well, it is well, Anuruddha, in this way you are constantly together in harmony, at ease and without dissention, of a single mind, of a single teacher, blending like water and milk. Have you [also] attained any superhuman state, a distinction in peaceful happiness, a tranquil abiding?

The venerable Anuruddha replied:

World-honored One, in this way we are [indeed] constantly together in harmony, at ease without dissention, of a single mind, of a single teacher, blending like water and milk, and we have attained a superhuman state, a distinction in peaceful happiness, a tranquil abiding.

World-honored One, secluded from sensual desires, secluded from evil and unwholesome states . . . up to . . . we dwell having attained the fourth absorption. World-honored One, in this way we are [indeed] constantly together in harmony, at ease without dissention, of a single mind, of a single teacher, blending like water and milk, and we have attained

730b

this superhuman state, this distinction in peaceful happiness, this tranquil abiding.

The World-honored One praised them, saying:

It is well, it is well, Anuruddha, on leaving this tranquil abiding, going beyond it, transcending it, do you attain any other superhuman state, a distinction in peaceful happiness, a tranquil abiding?

The venerable Anuruddha replied:

World-honored One, on leaving this tranquil abiding, going beyond it, transcending it, we do attain another superhuman state, a distinction in peaceful happiness, a tranquil abiding.

World-honored One, we dwell pervading one direction with a mind imbued with loving-kindness, likewise the second, the third, and the fourth directions, and also the four intermediate directions, above and below, all around, everywhere. With a mind imbued with loving-kindness, free of fetters or resentment, without ill will or contention, we dwell pervading the entire world [with a mind] that is boundless, exalted, immeasurable, and well-cultivated. In the same way . . . compassion . . . empathic joy . . . equanimity, free from fetters or resentment, without ill will or contention, we dwell pervading the entire world [with a mind] that is boundless, exalted, immeasurable, and well-cultivated.²³

World-honored One, on leaving the [afore-mentioned] tranquil abiding, going beyond it, transcending it, we do attain this other superhuman state, this distinction in peaceful happiness, this tranquil abiding.

The World-honored One praised them, saying:

It is well, it is well, Anuruddha, on leaving this tranquil abiding, going beyond it, transcending it, do you attain any other superhuman state, a distinction in peaceful happiness, a tranquil abiding?

The venerable Anuruddha replied:

World-honored One, on leaving this tranquil abiding, going beyond it, transcending it, we do attain another superhuman state, a distinction in peaceful happiness, a tranquil abiding.

World-honored One, transcending all perceptions of form . . . up to . . . we dwell having attained the sphere of neither-perception-nor-nonperception. World-honored One, on leaving the [aforementioned] tranquil abiding, going beyond it, transcending it, we attain this other superhuman state, this distinction in peaceful happiness, this tranquil abiding.

The World-honored One praised them, saying:

It is well, it is well, Anuruddha, on leaving this tranquil abiding, going beyond it, transcending it, do you attain any other superhuman state, a distinction in peaceful happiness, a tranquil abiding?

The venerable Anuruddha replied:

World-honored One, on leaving this tranquil abiding, going beyond it, transcending it, we do attain another superhuman state, a distinction in peaceful happiness, a tranquil abiding.

World-honored One, we attain the supernormal powers . . . the knowledge of the divine ear . . . the knowledge of the minds of others . . . the knowledge of former lives . . . the knowledge of the passing away and arising [of beings] . . . and, eradicating the taints, we attain the taintless liberation of the mind and liberation through wisdom, in this very life personally understanding and awakening to it; and we dwell having personally realized it, understanding as it really is: “Birth has been ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence.”²⁴ World-honored One, on leaving the [aforementioned] tranquil abiding, going beyond it, transcending it, we attain this other superhuman state, this distinction in peaceful happiness, this tranquil abiding.

730c

The World-honored One praised them, saying:

It is well, it is well, Anuruddha, on leaving this tranquil abiding, going beyond it, transcending it, do you attain any other superhuman state, a distinction in peaceful happiness, a tranquil abiding?

The venerable Anuruddha replied:

World-honored One, on leaving this tranquil abiding, going beyond it,

transcending it, we do not attain another superhuman state, a distinction in peaceful happiness, a tranquil abiding.

Then, the World-honored One thought, “These clansmen dwell happily and at ease. Let me now teach them the Dharma.” Having had this thought, the World-honored One taught the Dharma to the venerable Anuruddha, the venerable Nandiya, and the venerable Kimbila, exhorting and inspiring them, fully delighting them, teaching them the Dharma with countless skillful means. Having exhorted, and inspired them, fully delighting them, he rose from his seat and left.

Then the venerable Anuruddha, Nandiya, and Kimbila accompanied the World-honored One a little way to see him off and then returned to their dwelling.

The venerable Nandiya and the venerable Kimbila praised the venerable Anuruddha, saying:

It is well! It is well, venerable Anuruddha! We have never before heard the venerable Anuruddha say such things, [namely] that we have such great supernormal powers, great and mighty virtue, great merit, great and mighty power. Yet the venerable Anuruddha praised us extremely highly to the World-honored One.

The venerable Anuruddha praised the venerable Nandiya and Kimbila, saying:

It is well! It is well, venerable ones! I had never before heard the venerable ones say that they are endowed with great supernormal powers, great and mighty virtue, great merit, great and mighty power. However, through knowing the venerable ones’ minds with my own mind, I have for a long time known that the venerable ones are endowed with great supernormal powers, great and mighty virtue, great merit, great and mighty power.²⁵ It is for this reason that I said it just like this to the World-honored One.

Then, when the night was over, toward dawn, the celestial Dīgha, of fine physique and lofty brilliance, approached the Buddha. Having paid homage with his head at the Buddha’s feet, he stepped back, stood to one side, and said to the World-honored One:

Great Seer, it is of great profit to the Vajjians that the World-honored One is here now and also the three clansmen: the venerable Anuruddha, the venerable Nandiya, and the venerable Kimbila.

731a

The earth spirits, hearing what the celestial Dīgha had said, loudly exclaimed:

Great Seer, it is of great profit to the Vajjians that the World-honored One is present here, and also the three clansmen: the venerable Anuruddha, Nandiya, and Kimbila.

On hearing this from the earth spirits, the sky *devas*, [namely] the Four Heavenly Kings . . . the *devas* of the Thirty-three . . . the Yāma *devas* . . . the Tusita *devas* . . . the *devas* who delight in creating . . . and the *devas* who wield power over others' creations instantly relayed this exclamation right up to the Brahmā *devas*:

Great Seer, it is of great profit to the Vajjians that the World-honored One is present here, and also the three clansmen: the venerable Anuruddha, Nandiya, and Kimbila.

The World-honored One replied:

It is like this, celestial Dīgha, it is like this. It is of great profit to the Vajjians that the World-honored One is present here, and also the three clansmen: the venerable Anuruddha, Nandiya, and Kimbila.

Celestial Dīgha, the earth spirits, hearing what you said, loudly exclaimed, "Great Seer, it is of great profit to the Vajjians that the World-honored One is present here, and also the three clansmen: the venerable Anuruddha, Nandiya, and Kimbila."

On hearing this from the earth spirits, the sky *devas*, [namely] the Four Heavenly Kings . . . the *devas* of the Thirty-three . . . the Yāma *devas* . . . the Tusita *devas* . . . the *devas* who delight in creating . . . and the *devas* who wield power over others' creations, instantly relayed this exclamation right up to the Brahmā *devas*, "Great Seer, it is of great profit to the Vajjians that the World-honored One is present here, and also the three clansmen: the venerable Anuruddha, Nandiya, and Kimbila."

Celestial Dīgha, as for the three households which these three clansmen gave up out of faith, shaving off hair and beard, donning the yellow robes, and becoming homeless to train in the path, if the [members of those] three households recollect these three clansmen’s motivation and practice, then they will for a long time attain great profit, ease, and happiness.

If [anyone] in that village or town, as well as [any] *deva*, *māra*, Brahmā, renunciant, or brahmin, [anyone] from human beings to *devas*, recollects these three clansmen’s motivation and practice, then they will for a long time attain great profit, ease, and happiness. Celestial Dīgha, these three clansmen are endowed with great supernormal powers, great and mighty virtue, great merit, great and mighty power.

731b Thus spoke the Buddha. Having heard what the Buddha said, those three clansmen and the celestial Dīgha were delighted and received it respectfully.

186. The Discourse on Investigating²⁶

Thus have I heard. At one time the Buddha was dwelling in the Kuru country, in Kammāsadhamma, a town of the Kurus.

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

If someone, relying on his own mind, does not [have the ability to] know the mind of another as it really is, then he cannot know whether the World-honored One is rightly and completely awakened. How [then] could he investigate the Tathāgata?

Then the monks said to the World-honored One:

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

The Buddha said, “Monks, listen closely and pay proper attention. I will explain it to you in detail.” The monks listened to receive the instruction.

The World-honored One said:

If someone, relying on his own mind, does not [have the ability to] know the mind of another as it really is, then he should investigate the Tathāgata

in two ways: first through visible forms known by the eye, and second through sounds heard by the ear, [as follows]:

“Do defiling mental states knowable through the eye or the ear exist in that venerable one or not?” If, on investigating, one comes to know that defiling mental states knowable through the eye or the ear do not exist in that venerable one, if they are absent, then one should investigate further:

“Do mixed mental states knowable through the eye or the ear exist in that venerable one or not?” If, on investigating, one comes to know that mixed mental states knowable through the eye or the ear do not exist in that venerable one, if they are absent, then one should investigate further:

“Do pure mental states knowable through the eye or the ear exist in that venerable one or not?” If, on investigating, one comes to know that pure mental states knowable through the eye or the ear do exist in that venerable one, if they are present, then one should investigate further:

“Has that venerable one been practicing this Dharma for a long time, or has he been practicing it for just a short time?” If, on investigating, one comes to know that that venerable one has been practicing this Dharma for a long time, not practicing it for just a short time, and if he has been practicing it constantly, then one should investigate further:

“Does that venerable one enter meditation for the sake of fame or gain, or does he enter meditation not for the sake of fame or gain?”²⁷ If, on investigating, one comes to know that that venerable one enters meditation without any evil motive, [then one should investigate further].²⁸

Suppose someone makes this declaration: “That venerable one delights in the practice. He is without fear. Free from desire, he does not engage in sensuality. [In him] sensual desire has been eradicated.”

Then one should ask that [person], “Venerable friend, what is the practice, what is the power, what is the knowledge that enables you, venerable friend, to observe this rightly for yourself and make this declaration: ‘That venerable one delights in the practice. He is without fear. Free from desire, he does not engage in sensuality. [In him] sensual desire has been eradicated’?”

Suppose he gives this answer, “Venerable friend, I do not know his mind, nor do I know other things [about him]. Yet, that venerable one—whether he is in seclusion, or among the sangha, or in an assembly—as regards material things, I am able to see that venerable one, [to see] whether

731c

he is progressing well, and whether through progressing well he has become a master.

“Although I have not come to know it [directly] myself, I have, by asking him face to face, heard that venerable one say this: ‘I delight in the practice. I am without fear. Free from desire, I do not engage in sensuality. I have eradicated sensual desire.’

“Venerable friend, this is the practice, this is the power, this is the knowledge that enables me to see this rightly for myself and make this declaration: ‘That venerable one delights in the practice. He is without fear. Free from desire, he does not engage in sensuality. In him sensual desire has been eradicated.’”

Herein one should further ask the Tathāgata concerning his mental states, whether he has defiling states knowable through the eye or the ear, [or whether] he has realized the attainment in which these states cease completely without remainder; whether he has mixed mental states knowable through the eye or the ear, [or whether] he has realized the attainment in which these states cease completely without remainder; whether he has pure mental states knowable through the eye or the ear, [or whether] he has realized the attainment in which these states cease completely without remainder.

The Tathāgata will reply by telling whether he has defiling states knowable through the eye or the ear, [or whether] he has realized the attainment in which these states cease completely without remainder; whether he has mixed states knowable through the eye or the ear, [or whether] he has realized the attainment in which these states cease completely without remainder.

As to defiling states knowable through the eye or the ear, the Tathāgata has completely eliminated and uprooted them, so that they will never arise again. As to mixed states knowable through the eye or the ear, the Tathāgata has completely eradicated and uprooted them, so that they will never arise again. As to pure states, just so is my purity, just so is my domain, just so is the [true] renunciant, just so am I accomplished in this true Dharma and discipline.

A disciple who has confidence in the Tathāgata goes to visit him. He behaves respectfully toward the Tathāgata and hears the Dharma from the Tathāgata. The Tathāgata teaches him the Dharma, leading him ever higher, to ever more sublime levels, skillfully discarding black and white.

As the Tathāgata teaches him the Dharma, leading him ever higher, to ever more sublime levels, skillfully discarding black and white, [the disciple] hearing it just like this comes to know thoroughly one [particular aspect of the] Dharma. He attains the highest of all [aspects of] the Dharma, gaining pure confidence in the World-honored One [thus]: “The World-honored One is rightly and completely awakened!”

Again, one should ask [the disciple], “Venerable friend, what is the practice, what is the power, what is the knowledge, through which you, venerable one, came to know thoroughly one [particular aspect of the] Dharma, attained the highest of all [aspects of the] Dharma, and gained pure confidence in the World-honored One [thus]: ‘The World-honored One is rightly and completely awakened?’”

He may answer thus, “Venerable friend, I do not know the mind of the World-honored One, nor do I know other things [about him]. Yet, because of the World-honored One I have such pure confidence. The World-honored One taught me the Dharma, leading me ever higher, to ever more sublime levels, skillfully discarding black and white.

“Venerable friend, in whichever way the World-honored One taught me the Dharma, just like this I heard it. Teaching me the Dharma, the Tathāgata led me ever higher, to ever more sublime levels, skillfully discarding black and white. Hearing it just like this, I came to know thoroughly one [particular aspect of the] Dharma, attained the highest [aspect of the] Dharma, and gained pure confidence in the World-honored One [thus]: ‘The World-honored One is rightly and completely awakened!’”

732a

“Venerable friend, this is the practice, this is the power, this is the knowledge, through which I came to know thoroughly one [particular aspect of the] Dharma, attained the highest [aspect of the] Dharma, and gained pure confidence in the World-honored One [thus]: ‘The World-honored One is fully and completely awakened!’”

If one has such practice and such power, and one’s confidence is deeply settled in the Tathāgata, its roots having been established, then this is called confidence that is rooted in seeing, indestructible, and united with knowledge. It cannot be taken away by any renunciant or brahmin, god, *māra*, or Brahmā, or anyone else in the world. This is how one investigates the Tathāgata, and this is how one comes to fully know the Tathāgata.

Thus spoke the Buddha. Having heard what the Buddha said, the monks delighted in it and remembered it well.

187. The Discourse on Declaring the Knowledge [of Awakening]²⁹

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

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

Suppose a monk approaches you and declares that he has attained the knowledge [of awakening]: “I know, as it really is: ‘Birth has been ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence.’”

Hearing this, you should approve of it as good and acceptable, rejoice in it, and receive it respectfully.³⁰ Having approved of it as good and acceptable, having rejoiced in it and received it respectfully, you should further ask that monk this: “Venerable friend, the World-honored One has spoken of the five aggregates affected by clinging, the bodily form aggregate affected by clinging . . . feeling . . . perception . . . formations . . . the consciousness aggregate affected by clinging.³¹ Venerable friend, knowing what, seeing what in regard to these five aggregates affected by clinging have you attained knowledge such that, through not clinging, the mind has been liberated by the destruction of the taints?”

732b A monk whose taints are destroyed and who has attained the knowledge of having established the holy life, will properly answer like this: “Venerable friends, the bodily form aggregate affected by clinging is without result, empty and void, it is undesirable, it has no permanent existence, it cannot be relied on, and it is of a changing nature. I know it to be like this.

“[Whatever] I had of desire, defilement, attachment, bondage, and underlying tendency to bondage and attachment in regard to the bodily form aggregate affected by clinging, that has ceased, faded away, been extinguished, stopped. Having attained this knowledge, through not clinging, the mind has been liberated by the destruction of the taints.

“In the same way for feeling . . . perception . . . formations . . . the consciousness aggregate affected by clinging is without result, empty and

void, it is undesirable, it has no permanent existence, it cannot be relied on, and it is of a changing nature. I know it to be like this.

“Whatever I had of desire, defilement, attachment, bondage, and underlying tendency to bondage and attachment in regard to the consciousness aggregate affected by clinging, that has ceased, faded away, been extinguished, stopped. Having attained this knowledge, through not clinging, the mind has been liberated by the destruction of the taints.

“Venerable friends, knowing like this and seeing like this in regard to these five aggregates affected by clinging, I have attained knowledge and, through not clinging, the mind has been liberated by the destruction of the taints.”

A monk whose taints are destroyed, who has attained the knowledge of having established the holy life, will properly answer like this.

Hearing this, you should approve of it as good and acceptable, rejoice in it, and receive it respectfully. Having approved of it as good and acceptable, having rejoiced in it and received it respectfully, you should further ask that monk this: “Venerable friend, the World-honored One has taught four nutriments due to which living beings are able to exist and continue growing. What are the four? The first is edible food, coarse and fine; the second is contact; the third is volition; and the fourth is consciousness.³² Venerable friend, knowing what, seeing what in regard to these four nutriments have you attained knowledge such that, through not clinging, the mind has been liberated by the destruction of the taints?”

A monk, whose taints are destroyed and who has attained the knowledge of having established the holy life, will properly answer like this: “Venerable friends, being neither elated nor depressed in regard to edible food, not dependent on it, not bound by it, not defiled by it, and not attached to it, I have attained release, attained emancipation, attained total liberation, freed the mind from the perversions. I know as it really is: ‘Birth has been ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence.’

“In the same way for contact . . . volition . . . being neither mentally elated nor depressed in regard to the nutriment that is consciousness, not dependent on it, not bound by it, not defiled by it, and not attached to it, I have attained release, attained emancipation, attained total liberation,

freed the mind from the perversions. I know as it really is: ‘Birth has been ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence.’

“Venerable friends, knowing like this and seeing like this in regard to these four nutriments, I attained knowledge and, through not clinging, the mind has been liberated by the destruction of the taints.”

A monk, whose taints are destroyed and who has attained the knowledge of having established the holy life, will properly answer like this.

732c Hearing this you should approve of it as good and acceptable, rejoice in it, and receive it respectfully. Having approved of it as good and acceptable, having rejoiced in it and received it respectfully, you should further ask that monk this: “Venerable friend, the World-honored One has taught four [ways of] declaring. What are the four? The first is declaring to have seen [what one has] seen; the second is declaring to have heard [what one has] heard; the third is declaring to have experienced [what one has] experienced; the fourth is declaring to have come to know [what one has] come to know. Venerable friend, knowing what, seeing what in regard to these four [ways of] declaring have you attained knowledge such that through not clinging, the mind has been liberated by the destruction of the taints?”

A monk, whose taints are destroyed and who has attained the knowledge of having established the holy life will properly answer like this: “Venerable friends, being neither elated nor depressed in regard to declaring to have seen [what I have] seen, not depending on it, not bound by it, not defiled by it, not attached to it, I have attained release, attained emancipation, attained total liberation, freed the mind from the perversions. I know as it really is: ‘Birth has been ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence.’

“In the same way for [declaring] to have heard [what I have] heard . . . [declaring] to have experienced [what I have] experienced . . . being neither elated nor depressed in regard to [declaring] to have come to know [what I have] come to know, not dependent on it, not bound by it, not defiled by it, not attached to it, I have attained release, attained emancipation, attained total liberation, freed the mind from the perversions. I know as it really is: ‘Birth has been ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence.’

“Venerable friends, knowing like this and seeing like this in regard to these four [ways of] declaring, I have attained knowledge and, through not clinging, the mind has been liberated by the destruction of the taints.”

A monk, whose taints are destroyed and who has attained the knowledge of having established the holy life, will properly answer like this.

Hearing this, you should approve of it as good and acceptable, rejoice in it, and receive it respectfully. Having approved of it as good and acceptable, having rejoiced in it and received it respectfully, you should further ask that monk this: “Venerable friend, the World-honored One has taught six internal sense spheres: the sense sphere of the eye, of the ear, of the nose, of the tongue, of the body, and of the mind. Venerable friend, knowing what, seeing what in regard to these six internal sense spheres have you attained knowledge such that, through not clinging, the mind has been liberated by the destruction of the taints?”

A monk, whose taints are destroyed and who has attained the knowledge of having established the holy life, will properly answer like this, “Venerable friends, in regard to the eye, as well as eye consciousness and objects to be experienced by eye consciousness, I have complete knowledge. Having come to know these two aspects [of experience], venerable friends, delight [in regard to] the eye, as well as eye consciousness and objects to be experienced by eye consciousness, has ceased. [Through] that cessation, fading, extinction, and stopping I have attained knowledge and, through not clinging, the mind has been liberated by the destruction of the taints.

“In the same way for the ear . . . the nose . . . the tongue . . . the body . . . in regard to the mind as well as mind consciousness and objects to be experienced by mind consciousness, I have complete knowledge. These two aspects [of experience] being known, venerable friends, delight [in regard to] the mind, as well as mind consciousness and objects to be experienced by mind consciousness, has ceased. [Through] that cessation, fading, extinction, and stopping I have attained knowledge and, through not clinging, the mind has been liberated by the destruction of the taints.

“Venerable friends, knowing like this and seeing like this in regard to these six internal sense spheres, I have attained knowledge and, through not clinging, the mind has been liberated by the destruction of the taints.”

A monk, whose taints are destroyed and who has attained the knowledge of having established the holy life, will properly answer like this.

733a Hearing this, you should approve of it as good and acceptable, rejoice in it, and receive it respectfully. Having approved of it as good and acceptable, having rejoiced in it and received it respectfully, you should further ask that monk this: “Venerable friend, the World-honored One has taught six elements: the earth element, the water element, the fire element, the wind element, the space element, and the consciousness element. Venerable friend, knowing what, seeing what in regard to these six elements have you attained knowledge such that, through not clinging, the mind has been liberated by the destruction of the taints?”

A monk, whose taints are destroyed and who has attained the knowledge of having established the holy life, will properly answer like this: “Venerable friends, I do not see the earth element as mine, nor [do I see] myself as belonging to the earth element, nor [do I see] the earth element as a self. That is to say, [in regard to] these three [types of] clinging that come into existence in dependence on the earth element, [through] the cessation, fading away, extinction, and stopping of any underlying tendency to attachment,³³ I have attained knowledge and, through not clinging, the mind has been liberated by the destruction of the taints.

“In the same way for water . . . fire . . . wind . . . space . . . I do not see the consciousness element as mine, nor [do I see] myself as belonging to the consciousness element, nor [do I see] the consciousness element as a self. That is to say, [in regard to] the three [types of] clinging that come into existence in dependence on the consciousness element, [through] the cessation, fading away, extinction, and stopping of any underlying tendency to attachment, I have attained knowledge and, through not clinging, the mind has been liberated by the destruction of the taints.

“Venerable friends, knowing like this and seeing like this in regard to these six elements, I have attained knowledge and, through not clinging, the mind has been liberated by the destruction of the taints.”

A monk, whose taints are destroyed and who has attained the knowledge of having established the holy life, will properly answer like this.

Hearing this, you should approve of it as good and acceptable, rejoice in it, and receive it respectfully. Having approved of it as good and acceptable,

having rejoiced in it and received it respectfully, you should further ask that monk this: “Venerable friend, knowing what, seeing what in regard to this internal body with consciousness and all external signs, are ‘I,’ ‘I’-making, and the underling tendency to conceit known to have been totally cut off, uprooted, never to arise again?”

A monk, whose taints are destroyed and who has attained the knowledge of having established the holy life, will properly answer like this: “Venerable friends, formerly when I had not yet gone forth to train in the path, I felt weary of birth, old age, disease, and death, of sorrow, lamentation, and distress, of worry, mourning, dejection, and grief, and wished to abandon this great mass of *dukkha*.

“Venerable friends, feeling weary of this misery, I had this reflection: ‘Life in the home is extremely confined, a dusty place; going forth to train in the path is [like] emerging into a great open space. For me now, at home, chained by such chains, it is not possible to manifest completely for my [whole] life the practice of the holy life in purity. Let me rather forsake my wealth, little or much, forsake my relatives, few or many, shave off beard and hair, don the yellow robes, and out of faith leave the home life, become homeless, to train in the path.’

“Venerable friends, at a later time I forsook my wealth, little or much, forsook my relatives, few or many, shaved off beard and hair, donned yellow robes, and out of faith left the home life, became homeless, to train in the path.

“Venerable friends, having gone forth to train in the path, having forsaken the signs of being a family [man] and received the essentials of monkhood, I practiced the precepts, guarded [against breaking] the code of rules, and I also adopted proper conduct and manners, always fearing the slightest fault, upholding the essentials of the training.

“Venerable friends, I abstained from killing, had abandoned killing, having discarded sword and club. I had a sense of shame and fear of blame, a mind of loving-kindness and compassion, [wishing to] benefit all [beings], including insects. I purified my mind with regard to killing living beings.

733b

“I abstained from taking what was not given, had abandoned taking what was not given. I took [only] what was given, delighting in taking [only] what was given. I was always fond of giving with generosity, rejoicing in

it, without stinginess, not expecting a reward. I purified my mind with regard to taking what was not given.

“Venerable friends, I abstained from sexual activity, had abandoned sexual activity. I diligently cultivated the practice of celibacy, was energetic in this immaculate conduct, with unsoiled purity, free of sensual desires, having given up sexual desires. I purified my mind with regard to sexual activity.

“Venerable friends, I abstained from false speech, had abandoned false speech. I spoke the truth, delighted in the truth, was unshakably established in speaking the truth, was completely trustworthy, not deceiving [anyone in] the world. I purified my mind with regard to false speech.

“Venerable friends, I abstained from divisive speech, had abandoned divisive speech. I engaged in speech that was not divisive, that would not harm others. I did not tell those what I had heard here, out of a wish to harm these; nor did I tell these what I had heard there, out of a wish to harm those. I had the wish to unite those that were divided, delighting in their unity. I did not create factions, did not delight in or praise the [forming of] factions. I purified my mind with regard to divisive speech.

“Venerable friends, I abstained from harsh speech, had abandoned harsh speech. Whatever speech there is that is rough and rude in tone, offensive words that grate on the ear, that people neither enjoy nor desire, that cause others suffering and vexation and that do not lead to calmness, such speech I had given up.

“Whatever speech there is that is clear, peaceful, gentle, and beneficial, that is pleasant to the ear and [easily] enters the mind, that is enjoyable and desirable, that gives others happiness, words endowed with meaning, that do not make others afraid and that lead to calmness in others, such speech I spoke. I purified my mind with regard to harsh speech.

“Venerable friends, I abstained from frivolous speech, had abandoned frivolous speech. I spoke at the [proper] time, speaking what is true, what is Dharma, what is meaningful, what is peaceful, delighting in speech that is peaceful in all matters at the proper time and in a proper way,³⁴ I would teach well and admonish well. I purified my mind with regard to frivolous speech.

“Venerable friends, I abstained from earning profits, had abandoned earning profits. I had discarded weights and measures and did not accept

goods [on commission], I did not bind people [with debts], I did not try to cheat with measures, nor did I deceive others for the sake of some small profit. I purified my mind with regard to earning profits.

“Venerable friends, I abstained from accepting widows or girls, had abandoned accepting widows or girls. I purified my mind with regard to accepting widows or girls.

“Venerable friends, I abstained from accepting servants, had abandoned accepting servants. I purified my mind with regard to accepting servants.

“Venerable friends, I abstained from accepting elephants, horses, cattle, or sheep, had abandoned accepting elephants, horses, cattle, or sheep. I purified my mind with regard to accepting elephants, horses, cattle, or sheep.

“Venerable friends, I abstained from accepting chickens or swine, had abandoned accepting chickens or swine. I purified my mind with regard to accepting chickens or swine.

“Venerable friends, I abstained from accepting farmlands or marketplaces, had abandoned accepting farmlands or marketplaces. I purified my mind with regard to accepting farmlands or marketplaces. 733c

“Venerable friends, I abstained from accepting uncooked rice, wheat, or legumes, had abandoned accepting uncooked rice, wheat, or legumes. I purified my mind with regard to accepting uncooked rice, wheat, or legumes.

“Venerable friends, I abstained from alcoholic beverages, had abandoned alcoholic beverages. I purified my mind with regard to alcoholic beverages.

“Venerable friends, I abstained from [using] high and wide beds, had abandoned [using] high and wide beds. I purified my mind with regard to high and wide beds.

“Venerable friends, I abstained from [using] flower garlands, necklaces, perfumes, and cosmetics, had abandoned [using] flower garlands, necklaces, perfumes, and cosmetics. I purified my mind with regard to flower garlands, necklaces, perfumes, and cosmetics.

“Venerable friends, I abstained from singing, dancing, and acting, and from going to see or hear them; I had abandoned singing, dancing, and acting, and going to see or hear them. I purified my mind with regard to singing, dancing, and acting, and with regard to going to see or hear them.

“Venerable friends, I abstained from accepting gold and silver, had

abandoned accepting gold or silver. I purified my mind with regard to accepting gold or silver.

“Venerable friends, I abstained from eating after noon, had abandoned eating after noon. I always took a single meal [per day], not eating at night, training in eating at the [proper] time. I purified my mind with regard to eating after noon.

“Venerable friends, having accomplished this noble aggregate of virtue I also practiced contentment, taking robes [just] to cover the body, taking food [just] to sustain the physical body. Wherever I went, I took my robes and bowl with me, without concerns or longings. I was like a wild goose that flies through the air with [just] its two wings.

“Venerable friends, having accomplished this noble aggregate of virtue and supreme contentment, I also guarded the sense faculties, always mindful of blocking thoughts of desire, with clear understanding protecting the mind through mindfulness and attaining perfection [therein], constantly striving to arouse the mind. On seeing a form with the eye I did not grasp at its appearance nor did I savor the form. That is to say, for the sake of restraint, I guarded the eye faculty so that no covetousness, sadness, and worry, evil and unwholesome states would arise in the mind. For that purpose I guarded the eye faculty.

“In the same way, on [hearing a sound] with the ear . . . [smelling an odor] with the nose . . . [tasting a flavor] with the tongue . . . [experiencing a tangible] with the body . . . cognizing a mind-object with the mind I did not grasp at its appearance nor did I savor the mind-object. That is to say, for the sake of restraint, I guarded the mind faculty so that no covetousness, sadness, and worry, evil and unwholesome states would arise in the mind. For that purpose I guarded the mind faculty.

“Venerable friends, having accomplished this noble aggregate of virtue and supreme contentment, and this noble guarding of the sense faculties, I practiced right comprehension when going out or coming in, contemplating and distinguishing well when bending or stretching [a limb] or looking down or up; with orderly manners and appearance, I properly wore the outer robe, the other robes, and the bowl; when walking, standing, sitting, and reclining, when sleeping or awake, when talking or keeping silent, I always practiced right comprehension.

“Venerable friends, having accomplished this noble aggregate of virtue and supreme contentment, this noble guarding of the senses, and having attained right comprehension when going out or coming in, I stayed alone in secluded forests, going to an empty peaceful place at the base of a tree, [or to] a mountain cave, [or to] a heap of straw in an open place, or to a forest, or in a cemetery. Venerable friends, dwelling alone and in seclusion in a forest, or having gone to an empty peaceful place at the base of a tree, I would spread the sitting mat and sit down cross-legged with upright body and upright aspiration, and with mindfulness that was not scattered.

734a

“I abandoned and removed covetousness. My mind was free of agitation. Seeing others’ wealth and requisites of life, I did not give rise to covetousness with the wish ‘May I get it!’ I purified my mind of covetousness. In the same way I abandoned ill will . . . sloth-and-torpor . . . restlessness-and-worry . . . doubt and overcame uncertainty. Freeing myself of vacillation in regard to wholesome things, I purified my mind of doubt.

“Venerable friends, when I had abandoned these five hindrances, which defile the mind and weaken wisdom, secluded from sensual desires, secluded from evil and unwholesome states . . . up to . . . I dwelled having attained the fourth absorption. Venerable friends, when I had thus attained concentration, with a mind that was purified and without defilement, without affliction, malleable, well steadied, having attained imperturbability, I directed the mind toward knowledge and realization of the destruction of the taints.

“Venerable friends, I knew: ‘This is *dukkha*’ as it really is; I knew: ‘This is the arising of *dukkha*’; I knew: ‘This is the cessation of *dukkha*’; I knew: ‘This is the path leading to the cessation of *dukkha*,’ as it really is.

“I knew: ‘These are the taints’; I knew: ‘This is the arising of the taints’; I knew: ‘This is the cessation of the taints’; I knew: ‘This is the path leading to the cessation of the taints,’ as it really is.

“Knowing like this and seeing like this, the mind was liberated from the taint of sensual desire, from the taint of becoming, and from the taint of ignorance. It being liberated, I knew it was liberated, knowing as it really is: ‘Birth has been ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence.’

“Venerable friends, knowing like this and seeing like this in regard to this internal body together with consciousness and all external signs. ‘I,’

‘I’-making, I totally abandoned the underlying tendency to conceit. They are known to have been uprooted, never to arise again.”

A monk, whose taints are destroyed and who has attained the knowledge of having established the holy life, will properly answer like this.

Hearing this, you should approve of it as good and acceptable, rejoice in it, and receive it respectfully. Having approved of it as good and acceptable, having rejoiced in it and received it respectfully, you should further tell that monk this: “Venerable friend, at your first declaration we already approved and rejoiced in it. However, we wished to follow as the venerable one [went] higher and higher, to seek out his wisdom and eloquence in replying. It is for this reason that we pursued the venerable one, asking him again and again.”³⁵

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

188. The Discourse to Ajita³⁶

734b 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, in the afternoon, the World-honored One had risen from sitting in meditation and had come down from the hall to do walking meditation in the open, in the shade of the hall, while giving the monks a detailed exposition of the deep and sublime Dharma.

At that time the heterodox practitioner Ajita, a disciple of the renunciant Paṇḍita, saw from afar that the World-honored One had risen from sitting in meditation and had come down from the hall to do walking meditation in the open, in the shade of the hall, while giving the monks a detailed exposition of the deep and sublime Dharma.

The heterodox practitioner Ajita, a disciple of the renunciant Paṇḍita, approached the Buddha, exchanged friendly greetings, and followed the Buddha as he walked.³⁷ The World-honored One turned to him and said:

Ajita, is it true that the renunciant Paṇḍita has thought out five hundred thoughts, [so that] when other renunciants and brahmins, who [supposedly] know all and see all, claim to be without remainder and to know [that

they are] without remainder, they will see that they are wrong and that their claims about themselves are wrong?

The heterodox practitioner Ajita, a disciple of the renunciant Paṇḍita, replied:

Gotama, it is true that the renunciant Paṇḍita has thought out five hundred thoughts, [so that] when other renunciants and brahmins, who [supposedly] know all and see all, claim to be without remainder and to know [that they are] without remainder, they will see that they are wrong and that their claims about themselves are wrong.

The World-honored One asked further:

Ajita, how has the renunciant Paṇḍita thought out five hundred thoughts, [so that] when other renunciants and brahmins, who [supposedly] know all and see all, claim to be without remainder and to know [that they are] without remainder, they will see that they are wrong and that their claims about themselves are wrong?

The heterodox practitioner Ajita, a disciple of the renunciant Paṇḍita, replied:

Gotama, the renunciant Paṇḍita declares this: “[Suppose someone claims], ‘Whether I am walking, or standing, or sitting, or lying down, whether I am going to sleep or waking up, whether by day or by night, I know and see constantly and without obstruction.’”³⁸

“It may happen that at some time I encounter a charging elephant, a runaway horse, a speeding chariot, rebelling soldiers, a running man, or a running woman. It may be that I am walking along a path like this and encounter a vicious elephant, a vicious horse, a vicious ox, or a vicious dog. It may be that I come upon a cluster of snakes, or have clods thrown at me, or get beaten up with sticks, or fall into a ditch, or fall into a cesspit, or tread on a sleeping cow, or fall into a deep trench, or wander into a thornbush. It may be that, on seeing a village or town, I ask its name or ask the way to it; or on seeing a man or woman, I ask their name. It may be that I see an empty house or enter a family [home] and, having entered,

am asked, ‘Venerable sir, where are you going?’ I answer them, saying, ‘Friends, I am on the wrong path.’”

Gotama, the renunciant Paṇḍita has thought out five hundred thoughts like this, [so that] when other renunciants and brahmins who [supposedly] know all and see all claim to be without remainder and to know [that they are] without remainder, they will see that they are wrong.

734c Then the World-honored One left off his walking meditation, went to the end of the walking meditation [path], spread out his sitting mat, and sat down cross-legged. He asked the monks, “Do you recall what I have taught on the subject of wisdom?” The monks remained silent and did not reply.

Three times the World-honored One asked the monks, “Do you recall what I have taught on the subject of wisdom?” and three times the monks remained silent and did not reply.

At that time one monk rose from his seat, arranged his robes so as to bare one shoulder, extended his hands with joined palms toward the Buddha and said:

World-honored One, now is the right time. Well-gone One, now is the right time. If the World-honored One teaches the monks on the subject of wisdom, having heard it from the World-honored One the monks will remember it well.

The World-honored One said, “Monks, listen closely and pay proper attention. I shall explain it to you in detail.”

Then the monks replied, “Yes, indeed. We shall listen to receive the teaching.”

The Buddha said:

In general there are two [kinds of] assemblies. The first is called a Dharma assembly and the second is called a non-Dharma assembly. What is a non-Dharma assembly?

Suppose there is someone who practices non-Dharma and speaks non-Dharma, and that his assembly also practices non-Dharma and speaks non-Dharma. That non-Dharma person stands before the non-Dharma assembly and speaks of what he himself knows, with false words and untruths. Presenting an analysis and propounding his practice, he conveys

his teaching in an orderly manner. He seeks to cut down others' opinions as corrupt by closely questioning them with an improper manner of speaking.

In the true Dharma and discipline, this way of setting out what one knows oneself is not praiseworthy. That non-Dharma person standing before his non-Dharma assembly praises himself saying: "I have wisdom. I have wide knowledge." This situation, where claims regarding wisdom are made in this way, is what is called a non-Dharma assembly.

What is a Dharma assembly? Suppose that someone practices Dharma and speaks Dharma, and his assembly also practices Dharma and speaks Dharma. That Dharma person stands before the Dharma assembly and speaks of what he himself knows with words that are true, correct, not false. Presenting an analysis and propounding his practice, he conveys his teaching in an orderly manner. He seeks to cut down others' opinions as corrupt by closely questioning them with a proper manner of speaking.

In the true Dharma this way of setting out what one knows oneself is praiseworthy. That Dharma person standing before a Dharma assembly praises himself, saying: "I have wisdom. I have wide knowledge." This situation, where claims regarding wisdom are made in this way, is what is called a Dharma assembly.

For this reason, you should know what is Dharma and what is non-Dharma, what is beneficial and what is not beneficial. Having known what is Dharma and what is non-Dharma, what is beneficial and what is not beneficial, you should train according to Dharma, according to what is beneficial.

Having spoken thus, the Buddha got up from his seat and entered his dwelling to sit in meditation.³⁹ At this the monks thought, "Venerable friends, you should know that the World-honored One has got up from his seat and entered his dwelling to sit in meditation, having expressed the meaning of this in brief, without explaining it in detail, [namely], 'For this reason, you should know what is Dharma and what is non-Dharma, what is beneficial and what is not beneficial. Having known what is Dharma and what is non-Dharma, what is beneficial and what is not beneficial, you should train according to Dharma, according to what is beneficial.'"

735a

They further thought this: "Venerable friends, who would be able to explain in detail the meaning of what the World-honored One has just said in brief?"

They further thought this: “The venerable Ānanda is the attendant of the Buddha and knows the Buddha’s intentions, and he is often praised by the World-honored One and by his wise companions in the holy life. The venerable Ānanda will be able to explain in detail the meaning of what the World-honored One has just said in brief. Venerable friends, let us together approach the venerable Ānanda and request him to explain its meaning. As the venerable Ānanda explains it, we shall receive and remember it well.”

Thereupon the monks approached the venerable Ānanda, exchanged greetings, stepped back, and sat to one side. They said:

The venerable Ānanda should know that the World-honored One got up from his seat and entered his dwelling to sit in meditation, having expressed the meaning of this in brief, without explaining it in detail, [namely], “For this reason, you should know what is Dharma and what is non-Dharma, what is beneficial and what is not beneficial. Having known what is Dharma and what is non-Dharma, what is beneficial and what is not beneficial, you should train according to Dharma, according to what is beneficial.”

Then we thought this: “Venerable friends, who would be able to explain in detail the meaning of what the World-honored One has just said in brief?” We further thought: “The venerable Ānanda is the attendant of the Buddha and knows the Buddha’s intentions and he is often praised by the World-honored One and by his wise companions in the holy life. The venerable Ānanda will be able to explain in detail the meaning of what the World-honored One has just said in brief.” May the venerable Ānanda, out of compassion, explain it in detail!

The venerable Ānanda said:

Venerable friends, listen while I tell you a simile. On hearing a simile, wise people understand its meaning. Venerable friends, it is just like a man who wants to find heartwood. In order to find heartwood, he enters the forest, carrying an ax. He sees a great tree possessed of roots, branches, joints, twigs, leaves, flowers, and heartwood. That man does not seize the roots, branches, joints, and heartwood, but seizes only the twigs and leaves.

Venerable friends, what you have said is just like that. [Although] the World-honored One was present you left him and have come to ask me the

meaning. Why is that? Venerable friends, please know that the World-honored One is the eye, is knowledge, is meaning, is the Dharma, is the master of the Dharma, is the general of the Dharma. He teaches the true meaning. The revelation of all meanings comes from that World-honored One.

Venerable friends, you should have approached the World-honored One to ask about the meaning, [saying], “World-honored One, how is this? What is the meaning of this?” As the World-honored One would have explained it, so you, venerable friends, should have received and remembered it well.

Then the monks said:

Yes, venerable Ānanda, the World-honored One indeed is the eye, is knowledge, is meaning, is the Dharma, is the master of the Dharma, is the general of the Dharma. He teaches the true meaning. The revelation of all meanings comes from the World-honored One. Yet the venerable Ānanda is the attendant of the Buddha and knows the Buddha’s intentions. He is often praised by the World-honored One and by his wise companions in the holy life. The venerable Ānanda is able to explain in detail the meaning of what the World-honored One said in brief. May the venerable Ānanda, out of compassion, explain it in detail!

735b

The venerable Ānanda said to the monks:

Venerable friends, listen together to what I shall say. Venerable friends, wrong view is non-Dharma, right view is Dharma. Whatever innumerable evil and unwholesome states arise in dependence on wrong view, these are not beneficial. Whatever innumerable wholesome states arise in dependence on right view, these are beneficial.

Venerable friends . . . up to . . . wrong knowledge is non-Dharma, right knowledge is Dharma. Whatever innumerable evil and unwholesome states arise in dependence on wrong knowledge, these are not beneficial. Whatever innumerable wholesome states arise in dependence on right knowledge, these are beneficial.

Venerable friends, regarding the instruction that the World-honored One gave in brief and, without explaining it in detail, got up from his seat and entered his dwelling to sit in meditation, [namely], “For this reason,

you should know what is Dharma and what is non-Dharma, what is beneficial and what is not beneficial. Having known what is Dharma and what is non-Dharma, what is beneficial and what is not beneficial, you should train according to the Dharma, according to what is beneficial”—this instruction, which the World-honored One gave in brief, without explaining its meaning in detail, I have explained in detail in this way, employing these phrases and words. Venerable friends, approach the Buddha and set out [my explanation] in full [to him]. As the World-honored One explains its meaning, [you], venerable friends, can receive and remember it.

Then the monks, having heard the venerable Ānanda’s explanation, having received and remembered it well for recitation, rose from their seats, circumambulated the venerable Ānanda three times, and left. They approached the Buddha, paid homage with their heads, stepped back, and sat to one side. They said:

World-honored One, regarding the instruction that the World-honored One gave us in brief without explaining its meaning in detail, but got up from his seat and entered his dwelling to sit in meditation—the venerable Ānanda has explained it in detail, employing these phrases and words.

Having heard it, the World-honored One praised it, saying:

It is well, it is well, [Ānanda] is one among my disciples who is endowed with the eye, with knowledge, with Dharma, with meaning. Why is that? Because in regard to what the teacher said to [you] disciples in brief without explaining its meaning in detail, that disciple has explained it in detail employing these phrases and words. As Ānanda has explained it, so you should remember it. Why is that? Contemplating the meaning [of the discourse] according to this explanation is how it should be done.

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

189. The Discourse on the Noble Path⁴⁰

735c Thus have I heard. At one time the Buddha was dwelling among the Kurus, in the Kuru town of Kammāsadhamma.

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

There is one path whereby beings can achieve purification, free themselves from worry, sadness, and tears, eradicate dejection, suffering, remorse, and anxiety, and then attain the [right] method, namely noble right concentration with its arising, its supports, and also with its accompaniment of seven factors.⁴¹ Regarding noble right concentration I shall explain its arising, its supports, and also its accompaniments.

What are the seven [accompanying factors]? [They are] right view, right intention, right speech, right action, right livelihood, right effort, and right mindfulness. If, through the arising of these seven factors, supported [by them], and accompanied [by them], the mind progresses well and attains unification—this is what is meant by noble right concentration with its arising, with its supports, and with its accompaniment. Why is that?

From right view arises right intention, from right intention arises right speech, from right speech arises right action, from right action arises right livelihood, from right livelihood arises right effort, from right effort arises right mindfulness, and from right mindfulness arises right concentration.⁴²

A noble disciple who has in this way rightly concentrated the mind will swiftly eradicate sexual desire, ill will, and delusion. A noble disciple who has in this way rightly liberated the mind swiftly comes to know: “Birth has been ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence.” He comes to know this as it really is.

Herein right view comes first. If one sees that wrong view is wrong view, then this is right view. If one sees that right view is right view, then this too is right view. What is wrong view?

It is this view, “There is no [efficacy in] giving, there is no [efficacy in] offerings, there is no [efficacy in] reciting hymns, there are no wholesome or evil deeds, there are no results of wholesome or evil deeds, there is neither this world nor that world, there is no [obligation toward one’s] father or mother, in the world there are no arahants who have arrived at a wholesome attainment, who are well gone and have progressed well, and who dwell having by their own knowledge and experience realized for themselves this world and the other world”—this is wrong view.

What is right view? It is this view:⁴³ “There is [efficacy in] giving, there is [efficacy in] offerings, there is [efficacy in] reciting hymns, there are wholesome and evil deeds, there are results of wholesome and evil deeds, there are this world and that world, there is [obligation toward one’s] father and mother, in the world there are arahants who have arrived at a wholesome attainment, who are well gone and have progressed well, and who dwell having by their own knowledge and experience realized for themselves this world and the other world”—this is right view.

To see that wrong view is wrong view—this is right view; and to see that right view is right view—this too is right view. Having understood it like this, one then strives in the training, wishing to abandon wrong view and to accomplish right view—this is right effort. Through mindfulness a monk abandons wrong view and accomplishes right view—this is right mindfulness. These three factors go together with right view, from view to effort. For this reason, right view comes first.

If one sees that wrong intention is wrong intention—this is right <view>.⁴⁴ If one sees that right intention is right intention—this too is right <view>.

736a

What is wrong intention? Thoughts of sensuality, thoughts of ill will, thoughts of harming—this is wrong intention. What is right intention? Thoughts without sensuality, thoughts without ill will, thoughts of non-harming—this is right intention.

To see that wrong intention is wrong intention—this is right <view>; and to see that right intention is right intention—this too is right <view>. Having understood it like this, one then strives in the training, wishing to abandon wrong intention and to accomplish right intention—this is right effort. With mindfulness a monk abandons wrong intention and accomplishes right intention—this is right mindfulness. These three factors go together with right intention, from view to effort. For this reason, right view comes first.

If one sees that wrong speech is wrong speech—this is right <view>. If one sees that right speech is right speech—this too is right <view>.

What is wrong speech? False speech, divisive speech, harsh speech, and gossip—this is wrong speech. What is right speech? Abstention from false speech, from divisive speech, from harsh speech, and from gossip—this is right speech.

To see that wrong speech is wrong speech—this is right <view>; and to see that right speech is right speech—this too is right <view>. Having understood it like this, one then strives in the training, wishing to abandon wrong speech and to accomplish right speech—this is right effort. With mindfulness a monk abandons wrong speech and accomplishes right speech—this is right mindfulness. These three factors go together with right speech, from view to effort. For this reason, right view comes first.

If one sees that wrong action is wrong action—this is right <view>. If one sees that right action is right action—this too is right <view>.

What is wrong action? Killing living beings, taking what is not given, sexual misconduct—this is wrong action. What is right action? Abstention from killing, from taking what is not given, from sexual misconduct—this is right action.

To see that wrong action is wrong action—this is right <view>; and to see that right action is right action—this too is right <view>. Having understood it like this, one then strives in the training, wishing to abandon wrong action and to accomplish right action—this is right effort. With mindfulness a monk abandons wrong action and accomplishes right action—this is right mindfulness. These three factors go together with right action, from view to effort. For this reason, right view comes first.

If one sees that wrong livelihood is wrong livelihood—this is right <view>. If one sees that right livelihood is right livelihood—this too is right <view>.

What is wrong livelihood? If someone seeks [requisites] with a dissatisfied mind, has recourse to various inappropriate types of spells, makes a living by wrong forms of livelihood; if he seeks robes by means not in accordance with the Dharma, contrary to the Dharma, seeks food and drink, beds and couches, and medicine, the requisites of life by means contrary to the Dharma—this is wrong livelihood.

What is right livelihood? If someone does not seek [requisites] with a dissatisfied mind, does not have recourse to various inappropriate types of spells, does not make a living by wrong forms of livelihood; if he seeks robes by means in accordance with the Dharma, in conformity with the Dharma; seeks food and drink, beds and couches, and medicine, the requisites of life in conformity with the Dharma—this is right livelihood.

736b

To see that wrong livelihood is wrong livelihood—this is right <view>; and to see that right livelihood is right livelihood—this too is right <view>. Having understood it like this, one strives in the training, wishing to abandon wrong livelihood and to accomplish right livelihood—this is right effort. With mindfulness a monk abandons wrong livelihood and accomplishes right livelihood—this is right mindfulness. These three factors go together with right livelihood, from view to effort. For this reason, right view comes first.

What is right effort?⁴⁵ For the abandoning of already arisen unwholesome states a monk cultivates ardor, puts forth energy, and is diligent in arousing the mind toward cessation. For the nonarising of not yet arisen unwholesome states he cultivates ardor, puts forth energy, and is diligent in arousing the mind toward cessation. For the arising of not yet arisen wholesome states he cultivates ardor, puts forth energy, and is diligent in arousing the mind toward cessation. For the stabilizing of already arisen wholesome states without loss or regress, for their increase and expansion, for their development and full implementation, he cultivates ardor, puts forth energy, and is diligent in arousing the mind toward cessation. This is right effort.

What is right mindfulness? A monk contemplates the body as a body internally, contemplates . . . up to . . . feelings . . . states of mind . . . dharmas as dharmas. This is right mindfulness.

What is right concentration? A monk, secluded from sensual desires, secluded from evil and unwholesome states . . . up to . . . dwells having attained the fourth absorption. This is right concentration.

What is right liberation? A monk liberates the mind from sensuality . . . ill will . . . liberates the mind from delusion. This is right liberation.

What is right knowledge? A monk knows that the mind has been liberated from sensuality . . . from ill will, knows that the mind has been liberated from delusion. This is right knowledge.

The one in training is endowed with eight factors. The arahant, who has destroyed the taints, is endowed with ten factors.

What are the eight factors with which the one in training is endowed? [They are] the right view of one in training . . . up to . . . the right concentration of one in training. These are the eight factors with which the one in training is endowed.

What are the ten factors with which the arahant, who has destroyed the taints, is endowed? [They are] the right view of one beyond training . . . up to . . . the right knowledge of one beyond training. These are the ten factors with which the arahant, who has destroyed the taints, is endowed. Why is this?

One who has right view abandons wrong view, [and thereby] the countless evil and unwholesome states that arise because of wrong view are abandoned and the countless wholesome states that arise because of right view are developed and brought to perfection . . . up to . . . one who has right knowledge abandons wrong knowledge, [and thereby] the countless evil and unwholesome states that arise because of wrong knowledge are abandoned, and the countless wholesome states that arise because of right knowledge are developed and brought to perfection.⁴⁶

736c

These are twenty wholesome types and twenty unwholesome types. Hence this is spoken of as the teaching on the great forty types, which has set rolling the Brahmā wheel that cannot be stopped or contradicted by any renunciant or brahmin, *deva*, *māra*, Brahmā, or anyone else in the world.

If some renunciant or brahmin [attempts to stop or contradict] the teaching on the great forty types proclaimed by me, which has set rolling the Brahmā wheel that cannot be stopped or contradicted by any renunciant or brahmin, *deva*, *māra*, Brahmā, or anyone else in the world, then they will incur ten kinds of censure in accordance with the Dharma.

What are the ten? If [the renunciant or brahmin] condemns right view and commends wrong view, if they [in this way] support and commend renunciants and brahmins who have wrong view, and if they [in this way] contradict the teaching on the great forty types proclaimed by me, which has set rolling the Brahmā wheel that cannot be stopped by any renunciant or brahmin, *deva*, *māra*, Brahmā, or by anyone else in the world—then they incur the first kind of censure in accordance with the Dharma.

If some renunciant or brahmin condemns . . . up to . . . right knowledge and commends wrong knowledge, if they [in this way] support and commend renunciants and brahmins who have wrong knowledge, and if they [in this way] contradict the teaching on the great forty types proclaimed by me, which has set rolling the Brahmā wheel that cannot be stopped by any renunciant or brahmin, *deva*, *māra*, Brahmā, or by anyone else in the

world—then they incur the tenth kind of censure in accordance with the Dharma.

If some renunciant or brahmin [attempts to stop or contradict] the teaching on the great forty types proclaimed by me, which has set rolling the Brahmā wheel that cannot be stopped or contradicted by any renunciant or brahmin, *deva*, *māra*, Brahmā, or by anyone else in the world, then [they will incur] these ten kinds of censure in accordance with the Dharma.

Still other renunciants and brahmins, who [practice] squatting and proclaim [the practice of] squatting, who are nihilists and proclaim nihilism, who deny causality, deny action, deny karma, maintaining that whatever good or evil is done is cut off and destroyed then and there—if they contradict the teaching on the great forty types proclaimed by me, which has set rolling the Brahmā wheel that cannot be stopped by any renunciant or brahmin, *deva*, *māra*, Brahmā, or by anyone else in the world, then they will be worried and fearful of also incurring censure.

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

190. The Shorter Discourse on Emptiness⁴⁷

737a Thus have I heard. At one time the Buddha was staying at Sāvattthī in the Eastern Park, in the Hall of Migāra’s Mother.

At that time, in the afternoon, the venerable Ānanda rose from sitting in meditation and approached the Buddha. Having paid homage with his head at the Buddha’s feet, he stepped back, stood to one side, and said:

Once the World-honored One was dwelling among the Sakyans, in a town of the Sakyans called Nagaraka. At that time I heard the World-honored One say this: “Ānanda, I dwell much in emptiness.” Have I understood well, received well, and remembered well that statement by the World-honored One?

Then the World-honored One replied:

Ānanda, you truly have understood well, received well, and remembered well that statement by me. Why is that? From then until now I dwell much in emptiness.

Ānanda, it is just as this Hall of Migāra's Mother is empty of elephants, of horses, of oxen, of sheep, of goods, of grain, and of servants. What it is not empty of, however, is just a sangha of monks. Thus, Ānanda, whatever is not present here, I therefore view as empty; and whatever remains present here, I see as truly present. Ānanda, this is called dwelling in true emptiness, without distortion.

Ānanda, if a monk wishes to dwell much in emptiness, then that monk should not give attention to the perception of a village and not give attention to the perception of people, but should frequently give attention to the unitary perception of [this] forest. In this way he knows that this is empty of the perception of a village and empty of the perception of people. Yet there is nonemptiness, which is just the unitary perception of a forest. [He knows:] "Whatever disturbance there might be, caused by perception of a village, for me that is not present; and whatever disturbance there might be, caused by perception of people, for me that too is not present. There is just the disturbance caused by the unitary perception of a forest."

Whatever is not present here, he therefore sees as empty; whatever else is present here, he sees as truly present. Ānanda, this is called dwelling in true emptiness, without distortion.

Again, Ānanda, if a monk wishes to dwell much in emptiness, that monk should not give attention to the perception of people and not give attention to the perception of a forest, but should frequently give attention to the unitary perception of earth.

If that monk sees this earth as having hills and hollows, with groups of snakes, with clumps of thornbushes, with sand and rocks, steep mountain slopes and deep rivers, then he should not attend to it in that way. If [instead] he sees this earth as level and flat like the palm of his hand, then his manner of looking at it is beneficial and should be attended to frequently.

Ānanda, it is just as a cow hide, when stretched and fastened with a hundred pegs, fully stretched, has no wrinkles and no creases. [Similarly], if he sees this earth as having hills and hollows, with groups of snakes, with clumps of thornbushes, with sand and rocks, steep mountains and deep rivers, then he should not attend to it in that way. If [instead] he sees this earth as level and flat like the palm of his hand, then his manner of looking at it is beneficial and should be attended to frequently.

737b

In this way he knows that this is empty of the perception of people and empty of the perception of a forest. Yet there is nonemptiness, which is just the unitary perception of earth. [He knows:] “Whatever disturbance there might be, caused by perception of people, for me that is not present; whatever disturbance there might be, caused by perception of a forest, for me that too is not present. There exists only the disturbance caused by the unitary perception of earth.”

Whatever is not present here, he therefore sees as empty; whatever else is present there, he sees as truly present. Ānanda, this is called dwelling in true emptiness, without distortion.

Again, Ānanda, if a monk wishes to dwell much in emptiness, that monk should not give attention to the perception of a forest and not give attention to the perception of earth, but should frequently give attention to the unitary perception of the sphere of infinite space.

In this way he knows that this is empty of the perception of a forest and empty of the perception of earth. Yet there is nonemptiness, which is just the unitary perception of the sphere of infinite space. [He knows:] “Whatever disturbance there might be, caused by perception of a forest, for me that is not present; whatever disturbance there might be, caused by perception of earth, for me that too is not present. There exists only the disturbance caused by the unitary perception of the sphere of infinite space.”

Whatever is not present there, he therefore sees as empty; whatever else is there, he sees as truly present. Ānanda, this is called dwelling in true emptiness, without distortion.

Again, Ānanda, if a monk wishes to dwell much in emptiness, that monk should not give attention to the perception of earth and not give attention to the perception of the sphere of infinite space, but should frequently give attention to the unitary perception of the sphere of infinite consciousness.

In this way he knows that this is empty of the perception of earth and empty of the perception of the sphere of infinite space. Yet there is nonemptiness, which is just the unitary perception of the sphere of infinite consciousness. [He knows:] “Whatever disturbance there might be, caused by perception of earth, for me that is not present; whatever disturbance there might be, caused by perception of the sphere of infinite space, for

me that too is not present. There exists only the disturbance caused by the unitary perception of the sphere of infinite consciousness.”

Whatever is not present there, he therefore sees as empty; whatever else is present there, he sees as truly present. Ānanda, this is called dwelling in true emptiness, without distortion.

Again, Ānanda, if a monk wishes to dwell much in emptiness, that monk should not give attention to the perception of the sphere of infinite space and not give attention to the perception of the sphere of infinite consciousness, but should frequently give attention to the unitary perception of the sphere of nothingness.

In this way he knows that this is empty of the perception of the sphere of infinite space and empty of the perception of the sphere of infinite consciousness. Yet there is nonemptiness, which is just the unitary perception of the sphere of nothingness. [He knows:] “Whatever disturbance there might be, caused by perception of the sphere of infinite space, for me that is not present; whatever disturbance there might be, caused by perception of the sphere of infinite consciousness, for me that too is not present. There exists only the disturbance caused by the unitary perception of the sphere of nothingness.”

Whatever is not present there, he therefore sees as empty; whatever else is there, he sees as truly present. Ānanda, this is called dwelling in true emptiness, without distortion.⁴⁸

737c

Again, Ānanda, if a monk wishes to dwell much in emptiness, that monk should not give attention to the perception of the sphere of infinite consciousness and not give attention to the perception of the sphere of nothingness, but should frequently give attention to the unitary <signless> concentration of mind.⁴⁹

In this way he knows that this is empty of the perception of the sphere of infinite consciousness and empty of the perception of the sphere of nothingness. Yet there is nonemptiness, which is just the unitary <signless> concentration of mind. [He knows:] “Whatever disturbance there might be, caused by perception of the sphere of infinite consciousness, for me that is not present; whatever disturbance there might be, caused by perception of the sphere of nothingness, for me that too is not present. There exists only the disturbance caused by the <signless> concentration of mind.”

Whatever is not present there, he therefore sees as empty; whatever else is present there, he sees as truly present. Ānanda, this is called dwelling in true emptiness, without distortion.

He thinks: “My [experience] of <signless> concentration of mind is rooted, it is rooted in formations, it is rooted in intentions. What is rooted in formations, rooted in intentions, I do not delight in that, I do not seek that, I should not dwell in that.”⁵⁰ Knowing like this and seeing like this, his mind is liberated from the taint of sensual desire, from the taint of existence, and from the taint of ignorance. Being liberated, he knows he is liberated. He knows as it really is: “Birth has been ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence.”

In this way he knows that this is empty of the taint of sensual desire, empty of the taint of existence, and empty of the taint of ignorance. Yet there is nonemptiness, which is just this body with the six sense spheres and the life faculty. [He knows:] “Whatever disturbance there might be, caused by the taint of sensual desire, for me that is not present; whatever disturbance there might be, caused by the taint of existence . . . caused by the taint of ignorance, for me that too is not present. There exists only the disturbance caused by this body of mine with the six sense spheres and the life faculty.”

Whatever is not present there, he therefore sees as empty; whatever else is present there, he sees as truly present. Ānanda, this is called dwelling in true emptiness, without distortion, namely eradication of the taints, the taintless and unconditioned liberation of the mind.⁵¹

Ānanda, whatever tathāgatas, free from attachment and fully awakened, there have been in the past, they all dwelled in this true emptiness, without distortion, namely the eradication of the taints, the taintless and unconditioned liberation of the mind.⁵²

Ānanda, whatever tathāgatas, free from attachment and fully awakened, there will be in the future, they will all dwell in this true emptiness, without distortion, namely the eradication of the taints, the taintless and unconditioned liberation of the mind.

Ānanda, I, who am the Tathāgata now, free from attachment and fully awakened, I too dwell in this true emptiness, without distortion, namely

the eradication of the taints, the taintless and unconditioned liberation of the mind.

Ānanda, you should train like this: “I too shall dwell in this true emptiness, without distortion, namely the eradication of the taints, the taintless and unconditioned liberation of the mind.” Ānanda, you should train like this.

Thus spoke the Buddha. Having heard what the Buddha said, the venerable Ānanda and the monks were delighted and received it respectfully. 738a

191. The Greater Discourse on Emptiness⁵³

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

At that time, when the night was over, toward dawn, the World-honored One put on his [outer] robe, took his bowl, and entered Kapilavatthu to beg for almsfood. After having partaken of the midday meal, he went to the dwelling of Kāḷākhemaka the Sakyan.

At that time in the dwelling of Kāḷākhemaka the Sakyan numerous beds and seats had been set out, [indicating that] many monks were staying there. Then, the World-honored One came out of the dwelling of Kāḷākhemaka the Sakyan and went to the dwelling of Ghāṭa the Sakyan.

At that time the venerable Ānanda and many monks had congregated in the dwelling of Ghāṭa the Sakyan to make robes. The venerable Ānanda saw from afar that the Buddha was coming. Having seen this, he came out to receive the Buddha, took his [outer] robe and bowl, and returned to prepare a seat and draw water for washing his feet.⁵⁴ When the Buddha had washed his feet and sat down on the seat prepared by the venerable Ānanda in the dwelling of Ghāṭa the Sakyan, he said, “Ānanda, in the dwelling of Kāḷākhemaka the Sakyan numerous beds and seats have been set out, [indicating that] many monks are staying there.”

The venerable Ānanda said:

Yes, indeed, World-honored One, in the dwelling of Kāḷākhemaka the Sakyan numerous beds and seats have been set out, [indicating that] many monks are staying there. Why is that? We are now making robes.

Then, the World-honored One told Ānanda:

A monk should not desire clamorous talk, delight in clamorous talk, associate with clamorous talk, desire company, delight in company, associate with company, not desiring to be separated from company, not delighting in dwelling alone in remote places.

If a monk desires clamorous talk, delights in clamorous talk, associates with clamorous talk, desires company, delights in company, associates with company, not desiring to be separated from company, not delighting in dwelling alone in remote places, then it is impossible for him to attain, easily and without difficulty, that which is called happiness: noble happiness, the happiness of dispassion, the happiness of separation, the happiness of stillness, the happiness [that leads to] full awakening, the non-worldly happiness, the happiness [that is not affected by] birth and death.

Ānanda, if a monk does not desire clamorous talk, does not delight in clamorous talk, does not associate with clamorous talk, does not desire company, does not delight in company, does not associate with company, desiring to be separated from company, constantly delighting in dwelling alone in remote places, then it is certainly possible for him to attain, easily and without difficulty, that which is called happiness: noble happiness, the happiness of dispassion, the happiness of separation, the happiness of stillness, the happiness [that leads to] full awakening, the nonworldly happiness, the happiness [that is not affected by] birth and death.

738b

Ānanda, a monk should not desire clamorous talk, delight in clamorous talk, associate with clamorous talk, desire company, delight in company, and associate with company, not desiring to be separated from company, not delighting in dwelling alone in remote places. If a monk desires clamorous talk, delights in clamorous talk, associates with clamorous talk, desires company, delights in company, and associates with company, not desiring to be separated from company, not delighting in dwelling alone in remote places, then it is impossible for him to attain either the temporary liberation of the mind that is delightful or the permanent liberation of the mind that is unshakeable.

Ānanda, if a monk does not desire clamorous talk, does not delight in clamorous talk, does not associate with clamorous talk, does not desire company, does not delight in company, and does not associate with company, desiring to be separated from company, constantly delighting in

dwelling alone in remote places, then it is certainly possible for him to attain either the temporary liberation of the mind that is delightful or the permanent liberation of the mind that is unshakeable. Why is that?

I do not see a single form that I might desire or delight in, since with the decay and change of that form there would at some time arise sorrow and lamentation, sadness, suffering, and vexation. For this reason, I fully and completely awoke to this other abiding, namely dwelling in emptiness externally by transcending all perception of form.⁵⁵

Ānanda, when I dwell in this abiding, there arises joy. I experience this joy throughout the whole body with right mindfulness and right comprehension. There arises rapture . . . there arises tranquility . . . there arises happiness . . . there arises concentration. I experience this concentration throughout the whole body with right mindfulness and right comprehension.

Ānanda, there may be monks, nuns, male lay disciples, or female lay disciples who together come to see me. Then, behaving in such a way toward them, being in such a mental state, secluded and delighting in dispassion, I teach them the Dharma to encourage and help them.

Ānanda, if a monk wishes to dwell much in emptiness, then that monk should keep the mind established in inner tranquility so that it becomes unified and concentrated. Having kept the mind established in inner tranquility so that it becomes unified and concentrated, he should attend to internal emptiness.

Ānanda, if a monk speaks like this, “Without keeping the mind established in inner tranquility so that it becomes unified and concentrated, I attend to internal emptiness,” you should know that that monk is making great trouble for himself.⁵⁶

Ānanda, how does a monk keep the mind established in inner tranquility so that it becomes unified and concentrated? A monk completely drenches and pervades this body with rapture and pleasure born of seclusion [experienced in the first absorption], so that no part [of his body] is not pervaded by rapture and pleasure born of seclusion.⁵⁷

Ānanda, it is just as a person taking a bath, having placed bath powder in a vessel, might sprinkle it with water and knead it into a ball, so that every bit of it, inside and out, is completely drenched and pervaded with the water, with none seeping out.

738c

In the same way, Ānanda, a monk completely drenches and pervades his body with rapture and pleasure born of seclusion, so that there is no part [of his body] that is not pervaded by rapture and pleasure born of seclusion.

Ānanda, in this way a monk should keep the mind established in inner tranquility so that it becomes unified and concentrated. Keeping the mind established in inner tranquility so that it becomes unified and concentrated, he should attend to internal emptiness. [It may happen that], having attended to internal emptiness, his mind is perturbed, does not advance and progress, does not attain purity, is not established, and is not released by internal emptiness.

Ānanda, if while contemplating, a monk comes to know that on attending to internal emptiness his mind is perturbed, does not advance and progress, does not attain purity, is not established, and is not released by internal emptiness, then that monk should attend to external emptiness. [It may happen that], having attended to external emptiness, his mind is perturbed, does not advance and progress, does not attain purity, is not established, and is not released by external emptiness.

Ānanda, if while contemplating, a monk comes to know that on attending to external emptiness his mind is perturbed, does not advance and progress, does not attain purity, is not established, and is not released by external emptiness, then that monk should attend to internal and external emptiness. [It may happen that], having attended to internal and external emptiness, his mind is perturbed, does not advance and progress, does not attain purity, is not established, and is not released by internal and external emptiness.

Ānanda, if while contemplating a monk comes to know that, on attending to internal and external emptiness, his mind is perturbed, does not advance and progress, does not attain purity, is not established, and not released by internal and external emptiness, then that monk should attend to imperturbability. [It may happen that], having attended to imperturbability, his mind is perturbed, does not advance and progress, does not attain purity, is not established, and is not released by imperturbability.

Ānanda, if while contemplating, a monk comes to know that on attending to imperturbability his mind is perturbed, does not advance and progress,

does not attain purity, is not established, and is not released by imperturbability, then that monk should repeatedly direct his mind to this or that concentration,⁵⁸ repeatedly practice it, repeatedly soften [the mind] so that it becomes joyful and tender, absorbed in the pleasure of seclusion.

Repeatedly directing his mind to this or that concentration, repeatedly practicing it, repeatedly softening [the mind], so that it becomes joyful and tender, absorbed in the pleasure of seclusion, he should accomplish dwelling in internal emptiness. Having accomplished dwelling in internal emptiness, the mind becomes imperturbable, advances and progresses, attains purity, is established, and is released by internal emptiness.

Ānanda, if while contemplating a monk comes to know that he has accomplished dwelling in internal emptiness, that the mind has become imperturbable, advances and progresses, attains purity, is established, and is released by internal emptiness—then this is right comprehension.

Ānanda, the monk should then accomplish dwelling in external emptiness. Having accomplished dwelling in external emptiness, the mind becomes imperturbable, advances and progresses, attains purity, is established, and is released by external emptiness.

739a

Ānanda, if while contemplating a monk comes to know that he has accomplished dwelling in external emptiness, that the mind has become imperturbable, advances and progresses, attains purity, is established, and is released by external emptiness—then this is right comprehension.

Ānanda, the monk should then accomplish dwelling in internal and external emptiness. Having accomplished dwelling in internal and external emptiness, the mind becomes imperturbable, advances and progresses, attains purity, is established, and is released by internal and external emptiness.

Ānanda, if while contemplating a monk comes to know that he has accomplished dwelling in internal and external emptiness, that the mind has become imperturbable, advances and progresses, attains purity, is established, and is released by internal and external emptiness—then this is right comprehension.

Ānanda, he should then accomplish dwelling in imperturbability. Having accomplished dwelling in imperturbability, the mind becomes imperturbable, advances and progresses, attains purity, is established, and is released by imperturbability.

Ānanda, if while contemplating, a monk comes to know that he has accomplished dwelling in imperturbability, that the mind has become imperturbable, advances and progresses, attains purity, is established, and is released by imperturbability—then this is right comprehension.

Ānanda, if a monk who is dwelling in this tranquil mental abiding wishes to practice walking meditation, then that monk goes out of his meditation hut and practices walking meditation in the open in the shade of the hut, with his faculties established within, the mind not directed outward or backward but perceiving [only] what is in front. After practicing walking meditation like this, his mind does not give rise to covetousness, sadness, or any [other] evil or unwholesome state. This is right comprehension.

Ānanda, if a monk who is dwelling in this tranquil mental abiding wishes to sit in concentration, then that monk leaves off the walking meditation, goes to the end of the walking meditation path, spreads his sitting mat, and sits down cross-legged. After having sat in concentration like this, the mind does not give rise to covetousness, sadness, or any [other] evil or unwholesome state. This is right comprehension.⁵⁹

Ānanda, if a monk who is dwelling in this tranquil mental abiding wishes to think thoughts, then that monk should not think any of the three evil and unwholesome [types of] thought: thoughts of sensual desire, thoughts of ill will, and thoughts of harming, these three evil and unwholesome [types of] thought. [Instead] he should think any of the three wholesome [types of] thought: thoughts of desirelessness, thoughts of non-ill will, and thoughts of nonharming, these three wholesome [types of] thought. After he has been thinking like this, his mind does not give rise to covetousness, sadness, or any [other] evil or unwholesome state. This is right comprehension.⁶⁰

Ānanda, if a monk who is dwelling in this tranquil abiding wishes to speak, then that monk does not talk ignoble talk related to what is not beneficial, such as talk about kings, talk about thieves, talk about battles and quarrels, talk about food and drink, talk about robes, talk about married women, talk about girls, talk about adulterous women, talk about the world, talk about wrong practices, talk about what is in the ocean—he does not talk such types of irrelevant talk.

[Instead] he talks noble talk that is related to what is beneficial, that makes the mind malleable, free of darkness and hindrances, such as talk about giving, talk about morality, talk about concentration, talk about wisdom, talk about liberation, talk about knowledge and vision of liberation, talk about self-effacement, talk about not socializing, talk about fewness of desires, talk about contentment, talk about dispassion, talk about abandoning, talk about extinction, talk about sitting in meditation, talk about dependent arising—such talk of renunciants. After he has been talking like this, his mind does not give rise to covetousness, sadness, or any [other] evil or unwholesome state. This is right comprehension.

Again, Ānanda, there are the five strands of sensual pleasure, which are pleasurable, thought about by the mind, of desirable appearance, and connected with sensual desire, [namely]: visible forms known by the eye, sounds known by the ear, odors known by the nose, flavors known by the tongue, and tangibles known by the body. If a monk's mind turns to contemplate these five strands of sensual pleasure, if he comes under the influence of these strands of sensual pleasure, then his mind may dwell on them. Why is that? Sooner or later, in regard to these five strands of sensual pleasure, one comes under the influence of these strands of sensual pleasure, and the mind dwells on them.

Ānanda, if a monk, while contemplating these five strands of sensual pleasure, comes to know that he has come under the influence of these strands of sensual pleasure and that his mind is dwelling on them, then that monk should contemplate these various strands of sensual pleasure as impermanent, contemplate their decay, contemplate their fading away, contemplate their cutting off, contemplate their cessation, contemplate abandoning them, giving them up, and separating from them. Then, whatever he has of desire and defilement regarding these five strands of sensual pleasure will cease.

Ānanda, if while contemplating like this, a monk knows that whatever he had of desire and defilement in regard to these five strands of sensual pleasure has been made to cease, this is right comprehension.

Again, Ānanda, there are the five aggregates affected by clinging. The material form aggregate affected by clinging . . . feeling . . . perception . . . formations and the consciousness aggregate affected by clinging.

The monk should contemplate their rise and fall thus: “This is material form, this is the arising of material form, this is the cessation of material form, this is feeling . . . perception . . . formations . . . this is consciousness, this is the arising of consciousness, this is the cessation of consciousness.” Then, whatever conceit of an “I” he has in regard to these five aggregates affected by clinging, that will cease.

Ānanda, if while contemplating thus the monk comes to know that whatever conceit of an “I” he had in regard to these five aggregates affected by clinging has ceased—this is right comprehension.

Ānanda, this Dharma is entirely desirable, entirely delightful, entirely [worth] thinking about.⁶¹ It is without taints, without clinging, beyond the reach of Māra, beyond the reach of the Evil One, beyond the reach of all evil and unwholesome states that defile and are the root of future becoming, that result in vexation and suffering, and that are the cause of birth, old age, disease, and death. This is accomplishment in diligence. Why is that?

It is through diligence that all tathāgatas, free from attachment, fully awakened, attained awakening. Through the faculty of diligence there arise the innumerable wholesome states that are in accordance with the factors of the path. Ānanda, for this reason you should train thus: “I will accomplish diligence”—thus you should train.

Ānanda, for what reason do faithful disciples follow the World-honored One and respect him until the end of their lives?

The venerable Ānanda said to the World-honored One:

739c The World-honored One is the root of the Dharma, the World-honored One is the master of the Dharma, the Dharma comes from the World-honored One. May he explain it! Having heard it, we will fully understand its meaning.

The Buddha said, “Ānanda, listen closely and pay proper attention. I will explain it to you in detail.” The venerable Ānanda listened to receive the teaching.

The Buddha said:

Ānanda, a faithful disciple does not follow the World-honored One and respect him until the end of his life for the sake of discourses, stanzas, or

expositions, even though, Ānanda, it may be that he has heard those teachings repeatedly over a long period, recited and reviewed them up to a thousand [times], contemplating them in the mind with knowledge, vision, and profound penetration.

Consider talk that is noble talk, related to what is beneficial, which makes the mind malleable, free from all darkness and the hindrances—namely talk about giving, talk about morality, talk about concentration, talk about wisdom, talk about liberation, talk about knowledge and vision of liberation, talk about self-effacement, talk about not socializing, talk about fewness of desires, talk about contentment, talk about dispassion, talk about abandoning, talk about extinction, talk about sitting in meditation, talk about dependent arising—on account of getting, easily and without difficulty, such talk of renunciants, for this a faithful disciple follows the World-honored One and respects him until the end of their life.

Ānanda, in the following ways there is trouble for a teacher, trouble for a disciple, and trouble for [a practitioner of] the holy life.

Ānanda, what is trouble for a teacher? Suppose there appears in the world a teacher whose approach is by way of thinking and reflection. Established in the approach by way of thinking, he reflects and contemplates separation, being a worldlyling [but] possessing discernment.

He stays in a forest, under a tree in a mountain grove, or he dwells on a lofty crag, in a tranquil place without noise, in seclusion, where there is no evil, where there are no people, a place conducive to seated meditation. It may be that, staying in that place and training energetically in seclusion, he attains a higher state of mind, a happy abiding in the present.

Having trained energetically in seclusion, having attained peace and happiness, he later gets a following of disciples—brahmins, householders, people from villages, towns, and countries. Having later got a following of disciples—brahmins, householders, people from villages, towns, and countries—he becomes conceited and [in the end] returns to the household life. Such is trouble for a teacher. Evil and unwholesome states, which defile and are the root of future becoming, which result in vexation and suffering, which are the cause of birth, old age, disease, and death—by these he is troubled. This is what is meant by trouble for a teacher.

Ānanda, what is trouble for a disciple? A disciple of that teacher trains in seclusion. He stays in a forest, under a tree in a mountain grove, or he dwells on a lofty crag, in a tranquil place without noise, in seclusion, where there is no evil, where there are no people, a place conducive to seated meditation. It may be that, staying in that place and training energetically in seclusion, he attains a higher state of mind, a happy abiding in the present.

740a Having trained energetically in seclusion, having attained peace and happiness, he later gets a following of disciples—brahmins, householders, people from villages, towns, and countries. Having later got a following of disciples—brahmins, householders, people from villages, towns, and countries—he becomes conceited and [in the end] returns to the household life. Such is trouble for a disciple. Evil and unwholesome states, which defile and are the root of future becoming, which result in vexation and suffering, which are the cause of birth, old age, disease, and death—by these he is troubled. This is what is meant by trouble for a disciple.

Ānanda, what is trouble for [a practitioner of] the holy life? Suppose that a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, a buddha, an exalted one. He stays in a forest, under a tree in a mountain grove, or he dwells on a lofty crag, in a tranquil place without noise, in seclusion, where there is no evil, where there are no people, a place conducive to seated meditation.

Ānanda, for what reason would a tathāgata stay in a forest, under a tree in a mountain grove, or dwell on a lofty crag, in a tranquil place without noise, in seclusion, where there is no evil, where there are no people, a place conducive to seated meditation?⁶²

The venerable Ānanda said to the World-honored One:

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

The Buddha said, “Ānanda, listen closely and pay proper attention. I will now explain it to you in detail.” The venerable Ānanda listened to receive the teaching.

The Buddha said:

Ānanda, it is not because the Tathāgata wishes to attain what he has not yet attained, wishes to gain what he has not yet gained, wishes to realize what he has not yet realized, that he stays in a forest, under a tree in a mountain grove, or dwells on a lofty crag, in a tranquil place without noise, in seclusion, where there is no evil, where there are no people, a place conducive to seated meditation.

Ānanda, for two reasons the Tathāgata stays in a forest, under a tree in a mountain grove, or dwells on a lofty crag, in a tranquil place without noise, in seclusion, where there is no evil, where there are no people, a place conducive to seated meditation. The first is because it is a happy abiding for himself in the present; the second is because he has compassion for people of later generations, [thinking], “Perhaps people of later generations will follow the example of the Tathāgata and stay in a forest, under a tree in a mountain grove, or dwell on a lofty crag, in a tranquil place without noise, in seclusion, where there is no evil, where there are no people, a place conducive to seated meditation.”

Ānanda, for these reasons the Tathāgata stays in a forest, under a tree in a mountain grove, or dwells on a lofty crag, in a tranquil place without noise, in seclusion, where there is no evil, where there are no people, a place conducive to seated meditation.

It may be that, staying in that place and training energetically in seclusion, [a person of a later generation] will attain a higher state of mind, a happy abiding in the present. Having trained energetically in seclusion, having attained peace and happiness, he later gets a following of [practitioners of] the holy life—monks, nuns, male lay disciples, and female lay disciples. Having afterward gotten a following of [practitioners of] the holy life—monks, nuns, male lay disciples, and female lay disciples—he does not become conceited and does not return to the household life.

Ānanda, if he has realized imperturbable liberation of the mind, I do not say that there is any obstacle for him. [But] if, despite having formerly

740b

practiced energetically and with diligence, he had attained [only] the four higher states of mind, happy abidings in the present, then it is possible that he loses this [attainment] because of much association with disciples.⁶³

Again, Ānanda, a disciple of that teacher follows his example by staying in a forest, under a tree in a mountain grove, or dwelling on a lofty crag, in a tranquil place without noise, in seclusion, where there is no evil, where there are no people, a place conducive to seated meditation. It may be that, staying in that place and training energetically in seclusion, he attains a higher state of mind, a happy abiding in the present.

Having trained energetically in seclusion, having attained peace and happiness, he later gets a following of [practitioners of] the holy life—monks, nuns, male lay disciples, and female lay disciples. Having later got a following of [practitioners of] the holy life—monks, nuns, male lay disciples, and female lay disciples—he becomes conceited and [in the end] returns to the household life. Such is trouble for [a practitioner of] the holy life. Evil and unwholesome states, which defile and are the root of future becoming, which result in vexation and suffering, which are the cause of birth, old age, disease, and death—by these he is troubled. This is what is meant by trouble for [a practitioner of] the holy life.

Ānanda, compared with trouble for a teacher and trouble for a disciple, this trouble for [a practitioner of] the holy life is the most disagreeable, displeasing, and undesirable, it is most unthinkable. Ānanda, for this reason you should all behave toward me with loving-kindness. Do not behave with resentment.

Ānanda, how do disciples behave toward their teacher with resentment and not with loving-kindness? Suppose that the venerable teacher speaks to his disciples on the Dharma out of sympathy and concern, seeking their benefit, welfare, peace, and happiness, with a mind of kindness and compassion, [telling them], “This is for your welfare, this is for your happiness, this is for your welfare and happiness.” And suppose that those disciples do not behave respectfully and do not practice accordingly; they do not become established in knowledge, and their minds do not progress in the Dharma in accordance with the Dharma; they are unreceptive to the true Dharma, go against the teacher’s instruction, and are unable to attain concentration. This

is how disciples behave toward the teacher with resentment and not with loving-kindness.

Ānanda, how do disciples behave toward the teacher with loving-kindness and not with resentment? Suppose that the venerable teacher speaks to his disciples on the Dharma out of sympathy and concern, seeking their benefit, welfare, peace, and happiness, with a mind of kindness and compassion, [telling them], “This is for your welfare, this is for your happiness, this is for your welfare and happiness.” And suppose that those disciples behave respectfully and practice accordingly; they become established in knowledge and their minds progress in the Dharma in accordance with the Dharma; they are receptive to the true Dharma, do not go against the teacher’s instruction, and are able to attain concentration. This is how disciples behave toward the teacher with loving-kindness and not with resentment.

Ānanda, for this reason you should all behave toward me with loving-kindness and not with resentment. Why is that? I do not speak [to you] in the way a potter makes pots. Ānanda, I speak [to you at times] sternly and with urgency, which [may] lead to suffering. Those [of you] who are genuine will certainly be able to stand [the test].⁶⁴

740c

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

Division 16

The [Second] Great Divison

192. The Discourse on Kāḷudāyin⁶⁵

Thus have I heard. At one time the Buddha, who was traveling in the Aṅga country with a large sangha of monks, arrived at [the town of] Āpaṇa and stayed at Qiánruò Monastery.

Then, toward dawn when the night was over, the World-honored One put on his robes, took his bowl, and entered Āpaṇa to beg for almsfood. After having partaken of the midday meal, he stowed away his robe and bowl, washed his hands and feet and, with a sitting mat over his shoulder, went to a forest wishing to spend the day's abiding there.

The venerable Udāyin too, toward dawn when the night was over, put on his robes, took his bowl, and entered Āpaṇa to beg for almsfood. After having partaken of the midday meal, he stowed away his robe and bowl, washed his hands and feet and, with a sitting mat over his shoulder, followed after the Buddha thinking, "Where the World-honored One now spends the day's abiding, there I too will go for the day's abiding."⁶⁶

Then the World-honored One entered the forest and went to a tree. He spread his sitting mat under it and sat down cross-legged. The venerable Udāyin too entered that forest and went to a tree not far from the Buddha. He spread his sitting mat under it and sat down cross-legged.

At that time, while sitting alone in meditation in that peaceful place and reflecting, the venerable Udāyin had this thought in his mind, "The World-honored One has brought us much benefit; the Well-gone One has brought us much peace. The World-honored One has caused us to abandon a multitude of painful states and increase pleasant states. The World-honored One has caused us to abandon countless evil and unwholesome states and increase countless wholesome and sublime states."⁶⁷

741a

In the afternoon the venerable Udāyin rose from sitting in meditation, approached the Buddha, paid homage with his head at the Buddha's feet,

stepped back, and sat to one side. The World-honored One said, “Udāyin, do you lack nothing? Are you happy and at ease? Is your vigor as usual?”⁶⁷

The venerable Udāyin said, “Yes, World-honored One. I lack nothing, I am happy and at ease, and my vigor is as usual.”

The World-honored One asked further, “Udāyin, how is it that you lack nothing, that you are happy and at ease, and that your vigor is as usual?”

The venerable Udāyin replied:

World-honored One, while sitting alone in meditation in a peaceful place and reflecting, I had this thought in my mind, “The World-honored One has brought us much benefit; the Well-gone One has brought us much peace. The World-honored One has caused us to abandon a multitude of painful states and to increase pleasant states. The World-honored One has caused us to abandon countless evil and unwholesome states and to increase countless wholesome and sublime states.”

Long ago the World-honored One told us monks, “Abandon eating after noon!” World-honored One, having heard this we could not bear it, we could not tolerate it. We did not want it, we did not like it. If some faithful brahmin or householder came to the monastery [after noon] to donate a sumptuous offering and make merit, we would receive it with our own hands and eat it. But now the World-honored One was instructing us to abandon this; the Well-gone One was instructing us to put an end to it. We even said, “This great renunciant cannot do away with [our] food!” Yet, out of our extreme respect for the World-honored One’s authority and sublime virtues, for this reason, we abandoned eating after midday.

Again, long ago the World-honored One told us monks, “Abandon the evening meal!” World-honored One, having heard this, we could not bear it, we could not tolerate it. We did not want it, we did not like it. Of our two [daily] meals this was the superior one, the more excellent one, the better one, the finer one. But now the World-honored One was instructing us to abandon it; the Well-gone One was instructing us to put an end to it. We even said, “This great renunciant cannot do away with [our] food!”

World-honored One, long ago a householder would often return home carrying many types of delicious food and beverages. He would instruct his family, “Take these and put them away somewhere. We will all eat them together in the evening, not in the morning.” World-honored One,

in every family the best, the most excellent meal was eaten only in the evening, [and] we [were to eat only] in the morning.

Yet the World-honored One was now instructing us to abandon this; the Well-gone One was instructing us to put an end to it. We even said this: “This great renunciant cannot do away with [our] food!” Yet, out of our extreme respect for the World-honored One’s authority and sublime virtues, for this reason, we abandoned the evening meal.

741b

World-honored One, I further thought, “If a monk enters a village to beg for almsfood at an improper time, he might come across thieves whether at work or not at work; or he might come across a tiger or come across a deer; or he might come across [both] a tiger and a deer; or he might come across a leopard or come across a bear; or he might come across [both] a leopard and a bear; or he might go to a place such that he would come across a fierce elephant, a fierce horse, a fierce bull, or a fierce dog; or he might encounter a nest of snakes; or he might have clods thrown at him; or he might be beaten with sticks; or he might fall into a ditch; or he might fall into a cesspool; or he might tread on a sleeping ox; or he might fall into a deep pit; or he might walk into a thornbush; or he might see an [apparently] empty house and enter it, and having entered it and met a woman, he might be shouted at and accused of having engaged in evil and impure conduct with her.”

World-honored One, long ago, on a dark rainy night, when lightning was flashing repeatedly, a monk went to someone’s house begging for food at an improper time.⁶⁸ At that time the housewife was outside the house cleaning a cooking pot. By the light of a lightning flash she saw the monk in the distance and took him to be a ghost. On seeing this, she was so terrified that her body hairs all stood on end. She let out a great shout and then had a miscarriage. She said, “You are a ghost! You are a ghost!”

Then that monk said to the housewife, “Sister, I am no ghost. I am a renunciant and right now I have come begging for food.” Then the housewife angrily cursed the monk with what is most painful and most evil, saying, “May this renunciant’s life faculty soon be cut off! May this renunciant’s parents soon die! May this renunciant’s lineage become extinct! May this renunciant’s belly burst open and be destroyed! Bald-headed renunciant, trapped in your own swarthy, without descendants and with your lineage

cut off, you would do better to take a sharp knife and cut open your own belly! You should not go begging for almsfood at an improper time of the night. May this renunciant who made me miscarry be punished!”

World-honored One, when I recall that, there arises happiness [that such things can no longer happen]. World-honored One, because of this, happiness completely pervades and fills my body, together with right mindfulness and right comprehension, and there arise joy, tranquility, happiness, and concentration. World-honored One, because this happiness completely pervades and fills my body, together with right mindfulness and right comprehension, therefore, World-honored One, I lack nothing, I am happy and at ease, and my vigor is as usual.

The World-honored One expressed his approval:

It is well, it is well, Udāyin, you are now not like those foolish people. When I tell those silly foolish people, “Abandon this [evening meal]!”, they say, “This is a small matter. Why would it be worth abandoning? Yet the World-honored One is now instructing us to abandon it; the Well-gone One is making us put an end to it.” They even say this: “This great renunciant cannot do away with [our] food!”

741c Yet, by not abandoning it, they become disapproving and intolerant of me and they also become disapproving and intolerant of other monks who are well-disciplined and uphold the rules. Udāyin, those foolish people are bound extremely securely and firmly. They become increasingly agitated, as they are unable to break away, unable to liberate themselves.

Udāyin, they are just like a fly that is caught in a drop of saliva and will suffer or die in it.⁶⁹ Udāyin, if someone were to say that that fly is not caught securely and firmly, that it does not become increasingly agitated, being able to break away, able to liberate itself—would that person be speaking correctly?

The venerable Udāyin said:

No, World-honored One. Why is that? The fly that is caught in a drop of saliva will suffer or die in it. Therefore, World-honored One, that fly is caught extremely securely and firmly. It becomes increasingly agitated, as it is unable to break away, unable to liberate itself.

[The Buddha said:]

[In the same way], Udāyin, when I tell those silly foolish people, “Abandon this [evening meal]!”, they say, “This is a small matter. Why would it be worth abandoning? But now the World-honored One is instructing us to abandon it; the Well-gone One is making us put an end to it.” They even say this: “This great renunciant cannot do away with [our] food!”

Yet by not abandoning it they become disapproving and intolerant of me, and they also become disapproving and intolerant of other monks who are well-disciplined and uphold the rules. Udāyin, those foolish people are bound extremely securely and firmly. They become increasingly agitated, as they are unable to break away, unable to liberate themselves.

Udāyin, if I tell clansmen, “Abandon this [evening meal],” they do not say, “This is a small matter. Why would it be worth abandoning? But now the World-honored One is instructing us to abandon it; the Well-gone One is making us put an end to it.” They also do not speak like this: “This great renunciant cannot do away with [our] food!”

Then they abandon it. They do not become disapproving and intolerant of me, and they also do not become disapproving and intolerant of other monks who are well-disciplined and uphold the rules.

Udāyin, those clansmen are not bound securely or firmly. They do not become increasingly agitated, as they are able to break away, able to liberate themselves.

Udāyin, they are just like a royal elephant, up to sixty years old, a great proud elephant with body, legs, and tusks complete, full of physical strength, which is securely bound. If in a rage he forcefully twists his body, he will break away from those strong bonds and return to his former place. Udāyin, if someone were to say of this big royal elephant, up to sixty years old, this great proud elephant with body, legs, and tusks complete, full of physical strength, that he is bound extremely securely and firmly, and that he becomes increasingly agitated, as he is unable to break away, unable to liberate himself—would that person be speaking correctly?

The venerable Udāyin said:

No, World-honored One. Why is that? That great royal elephant which is up to sixty years old, that great proud elephant with body, legs, and tusks

742a

complete, full of physical strength, is securely bound. Yet, if in a rage he forcefully twists his body, he will break away from those strong bonds and return to his former place.

World-honored One, for this reason that great royal elephant which is up to sixty years old, that great proud elephant with body, legs, and tusks complete, full of physical strength, is not bound securely and firmly; he does not become increasingly agitated, as he is able to break away, able to liberate himself.

[The Buddha said:]

In the same way, Udāyin, if I say to clansmen, “Abandon this [evening meal],” they do not say, “This is a small matter. Why would it be worth abandoning? But now the World-honored One is instructing us to abandon it; the Well-gone One is making us put an end to it.” They also do not speak like this: “This great renunciant cannot do away with [our] food!”

Then they abandon it. They do not become disapproving and intolerant of me, and they also do not become disapproving and intolerant of other monks who are well-disciplined and uphold the rules. For this reason, Udāyin, those clansmen are not bound securely or firmly. They do not become increasingly agitated, as they are able to break away, able to liberate themselves.

Udāyin, if I say to foolish people, “Abandon this [evening meal]!”, they say, “This is a small matter. Why would it be worth abandoning? But now the World-honored One is instructing us to abandon it; the Well-gone One is making us put an end to it.” They even say this: “This great renunciant cannot do away with [our] food!”

Yet, by not abandoning it they become disapproving and intolerant of me, and they also become disapproving and intolerant of other monks who are well-disciplined and uphold the rules. Udāyin, those foolish people are bound extremely securely and firmly. They become increasingly agitated, as they are unable to break away, unable to liberate themselves.

Udāyin, they are just like a poor man who has no wealth and also no influence. He has a wife who is blind, ugly, and unlovable. He has only a single hut, which is dilapidated and leaking, in which crows perch, so bad that it is not fit to live in. He has one bed which is also falling apart,

so bad it is not fit to lie down on. He has just one pitcher,⁷⁰ which is damaged and unusable.

He sees a monk who, after having partaken of the midday meal, has washed his hands and feet, spread his sitting mat, and is sitting under a tree, pleasantly cool and in harmony, cultivating the higher mind. Seeing this, he thinks, “Renunciants are happy. Renunciants are as if [they have already attained] nirvana. I am bad and without virtue. Why is that? I have a wife who is blind, ugly, and unlovable, [yet] I am unable to leave her. I have only a single hut which is dilapidated and leaking, in which crows perch, so bad that it is not fit to live in, [yet] I am unable to leave it. I have one bed which is also falling apart, so bad it is not fit to lie down on, [yet] I am unable to leave it. I have just one pitcher, which is damaged and unusable, [yet] I am unable to leave it. I would love to be a monk, shaving off hair and beard, donning the yellow robes and, out of faith, giving up the household life and becoming a homeless one to train in the path.”

742b

Udāyin, if someone were to say, “This poor man, who has no wealth and also no influence, is not bound securely or firmly, he does not become increasingly agitated, as he is able to break away, able to liberate himself”—would that person be speaking correctly?

The venerable Udāyin said:

No, World-honored One. Why is that? That poor man has a wife who is blind, ugly, and unlovable, [yet] he is unable to leave her. He has only a single hut which is dilapidated and leaking, in which crows perch, so bad that it is not fit to live in, [yet] he is unable to leave it. He has one bed which is also falling apart, so bad it is not fit to lie down on, [yet] he is unable to leave it. He has just one pitcher, which is damaged and unusable, [yet] he is unable to leave it. He would love to be a monk, shaving off hair and beard, donning the yellow robes and, out of faith, giving up the household life and becoming a homeless one to train in the path.

World-honored One, for this reason that poor man who has no wealth and also no influence is bound extremely securely and firmly. He becomes increasingly agitated, as he is unable to break away, unable to liberate himself.

[The Buddha said:]

In the same way, Udāyin, when I tell foolish people: “Abandon this [evening meal]!” they say, “This is a small matter. Why would it be worth abandoning? But now the World-honored One is instructing us to abandon it; the Well-gone One is making us put an end to it.” They even say this: “This great renunciant cannot do away with [our] food!”

Yet, by not abandoning it they become disapproving and intolerant of me, and they also become disapproving and intolerant of other monks who are well-disciplined and uphold the rules. For this reason, Udāyin, those foolish people are bound extremely securely and firmly. They become increasingly agitated, as they are unable to break away, unable to liberate themselves.

Udāyin, if I say to clansmen, “Abandon this [evening meal]!”, they do not say, “This is a small matter. Why would it be worth abandoning? But now the World-honored One is instructing us to abandon it; the Well-gone One is making us put an end to it.” They also do not speak like this: “This great renunciant cannot do away with [our] food!”

Then they abandon it. They do not become disapproving and intolerant of me, and they also do not become disapproving and intolerant of other monks who are well-disciplined and uphold the rules. For this reason, Udāyin, those clansmen are not bound securely or firmly. They do not become increasingly agitated, as they are able to break away, able to liberate themselves.

742c Udāyin, it is just as a householder or the son of a householder who is very prosperous, has much wealth, livestock, and property beyond imagination, feudatories, manors, and abundant granaries, being endowed with many kinds of requisites of life, with countless male and female slaves, elephants, and horses.

He sees a monk who, after having partaken of the midday meal, has washed his hands and feet, spread his sitting mat, and is sitting under a tree, pleasantly cool and in harmony, cultivating the higher mind. Seeing this, he thinks, “Renunciants are happy. Renunciants are as if [they have already attained] nirvana. Let me leave my great wealth: my gold and treasure, my wealth in grains, elephants, horses, and male and female

slaves. I would love to be a monk, shaving off hair and beard, donning the yellow robes and, out of faith, giving up the household life, and becoming a homeless one to train in the path.”

Udāyin, if someone were to say, “This householder or son of a householder is bound securely and firmly. He becomes increasingly agitated, as he is unable to break away, unable to liberate himself”—would he be speaking correctly?

The venerable Udāyin said:

No, World-honored One. Why is that? That householder or son of a householder is capable of being separated from his great wealth, his gold and treasure, his wealth in grains, elephants, horses, and male and female slaves. He would love to be a monk, shaving off hair and beard, donning the yellow robes and, out of faith, giving up the household life and becoming a homeless one to train in the path.

World-honored One, for this reason that householder or son of a householder is not bound securely and firmly. He does not become increasingly agitated, as he is able to break away, able to liberate himself.

[The Buddha said:]

In the same way, Udāyin, if I say to clansmen, “Abandon this [evening meal],” they do not say, “This is a small matter. Why would it be worth abandoning? But now the World-honored One is instructing us to abandon it; the Well-gone One is making us put an end to it.” They also do not speak like this: “This great renunciant cannot do away with [our] food!”

Then they abandon it. They do not become disapproving and intolerant of me, and they also do not become disapproving and intolerant of other monks who are well-disciplined and uphold the rules. For this reason, Udāyin, those clansmen are not bound securely or firmly. They do not become increasingly agitated, as they are able to break away, able to liberate themselves.

Udāyin, a monk practices giving up. After he has practiced giving up, thoughts related to sensual pleasure arise in him and he is bound by craving and delight. He delights in them. He does not abandon them, does not settle them, does not vomit them out. Udāyin, I say that he is in bondage;

I do not say that he is liberated. Why is that? All fetters are unwholesome, Udāyin; and because fetters are unwholesome, I say he is in bondage; I do not say he is liberated.⁷¹

Udāyin, a monk practices giving up. After he has practiced giving up, thoughts related to sensual pleasure arise in him and he is bound by craving and delight. He does not delight in them. He abandons them, settles them, vomits them out. Udāyin, I say that he too is in bondage; I do not say that he is liberated. Why is that? All fetters are unwholesome, Udāyin; and because fetters are unwholesome, I say he is in bondage; I do not say he is liberated.

743a

Udāyin, a monk practices giving up. After he has practiced giving up, at times his mind is forgetful. He has thoughts related to sensual pleasure and he is bound by craving and delight. He is slow in observing them, but quick in eradicating them. Udāyin, it is like an iron ball or an iron plowshare that has been heated in a fire for a whole day. If a person releases two or three drops of water on to it, the drops are slow and discontinuous [in forming], but the water then quickly disappears.

Udāyin, in the same way, a monk practices giving up. After he has practiced abandoning, at times his mind is forgetful. He has thoughts related to sensual pleasure and he is bound by craving and delight. He is slow in observing them but quick in eradicating them. Udāyin, I say that he too is in bondage; I do not say that he is liberated. Why is that? All fetters are unwholesome, Udāyin, and because fetters are unwholesome, I say he is in bondage; I do not say he is liberated.

Udāyin, right at the root of *dukkha*, [a monk] dwells in the practice for that which is without birth and death, and with the unsurpassable eradication of craving his mind is well liberated. Udāyin, I say this is liberation; I do not say it is bondage. Why is that? All fetters have been eradicated. Udāyin, because all fetters are eradicated, I say this is liberation; I do not say it is bondage.

Udāyin, there is a pleasure that is an ignoble pleasure, a worldly pleasure that is essentially a disease, essentially a carbuncle, essentially a dart and a thorn, that is worldly, that [pertains to] birth and death, which should not be cultivated, should not be practiced, should not be made much of, which I say should definitely not be cultivated.

Udāyin, there is a pleasure that is a noble pleasure, a pleasure without sensuality, the pleasure of seclusion, the pleasure of calm, the pleasure [leading to] full awakening, which is not worldly and does not [pertain] to birth and death, which should be cultivated, should be practiced, should be made much of, which I say should definitely be cultivated.

Udāyin, what is the pleasure that is an ignoble pleasure, a worldly pleasure that is essentially a disease, essentially a carbuncle, essentially a dart and a thorn, that is worldly, that [pertains] to birth and death, which should not be cultivated, should not be practiced, should not be made much of, which I say should definitely not be cultivated?

If pleasure and <joy> arise in dependence on the five senses,⁷² then this is an ignoble pleasure, a worldly pleasure that is essentially a disease, essentially a carbuncle, essentially a dart and a thorn, that it is worldly, that [pertains to] birth and death, which should not be cultivated, should not be practiced, should not be made much of, which I say should definitely not be cultivated.

Udāyin, what is the pleasure that is a noble pleasure, a pleasure without sensuality, the pleasure of seclusion, the pleasure of calm, the pleasure [leading to] full awakening, which is not worldly and does not [pertain] to birth and death, which should be cultivated, should be practiced, should be made much of, which I say should definitely be cultivated?

Udāyin, secluded from sensual desires, secluded from evil and unwholesome states . . . up to . . . a monk dwells having attained the fourth absorption. This is the pleasure that is a noble pleasure, a pleasure without sensuality, the pleasure of seclusion, the pleasure of calm, the pleasure [leading to] full awakening, which is not worldly and which does not [pertain] to birth and death, which should be cultivated, should be practiced, should be made much of, which I say should definitely be cultivated.

Udāyin, secluded from sensual desires, secluded from evil and unwholesome states, with [directed] awareness and [sustained] contemplation, with rapture and happiness born of seclusion, a monk dwells having attained the first absorption. Noble ones call this perturbable. Herein what is it that noble ones call perturbable? It is the [directed] awareness and [sustained] contemplation that noble ones call perturbable. Herein what [else] do noble ones call perturbable?

743b

Udāyin, with the calming of [directed] awareness and [sustained] contemplation, with inner stillness and mental unification, without [directed] awareness and [sustained] contemplation, with rapture and happiness born of concentration, a monk dwells having attained the second absorption. Noble ones call this perturbable. Herein what is it that noble ones call perturbable? It is the gaining of joy that noble ones call perturbable. Herein what [else] do noble ones call perturbable?

Udāyin, secluded from rapture and pleasure, dwelling in equanimity and without seeking anything, with right mindfulness and right comprehension, experiencing happiness with the body, a monk dwells having attained the third absorption, which the noble ones speak of as noble equanimity and mindfulness, a happy abode.⁷³ Noble ones call this perturbable. Herein what is it that noble ones call perturbable? It is the perturbation of mental happiness that the noble ones call perturbable. Herein what do noble ones call imperturbable?

Udāyin, with the cessation of pleasure and the cessation of pain, and with the earlier cessation of rapture and displeasure, with neither-pain-nor-pleasure, with purity of equanimity and mindfulness, a monk dwells having attained the fourth absorption. Noble ones call this imperturbable.

Udāyin, secluded from sensual desires, secluded from evil and unwholesome states, with [directed] awareness and [sustained] contemplation, with rapture and happiness born of seclusion, a monk dwells having attained the first absorption. Udāyin, I say he has not attained separation,⁷⁴ has not attained abandoning, has not attained going beyond. What is “going beyond” in respect to this?

Udāyin, with the calming of [directed] awareness and [sustained] contemplation, with inner stillness and mental unification, without [directed] awareness and [sustained] contemplation, with rapture and happiness born of concentration, a monk dwells having attained the second absorption. This is what is meant by “going beyond” in respect to this. Udāyin I say he still has not attained separation, has not attained abandoning, has not attained going beyond. What is “going beyond” in respect to this?

Udāyin, secluded from rapture and pleasure, dwelling in equanimity and without seeking anything, with right mindfulness and right comprehension, experiencing happiness with the body, a monk dwells having

attained the third absorption, which the noble ones speak of as noble equanimity and mindfulness, a happy abode. This is what is meant by “going beyond” in respect to this. Udāyin, I say he still has not attained separation, has not attained abandoning, has not attained going beyond. What is “going beyond” in respect to this?

Udāyin, with the cessation of pleasure and the cessation of pain, and with the earlier cessation of joy and displeasure, with neither pain nor pleasure, with purity of equanimity and mindfulness, a monk dwells having attained the fourth absorption. This is what is meant by “going beyond” in respect to this. Udāyin, I say he still has not attained separation, has not attained abandoning, has not attained going beyond. What is “going beyond” in respect to this?

Udāyin, by completely transcending perceptions of form, with the cessation of perceptions of sensory impact, unaware of perceptions of diversity, [being instead aware of] infinite space, a monk dwells having attained the sphere of infinite space. This is what is meant by “going beyond” in respect to this. Udāyin, I say he still has not attained separation, has not attained abandoning, has not attained going beyond. What is “going beyond” in respect to this?

743c

Udāyin, by completely transcending the sphere of infinite space, [aware] of infinite consciousness, a monk dwells having attained the sphere of infinite consciousness. This is what is meant by “going beyond” in respect to this. Udāyin, I say he still has not attained separation, has not attained abandoning, has not attained going beyond. What is “going beyond” in respect to this?

Udāyin, by completely transcending the sphere of infinite consciousness, [aware] that “there is nothing,” a monk dwells having attained the sphere of nothingness. This is what is meant by “going beyond” in respect to this. Udāyin, I say he still has not attained separation, has not attained abandoning, has not attained going beyond. What is “going beyond” in respect to this?

Udāyin, by completely transcending the sphere of nothingness, [aware] of neither-perception-nor-nonperception, a monk dwells having attained the sphere of neither-perception-nor-nonperception. This is what is meant by “going beyond” in respect to this. Udāyin, I say that, [even] on reaching

the sphere of neither-perception-nor-nonperception he still has not attained separation, has not attained abandoning, has not attained going beyond.⁷⁵

Udāyin, is there a single fetter, which has remained for much or little time for those of whom I have said that they have not achieved separation, have not achieved abandoning, have not achieved going beyond; [a fetter] of which I say that it should not be abandoned?

The venerable Udāyin said: “There is not, World-honored One.”

The World-honored One praised him, saying:⁷⁶

It is well, it is well, Udāyin! You are not like those foolish people. When I say to those silly foolish people, “Abandon this [evening meal],” they say, “This is a small matter. Why would it be worth abandoning? But now the World-honored One is instructing us to abandon it; the Well-gone One is making us put an end to it.” They even say this: “This great renunciant cannot do away with [our] food!”

Yet by not abandoning it they become disapproving and intolerant of me and they also become disapproving and intolerant of other monks who are well-disciplined and uphold the rules. Udāyin, those foolish people are bound extremely securely and firmly. They become increasingly agitated, as they are unable to break away, unable to liberate themselves.

Udāyin, if I say to clansmen: “Abandon this [evening meal],” they do not say, “This is a small matter. Why would it be worth abandoning? But now the World-honored One is instructing us to abandon it; the Well-gone One is making us put an end to it.” They also do not speak like this: “This great renunciant cannot do away with [our] food!”

Then they abandon it. They do not become disapproving and intolerant of me, and they also do not become disapproving and intolerant of other monks who are well-disciplined and uphold the rules. For this reason, Udāyin, those clansmen are not bound securely or firmly. They do not become increasingly agitated, as they are able to break away, able to liberate themselves.

744a

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

193. The Discourse on Moliya Phagguṇa⁷⁷

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

At that time Moliya Phagguṇa was frequently associating with the nuns. If people said something about the nuns in the presence of the monk Moliya Phagguṇa, then on hearing it he would become angry and displeased, even going so far as to quarrel with them. If people said something about the monk Moliya Phagguṇa in the presence of the nuns, then on hearing it the nuns would become angry and displeased, even going so far as to quarrel with them.

Many monks heard of this and approached the Buddha. Having paid homage with their heads at the Buddha's feet, they stepped back, sat to one side, and said:

World-honored One, Moliya Phagguṇa frequently associates with the nuns. If people say something about the nuns in the presence of the monk Moliya Phagguṇa, then on hearing it, he becomes angry and displeased, even going so far as to quarrel with them. If people say something about the monk Moliya Phagguṇa in the presence of the nuns, then on hearing it, the nuns become angry and displeased, even going so far as to quarrel with them.

On hearing this, the World-honored One said to one monk, "Approach the monk Moliya Phagguṇa and tell him, 'The World-honored One summons you.'"

On hearing this, the monk [said], "Yes, World-honored One," rose from his seat, paid homage with his head at the Buddha's feet, circumambulated him three times, and left. He approached the monk Moliya Phagguṇa and told him, "The World-honored One summons you." On hearing this, the monk Moliya Phagguṇa approached the Buddha, paid homage to the Buddha, stepped back, and sat to one side.

The World-honored One said:

Phagguṇa, is it true that you frequently associate with the nuns; that if people say something about the nuns in your presence, then on hearing it you become angry and displeased, even going so far as to quarrel with them; and that if people say something about you in the presence of the nuns, then

on hearing it the nuns become angry and displeased, even going so far as to quarrel with them? Phagguṇa, is it true that it is like this with you?”

[Moliya] Phagguṇa replied, “It is true, World-honored One.”

The World-honored One asked further, “Phagguṇa, have you not, out of faith, given up the household life and become homeless to train in the path?”

744b Phagguṇa replied, “I have, World-honored One.”

The World-honored One said:

Phagguṇa, since you have, out of faith, given up the household life and become homeless to train in the path, you should train [as follows]. If you have desires and thoughts based on the household life, abandon them! If you have desires and thoughts based on dispassion, practice them, cultivate them, make much of them! Phagguṇa, you should train in this way.⁷⁸

Then the World-honored One asked the monks, “Have you not, out of faith, given up the household life and become homeless to train in the path?”

The monks replied, “We have, World-honored One.”

The World-honored One said further to the monks:

Since you have, out of faith, given up the household life and become homeless to train in the path, you should train [as follows]. If you have desires and thoughts based on the household life, abandon them! If you have desires and thoughts based on dispassion, practice them, cultivate them, make much of them! You should train in this way.

A long time ago I told the monks, “Whether a monk is of much renown or of little renown, he [should] always and without exception train in eating just one meal [each day].⁷⁹ Having trained in eating just one meal [a day], he will be without preoccupation, without pursuit, and without sickness and pain. His body will be light, strong, and healthy. He will be happy and at ease.”

Those monks, both those of much renown and those of little renown, all without exception trained in eating just one meal [a day]. Having trained in eating just one meal [a day], they were without preoccupation, without pursuit, and without sickness and pain. Their bodies were light, strong, and healthy. They were happy and at ease. Those monks pleased my mind and I did not often [need to] reprimand them. Based on this, the monks

developed mindfulness and practiced the Dharma in accordance with the Dharma.

It is just like a horse-drawn chariot. The charioteer mounts it and, holding the bridle in his left hand and the whip in his right hand, proceeds at will along roads in any of the eight directions. In the same way the monks pleased my mind and I did not often [need to] reprimand them. Based on this, the monks developed mindfulness and practiced the Dharma in accordance with the Dharma.

It is just like a grove of *sāla* trees on good ground, with a forester who is intelligent, wise, and not neglectful. At appropriate times he attends to the roots of the *sāla* trees, repeatedly applying manure with a hoe, irrigating it with water, leveling the high parts, and filling in the hollows.

If weeds grow up alongside [a tree], he pulls them out and discards them. If [saplings] grow that are twisted and crooked, not straight, he uproots them and puts them aside. If branches grow crosswise or crookedly, he removes them.

If new [saplings] that are straight and attractive grow up close by, he attends to them at appropriate times, repeatedly applying manure with a hoe and irrigating it with water. In this way that *sāla* tree grove on good ground comes to flourish. In the same way the monks pleased my mind and I did not often [need to] reprimand them.⁸⁰

I do not say that [a monk] is well-spoken and respectful if he behaves thus just for the sake of robes, bowl, food and drink, bed, and medicines, the various requisites of life.⁸¹ Why is that? If a monk does not receive these [requisites], he may not be well-spoken and respectful; he might qualify as being by nature not well-spoken and respectful.

744c

If [however] there is a monk who for the sake of seclusion, being based in seclusion and established in seclusion, is well-spoken and respectful and qualifies as being by nature well-spoken and respectful, then I say that he is well-spoken and respectful. Why is that?

Suppose there is a [monk] who is well-disciplined and well-behaved, namely because others do not utter bad speech. If others do not utter bad speech, he does not become angry or displeased. He does not become stuck in a tangle of worry, nor become filled with hatred and dislike. He does not display any bad quality. Seeing this, the [other] monks think,

“This venerable one is patient, humble, and tolerant. He is well-disciplined, well-settled, and at peace.”

If [however], others utter bad speech, then he becomes angry and displeased. He becomes stuck in a tangle of worry and filled with hatred and dislike. He displays bad qualities. Seeing this, the [other] monks think, “This venerable one is bad-natured, impatient, corrupt, and coarse. He is not settled, not disciplined, and not at peace.” Why is that?

Monks, long ago there was a housewife named Vedehikā who was very rich. She had much wealth, livestock, and property beyond measure, feudatories, manors, and abundant granaries, as well as possessing many kinds of requisites of life. At that time the housewife Vedehikā’s reputation had spread widely in all directions to this effect: “The housewife Vedehikā is patient, tolerant, and gentle. She is well-disciplined, well-settled, and at peace.”

At that time the housewife Vedehikā had as her principal attendant a maidservant named Kālī, who was nimble, well-spoken, and good at her work, whether small or great. That maidservant Kālī thought, “The reputation of my mistress, the housewife Vedehikā, has spread widely in all directions to this effect: ‘The housewife Vedehikā is patient, tolerant, and gentle. She is well-disciplined, well-settled, and at peace.’ Let me now test my mistress, the housewife Vedehikā: does she actually become angry or does she actually not become angry?”

Then the maidservant Kālī remained lying [in bed] rather than getting up early. The lady shouted at her, “Kālī! Why did you not get up early?” Hearing this, the maidservant Kālī thought, “My mistress, the housewife Vedehikā, actually does become angry. It is not true that she does not become angry. It is only because I am good at doing the housework, good at managing [the house], and good at maintaining it that the reputation of my mistress, the housewife Vedehikā, has spread widely in all directions to this effect: ‘The housewife Vedehikā is patient, tolerant, and gentle. She is well-disciplined, well-settled, and at peace.’ Let me now further test my mistress, the housewife Vedehikā: does she actually become angry or does she actually not become angry?”

745a Then the maidservant Kālī [again] remained lying [in bed], not getting up until extremely late. The lady shouted at her, “Kālī, why didn’t you get up until extremely late?” Hearing this, the maidservant Kālī thought,

“My mistress, the housewife Vedehikā, actually does become angry. It is not true that she does not become angry. It is only because I am good at doing the housework, good at managing [the house], and good at maintaining it that the reputation of my mistress, the housewife Vedehikā, has spread widely in all directions to this effect: ‘The housewife Vedehikā is patient, tolerant, and gentle. She is well-disciplined, well-settled, and at peace.’ Let me now further test my mistress, the housewife Vedehikā: does she actually become angry or does she actually not become angry?”

Then the maidservant Kālī remained lying [in bed], not getting up until the afternoon. The lady shouted at her: “Kālī, why did you get up only in the afternoon? I do not do that myself and I have not told you to do it. This maidservant Kālī does not follow my instructions. This maidservant Kālī is disrespectful toward me.”

Then she became very angry and filled with hatred. Three veins stood out on her forehead and her face became contorted. She personally went and shut the doors, took a big cane in her hand, and hit [Kālī] on the head. The head was injured and began bleeding.

Then the maidservant Kālī, with her head injured and bleeding, went out and told the neighbors, accusing her [mistress] in various ways and telling many people about it, “Sirs! Do you see in this the behavior of a practitioner of patience, tolerance, and gentleness, of one who is well-disciplined, well-settled, and at peace? She has scolded me, saying, ‘Kālī, why did you get up only in the afternoon? I do not do that myself and I have not told you to do it. This maidservant Kālī does not follow my instructions. This maidservant Kālī is disrespectful toward me.’ Then she became very angry and filled with hatred. Three veins stood out on her forehead and her face became contorted. She personally came and shut the doors, took a big cane in her hand, and hit me on the head. My head was injured and began bleeding.”

Then a very bad report about the housewife Vedehikā spread in all directions to this effect: “The housewife Vedehikā is evil by nature. She is impatient, corrupt, and coarse. She is not settled, not disciplined, and not at peace.”

In the same way, suppose there is a [monk] who is well-disciplined and well-behaved. He is reckoned as such because no other person is there

uttering bad speech. If no other person is uttering bad speech, he does not become angry or displeased. He does not become stuck in a tangle of worry, nor become filled with hatred and dislike. He does not display any bad quality. Seeing this, the [other] monks think, “This venerable one is patient, humble, mild, and tolerant. He is well-disciplined, well-settled, and at peace.”

If [however] another person does utter bad speech, then [that monk] becomes angry and displeased. He becomes stuck in a tangle of worry and filled with hatred and dislike. He displays bad qualities. Seeing this, the [other] monks think, “This venerable one is bad-natured, impatient, corrupt, and coarse. He is not settled, not disciplined, and not at peace.”

745b Again, there are five ways of speaking⁸² Another person’s speech may be timely or untimely, truthful or untruthful, gentle or harsh, kindly or angry, meaningful or trivial.

When someone speaks in any of these five ways, if your mind changes or your mouth says something bad, then I say that because of that you are definitely in decline. You should train so that when someone speaks in any of these five ways, your mind will not change, your mouth will be free of bad speech, and based on that you generate a mental attitude of loving-kindness and compassion toward people who are hostile.

With your mind imbued with loving-kindness, dwell pervading one direction [with it], likewise the second, the third, and the fourth directions, and also the four intermediate directions and above and below, all around, everywhere. With your mind imbued with loving-kindness, free from fetters or resentment, without ill will or contention, dwell pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well-cultivated. In the same way, with your mind imbued with compassion . . . with empathic joy . . . with equanimity, free from fetters or resentment, without ill will or contention, dwell pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well-cultivated. You should train in this way.⁸³

It is just as if a person were to come along holding a big shovel and were to say, “I am able to make this great earth become non-earth.” Then he digs and digs [the earth] in various places, pollutes it by spitting and urinating on it, and curses it, saying, “Let this great earth become non-earth!” What

do you think? Would that person be able, by these means, to make this great earth become non-earth?

The monks replied:

No, World-honored One. Why is that? This great earth is very deep and extremely wide, beyond measure. Therefore that person is not able, by these means, to make this great earth become non-earth. World-honored One, that man will just tire himself in vain.

[The Buddha said:]

In the same way, there are these five ways of speaking. Another person's speech may be timely or untimely, truthful or untruthful, gentle or harsh, kindly or angry, meaningful or trivial. When someone speaks in any of these five ways, if your mind changes or your mouth utters bad speech, then I say that because of that you are definitely in decline.

You should train so that, when someone speaks in any of these five ways, your mind will not change, your mouth will be free of bad speech, and based on that you generate a mental attitude of loving-kindness and compassion toward people who speak [in that way]. Practice with a mental attitude resembling the earth, free from fetters or resentment, without ill will or contention. Dwell pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well-cultivated. You should train in this way.

It is just as if a person holding a large grass torch were to say, "With this grass torch I will heat the water of the Ganges [River] and make it boil." What do you think, will that person be able, by this means, to heat the water of the Ganges and make it boil?⁸⁴

The monks replied:

No, World-honored One. Why is that? World-honored One, the water of the Ganges is very deep and extremely wide, beyond measuring. Therefore, that person would not be able, by this means, to heat the water of the Ganges and make it boil. World-honored One, that man will just tire himself in vain. 745c

[The Buddha said:]

In the same way, there are these five ways of speaking. Another person's speech may be timely or untimely, truthful or untruthful, gentle or harsh, kindly or angry, meaningful or trivial. When someone speaks in any of these five ways, if your mind changes or your mouth utters bad speech, then I say that because of that you are definitely in decline.

You should train so that, when someone speaks in any of these five ways, your mind will not change, your mouth will be free of bad speech, and based on that you generate a mental attitude of loving-kindness and compassion toward people who speak [in that way]. Practice with a mental attitude resembling the water of the Ganges, free from fetters or resentment, without ill will or contention. Dwell pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well-cultivated. You should train in this way.

It is just as if a painter or a painter's apprentice were to come along carrying various colors and say, "I will trace forms and images in empty space and adorn them with these colored paints." What do you think? Will that painter or that painter's apprentice be able, by this means, to trace forms and images in empty space and adorn them with colored paints?

The monks replied:

No, World-honored One. Why is that? World-honored One, empty space is nonmaterial, invisible, and without resistance. Therefore that painter or that painter's apprentice is not able, by this means, to trace forms and images in empty space and adorn them with colored paints. World-honored One, that painter or that painter's apprentice will just tire himself in vain.

[The Buddha said:]

In the same way, there are these five ways of speaking. Another person's speech may be timely or untimely, truthful or untruthful, gentle or harsh, kindly or angry, meaningful or trivial. When someone speaks in any of these five ways, if your mind changes or your mouth utters bad speech, then I say that because of that you are definitely in decline.

You should train so that, when someone speaks in any of these five ways, your mind will not change, your mouth will be free of bad speech, and based on that you generate a mental attitude of loving-kindness and

compassion toward people who speak [in this way]. Practice with a mental attitude resembling empty space, free from fetters or resentment, without ill will or contention. Dwell pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well-cultivated. You should train in this way.

It is just like a cat-skin bag that is pliant and has been cured so as to become very soft and to make no crackling sound, to be devoid of any crackling sound. Suppose there is a person who punches it with his fists, throws stones at it, beats it with a stick, cuts it with a knife, or flings it on to the ground. What do you think? That cat-skin bag which is pliant and has been cured so as to become very soft and to make no crackling sound, to be devoid of any crackling sound—will it again make a crackling sound?

746a

The monks replied:

No, World-honored One. Why is that? World-honored One, that cat-skin bag is pliant and has been cured so as to become very soft and to make no crackling sound, to be devoid of any crackling sound. Therefore, it will no longer make a crackling sound.

[The Buddha said:]

In the same way, monks, if other people punch you, stone you, beat you with sticks, or cut you with knives; and if, while you are being punched, stoned, beaten with sticks, or cut with knives, your mind changes or your mouth utters bad speech, then I say that because of that you are definitely in decline.⁸⁵

You should train so that if others punch you, stone you, beat you with sticks, or cut you with knives, your mind does not change, you will not utter bad speech, and based on that you should arouse a mental attitude of loving-kindness and compassion toward the people who beat you. Practice with a mental attitude resembling a cat-skin bag, free from fetters or resentment, without ill will or contention. Dwell pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well-cultivated. You should train in this way.

If thieves were to come along and cut you apart, section by section, with a sharp saw; and if while being cut apart, section by section, by those

thieves with a sharp saw, your mind were to change or you were to utter bad speech, then I say you would, for that reason, certainly be in decline.

You should train so that if thieves were to come by and cut you apart, section by section, with a sharp saw, your mind would not change, you would not utter bad speech to those who were cutting you up and, based on that, you should generate a mental attitude of loving-kindness and compassion.

With your mind imbued with loving-kindness, you should dwell [mentally] pervading one direction, likewise the second, the third, and the fourth directions, and also the four intermediate directions and above and below, all around, everywhere. With a mind imbued with loving-kindness, free from fetters or resentment, without ill will or contention, you should dwell pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well-cultivated. In the same way with a mind imbued with compassion . . . with empathic joy . . . with equanimity, free from fetters or resentment, without ill will or contention, you should dwell pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well-cultivated. You should train in this way.⁸⁶

Then the World-honored One praised the monks, saying:

It is well, it is well, you should repeatedly recollect the simile of being cut up with a sharp saw as a teaching for renunciants. Having repeatedly recollected the simile of being cut up with a sharp saw as a teaching for renunciants, would you ever encounter [the situation of] being unable to endure hearing others directing unpleasant and bad speech at you?

The monks replied, “No, World-honored One.”

The World-honored One again praised the monks, saying:

It is well, it is well, you should repeatedly recollect the simile of being cut up with a sharp saw as a teaching for renunciants. Having repeatedly recollected the simile of being cut up with a sharp saw as a teaching for renunciants, if you wander in the eastern region, you will certainly be at ease, free of affliction by the multitude of sufferings. If you wander in the southern region . . . the western region . . . the northern region, you will certainly be at ease, free of affliction by the multitude of sufferings.⁸⁷

746b

It is well, it is well, you should repeatedly recollect the simile of being cut up with a sharp saw as a teaching for renunciants. If you repeatedly recollect the simile of being cut up with a sharp saw as a teaching for renunciants, then I do not say merely that you are established in wholesome states, let alone that you will regress. Rather [I say] that by day and by night you will increase in wholesome states and will not regress.

It is well, it is well, you should repeatedly recollect the simile of being cut up with a sharp saw as a teaching for renunciants. Having repeatedly recollected the simile of being cut up with a sharp saw as a teaching for renunciants, you will certainly attain either of two fruits: you will attain final knowledge here and now or, if there is a remainder [of clinging], you will attain nonreturning.

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

194. The Discourse to Bhaddāli⁸⁸

Thus have I heard. At one time the Buddha was staying at Sāvathī, in Jeta's Grove, Anāthapiṇḍika's Park, spending the rains retreat together with a large sangha of monks.

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

I eat [just] one meal [a day]. Eating [just] one meal [a day], I am without preoccupation, without pursuit, and without sickness and pain. My body is light, strong, and healthy. I am happy and at ease. You too should train in eating [just] one meal [a day]. Having [trained in] eating [just] one meal [a day], you will be without preoccupation, without pursuit, and without sickness and pain. Your bodies will be light, strong, and healthy. You will be happy and at ease.

At that time the venerable Bhaddāli was among the assembly. Then the venerable Bhaddāli rose from his seat, arranged his robe so as to bare one shoulder, extended his hand with joined palms toward the Buddha, and said:

World-honored One, I cannot endure eating [just] one meal [a day]. Why is that? If I eat [just] one meal [a day], that is equivalent to not having

finished. I feel upset and regretful. World-honored One, for this reason I cannot endure eating [just] one meal [a day].

The World-honored One said:

746c Bhaddāli, if I accept an invitation [to a meal], you can accompany me. I permit you to take [a part of] it away and then eat it [later in the day, reckoning this as just] one meal. Bhaddāli, in this way you will be happy and be able to sustain yourself.

The venerable Bhaddāli said further:

World-honored One, in this way I still cannot endure eating [just] one meal [a day]. Why is that? If I eat [just] one meal [a day], that is equivalent to not having finished. I feel upset and regretful. World-honored One, for this reason I cannot endure eating [just] one meal [a day].

Three times the World-honored One said to the monks:⁸⁹

I eat [just] one meal [a day]. Eating [just] one meal [a day], I am without preoccupation, without pursuit, and without sickness and pain. My body is light, strong, and healthy. I am happy and at ease. You too should train in eating [just] one meal [a day]. Having [trained in] eating [just] one meal [a day], you will be without preoccupation, without pursuit, and without sickness and pain. Your bodies will be light, strong, and healthy. You will be happy and at ease.

Up to three times the venerable Bhaddāli rose from his seat, arranged his robe so as to bare one shoulder, extended his hands with joined palms toward the Buddha and said:

World-honored One, I cannot endure eating [just] one meal [a day]. Why is that? If I eat [just] one meal [a day], that is equivalent to not having finished. I feel upset and regretful. World-honored One, for this reason I cannot endure eating [just] one meal [a day].

Up to three times the World-honored One said:

Bhaddāli, if I accept an invitation [to a meal], you can accompany me. I permit you to take [part of] it away and then eat it [later in the day, reckoning

this as just] one meal. Bhaddāli, in this way you will be happy and be able to sustain yourself.

Up to three times the venerable Bhaddāli said:

World-honored One, in this way I still cannot endure eating [just] one meal [a day]. Why is that? If I eat [just] one meal [a day], that is equivalent to not having finished. I feel upset and regretful. World-honored One, for this reason I cannot endure eating [just] one meal [a day].

At that time the World-honored One promulgated the rule for the sangha of monks that they should eat [just] one meal [a day]. All of the monks in the sangha respectfully trained in that rule, and in the entire sublime Dharma, which is the domain of the World-honored One. Only the venerable Bhaddāli said that he could not endure it. He rose from his seat and left. Why was that? It was because he would not fully train in the rules, and in the entire sublime Dharma, which is the domain of the World-honored One.⁹⁰

Thereafter the venerable Bhaddāli kept to himself, and for the whole rains retreat he did not present himself to the World-honored One. Why was that? It was because he would not fully train in the rules, and in the entire sublime Dharma, which is the domain of the World-honored One.

At that time the monks were making a robe for the Buddha, [thinking,] “Having completed the rains retreat at Sāvattthī, the three months being over, his robes being mended, the World-honored One will take his robes and bowl and wander among the people.”

The venerable Bhaddāli heard that the monks were making a robe for the Buddha, [thinking,] “Having completed the rains retreat at Sāvattthī, the three months being over, his robes being mended, the World-honored One will take his robes and bowl and wander among the people.”

747a

Hearing this, the venerable Bhaddāli approached the monks. On seeing from afar the venerable Bhaddāli coming, the monks said [to him]:

Venerable Bhaddāli, you should know that we are making this robe for the Buddha, [thinking,] “Having completed the rains retreat at Sāvattthī, the three months being over, his robes being mended, the World-honored One will take his robes and bowl and wander among the people.” Bhaddāli, you should discipline yourself well in this matter, lest it later bring you much trouble.

Having heard these words, the venerable Bhaddāli approached the Buddha, paid homage with his head at the Buddha's feet, and said:

World-honored One, I have truly committed a transgression. I have truly committed a transgression. I was like a fool, like an ignorant person, like one who does not understand, like one who is unskilled. Why is that?

The World-honored One promulgated the rule on eating [just] one meal [a day] for the sangha of monks. All of the monks in the sangha respectfully trained in that rule, and in the sublime Dharma, which is the domain of the World-honored One. I alone said that I could not tolerate it, rose from my seat, and left. Why is that? Because I did not fully train in the rules and in the Dharma, which is the domain of the World-honored One.

The World-honored One said:

Bhaddāli, at that time you did not recognize this: “Many monks and nuns are spending the rains retreat at Sāvathī. They know me and see me [and they think], ‘There is the monk called Bhaddāli, a disciple of the World-honored One. He does not fully train in the rules and in the sublime Dharma, which is the domain of the World-honored One.’” Bhaddāli, at that time did you not recognize this?⁹¹

Bhaddāli, at that time did you not know this: “Many male and female lay disciples live in Sāvathī. They know me and see me [and they think]: ‘There is the monk called Bhaddāli, a disciple of the World-honored One, who does not fully train in the rules and in the sublime Dharma, which is the domain of the World-honored One.’” Bhaddāli, at that time did you not recognize this?

Bhaddāli, at that time did you not know this: “Many heterodox practitioners, renunciants and brahmins, are spending the rains retreat at Sāvathī. They know me and see me [and they think]: ‘There is the monk called Bhaddāli, a disciple of the renunciant Gotama, who is reputed for his virtue, and [this disciple] does not fully train in the rules, and in the sublime Dharma, which is the domain of the World-honored One.’” Bhaddāli, at that time did you not recognize this?

Bhaddāli, suppose there is a monk who is liberated in both ways and I tell him: “Come, [lie down] in the mud!”⁹² Bhaddāli, what do you think,

[regarding] that monk who has been instructed by me; would that monk stand still or move away?

The venerable Bhaddāli replied, “No, [he would not stand still or move away, but would lie down in the mud].” 747b

The World-honored One said:

Bhaddāli, suppose there is a monk who is not liberated both ways but is liberated by wisdom . . . is not liberated by wisdom but is a body witness . . . is not a body witness but is one who has arrived at view . . . not one who has arrived at view but is liberated by faith . . . is not liberated by faith but is a Dharma follower . . . is not a Dharma follower but is a faith follower, and I tell him, “Come, [lie down] in the mud!” Bhaddāli, what do you think [regarding] that monk who has been instructed by me; would that monk stand still or move away?

The venerable Bhaddāli replied, “No, [he would not stand still or move away, but would lie down in the mud].”

The World-honored One said:

Bhaddāli, what do you think? At that time were you a faith follower . . . a Dharma follower . . . one liberated by faith . . . one who has arrived at view . . . a body witness . . . one who is liberated by wisdom . . . or one liberated in both ways?

The venerable Bhaddāli replied, “No, [I was none of those].”

The World-honored One said, “Bhaddāli, at that time were you not like a vacant room?”

Then the venerable Bhaddāli, having been rebuked to his face by the World-honored One, was sad and distressed within. He hung his head in silence, unable to reply, as if immersed in thought.⁹³

Then, having rebuked the venerable Bhaddāli to his face, and wishing to cheer him up again, the World-honored One said:

At that time, Bhaddāli, you lacked the peacefulness with regard to me that comes from faith in the Dharma; you lacked the peacefulness that comes from love for the Dharma; you lacked the peacefulness that comes from being at peace in the Dharma. Why was that?

For the sangha of monks I had promulgated the rule on eating [just] one meal [a day]. All [other] monks in the sangha respectfully trained in that rule, and in the entire sublime Dharma, which is the domain of the World-honored One. You alone said that you could not endure it, rose from your seat, and left. Why was that? It was because you would not fully train in the rules, and in the sublime Dharma, which is the domain of the World-honored One.

The venerable Bhaddāli said:

It is true. Why is that? The World-honored One had, for the sangha of monks, promulgated the rule on eating [just] one meal [a day]. All [other] monks in the sangha respectfully trained in that rule, and in the entire sublime Dharma, which is the domain of the World-honored One. I alone said that I could not endure it, rose from my seat, and left. Why was that? It was because I would not fully train in the rules, and in the entire sublime Dharma, which is the domain of the World-honored One. May the World-honored One forgive my fault! Having seen my fault, I of myself regret my transgression. From now on I will be disciplined and will not do it again.

The World-honored One said:

It is like this, Bhaddāli. You were truly like a fool, like an ignorant person, like one who does not understand, like one who is unskilled. Why is that? For the sangha of monks I had promulgated the rule on eating [just] one meal [a day]. All [other] monks in the sangha respectfully trained in that rule, and in the entire sublime Dharma, which is the domain of the World-honored One. You alone said that you could not endure it, rose from your seat, and left. Why was that? It was because you would not fully train in the rules, and in the entire sublime Dharma, which is the domain of the World-honored One.

747c

Bhaddāli, having committed a transgression, and having seen it, you regret it of yourself, and from now on you will discipline yourself and not do it again. Bhaddāli, in this way within this noble Dharma and discipline there is benefit, not decline if, having thus committed a transgression, you see it and regret it of yourself, and from now on you discipline yourself and do not do it again.

Bhaddāli, what do you think? Suppose that a monk does not fully train in the rules. He stays in a forest, under a tree in a mountain forest, or he dwells on a lofty crag, in a tranquil place without noise, in seclusion, where there is no evil, where there are no people, a place conducive to sitting in meditation. Staying in that secluded place, he practices energetically to attain a higher state of mind, a happy abiding in the present.

Having stayed in that secluded place and practiced energetically to attain peace and happiness,⁹⁴ he is censured by the World-honored One for his morality, he is censured by *devas* and his wise companions in the holy life, and he is censured by himself for his morality. Being censured by the World-honored One for his morality, being censured by *devas* and his wise companions in the holy life, and being censured by himself for his morality, he does not [experience] the arising of delight.

Delight not having arisen, joy does not arise. Joy not having arisen, bodily tranquility does not arise. Bodily tranquility not having arisen, he does not experience happiness. Not having experienced happiness, his mind does not become concentrated. Bhaddāli, a noble disciple whose mind has not become concentrated will not see as it really is and know it as it really is.⁹⁵

Bhaddāli, what do you think? Suppose that a monk trains fully in the rules. He stays in a forest, under a tree in a mountain forest, or he dwells on a lofty crag, in a tranquil place without noise, in seclusion, where there is no evil, where there are no people, a place conducive to seated meditation. Staying in that secluded place, he practices energetically to attain a higher state of mind, a happy abiding in the present.

Having stayed in that secluded place and practiced energetically to attain peace and happiness, he is not censured by the World-honored One for his morality, he is not censured by *devas* and his wise companions in the holy life, and he is not censured by himself for his morality. Not being censured by the World-honored One for his morality, not being censured by *devas* and his wise companions in the holy life, and not being censured by himself for his morality, he [experiences] the arising of delight. Delight having arisen, joy arises. Joy having arisen, bodily tranquility arises. Bodily tranquility having arisen, he experiences happiness. Having experienced happiness, his mind becomes concentrated.

Bhaddāli, a noble disciple whose mind has become concentrated will see as it really is and know as it really is. Having seen as it really is and known as it really is, secluded from sensual desires, secluded from evil and unwholesome states, with [directed] awareness and [sustained] contemplation, with rapture and happiness born of seclusion, he dwells having attained the first absorption.

748a

Bhaddāli, at that time he is reckoned to have attained the first higher state of mind, a happy abiding in the present, which he attains easily, without difficulty. He dwells happily, without fear, at peace and at ease, which makes for his advance toward nirvana.⁹⁶

With the calming of [directed] awareness and [sustained] contemplation, with inner stillness and mental unification, without [directed] awareness and [sustained] contemplation, with rapture and happiness born of concentration, he dwells having attained the second absorption.

Bhaddāli, at that time he is reckoned to have attained the second higher state of mind, a happy abiding in the present, which he attains easily, without difficulty. He dwells happily, without fear, at peace and at ease, which makes for his advance toward nirvana.

Secluded from rapture and pleasure, dwelling in equanimity and without seeking anything, with right mindfulness and right comprehension, experiencing happiness with the body, he dwells having attained the third absorption, which the noble ones speak of as noble equanimity and mindfulness, a happy abode.

Bhaddāli, at that time he is reckoned to have attained the third higher state of mind, a happy abiding in the present, which he attains easily, without difficulty. He dwells happily, without fear, at peace and at ease, which makes for his advance toward nirvana.

With the cessation of pleasure and the cessation of pain, and with the earlier cessation of rapture and displeasure, with neither-pain-nor-pleasure, with purity of equanimity and mindfulness, he dwells having attained the fourth absorption.

Bhaddāli, at that time he is reckoned to have attained the fourth higher state of mind, a happy abiding in the present, which he attains easily, without difficulty. He dwells happily, without fear, at peace and at ease, which makes for his advance toward nirvana.

With his mind concentrated and purified in this way, without defilement, without affliction, malleable, well steadied, having gained mental imperiturbability, he trains in the realization of the higher knowledge of recollection of past lives. He recalls countless former lives traversed by him in the past, together with his activities and appearance [in those lives]: one birth, two births, a hundred births, a thousand births, eons of [world] expansion, eons of [world] contraction, countless eons of [world] expansion and contraction, [recalling], “[I was] that living being named So-and-so; I went through these past experiences, I was born there, with this family name and this given name; I had this type of life and this type of food and drink; I experienced this type of pleasure and pain; my life span was like this, I survived this long, and my life ended like this. Dying here I was reborn there; dying there I was reborn here. I was reborn here with this family name and this given name; I had this type of life and this type of food and drink; I experienced this type of pleasure and pain; my life span was like this, I survived this long, and my life ended like this.”

Bhaddāli, at that time he is reckoned to have attained this first higher knowledge on the basis of having earlier been without negligence. He delighted in staying in seclusion, and practiced energetically; lack of knowledge was eradicated and knowledge arose, darkness was destroyed and understanding accomplished, ignorance was eradicated and understanding arose, namely by realizing the higher knowledge of recollecting past lives.

With his mind concentrated and purified in this way, without defilement, without affliction, malleable, well steadied, having gained mental imperiturbability, he trains in the realization of the higher knowledge of the birth and death [of beings]. With the divine eye, which is purified and surpasses [the vision of normal] men, he sees beings as they die and are reborn, handsome or ugly, superior or inferior, as they come and go between good and bad realms of existence, in accordance with the [previous] deeds of these living beings.

748b

He sees as it really is that, if these living beings practiced evil bodily conduct, evil verbal and mental conduct, if they reviled noble ones, held wrong views, and acted in fulfillment of wrong views, then because of these causes and conditions, at the breaking up of the body, after death, they certainly go to a bad realm of existence, being reborn in hell.

If these living beings practiced excellent bodily conduct, excellent verbal and mental conduct, if they did not revile noble ones, held right views, and acted in fulfillment of right views, then because of these causes and conditions, at the breaking up of the body, after death, they certainly go to a good realm of existence, being reborn in heavenly realms.

Bhaddāli, at that time he is reckoned to have attained the second higher knowledge on the basis of having earlier been without negligence. He delighted in staying in seclusion, and practiced energetically; lack of knowledge was eradicated and knowledge arose; darkness was destroyed and understanding accomplished; ignorance was eradicated and understanding arose, namely by realizing the higher knowledge of the birth and death [of beings].

With his mind concentrated and purified in this way, without defilement, without affliction, malleable, well steadied, having gained mental imper-turbability, he trains in realizing the higher knowledge of the eradication of the taints.

He knows as it really is: “This is *dukkha*.” He knows [as it really is]: “This is the arising of *dukkha*.” He knows [as it really is]: “This is the cessation of *dukkha*.” He knows as it really is: “This is the path to the cessation of *dukkha*.”

He knows as it really is: “These are the taints.” He knows [as it really is]: “This is the arising of the taints.” He knows [as it really is]: “This is the cessation of the taints.” He knows as it really is: “This is the path to the cessation of the taints.”

Knowing in this way and seeing in this way, his mind is liberated from the taint of sensual desire . . . from the taint of existence . . . and his mind is liberated from the taint of ignorance. It being liberated, he knows it is liberated, knowing as it really is: “Birth is ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence.”

Bhaddāli, at that time he is reckoned to have attained this third higher knowledge on the basis of having earlier been without negligence. He delighted in staying in seclusion, and practicing energetically; lack of knowledge was eradicated and knowledge arose; darkness was destroyed and understanding accomplished; ignorance was eradicated and understanding

arose, namely by realizing the higher knowledge of the eradication of the taints.

At this the venerable Bhaddāli rose from his seat, arranged his robe so as to bare one shoulder, extended his hands with joined palms toward the Buddha, and said:

World-honored One, what is the cause, what is the reason that monks who have equally violated the rules are in some cases punished and in some cases not punished?

The World-honored One replied:

Bhaddāli, suppose that a monk has repeatedly violated the rules. Because he has repeatedly violated the rules, he is scolded by his companions in the holy life regarding what has been seen or heard and what is suspected from that. Being scolded by his companions in the holy life regarding what has been seen or heard and what is suspected from that, he speaks evasively about other unrelated matters; or he becomes angry and full of hate, venting fury and wide-ranging hatred; or he harasses the sangha, is disdainful toward the sangha, speaking like this: “I will now [not] do what pleases and satisfies the sangha and is agreeable to it,”⁹⁷ expressing this kind of mental attitude. 748c

Bhaddāli, the monks then think, “This venerable one has repeatedly violated the rules. Because he has repeatedly violated the rules, he has been scolded by his companions in the holy life regarding what has been seen or heard and what is suspected from that. Being scolded by his companions in the holy life regarding what has been seen or heard and what has been suspected from that, he speaks evasively about other unrelated matters; or he becomes angry and full of hate, venting fury and wide-ranging hatred; or he harasses the sangha, is disdainful toward the sangha, speaking like this: ‘I will now [not] do what pleases and satisfies the sangha and is agreeable to it.’” Having seen this, Bhaddāli, the monks say, “Venerable ones, we should see to it that [this investigation] continues for a long time.” Bhaddāli, in this way the monks see to it that [that investigation] continues for a long time.

Suppose that a monk has repeatedly violated the rules. Because he has repeatedly violated the rules, he is scolded by his companions in the holy life regarding what has been seen or heard and what is suspected from that. Being scolded by his companions in the holy life regarding what has been seen or heard and what is suspected from that, he does not speak evasively about other unrelated matters; nor does he become angry and full of hate, venting fury and wide-ranging evil; nor does he harass the sangha, nor is he disdainful toward the sangha. He does not speak like this: “I will now [not] do what pleases and satisfies the sangha and is agreeable to it.” He does not express this kind of mental attitude.

Bhaddāli, the monks then think, “This venerable one has repeatedly violated the rules. Because he has repeatedly violated the rules, he has been scolded by his companions in the holy life regarding what has been seen or heard and what is suspected from that. Being scolded by his companions in the holy life regarding what has been seen or heard and what is suspected from that, he does not speak evasively about other unrelated matters; nor does he become angry and full of hate, venting fury and wide-ranging evil; nor does he harass the sangha, nor is he disdainful toward the sangha. He does not speak like this: ‘I will now [not] do what pleases and satisfies the sangha and is agreeable to it.’” Having seen this, they say, “Venerable ones, we should see to it that [this investigation] is soon finalized.” Bhaddāli, in this way the monks see to it that [that investigation] is soon finalized. In the case of a light violation of the precepts it is also like this.

Bhaddāli, suppose that a monk has [a little] faith and [a little] love [for the Dharma] and is [a little] at peace [in the Dharma].⁹⁸ [The examining monks think,] “At present this monk has [a little] faith and [a little] love [for the Dharma] and is [a little] at peace [in the Dharma]. If we punish this venerable one, then because of that the [little] faith and [little] love [for the Dharma] and the state of being [a little] at peace [in the Dharma] of this venerable one will certainly be cut off. Let us now together carefully protect this venerable one.” So the monks together carefully protect him.

Bhaddāli, he is just like a person who has <only> one eye.⁹⁹ All of his relatives, out of sympathy and concern, seeking his benefit, welfare, peace, and happiness, together carefully protect him, so that this person is not [afflicted] by cold and heat, [afflicted] by hunger and thirst, [afflicted] by

disease, [afflicted] by worry, [afflicted] by disease and worry, so that he is not [afflicted] by dust, not [afflicted] by smoke, not [afflicted] by dust and smoke. Why is that? His relatives carefully protect him because they fear that he might lose that one eye.

Bhaddāli, in the same way, when a monk has a little faith and a little love [for the Dharma] and is a little at peace [in the Dharma], [the monks think], “Now this monk has a little faith and a little love [for the Dharma] and is a little at peace [in the Dharma]. If we punish this venerable one, then because of that the little faith and little love [for the Dharma] and the being a little at peace [in the Dharma] of this venerable one will certainly be cut off. Let us now together carefully protect this venerable one.” For this reason the monks together carefully protect him, just as the relatives protect the man with one eye.

Then the venerable Bhaddāli rose from his seat, arranged his robe so as to bare one shoulder, extended his hands with joined palms toward the Buddha, and said:

World-honored One, what is the cause, what is the reason that in former times, when few rules had been promulgated, many monks observed and upheld them? What is the cause, what is the reason that now, when the World-honored One has promulgated many rules, few monks observe and uphold them?¹⁰⁰

The World-honored One replied:

Bhaddāli, when the sangha of monks had not acquired [worldly] gains, the sangha did not delight in fine things.¹⁰¹ When the sangha of monks had acquired [worldly] gains, the sangha then found delight in fine things. Delight in fine things having arisen, the World-honored One, wishing to cut off this delight in fine things, established rules for his disciples. In the same way for becoming very famous . . . elders becoming known to the king . . . being of great merit . . . having much learning.¹⁰²

Bhaddāli, when the sangha did not yet have much learning, the sangha did not delight in fine things. When the sangha came to be of much learning, the sangha came to delight in fine things. Delight in fine things having

arisen, the World-honored One, wishing to cut off this delight in fine things, promulgated rules for his disciples.

Bhaddāli, I establish rules for disciples not [just] for the sake of cutting off taints in the present. I establish rules for disciples [also] for the sake of cutting off taints in the future. Therefore, Bhaddāli, I establish rules for disciples for the sake of cutting off taints, leading them to accept my instruction.

Bhaddāli, long ago I gave the monks a teaching with the simile of a thoroughbred horse. What is the reason herein that you do not remember?¹⁰³

The venerable Bhaddāli said:

World-honored One, there was a reason here. What was it? The World-honored One had promulgated the rule on eating [just] one meal [a day] for the monks. All of the monks in the sangha respectfully trained in that rule, and in the sublime Dharma, which is the domain of the World-honored One. I alone said that I could not endure it, rose from my seat and left. That was because I did not fully train in the rules and in the entire sublime Dharma, which is the domain of the World-honored One. Herein, World-honored One, this was the reason.

749b

The World-honored One said further:

Bhaddāli, this was not the only reason here. Bhaddāli, when I gave the monks the teaching with the simile of the thoroughbred horse, you certainly did not attend to it single-mindedly, you did not respect it well, you did not listen with attention. Bhaddāli, there was another reason here.

Then the venerable Bhaddāli rose from his seat, arranged his robe so as to bare one shoulder, extended his hands with joined palms toward the Buddha, and said:

World-honored One, now is the right time. Well-gone One, now is the right time for the World-honored One to give the monks the teaching with the simile of the thoroughbred horse. Having heard it from the World-honored One, the monks will receive it and remember it well.¹⁰⁴

The World-honored One said:

Bhaddāli, it is just as a knowledgeable horse trainer gets a fine thoroughbred horse [and subdues it]. That knowledgeable [horse] trainer first subdues its mouth [with the bit]. Having had its mouth subdued, the horse is not happy about moving around. At times it wants [to move]; at times it does not want to. Why is that? Because it has not yet been [fully] subdued.

Bhaddāli, once the fine thoroughbred horse has been subdued by the trainer [by means of the bit], the first [stage of] subduing has been accomplished. The horse trainer then subdues it to wearing the harness and keeping in step. Once trained in wearing the harness and keeping in step, it is made to gallop. [Finally] it is made to attack.¹⁰⁵ It is then fit for a king to ride, being of the highest rank.

[Before] it had been perfectly pacified and subdued in all respects, and made thoroughly familiar with the trainer's commands, [the horse] was not happy about moving around, at times wanting [to move], at times not wanting to. Why is that? It is because it was being subdued by stages.

Bhaddāli, once the horse trainer has accomplished the process of subduing it by stages, at that time the fine thoroughbred horse is tamed, well-tamed. It has attained the highest taming, the foremost and highest taming, the highest rank. Having attained the foremost rank, it is then suitable to be ridden by a king, to be fed with royal fodder, and to be called a royal horse.

Bhaddāli, in the same way, when a noble, fine, and knowledgeable person has accomplished the ten stages of one beyond training—the right view of one beyond training . . . up to . . . the right knowledge of one beyond training—at that time he is tamed, well-tamed. He has attained the highest taming, attained the foremost and highest taming, the highest tranquility. He has attained the foremost tranquility. He has discarded all crookedness, discarded all impurity, discarded all fear, discarded all delusion, discarded all flattery, settled all dust, washed away all filth, and he is without attachment. He is worthy of reverence, worthy of esteem, worthy of respect, worthy of offerings, an excellent field of merit for all *devas* and human beings.

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

749c

195. The Discourse to Assaji¹⁰⁶

Thus have I heard. At one time the Buddha was dwelling in the Kāsi country together with a large sangha of monks.

While dwelling at a certain place, he addressed the monks:

I eat only during the day.¹⁰⁷ Eating only during the day, I am without preoccupation, without pursuit, and without sickness or pain. My body is light, strong, and healthy, and I am happy and at ease. You too should train in eating only during the day. Eating only during the day, you will be without preoccupation, without pursuit, and without sickness and pain. Your bodies will be light, strong, and healthy, and you will be happy and at ease.

At that time the World-honored One promulgated the rule on eating only during the day for the sangha of monks. The monks in the sangha all respectfully trained in this rule and in the sublime Dharma, which is the domain of the World-honored One. Then the World-honored One proceeded in stages to Kīṭāgiri and stayed in a grove of *śimsapā* trees north of the village of Kīṭāgiri.

At that time in Kīṭāgiri there were two monks, one called Assaji and a second called Punabbasuka, who had formerly been landlords, heads of temples, and clan leaders.¹⁰⁸ They ate in the morning, in the evening, and during the day beyond noon. Eating in the morning, in the evening, and during the day beyond noon, they were without preoccupation, without pursuit, and without sickness and pain. Their bodies were light, strong, and healthy, and they were happy and at ease.

Having heard this, a group of many monks approached the monks Assaji and Punabbasuka and said to them:

Assaji and Punabbasuka, the World-honored One has been dwelling in the Kāsi country together with a large sangha of monks. While dwelling in a certain place, he said to the monks, “I eat only during the day. Eating only during the day, I am without preoccupation, without pursuit, and without sickness and pain. My body is light, strong, and healthy, and I am happy and at ease. You too should train in eating only during the day. Eating only during the day, you will be without preoccupation, without

pursuit, and without sickness and pain. Your bodies will be light, strong, and healthy, and you will be happy and at ease.”

At that time the World-honored One promulgated the rule on eating only during the day for the sangha of monks. The monks in the sangha all respectfully train in this rule and in the sublime Dharma, which is the domain of the World-honored One. Assaji and Punabbasuka, you too should train in eating only during the day. Eating only during the day, you will be without preoccupation, without pursuit, and without sickness and pain. Your bodies will be light, strong, and healthy, and you will be happy and at ease. Do not disobey the World-honored One and the sangha of monks.¹⁰⁹

Hearing this, Assaji and Punabbasuka replied:

Venerable Ones, we eat in the morning, in the evening, and during the day beyond noon. Eating in the morning, in the evening, and during the day beyond noon, we are without preoccupation, without pursuit, and without sickness and pain. Our bodies are light, strong, and healthy, and we are happy and at ease. Why should we give up something in the present in expectation of something in the future?

750a

In the same way [it went] a second and a third time.¹¹⁰ The group of many monks was unable to get Assaji and Punabbasuka to give up that evil wrong view. They rose from their seats, took leave of them, and left. They approached the Buddha. Having paid homage with their heads at the Buddha’s feet, stepped back, and stood to one side, they said:

World-honored One, in this Kīṭāgiri there are two monks, one called Assaji and the second called Punabbasuka, who were formerly landlords, heads of temples, and clan leaders. They eat in the morning, in the evening, and during the day beyond noon. Eating in the morning, in the evening, and during the day beyond noon, they are without preoccupation, without pursuit, and without sickness and pain. Their bodies are light, strong, and healthy, and they are happy and at ease.

World-honored One, having heard this, we approached the monks Assaji and Punabbasuka and said to them, “Assaji and Punabbasuka, the World-honored One has been dwelling in the Kāsi country together with

a large sangha of monks. While dwelling in a certain place, he said to the monks, ‘I eat only during the day. Eating only during the day, I am without preoccupation, without pursuit, and without sickness and pain. My body is light, strong, and healthy, and I am happy and at ease. You too should train in eating only during the day. Eating only during the day, you will be without preoccupation, without pursuit, and without sickness and pain. Your bodies will be light, strong, and healthy, and you will be happy and at ease.’

“At that time the World-honored One promulgated the rule on eating only during the day for the sangha of monks. The monks of the sangha all respectfully train in this rule and in the sublime Dharma, which is the domain of the World-honored One. Assaji and Punabbasuka, you too should train in eating only during the day. Eating only during the day, you will be without preoccupation, without pursuit, and without sickness and pain. Your bodies will be light, strong, and healthy, and you will be happy and at ease. Do not disobey the World-honored One and the sangha of monks.”

Hearing this, Assaji and Punabbasuka replied, “Venerable Ones, we eat in the morning, in the evening, and during the day beyond noon. Eating in the morning, in the evening, and during the day beyond noon, we are without preoccupation, without pursuit, and without sickness and pain. Our bodies are light, strong, and healthy, and we are happy and at ease. Why should we give up something in the present in expectation of something in the future?”

In the same way [it went] a second and a third time. World-honored One, being unable to get Assaji and Punabbasuka to give up that evil wrong view, we rose from our seats, took leave of them, and left.

Hearing this, the World-honored One said to a certain monk, “Approach the monks Assaji and Punabbasuka and say this: ‘Assaji and Punabbasuka, the World-honored One summons you.’”

750b Hearing this, the monk [said], “Yes, World-honored One,” rose from his seat, paid homage at the Buddha’s feet, circumambulated him three times, and left. He approached the monks Assaji and Punabbasuka and said this: “Assaji and Punabbasuka, the World-honored One summons you.”

Hearing this, Assaji and Punabbasuka approached the Buddha, paid homage with their heads at the Buddha’s feet, stepped back, and sat to one side.

The World-honored One asked them:

Assaji and Punabbasuka, is it true that a group of many monks approached you and said to you, “Monks Assaji and Punabbasuka, the World-honored One has been dwelling in the Kāsi country together with a large sangha of monks. While dwelling in a certain place, he said to the monks, ‘I eat only during the day. Eating only during the day, I am without preoccupation, without pursuit, and without sickness and pain. My body is light, strong, and healthy, and I am happy and at ease. You too should train in eating only during the day. Eating only during the day, you will be without preoccupation, without pursuit, and without sickness and pain. Your bodies will be light, strong, and healthy, and you will be happy and at ease.’”

“At that time the World-honored One promulgated the rule on eating only during the day for the sangha of monks. The monks of the sangha all respectfully train in this rule and in the sublime Dharma, which is the domain of the World-honored One. Assaji and Punabbasuka, you too should train in eating only during the day. Eating only during the day, you will be without preoccupation, without pursuit, and without sickness and pain. Your body will be light, strong, and healthy, and you will be happy and at ease. Do not disobey the World-honored One and the sangha of monks!”

Assaji and Punabbasuka, hearing this, you said to the monks: “Venerable Ones, we eat in the morning, in the evening, and during the day beyond noon. Eating in the morning, in the evening, and during the day beyond noon, we are without preoccupation, without pursuit, and without sickness and pain. Our bodies are light, strong, and healthy, and we are happy and at ease. Why should we give up something in the present in expectation of something in the future?”

In the same way [it went] a second and a third time. Assaji and Punabbasuka, being unable to get you to give up that evil wrong view, the monks rose from their seats, took leave of you and left?

Assaji and Punabbasuka replied, “That is true.”

The World-honored One said:

Assaji and Punabbasuka, do you know me to have taught the Dharma in this way: “If someone experiences pleasant feeling, then after they have

experienced pleasant feeling, evil and unwholesome states increase and wholesome states decrease. If someone experiences painful feeling, then after they have experienced painful feeling, evil and unwholesome states decrease and wholesome states increase”¹¹¹

Assaji and Punabbasuka replied:

750c Yes, we know the World-honored One to have taught the Dharma in this way: “If someone experiences pleasant feeling, then after they have experienced pleasant feeling, [evil and] unwholesome states increase and wholesome states decrease. If someone experiences painful feeling, then after they have experienced painful feeling, [evil and] unwholesome states decrease and wholesome states increase.”

The World-honored One scolded the monks Assaji and Punabbasuka:

You foolish men! From where do you know me to have taught the Dharma in this way? You foolish men! From whose mouth have you heard it, that you know me to have taught the Dharma in this way? You foolish men! What I have never stated, you take me to have stated. You foolish men!¹¹²

When you were being spoken to by the group of many monks, it would have been proper and in accordance with the Dharma for you to reply, “We do not know. We should ask these monks.”

At that time the World-honored One said to the [group of many] monks:

Do you too know me to have taught the Dharma in this way: “If someone experiences pleasant feeling, then after they have experienced pleasant feeling, [evil and] unwholesome states increase and wholesome states decrease. If someone experiences painful feeling, then after they have experienced painful feeling, [evil and] unwholesome states decrease and wholesome states increase”?

The group of many monks replied, “No, World-honored One.”

The World-honored One asked them again, “How do you know me to have taught the Dharma?”

The group of many monks replied:

World-honored One, we know the World-honored One to have taught the

Dharma in this way: “It may be that for someone experiencing pleasant feeling, evil and unwholesome states increase and wholesome states decrease; [or] it may be that for someone experiencing pleasant feeling, evil and unwholesome states decrease and wholesome states increase. It may be that for someone experiencing painful feeling, evil and unwholesome states increase and wholesome states decrease; [or] it may be that for someone experiencing painful feeling, evil and unwholesome states decrease and wholesome states increase.” World-honored One, we know the World-honored One to have taught the Dharma in this way.

Hearing this, the World-honored One praised the monks, saying:

It is well, it is well, as you say, it may be that for someone experiencing pleasant feeling, evil and unwholesome states increase and wholesome states decrease; [or] it may be that for someone experiencing pleasant feeling, evil and unwholesome states decrease and wholesome states increase. It may be that for someone experiencing painful feeling, evil and unwholesome states increase and wholesome states decrease; [or] it may be that for someone experiencing painful feeling, evil and unwholesome states decrease and wholesome states increase. Why is that?

I indeed speak in this way: “It may be that for someone experiencing pleasant feeling, evil and unwholesome states increase and wholesome states decrease; [or] it may be that for someone experiencing pleasant feeling, evil and unwholesome states decrease and wholesome states increase. It may be that for someone experiencing painful feeling, evil and unwholesome states increase and wholesome states decrease; [or] it may be that for someone experiencing painful feeling, evil and unwholesome states decrease and wholesome states increase.”

If I had not known as it really is, had not seen, had not understood, had not grasped, had not completely and rightly realized that there are pleasant feelings with which [evil and] unwholesome states increase and wholesome states decrease, then it would not be proper for me to recommend the abandoning of these pleasant feelings.

If I had not known as it really is, had not seen, had not understood, had not grasped, had not completely and rightly realized that there are pleasant feelings with which evil and unwholesome states decrease and

751a

wholesome states increase, then it would not be proper for me to recommend the cultivation of these pleasant feelings.

If I had not known as it really is, had not seen, had not understood, had not grasped, had not completely and rightly realized that there are painful feelings with which evil and unwholesome states increase and wholesome states decrease, then it would not be proper for me to recommend the abandoning of these painful feelings.

If I had not known as it really is, had not seen, had not understood, had not grasped, had not completely and rightly realized that there are painful feelings with which evil and unwholesome states decrease and wholesome states increase, then it would not be proper for me to recommend the cultivation of these painful feelings.¹¹³

Because I have known as it really is, have seen, have understood, have grasped, have completely and rightly realized that there are pleasant feelings with which evil and unwholesome states increase and wholesome states decrease, therefore I recommend the abandoning of these pleasant feelings.

Because I have known as it really is, have seen, have understood, have grasped, have completely and rightly realized that there are pleasant feelings with which evil and unwholesome states decrease and wholesome states increase, therefore I recommend the cultivation of these pleasant feelings.

Because I have known as it really is, have seen, have understood, have grasped, have completely and rightly realized that there are painful feelings with which evil and unwholesome states increase and wholesome states decrease, therefore I recommend the abandoning of these painful feelings.

Because I have known as it really is, have seen, have understood, have grasped, have completely and rightly realized that there are painful feelings with which evil and unwholesome states decrease and wholesome states increase, therefore I recommend the cultivation of these painful feelings. Why is that?

I do not recommend cultivating all bodily pleasure and I also do not recommend not cultivating all bodily pleasure. I do not recommend cultivating all bodily pain and I also do not recommend not cultivating all bodily pain. I do not recommend cultivating all mental pleasure and I also do not recommend not cultivating all mental pleasure. I do not recommend cultivating all mental pain and I also do not recommend not cultivating all mental pain.¹¹⁴

Of what bodily pleasure do I say that it is not to be cultivated? If a bodily pleasure is being cultivated and evil and unwholesome states increase and wholesome states decrease, then I say of such bodily pleasure that it is not to be cultivated.

Of what bodily pleasure do I say that it is to be cultivated? If a bodily pleasure is being cultivated and evil and unwholesome states decrease and wholesome states increase, then I say of such bodily pleasure that it is to be cultivated.

Of what bodily pain do I say that it is not to be cultivated? If a bodily pain is being cultivated and evil and unwholesome states increase and wholesome states decrease, then I say of such bodily pain that it is not to be cultivated.

Of what bodily pain do I say that it is to be cultivated? If a bodily pain is being cultivated and evil and unwholesome states decrease and wholesome states increase, then I say of such bodily pain that it is to be cultivated.

Of what mental pleasure do I say that it is not to be cultivated? If a mental pleasure is being cultivated and evil and unwholesome states increase and wholesome states decrease, then I say of such mental pleasure that it is not to be cultivated.

751b

Of what mental pleasure do I say that it is to be cultivated? If a mental pleasure is being cultivated and evil and unwholesome states decrease and wholesome states increase, then I say of such mental pleasure that it is to be cultivated.

Of what mental pain do I say that it is not to be cultivated? If a mental pain is being cultivated and evil and unwholesome states increase and wholesome states decrease, then I say of such mental pain that it is not to be cultivated.

Of what mental pain do I say that it is to be cultivated? If a mental pain is being cultivated and evil and unwholesome states decrease and wholesome states increase, then I say of such mental pain that it is to be cultivated.

One knows as it really is things that should be cultivated and one knows as it really is things that should not be cultivated. Having known as it really is things that should be cultivated and having known as it really is things that should not be cultivated, one then does not cultivate things that should not be cultivated and one cultivates things that should be cultivated. When

one does not cultivate things that should not be cultivated, and cultivates things that should be cultivated, evil and unwholesome states decrease and wholesome states increase.¹¹⁵

I do not say that all monks [need to] practice with diligence and I also do not say that all monks do not [need to] practice with diligence. Of what monks do I say that they do not [need to] practice with diligence?

[I say this:] “If a monk is liberated in both ways. How is a monk liberated in both ways? If a monk dwells having directly experienced the eight liberations and, having seen with wisdom, knows that his taints are destroyed, then such a monk is liberated both ways.”¹¹⁶

Of this monk I say that he does not [need to] practice with diligence. Why is that? This venerable one formerly practiced with diligence; it is impossible that this venerable one was formerly negligent. For this reason I say that this monk does not [need to] practice with diligence.

[I also say this:] “If a monk who, not being liberated in both ways, is liberated by wisdom. How is a monk liberated by wisdom? If a monk dwells not having directly experienced the eight liberations, [yet] having seen with wisdom, knows that his taints are destroyed, then such a monk is liberated by wisdom.”

Of this monk I say that he does not [need to] practice with diligence. Why is that? This venerable one has formerly practiced with diligence; it is impossible that this venerable one was formerly negligent. For this reason I say that this monk does not [need to] practice with diligence.

Of these two [types of] monks I say that they do not [need to] practice diligently.

Of what monks do I say that they do [need to] practice with diligence? [I say this] if a monk is not liberated in both ways and not liberated by wisdom, but is a body witness. How is a monk a body witness? If a monk dwells having directly experienced the eight liberations but does not know, through having seen with wisdom, that the taints are destroyed, then such a monk is a body witness.

751c

Of such a monk I say that he does [need to] practice with diligence. What fruit do I see in this monk practicing with diligence, on account of which I say that this monk does [need to] practice with diligence?

If this monk seeks [to cultivate] the faculties, learns from good friends, and appropriately practices abiding in tranquility, then, by eradicating the taints, he will attain the taintless liberation of the mind and liberation through wisdom. In this very life, he will dwell having personally understood, personally awakened, and personally realized, understanding as it really is: “Birth has been ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence.” I see such fruit in this monk practicing with diligence, and therefore I say that this monk does [need to] practice with diligence.

[I say this also:] “If a monk is not liberated in both ways, not liberated by wisdom, and not a body witness, but has arrived at view. How does a monk arrive at view? If a monk has consistently firm faith in the Buddha, the Dharma, and the Sangha, in accordance with the Dharma as he has heard it, and through wisdom gains increased insight and increased acceptance of it, then such a monk has arrived at view.”

Of such a monk I say that he does [need to] practice with diligence. What fruit do I see in this monk practicing with diligence, on account of which I say that this monk does [need to] practice with diligence?

If this monk seeks [to cultivate] the faculties, learns from good friends, and appropriately practices abiding in tranquility, then, by eradicating the taints, he will attain the taintless liberation of the mind and liberation through wisdom. In this very life, he will dwell having personally understood, personally awakened, and personally realized, understanding as it really is: “Birth has been ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence.” I see such fruit in this monk practicing with diligence, and therefore I say that this monk does [need to] practice with diligence.

[I say this also:] “If a monk is not liberated in both ways, not liberated by wisdom, not a body witness, and has not arrived at view, but is liberated by faith. How is a monk liberated by faith? If a monk has consistently firm faith in the Buddha, the Dharma, and the Sangha, in accordance with the Dharma as he has heard it, and through wisdom gains insight and acceptance of it, which are less than those of one arrived at view, then such a monk is liberated by faith.”

Of such a monk I say that he does [need to] practice with diligence. What fruit do I see in this monk practicing with diligence, on account of which I say that this monk does [need to] practice with diligence?

752a If this monk seeks [to cultivate] the faculties, learns from good friends, and appropriately practices abiding in tranquility, then, by eradicating the taints, he will attain the taintless liberation of the mind and liberation through wisdom. In this very life, he will dwell having personally understood, personally awakened, and personally realized, understanding as it really is: “Birth has been ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence.” I see such fruit in this monk practicing with diligence; therefore I say that this monk does [need to] practice with diligence.

[I say this also:] “If a monk is not liberated in both ways, not liberated by wisdom, not a body witness, not arrived at view, and not liberated by faith, but is a Dharma follower. How is a monk a Dharma follower? If a monk has consistently firm faith in the Buddha, the Dharma, and the Sangha, in accordance with the Dharma as he has heard it, and he has [not yet],¹¹⁷ through wisdom, gained increased insight and increased acceptance of it, then such a monk is a Dharma follower.”¹¹⁸

Of such a monk I say that he does [need to] practice with diligence. What fruit do I see in this monk practicing with diligence, on account of which I say that this monk does [need to] practice with diligence? If this monk seeks [to cultivate] the faculties, learns from good friends, and appropriately practices abiding in tranquility, then he will certainly attain one of two fruits: either final knowledge here and now or, if there is a remainder [of clinging], attainment of nonreturning. I see such fruit in this monk practicing with diligence, and therefore I say that this monk does [need to] practice with diligence.

[I say this also:] “If a monk is not liberated in both ways, not liberated by wisdom, not a body witness, not arrived at view, not liberated by faith, and not a Dharma follower, but is a faith follower. How is a monk a faith follower? If a monk has consistently firm faith in the Buddha, the Dharma, and the Sangha, in accordance with the Dharma as he has heard it, and has [not yet] through wisdom gained insight and acceptance of it, which are less than those of a Dharma follower, then such a monk is a faith follower.”

Of such a monk I say that he does [need to] practice with diligence. What fruit do I see in this monk practicing with diligence, on account of which I say that this monk does [need to] practice with diligence? If this monk seeks [to cultivate] the faculties, learns from good friends, and appropriately practices abiding in tranquility, then he will certainly attain one of two fruits: either final knowledge here and now or, if there is a remainder [of clinging], attainment of nonreturning. I see such fruit in this monk practicing with diligence, and therefore I say that this monk does [need to] practice with diligence.

Of all these monks I say that they do [need to] practice with diligence.

I do not say that all monks attain final knowledge, and I also do not say that all monks attain final knowledge at the outset; rather, gradual practice and training gives rise to the results. By accepting instruction and accepting admonition, monks attain final knowledge. This is how monks attain final knowledge.

How is it that gradual practice and training gives rise to the results, that by accepting instruction and accepting admonition monks attain final knowledge? How is it that monks attain final knowledge?

752b

Suppose that someone who has faith approaches [a teacher]; having approached, he pays respect; having paid respect, he listens to the Dharma with unified mind; having listened to the Dharma with unified mind, he memorizes the Dharma; having memorized the Dharma, he reflects on it; having reflected on it, he weighs it up; having weighed it up, he examines it; having examined it, the noble disciple directly realizes it, with wisdom and superior insight.

He thinks, “[Until now] I had never directly realized this truth, being without wisdom and superior insight. Now I have directly realized this truth with wisdom and superior insight.” In this way gradual practice and training leads to the results. After accepting instruction and accepting admonition, monks attain final knowledge. This is how monks attain final knowledge.

Then the World-honored One said, “Assaji and Punabbasuka, there is a teaching called ‘in four phrases,’ which I wish to teach you. Do you wish to know it?”¹¹⁹

Assaji and Punabbasuka said, “World-honored One, who are we? How could we understand the Dharma?”

Then the World-honored One thought, “These foolish men! They have transgressed my true Dharma and discipline and have long been far removed from it.” [He said]:

Even if a teacher of Dharma and discipline is greedily attached to food, not detached from food, his disciples should not quickly become negligent in their practice—how much more so if [the teacher] is myself, who am not greedily attached to food but remote and detached from food.

A faithful disciple should speak like this: “The World-honored One is my teacher; I am the World-honored One’s disciple. The World-honored One teaches me the Dharma; the Well-gone One teaches me the Dharma. May I for a long time derive benefit [from it]! May I attain welfare, peace, and happiness [from it]!”¹²⁰

A faithful disciple who has done much in the domain of the World-honored One, who has found much welfare in the domain of the World-honored One, who has practiced much in the domain of the World-honored One, who has entered the domain of the World-honored One and become stable in the domain of the World-honored One—if he wanders in the eastern region, he will certainly be at ease, without the multitude of sufferings; if he wanders in the southern region . . . the western region . . . the northern region, he will certainly be at ease, without the multitude of sufferings.¹²¹

If a faithful disciple has done much in the domain of the World-honored One, has found much welfare in the domain of the World-honored One, has practiced much in the domain of the World-honored One, has entered the domain of the World-honored One and become stable in the domain of the World-honored One—of him I do not say merely that he is established in wholesome conditions, let alone that he regresses; rather [I say] that he will increase in wholesome conditions, by day and by night, without regressing.

If a faithful disciple has done much in the domain of the World-honored One, has found much welfare in the domain of the World-honored One, has practiced much in the domain of the World-honored One, has entered the domain of the World-honored One and become stable in the domain of the World-honored One, then he will certainly attain one of two fruits: either final knowledge here and now or, if there is a remainder [of clinging], attainment of nonreturning.

752c

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

196. The Discourse to Cuṇḍa¹²²

Thus have I heard. At one time the Buddha was dwelling among the Vajjians, staying at the village of Sāma.

At that time the novice Cuṇḍa had been spending the rains retreat in Pāvā. In Pāvā there was a Nigaṇṭha called Ñātaputta, who had [just] died. Not long after his death the disciples of the Nigaṇṭha Ñātaputta had broken up into factions and there was a lack of communal harmony. They had all been speaking divisively, no longer conducting their affairs harmoniously. They had been mutually entangling themselves in arguments, disputing acrimoniously with one another, [saying,] “I know this teaching; you do not know it. How could you know any teaching as I know it? I am coherent; you are incoherent. I am consistent; you are inconsistent. What should be stated first, you have stated last; what should be stated last, you have stated first. I am victorious over you; you are no match for me.¹²³ When I ask you something, you are unable to reply; I have already defeated you. Let me ask you again; if you make a move, I will entangle you again.”

Ever more mutually arrogant, they had kept trying to outdo one another in discussion, and no one was there to reprove them. The white-clothed lay disciples of the Nigaṇṭha Ñātaputta had all become dissatisfied with these [monastic] disciples of the Nigaṇṭha Ñātaputta. Why was that? It was because of the bad doctrine and discipline that he had taught, which did not provide a way out [of *dukkha*], did not lead to full awakening. Not taught by a well-gone one, it was falling apart and unstable,¹²⁴ lacking anything reliable. The teacher they venerated was not a tathāgata, not free from attachment and fully awakened.

Then, having completed the rains retreat, the three months being over, having mended his robes, the novice Cuṇḍa took his robes and bowl and approached the village of Sāma to stay in a *śimsapā* grove north of the village of Sāma.¹²⁵ The novice Cuṇḍa approached the venerable Ānanda and, having arrived, paid homage at his feet, stepped back, and sat to one side. The venerable Ānanda said, “Venerable friend Cuṇḍa, where have you come from? In what place did you spend the rains retreat?”

753a

The novice Cuṇḍa said:

Venerable Ānanda, I have come from Pāvā. I spent the rains retreat in Pāvā. Venerable Ānanda, in Pāvā there was a Nigaṇṭha called Nātaputta, who had [just] died. Not long after his death the disciples of the Nigaṇṭha Nātaputta had broken up into factions, and there was a lack of communal harmony. They have all been speaking divisively, no longer conducting their affairs harmoniously. They have been mutually entangling themselves in arguments, disputing acrimoniously with one another, [saying,] “I know this teaching; you do not know it. How could you know any teaching as I know it? I am coherent; you are incoherent. I am consistent; you are inconsistent. What should be stated first, you have stated last; what should be stated last, you have stated first. I am victorious over you; you are no match for me. When I ask you something, you are unable to reply; I have already defeated you. Let me ask you again; if you make a move, I will entangle you again.”

Ever more mutually arrogant, they have kept trying to outdo one another in discussion, and no one has been there to reprove them. The white-clothed lay disciples of the Nigaṇṭha Nātaputta have all become dissatisfied with these [monastic] disciples of the Nigaṇṭha Nātaputta. Why is that? It is because of the bad doctrine and discipline that he taught, which does not provide a way out [of *dukkha*], does not lead to full awakening. Not taught by a well-gone one, it is falling apart and unstable, lacking anything reliable. The teacher they venerated was not a tathāgata, not free from attachment and fully awakened.

On hearing this, the venerable Ānanda said:

Venerable friend Cuṇḍa, given what you have said, we should go and see the Buddha and respectfully present it to the World-honored One. Venerable friend Cuṇḍa, let us now together approach the Buddha and tell the World-honored One about this matter. It may be that because of this we will get to hear a special teaching from the World-honored One.

Then the venerable Ānanda and the novice Cuṇḍa together approached the Buddha and paid homage with their heads at the Buddha’s feet. The venerable Ānanda stepped back and stood to one side, and the novice Cuṇḍa stepped back and sat to one side.¹²⁶

The venerable Ānanda said:

World-honored One, today the novice Cuṇḍa approached me, paid homage with his head at my feet, stepped back, and sat to one side. I said, “Venerable friend Cuṇḍa, where have you come from? In what place did you spend the rains retreat?” The novice Cuṇḍa said, “Venerable Ānanda, I have come from Pāvā, I spent the rains retreat at Pāvā. Venerable Ānanda, in Pāvā there was a Nigaṇṭha called Ñātaputta, who had just died. Not long after his death the disciples of Nigaṇṭha Ñātaputta had broken up into factions, and there was a lack of communal harmony. They have all been speaking divisively, no longer conducting their affairs harmoniously. They have been mutually entangling themselves in arguments, disputing acrimoniously with one another, [saying,] ‘I know this teaching; you do not know it. How could you know any teaching as I know it? I am coherent; you are incoherent. I am consistent; you are inconsistent. What should be stated first, you have stated last; what should be stated last, you have stated first. I am victorious over you; you are no match for me. When I ask you something, you are unable to reply; I have already defeated you. Let me ask you again; if you make a move, I will entangle you again.’

753b

“Ever more mutually arrogant, they have kept trying to outdo one another in discussion, and no one has been there to reprove them. The white-clothed lay disciples of the Nigaṇṭha Ñātaputta have all become dissatisfied with these [monastic] disciples of the Nigaṇṭha Ñātaputta. Why is that? It is because of the bad doctrine and discipline that he taught, which does not provide a way out [of *dukkha*], does not lead to full awakening. Not taught by a well-gone one, it is falling apart and unstable, lacking anything reliable. The teacher they venerated was not a tathāgata, not free from attachment and fully awakened.”

World-honored One, on hearing this, I became afraid and alarmed, the hairs on my body stood up on end, [and I thought,] “Let not any monk give rise to such a dispute in the sangha after the World-honored One has passed away! Such disputation would be to the detriment of many persons, the suffering of many persons; it would not be to their benefit, not for their welfare, not for their peace and happiness. It might even give rise to extreme suffering and distress among *devas* and human beings.”

World-honored One, [sometimes] I see a monk seated before the World-honored One, being deeply respectful toward the World-honored One, well restrained in the presence of the Well-gone One.¹²⁷ World-honored One, on seeing this I think, “Suppose that, after the World-honored One has passed away, this monk were to cause the arising of disputes within the sangha, disputes such as would be to the detriment of many people, the suffering of many people, not to their benefit, not for their welfare, not for their peace and happiness, such as might even give rise to extreme suffering and distress among *devas* and human beings.”

At this the World-honored One asked:

Ānanda, in your view, what kind of dispute within the sangha is such that this dispute would be to the detriment of many persons, the suffering of many persons, not to their benefit, not for their welfare, not for their peace and happiness, such as might even give rise to extreme suffering and distress among *devas* and human beings?¹²⁸

The venerable Ānanda replied:

World-honored One, there could be a dispute that is [not] about the higher morality, the higher mind, or the higher insight which, having once arisen within the sangha, could keep on arising. World-honored One, such a dispute would be to the detriment of many persons, making for the suffering of many persons; it would not be to their benefit, not for their welfare, not for their peace and happiness; it might even give rise to extreme suffering and distress among *devas* and human beings.

The World-honored One said:

Ānanda, there could be a dispute about some very slight matter, namely one that is [not] about the higher morality, the higher mind, or the higher insight.¹²⁹ [However], Ānanda, if there did exist a dispute about the path [or] about the stages of the path which, having once arisen within the sangha, would keep on arising, then, Ānanda, such a dispute would [indeed] be to the detriment of many people, making for the suffering of many people; it would not be to their benefit, not for their welfare, not for their peace and happiness.

753c

Ānanda, do you see here [even] two monks who are of differing opinions, giving rise to a dispute: “This is Dharma; this is not Dharma. This is the discipline; this is not the discipline. This is an offense; this is not an offense. It is a minor [offense]; it is a grave [offense]. It can be atoned for; it cannot be atoned for. It can be restrained; it cannot be restrained. There is a remainder; there is no remainder. It has occurred; it has not occurred”? Ānanda, [is this] what you think of?

There is the collection of my teachings, which I came to understand by myself, awakened to by myself, realized by myself, namely: the four establishments of mindfulness, the four right efforts, the four bases of [supernormal] power, the five faculties, the five powers, the seven awakening factors, and the eight factors of the noble path [which can forestall such dispute].

[However], Ānanda, the Nīgaṇṭha Ñātaputta was not actually omniscient, though he himself claimed to be omniscient.¹³⁰ Ānanda, if the Nīgaṇṭha Ñātaputta had been all-knowing and all-seeing, then he would have set forth for his disciples the “six roots of disputation,” so that, on hearing a dispute, a disciple could settle it himself.

Then the venerable Ānanda, extending his hands with joined palms toward the Buddha, said:

World-honored One, now is the right time, Well-gone One, now is the right time. If the World-honored One teaches the monks about the six roots of disputation, then having heard it from the World-honored One, the monks will receive it and remember it well.

The World-honored One said, “Ānanda, listen closely and pay proper attention. I will explain it to you in detail.” The venerable Ānanda said, “Certainly. We shall listen to receive the teaching.”

The Buddha said:

Ānanda, suppose a person is entangled in the bondage of anger and resentment [which is the first of the six roots of disputation]. Ānanda, being entangled in the bondage of anger and resentment, that person becomes disrespectful of the teacher, cannot see the Dharma, and does not keep the precepts. Being disrespectful of the teacher, not seeing the Dharma,

and not keeping the precepts, he gives rise to a dispute within the sangha, a dispute that is to the detriment of many people, makes for the suffering of many people; it will not be to their benefit, not for their welfare, not for their peace and happiness, even giving rise to extreme suffering and distress among *devas* and human beings.

Ānanda, in the case of such a dispute, if you see, internally or externally, that [the root of it] has not been eliminated, then, in order to cut off this dispute [at its root], you should quickly seek a means, and train [in applying it] with utmost diligence, with right mindfulness and right comprehension, and with unremitting endurance.

Ānanda, it is just as a person whose head is on fire or whose clothes are on fire will quickly seek a means to save his head or to save his clothes.¹³¹ In the same way, in the case of a dispute, if you see, internally or externally, that it has not been eliminated, then, in order to cut off this dispute [at its root] you should quickly seek a means, and train [in applying it] with utmost diligence, with right mindfulness and right comprehension, and with unremitting endurance.

Ānanda, in the case of such a dispute, if you see, internally or externally, that it has been eliminated [at its root], then you should strongly protect that [state of] mind, being constantly diligent, because of wishing to settle this dispute. In this way you will cut off the root of this dispute.

754a Ānanda, just as a person whose head is on fire or whose clothes are on fire will quickly seek a means to save his head or to save his clothes, in the same way, in the case of a dispute, if you see, internally or externally, that it has been eliminated [at its root], you should strongly protect that [state of] mind, being constantly diligent, because of wishing to settle this dispute. In this way, with regard to this dispute, you will cut off the root of it.

It is the same with [the other five roots of disputation]: silent sulking . . . avarice and envy . . . flattery and deceit . . . shamelessness and recklessness . . . evil desire and wrong view of a person who is of an evil nature and unable to restrain himself.¹³² Ānanda, if a person has evil desire and wrong view, and is of an evil nature and unable to restrain himself, then he is disrespectful to the teacher, does not see the Dharma, and does not keep the precepts. Being disrespectful to the teacher, not seeing the Dharma, and not keeping the precepts, he gives rise in the sangha to a

dispute, a dispute such as would be to the detriment of many people, the suffering of many people; it would not be to their benefit, not for their welfare, not for their peace and happiness, even giving rise to extreme suffering and distress among *devas* and human beings.

Ānanda, in the case of such a dispute, if you see, internally or externally, that [the root of it] has not been eliminated, then, in order to cut off [the root of] this dispute you should quickly seek a means, and train [in applying it] with utmost diligence, with right mindfulness and right comprehension, and with unremitting endurance.

Ānanda, just as a person whose head is on fire or whose clothes are on fire will quickly seek a means to save his head or to save his clothes, in the same way, in the case of a dispute, if you see, internally or externally, that [the root of it] has not been eliminated, then, in order to cut off [the root of] this dispute you should quickly seek a means, and train [in applying it] with utmost diligence, with right mindfulness and right comprehension, and with unremitting endurance.

Ānanda, in the case of such a dispute, if you see, internally or externally, that [the root of it] has been eliminated, then you should strongly protect that [state of] mind, being constantly diligent, because of wishing to settle this dispute. In this way you will cut off the root of this dispute.

Ānanda, just as a person whose head is on fire or whose clothes are on fire will quickly seek a means to save his head or to save his clothes, in the same way, in the case of a dispute, if you see, internally or externally, that [the root of it] has been eliminated, then you should strongly protect that state of mind, being constantly diligent, because of wishing to settle this dispute. In this way, with regard to this dispute, you will cut off the root of it.

Again, Ānanda, there are seven kinds of settlement of litigation.¹³³ One: settlement of litigation by encounter; two: settlement of litigation by [loss of] memory; three: settlement of litigation by non-insanity; four: settlement of litigation by self-confession; five: settlement of litigation by [pronouncement of] <bad character>;¹³⁴ six: settlement of litigation by circulating around; seven: settlement of litigation that is like a broom for sweeping away excrement.

Ānanda, what is settlement of litigation by encounter? How is some litigation decided through the so-called settlement of litigation by encounter?

Ānanda, one person reproveth one person, protected by the Dharma and the discipline, in accordance with the instructions of the respected teacher, and this encounter delights them.¹³⁵ One person [reproves] two persons . . . one person [reproves] many persons . . . one person reproveth a sangha, protected by the Dharma and the discipline, in accordance with the instructions of the respected teacher, and this encounter delights them.

754b

Two persons reprove two persons, protected by the Dharma and the discipline, in accordance with the instructions of the respected teacher, and this encounter delights them. Two persons [reprove] many persons . . . two persons [reprove] a sangha . . . two persons reprove one person, protected by the Dharma and the discipline, in accordance with the instructions of the respected teacher, and this encounter delights them.

Many persons reprove many persons, protected by the Dharma and the discipline, in accordance with the instructions of the respected teacher, and this encounter delights them. Many persons [reprove] a sangha . . . many persons [reprove] one person . . . many persons reprove two persons, protected by the Dharma and the discipline, in accordance with the instructions of the respected teacher, and this encounter delights them.

A sangha reproveth a sangha, protected by the Dharma and the discipline, in accordance with the instructions of the respected teacher, and this encounter delights them. A sangha [reproves] one person . . . a sangha [reproves] two persons . . . a sangha reproveth many persons, protected by the Dharma and the discipline, in accordance with the instructions of the respected teacher, and this encounter delights them.

Ānanda, this is what is called settlement of litigation by encounter. This is how a certain kind of litigation is decided through the so-called settlement of litigation by encounter.

Ānanda, what is settlement of litigation by [loss of] memory? How is some litigation decided through the so-called settlement of litigation by [loss of] memory? Ānanda, suppose that a certain person has violated the precepts but does not remember doing so. Seeing this, the monks say to him, “You have violated the precepts but you do not remember doing so.¹³⁶ You should request from the sangha settlement by [loss of] memory and the sangha will together grant the venerable one settlement by [loss of] memory.”

Ānanda, that monk should approach a place where the sangha is assembled in harmony, arrange his robe so as to bare one shoulder, take off his sandals, join the sangha, and pay homage with his head at the feet of the monk who is the most senior and most venerated of them.¹³⁷ Kneeling down and extending his hands with joined palms, he should say to the monk who is the most senior and most venerated of them, “Venerable sirs, hear this! I have violated the precepts but do not remember doing so. I now request from the sangha settlement by [loss of] memory. May the sangha, assembled in harmony, grant me settlement by [loss of] memory!”

Ānanda, for that monk the sangha, assembled in harmony, grants settlement by [loss of] memory, in accordance with the Dharma and the discipline, in accordance with the instructions of the respected teacher, and the encounter delights them. Ānanda, this is what is called settlement of litigation by [loss of] memory. This is how a certain kind of litigation is decided through the so-called settlement of litigation by [loss of] memory.

Ānanda, what is settlement of litigation by non-insanity? How is some litigation decided through the so-called settlement of litigation by non-insanity? Ānanda, suppose that insanity has arisen in a person and his mind is deranged. Insanity having arisen in him and his mind being deranged, he performs many impure actions that are contrary to the Dharma of a renunciant, that do not accord with practice of the Dharma; and he is declared to have committed an offense.

At a later time he returns to his original mental condition. Seeing this, the [other] monks say to him,¹³⁸ “Formerly insanity had arisen in you and your mind was deranged. Insanity having arisen in you and your mind being deranged, you performed many impure actions that are contrary to the Dharma of a renunciant, that do not accord with practice of the Dharma; and you were declared to have committed an offense. Venerable friend, you later returned to your original mental condition. Venerable friend, request from the sangha settlement by non-insanity. The sangha will together grant the venerable one settlement by non-insanity.”

754c

Ānanda, that monk should approach a place where the sangha is assembled in harmony, arrange his robe so as to bare one shoulder, take off his sandals, join the sangha, and pay homage with his head at the feet of the monk who is the most senior and most venerated of them. Kneeling down

and extending his hands with palms together, he should say to the monk who is the most senior and most venerated of them, “Venerable sirs, hear this! Insanity once arose in me and my mind was deranged. Insanity having arisen in me and my mind being deranged, I performed many impure actions that do not [conform to] the Dharma of a renunciant, that do not accord with the practice of the Dharma, and I was declared to have committed an offense. I have since returned to my original mental condition. I now request from the sangha settlement by non-insanity. May the sangha, assembled in harmony, grant me settlement by non-insanity!”

Ānanda, for that monk the sangha, assembled in harmony, grants settlement by non-insanity, according to the Dharma and the discipline, in accordance with the instructions of the respected teacher, and the encounter delights them. Ānanda, this is what is called settlement of litigation by non-insanity. This is how a certain kind of litigation is decided through the so-called settlement of litigation by non-insanity.

Ānanda, what is settlement of litigation by self-confession? How is some litigation decided through the so-called settlement of litigation by self-confession? Ānanda, suppose that some person has violated the precepts. He may have acknowledged this or he may not have acknowledged it. He may remember it or he may not remember it. Ānanda, that monk should approach a place where the sangha is assembled in harmony, arrange his robe so as to bare one shoulder, take off his sandals, join the sangha, and pay homage with his head at the feet of the monk who is the most senior and most venerated of them. Kneeling down and extending his hands with joined palms, he should say to the monk who is the most senior and most venerated of them, “Venerable sirs, hear this! I have violated such and such precepts. I have now come before the monk who is the most senior and most venerated of you with the sincere intention of confessing it, of revealing it personally, not daring to hide it. I shall guard myself more skillfully, so as not to do it again later.”

Ānanda, the sangha of monks should ask that monk, “Does the venerable one himself see his violation?” He should answer, “I myself truly see my violation.” The sangha should tell him, “Guard yourself more skillfully so as not to do it again!” Ānanda, this is what is called settlement

of litigation by self-confession. This is how a certain kind of litigation is decided through the so-called settlement of litigation by self-confession.

Ānanda, what is settlement of litigation by [pronouncement of] <bad character>? How is some litigation decided through the so-called settlement of litigation by [pronouncement of] <bad character>? Ānanda, suppose that a person does not know shame and does not regret what has been seen or heard [about him], and is therefore suspected by others of having evil desires. Having committed an offense, he on the one hand declares that he [does not] know about it,¹³⁹ and on the other hand declares that he [does not] see it [as an offense]. Having on the one hand declared that he does [not] know about it, he on the other hand declares that he [does not] see it [as an offense]; and having on the one hand declared that he [does not] see it [as an offense], he on the other hand declares that he does [not] know about it.

When among the sangha he on the one hand declares that he does [not] know about it, and when among the sangha he on the other hand declares that he [does not] see it [as an offense]. Having on the one hand declared that he [does not] know about it, he on the other hand declares that he [does not] see it [as an offense]; and having on the one hand declared that he [does not] see it [as an offense], he on the other hand declares that he [does not] know about it.¹⁴⁰ Ānanda, for that monk the sangha, assembled in harmony, grants the settlement by [pronouncement of] <bad character>, “Sir, you are being unprincipled and unreasonable. Sir, you are being evil and unskillful. Why is that?

755a

“Sir, having committed an offense, you on the one hand declare that you do [not] know about it and on the other hand declare that you do [not] see it [as an offense]. Having on the one hand declared that you do [not] know about it, you on the other hand declare that you do [not] see it [as an offense]; and having on the one hand declared that you do [not] see it [as an offense], you on the other hand declare that you know [you have done it].

“When among the sangha, you on the one hand declare that you do [not] know about it, and when among the sangha you on the other hand declare that you do [not] see it [as an offense]. Having on the one hand declared that you do [not] know about it, you on the other hand declare that you do [not] see it [as an offense]; and having on the one hand declared

that you do [not] see it [as an offense], you on the other hand declare that you do [not] know about it.”

Ānanda, this is what is called settlement of litigation by [pronouncement of] <bad character>. This is how a certain kind of litigation is decided through the so-called settlement of litigation by [pronouncement of] bad character.

Ānanda, what is settlement of litigation by circulating around? How is some litigation decided through the so-called settlement of litigation by circulating around? Ānanda, [suppose that] two monks have various differences of opinion, and that this gives rise to disputation such as, “This is Dharma; this is not Dharma. This is discipline; this is not discipline. This is an offense; this is not an offense. This is a light [offense]; this is a grave [offense]. This can be talked about; this cannot be talked about. This can be restrained; this cannot be restrained. There is a remainder; there is no remainder. This can be atoned for; this cannot be atoned for.”

Ānanda, those monks [can] settle this litigation in various ways. If it is settled in [those] various ways, then this litigation should be declared settled. If it is not settled in [those] various ways, then the sangha should be told about this litigation. If it is settled within the sangha, then this litigation should be declared settled.

If it is not settled within the sangha, then, Ānanda, if there are monks living nearby who have memorized the discourses, memorized the discipline, and memorized the summaries,¹⁴¹ then these monks should together go to them and inform them about this litigation. If the dispute is settled on the way, then that litigation should be declared settled. If the dispute is not settled on the way, then they should again present this litigation to the sangha. If it is settled within the sangha, then this litigation should be declared settled.

If it is [again] not settled within the sangha, then, Ānanda, if [there are] many companions who [can] help them, ones who have memorized the discourses, memorized the discipline, and memorized the summaries, then, Ānanda, those [learned] monks should settle this litigation; [they should] instruct [the monks] by way of the Dharma and by way of the discipline, in accordance with the instructions of the respected Teacher, so that the encounter delights them. Ānanda, this is what is called settlement of litigation by circulating around. This is how a certain kind of litigation is decided through the so-called settlement of litigation by circulating around.

Ānanda, what is settlement of litigation that is like a broom for sweeping away excrement? How is some litigation decided through the so-called settlement of litigation that is like a broom for sweeping away excrement?

Suppose that there is a dwelling place where the monks of the sangha are arguing bitterly, disputing acrimoniously with one another; and suppose, Ānanda, that those monks have become divided into two factions. Then, Ānanda, after they have divided into two factions, whichever monk in one of the factions is the most senior and most venerated, or the next below him in status, whoever is the leader, or the next below him in status, this monk, Ānanda, should address those [other] monks, saying, “Venerable friends, listen! We are being unprincipled and unreasonable; we are being evil and unskillful. Why is that? Having gone forth out of faith in this well-declared Dharma and discipline, having left home and become homeless to train in the path, here we are, arguing bitterly, disputing acrimoniously with one another.

755b

“Venerable friends, given this disputation, [let] those of us who have been violating the precepts get rid of our grave offenses, get rid of our associations with the household life. On behalf of myself and on behalf of those venerable friends [who agree with me], I now address you venerable friends with the sincere intention of confessing this, of personally stating and revealing it, not daring to hide it. Henceforth I shall guard myself more skillfully so as not to do it again later.”

Ānanda, if in this faction there is no monk who disagrees, then, Ānanda, this monk should approach the second faction. Having approached it, he should pay homage with his head at the feet of the monk who is the most senior and most venerated of them. Kneeling down and extending his hands with palms together, he should say to the monk who is the most senior and most venerated of them, “Venerable sirs, listen! We are being unprincipled and unreasonable; we are being evil and unskillful. Why is that? Having gone forth out of faith in this well-declared Dharma and discipline, having left home and become homeless to train in the path, here we are arguing bitterly, disputing acrimoniously with one another.

“Venerable friends, given this disputation, [let] those of us who have been violating the precepts get rid of our grave offenses, get rid of our associations with the household life. On behalf of myself and on behalf

of those venerable friends [who agree with me], I now address you venerable friends with the sincere intention of confessing it, of personally stating and revealing it, not daring to hide it. Henceforth I shall guard myself more skillfully so as not to do it again later.”

Ānanda, that monk should say to this monk, “Venerable friend, do you yourself see your offense?” He should answer, “I myself truly see my offense.” That one should tell him, “Henceforth guard yourself more skillfully, so as not to do it again!” The same is then to be done by the second faction.

Ānanda, this is the settlement that is like a broom for sweeping away excrement. This is how some litigation is decided through the so-called settlement of litigation that is like a broom for sweeping away excrement.

Ānanda, I will now teach you six principles of cordiality. Listen closely, listen closely and pay proper attention!

The venerable Ānanda replied, “Certainly. [We] shall listen to receive the instruction.”

The Buddha said:

What are the six? [One practices] bodily acts of loving-kindness toward one’s companions in the holy life.

This principle is a principle of cordiality,¹⁴² a principle of affection, a principle of joy, which makes for being liked, makes for being esteemed, makes for being respected, makes for being revered, makes for cultivation, makes for bringing together, for becoming a renunciant, for gaining mental unification, for gaining energy, for attaining nirvana.

[One practices] verbal acts of loving-kindness. . . .

[One practices] mental acts of loving-kindness. . . .

Whatever benefits of the Dharma one has gained in accordance with the Dharma—the food that one has got oneself, even what is in one’s bowl—such benefits one shares with one’s companions in the holy life.

This principle is a principle of cordiality, a principle of affection, a principle of joy, which makes for being liked, makes for being esteemed, makes for being respected, makes for being revered, makes for cultivation, makes for bringing together, for becoming a renunciant, for gaining mental unification, for gaining energy, for attaining nirvana.

755c

Whatever moral conduct is not deficient, not defective, not defiled, not otherwise, [firm] like the earth, not swayed by others, praised by noble ones as adequate and well-maintained—such moral conduct one shares with one’s companions in the holy life.

This principle is a principle of cordiality, a principle of affection, a principle of joy, which makes for being liked, makes for being esteemed, makes for being respected, makes for being revered, makes for cultivation, makes for bringing together, for becoming a renunciant, for gaining mental unification, for gaining energy, for attaining nirvana.

Whatever noble view is emancipating, clear vision that penetrates profoundly, capable of rightly eradicating *dukkha*—such view one shares with one’s companions in the holy life.

This principle is a principle of cordiality, a principle of affection, a principle of joy, which makes for being liked, makes for being esteemed, makes for being respected, makes for being revered, makes for cultivation, makes for bringing together, for becoming a renunciant, for gaining mental unification, for gaining energy, for attaining nirvana.

Ānanda, when I spoke earlier of six principles of cordiality, it was of these that I was speaking.

Ānanda, if you [monks] settle and completely cut off these six roots of disputation, and use these seven kinds of settlement of litigation—[up to] the settlement of litigation that is like a broom for sweeping away excrement—to settle any dispute that arises in the sangha, and [if you] also practice these six principles of cordiality, then, Ānanda, in this way you will [dwell] together in harmony after I am gone: happy, free of disputation, united and of a single mind, united and with a single teaching, blending like water and milk, dwelling and practicing happily, just as when I was present.¹⁴³

Thus spoke the Buddha. Having heard what the Buddha said, the venerable Ānanda and the [other] monks were delighted and received it respectfully.

197. The Discourse to Upāli¹⁴⁴

Thus have I heard. At one time the Buddha was dwelling at Campa, on the bank of the river Ganges.

At that time, in the afternoon, the venerable Upāli rose from sitting in meditation and approached the Buddha. Having paid homage with his head at the Buddha's feet, he stepped back, sat to one side, and said:

World-honored One, if a completely assembled sangha of monks perform a transaction that is different [from what is appropriate to the case] and declare a transaction that is different [from what is appropriate to the case], then is this a transaction in accordance with the Dharma, a transaction in accordance with the discipline?

The World-honored One replied, "It is not, Upāli."

The venerable Upāli asked further:

World-honored One, if a completely assembled sangha of monks should do it by [the procedure for settlement of litigation called] encounter but instead do it by [loss of] memory, or if they should do it by [loss of] memory but instead do it by encounter, then is this a transaction in accordance with the Dharma, a transaction in accordance with the discipline?

The World-honored One replied, "It is not, Upāli."

The venerable Upāli asked further:

World-honored One, if a completely assembled sangha of monks should do it by [loss of] memory but instead do it by non-insanity, or if they should do it by non-insanity but instead do it by [loss of] memory, then is this a transaction in accordance with the Dharma, a transaction in accordance with the discipline?

756a The World-honored One replied, "It is not, Upāli."

The venerable Upāli asked further:

World-honored One, if a completely assembled sangha of monks should do it by non-insanity but instead do it by self-confession, or if they should do it by self-confession but instead do it by non-insanity, then is this a transaction in accordance with the Dharma, a transaction in accordance with the discipline?

The World-honored One replied, "It is not, Upāli."

The venerable Upāli asked further:

World-honored One, if a completely assembled sangha of monks should do it by self-confession but instead do it by [pronouncement of] <bad character>, or if they should do it by [pronouncement of] <bad character> but instead do it by self-confession, then is this a transaction in accordance with the Dharma, a transaction in accordance with the discipline?

The World-honored One replied, “It is not, Upāli.”

The venerable Upāli asked further:

World-honored One, if a completely assembled sangha of monks should do it by [pronouncement of] <bad character> but instead reprove, or if they should reprove but instead do it by [pronouncement of] <bad character>, then is this a transaction in accordance with the Dharma, a transaction in accordance with the discipline?

The World-honored One replied, “It is not, Upāli.”

The venerable Upāli asked further:

World-honored One, if a completely assembled sangha of monks should reprove but instead demote, or if they should demote but instead reprove, then is this a transaction in accordance with the Dharma, a transaction in accordance with the discipline?

The World-honored One replied, “It is not, Upāli.”

The venerable Upāli asked further:

World-honored One, if a completely assembled sangha of monks should demote but instead promote, or if they should promote but instead demote, then is this a transaction in accordance with the Dharma, a transaction in accordance with the discipline?

The World-honored One replied, “It is not, Upāli.”

The venerable Upāli asked further:

World-honored One, if a completely assembled sangha of monks should promote but instead expel, or if they should expel but instead promote, then is this a transaction in accordance with the Dharma, a transaction in accordance with the discipline?

The World-honored One replied, “It is not, Upāli.”

The venerable Upāli asked further: “World-honored One, if a completely assembled sangha of monks should expel but instead remind, or if they should remind but instead expel, then is this a transaction in accordance with the Dharma, a transaction in accordance with the discipline?”

The World-honored One replied, “It is not, Upāli.”

The venerable Upāli asked further:

World-honored One, if a completely assembled sangha of monks should remind but instead correct at the root, or if they should correct at the root but instead remind, then is this a transaction in accordance with the Dharma, a transaction in accordance with the discipline?

The World-honored One replied, “It is not, Upāli.”

The venerable Upāli asked further:

World-honored One, if a completely assembled sangha of monks should correct at the root but instead send away, or if they should send away but instead correct at the root, then is this a transaction in accordance with the Dharma, a transaction in accordance with the discipline?

The World-honored One replied, “It is not, Upāli.”

The venerable Upāli asked further:

756b World-honored One, if a completely assembled sangha of monks should send away but instead prescribe penance, or if they should prescribe penance but instead send away, then is this a transaction in accordance with the Dharma, a transaction in accordance with the discipline?

The World-honored One replied, “It is not, Upāli.”

The venerable Upāli asked further:

World-honored One, if a completely assembled sangha of monks should prescribe penance but instead correct, or if they should correct but instead prescribe penance, then is this a transaction in accordance with the Dharma, a transaction in accordance with the discipline?

The World-honored One replied:

It is not, Upāli. Upāli, if a completely assembled sangha of monks perform a transaction that is different [from what is appropriate to the case] and declare a transaction that is different [from what is appropriate to the case], then this is a transaction that is not in accordance with the Dharma, a transaction that is not in accordance with the discipline; and that sangha is at fault.

Upāli, if a completely assembled sangha of monks should do it by encounter but instead do it by [loss of] memory, or if they should do it by [loss of] memory but instead do it by encounter, then this is a transaction that is not in accordance with the Dharma, a transaction that is not in accordance with the discipline; and that sangha too is at fault.

Upāli, if a completely assembled sangha of monks should do it by [loss of] memory but instead do it by non-insanity, or if they should do it by non-insanity but instead do it by [loss of] memory, then this is a transaction that is not in accordance with the Dharma, a transaction that is not in accordance with the discipline; and that sangha too is at fault.

Upāli, if a completely assembled sangha of monks should do it by non-insanity but instead do it by self-confession, or if they should do it by self-confession but instead do it by non-insanity, then this is a transaction that is not in accordance with the Dharma, a transaction that is not in accordance with the discipline; and that sangha too is at fault.

Upāli, if a completely assembled sangha of monks should do it by self-confession but instead do it by [pronouncement of] <bad character>, or if they should do it by [pronouncement of] <bad character> but instead do it by self-confession, then this is a transaction that is not in accordance with the Dharma, a transaction that is not in accordance with the discipline; and that sangha too is at fault.

Upāli, if a completely assembled sangha of monks should do it by [pronouncement of] <bad character> but instead reprove, or if they should reprove but instead do it by [pronouncement of] <bad character>, then this is a transaction that is not in accordance with the Dharma, a transaction that is not in accordance with the discipline; and that sangha too is at fault.

Upāli, if a completely assembled sangha of monks should reprove but instead demote, or if they should demote but instead reprove, then this is a transaction that is not in accordance with the Dharma, a transaction that is not in accordance with the discipline; and that sangha too is at fault.

Upāli, if a completely assembled sangha of monks should demote but instead promote, or if they should promote but instead demote, then this is a transaction that is not in accordance with the Dharma, a transaction that is not in accordance with the discipline; and that sangha too is at fault.

Upāli, if a completely assembled sangha of monks should promote but instead expel, or if they should expel but instead promote, then this is a transaction that is not in accordance with the Dharma, a transaction that is not in accordance with the discipline; and that sangha too is at fault.

756c Upāli, if a completely assembled sangha of monks should expel but instead remind, or if they should remind but instead expel, then this is a transaction that is not in accordance with the Dharma, a transaction that is not in accordance with the discipline; and that sangha too is at fault.

Upāli, if a completely assembled sangha of monks should remind but instead correct at the root, or if they should correct at the root but instead remind, then this is a transaction that is not in accordance with the Dharma, a transaction that is not in accordance with the discipline; and that sangha too is at fault.

Upāli, if a completely assembled sangha of monks should correct at the root but instead send away, or if they should send away but instead correct at the root, then this is a transaction that is not in accordance with the Dharma, a transaction that is not in accordance with the discipline; and that sangha too is at fault.

Upāli, if a completely assembled sangha of monks should send away but instead prescribe penance, or if they should prescribe penance but instead send away, then this is a transaction that is not in accordance with the Dharma, a transaction that is not in accordance with the discipline; and that sangha too is at fault.

Upāli, if a completely assembled sangha of monks should prescribe penance but instead correct, or if they should correct but instead prescribe penance, then this is a transaction that is not in accordance with the Dharma, a transaction that is not in accordance with the discipline; and that sangha too is at fault.

Upāli, if a completely assembled sangha of monks perform a transaction that is appropriate [to the case] and then declare this transaction, then this

is a transaction in accordance with the Dharma, a transaction in accordance with the discipline; and that sangha is not at fault.

Upāli, if a completely assembled sangha of monks should do it by encounter and then do it by encounter . . . should do it by [loss of] memory and then do it by [loss of] memory . . . should do it by non-insanity and then do it by non-insanity . . . should do it by self-confession and then do it by self-confession . . . should do it by [pronouncement of] <bad character> and then do it by [pronouncement of] <bad character> . . . should reprove and then reprove . . . should demote and then demote . . . should promote and then promote . . . should expel and then expel . . . should remind and then remind . . . should correct at the root and then correct at the root . . . should send away and then send away . . . should prescribe penance and then prescribe penance . . . should correct and then correct, then this is a transaction in accordance with the Dharma, a transaction in accordance with the discipline; and that sangha is not at fault.

Upāli, you should train in doing the transaction that is appropriate to the case and then declare this transaction. Do by encounter what should be done by encounter. Do by [loss of] memory what should be done by [loss of] memory. Do by non-insanity what should be done by non-insanity. Do by self-confession what should be done by self-confession. Do by [pronouncement of] <bad character> what should be done by [pronouncement of] <bad character>. Reprove who should be reprovved. Demote who should be demoted. Promote who should be promoted. Expel who should be expelled. Remind who should be reminded. Discipline from the outset who should be disciplined from the outset. Correct at the root who should be corrected at the root. Send away who should be sent away. Prescribe penance for who should be prescribed penance. Discipline who should be disciplined. Upāli, you should train in this way.

Thus spoke the Buddha. Having heard what the Buddha said, the venerable Upāli and the [other] monks were delighted and received it respectfully. 757a

198. The Discourse on the Stages of Taming¹⁴⁵

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

At that time the novice Aciravata was also dwelling at Rājagaha, staying in a meditation hut in the forest. At that time Prince Jīvasena, who was roaming about in the afternoon, came to where the novice Aciravata was staying. Having exchanged greetings with him, he stepped back, sat to one side, and said, “Venerable Aciravata, I would like to ask a question. Am I permitted to ask it?”

The novice Aciravata replied, “Good prince, ask what you wish to ask. Having heard it, I will consider it.”

The prince asked, “Aciravata, is it true that in this Dharma and discipline a monk who is not negligent and who practices diligently attains unification of mind?”

The novice answered, “Good prince, it is true that in this Dharma and discipline a monk who is not negligent and who practices diligently attains unification of mind.”

The prince asked further:

Venerable Aciravata, would you tell me in full, according to what you have heard and according to what you have learned through recitation, how in this Dharma and discipline a monk who is not negligent and who practices diligently attains unification of mind?

The novice answered:

Good prince, I am not able to tell you in full, according to the Dharma as I have heard it and according to what I have learned through recitation, how in this Dharma and discipline a monk who is not negligent and who practices diligently attains unification of mind. Good prince, if I were to tell the good prince, according to the Dharma as I have heard it and according to what I have learned through recitation, how in this Dharma and discipline a monk who is not negligent and who practices diligently attains unification of mind, the good prince might not understand; and that would be wearisome for me.

The prince said to the novice:

Venerable Aciravata, you are not being ambushed by anyone. With what reason in mind are you retreating? Venerable Aciravata, tell me, according

to the Dharma as you have heard it and according to what you have learned through recitation, how in this Dharma and discipline a monk who is not negligent and who practices diligently attains unification of mind. If I understand, then that is good. If I do not understand, then I will not ask you any more questions about anything.

Then the novice Aciravata told Prince Jīvasena, according to the Dharma as he had heard it and according to what he had learned through recitation, how in this Dharma and discipline a monk who is not negligent and who practices diligently attains unification of mind.

757b

Then Prince Jīvasena said:

Venerable Aciravata, it is impossible that in this Dharma and discipline a monk who is not negligent and who practices diligently should attain unification of mind.

Having declared it impossible, he promptly got up from his seat and left without bidding farewell.

Not long after Prince Jīvasena had left, the novice Aciravata approached the Buddha. Having paid homage with his head [at the Buddha's feet], he stepped back, sat to one side, and told the Buddha the whole conversation with Prince Jīvasena.

Having heard it, the World-honored one said to the novice:

Aciravata, let it be! How could Prince Jīvasena grasp [what you were talking about]? He engages in sensual pleasures, he is attached to sensual pleasures, consumed by craving for sensual pleasures, subject to the fever of sensual pleasures. As to the stage [of meditation attained by] abandoning sensual pleasures, by abandoning the craving for sensual pleasures, by abandoning the fever of sensual pleasures, by knowledge of dispassion, by vision of dispassion, by realization of dispassion, that Prince Jīvasena should [get to] know and see this stage, that is not possible. Why is that? Aciravata, it is [because] Prince Jīvasena constantly engages in sensual pleasures.

Aciravata, it is just as with taming four [kinds of beings]; taming elephants, taming horses, taming oxen, and taming people. In each case two [kinds of beings] to be tamed resist taming and two [kinds of beings] to be tamed accept taming. Aciravata, what do you think? That these two

[kinds of beings] to be tamed which resist taming, which have never been tamed and, never having been tamed, are at the stage of being untamed—that they should experience the tamed state, that is not possible. That these two [kinds of beings] to be tamed which accept taming, which have been well-tamed and, having been well-tamed, have [gone beyond] the stage of being untamed¹⁴⁶—that they should experience the tamed state, that is certainly possible.

So, Aciravata, let it be! How could Prince Jīvasena get [what you were talking about]? He engages in sensual pleasures, he is attached to sensual pleasures, consumed by craving for sensual pleasures, subject to the fever of sensual pleasures. As to the stage [of meditation attained by] abandoning sensual pleasures, by abandoning the craving for sensual pleasures, by abandoning the fever of sensual pleasures, by knowledge of dispassion, by vision of dispassion, by realization of dispassion—that the prince should [get to] know or see this stage, that is not possible. Why is that? Aciravata, it is [because] Prince Jīvasena constantly engages in sensual pleasures.

Aciravata, it is just as if there were a great rocky mountain not far from a village, which is without cavities, without crevices, solid, without hollows, firm and immovable, being altogether a single [mass]. Suppose that two men are wanting to see [the view]. One of the men quickly climbs up the mountain; the second man stays at the bottom of the mountain. The man on top of the rocky mountain sees that on the [other] side of the rocky mountain there is beautiful level ground, with scenic gardens, woodland groves, clear springs, flower ponds, and long flowing rivers. Having seen this, the man on top of the mountain says to the man at the bottom of the mountain, “Did you [ever] see that on the [other] side of the mountain there is beautiful level ground, with scenic gardens, woodland groves, clear springs, flower ponds, and long flowing rivers?” The man standing at the bottom of the mountain replies, “From what I see of the mountain, that on its [other] side there should be beautiful level ground, with scenic gardens, woodland groves, clear springs, flower ponds, and long flowing rivers, that is not possible.”

757c

Then the man on top of the rocky mountain quickly comes down. He takes hold of the man at the bottom of the mountain and quickly leads him up. Having reached the top of the rocky mountain, he asks him, “Do you

[now] see that on the [other] side of the mountain there is beautiful level ground, with scenic gardens, woodland groves, clear springs, flower ponds, and long flowing rivers?" The other man replies, "Only now do I see it."

Then [the first man] again asks the other man, "At first you said that to see this was not possible, but now you say you see it. What is the reason for this?" The other man replies, "At first my [view] was obstructed by the mountain, so I could not see it."

So, Aciravata, let it be! How could Prince Jīvasena get [what you were talking about]? He engages in sensual pleasures, he is attached to sensual pleasures, consumed by craving for sensual pleasures, subject to the fever of sensual pleasures. As to the stage [of meditation attained by] abandoning sensual pleasures, by abandoning the craving for sensual pleasures, by abandoning the fever of sensual pleasures, by knowledge of dispassion, by vision of dispassion, by realization of dispassion, that the prince should [get to] know this, to see this, that is not possible.¹⁴⁷

Aciravata, long ago there was a head-anointed warrior king who had an elephant catcher. The king said to him: "Elephant catcher, catch a forest elephant for me and bring him here. When you have caught him, tell me." Then, having received the king's instructions, the elephant catcher mounted the royal elephant and went into the forest. The elephant catcher saw a large forest elephant in the forest. Having seen him, he caught and bound him, attaching him to the royal elephant's neck. Then the royal elephant led the forest elephant out into the open.

The elephant catcher returned to the head-anointed warrior king and said, "Your Majesty, the forest elephant has been caught; he is bound and out in the open. May Your Majesty do as he pleases!" Hearing this, the head-anointed warrior king said [to his skilled elephant tamer], "Skilled elephant tamer, now quickly tame this forest elephant. Make him submit so that he becomes a well-tamed elephant. When he is well-tamed, come back and tell me."

Having received the king's instructions, the skilled elephant tamer took hold of a large post, placed it on his right shoulder, and went to where the forest elephant was. He planted the post in the ground and bound the forest elephant to it by the neck. He did this to control [the elephant's] intentions of enjoying the forest, to remove its thoughts of desire for the forest, detain

him from the forest and weary him of it, so that he would enjoy villages and towns, and develop a liking for human beings. The skilled elephant tamer began by providing [the forest elephant] with fodder and drink.

Aciravata, once that forest elephant had accepted the first fodder and drink from the elephant tamer, the skilled elephant tamer thought, “Now this forest elephant will certainly survive. Why is that? [It is because] this forest elephant has for the first time accepted fodder and drink.”

758a Once that forest elephant had accepted the first fodder and drink from the elephant tamer, the skilled elephant tamer addressed him with soft, agreeable words, “Lie down, get up! Go, come back! Take up, put down! Bend, stretch!” That forest elephant, on being addressed by the elephant tamer with soft, agreeable words, lay down and got up, went and came back, took up and put down, bent and stretched. In this way the forest elephant followed the instructions of the elephant tamer.

Aciravata, once that forest elephant had obeyed the instructions of the elephant tamer, the skilled elephant tamer bound his two front feet, his [two] back feet, his two hind parts, his two flanks, his tail, his forehead, his ears, his tusks, and also his trunk. He got a man holding a goad to mount [the elephant’s] head, and many [other] men to stand in front of it holding swords, shields, spears, lances, halberds, hatchets, and axes. Holding a sharp halberd in his hand, the skilled elephant tamer stood in front of the forest elephant and said, “I will now train you in imperturbability. I will train you not to move.”

While being trained in imperturbability by the elephant tamer, that forest elephant did not lift his front feet and did not move his back feet. His two hind parts, his two flanks, his tail, his forehead, his ears, his tusks, and his trunk all did not move. In this way the forest elephant submitted to the elephant tamer by remaining imperturbable.

Aciravata, when that forest elephant submitted to the elephant tamer by remaining imperturbable, at that time he was putting up with swords, shields, spears, lances, halberds, hatchets, and axes, and with the sound of loud shouting. If there was any yelling, blowing of conchs, beating of drums, or striking of bells, he was capable of enduring it all. Once that forest elephant was capable of enduring that, at that time he was tamed, well-tamed; he had achieved the higher taming, achieved the unsurpassable

taming. [Being also endowed with] superior swiftness, unsurpassable swiftness, he was fit to be ridden by a king, to receive fodder from a king's granary, and to be called a royal elephant.

It is the same, Aciravata, at the time when there appears in the world a tathāgata, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, leader on the path of Dharma, teacher of *devas* and human beings, called a buddha, an exalted one. He has known and realized for himself this world [with its] *devas* and *māras*, [with its] Brahmins, [with its] renunciants and brahmins, from human beings to *devas*, and he dwells having himself achieved realization. He teaches the Dharma, which is sublime in the beginning, sublime in the middle, and sublime in the end, with its meaning and phrasing, endowed with purity, and he reveals the holy life.

That Dharma taught by him is heard by a householder's son. On hearing it, the householder's son gains faith in the Dharma taught by the Tathāgata. Having gained faith, he shaves off his hair and beard, puts on monastic robes and out of faith leaves home and becomes homeless to train in the path.

Aciravata, at that time the noble disciple comes out into the open, just as the king's forest elephant [came out of the forest]. Just as a forest elephant has lust, desire, delight, and attachment, namely for staying in the forest, Aciravata, in the same way *devas* and human beings have desire, lust, delight, and attachment, namely for the five strands of sensual pleasure, for visible forms, sounds, odors, tastes, and tangibles.

The Tathāgata begins by taming that monk, "You should maintain purity of body and livelihood, maintain purity of speech . . . and of mind and livelihood." When the noble disciple maintains purity of body and livelihood, maintains purity of speech . . . and of mind and livelihood, the Tathāgata tames the monk further,¹⁴⁸ "You should contemplate the body as a body internally . . . up to . . . contemplate feelings, mental states, and dharmas as dharmas."

758b

When the noble disciple contemplates the body as a body internally . . . up to . . . contemplates feelings, mental states, and dharmas as dharmas, then the four establishments of mindfulness are present in the mind of the noble disciple. They bind his mind, control intentions of delighting in the household [life], and remove thoughts of desire for the household [life],

detain him from the household [life] and weary him of it. They cause him to delight in the true Dharma and to develop noble morality.

Aciravata, it is just as the elephant tamer, having received the order from the head-anointed warrior king, took hold of a large post, placed it on his right shoulder, went to where the forest elephant was, planted the post in the ground, and bound the forest elephant to it by the neck. This controlled [the elephant's] intentions of delighting in the forest and removed his thoughts of desire for the forest, detained him from the forest and wearied him of it. It caused him to delight in villages and towns and to develop a liking for human beings.

In the same way, Aciravata, the four establishings of mindfulness are present in the mind of the noble disciple. They bind his mind, control his intentions of delighting in the household [life], and remove thoughts of desire for the household [life], detain him from the household [life] and weary him of it. They cause him to delight in the true Dharma, and to develop noble morality.

When the noble disciple contemplates the body as a body internally . . . up to . . . contemplates feelings, mental states, and dharmas as dharmas, then the Tathāgata tames the monk further, “You should contemplate the body as a body internally, without thinking thoughts related to sensual pleasures . . . up to . . . contemplate feelings, mental states, dharmas as dharmas, without thinking thoughts related to what is not Dharma.”

When the noble disciple contemplates the body as a body internally without thinking thoughts related to sensual pleasures . . . up to . . . contemplates feelings, mental states, dharmas as dharmas, without thinking thoughts related to what is not Dharma, then in this way the noble disciple is following the instructions of the Tathāgata.

Aciravata, it is just as the forest elephant which, on being addressed by the elephant tamer with soft and agreeable words, lay down and got up, went and came back, took up and put down, bent and stretched, in this way the forest elephant followed the instructions of the elephant tamer.¹⁴⁹

In the same way, Aciravata, when the noble disciple contemplates the body as a body internally, without thinking thoughts related to sensual pleasures . . . up to . . . contemplates feelings, mental states, dharmas as dharmas,

without thinking thoughts related to what is not Dharma, then in this way the noble disciple is following the instructions of the Tathāgata.

When the noble disciple follows the instructions of the Tathāgata, the Tathāgata further tames the monk, “You should dwell secluded from sensual desires, secluded from evil and unwholesome states . . . up to . . . attain and dwell having attained the fourth absorption.”¹⁵⁰

When the noble disciple dwells secluded from sensual desires, secluded from evil and unwholesome states . . . up to . . . attains and dwells having attained the fourth absorption, then in this way the noble disciple has followed the Tathāgata and become established in imperturbability.

Aciravata, it is just as when, through being instructed in imperturbability by the elephant tamer, the forest elephant did not lift his front feet, did not move his back feet, his two hind parts, his two flanks, his tail, his forehead, his ears, his tusks, and also his trunk, then in this way the forest elephant was following the elephant tamer’s instructions on imperturbability.¹⁵¹

758c

In the same way, Aciravata, when the noble disciple dwells secluded from sensual desires, secluded from evil and unwholesome states . . . up to . . . attains and dwells having achieved the fourth absorption, then in this way the noble disciple has followed the Tathāgata and become established in imperturbability.

When, by following the Tathāgata, the noble disciple has become established in imperturbability, at that time he is capable of enduring affliction by hunger and thirst, cold and heat, mosquitoes and gadflies, flies and fleas, wind and sun. He is also capable of enduring abusive words and being beaten with sticks. Any diseases of the body causing the utmost pain, such as to make him wish to end his life, all of these unpleasant afflictions he is able to endure.

Aciravata, it is just as the forest elephant, when he submitted to the elephant tamer and remained imperturbable, put up with swords, shields, spears, lances, halberds, hatchets, and axes, and the sound of loud shouting. He was capable of enduring any yelling, blowing of conchs, beating of drums, and striking of bells. All of that he was able to endure.¹⁵²

In the same way, Aciravata, when by following the Tathāgata, the noble disciple has become established in imperturbability, at that time he is

capable of enduring affliction by hunger and thirst, cold and heat, mosquitoes and gadflies, flies and fleas, wind and sun. He is also capable of enduring abusive words and being beaten with sticks. Any diseases of the body causing the utmost pain, such as to make him wish to end his life, all of these unpleasant afflictions he is able to endure.

Aciravata, when the noble disciple, through following the Tathāgata, is able to put up [with all of this], at that time he is tamed, well-tamed, has reached the higher taming, the supreme taming; he has reached the higher peace, the supreme peace; he has discarded all crookedness, fear, stupidity, and deceitfulness; he has become pure, has settled the dust, become free of dirt, free of impurity; he is worthy of praise, worthy of being invited, worthy of reverence, worthy of respect, truly worthy of offerings, an excellent field of merit for all *devas* and human beings.¹⁵³

Aciravata, it is just as that forest elephant, when he had become capable of enduring all, at that time he was tamed, well-tamed, had achieved the higher taming, had achieved the unsurpassable taming, [was endowed with] superior swiftness, unsurpassable swiftness, was fit to be ridden by a king, to receive fodder from a king's granary, and to be called a royal elephant.

In the same way, Aciravata, when the noble disciple, through following the Tathāgata, is able to put up [with all of this], at that time he is tamed, well-tamed, has achieved the higher taming, the supreme taming; has attained the higher peace, the supreme peace; he has discarded all crookedness, fear, stupidity, and deceitfulness; he has become pure, has settled the dust, become free of dirt, free of impurity; he is worthy of praise, worthy of being invited, worthy of reverence, worthy of respect, truly worthy of offerings, an excellent field of merit for all *devas* and human beings.

759a Aciravata, a young forest elephant who dies untamed is reckoned to have “died untamed,” a middle-aged elephant . . . an old elephant who dies untamed is reckoned to have “died untamed.” Aciravata, a young noble disciple who dies untamed is reckoned to have “died untamed,” a middle-aged noble disciple . . . an old noble disciple who dies untamed is reckoned to have “died untamed.”¹⁵⁴

Aciravata, a young forest elephant who dies well-tamed is reckoned to have “died well-tamed,” a middle-aged elephant . . . an old elephant

who dies well-tamed is reckoned to have “died well-tamed.” Aciravata, a young noble disciple who dies well-tamed is reckoned to have “died well-tamed,” a middle-aged noble disciple . . . an old noble disciple who dies well-tamed is reckoned to have “died well-tamed.”

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

199. The Discourse on the Stages of the Fool and the Wise¹⁵⁵

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

At that time the World-honored One addressed the monks, “I will now teach you the nature of being foolish and the nature of being wise. Listen closely, listen closely and pay proper attention!” Then the monks listened to receive the instruction.

The Buddha said:

What is the nature of foolishness? A fool has three characteristics that mark him as foolish, that show him to be foolish, and possessing which he qualifies as a fool and is said to be foolish. What are the three? A fool thinks evil thoughts, speaks evil speech, and does evil deeds. This is why he is a fool and is said to be foolish.

If a fool did not think evil thoughts, did not speak evil speech, and did not do evil deeds, then he would not be reckoned a fool and said to be foolish. It is because a fool thinks evil thoughts, speaks evil speech, and does evil deeds that he is reckoned a fool and said to be foolish.

Right here and now a fool experiences three types of distress in body and mind. What are the three types of distress in body and mind that a fool experiences? Whatever he is doing, be it sitting in an assembly meeting, or being in a street or alley, or in a marketplace, or at a crossroads, there is talk about matters relating to fools: “A fool kills living beings, takes what is not given, engages in sexual misconduct, speaks falsehood . . . up to . . . has wrong view, and possesses countless other evil and unwholesome qualities.”¹⁵⁶ Having seen that someone possesses countless evil and unwholesome qualities, other people speak badly of him.

759b

Hearing this, the fool then thinks, “Having seen that someone possesses countless evil and unwholesome qualities, other people speak badly of him. I too possess these countless evil and unwholesome qualities. If they knew this, they would speak badly of me.” This is the first type of distress in body and mind that a fool experiences right here and now.

Again, a fool sees the king’s men arresting a criminal and subjecting him to various kinds of painful punishment: cutting off his hands, cutting off his feet, cutting off both his hands and his feet, cutting off his ears, cutting off his nose, cutting off both his ears and his nose; or slicing strips off him, or tearing out his beard, or tearing out his hair, or tearing out both his beard and his hair; or putting him in a cage and setting fire to his clothes; or wrapping him in straw and setting fire to it; or placing him in the belly of the “iron donkey,” or in the mouth of the “iron pig,” or in the mouth of the “iron tiger” and then heating it over a fire; or placing him in a copper cauldron or an iron cauldron and stewing him; or cutting him into pieces, or stabbing him with a sharp fork, or hooking him with iron hooks, or laying him down on an iron bed and scalding him with boiling oil, or seating him in an iron mortar and pounding him with an iron pestle, or having him be bitten by poisonous snakes, or whipping him with whips, or beating him with sticks, or hitting him with clubs, or impaling him alive, or cutting off his head.

Seeing this, the fool thinks, “Being known to the king and arrested for possessing countless evil and unwholesome qualities, one will be punished like this.¹⁵⁷ I too possess these countless evil and unwholesome qualities. If the king knew this, he would have me too subjected to painful punishment.” Such is the second type of distress in body and mind that a fool experiences right here and now.

Again the fool engages in evil bodily conduct, engages in evil verbal and mental conduct. Suppose he becomes sick and experiences pain.¹⁵⁸ As he is sitting or lying on a bed, or sitting or lying on a bench, or sitting or lying on the ground, great pain, extreme suffering arises in his body such as to make him wish to end his life. At that time his evil bodily conduct, evil verbal and mental conduct hangs over him.

It is just as, in the late afternoon when the sun is going down behind a tall mountain, the shadow hangs over the ground; in the same way his evil bodily conduct, evil verbal and mental conduct hangs over him at

759c

that time. He thinks, “This is my evil bodily conduct, evil verbal and mental conduct hanging over me. In former times I have not done what is meritorious; I have done much evil.

“If there is a place for those who have done evil, who have been fierce and brutal, who have been unprincipled in their affairs, who have not done what is meritorious and not done what is wholesome, who have not made for themselves a lifelong reliable refuge from fear, then I will be going to that bad place.”

From this arises regret; and regret having arisen, [he knows] that he will die unworthy, that his life will end in an unwholesome way. This is the third type of distress in body and mind that the fool experiences right here and now.

Again, the fool engages in evil bodily conduct, engages in evil verbal and mental conduct. Having engaged in evil bodily conduct, engaged in evil verbal and mental conduct, because of this condition, with the breaking up of the body at death he will certainly go to a bad destiny and be reborn in hell. On being reborn there he will experience the painful consequences, which are entirely unwanted, displeasing, such as the mind would not like to think about.

If it is said, “It is entirely unwanted, displeasing, such as the mind would not like to think about,” then it is about hell that this is said. Why is that? Hell is entirely unwanted, displeasing, such as the mind would not like to think about.

At that time one monk rose from his seat, arranged his robe so as to bare one shoulder, extended his hands with joined palms toward the Buddha, and said, “World-honored One, how is the suffering in hell?”

The World-honored One replied, “Monk, hell cannot be completely described—that is, the suffering in hell. Monk, hell is pure suffering.”

The monk asked again, “World-honored One, can the meaning of this be expressed through a simile?”

The World-honored One replied:

The meaning of this can be expressed through a simile. Monk, it is just as if the king’s men, having caught a thief, were to bring him to the head-anointed warrior king and say, “Your Majesty, this thief has committed a

crime. May Your Majesty punish him.” The head-anointed warrior king says, “You go in the morning and punish this man’s crime by stabbing him a hundred times with spears.”

On receiving the instruction, the king’s men go in the morning and punish him by stabbing him a hundred times with spears; [yet] that man is still alive. The head-anointed warrior king asks them, “How is that man?” The king’s men reply, “Your Majesty, that man is still alive.” The head-anointed warrior king says again, “You go at midday and again stab him a hundred times with spears.”

On receiving the instruction, the king’s men go at midday and again stab him a hundred times with spears, [yet] that man is still alive. The head-anointed warrior king again asks them, “How is that man?” The king’s men reply, “Your Majesty, that man is still alive.” The head-anointed warrior king again says, “You go at sundown and again stab him a hundred times with spears.”

760a On receiving the instruction the king’s men go at sundown and again stab him a hundred times with spears; [yet] that man is still alive. However, that man’s body is completely perforated, broken up, and destroyed. No part of it, even the size of the hole in a coin, remains intact. The head-anointed warrior king asks them, “How is that man?” The king’s men reply, “Your Majesty, that man is still alive. However, his body is completely perforated, broken up, and destroyed. No part of it, even the size of the hole in a coin, remains intact.”

Monks, what do you think? When that man was stabbed with spears three hundred times in a single day, would he have experienced distress, extreme anguish, and pain in body and mind because of this?

The monks replied:

World-honored One, he would have already experienced extreme pain on being stabbed by one spear, let alone being stabbed three hundred times by spears.¹⁵⁹ How could that person not have experienced distress, extreme anguish, and pain in body and mind?

Then the World-honored One took in his hand a pebble as small as a pea and said, “Monks, do you see this pebble as small as a pea that I have taken in my hand?”

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

The World-honored One asked them further:

Monks, what do you think? If this pebble, small as a pea, that I have taken in my hand, is compared with the Himalaya, king of mountains, which is the larger?

The monks replied:

Compared with the pebble, small as a pea, that the World-honored One has taken in his hand, the Himalaya, king of mountains, is a hundred times larger, a thousand times, ten thousand, a hundred thousand times larger, immeasurably, incalculably, incomparably larger, larger beyond reckoning, since the Himalaya, king of mountains, is extremely large, exceedingly large.

The World-honored One said:

Monks, it is just as, compared with the pebble, small as a pea, that I have taken in my hand, the Himalaya, king of mountains, is a hundred times greater, a thousand times, ten thousand, a hundred thousand times greater, immeasurably, incalculably, incomparably greater, greater beyond reckoning, since the Himalaya, king of mountains, is extremely large, exceedingly large.

In the same way, monks, compared with the distress, extreme anguish, and pain in body and mind experienced by that man because he was stabbed with spears three hundred times in a single day, the suffering in hell is a hundred times greater, a thousand times, ten thousand, a hundred thousand times greater, immeasurably, incalculably, incomparably greater, greater beyond reckoning, since the suffering in hell is extremely painful, exceedingly painful.

Monks, how is the suffering in hell? When living beings are reborn in hell, as soon as they have been born there, the guardians of hell seize them with their hands and, with blazing red-hot iron axes, chop and trim their bodies so that they become octagonal or hexagonal,¹⁶⁰ square or round, tall or short, neat or unshapely.

Being tortured in this way, [those beings] are overwhelmed by pain for very many years, up to hundreds or thousands, experiencing immeasurable pain, extremely severe and acute pain; yet after all they do not die

until their evil and unwholesome deeds have been exhausted. Such is the suffering in hell.

760b Monks, how is the suffering in hell?¹⁶¹ When living beings are reborn in hell, as soon as they have been born there, the guardians of hell seize them with their hands and, with blazing red-hot iron hatchets, chop and trim their bodies so that they become octagonal or hexagonal, square or round, tall or short, neat or unshapely.

Being tortured in this way, [those beings] are overwhelmed by pain for very many years, up to hundreds or thousands, experiencing immeasurable pain, extremely severe and acute pain; yet after all they do not die until their evil and unwholesome deeds have been exhausted. Such is the suffering in hell.

Monks, how is the suffering in hell? When living beings are reborn in hell, as soon as they have been born there, the guardians of hell seize them with their hands and force them to sit on blazing red-hot iron spears. With iron pincers they force their mouths open and then place in their mouths blazing red-hot iron balls, which burn their lips, burn their tongue, burn their palate,¹⁶² burn their throat, burn their heart, burn their stomach, and then come out of the body lower down.

Being tortured in this way, [those beings] are overwhelmed by pain for very many years, up to hundreds or thousands, experiencing immeasurable pain, extremely severe and acute pain; yet after all they do not die until their evil and unwholesome deeds have been exhausted. Such is the suffering in hell.

Monks, how is the suffering in hell? When living beings are reborn in hell, as soon as they have been born there, the guardians of hell seize them with their hands, and force them to sit on blazing red-hot iron stakes. With iron pincers they force their mouths open and then pour molten copper into their mouths, which burns their lips, burns their tongue, burns their palate, burns their throat, burns their heart, burns their stomach, and then comes out of the body lower down.

Being tortured in this way, [those beings] are overwhelmed by pain for very many years, up to hundreds or thousands, experiencing immeasurable pain, extremely severe and acute pain; yet after all they do not die until their evil and unwholesome deeds have been exhausted. Such is the suffering in hell.

Monks, how is the suffering in hell? When living beings are reborn in hell, as soon as they have been born there, the guardians of hell seize them with their hands and force them to lie down on their backs on a blazing red-hot iron floor, and punish them with the fivefold fixing: they nail both hands and both feet [to the floor] with iron nails, and nail their belly with another nail.

Being tortured in this way, [those beings] are overwhelmed by pain for very many years, up to hundreds or thousands, experiencing immeasurable pain, extremely severe and acute pain; yet after all they do not die until their evil and unwholesome deeds have been exhausted. Such is the suffering in hell.

Monks, how is the suffering in hell? When living beings are reborn in hell, as soon as they have been born there, the guardians of hell seize them with their hands, and force them to lie down on the blazing red-hot iron floor. Pulling out their tongue, they stretch it [and fix it] with a hundred nails so that it is without wrinkles and does not shrink.

760c

It is just like using a hundred nails to stretch an ox hide so that it is without wrinkles and does not shrink.

In the same way, [when] living beings are reborn in hell, as soon as they have been born there, the guardians of hell seize them with their hands and force them to lie down on the blazing red-hot iron floor. Pulling out their tongue, they stretch it [and fix it] with a hundred nails so that it is without wrinkles and does not shrink.

Being tortured in this way, [those beings] are overwhelmed by pain for very many years, up to hundreds or thousands, experiencing immeasurable pain, extremely severe and acute pain; yet after all they do not die until their evil and unwholesome deeds have been exhausted. Such is the suffering in hell.

Monks, how is the suffering in hell? When living beings are reborn in hell, as soon as they have been born there, the guardians of hell seize them with their hands, and tear off their skin from head to feet or tear off their skin from feet to head. [Then] they bind them to a chariot and drag them back and forth on the blazing red-hot iron floor.

Being tortured in this way, [those beings] are overwhelmed by pain for very many years, up to hundreds or thousands, experiencing immeasurable

pain, extremely severe and acute pain; yet after all they do not die until their evil and unwholesome deeds have been exhausted. Such is the suffering in hell.

Monks, how is the suffering in hell? When living beings are reborn in hell, as soon as they have been born there, the guardians of hell force them down on the ground and, having taken what is blazing red-hot and burning, they force them to take it in their hands and sprinkle it over their own bodies.

Being tortured in this way, [those beings] are overwhelmed by pain for very many years, up to hundreds and thousands, experiencing immeasurable pain, extremely severe and acute pain; yet after all they do not die until their evil and unwholesome deeds have been exhausted. Such is the suffering in hell.

Monks, how is the suffering in hell? When living beings are reborn in hell, as soon as they are born there, the guardians of hell force them to go up and down a blazing red-hot mountain of fire. When they put one foot down, the flesh, skin, and blood are completely burned up, and when they lift up that foot, the flesh, skin, and blood become again as before.

Being tortured in this way, [those beings] are overwhelmed by pain for very many years, up to hundreds or thousands, experiencing immeasurable pain, extremely severe and acute pain; yet after all they do not die until their evil and unwholesome deeds have been exhausted. Such is the suffering in hell.

Monks, how is the suffering in hell? When living beings are reborn in hell, as soon as they have been born there, the guardians of hell seize them with their hands and, having lifted them up above a big blazing red-hot iron cauldron, they put them upside down into that iron cauldron. They are tossed up and down and in the [eight] directions, and froth comes out of their bodies, surrounding them as they cook.

It is just as when big beans, lentils, pod beans, bitter beans, and mustard seed are placed into a cauldron, with plenty of water and a very hot fire below, the beans in it are tossed up and down and in the [eight] directions, and become surrounded by their own froth as they cook.

In the same way, when living beings are reborn in hell, as soon as they have been born there, the guardians of hell seize them with their hands

and, having lifted them up above a big blazing red-hot iron cauldron, they put them upside down into that iron cauldron. They are tossed up and down and in the [eight] directions, and froth comes out of their bodies, surrounding them as they cook. 761a

Being tortured in this way, [those beings] are overwhelmed by pain for very many years, up to hundreds or thousands, experiencing immeasurable pain, extremely severe and acute pain; yet after all they do not die until their evil and unwholesome deeds have been exhausted. Such is the suffering in hell.

Monks, how is the suffering in hell? Among the hells there is one hell called the Six Sensory Contacts.¹⁶³ When living beings are reborn in it, as soon as they have been born there, the forms they see with their eyes are not enjoyable, not likable. [Finding them] truly not enjoyable, not likable, the mind does not desire them; they are truly not desirable. The mind does not delight in them, as they are truly not delightful.

The sounds they hear with the ear . . . the odors they smell with the nose . . . the flavors they taste with the tongue . . . the tangibles they feel with the body . . . the mind-objects they cognize with their minds are not enjoyable, not likable. [Finding them] truly not enjoyable, not likable, the mind does not desire them; they are truly not desirable. The mind does not delight in them, as they are truly not delightful. Such is the suffering in hell.

Monks, I could with countless skillful means describe to you those hells, and describe the situation in those hells; but the suffering in those hells cannot be completely described, since hell is pure suffering.

Monks, the fool may at some time emerge from hell and be reborn as an animal. Life as an animal is also very painful.

Monks, how is the suffering of animals?¹⁶⁴ Some of the living beings that are reborn among animals are born in darkness, grow up in darkness, and die in darkness. Which [animals] are they? They are earth-dwelling worms.

At an earlier time the fool, out of greedy attachment to tasty food, engaged in evil bodily conduct, engaged in evil verbal and mental conduct. Having engaged in evil bodily conduct, engaged in evil verbal and mental conduct, because of that reason, with the breaking up of the body at death he is reborn among animals that are born in darkness, grow up in darkness, and die in darkness. Such is the suffering of animals.

Monks, how is the suffering of animals? Some of the living beings that are reborn among animals are born in the bodies [of others], grow up in the bodies [of others], and die in the bodies [of others]. Which [animals] are they? They are called ulcer worms.

At an earlier time the fool, out of greedy attachment to tasty food, engaged in evil bodily conduct, engaged in evil verbal and mental conduct. Having engaged in evil bodily conduct, engaged in evil verbal and mental conduct, because of that reason, with the breaking up of the body at death he is reborn among animals that are born in the bodies [of others], grow up in the bodies [of others], and die in the bodies [of others]. Such is the suffering of animals.

761b Monks, how is the suffering of animals? Some living beings are reborn among animals that are born in water, grow up in water, and die in water. Which [animals] are they? They are fish, sea monsters (*makaras*), tortoises, alligators, water serpents, *timis*, *timīṅgalas*, and *timirapīṅgalas*.¹⁶⁵

At an earlier time the fool, out of greedy attachment to tasty food, engaged in evil bodily conduct, engaged in evil verbal and mental conduct. Having engaged in evil bodily conduct, engaged in evil verbal and mental conduct, because of that reason, with the breaking up of the body at death he is reborn among animals that are born in water, grow up in water, and die in water. Such is the suffering of animals.

Monks, how is the suffering of animals? Some living beings are reborn among animals that eat by chewing on fresh grass, shrubs, and trees. Which [animals] are they? They are elephants, horses, camels, cows, donkeys, deer, water buffalo, and swine.

At an earlier time the fool, out of greedy attachment to tasty food, engaged in evil bodily conduct, engaged in evil verbal and mental conduct. Having engaged in evil bodily conduct, engaged in evil verbal and mental conduct, because of that reason, with the breaking up of the body at death he is reborn among animals that eat by chewing fresh grass, shrubs, and trees. Such is the suffering of animals.

Monks, how is the suffering of animals? Some living beings are reborn among animals that, on smelling the odor of human feces and urine, run toward it and eat it as food.

It is just as boys and girls, on smelling the odor of food and drink, run toward it [saying,] “That is food, that is food!”¹⁶⁶

In the same way, monks, some living beings are reborn among animals that, on smelling the odor of human feces and urine, run toward it and eat it as food. Which [animals] are they? They are chickens, pigs, dogs, jackals, crows, and [the animals called] *julouluo* and *julengjia*.¹⁶⁷

At an earlier time the fool, out of greedy attachment to tasty food, engaged in evil bodily conduct, engaged in evil verbal and mental conduct. Having engaged in evil bodily conduct, engaged in evil verbal and mental conduct, because of that reason, with the breaking up of the body at death he is reborn among animals that feed on excrement and filth. Such is the suffering of animals.

Monks, I could with countless skillful means describe to you those animals and describe the situation of animals; but the suffering of animals cannot be completely described, since the life of animals is pure suffering.

Monks, for the fool to emerge from being an animal and return to be born as a human being is extremely difficult. Why is that? Among animals there is no practice of benevolence and virtue. They do not act according to the principles of proper conduct. They do not act in a refined and wholesome way. Those animals eat one another. The strong eat the weak; the big eat the small.

Monks, it is as if this earth were completely immersed in water and there were a blind turtle with a life span of countless hundreds and thousands of years; and on the surface of the water, being blown about by the wind, there were a small, light wooden plank with just a single hole through it. Monks, what do you think? Would the head of that blind turtle get to go into the single hole in that small, light wooden plank?

The monks replied, “World-honored One, it might get to go into it, but only after a very long time and with great difficulty.”

The World-honored One said:

761c

Monks, perhaps after a hundred years have passed the blind turtle, coming from the east, raises its head once, [but] that small wooden plank with just a single hole has been blown by an easterly wind toward the south.

Perhaps after a hundred years have passed the blind turtle, coming from the south, raises its head once, [but] that plank with a single hole has been blown by a southerly wind toward the west.

Perhaps after a hundred years have passed the blind turtle, coming from the west, raises its head once, [but] that plank with a single hole has been blown by a westerly wind toward the north. Perhaps after a hundred years have passed the blind turtle, coming from the north, raises its head once, [but] that plank with a single hole has been blown by a northerly wind in all directions. Monks, what do you think? Would the head of that blind turtle get to go into the one hole in this plank?

The monks replied, “World-honored One, it might get to go into it, but only after a very long time and with great difficulty.”

[The World-honored One said]:

Monks, in the same way, for the fool to emerge from being an animal and return to be born as a human being is extremely difficult. Why is that? Among animals there is no practice of benevolence and virtue. They do not act according to the principles of proper conduct; they do not act in a refined and wholesome way. Those animals eat one another. The strong eat the weak; the big eat the small.

Monks, if the fool at some time emerges from being an animal and returns to be born as a human being, then he will be in some inferior family of a lowly clan, debased and poor, with meager food and drink, getting food only with great difficulty.

Which are such [families]? They are families of prison guards, workers, artisans, and potters, such relatively lowly families that are debased and poor, with meager food and drink, getting food only with great difficulty.

Born into such a family, at birth he may be blind, or lame, or with a withered arm, or hunchbacked, or left-handed, with a bad complexion, having a face like a sheep, ugly, of short life span, and at the service of others. He engages in evil bodily conduct, engages in evil verbal and mental conduct. Having engaged in evil bodily conduct, engaged in evil verbal and mental conduct, because of that reason, with the breaking up of the body at death he will again go to a bad destiny, being reborn in hell.

It is like two men gambling. One of them, on making his first draw, acts in such a way that he loses his male and female servants and loses his wife and children. [Then after] drawing again [and losing] he is hung upside down in a smoke-filled room [as punishment for nonpayment]. He thinks, “I have nothing to eat or drink. On my first draw I acted in such a way that I lost my male and female servants and lost my wife and children. [Then after] drawing again, I was hung upside down in a smoke-filled room.”

Monks, this way of acting—[whereby] he lost his male and female servants, lost his wife and children, and [then after] drawing again, was hung upside down in a smoke-filled room—is trifling [compared with] the ways of acting one might engage in, namely engaging in evil bodily conduct, engaging in evil verbal and mental conduct. Monks, having engaged in evil bodily conduct, engaged in evil verbal and mental conduct, because of this, conditioned by this, with the breaking up of the body at death one will go to a bad destiny, being reborn in hell. 762a

Monks, these ways of acting are most unwished for, truly displeasing, not such as the mind would think about. Monks, have I not taught you completely about the nature of foolishness?

The monks replied, “Yes, the World-honored One has indeed taught us completely about the nature of foolishness.”

The World-honored One said:

What is the nature of wisdom? The wise man has three characteristics that mark him as wise, that show him to be wise, and possessing which he qualifies as a wise man and is said to be wise. What are the three? It is because a wise man thinks wholesome thoughts, speaks wholesome speech, and does wholesome deeds that he is a wise man and is said to be wise.

If a wise man did not think wholesome thoughts, did not speak wholesome speech, and did not do wholesome deeds, then he would not be reckoned a wise man and said to be wise. It is because a wise man thinks wholesome thoughts, speaks wholesome speech, and does wholesome deeds that he is reckoned a wise man and is said to be wise.

Right here and now the wise man experiences three types of delight in body and mind. What are the three types of delight in body and mind that a wise man experiences right here and now?

Whatever the wise man is doing, be it sitting in an assembly meeting, or being in a street or alley, or in a marketplace, or at a crossroads, there is talk about matters relating to wise men: “A wise man has abandoned killing and abstains from killing . . . taking what is not given . . . engaging in sexual misconduct . . . speaking falsehood . . . up to . . . has abandoned wrong view and acquired right view; and he possesses countless other wholesome qualities.”¹⁶⁸ Having seen that someone possesses countless wholesome qualities, other persons praise him.

Hearing this, the wise man then thinks, “Having seen that someone possesses countless wholesome qualities, other people praise him. I too possess these countless wholesome qualities. If they knew, they would praise me.” This is the first type of delight in body and mind that a wise man experiences right here and now.

Again, a wise man sees the king’s men arresting a criminal and subjecting him to various kinds of painful punishment: cutting off his hands, cutting off his feet, cutting off both his hands and his feet, cutting off his ears, cutting off his nose, cutting off both his ears and his nose; or slicing strips off him, or tearing out his beard, or tearing out his hair, or tearing out both his beard and his hair; or putting him in a cage and setting fire to his clothes; or wrapping him in straw and setting fire to it; or placing him in the belly of the “iron donkey,” or in the mouth of the “iron pig,” or in the mouth of the “iron tiger,” and then heating it over a fire; or placing him in a copper cauldron or an iron cauldron and stewing him; or cutting him into pieces, or stabbing him with a sharp fork, or hooking him with iron hooks, or laying him down on an iron bed and scalding him with boiling oil, or seating him in an iron mortar and pounding him with an iron pestle, or having him be bitten by poisonous snakes, or whipping him with whips, or beating him with sticks, or hitting him with clubs, or impaling him alive, or cutting off his head.

762b

Seeing this, the wise man thinks, “Being known to the king and arrested for possessing countless evil and unwholesome qualities, one would be subjected to such punishment. I do not possess these countless evil and unwholesome qualities. If the king came to know this, he would certainly not have me subjected to such punishment.” Such is the second type of delight in body and mind that a wise man experiences right here and now.

Again, the wise man engages in sublime bodily conduct, engages in sublime verbal and mental conduct. Suppose he becomes sick and experiences pain. As he is sitting or lying on a bed, or sitting or lying on a bench, or sitting or lying on the ground, great pain, extreme suffering arises in his body such as to make him wish to end his life. At that time his sublime bodily conduct, sublime verbal and mental conduct hangs over him.

It is just as in the late afternoon when the sun is going down behind a tall mountain, the shadow hangs over the ground. In the same way his sublime bodily conduct, sublime verbal and mental conduct hangs over him at that time. He thinks, “This is my sublime bodily conduct, sublime verbal and mental conduct hanging over me. In former times I have not done what is evil; I have done much that is meritorious. If there is a place for those who have not done evil, who have not been fierce and brutal, who have not been unprincipled in their affairs, who have done what is meritorious, done what is wholesome, who have made for themselves a lifelong reliable refuge from fear, then I will be going to that good place.”

From this arises absence of regret; and absence of regret having arisen, [he knows] he will die worthy, his life will end in a wholesome way. This is the third type of delight in body and mind that a wise man experiences right here and now.

Again, the wise man engages in sublime bodily conduct, engages in sublime verbal and mental conduct. Having engaged in sublime bodily conduct, engaged in sublime verbal and mental conduct, because of that reason, with the breaking up of the body at death he will certainly ascend to a good destiny and be reborn up in heaven. On being reborn in heaven he will experience a happy fruition, which is entirely wanted, entirely pleasing, such that the mind likes to think about.

If one thinks, “‘Entirely wanted, entirely pleasing, such that the mind likes to think about,’ then this is said about the good realms of existence. Why is that? The good realms of existence are entirely wanted, entirely pleasing, such as the mind likes to think about.”

At that time one monk rose from his seat, arranged his robe so as to bare one shoulder, extended his hands with joined palms toward the Buddha and said, “World-honored One, how is the happiness in the good realms of existence?”

The World-honored One replied:

Monk, the good realms of existence cannot be completely described—that is, the happiness in the good realms of existence. The good realms of existence are pure happiness.

The monk asked again, “World-honored One, can the meaning of this be expressed through a simile?”

The World-honored One replied:

762c The meaning of this can be expressed through a simile. It is just as when a wheel-turning monarch possesses the seven treasures and the four types of human supernormal power.¹⁶⁹ Monk, what do you think? Possessing the seven treasures and the four types of human supernormal power, would the wheel-turning monarch because of that experience supreme delight in body and mind?

The monk replied:

World-honored One, possessing one treasure or one human supernormal power, one would already experience supreme delight. How could the wheel-turning monarch not be supremely delighted at possessing the seven treasures and the four types of human supernormal power?

Then the World-honored One took in his hand a pebble as small as a pea and said, “Monks, do you see the pebble, small as a pea, that I have taken in my hand?”

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

The World-honored One asked them further:

Monks, what do you think? If this pebble, small as a pea, that I have taken in my hand is compared with the Himalaya, king of mountains, which is the larger?

The monks replied:

Compared with the pebble, small as a pea, that the World-honored One has taken in his hand, the Himalaya, king of mountains, is a hundred times larger, a thousand times, ten thousand, a hundred thousand times larger,

immeasurably, incalculably, incomparably larger, larger beyond reckoning, since the Himalaya, king of mountains, is extremely large, exceedingly large.

The World-honored One said:

Monks, it is just as, compared with the pebble, small as a pea, that I have taken in my hand, the Himalaya, king of mountains, is a hundred times larger, a thousand times larger, ten thousand, a hundred thousand times larger, immeasurably, incalculably, incomparably larger, larger beyond reckoning, since the Himalaya, king of mountains, is extremely large, exceedingly large.

In the same way, monks, compared with the supreme delight in body and mind experienced by the wheel-turning monarch who possesses the seven treasures and the four types of human supernormal power, the divine happiness of the good realms of existence is a hundred times greater, a thousand times, ten thousand, a hundred thousand times greater, immeasurably, incalculably, incomparably greater, since the good realms of existence are pure happiness.

Monks, how is the happiness in the good realms of existence? There is a good destiny called the Six Sensory Contacts.¹⁷⁰ When living beings are reborn in it, as soon as they have been born there, the forms they see with their eyes are enjoyable, likable. [Finding them] truly enjoyable, likable, the mind desires them; they are truly desirable. The mind delights in them, as they are truly delightful.

The sounds they hear with the ear . . . the odors they smell with the nose . . . the flavors they taste with the tongue . . . the tangibles they feel with the body . . . the mind-objects they cognize with their minds are enjoyable, likable. [Finding them] truly enjoyable, likable, the mind desires them; they are truly desirable. The mind delights in them, as they are truly delightful. Such is the happiness of the good realms of existence.

Monks, I could with countless skillful means describe to you those good realms of existence, and describe the situation in those good realms of existence; but the happiness in those good realms of existence cannot be completely described, since the good realms of existence are pure happiness.

Monks, the wise man may at some time come down from the good realms of existence to be reborn among human beings. The family [into

763a

which he is born] is one that enjoys extremely great riches, immeasurable wealth, with an abundance of all kinds of livestock, feudal lands, and manors, with plenty of rice and other grains, and with all the various requisites of life.

Which are [these families]? They are families of great warrior householders, families of great brahmin householders, families of great merchant householders, and others that enjoy extremely great riches, immeasurable wealth, with an abundance of all kinds of livestock, feudatories, and manors, with plenty of rice and other grains, and with all the various requisites of life.

Being born into such a family, he is good-looking and lovable, respected by many people, extremely famous, greatly powerful, loved by many people, and thought of by many people. He engages in sublime bodily conduct, engages in sublime verbal and mental conduct. Having engaged in sublime bodily conduct, engaged in sublime verbal and mental conduct, because of this, conditioned by this, with the breaking up of the body at death, he will in turn go to a good destiny, being reborn in heaven.

It is like two men gambling. One of them, on making his first draw, acts in such a way that he gains much wealth. He thinks, “I did not work in the fields, yet on making my first draw I acted in such a way that I gained much wealth.”

Monks, this way of acting, [whereby] he gained much wealth, is trivial [compared with] these [other] ways of acting, namely engaging in sublime bodily conduct, engaging in sublime verbal and mental conduct. Having engaged in sublime bodily conduct, engaged in sublime verbal and mental conduct, because of this, conditioned by this, with the breaking up of the body at death one will in turn go to a good destiny, being reborn in heaven.

Monks, these ways of acting are highly wanted, most pleasing, such that the mind would most like to think about. Monks, have I not taught you completely about the nature of being a wise man?

The monks replied, “Yes, the World-honored One has indeed taught us completely about the nature of being a wise man.”

The World-honored One said:

Such is the nature of a fool and the nature of a wise man. You should

understand the nature of a fool and the nature of a wise man. Having understood the nature of a fool and the nature of a wise man, give up the nature of a fool and take up the nature of a wise man! You should train yourselves in this way.¹⁷¹

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

200. The Discourse on [the Monk] Ariṭṭha¹⁷²

Thus have I heard. At one time the Buddha was staying at Sāvathī, in Jeta's Grove, Anāthapiṇḍika's Park. 763b

At that time the monk Ariṭṭha, a former vulture killer, had given rise to this evil view: "As I understand the Dharma taught by the World-honored One, there is no obstruction in engaging in sensuality."

On hearing this, the monks approached the monk Ariṭṭha and asked him, "Ariṭṭha, is it true that you say this: 'As I understand the Dharma taught by the World-honored One, there is no obstruction in engaging in sensuality'?"

Then Ariṭṭha replied, "Venerable ones, it is true that, as I understand the Dharma taught by the World-honored One, there is no obstruction in engaging in sensuality."

The monks reprimanded Ariṭṭha, saying:

You, should not say this! Do not misrepresent the World-honored One! It is not good to misrepresent the World-honored One. The World-honored One does not say this. Ariṭṭha, there is obstruction in sensuality. The World-honored One has with countless skillful means spoken of the obstruction in sensuality.¹⁷³ Ariṭṭha, you should quickly give up this evil view.

[Despite] being reprimanded by the monks, the monk Ariṭṭha held on strongly to this evil view and one-sidedly stated, "This is true. Anything else is false." [The exchange] went like this three times.

Being unable to get the monk Ariṭṭha to give up this evil view, those many monks rose from their seats and left. They approached the Buddha, paid homage with their heads at the Buddha's feet, stepped back, and sat to one side. They said:

World-honored One, the monk Ariṭṭha has given rise to this evil view:

“As I understand the Dharma taught by the World-honored One, there is no obstruction in engaging in sensuality.”

World-honored One, on hearing this, we approached the monk Ariṭṭha and asked him, “Ariṭṭha, is it true that you say this: ‘As I understand the Dharma taught by the World-honored One, there is no obstruction in engaging in sensuality’?”

The monk Ariṭṭha answered us, saying, “Venerable ones, it is true that, as I understand the Dharma taught by the World-honored One, there is no obstruction in engaging in sensuality.”

World-honored One, we reprimanded him, saying, “Ariṭṭha, you should not say this! Do not misrepresent the World-honored One! It is not good to misrepresent the World-honored One. The World-honored One does not say this. Ariṭṭha, there is obstruction in sensuality. The World-honored One has with countless skillful means spoken of the obstruction in sensuality. Ariṭṭha, you should quickly give up this evil view.”

[Despite] being reprimanded by us, he held on strongly to this evil view and one-sidedly stated, “This is true; anything else is false.” [The exchange] went like this three times. Being unable to get the monk Ariṭṭha to give up this evil view, we rose from our seats and left.

763c On hearing this, the World-honored One told one monk, “Approach the monk Ariṭṭha and say this: ‘The World-honored One summons you.’”

Then [that] one monk, having received the instruction from the World-honored One, rose from his seat, paid homage with his head at the Buddha’s feet, circumambulated him three times, and left. Approaching the monk Ariṭṭha, he said to him, “The World-honored One summons you.”

The monk Ariṭṭha approached the Buddha, paid homage with his head at the Buddha’s feet, stepped back, and sat to one side.

The World-honored One asked him, “Ariṭṭha, is it true that you say this: ‘As I understand the Dharma taught by the World-honored One, there is no obstruction in engaging in sensuality’?”

Ariṭṭha replied, “World-honored One, it is true that, as I understand the Dharma taught by the World-honored One, there is no obstruction in engaging in sensuality.”

The World-honored One reprimanded him, saying:

Ariṭṭha, how is it that you understand the Dharma taught by me in this way? From whose mouth have you heard that I teach the Dharma in this way? You foolish man! How is it that you say one-sidedly what I have not said one-sidedly? You foolish man! On hearing the reprimand by all the monks, you should then have answered according to the Dharma. I shall now ask the monks about this.

Then the World-honored One asked the monks, “Do you too similarly understand the Dharma taught by me in this way: ‘There is no obstruction in engaging in sensuality’?”

Then the monks replied, “We do not.”

The World-honored One asked them, “How do you understand the Dharma taught by me?”

The monks replied:

We understand the Dharma taught by the World-honored One in this way: “There is obstruction in sensuality.” The World-honored One has taught that sensuality is an obstruction.

Sensuality is like a skeleton; the World-honored One has taught that sensuality is like a skeleton. Sensuality is like a piece of meat; the World-honored One has taught that sensuality is like a piece of meat. Sensuality is like a torch; the World-honored One has taught that sensuality is like a torch.

Sensuality is like a fiery pit; the World-honored One has taught that sensuality is like a fiery pit. Sensuality is like a poisonous snake; the World-honored One has taught that sensuality is like a poisonous snake. Sensuality is like a dream; the World-honored One has taught that sensuality is like a dream. Sensuality is like borrowed goods; the World-honored One has taught that sensuality is like borrowed goods. Sensuality is like fruit on a tree; the World-honored One has taught that sensuality is like fruit on a tree.¹⁷⁴ In this way we understand the Dharma taught by the World-honored One.

The World-honored One praised them, saying:

It is well, it is well, monks, that you understand me to have taught the Dharma in this way. Why is that?

I do indeed say that there is obstruction in sensuality; I teach that sensuality is an obstruction. Sensuality is like a skeleton; I teach that sensuality

is like a skeleton. Sensuality is like a piece of meat; I teach that sensuality is like a piece of meat. Sensuality is like a torch; I teach that sensuality is like a torch.

764a Sensuality is like a fiery pit; I teach that sensuality is like a fiery pit. Sensuality is like a poisonous snake; I teach that sensuality is like a poisonous snake. Sensuality is like a dream; I teach that sensuality is like a dream. Sensuality is like borrowed goods; I teach that sensuality is like borrowed goods. Sensuality is like fruit on a tree; I teach that sensuality is like fruit on a tree.

The World-honored One praised them, saying:

It is well, it is well, that you understand me to have taught the Dharma in this way.¹⁷⁵ But this fool Ariṭṭha has a confused grasp of both the meaning and the phrasing [of it]. Because he has his own confused grasp of it, he misrepresents me and harms himself. He commits a transgression and an offense. He is doing a disfavor to his wise companions in the holy life, and has committed a serious offense. You foolish man! Do you understand this evil and unwholesome situation?¹⁷⁶

Then the monk Ariṭṭha, having been rebuked to his face by the World-honored One, felt sad and distressed. He hung his head in silence, unable to reply, as if immersed in thought.

Then the World-honored One, having rebuked the monk Ariṭṭha to his face, said to the monks:

If you completely understand the meaning of the teachings taught by me, then you should remember them in this way. If you do not completely understand the meaning of the teachings taught by me, then you should ask me or your wise companions in the holy life. Why is that?

[It is because] there may be a fool with a confused grasp of the meaning and phrasing [of the teachings] who, because of his own confused grasp, has such and such an understanding of those teachings, that is, of the discourses (*sutta*), stanzas (*geyya*), expositions (*veyyākaraṇa*), verses (*gāthā*), causes (*nidāna*), inspired utterances (*udāna*), heroic tales (*apadāna*), [what has been] “thus said” (*itivuttaka*), birth stories (*jātaka*), answers to questions (*vedalla*), marvels (*abbhutadhamma*), and explanations of meaning (*upadesa*).¹⁷⁷

He argues, [claiming] that he understands their meaning. Without having grasped them, he says that he has understood their meaning.¹⁷⁸ His professed understanding of these teachings does not get at their meaning. Instead he experiences much suffering and tires himself for nothing. Why is that? It is because of his confused grasp of the teachings.

He is like a man who, wishing to catch a snake, goes in search of a snake. As he searches for a snake while walking in the jungle, he sees a very big snake. Then, [approaching it] from the front, he grasps its middle part with his hands. The snake turns around, raises its head, and bites his hands, feet, and other limbs. That man is unable to get the snake for the sake of which he went searching; he does not get that benefit. Instead he experiences extreme suffering and tires himself for nothing. Why is that? It is because he does not properly understand the method for grasping snakes.

In the same way there may be a fool with a confused grasp of the meaning and phrasing [of the teachings] who, because of his own confused grasp, has such and such an understanding of those teachings, that is, of the discourses, stanzas, expositions, verses, causes, inspired utterances, heroic tales, [what has been] “thus said,” birth stories, answers to questions, marvels, and explanations of meaning.

He argues, [claiming] that he understands their meaning. Without having grasped them, he says that he has understood their meaning. His professed understanding of these teachings does not get at their meaning. Instead he experiences extreme suffering and tires himself for nothing. Why is that? It is because of his confused grasp of the teachings.

There may [however], be a clansman who is not confused and has a good grasp of the meaning and phrasing [of the teachings] who, because he is not confused and has a good grasp of them, has such and such an understanding of the teachings, that is, of discourses, stanzas, expositions, verses, causes, inspired utterances, heroic tales, [what has been] “thus said,” birth stories, answers to questions, marvels, and explanations of meaning.

764b

He does not argue, [not claiming] that he understands their meaning. Only after having grasped them does he say that he has understood their meaning. His professed understanding of these teachings gets at their meaning. He does not experience extreme suffering and also does not tire himself. Why is that? It is because he does not have a confused grasp of the teachings.

He is like a man who, wishing to catch a snake, goes in search of a snake. While he is searching for a snake, holding an iron staff and walking in the jungle, he sees a very big snake. He first holds down the snake's head with the iron staff, then he grasps its head with his hand. Although that snake opposes him and coils its tail around his hands, feet, and other limbs, it cannot bite him. That man is able to catch the snake for the sake of which he went searching. He achieves this purpose, does not experience extreme suffering, and also does not tire himself. Why is that? It is because he properly understands the method for grasping snakes.

In the same way, there may be a clansman who is not confused and has a good grasp of the meaning and the phrasing [of the teachings] who, because he is not confused and has a good grasp of them, has such and such an understanding of the teachings, that is, of the discourses, stanzas, expositions, verses, causes, inspired utterances, heroic tales, [what has been] "thus said," birth stories, answers to questions, marvels, and explanations of meaning.

He does not argue [claiming] that he understands their meaning. Only after having grasped them does he say that he has understood their meaning. His professed understanding of these teachings gets at their meaning. He does not experience extreme suffering and also does not tire himself. Why is that? It is because he does not have a confused grasp of the teachings.

I have long taught you the teachings as resembling a raft, wanting you to give them up, not wanting you to cling to them. Why have I long taught you the teachings as resembling a raft, wanting you to give them up, not wanting you to cling to them?

It is just as if there were a mountain river, very deep and extremely wide, a long stream with a swift current, and with much material floating in it, also with no ferry boat and no bridge. Suppose a man comes along who has a matter to attend to on the other bank and wants to cross over. As he is seeking [a means] to cross over, he thinks, "Now, this mountain river is very deep and extremely wide, a long stream with a swift current, and with much material floating in it, also with no ferry boat and no bridge. I have a matter to attend to on the other bank and want to cross over. By what skillful means can I safely reach the other bank?" He further thinks, "Let me now gather grass and sticks on this bank, bind them together into a raft, and having boarded it, cross over."

So he gathers grass and sticks on the [near] bank, binds them together into a raft and, having boarded it, crosses over. Having safely arrived there, he thinks, “Now, this raft has been of much benefit to me. Boarding this raft has enabled me to cross over safely from that bank to this bank. Let me now, putting it on my right shoulder or on my head, carry it along as I go.” He then puts the raft on his right shoulder or on his head to carry it along as he goes.

764c

What do you think? With such an idea,¹⁷⁹ would he derive benefit from doing this with the raft?

Then the monks replied, “He could not.”

The World-honored One said:

Doing what with the raft could that man derive benefit? The man thinks [again], “Now, I have derived much benefit from this raft. Boarding this raft has enabled me to cross over safely from that bank to this bank. Should I now rather put this raft back in the water or put it on the bank, abandon it there, and go?” So the man puts the raft back in the water or puts it on the bank, abandons it there, and goes. What do you think? Would he derive benefit from doing this with the raft?

Then the monks replied, “He benefits.”

The World-honored One said:

In the same way, I have long taught you the teachings as resembling a raft, wanting you to [be prepared to] let go of them, not wanting you to cling to them. If you understand that I have long taught you the teachings as resembling a raft, then you should [be prepared to] let go of these teachings; how much more so [should you let go of] whatever is contrary to these teachings.

Again, there are six occasions for views.¹⁸⁰ What are the six? Whatever bodily form, past, future, or present, internal or external, subtle or gross, sublime or not sublime, near or far—all of that does not belong to me; I am not that; and it is not my self. Wisely contemplating in this way, a monk knows it as it really is.

Whatever feeling . . . whatever perception . . . [whatever formations]¹⁸¹ . . . whatever view that “That does not belong to me, I am not

that, I shall not exist, I shall not possess [anything]”—all of that does not belong to me, I do not belong to that, and it is not my self.¹⁸² Wisely contemplating in this way, he knows it as it really is.

Whatever view, what is seen, heard, cognized, and known, what is obtained, what is observed, what is reflected on by the mind, what goes from this world to that world and from that world to this world—all of that does not belong to me; I am not that, and it is not my self. Wisely contemplating in this way, he knows it as it really is.

Whatever view that “This is the self, this is the world, this I am; in the next world I shall exist eternally, without change, permanent, not subject to wearing out and extinction”—all of that does not belong to me. I am not that, and it is not my self. Wisely contemplating in this way, he knows it as it really is.

At this, one monk rose from his seat, arranged his robe so as to bare one shoulder, extended his hands with joined palms toward the Buddha, and said, “World-honored One, can there be fear due to an internal cause?”

765a The World-honored One replied, “There can be.”

The monk asked further, “World-honored One, how can there be fear due to an internal cause?”

The World-honored One replied:

Monk, someone has a view like this and speaks like this, “That which I lacked in former times, suppose I cannot get it [now].” Having a view like this and speaking like this, he becomes worried and vexed. He wails, beats his breast, and is deranged. Monk, in this way there can be fear due to an internal cause.¹⁸³

The monk, having praised the World-honored One, asked further, “World-honored One, can there be absence of fear due to an internal cause?”

The World-honored One replied, “There can be.”

The monk asked again, “World-honored One, how can there be absence of fear due to an internal cause?”

The World-honored One replied:

Monk, someone does not have a view like this and does not speak like this: “That which I lacked in former times, suppose I cannot get it [now].” Not

having a view like this and not speaking like this, he is not worried and not vexed. He does not wail, does not beat his breast, and is not deranged. Monk, in this way there can be absence of fear due to an internal cause.

The monk, having praised the World-honored One, asked further, “World-honored One, can there be fear due to an external cause?”

The World-honored One replied, “There can be.”

The monk asked further, “World-honored One, how can there be fear due to an external cause?”

The World-honored One replied:

Monk, someone has a view like this and speaks like this: “This is the self, this is the world, this am I. In the next world I shall exist.”

Having a view like this and speaking like this, he encounters the Tathāgata, or he encounters a disciple of the Tathāgata who is intelligent, wise, eloquent, and accomplished in wisdom. He is taught by the Tathāgata or by a disciple of the Tathāgata a teaching for the eradication of all identity. He is taught a teaching for the abandoning of all taints, of all “I”-[making] and “mine”-making, and for the eradication of the underlying tendency to conceit.

When he is taught by the Tathāgata or by a disciple of the Tathāgata a teaching for the eradication of all identity, a teaching for the abandoning of all taints, of all “I”-[making] and “mine”-making, and for the eradication of the underlying tendency to conceit, he becomes worried and vexed. He wails, beats his breast, and is deranged. He speaks in this way: “I will be destroyed and will no longer exist.” Why is that?

What that monk has said [appears to him] for a long time undesirable, displeasing, and unthinkable. What that monk has practiced much makes him become worried and vexed, makes him wail, beat his breast, and become deranged. In this way, monk, there can be fear due to an external cause.

The monk, having praised the World-honored One, asked further, “World-honored One, can there be absence of fear due to an external cause?”

The World-honored One replied, “There can be.”

The monk asked further, “World-honored One, how can there be absence of fear due to an external cause?”

The World-honored One replied:

765b Monk, someone does not have a view like this and does not speak like this: “This is the self, this is the world, this am I. In the next world I shall exist.”

Not having a view like this and not speaking like this, he encounters the Tathāgata or he encounters a disciple of the Tathāgata who is intelligent, wise, eloquent, and accomplished in wisdom. He is taught by the Tathāgata or by a disciple of the Tathāgata a teaching for the eradication of all identity, for the abandoning of all taints, of all “I”-[making] and “mine”-making, and for the eradication of the underlying tendency to conceit.

When he is taught by the Tathāgata or by a disciple of the Tathāgata a teaching for the eradication of all identity, a teaching for the abandoning of all taints, of all “I”-[making] and “mine”-making, for the eradication of the underlying tendency to conceit, then he is not worried and not vexed, does not wail, does not beat his breast, and is not deranged. He does not speak like this: “I will be destroyed and will no longer exist.” Why is that?

What that monk has said [appears to him] for a long time desirable, pleasing, memorable. What the monk has practiced much makes him not become worried, not vexed, not wailing, not beating his breast, and not deranged. In this way, monk, there can be absence of fear due to an external cause.

Then the monk praised the World-honored One saying, “It is well, it is well.” Having praised [the Buddha, saying] “It is well,” having heard what the Buddha had said, he received and retained it well for reciting, and then fell silent.

At this the World-honored One praised the monks, saying:

It is well, it is well, monks, could one cling to something conducive to clinging in such a way that, having clung to it, one would not become worried, not become vexed, not wail, not beat one’s breast, and not become deranged? Do you see anything conducive to clinging that one could cling to yet not become worried, not become vexed, not wail, not beat one’s breast, and not become deranged?

The monks replied, “No, World-honored One.”

The World-honored One praised the monks, saying:

It is well, it is well, could one be dependent on a view that is conducive to dependence such that, being dependent on that view, one would not become worried, not become vexed, not wail, not beat one’s breast, and

not become deranged? Do you see any view conducive to dependence that one could be dependent on yet not become worried, not become vexed, not wail, not beat one's breast, and not become deranged?

The monks replied, "We do not, World-honored One."

The World-honored One praised them, saying:

It is well, it is well. You could cling to a body if it were a body such as remains permanently without change, not of a nature to wear out and cease. [But] do you see a body that you could cling to, a body such as remains permanently without change, not of a nature to wear out and cease?

The monks replied, "No, World-honored One."

The World-honored One praised them, saying:

It is well, it is well. It is said [by some] that the "I" exists because of the self, that without a self there is no "I."¹⁸⁴ Yet, this self and what belongs to a self cannot be found, cannot be designated; and the existence in the mind of a [legitimate] occasion for views, for bondage, attachment, and underlying tendencies also cannot be found, cannot be designated. Monks, is this not just like the view proposed and held continuously as his view by the monk Ariṭṭha, the former vulture killer?

765c

The monks replied, "It is like this, World-honored One. It is just like the view proposed and held continuously as his view by the monk Ariṭṭha, the former vulture killer."

[The Buddha said:]

Again, there are six occasions for views.¹⁸⁵ What are the six? Monks, whatever bodily form, past, future, or present, internal or external, subtle or gross, sublime or not sublime, near or far—all of that does not belong to me, I am not that, and it is not my self. Wisely contemplating in this way, one knows it as it really is.

Whatever feeling . . . whatever perception . . . [whatever formation] . . . whatever view that "that does not belong to me,¹⁸⁶ I am not that, I shall not exist, I shall not possess [anything]"—all of "that does not belong to me, I am not that, and it is not my self." Wisely contemplating in this way, one knows it as it really is.

Whatever view, what is seen, heard, cognized, and known, what is received, what is observed, what is reflected on by the mind, what goes from this world to that world, and what goes from that world to this world—all of that does not belong to me, I do not belong to that, and it is not my self. Wisely contemplating in this way, one knows it as it really is.

Whatever view that “this is the self, this is the world, this I am; in the next world I shall exist eternally, without change, permanent, not of a nature to wear out and cease”—all of that does not belong to me, I am not that, and it is not my self. Wisely contemplating in this way, one knows it as it really is.

Whatever monk does not see these six occasions for views as a self and also does not see them as belonging to a self—not seeing them in this way, he does not cling to this world. Not clinging to this world, he is without fear. Through being without fear, he attains final nirvana, knowing as it really is: “Birth is ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence.”

He is said to be a monk who has crossed over the moat, who has gone beyond the moat, who has demolished the wall, who is without a gate, who is a mirror of noble wisdom.

How has the monk crossed over the moat? The moat of ignorance has ceased to exist; it has been understood, cut off at its root, demolished, and will not arise again. This is how the monk has crossed over the moat.

How has the monk gone beyond the moat? Craving for becoming has ceased to exist; it has been understood, cut off at its root, demolished, and will not arise again. This is how the monk has gone beyond the moat.

How has the monk demolished the wall? The limitless [cycle of] birth and death has ceased to exist; it has been understood, cut off at its root, demolished, and will not arise again. This is how the monk has demolished the wall.

766a How is the monk without a gate? The five lower fetters have ceased to exist; they have been understood, cut off at their root, demolished, and will not arise again. This is how the monk has attained the state of being without a gate.

How is the monk a mirror of noble wisdom? The “I am” conceit has ceased to exist; it has been understood, cut off at its root, demolished, and will not arise again. This is how the monk is a mirror of noble wisdom.

This is what is meant by a monk who has crossed over the moat, has gone beyond the moat, has demolished the wall, is without a gate, and is a mirror of noble wisdom.

In this way he is a rightly liberated tathāgata. Indra with his *devas*, Īsāna, and Brahmā with his assembly seek a basis on which the consciousness of a tathāgata depends, but are unable to find one. A tathāgata has become Brahmā, a tathāgata has become cool, a tathāgata is without heat, a tathāgata is not otherwise, it is like this, I say.

Renunciants and brahmins misrepresent me, saying what is false and untrue, namely, “The renunciant Gotama proclaims annihilation. He proclaims the cutting off and destruction of a truly existing living being.”

I do not make proclamations about what, in this context, is [in any case] devoid of self. I do, [however], proclaim the Thus-gone One to be without worry right here and now.¹⁸⁷

If other persons curse the Tathāgata, strike the Tathāgata, and angrily criticize him, then the Tathāgata is not angry because of that. He is without hatred, ultimately having a mental attitude of nonharming.

If [other] persons curse the Tathāgata, strike him, or angrily criticize him, what is the mental attitude of the Tathāgata at that time? The Tathāgata thinks, “What I did in the past, what I created in the past: that is the cause of this.” The Tathāgata has this mental attitude toward those who curse the Tathāgata, strike him, or angrily criticize him.

If other persons revere the Tathāgata, support, respect, and esteem him, the Tathāgata is not joyful because of that, not delighted, not mentally happy because of that. If other persons revere the Tathāgata, support, respect, and esteem him, what is the mental attitude of the Tathāgata? The Tathāgata thinks, “What I have now come to understand and what I have abandoned: that is the cause of this.” The Tathāgata has this mental attitude if persons revere the Tathāgata, support, respect, and esteem him.

Then the World-honored One said to the monks:

Other persons may curse you, strike you, and angrily criticize you; or they may revere you, support, respect, and esteem you. You should not be angry because of that but should be without hatred, not giving rise to a mental attitude of harming; and you should also not be joyful and delighted, not

becoming happy. Why is that? [You should think,] “We are without a self or what belongs to a self.”¹⁸⁸

766b It is just as if right now, outside the gate of this Jeta’s Grove, other persons were to take away the parched grass and dried-up sticks to burn or to use as they wished. What do you think? Would that parched grass and those dried-up sticks think, “Other persons are taking us away to burn or to use as they wish”?¹⁸⁹

The monks replied, “No, World-honored One.”
[The Buddha said:]

It is the same if other persons curse you, strike you, or angrily criticize you, or if they revere you, support, respect, and esteem you. You too should not be angry because of that but should be without hatred, not giving rise to a mental attitude of harm; and you should not be joyful and delighted, not becoming happy. Why is that? [You should think,] “We are without a self or what belongs to a self.”

My teaching is well spoken, revealed and disseminated without deficiency, transmitted and propagated to *devas* and human beings. In my teaching, being thus well-spoken, revealed and disseminated without deficiency, transmitted and propagated to *devas* and human beings, those who are liberated through right wisdom, on passing away will not be designated, they are without limit.

My teaching is well spoken, revealed and disseminated without deficiency, transmitted and propagated to *devas* and human beings. My teaching being thus well spoken, revealed and disseminated without deficiency, transmitted and propagated to *devas* and human beings, those who have eradicated the five lower fetters will, on passing away, be born in between and attain final nirvana there, having attained the condition of nonreturning, not coming back to this world.

My teaching is well spoken, revealed and disseminated without deficiency, transmitted and propagated to *devas* and human beings. My teaching being thus well spoken, revealed and disseminated without deficiency, transmitted and propagated to *devas* and human beings, those who have eradicated three fetters and attenuated desire, anger, and delusion have attained once-returning and, after returning once [to dwell] among *devas* or human beings, will attain the ending of *dukkha*.

My teaching is well spoken, revealed and disseminated without deficiency, transmitted and propagated to *devas* and human beings. My teaching being thus well spoken, revealed and disseminated without deficiency, transmitted and propagated to *devas* and human beings, those who have eradicated three fetters, having attained stream-entry, will not fall into evil conditions, and are assured of progress toward full awakening after returning at most seven times to the realms of *devas* or human beings. Having returned [at most] seven times, they will attain the ending of *dukkha*.¹⁹⁰

My teaching is well spoken, revealed and disseminated without deficiency, transmitted and propagated to *devas* and human beings. My teaching being thus well spoken, revealed, and disseminated without deficiency, transmitted and propagated to *devas* and human beings, those who have faith and who delight in me will, on passing away, all be reborn in a good destiny, like those [mentioned] previously that have a remainder.

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

766c

201. The Discourse on [the Monk] Sāti¹⁹¹

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

At that time the monk Sāti, the son of a fisherman, had given rise to this evil view: "As I understand the Dharma taught by the World-honored One, it is this present consciousness that will be reborn, not another."

Having heard this, the [other] monks approached the monk Sāti and asked him:

Sāti, is it true that you say this: "As I understand the Dharma taught by the World-honored One, it is this present consciousness that will be reborn, not another"?"

The monk Sāti replied:

Venerable ones, it is true that, as I understand the Dharma taught by the World-honored One, it is this present consciousness that will be reborn, not another.

Then the monks reprimanded the monk Sāti, saying:

You should not say this! Do not misrepresent the World-honored One! It is not good to misrepresent the World-honored One. The World-honored One does not say this. Monk Sāti, this present consciousness arises subject to causes and conditions. The World-honored One has with countless skillful means stated that consciousness arises subject to causes and conditions. The conditions being present, consciousness arises; the conditions being absent, it ceases. Monk Sāti, you should quickly give up this evil view.

[Despite] being reprimanded by the monks, the monk Sāti held on strongly to this evil view and one-sidedly stated, “This is true; anything else is false.” [The exchange] went like this three times.

Having been unable to get the monk Sāti to give up this evil view, the group of many monks rose from their seats and left. They approached the Buddha, paid homage with their heads at the Buddha’s feet, stepped back, and sat to one side. They said:

World-honored One, the monk Sāti has given rise to this evil view: “As I understand the Dharma taught by the World-honored One, it is this present consciousness that will be reborn, not another.”

World-honored One, having heard this, we approached the monk Sāti and asked him, “Sāti, is it true that you say this: ‘As I understand the Dharma taught by the World-honored One, it is this present consciousness that will be reborn, not another?’” The monk Sāti replied to us, “Venerable ones, it is true that, as I understand the Dharma taught by the World-honored One, it is this present consciousness that will be reborn, not another.”

World-honored One, we reprimanded him, saying, “Monk Sāti, you should not say this! Do not misrepresent the World-honored One! It is not good to misrepresent the World-honored One. The World-honored One does not say this. Monk Sāti, this present consciousness arises subject to causes and conditions. The World-honored One has with countless skillful means stated that consciousness arises subject to causes and conditions. The conditions being present, consciousness arises; the conditions being absent, it ceases. Monk Sāti, you should quickly give up this evil view.”

[Despite] being reprimanded by us, he strongly held on to this evil view and one-sidedly stated, “This is true; anything else is false.” [The exchange]

went like this three times. World-honored One, being unable to get the monk Sāti to give up this evil view, we rose from our seats and left.

767a

Having heard this, the World-honored One told one monk, “You approach the monk Sāti and say this to him: ‘The World-honored One summons you.’”

Then that one monk, having received the instruction from the World-honored One, rose from his seat, paid homage with his head at the Buddha’s feet, circumambulated him three times, and left. He approached the monk Sāti and said to him, “The World-honored One summons you.”

The monk Sāti approached the Buddha, paid homage with his head at the Buddha’s feet, stepped back, and sat to one side.

The World-honored One asked him:

Is it true that you say this: “As I understand the Dharma taught by the World-honored One, it is this present consciousness that will be reborn, not another”?

The monk Sāti replied:

World-honored One, it is true that, as I understand the Dharma taught by the World-honored One, it is this present consciousness that will be reborn, not another.

The World-honored One asked him, “What is this consciousness?”

The monk Sāti replied:

World-honored One, this consciousness is what speaks, feels, acts, instructs, appears, and manifests; that is, it is what does good and evil deeds and experiences their results.

The World-honored One reprimanded him, saying:

Sāti, how is it that you understand the Dharma taught by me in this way? From whose mouth have you heard that I teach the Dharma in this way? You foolish man, how is it that you one-sidedly state what I have not stated one-sidedly? You foolish man, being reprimanded by all the monks who heard it, you should then have answered according to the Dharma. I shall now ask the monks about this.

Then the World-honored One asked the monks, “Do you too understand the Dharma taught by me in this way: ‘It is this present consciousness that will be reborn, not another’?”

Then the monks replied, “No.”

The World-honored One asked them, “How do you understand the Dharma taught by me?”

The monks replied:

As we understand the Dharma taught by the World-honored One, consciousness arises subject to causes and conditions. The World-honored One has taught that consciousness arises subject to causes and conditions. The conditions being present, consciousness arises; the conditions being absent, it ceases. It is in this way that we understand the Dharma taught by the World-honored One.

The World-honored One praised them:

It is well, it is well, monks, that you understand the Dharma taught by me in this way. Why is that? I indeed say that consciousness arises subject to causes and conditions. I have taught that consciousness arises subject to causes and conditions. The conditions being present, consciousness arises; the conditions being absent, it ceases. According to what conditions its arising, consciousness is called after that condition. [If] consciousness arises conditioned by the eye and visible forms, then the consciousness arisen in this way is called eye consciousness. In the same way, [if] consciousness arises conditioned by the ear . . . the nose . . . the tongue . . . the body . . . the mind and mind objects, the consciousness arisen in this way is called mind consciousness.¹⁹²

It is just as with fire, according to what conditions its arising, it is called after that condition. A fire that arises conditioned by wood is called a wood fire. A fire conditioned by grass or by a dung heap is called a grass [fire] or a dung heap fire.

In the same way, according to what conditions its arising, consciousness is called after that condition. [If] consciousness arises conditioned by the eye and visible forms, the consciousness arisen in this way is called eye consciousness. In the same way, [if] consciousness arises conditioned by

767b

the ear . . . the nose . . . the tongue . . . the body . . . the mind and mind objects, the consciousness arisen in this way is called mind consciousness.

The World-honored One praised them, saying:

It is well, it is well that you understand me to have taught the Dharma in this way. But this fool, the monk Sāti, has a confused grasp of both the meaning and the phrasing [of it]. Because of his own confused grasp, he misrepresents me and harms himself. He commits a transgression and an offense. He is doing a disfavor to his wise companions in the holy life, and has committed a major offense. You foolish man, do you understand this evil, unwholesome situation?

Then the monk Sāti, having been rebuked to his face by the World-honored One, was sad and distressed. He hung his head in silence, unable to reply, as if immersed in thought.¹⁹³

Then the World-honored One, having rebuked the monk Sāti to his face, said to the monks:

I shall teach you the ultimate Dharma, which is free from affliction and free from heat, permanent and unchanging, as it is contemplated by the wise. Listen closely, listen closely and pay proper attention.

Then the monks listened to receive the teaching.

The Buddha said, “Do you see that this <comes to be>?”¹⁹⁴

The monks replied, “Yes, World-honored One.”

The World-honored One said, “Do you see that this <comes to be due to nutriment>?”¹⁹⁵

The monks replied, “Yes, World-honored One.”

The World-honored One said, “Do you see that, once <nutriment> has ceased, all that <comes to be> is also of a nature to cease?”

The monks replied, “Yes, World-honored One.”

The World-honored One said, “Do you see that this has <come to be>?”

The monks replied, “Yes, World-honored One.”

The World-honored One said, “Do you see that this has <come to be due to nutriment>?”

The monks replied, “Yes, World-honored One.”

The World-honored One said, “Do you see that <once nutriment has ceased>, all that has come to be is also of a nature to cease?”

The monks replied, “Yes, World-honored One.”

The World-honored One said, “Are you in no doubt that this <comes to be>?”

The monks replied, “We are in no [doubt], World-honored One.”

The World-honored One said, “Are you in no doubt that this <comes to be due to nutriment>?”

The monks replied, “We are in no [doubt], World-honored One.”

The World-honored One said, “Are you in no doubt that once <nutriment> has ceased, all that has <come to be> is also of a nature to cease?”

The monks replied, “We are in no [doubt], World-honored One.”

The World-honored One said, “On thus wisely seeing as it really is that this <comes to be>, does all doubt cease?”

The monks replied, “Yes, World-honored One.”

The World-honored One said, “On thus wisely seeing as it really is that this <comes to be due to nutriment>, does all doubt cease?”

The monks replied, “Yes, World-honored One.”

The World-honored One said, “On thus wisely seeing as it really is that once <nutriment> has ceased, all that <come to be> is also of a nature to cease, does all doubt cease?”

The monks replied, “Yes, World-honored One.”

767c The World-honored One said, “Are you in no doubt that this has <come to be>?”

The monks replied, “Yes, World-honored One.”

The World-honored One said, “Are you in no doubt that this has <come to be due to nutriment>?”

The monks replied, “Yes, World-honored One.”

The World-honored One said, “Are you in no doubt that once <nutriment> has ceased, all that has <come to be> is also of a nature to cease?”

The monks replied, “Yes, World-honored One.”

The World-honored One praised them, saying:

It is well, it is well that you understand it in this way and see it in this way. If, [however], you were to say “This view of mine is so clear and pure!” and if you were to cling to it, cherish it, guard it, and be unwilling to let go of it, then would you have understood the teaching I have for a

long time taught you about the Dharma as resembling a raft, as being for opening up a channel that had been blocked?¹⁹⁶

The monks replied, “No, World-honored One.”

The World-honored One praised them, saying:

It is well, it is well that you understand it in this way and see it in this way. If you were to say “This view of mine is so clear and pure!” and yet you do not cling to it, do not cherish it, do not guard it, but are willing to let go of it, then would you have understood the teaching that I have for a long time taught you about the Dharma as resembling a raft, as being for opening up a channel that had been blocked?

The monks replied, “Yes, World-honored One.”

The World-honored One praised them:

It is well, it is well, if heterodox practitioners come and ask you, “Venerable friends, as to this view of yours, so clear and pure, what is its meaning, what is its purpose, what is its virtue?”—how will you reply?¹⁹⁷

The monks replied:

World-honored One, if heterodox practitioners come and ask us, “Venerable friends, as to this view of yours, so clear and pure, what is its meaning, what is its purpose, what is its virtue?”—then we will reply in this way: “Venerable friends, it is for the sake of disenchantment, for the sake of dispassion, for the sake of knowing and seeing as it really is.” World-honored One, if heterodox practitioners come and ask us, then we will reply in this way.

The World-honored One praised them, saying:

It is well, it is well, if heterodox practitioners come and ask you, then you should reply in this way. Why is that? [Because] this is what is to be explained and contemplated.

[Monks, you should contemplate the four nutriments]. The first is edible food, coarse and fine; the second is contact; the third is volition; and the fourth is consciousness.

What is the cause of these four nutriments, how do they arise, from what are they born, based on what do they exit? Those four nutriments

are caused by craving, they arise from craving, from craving they are born, and based on craving they exist.

What is the cause of craving, how does it arise, from what is it born, based on what does it exist? Craving is caused by feeling, it arises from feeling, from feeling it is born, and based on feeling it exists.

What is the cause of feeling, how does it arise, from what is it born, based on what does it exist? Feeling is caused by contact, it arises from contact, from contact it is born, and based on contact it exists.

What is the cause of contact, how does it arise, from what is it born, based on what does it exist? Contact is caused by the six sense spheres, it arises from the six sense spheres, from the six sense spheres it is born, and based on the six sense spheres it exists.

768a What is the cause of the six sense spheres, how do they arise, from what are they born, based on what do they exist? The six sense spheres are caused by name-and-form, they arise from name-and-form, from name-and-form they are born, and based on name-and-form they exist.

What is the cause of name-and-form, how does it arise, from what is it born, based on what does it exist? Name-and-form is caused by consciousness, it arises from consciousness, from consciousness it is born, and based on consciousness it exists.

What is the cause of consciousness, how does it arise, from what is it born, based on what does it exist? Consciousness is caused by formations, it arises from formations, from formations it is born, and based on formations it exists.

What is the cause of formations, how do they arise, from what are they born, based on what do they exist? Formations are caused by ignorance, they arise from ignorance, from ignorance they are born, and based on ignorance they exist.

Thus, conditioned by ignorance there are formations; conditioned by formations there is consciousness; conditioned by consciousness there is name-and-form; conditioned by name-and-form there are the six sense spheres; conditioned by the six sense spheres there is contact; conditioned by contact there is feeling; conditioned by feeling there is craving; conditioned by craving there is clinging; conditioned by clinging there is becoming; conditioned by becoming there is birth; conditioned by birth

there is old age and death, worry and sadness, crying and weeping, sorrow and pain, dejection and vexation. In this way this entire great mass of *dukkha* arises.¹⁹⁸

Conditioned by birth there is old age and death. What do you think regarding this statement that conditioned by birth there is old age and death?

The monks replied:

World-honored One, conditioned by birth there is old age and death; this is what we [too] think. Why is that? [Because] conditioned by birth there is indeed old age and death.

[The Buddha said,] “Conditioned by becoming there is birth. What do you think regarding this statement that conditioned by becoming there is birth?”

The monks replied:

World-honored One, conditioned by becoming there is birth; this is what we [too] think. Why is that? [Because] conditioned by becoming there is indeed birth.¹⁹⁹

[The Buddha said,] “Conditioned by clinging there is becoming. What do you think regarding this statement that conditioned by clinging there is becoming?”

The monks replied:

World-honored One, conditioned by clinging there is becoming; this is what we [too] think. Why is that? [Because] conditioned by clinging there is indeed becoming.

[The Buddha said,] “Conditioned by craving there is clinging. What do you think regarding this statement that conditioned by craving there is clinging?”

The monks replied:

World-honored One, conditioned by craving there is clinging; this is what we [too] think. Why is that? [Because] conditioned by craving there is indeed clinging.

[The Buddha said,] “Conditioned by feeling there is craving. What do you think regarding this statement that conditioned by feeling there is craving?”

The monks replied:

World-honored One, conditioned by feeling there is craving; this is what we [too] think. Why is that? [Because] conditioned by feeling there is indeed craving.

[The Buddha said,] “Conditioned by contact there is feeling. What do you think regarding this statement that conditioned by contact there is feeling?”

The monks replied:

World-honored One, conditioned by contact there is feeling; this is what we [too] think. Why is that? [Because] conditioned by contact there is indeed feeling.

[The Buddha said:]

768b Conditioned by the six sense spheres there is contact. What do you think regarding this statement that conditioned by the six sense spheres there is contact?

The monks replied:

World-honored One, conditioned by the six sense spheres there is contact; this is what we [too] think. Why is that? [Because] conditioned by the six sense spheres there is indeed contact.

[The Buddha said:]

Conditioned by name-and-form there are the six sense spheres. What do you think regarding this statement that conditioned by name-and-form there are the six sense spheres?

The monks replied:

World-honored One, conditioned by name-and-form there are the six sense spheres; this is what we [too] think. Why is that? [Because] conditioned by name-and-form there are indeed the six sense spheres.

[The Buddha said:]

Conditioned by consciousness there is name-and-form. What do you think

regarding this statement that conditioned by consciousness there is name-and-form?

The monks replied:

World-honored One, conditioned by consciousness there is name-and-form; this is what we [too] think. Why is that? [Because] conditioned by consciousness there is indeed name-and-form.

[The Buddha said,] “Conditioned by formations there is consciousness. What do you think regarding this statement that conditioned by formations there is consciousness?”

The monks replied:

World-honored One, conditioned by formations there is consciousness; this is what we [too] think. Why is that? [Because] conditioned by formations there is indeed consciousness.

[The Buddha said,] “Conditioned by ignorance there are formations. What do you think regarding this statement that conditioned by ignorance there are formations?”

The monks replied:

World-honored One, conditioned by ignorance there are formations; this is what we [too] think. Why is that? [Because] conditioned by ignorance there are indeed formations.

Thus, conditioned by ignorance there are formations; conditioned by formations there is consciousness; conditioned by consciousness there is name-and-form; conditioned by name-and-form there are the six sense spheres; conditioned by the six sense spheres there is contact; conditioned by contact there is feeling; conditioned by feeling there is craving; conditioned by craving there is clinging; conditioned by clinging there is becoming; conditioned by becoming there is birth; conditioned by birth there is old age and death, worry and sadness, crying and weeping, sorrow and pain, dejection and vexation. In this way this entire great mass of *dukkha* arises.

The World-honored One praised them, [saying:]

It is well, it is well, monks, that you say this. Why is that? [Because] I

too say this:²⁰⁰ conditioned by ignorance there are formations; conditioned by formations there is consciousness; conditioned by consciousness there is name-and-form; conditioned by name-and-form there are the six sense spheres; conditioned by the six sense spheres there is contact; conditioned by contact there is feeling; conditioned by feeling there is craving; conditioned by craving there is clinging; conditioned by clinging there is becoming; conditioned by becoming there is birth; conditioned by birth there is old age and death, worry and sadness, crying and weeping, sorrow and pain, dejection and vexation. In this way this entire great mass of *dukkha* arises.

With the cessation of birth, old age and death cease. What do you think regarding this statement that with the cessation of birth, old age and death cease?

The monks replied:

World-honored One, with the cessation of birth, old age and death cease; this is what we [too] think. Why is that? [Because] with the cessation of birth, old age and death do indeed cease.

[The Buddha said,] “With the cessation of becoming, birth ceases. What do you think regarding this statement that with the cessation of becoming, birth ceases?”

The monks replied:

World-honored One, with the cessation of becoming, birth ceases; this is what we [too] think. Why is that? [Because] with the cessation of becoming, birth does indeed cease.

768c

[The Buddha said,] “With the cessation of clinging, becoming ceases. What do you think regarding this statement that with the cessation of clinging, becoming ceases?”

The monks replied:

World-honored One, with the cessation of clinging, becoming ceases; this is what we [too] think. Why is that? [Because] with the cessation of clinging, becoming does indeed cease.

[The Buddha said,] “With the cessation of craving, clinging ceases. What do you think regarding this statement that with the cessation of craving, clinging ceases?”

The monks replied:

World-honored One, with the cessation of craving, clinging ceases; this is what we [too] think. Why is that? [Because] with the cessation of craving, clinging does indeed cease.

[The Buddha said,] “With the cessation of feeling, craving ceases. What do you think regarding this statement that with the cessation of feeling, craving ceases?”

The monks replied:

World-honored One, with the cessation of feeling, craving ceases; this is what we [too] think. Why is that? [Because] with the cessation of feeling, craving does indeed cease.

[The Buddha said,] “With the cessation of contact, feeling ceases. What do you think regarding this statement that with the cessation of contact, feeling ceases?”

The monks replied:

World-honored One, with the cessation of contact, feeling ceases; this is what we [too] think. Why is that? [Because] with the cessation of contact, feeling does indeed cease.

[The Buddha said:]

With the cessation of the six sense spheres, contact ceases. What do you think regarding this statement that with the cessation of the six sense spheres, contact ceases?

The monks replied:

World-honored One, with the cessation of the six sense spheres, contact ceases; this is what we [too] think. Why is that? [Because] with the cessation of the six sense spheres, contact does indeed cease.

[The Buddha said:]

With the cessation of name-and-form, the six sense spheres cease. What do you think regarding this statement that with the cessation of name-and-form, the six sense spheres cease?

The monks replied:

World-honored One, with the cessation of name-and-form, the six sense spheres cease; this is what we [too] think. Why is that? [Because] with the cessation of name-and-form, the six sense spheres do indeed cease.

[The Buddha said:]

With the cessation of consciousness, name-and-form ceases. What do you think regarding this statement that with the cessation of consciousness, name-and-form ceases?

The monks replied:

World-honored One, with the cessation of consciousness, name-and-form ceases; this is what we [too] think. Why is that? [Because] with the cessation of consciousness, name-and-form does indeed cease.

[The Buddha said:]

With the cessation of formations, consciousness ceases. What do you think regarding this statement that with the cessation of formations, consciousness ceases?

The monks replied:

World-honored One, with the cessation of formations, consciousness ceases; this is what we [too] think. Why is that? [Because] with the cessation of formations, consciousness does indeed cease.

[The Buddha said:]

With the cessation of ignorance, formations cease. What do you think regarding this statement that with the cessation of ignorance, formations cease?

The monks replied:

World-honored One, with the cessation of ignorance, formations cease; this is what we [too] think. Why is that? [Because] with the cessation of ignorance, formations do indeed cease.

Thus, with the cessation of ignorance, formations cease; with the cessation of formations, consciousness ceases; with the cessation of consciousness, name-and-form ceases; with the cessation of name-and-form, the six sense spheres cease; with the cessation of the six sense spheres, contact ceases; with the cessation of contact, feeling ceases; with the cessation of feeling, craving ceases; with the cessation of craving, clinging ceases; with the cessation of clinging, becoming ceases; with the cessation of becoming, birth ceases; with the cessation of birth, old age and death cease, worry and sadness, crying and weeping, sorrow and pain, dejection and vexation can come to cease. In this way this entire great mass of *dukkha* ceases.

769a

The World-honored One praised them, [saying:]

It is well, it is well, monks, that you say this. Why is that? I too say that with the cessation of ignorance, formations cease; with the cessation of formations, consciousness ceases; with the cessation of consciousness, name-and-form ceases; with the cessation of name-and-form, the six sense spheres cease; with the cessation of the six sense spheres, contact ceases; with the cessation of contact, feeling ceases; with the cessation of feeling, craving ceases; with the cessation of craving, clinging ceases; with the cessation of clinging, becoming ceases; with the cessation of becoming, birth ceases; with the cessation of birth, old age and death cease, worry and sadness, crying and weeping, sorrow and pain, dejection and vexation can come to cease. In this way this entire great mass of *dukkha* ceases.

The World-honored One praised them, [saying:]

It is well, it is well. Knowing in this way, seeing in this way, would you think, in relation to the past, “In past times did I exist? In past times did I not exist? How did I exist in past times? From what cause did I exist in past times?”

The monks replied, “No, World-honored One.”

The World-honored One praised them, [saying:]

It is well, it is well. Knowing in this way, seeing in this way, would you think, in relation to the future, “In the future will I exist? In the future will I not exist? How will I exist in the future? From what cause will I exist in the future?”

The monks replied, “No, World-honored One.”

The World-honored One praised them, [saying:]

It is well, it is well. Knowing in this way, seeing in this way, would you have inner doubt, thinking, “What is this? How is this? From where did this living being come? Where will it go? From what cause does it exist? From what cause will it exist?”

The monks replied, “No, World-honored One.”

The World-honored One praised them, [saying:]

It is well, it is well. Knowing in this way, seeing in this way, would you intentionally kill your parents, harm an arahant disciple of the Buddha,²⁰¹ cause a rift in the noble sangha, or with evil intent toward the Buddha [cause] the Tathāgata’s blood to flow?²⁰²

The monks replied, “No, World-honored One.”

The World-honored One praised them, [saying:]

It is well, it is well. Knowing in this way, seeing in this way, would you intentionally violate the precepts, give up the precepts, and abandon the path?

The monks replied, “No, World-honored One.”

The World-honored One praised them, [saying:]

It is well, it is well. Knowing in this way, seeing in this way, would you abandon this [Dharma] and seek outside it for someone else to revere, seek a [different] field of merit?

The monks replied, “No, World-honored One.”

The World-honored One praised them, [saying:]

It is well, it is well. Knowing in this way, seeing in this way, would you look up to a renunciant or brahmin who says,²⁰³ “Venerable ones, I know what can be known, I see what can be seen”?

The monks replied, “No, World-honored One.”

769b

The World-honored One praised them, [saying,] “It is well, it is well. Knowing in this way, seeing in this way, would you consider that auspicious signs bring about purification?”

The monks replied, “No, World-honored One.”

The World-honored One praised them, [saying:]

It is well, it is well. Knowing in this way, seeing in this way, would you consider as true the views of renunciants and brahmins regarding auspicious signs, regarding their various ascetic practices, regarding their various austerities, and regarding their various [forms of self-inflicted] distress?

The monks replied, “No, World-honored One.”

The World-honored One praised them [saying:]

It is well, it is well. Knowing in this way, seeing in this way, if in your body there were to arise a feverish disease, giving rise to very severe pain, such as would lead to the wish to end your life, would you abandon this [Dharma] and seek outside it for some renunciant or brahmin who might have memorized a spell consisting of one verse, or two verses, three verses, four verses, many verses, a hundred verses, [thinking,] “Memorizing this spell will free me from my *dukkha*”? That is, would you seek [outside the Dharma] for the source of *dukkha* and for attaining the cessation of *dukkha*?²⁰⁴

The monks replied, “No, World-honored One.”

The World-honored One praised them, [saying,] “It is well, it is well. Knowing in this way, seeing in this way, will you experience an eighth existence [beyond the seven of a stream-enterer]?”

The monks replied, “No, World-honored One.”

The World-honored One praised them, [saying:]

It is well, it is well. Knowing in this way, seeing in this way, do you perhaps speak [and think] like this: “We respect the renunciant; we esteem the renunciant; the renunciant Gotama is our revered teacher”?

The monks replied, “No, World-honored One.”

The World-honored One praised them, [saying:]

It is well, it is well, are you replying to my questions according to what you have understood for yourselves, seen for yourselves, and realized for yourselves, having attained the supreme and full awakening?”

The monks replied, “That is so, World-honored One.”

The World-honored One praised them, [saying:]

It is well, it is well, I have trained you rightly in the complete and ultimate Dharma that is free from vexation, free from fever, that is permanent and unchanging, known by right knowledge, seen by right knowledge, and realized by right knowledge.

It was for this reason that I earlier said, “I shall teach you the ultimate Dharma that is free from vexation, free from fever, permanent and unchanging, known by right knowledge, seen by right knowledge, and realized by right knowledge.”

[Listen closely] again. With the coming together of three things there is entry into the mother’s womb: the parents come together in one place, the mother is in season, and the *gandhabba* has arrived. With the coming together of these three things there is entry into the mother’s womb.²⁰⁵

Having been carried in the mother’s womb for nine months or ten months, [the child] is born. Having been born, he is nourished with “blood”; in the noble Dharma “blood” is a term for mother’s milk. At a later time his faculties become mature. With his faculties complete, he is fed coarse cereal foods and his body is smeared with butter oil.²⁰⁶

On seeing visible forms with the eye, he delights in and becomes attached to beautiful forms and dislikes ugly forms. Mindfulness of the body is not established in him. With his limited mind, liberation of the mind and liberation through wisdom are not understood as they really are. Evil and unwholesome states that arise are not eradicated without remainder, not destroyed without remainder.

769c

It is the same with the ear . . . with the nose . . . with the tongue . . . with the body . . . on cognizing mind-objects with the mind, he delights in and becomes attached to beautiful mind objects and dislikes ugly mind objects. Mindfulness of the body is not established in him. With his limited

mind, liberation of the mind and liberation through wisdom are not understood as they really are. Evil and unwholesome states that arise are not eradicated without remainder, not destroyed without remainder.

In this way he likes or dislikes the feelings he experiences according to whether they are pleasant, painful, or neutral. He delights in those feelings, seeks, becomes attached to, and clings to those feelings. If they are pleasant feelings, then for him, having delighted in those feelings, having sought, become attached to, and clung to those feelings, this is his clinging.

Conditioned by clinging there is becoming; conditioned by becoming there is birth; conditioned by birth there is old age and death, worry and sadness, crying and weeping, sorrow and pain, dejection and vexation. In this way this entire great mass of *dukkha* arises.

Monks, is he not completely and continuously bound by craving, just like the monk Sāti, the son of a fisherman?

The monks replied, “That is so, World-honored One. He is completely and continuously bound by craving, just like the monk Sāti, the son of a fisherman.”

[The Buddha spoke further:]

There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, leader on the path of Dharma, teacher of *devas* and human beings, called a buddha, an exalted one.²⁰⁷

[A disciple of the Tathāgata,] on seeing visible forms with the eye, does not delight in or become attached to beautiful forms and does not dislike ugly forms. Mindfulness of the body is established in him. With his limitless mind, liberation of the mind and liberation through wisdom are understood as they really are. Evil and unwholesome states that arise are eradicated without remainder, destroyed without remainder.

It is the same with the ear . . . with the nose . . . with the tongue . . . with the body . . . on cognizing mind-objects with the mind, he does not [delight in or] become attached to beautiful mental objects and does not dislike ugly mind-objects. Mindfulness of the body is established in him. With his limitless mind, liberation of the mind and liberation through wisdom are understood as they really are. Evil and unwholesome states that arise are destroyed without remainder.

In this way he eradicates like or dislike for the feelings he experiences, whether pleasant, painful, or neutral. He does not delight in those feelings, does not seek, does not become attached to, and does not cling to those feelings. If they are pleasant feelings, then for him, no longer delighting in those feelings, no longer seeking, not becoming attached to or clinging to feelings, clinging has ceased.

With the cessation of clinging, becoming ceases; with the cessation of becoming, birth ceases; with the cessation of birth, old age and death cease, worry and sadness, crying and weeping, sorrow and pain, dejection and vexation can come to cease. In this way this entire great mass of *dukkha* ceases.

Monks, is he not completely liberated by the eradication of craving?

The monks replied, “That is so, World-honored One. He is completely liberated by the eradication of craving.”

When this teaching had been given, the three-thousandfold great-thousandfold world-system quaked three times. It quaked, quaked totally; it shuddered, shuddered totally; it shook, shook totally.²⁰⁸ For this reason this discourse is named “Liberation by the Destruction of Craving.”

770a Thus spoke the Buddha. Having heard what the Buddha said, the monks were delighted and received it respectfully.

Division 17

On Potaliya

202. The Discourse on the *Uposatha*²⁰⁹

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 Visākhā, Migāra’s mother, having bathed in the morning and dressed in clean white clothes, gathered her sons, daughters-in-law, and other family dependents around her, and approached the Buddha. Having paid homage with her head, she stepped back and stood to one side. The World-honored One said, “Housewife, have you just taken a bath?”

She replied, “World-honored One, today I am observing the *uposatha*. Well-gone One, today I am observing the *uposatha*.”

The World-honored One asked her:

Housewife, what *uposatha* are you observing today? There are three types of *uposatha*. What three? The first is the *uposatha* of cowherds; the second is the *uposatha* of the Nigaṇṭhas; the third is the noble eightfold *uposatha*.

Housewife, what is the *uposatha* of cowherds? It may be that in the morning a cowherd sets [his cows] free among the marshes and in the afternoon brings them back to the village. As he brings them back to the village, he thinks, “Today I set the cows free in this place; tomorrow I shall set the cows free in that place. Today I watered the cows in this place; tomorrow I shall water the cows in that place. Now my cows will spend the night in this place; tomorrow they will spend the night in that place.”

Housewife, in the same way there are persons who, when observing the *uposatha*, think, “Today I am eating this kind of food; tomorrow I shall eat that kind of food. Today I am drinking this kind of drink; tomorrow I shall drink that kind of drink. Today I am consuming this kind of foodstuff; tomorrow I shall consume that kind of foodstuff.” That person during this day and night is delighted by and attached to the fault of sensuality. This is what is meant by the *uposatha* of cowherds. Observing the *uposatha*

770b

of cowherds in this way, one does not get great benefit, does not gain great fruit. It is not of great merit, not widely pervasive.

Housewife, what is the *uposatha* of the Nigaṇṭhas? It may be that someone who has gone forth as a Nigaṇṭha instructs persons, saying, “In the eastern direction beyond a hundred *yojanas* there are living beings, and in order to protect them you [must] renounce blade and cudgel. Likewise in the southern direction . . . the western direction . . . the northern direction beyond a hundred *yojanas* there are living beings, in order to protect them you [must] renounce blade and cudgel.” Thus he instructs and directs persons. Either they are aware of living beings and protect them; or they are not aware of living beings and do not protect them.²¹⁰

[He also instructs them,] “On the fifteenth day, the time for reciting the code of rules, take off your clothes, stand naked facing east, and say this: ‘I am without father or mother; I have no father and mother. I am without wife and children; I have no wife and children. I am without male and female servants; I am not master over male and female servants.’”²¹¹

Housewife, instead of instructing them with truthful talk, he instructs them with empty, false words. Every day that person sees his father and mother and thinks, “These are my father and mother.” Every day his father and mother see their son and think, “This is our son.” He sees his wife and children and thinks, “This is my wife and children.” His wife and children see him and think, “This is my respected senior.” He sees his male and female servants and thinks, “These are my male and female servants.” The male and female servants see him and think, “This is our master.”

As he employs them as he wishes, he is employing something that was not given to him. What he is employing is not something that was given to him. This is what is meant by the *uposatha* of the Nigaṇṭhas. Observing the *uposatha* of the Nigaṇṭhas in this way, one does not reap great benefit, does not gain great fruit. It is not of great merit, not widely pervasive.

Housewife, what is it that is called the noble eightfold *uposatha*? When observing the *uposatha* a learned noble disciple reflects, “For their whole life ‘true persons’—that is, arahants—abstain from killing, having abandoned killing and renounced blade and cudgel.²¹² They have shame and scruple and a mental [attitude] of loving-kindness and compassion, benefiting all [beings, even] including insects. They have purified their minds

with regard to killing living beings. I too shall, for my whole life, abstain from killing, abandon killing and renounce blade and cudgel. I shall have shame and scruple and a mental [attitude] of loving-kindness and compassion, benefiting all [beings, even] including insects. I am now purifying my mind with regard to killing living beings. In this respect I am [becoming] equal to arahants, not different from them.” For this reason it is called *uposatha*. 770c

Again, housewife, when observing the *uposatha*, a learned noble disciple reflects, “For their whole life ‘true persons’—that is, arahants—abstain from taking what is not given, having abandoned taking what is not given. They take [something only] after it has been given and delight in taking [only] what has been given. They are always fond of generosity. Their minds rejoice in giving, delighting in it without stinginess, not expecting any reward. They do not harbor an intention to steal. Able to restrain themselves, they have purified their minds with regard to taking what is not given. I too shall, for my whole life, abstain from taking what is not given, and abandon taking what is not given. I shall take [something only] after it has been given and delight in taking [only] what has been given. I shall always be fond of generosity. My mind shall rejoice in giving, delighting in it without stinginess, not expecting any reward. I shall not harbor an intention to steal. Able to restrain myself, I am purifying my mind with regard to taking what is not given. In this respect I am [becoming] equal to arahants, not different from them.” For this reason it is called *uposatha*.

Again, housewife, when observing the *uposatha* the learned noble disciple reflects, “For their whole life ‘true persons’—that is, arahants—abstain from sexual activity, having given up sexual activity. They cultivate celibacy with complete mental purity, practicing it without defilement, having abandoned sensuality, having given up sexual desires. They have purified their minds of sexual activity. I too shall, during this day and night, abstain from sexual activity, give up sexual activity. I shall cultivate celibacy with complete mental purity, practicing it without defilement, abandoning sensuality, giving up sexual desires. I am purifying the mind of sexual activity. In this respect I am [becoming] equal to arahants, not different from them.” For this reason it is called *uposatha*.

Again, housewife, when observing the *uposatha* the learned noble disciple reflects, “For their whole life ‘true persons’—that is, arahants—abstain

from false speech, having given up false speech. They speak the truth, delight in the truth, are established in the truth. They are trusted by persons and would not deceive [anyone in] the world. They have purified their minds with regard to false speech. I too shall, for my whole life, abstain from false speech, giving up false speech. I shall speak the truth, delight in the truth, being established in the truth. I will be trusted by persons and shall not deceive [anyone in] the world. I am purifying my mind with regard to false speech. In this respect I am [becoming] equal to arahants, not different from them.” For this reason it is called *uposatha*.

771a

Again, housewife, when observing the *uposatha* the learned noble disciple reflects, “For their whole life ‘true persons’—that is, arahants—abstain from the negligence of alcoholic beverages, having given up the negligence of alcoholic beverages. They have purified their minds with regard to the negligence of alcoholic beverages. I too shall, for my whole life, abstain from the negligence of alcoholic beverages, giving up the negligence of alcoholic beverages. I am purifying the mind with regard to the negligence of alcoholic beverages. In this respect I am [becoming] equal to arahants, not different from them.” For this reason it is called *uposatha*.

Again, housewife, when observing the *uposatha* the learned noble disciple reflects, “For their whole life ‘true persons’—that is, arahants—abstain from [using] high or wide beds, having given up [using] high or wide beds. They delight in sitting or reclining low, whether on a bed or on a grass mat. They have purified their minds with regard to high or wide beds. During this day and night I [too] shall abstain from [using] high or wide beds, giving up [using] high or wide beds. I shall delight in sitting or reclining low, whether on a bed or on a grass mat. I am purifying my mind with regard to high or wide beds. In this respect I am [becoming] equal to arahants, not different from them.” For this reason it is called *uposatha*.

Again, housewife, when observing the *uposatha* the learned noble disciple reflects, “For their whole life ‘true persons’—that is, arahants—abstain from [using] flower garlands, necklaces, perfumes, and cosmetics, as well as from singing, dancing, acting and from going to watch or listen to them, having given up [using] flower garlands, necklaces, perfumes, and cosmetics as well as singing, dancing, and acting, and going to watch or listen to them. They have purified their minds with regard to [using]

flower garlands, necklaces, perfumes, and cosmetics, as well as singing, dancing, and acting and going to watch or listen to them. During this day and night I [too] shall abstain from [using] flower garlands, necklaces, perfumes, and cosmetics, as well as from singing, dancing, and acting and from going to watch or listen to them, giving up [using] flower garlands, necklaces, perfumes, and cosmetics as well as singing, dancing, and acting and going to watch or listen to them. I am purifying my mind with regard to [using] flower garlands, necklaces, perfumes, and cosmetics, as well as singing, dancing, acting and going to watch or listen to them. In this respect I am [becoming] equal to arahants, not different from them.” For this reason it is called *uposatha*.

Again, housewife, while observing the *uposatha* the learned noble disciple reflects, “For their whole life ‘true persons’—that is, arahants—abstain from eating at improper times, having given up eating at improper times. They eat [only] once, not eating at night, delighting in eating [only] at the proper time.²¹³ They have purified their minds with regard to eating at improper times. During this day and night I [too] shall abstain from eating at improper times, giving up eating at improper times. I shall eat [only] once, not eating at night, delighting in eating [only] at the proper time. I am purifying my mind with regard to eating at improper times. In this respect I am [becoming] equal to arahants, not different from them.” It is for this reason that it is called *uposatha*.

<Established> in this noble eightfold *uposatha*,²¹⁴ one should further cultivate five things.²¹⁵ What are the five? Housewife, while observing the *uposatha* the learned noble disciple recollects the Tathāgata [thus]: “That World-honored One, the Tathāgata, is free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, knower of the world, unsurpassable person, leader on the path of Dharma, teacher of *devas* and human beings, called a buddha, an exalted one.”

When he recollects the Tathāgata in this way, any evil inclination is made to cease, and any defiled, evil, and unwholesome mental state is also made to cease. Housewife, because of the Tathāgata the learned noble disciple’s mind gains serene delight, so that any evil inclination is made to cease and any defiled, evil, and unwholesome mental state is also made to cease.

771b

It is just as a person who has dirt on his head may, by washing it with paste, warm water, and human effort, make himself clean. In the same way, when observing the *uposatha* the learned noble disciple recollects the Tathāgata: “That World-honored One, the Tathāgata, is free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, called a buddha, an exalted one.”

When he recollects the Tathāgata in this way, any evil inclination is made to cease, and any defiled, evil, and unwholesome mental state is also made to cease. Housewife, because of the Tathāgata the learned noble disciple’s mind gains serene delight, so that any evil inclination is made to cease and any defiled, evil, and unwholesome mental state is also made to cease.

This is called the learned noble disciple’s observance of a Brahmā *uposatha*, his communion with Brahmā—[that is, the Buddha].²¹⁶ Because of Brahmā, his mind attains serene delight, any evil inclination is made to cease, and any defiled, evil, and unwholesome mental state is also made to cease.

Again, housewife, when observing the *uposatha* the learned noble disciple recollects the Dharma: “This Dharma is well taught by the World-honored One; it is complete, constant, and unchanging, to be known with right knowledge, to be seen with right knowledge, to be realized with right knowledge.”

When he recollects the Dharma in this way, any evil inclination is made to cease, and any defiled, evil, and unwholesome mental state is also made to cease. Housewife, because of the Dharma the learned noble disciple’s mind gains serene delight, so that any evil inclination is made to cease and any defiled, evil, and unwholesome mental state is also made to cease.

It is just as a person who has dirt and impurity on his body may, by means of bran, bathing powder, warm water, and human effort, wash himself thoroughly, so that his body becomes clean. In the same way, when observing the *uposatha* the learned noble disciple recollects the Dharma: “This Dharma is well taught by the World-honored One; it is complete, constant, and unchanging, to be known with right knowledge, to be seen with right knowledge, to be realized with right knowledge.”

When he recollects the Dharma in this way, any evil inclination is made to cease, and any defiled, evil, and unwholesome mental state is also made to cease. Housewife, because of the Dharma the learned noble disciple's mind gains serene delight, so that any evil inclination is made to cease and any defiled, evil, and unwholesome mental state is also made to cease.

Housewife, this is the learned noble disciple's observing of a Dharma *uposatha*, his communion with the Dharma. Because of the Dharma his mind attains serene delight, any evil inclination is made to cease, and any defiled, evil, and unwholesome mental state is also made to cease.

771c

Again, housewife, when observing the *uposatha* the learned noble disciple recollects the sangha: "The sangha of the World-honored One's disciples progresses well and uprightly; they practice what is essential and make progress in their practice. Among the sangha of the Tathāgata there truly are those who are progressing toward becoming 'true persons,' that is, arahants, and those who have realized arahantship; those who are progressing toward nonreturn and those who have realized nonreturn; those who are progressing toward once-return and those who have realized once-return; those who are progressing toward stream-entry and those who have realized stream-entry—these being the four pairs of persons, the eight grades of noble beings. This is the sangha of the World-honored One's disciples who are accomplished in virtue, concentration, wisdom, liberation, and knowledge and vision of liberation. They are worthy of being called upon, invited, supported, respected, and revered, being an excellent field of merit for *devas* and human beings."

When he recollects the sangha in this way, any evil inclination is made to cease, and any defiled, evil, and unwholesome mental state is also made to cease. Housewife, because of the sangha the mind of the learned noble disciple gains serene delight, so that any evil inclination is made to cease and any defiled, evil, and unwholesome mental state is also made to cease.

It is just as a person who has dirt and impurity on his clothes may, by means of ash and soap, washing powder, warm water, and human effort, wash them clean. In the same way, when observing the *uposatha* the learned noble disciple recollects the sangha: "The sangha of the World-honored One's disciples progresses well and uprightly; they practice what is essential and they make progress in their practice. Among the sangha

of the Tathāgata there truly are those who are progressing toward becoming ‘true persons,’ [that is,] arahants, and those who have realized arahantship; those who are progressing toward nonreturn and those who have realized nonreturn; those who are progressing toward once-return and those who have realized once-return; those who are progressing toward stream-entry and those who have realized stream-entry—these being the four pairs of persons, the eight grades of noble beings. This is the sangha of the World-honored One’s disciples who are accomplished in virtue, concentration, wisdom, liberation, and knowledge and vision of liberation. They are worthy of being called upon, invited, supported, respected, and revered, being an excellent field of merit for *devas* and human beings.”

When he recollects the sangha in this way, any evil inclination is made to cease, and any defiled, evil, and unwholesome mental state is also made to cease. Housewife, because of the Sangha the mind of the learned noble disciple gains serene delight, so that any evil inclination is made to cease and any defiled, evil, and unwholesome mental state is also made to cease.

This is the learned noble disciple’s observance of a sangha *uposatha*, his communion with the sangha. Because of the sangha his mind attains serene delight, any evil inclination is made to cease, and any defiled, evil, and unwholesome mental state is also made to cease.

772a Again, housewife, when observing the *uposatha* the learned noble disciple recollects his own precepts: “[My precepts] are not deficient, not defective, not defiled, not corrupted, but are extensive and great, [undertaken] without expectation of reward, and praised by the wise. I am well endowed with them and progressing well in them. I accept them well and uphold them well.”

When he recollects his own precepts in this way, any evil inclination is made to cease, and any defiled, evil, and unwholesome mental state is also made to cease. Housewife, because of the precepts the mind of the learned noble disciple gains serene delight, so that any evil inclination is made to cease and any defiled, evil, and unwholesome mental state is also made to cease.

It is just as a mirror that has become dirty and no longer bright may, through being burnished with a polishing stone using human effort, become bright and clear. In the same way, when observing the *uposatha* the learned

noble disciple recollects his own precepts [thus]: “[My precepts] are not deficient, not defective, not defiled, not corrupted, but are extensive and great, [undertaken] without expectation of reward, and praised by the wise. I am well endowed with them and progressing well in them. I accept them well and uphold them well.”

When he recollects his own precepts in this way, any evil inclination is made to cease, and any defiled, evil, and unwholesome mental state is also made to cease. Housewife, because of the precepts the mind of the learned noble disciple gains serene delight, so that any evil inclination is made to cease and any defiled, evil, and unwholesome mental state is also made to cease.

This is the learned noble disciple’s observance of a precepts *uposatha*, his communion with the precepts. Because of the precepts his mind attains serene delight, any evil inclination is made to cease, and any defiled, evil, and unwholesome mental state is also made to cease.

Again, housewife, when observing the *uposatha* the learned noble disciple recollects the *devas*: “There really are the Four Heavenly Kings. Those *devas* were accomplished in faith, so that with the ending of their life here [in the human realm] they were reborn there. I also have such faith. Those *devas* were accomplished in virtue . . . learning . . . generosity . . . wisdom, so that with the ending of their life here they were reborn there. I also have such wisdom. There really are the *devas* of the Thirty-three . . . the *Yāma devas* . . . the *Tusita devas* . . . the *devas* who delight in creating . . . the *devas* who wield power over others’ creations. Those *devas* were accomplished in faith, so that with the ending of their life here they were reborn there. I too have such faith. Those *devas* were accomplished in virtue . . . learning . . . generosity . . . wisdom, so that with the ending of their life here they were reborn there. I too have such wisdom.”

When he recollects the faith, virtue, learning, generosity, and wisdom of the *devas* in this way, any evil inclination is made to cease, and any defiled, evil, and unwholesome mental state is also made to cease. Housewife, because of the *devas* the mind of the learned noble disciple gains serene delight, so that any evil inclination is made to cease and any defiled, evil, and unwholesome mental state is also made to cease.

772b

It is just as gold that has become contaminated and impure may, by means of fire, tongs,²¹⁷ a hammer, red earth, and human effort, be rubbed and polished, so that it becomes bright and pure. In the same way, while observing the *uposatha* the learned noble disciple recollects the *devas* [thus]: “There really are the Four Heavenly Kings. Those *devas* were accomplished in faith, so that with the ending of their life here they were reborn there. I too have such faith. Those *devas* were accomplished in virtue . . . learning . . . generosity . . . wisdom, so that with the ending of their life here they were reborn there. I too have such wisdom. There really are the *devas* of the Thirty-three . . . the Yāma *devas* . . . the Tusita *devas* . . . the *devas* who delight in creating . . . the *devas* who wield power over others’ creations. Those *devas* were accomplished in faith, so that with the ending of their life here they were reborn there. I too have such faith. Those *devas* were accomplished in virtue . . . learning . . . generosity . . . wisdom, so that with the ending of their life here they were reborn there. I also have such wisdom.”

When he recollects the faith, virtue, learning, generosity, and wisdom of the *devas* in this way, any evil inclination is made to cease, and any defiled, evil, and unwholesome mental state is also made to cease.

Housewife, suppose that one observes in this way this noble eightfold *uposatha*. Now, there are the sixteen great countries, namely (1) Aṅga, (2) Magadha, (3) Kāsi, (4) Kosala, (5) Kuru, (6) Pañcāla, (7) Assaka, (8) Avantī, (9) Ceti,²¹⁸ (10) Vajji, (11) Vamśa, (12) Malla, (13) Soma, (14) Sūrasena, (15) Yona,²¹⁸ and (16) Kamboja. In these countries whatever there is of money and treasures—gold, silver, *maṇi*-jewel, pearl, beryl, *rānggā*,²¹⁹ green jade, coral, *liúshào*, *bīngliú*, *bīnglēi*, agate, tortoise shell, ruby, white jade, and pearl shell—a person, on being established there as king, could make use of these as he wished. Yet, monks, all of that is not worth the sixteenth part of keeping the noble eightfold *uposatha*.²²⁰

For this reason, housewife, I declare that being a king among human beings cannot compare with the pleasures of the *devas*. For example, fifty years among human beings are one day and night among the Four Heavenly Kings. Thirty such days and nights are one month, and twelve such months are one year. Five hundred such years is the life span of the Four Heavenly Kings. Housewife, it is entirely possible that a clansman or a

clanswoman who has observed the noble eightfold *uposatha* will, on the breaking up of the body with the ending of life, be reborn among the Four Heavenly Kings.

For this reason, housewife, I declare that being a king among human beings cannot compare with the pleasures of the *devas*. For example, a hundred years among human beings are one day and night among the *devas* of the Thirty-three. Thirty such days and nights are one month, and twelve such months are one year. A thousand such years is the life span of the *devas* of the Thirty-three. Housewife, it is entirely possible that a clansman or a clanswoman who has observed the noble eightfold *uposatha* will, on the breaking up of the body with the ending of life, be reborn among the *devas* of the Thirty-three.

772c

For this reason, housewife, I declare that being a king among human beings cannot compare with the pleasures of the *devas*. For example, two hundred years among human beings are one day and night among the Yāma *devas*. Thirty such days and nights are one month, and twelve such months are one year. Two thousand such years is the life span of the Yāma *devas*. Housewife, it is entirely possible that a clansman or a clanswoman who has observed the noble eightfold *uposatha* will, on the breaking up of the body with the ending of life, be reborn among the Yāma *devas*.

For this reason, housewife, I declare that being a king among human beings cannot compare with the pleasures of the *devas*. For example, four hundred years among human beings are one day and night among the Tusita *devas*. Thirty such days and nights are one month, and twelve such months are one year. Four thousand such years is the life span of the Tusita *devas*. Housewife, it is entirely possible that a clansman or a clanswoman who has observed the noble eightfold *uposatha* will, on the breaking up of the body with the ending of life, be reborn among the Tusita *devas*.

For this reason, housewife, I declare that being a king among human beings cannot compare with the pleasures of the *devas*. For example, eight hundred years among human beings are one day and night among the *devas* who delight in creating. Thirty such days and nights are one month, and twelve such months are one year. Eight thousand such years is the life span of the *devas* who delight in creating. Housewife, it is entirely possible that a clansman or a clanswoman who has observed the noble

eightfold *uposatha* will, on the breaking up of the body with the ending of life, be reborn among the *devas* who delight in creating.

For this reason, housewife, I declare that being a king among human beings cannot compare with the pleasures of the *devas*. For example, one thousand six hundred years among human beings are one day and night among the *devas* who wield power over others' creations. Thirty such day and nights are one month, and twelve such months are one year. Sixteen thousand such years is the life span of the *devas* who wield power over others' creations. Housewife, it is entirely possible that a clansman or a clanswoman who has observed the noble eightfold *uposatha* will, on the breaking up of the body with the ending of life, be reborn among the *devas* who wield power over others' creations.²²¹

Then Visākhā, Migāra's mother extended her hands with joined palms toward the Buddha and said:

World-honored One, the noble eightfold *uposatha* is most wonderful, most remarkable, of great profit, of great fruit, of great virtue, of great scope. World-honored One, from now on for my whole life I will observe the noble eightfold *uposatha*, according to my strength, giving generously and cultivating merit.

Then Visākhā, Migāra's mother, having heard what the Buddha said, bore it well [in mind], paid homage with her head at the Buddha's feet, circumambulated him three times, and left.

773a Thus spoke the Buddha. Having heard what the Buddha said, Visākhā, Migāra's mother, and the monks were delighted and received it respectfully.

203. The Discourse to Potaliya²²²

Thus have I heard. At one time the Buddha was staying at Nālanda, in Pāvārika's Mango Grove.

At that time the householder Potaliya, wearing clean white clothes and a white headcloth, grasping a staff and holding a parasol, and wearing layman's sandals, was going from park to park, from pleasure garden to pleasure garden, from grove to grove, wandering at his pleasure. Whenever he saw renunciants or brahmins, he would say, "Venerable friends, you should know

that I abstain from worldliness. I have abandoned worldliness. I have relinquished all worldly affairs.”

The renunciants and brahmins would reply with soft and gentle words, “Indeed, the venerable friend Potaliya abstains from worldliness. He has abandoned worldliness. He has relinquished all worldly affairs.”²²³

Then, as he was wandering around, the householder Potaliya approached the Buddha. He exchanged polite greetings while standing before the Buddha, grasping his staff. The World-honored One said, “Householder, there are seats. Be seated if you like.”

The householder Potaliya said:

Gotama, this is not right; this is not proper. Why is that? I abstain from worldliness. I have abandoned worldliness. I have relinquished all worldly affairs. How is it that the renunciant Gotama addresses me as “householder”?

The World-honored One replied, “You have the [outer] signs and marks of a householder, therefore I address you, saying, ‘Householder, there are seats. Be seated if you like.’”

Three times the World-honored One said, “Householder, there are seats. Be seated if you like.”

Three times the householder Potaliya said:

Gotama, this is not right; this is not proper. I abstain from worldliness. I have abandoned worldliness. I have relinquished all worldly affairs. How is it that the renunciant Gotama addresses me as “householder”?

[And each time] the World-honored One replied, “You have the [outer] signs and marks of a householder, therefore I address you saying, ‘Householder, there are seats. Be seated if you like.’”

The World-honored One asked him, “How do you abstain from worldliness? How have you abandoned worldliness and relinquished all worldly affairs?”

The householder Potaliya replied:

Gotama, all of the wealth in my house I have given in its entirety to my sons. I wander without occupation and without ambition. I seek only food

to sustain my life. This is how I abstain from worldliness. This is how I have abandoned worldliness and relinquished all worldly affairs.

The World-honored One said:

Householder, in this noble Dharma and discipline it is not in this way that one abandons and cuts off worldly affairs. Householder, in this noble Dharma and discipline there are eight aspects to abandoning worldly affairs.

773b At this the householder Potaliya set aside his staff, put away his parasol, and took off his layman's sandals. Extending his hands with joined palms toward the Buddha, he said, "Gotama, what are the eight aspects to abandoning worldly affairs in this noble Dharma and discipline?"

The World-honored One replied:

Householder, with the support of abstention from killing, a learned noble disciple abandons killing. With the support of abstention from taking what is not given, he abandons taking what is not given. With the support of abstention from sexual misconduct, he abandons sexual misconduct.²²⁴ With the support of abstention from false speech, he abandons false speech. With the support of absence of desire and attachment, he abandons desire and attachment. With the support of absence of harmfulness and hatred, he abandons harmfulness and hatred. With the support of absence of dislike and irritation, he abandons dislike and irritation. With the support of absence of excessive pride, he abandons excessive pride.

Householder, how does a learned noble disciple, with the support of abstention from killing, abandon killing? A learned noble disciple reflects thus: "One who kills will certainly experience bad results in this life and in future lives. If I were to be one who kills, I would harm myself and be spoken ill of by others, by *devas* and all wise practitioners of the holy life, who would talk about my conduct and my bad reputation would be heard of in all directions. With the breaking up of the body at the ending of life I would certainly go to a bad destiny, being reborn in hell. In such ways one who kills experiences these bad results in this life and in future lives. With the support of abstention from killing, should I not better abandon killing?"

So, with the support of abstention from killing, he abandons killing. In this way, with the support of abstention from killing, the learned noble disciple abandons killing.

Householder, how does a learned noble disciple, with the support of abstention from taking what is not given, abandon taking what is not given? A learned noble disciple reflects thus: “One who takes what is not given will certainly experience bad results in this life and in future lives. If I were to be one who takes what is not given, I would harm myself and be spoken ill of by others. *Devas* and all wise practitioners of the holy life would talk about my conduct and my bad reputation would be heard of in all directions. With the breaking up of the body at the ending of life I would certainly go to a bad destiny, being reborn in hell. In such ways one who takes what is not given experiences these bad results in this life and in future lives. With the support of abstention from taking what is not given, should I not better abandon taking what is not given?”

So, with the support of abstention from taking what is not given, he abandons taking what is not given. In this way, with the support of abstention from taking what is not given, the learned noble disciple abandons taking what is not given.

Householder, how does a learned noble disciple, with the support of abstention from sexual misconduct, abandon sexual misconduct? A learned noble disciple reflects thus: “One who [engages in] sexual misconduct will certainly experience bad results in this life and in future lives. If I were to be one who engages in sexual misconduct, I would harm myself and be spoken ill of by others, by *devas* and all wise practitioners of the holy life, who would talk about my conduct and my bad reputation would be heard of in all directions. With the breaking up of the body at the ending of life I would certainly go to a bad destiny, being reborn in hell. In such ways one who engages in sexual misconduct experiences these bad results in this life and in future lives. With the support of abstention from sexual misconduct, should I not better abandon sexual misconduct?”

So, with the support of abstention from sexual misconduct, he abandons sexual misconduct. In this way, with the support of abstention from sexual misconduct, the learned noble disciple abandons sexual misconduct.

773c

Householder, how does a learned noble disciple, with the support of abstention from false speech, abandon false speech? A learned noble disciple reflects thus: “One who engages in false speech will certainly experience bad results in this life and in future lives. If I were to be one who engages in false speech, I would harm myself and be spoken ill of by others, by *devas* and all wise practitioners of the holy life, who would talk about my conduct, and my bad reputation would be heard of in all directions. With the breaking up of the body at the ending of life I would certainly go to a bad destiny, being reborn in hell. In such ways one who engages in false speech experiences these bad results in this life and in future lives. With the support of abstention from false speech, should I not better abandon false speech?”

So, with the support of abstention from false speech, he abandons false speech. In this way, with the support of abstention from false speech, the learned noble disciple abandons false speech.

Householder, how does a learned noble disciple, with the support of absence of desire and attachment, abandon desire and attachment? A learned noble disciple reflects thus: “One who has desire and attachment will certainly experience bad results in this life and in future lives. If I were to be one who has desire and attachment, I would harm myself and be spoken ill of by others, by *devas* and all wise practitioners of the holy life, who would talk about my conduct and my bad reputation would be heard of in all directions. With the breaking up of the body at the ending of life I would certainly go to a bad destiny, being reborn in hell. In such ways one who has desire and attachment experiences these bad results in this life and in future lives. With the support of absence of desire and attachment, should I not better abandon desire and attachment?”

774a

So, with the support of absence of desire and attachment, he abandons desire and attachment. In this way, with the support of absence of desire and attachment, the learned noble disciple abandons desire and attachment.

Householder, how does a learned noble disciple, with the support of absence of harmfulness and hatred, abandon harmfulness and hatred? A learned noble disciple reflects thus: “One who harbors harmfulness and hatred will certainly experience bad results in this life and in future lives. If I were to be one who harbors harmfulness and hatred, I would harm

myself and be spoken ill of by others, by *devas* and all wise practitioners of the holy life, who would talk about my conduct and my bad reputation would be heard of in all directions. With the breaking up of the body at the ending of life I would certainly go to a bad destiny, being reborn in hell. In such ways one who harbors harmfulness and hatred experiences these bad results in this life and in future lives. With the support of absence of harmfulness and hatred, should I not better abandon harmfulness and hatred?"

So, with the support of absence of harmfulness and hatred, he abandons harmfulness and hatred. In this way, with the support of absence of harmfulness and hatred, the learned noble disciple abandons harmfulness and hatred.

Householder, how does a learned noble disciple, with the support of absence of dislike and irritation, abandon dislike and irritation? A learned noble disciple reflects thus: "One who harbors dislike and irritation will certainly experience bad results in this life and in future lives. If I were to be one who harbors dislike and irritation, I would harm myself and be spoken ill of by others, by *devas* and all wise practitioners of the holy life, who would talk about my conduct and my bad reputation would be heard of in all directions. With the breaking up of the body at the ending of life I would certainly go to a bad destiny, being reborn in hell. In such ways one who harbors dislike and irritation experiences these bad results in this life and in future lives. With the support of absence of dislike and irritation, should I not better abandon dislike and irritation?"

So, with the support of absence of dislike and irritation, he abandons dislike and irritation. In this way, with the support of absence of dislike and irritation, the learned noble disciple abandons dislike and irritation.

Householder, how does a learned noble disciple, with the support of absence of excessive pride, abandon excessive pride? A learned noble disciple reflects thus: "One who has excessive pride will certainly experience bad results in this life and in future lives. If I were to be one who has excessive pride, I would harm myself and be spoken ill of by others, by *devas* and all wise practitioners of the holy life, who would talk about my conduct and my bad reputation would be heard of in all directions. With the breaking up of the body at the ending of life I would certainly go to a bad destiny, being reborn in hell. In such ways one who has excessive pride experiences

these bad results in this life and in future lives. Being with the support of absence of excessive pride, should I not better abandon excessive pride?”

So, with the support of absence of excessive pride, he abandons excessive pride. In this way, with the support of absence of excessive pride, the learned noble disciple abandons excessive pride. These are the eight aspects to the complete abandoning of worldly affairs in this noble Dharma and discipline.

The householder asked, “Gotama, in this noble Dharma and discipline is just this the [complete] abandoning of worldly affairs or is there still more?”

The World-honored One replied:

In this noble Dharma and discipline only this is not the complete abandoning of worldly affairs. There are a further eight aspects to realizing the complete abandoning and cutting off of worldly affairs.²²⁵

On hearing this, the householder Potaliya took off his white headcloth, extended his hands with joined palms toward the Buddha, and said, “Gotama, what are the further eight aspects to realizing the [complete] abandoning of worldly affairs in this noble Dharma and discipline?”

The World-honored One replied:

Householder, suppose that a dog, being hungry, emaciated from hunger, goes to the place of a cow butcher. The cow butcher or his apprentice throws the dog a bone that has been cut clean of meat. Having got the bone, the dog chews at it all over, even until it harms his lips, damages his teeth, or injures his throat, yet that dog does not get to satisfy his hunger.

Householder, the learned noble disciple similarly reflects, “Sensual pleasures are like bare bones; the World-honored One has declared that sensual pleasures are like bare bones, with little enjoyment and much suffering. There is much danger in them, so one should keep away from them.”

If one gives up sensual pleasures and relinquishes evil and unwholesome states, then [concern about] all of these so-called worldly nutriment will [in time] come to permanent cessation without remainder. One should cultivate that.

Householder, suppose that a small piece of meat has fallen on open ground not far from a village; and that a crow or an owl carries off this

meat, and other crows, owls, and birds pursue it, competing [for the meat]. What do you think, householder, if that crow or owl does not quickly let go of this small piece of meat, will the other crows and owls competing [for the meat continue to] pursue it?²²⁶

774b

The householder replied, “Yes, indeed, Gotama.”

[The Buddha said:]

Householder, what do you think, if that crow or owl is able to let go quickly of that small piece of meat, will the other crows, owls, and birds competing [for the meat] continue to pursue it?

The householder replied, “No, Gotama.”

[The Buddha said:]

Householder, the learned noble disciple similarly reflects, “Sensual pleasures are like a piece of meat; the World-honored One has declared that sensual pleasures are like a piece of meat, with little enjoyment and much suffering. There is much danger in them, so one should keep away from them.”

If one gives up sensual pleasures and relinquishes evil and unwholesome states, then [concern about] all of these so-called worldly nutriment will [in time] come to permanent cessation without remainder. One should cultivate that.

Householder, suppose that a man who is holding a burning torch in his hand is walking against the wind. What do you think, householder, if that man does not quickly drop the torch, will his hand or some other part of his body get burned?

The householder replied, “Yes, indeed, Gotama.”

[The Buddha said,] “What do you think, householder, if that man quickly drops the torch, will his hand or some other part of his body get burned?”²²⁷

The householder replied, “No, Gotama.”

[The Buddha said:]

Householder, the learned noble disciple similarly reflects, “Sensual pleasures are like a burning torch; the World-honored One has declared that sensual pleasures are like a burning torch, with little enjoyment and much suffering. There is much danger in them, so one should keep away from them.”

If one gives up sensual pleasures and relinquishes evil and unwholesome states, then [concern about] all of these so-called worldly nutriments will [in time] come to permanent cessation without remainder. One should cultivate that.

Householder, suppose that, not far from a village, there is a great burning [charcoal] pit, full of fire but without smoke. A man comes by who is not foolish or stupid, not deranged, who is in his right mind, free and unconstrained; who is fond of pleasure and not fond of pain, who abhors pain; who is fond of living and not fond of death, who abhors death. What do you think, householder, would that man enter that burning [charcoal] pit?²²⁸

The householder replied:

No, Gotama. Why is that? Seeing the burning [charcoal] pit, he would reflect, “If I fall into this burning [charcoal] pit, I will certainly die, without a doubt; and should I not die, I will surely experience extreme pain.” Seeing the burning [charcoal] pit, he would have the intention of keeping far from it and will wish to get away from it.

[The Buddha said:]

Householder, the learned noble disciple similarly reflects, “Sensual pleasures are like a burning [charcoal] pit; the World-honored One has declared sensual pleasures to be like a burning [charcoal] pit, with little enjoyment and much suffering. There is much danger in them, so one should keep away from them.”

If one gives up sensual pleasures and relinquishes evil and unwholesome states, then [concern about] all of these so-called worldly nutriments will [in time] come to permanent cessation without remainder. One should cultivate that.

774c Householder, suppose that, not far from a village, there is a great poisonous snake, very vicious and exceedingly poisonous, black in color and terrifying.²²⁹ A man comes by who is not foolish or stupid, not deranged, who is in his right mind, free and unconstrained; who is fond of pleasure and not fond of pain, who abhors pain; who is fond of living and not fond of death, who abhors death. What do you think, householder, will that

man reach out his hand or some other part of his body, and speak like this [to the snake]: “Bite me, bite me!”?

The householder replied:

No, Gotama. Why is that? Seeing the poisonous snake, he will reflect, “If my hand or some other part of my body is bitten by this snake, I will certainly die, without a doubt; and should I not die, I will surely experience extreme pain.” Seeing the poisonous snake, he will have the intention of keeping far from it and will wish to get away from it.

[The Buddha said:]

Householder, the learned noble disciple similarly reflects, “Sensual pleasures are like a poisonous snake; the World-honored One has declared that sensual pleasures are like a poisonous snake, with little enjoyment and much suffering. There is much danger in them, so one should keep away from them.”

If one gives up sensual pleasures and relinquishes evil and unwholesome states, then [concern about] all of these so-called worldly nutriment will [in time] come to permanent cessation without remainder. One should cultivate that.

Householder, suppose that a person has a dream in which he is fully provided with the five strands of sensual pleasure and is amusing himself with them.²³⁰ On waking, he sees none of it.

Householder, the learned noble disciple similarly reflects, “Sensual pleasures are like a dream; the World-honored One has declared that sensual pleasures are like a dream, with little enjoyment and much suffering. There is much danger in them, so one should keep away from them.”

If one gives up sensual pleasures and relinquishes evil and unwholesome states, then [concern about] all of these so-called worldly nutriment will [in time] come to permanent cessation without remainder. One should cultivate that.

Householder, suppose that a man borrows goods for his pleasure, such as a palace with towers, a pleasure garden with bathing pools, a chariot drawn by an elephant or a horse, silk coverlets, rings, bracelets, perfume,

necklaces, golden ornaments, decorative hair-pins, or elegant clothes. On seeing him, many persons exclaim to one another, “How good to be like this! How happy to be like this! Those who have wealth should amuse themselves to the utmost like this!”

[Later, however], the owner of those goods wants to take them back or get someone else to take them back. So he takes them back himself or gets someone else to take them back [for him]. Many persons see this and say to one another, “He is a borrower and actually a deceiver. How bad is this borrower!” Why is that? The owner of those goods wanted to take them back or to get someone else to take them back. So he took them back himself or got someone else to take them back.

Householder, the learned noble disciple similarly reflects, “Sensual pleasures are like borrowed [goods]; the World-honored One has declared that sensual pleasures are like borrowed [goods], with little enjoyment and much suffering. There is much danger in them, so one should keep away from them.”

775a If one gives up sensual pleasures and relinquishes evil and unwholesome states, then [concern about] all of these so-called worldly nutriments will [in time] come to permanent cessation without remainder. One should cultivate that.

Householder, suppose that, not far from a village, there is a great fruit tree and on this tree there are always many fine and appetizing fruits. A man comes by who, being hungry, emaciated from hunger, wants to get to eat the fruits. He thinks, “On this tree there are always many fine and appetizing fruits. I am emaciated from hunger and want to get the fruits to eat. However, there are no fallen fruits beneath the tree that I could eat my fill of and take home with me. I could climb this tree. Should I go up it now?” Thinking this, he goes up [the tree].

[Just then] another man comes by who, being hungry, emaciated from hunger, wants to get to eat the fruits. He is carrying a very sharp ax, and he thinks, “In this tree there are always many fine and appetizing fruits. However, there are no fallen fruits beneath the tree that I could eat my fill of and take home with me. I cannot climb this tree. Should I now chop it down?” Then he promptly [begins] chopping the tree.

What do you think, householder, if the man who is up in the tree does not come down quickly then when the tree topples to the ground, will he certainly break an arm or some other part of his body?

The householder replied, “Yes, indeed, Gotama.”

[The Buddha said:]

Householder, what do you think, if that man up in the tree comes down quickly, then when the tree topples to the ground, will he break an arm or some other part of his body?²³¹

The householder replied, “No, Gotama.”

[The Buddha said:]

Householder, the learned noble disciple similarly reflects, “Sensual pleasures are like fruits on a tree; the World-honored One has declared that sensual pleasures are like fruits on a tree, with little enjoyment and much suffering. There is much danger in them, so one should keep away from them.” If one gives up sensual pleasures and relinquishes evil and unwholesome states, then [concern about] all of these so-called worldly nutriment will [in time] come to permanent cessation without remainder. One should cultivate that.

These are the eight further aspects in this noble Dharma and discipline for realizing the complete abandoning of worldly affairs.

Householder,²³² with the calming of [directed] awareness and [sustained] contemplation, with inner stillness and mental unification, he dwells having attained the second absorption, which is without [directed] awareness and [sustained] contemplation and with rapture and pleasure born of concentration. Secluded from rapture and pleasure, dwelling with equanimity and without seeking anything, with right mindfulness and right comprehension, experiencing happiness with the body, he dwells having attained the third absorption, which the noble ones speak of as noble equanimity and mindfulness, a happy abode. With the cessation of pleasure and the cessation of pain, and with the earlier cessation of rapture and displeasure, with neither pain nor pleasure, and with purity of mindfulness and equanimity, he dwells having attained the fourth absorption.²³³

With his mind concentrated and purified in this way, free of defilements, free of troubles, malleable, well steadied, having gained mental imper-turbability, he cultivates realization of the knowledge of the destruction of the taints.²³⁴

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 ces-sation of *dukkha*.”

775b He knows as it really is: “These are the taints.” He knows [as it really is]: “This is the arising of the taints.” He knows [as it really is]: “This is the cessation of the taints.” He knows as it really is: “This is the path to the cessation of the taints.”

Knowing like this, seeing like this, his mind is liberated from the taint of sensual desire . . . from the taint of existence, his mind is liberated from the taint of ignorance. It being liberated, he knows it is liberated, knowing as it really is: “Birth is ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence.”

As this teaching was being taught, there arose in the householder Potaliya the spotless, immaculate Dharma eye in regard to all phenomena.²³⁵ Then the householder Potaliya saw the Dharma, attained the Dharma, realized the bright pure Dharma; he abandoned doubt and went beyond perplexity; he became independent of other teachers; he would never again follow others; and he became free of hesitation. Having been established in the attainment of the fruit, he had attained fearlessness in the Dharma taught by the World-honored One.

He paid homage with his head at the Buddha’s feet and said:

World-honored One, from now on I go for refuge to the Buddha, the Dharma, and the Sangha of monks. May the World-honored One accept me as a lay disciple from this day forth until the end of life, as having personally gone for refuge for my whole life.

World-honored One, formerly, wearing clean white clothes and a white headcloth, grasping a staff and holding a parasol, and wearing layman’s sandals, I went from park to park, from pleasure garden to pleasure garden, from grove to grove, wandering at my pleasure. Whenever I saw renunciants

or brahmins, I would say, “Venerable friends, I abstain from worldliness. I have abandoned worldliness. I have relinquished all worldly affairs.”

The renunciants and brahmins would tell me with soft and gentle words, “Indeed, the venerable friend Potaliya abstains from worldliness. He has abandoned worldliness. He has relinquished all worldly affairs.”

World-honored One, at that time I was giving those who actually have no knowledge the status of having knowledge. I was revering as knowledgeable wise persons those who actually are not a shrine for knowledge, are not nourished by knowledge, and actually are without knowledge. World-honored One, from now on I give the sangha of monks, disciples of the World-honored One who do actually have knowledge, the status of persons of knowledge and wisdom. They actually are a shrine for knowledge and are nourished by knowledge. They actually do have knowledge and I shall revere them as knowledgeable wise persons.²³⁶

World-honored One, I now again go for refuge to the Buddha, the Dharma, and the Sangha of monks. May the World-honored One accept me as a lay disciple from this day forth, as having personally gone for refuge for my whole life, until death.

World-honored One, the faith and reverence I earlier had for heterodox renunciants and brahmins, this has now been cut off.

World-honored One, a third time I go for refuge to the Buddha, the Dharma, and the Sangha of monks. May the World-honored One accept me as a lay disciple from this day forth until the end of life, as having personally gone for refuge for my whole life.

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

204. The Discourse at Rammaka’s [Hermitage]²³⁷

Thus have I heard. At one time the Buddha was dwelling at Sāvattthī, in the Eastern Park, at the Hall of Migāra’s Mother. 775c

At that time, in the afternoon, the World-honored One emerged from sitting in meditation, came down from the hall and said to the venerable Ānanda, “Accompanied by you I would now go to the Aciravatī River to bathe.”²³⁸ The venerable Ānanda replied, “Yes, certainly.”

The venerable Ānanda took a door opener and went around all of the huts. To all the monks he saw he said this: “Venerable friends, you should all gather at the house of the brahmin Rammaka.” On hearing this, the monks gathered at the house of the brahmin Rammaka.

The World-honored One, followed by the venerable Ānanda, went to the Aciravatī River. He took off his robes, placed them on the bank, and entered the water to bathe. Having bathed, he came out again, wiped his body [dry], and put on his robes.

At that time the venerable Ānanda was standing behind the World-honored One, holding a fan to fan him. Then the venerable Ānanda extended his hands with joined palms toward the Buddha and said:

World-honored One, the house of the brahmin Rammaka is very pleasant and orderly. It is truly delightful. May the World-honored One, out of compassion, go to the house of the brahmin Rammaka.

The World-honored One accepted the venerable Ānanda’s [invitation] by remaining silent.

Then the World-honored One, followed by the venerable Ānanda, went to the house of the brahmin Rammaka. At that time a group of many monks were seated together in the house of the brahmin Rammaka discussing the Dharma. The Buddha stood outside the door, waiting for the monks to finish their discussion of the Dharma. The group of many monks, having completed their investigation and discussion of the Dharma, remained silent. Knowing this, the World-honored One coughed and knocked on the door. Hearing this, the monks came and opened the door.

The World-honored One entered the house of the brahmin Rammaka and sat down on a seat that had been prepared in front of the group of monks. He asked them, “What have you just been discussing, monks? For what matter are you sitting together here?”

Then the monks replied, “World-honored One, we have just been discussing the Dharma. It is for a matter of Dharma that we are sitting together here.”

The Buddha commended them:

It is well, it is well, monks, sitting together you should engage in [either of] two things: the first is discussing the Dharma; the second is remaining

silent. Why is that? I too shall teach you the Dharma. Listen closely and pay proper attention! 776a

The monks replied: “Yes, certainly. We shall listen to receive instruction.”
The Buddha said:

There are two types of search: the first is called the noble search; the second is called the ignoble search. What is the ignoble search? Someone, being actually subject to disease, seeks what is [also] subject to disease; being actually subject to old age . . . subject to death . . . subject to worry and sadness . . . being actually subject to defilement, they seek what is [also] subject to defilement.²³⁹

What is being actually subject to disease yet seeking what is [also] subject to disease? What is subject to disease? Sons and brothers are subject to disease; elephants, horses, cattle, sheep, male and female slaves, wealth, treasures, rice and [other] cereals are subject to disease and destruction. Living beings, stained and touched by greed and attachment, full of pride, take hold of and enter amid these, without seeing the danger and without seeing an escape, clinging to them and engaging with them.

What is subject to old age . . . subject to death . . . subject to worry and sadness . . . subject to defilement? Sons and brothers are subject to defilement; elephants, horses, cattle, sheep, male and female slaves, wealth, treasures, rice and cereals are subject to defilement and destruction.²⁴⁰ Living beings, stained and touched by greed and attachment, intoxicated with pride, take hold of and enter amid these, without seeing the danger and without seeing an escape, clinging to them and engaging with them.

That such a person, wanting and seeking the unsurpassable peace of nirvana that is free from disease should attain the unsurpassable peace of nirvana that is free from disease—that is not possible. [That such a person, wanting and] seeking the unsurpassable peace of nirvana that is free from old age . . . free from death . . . free from worry and sadness . . . free from defilement, should attain the unsurpassable peace of nirvana that is free from old age . . . free from death . . . free from worry and sadness . . . free from defilement—that is not possible. This [kind of seeking] is what is meant by the ignoble search.

What is the noble search? Someone reflects, “I am actually subject to disease myself and I am naively seeking what is [also] subject to disease, I am actually subject to old age... subject to death . . . subject to worry and sadness . . . subject to defilement myself and I am naively seeking what is [also] subject to defilement. Let me now rather seek the unsurpassable peace of nirvana that is free from disease, seek the unsurpassable peace of nirvana that is free from old age . . . free from death . . . free from worry and sadness . . . free from defilement!”

That such a person, seeking the unsurpassable peace of nirvana that is free from disease, should attain the unsurpassable peace of nirvana that is free from disease—that is certainly possible. [That such a person], seeking the unsurpassable peace of nirvana that is free from old age . . . free from death . . . free from worry and sadness . . . free from defilement, should attain the unsurpassable peace of nirvana that is free from old age . . . free from death . . . free from worry and sadness . . . free from defilement—that is certainly possible.

Formerly, when I had not yet awakened to the unsurpassable, right, and complete awakening, I thought like this: “I am actually subject to disease myself and I am naively seeking what is [also] subject to disease, I am actually subject to old age . . . subject to death . . . subject to worry and sadness . . . subject to defilement myself and I am naively seeking what is [also] subject to defilement. Let me now rather seek the unsurpassable peace of nirvana that is free from disease, seek the unsurpassable peace of nirvana that is free from old age . . . free from death . . . free from worry and sadness . . . free from defilement!”

776b

At that time I was a young lad, with clear [complexion] and black hair, in the prime of life, twenty-nine years of age, roaming around well adorned and enjoying myself to the utmost. Then, as my father and mother cried and my relatives lamented, I shaved off my hair and beard, donned yellow robes, and out of faith went forth from the household life to train in the path. I maintained purity of livelihood in body, I maintained purity of livelihood in speech and in mind.²⁴¹

Having accomplished this aggregate of morality, aspiring for and seeking the unsurpassable peace of nirvana that is free from disease . . . free from old age . . . free from death . . . free from worry and sadness . . . the

unsurpassable peace of nirvana that is free from defilement, I approached Āḷāra Kālāma. I asked him, “Āḷāra, I wish to practice the holy life in your Dharma. Will you permit it?”

Āḷāra answered me, saying, “Venerable one, I certainly permit it. Practice as you wish to practice!”

I asked further, “Āḷāra, this Dharma of yours—have you come to know it yourself, to understand it yourself, and to realize it yourself?”²⁴²

Āḷāra answered me, saying, “Venerable one, completely transcending the sphere of [boundless] consciousness, I attain and dwell in the sphere of nothingness. Therefore, I have come to know this Dharma of mine myself, to understand it myself, and to realize it myself.”

I thought again, “Not only Āḷāra alone has such faith; I too have such faith. Not only Āḷāra alone has such energy; I too have such energy. Not only Āḷāra alone has such wisdom; I too have such wisdom.²⁴³ [With these qualities] Āḷāra has come to know this Dharma himself, to understand it himself, to realize it himself.”

Because I wished to realize this Dharma, I went and dwelled alone and in seclusion in an empty and quiet place. With a mind free from indolence I practiced energetically. Having dwelled alone and in seclusion in an empty and quiet place, with a mind free from indolence, practicing energetically, in no long time I realized that Dharma.

Having realized that Dharma, I again approached Āḷāra Kālāma and asked him, “Āḷāra, is this the Dharma that you have come to know yourself, to understand yourself, to realize yourself, namely: completely transcending the sphere of boundless consciousness to attain and dwell in the sphere of nothingness?”

Āḷāra Kālāma answered me, saying, “Venerable one, this is [indeed] the Dharma that I have come to know myself, to understand myself, to realize myself, namely: completely transcending the sphere of [boundless] consciousness to attain and dwell in the sphere of nothingness.”

Āḷāra Kālāma further said to me, “Venerable one, just as I have realized this Dharma, so too have you; just as you have realized this Dharma, so too have I. Venerable one, come and share the leadership of this group!” Thus Āḷāra Kālāma, being the teacher, placed me on an equal level, [thereby] giving me the highest respect, the highest support, and the highest appreciation.

776c

I thought again, “This Dharma does not lead to knowledge, does not lead to awakening, does not lead to nirvana. Let me rather leave this Dharma now and continue seeking the unsurpassable peace of nirvana that is free from disease . . . free from old age . . . free from death . . . free from worry and sadness . . . the unsurpassable peace of nirvana that is free from defilement.”

I then abandoned this Dharma and continued seeking the unsurpassable peace of nirvana that is free from disease . . . free from old age . . . free from death . . . free from worry and sadness . . . the unsurpassable peace of nirvana that is free from defilement. I approached Uddaka Rāmaputta and asked him, “Uddaka, I wish to train in your Dharma, will you permit it?”

Uddaka Rāmaputta answered me saying, “Venerable one, I certainly permit it. Train as you wish to train!”

I asked him further, “Uddaka, your father, Rāma²⁴⁴—what Dharma did he come to know himself, to understand himself, to realize himself?”

Uddaka Rāmaputta answered me, saying, “Venerable one, completely transcending the sphere of nothingness, he attained and dwelled in the sphere of neither-perception-nor-nonperception. Venerable sir, what my father Rāma knew himself, understood himself, realized himself, was this Dharma.”

I thought again, “Not only Rāma alone had such faith; I too have such faith. Not only Rāma alone had such energy; I too have such energy. Not only Rāma alone had such wisdom; I too have such wisdom. [With these qualities] Rāma came to know this Dharma himself, to understand it himself, to realize it himself. Why should I not get to know this Dharma myself, to understand it myself, to realize it myself?”

Because I wished to realize this Dharma, I went and dwelled alone and in seclusion, in an empty and quiet place. With a mind free from indolence, I practiced energetically. Having dwelled alone and in seclusion, in an empty and quiet place, with a mind free from indolence, practicing energetically, in no long time I realized that Dharma.

Having realized that Dharma, I again approached Uddaka Rāmaputta and asked him, “Uddaka, is this the Dharma that your father Rāma came to know himself, to understand himself, to realize himself, namely: completely transcending the sphere of nothingness to attain and dwell in the sphere of neither-perception-nor-nonperception?”

Uddaka Rāmaputta answered me, saying, “Venerable one, this is [indeed] the Dharma that my father Rāma came to know himself, to understand himself, and to realize himself, namely: completely transcending the sphere of nothingness to attain and dwell in the sphere of neither-perception-nor-nonperception.”

Uddaka Rāmaputta further said to me, “Venerable one, just as my father Rāma realized this Dharma, so too have you; just as you have realized this Dharma, so too did my father. Venerable one, come and share the leadership of this group!”²⁴⁵ Thus Uddaka Rāmaputta, being the teacher, regarded me also as a teacher, thereby giving me the highest respect, the highest support, and the highest appreciation.

I thought again, “This Dharma does not lead to knowledge, does not lead to awakening, does not lead to nirvana. Let me rather leave this Dharma now and continue seeking the unsurpassable peace of nirvana that is free from disease . . . free from old age . . . free from death . . . free from worry and sadness . . . the unsurpassable peace of nirvana that is free from defilement.”

777a

I then left this Dharma and continued to seek the unsurpassable peace of nirvana that is free from disease . . . free from old age . . . free from death . . . free from worry and sadness . . . the unsurpassable peace of nirvana that is free from defilement. I went to a brahmin village called Senā near Uruvelā, south of Elephant Peak Mountain. That area was truly delightful. The mountain forest was lush and the Nerañjarā River was clear and running full up to its banks.

On seeing it, I thought, “This place is truly delightful. The mountain forest is lush and the Nerañjarā River is clear and running full up to its banks. If a clansman wished to train, he could train here. I shall be training, [so] let me now train here!”

[After training], I then took some grass and approached the tree of awakening. On reaching it, I spread out [the grass as] a sitting mat and sat down cross-legged with the determination not to break off my sitting until the taints had been eradicated.²⁴⁶ I [indeed] did not break off my sitting until the taints had been eradicated.

Seeking the unsurpassable peace of nirvana that is free from disease, I attained the unsurpassable peace of nirvana that is free from disease.

Seeking the unsurpassable peace of nirvana that is free from old age . . . free from death . . . free from worry and sadness . . . free from defilement, I attained the unsurpassable peace of nirvana that is free from old age . . . free from death . . . free from worry and sadness . . . free from defilement. Knowledge arose, vision arose, as I established the requisites of awakening. I knew as it really is: “Birth has been ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence.”²⁴⁷

Having just awakened to the unsurpassable, right and complete awakening, I thought, “To whom should I first teach the Dharma?” I further thought, “Should I now first teach the Dharma to Āḷāra Kālāma?”

At that time there was a *deva* up in the sky, who said to me, “Great Sage, may you know this: Āḷāra Kālāma passed away seven days ago.” I too came to know myself that Āḷāra Kālāma had passed away seven days ago. I thought again, “It is a great loss for Āḷāra Kālāma that he did not get to hear this Dharma. If he had heard it, he would have quickly understood the Dharma in accordance with the Dharma.”

Having just awakened to the unsurpassable, right, and complete awakening, I thought, “To whom should I first teach the Dharma?” I further thought, “Should I now first teach the Dharma to Uddaka Rāmaputta?”

There was again a *deva* up in the sky, who said to me: “Great Sage, may you know this: Uddaka Rāmaputta passed away fourteen days ago.”²⁴⁸

777b

I also came to know myself that Uddaka Rāmaputta had passed away fourteen days ago.²⁴⁹ I thought again: “It is a great loss for Uddaka Rāmaputta that he did not get to hear this Dharma. If he had heard it, he would have quickly understood the Dharma in accordance with the Dharma.”

Having just awakened to the unsurpassable, right, and complete awakening, I thought, “To whom should I first teach the Dharma?” I further thought, “The five monks of former times, who supported me in my efforts, were of much benefit [to me]. When I was practicing asceticism, those five monks served me. Should I now first teach the Dharma to the five monks?”

I further thought, “The five monks of former times—where are they now?” With the purified divine eye that transcends [the vision] of human beings I saw that the five monks were in the Deer Park at the dwelling place of seers near Benares. After staying under the tree of awakening [as

long as I wished], I gathered my robes, took my bowl, and headed toward Benares, the city of Kāsi.

At that time the heterodox practitioner Upaka, on seeing me coming in the distance, said to me, “Venerable Gotama, your faculties are clear and calm, your appearance is sublime, your face shines with a [bright] radiance. Venerable Gotama, who is your teacher? Under whom do you train in the path? In whose Dharma have you [placed] your faith?” Then I answered Upaka in verse:

I am the supreme victor,
Not attached to anything,
Completely liberated from all craving.
Having awakened on my own, whom should I call teacher?

None is my equal, none my superior.
I have awakened on my own to the unsurpassable awakening.
[I am] the Tathāgata, teacher of *devas* and human beings,
Complete in understanding, accomplished in power.”

Upaka asked me, “Venerable Gotama, do you call yourself a victor?” Again I answered him in verse:

Victors are like this,
That is, they have eradicated all taints.
I have destroyed all evil states;
Therefore, Upaka, I am [indeed] a victor.

Upaka again asked me, “Venerable Gotama, where are you wishing to go?” Then I answered him in verse:

I am going to Benares,
To beat the sublime drum of the deathless,
To set in motion the unsurpassable wheel of the Dharma,
Which has never before been set in motion in the world.²⁵⁰

Upaka said to me, “Venerable Gotama, it may be so.” Having spoken like this, he turned around and left by a side path.²⁵¹

I went on by myself to the Deer Park at the dwelling place of seers.

777c At that time the five monks, having seen me coming in the distance, had come to an agreement among themselves, saying, “Venerable friends, [you] should know that this renunciant Gotama is coming. He is of many desires, many longings. He partakes of fine food and drink, being fond of cereals, rice, and cakes with ghee and honey; and he applies sesame oil to his body. Now that he is coming back here, let us just remain seated, taking care not to stand up to greet him and not to pay homage to him. Have one seat ready, but do not invite him to sit down. When he arrives, say, ‘Friend, if you wish to sit down, do as you wish.’”

Then I arrived at where the five monks were. At that time the five were unable to disregard my extremely dignified bearing and promptly got up from their seats. Some took my robe and bowl, some set out a seat, and some brought water, wishing to wash my feet. I thought, “These confused men! Why are they so irresolute? Having themselves set up a rule, they go against their original decision.”²⁵² Knowing this, I sat on the seat prepared by the five monks.

At that time the five monks were addressing me by my family name and calling me “friend.” I told them, “Five monks, I am a tathāgata, free from attachment, rightly and fully awakened. You should not address me by my former family name and should not call me ‘friend.’ Why is that? Seeking the unsurpassable peace of nirvana that is free from disease, I have attained the unsurpassable peace of nirvana that is free from disease. Seeking the unsurpassable peace of nirvana that is free from old age . . . free from death . . . free from worry and sadness . . . free from defilement, I have attained the unsurpassable peace of nirvana that is free from old age . . . free from death . . . free from worry and sadness . . . free from defilement. I know as it really is: ‘Birth is ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence.’”

They said to me, “Friend Gotama, formerly you had such a mode of training, followed such a path, and undertook such ascetic practices, yet you were unable to attain superhuman states distinguished by noble knowledge and noble vision. How then could you do so now, when you have many desires and many longings, partaking of fine food and drink, being

fond of cooked cereals and rice and cakes with ghee and honey, and applying sesame oil to your body?"²⁵³

I said to them, "Five monks, formerly did you ever see me like this, with my faculties so clear, calm, and shining with a bright radiance?"²⁵⁴

Then the five monks answered me, saying, "Formerly, friend, we did not see your faculties so clear, calm, and shining with a bright radiance. [But] now, friend Gotama, your faculties are [indeed] clear and calm, your appearance is sublime, and your face does shine with a bright radiance."

I then addressed them, saying,²⁵⁵ "Five monks, you should know that there are two extreme practices that those on the path should not cultivate. The first is attachment to sensual pleasures, which is a low activity practiced by worldly persons. The second is self-tormenting, [inflicting] pain on oneself, which is an ignoble state and is not connected with what is beneficial.²⁵⁶ Five monks, giving up these two extremes, take the middle path that accomplishes vision, accomplishes knowledge, accomplishes certainty, and brings mastery, which leads to knowledge, leads to awakening, and leads to nirvana. It is the eightfold right path: right view . . . up to . . . right concentration; these are the eight."

778a

Wishing to instruct the five monks by turns, I instructed and guided two of them, while the other three went begging for almsfood. The food brought back by the three was sufficient for the six [of us] to eat. [Then] I instructed and guided [those] three, while the other two went begging for almsfood. The food brought back by the two was sufficient for the six [of us] to eat.

Being taught by me like this and guided like this, seeking the unsurpassable peace of nirvana that is free from disease, they attained the unsurpassable peace of nirvana that is free from disease. Seeking the unsurpassable peace of nirvana that is free from old age . . . free from death . . . free from worry and sadness . . . free from defilement, they attained the unsurpassable peace of nirvana that is free from old age . . . free from death . . . free from worry and sadness . . . free from defilement. Knowledge and vision arose in them and they established the requisites of awakening. They knew as it really is: "Birth has been ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence."

Then the World-honored One instructed them further, “Five monks, there are the five strands of sensual pleasure, which are desirable, agreeable, recalled by the mind, and connected with delight and sensuality. What are the five? Visible forms known by the eye, sounds known by the ear, odors known by the nose, flavors known by the tongue, and tangibles known by the body.

“Five monks, [consider] an unlearned ignorant worldling who does not visit good [Dharma] friends, who has not understood the noble Dharma and is not guided by the noble Dharma. Being touched [by these five strands of sensual pleasure], he is polluted by greed and attachment [for them]. Conceited, he accepts them, not seeing the danger [in them], not seeing an escape [from them], but grasping at them and engaging with them. You should know that he is at the mercy of Māra, the Evil One; he is under the power of Māra, the Evil One; he has fallen into the hands of Māra, the Evil One. Bound by Māra’s net, bound in Māra’s bonds, he is unable to escape from Māra’s bonds.

“Five monks, he is just like a wild deer that is bound by bonds. You should know that it is at the mercy of the hunter, under the power of the hunter. Having fallen into the hands of the hunter, bound by the hunter’s net, it is unable to escape when the hunter comes.

“It is the same, five monks, with an unlearned ignorant worldling who does not visit good [Dharma] friends, who has not understood the noble Dharma, and is not guided by the noble Dharma. Being touched by these five strands of sensual pleasure, he is polluted by greed and attachment [for them]. Conceited, he accepts them, not seeing the danger [in them] and not seeing an escape [from them], but grasping at them and engaging with them. You should know that he is at the mercy of Māra, the Evil One; he is under the power of Māra, the Evil One; he has fallen into the hands of Māra, the Evil One. Bound by Māra’s net, bound by Māra’s bonds, he is unable to escape from Māra’s bonds.

“Five monks, [consider] a learned noble disciple who does visit good [Dharma] friends, who has understood the noble Dharma and moreover is guided by the noble Dharma. Not being touched by the five strands of sensual pleasure, he is not polluted, having no greed and no attachment in regard to them. Not being conceited, he does not grasp at them or engage

with them, [instead] seeing the danger [in them] and seeing the escape from them. You should know that he is not at the mercy of Māra, the Evil One; not under the power of Māra, the Evil One; he has not fallen into the hands of Māra, the Evil One. Not bound by Māra's net, not bound in Māra's bonds, he is able to escape from Māra's bonds. 778b

“Five monks, he is just like a wild deer that has escaped from its bonds. You should know that it is not at the mercy of the hunter, not under the power of the hunter. Not having fallen into the hands of the hunter, not bound by the hunter's net, it is able to escape when the hunter comes.

“It is the same, five monks, with the learned noble disciple who visits good [Dharma] friends, who has understood the noble Dharma, and moreover is guided by the noble Dharma. Not being touched by the five strands of sensual pleasure, he is not polluted by greed and attachment in regard to them. Not being conceited,²⁵⁷ he does not grasp at them or engage with them, [instead] seeing the danger [in them] and seeing the escape from them. You should know that he is not at the mercy of Māra, the Evil One; not under the power of Māra, the Evil One; he has not fallen into the hands of Māra, the Evil One. Not bound by Māra's net, not bound in Māra's bonds, he escapes from Māra's bonds.

“Five monks, there is a time when there appears in the world a tathāgata, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, knower of the world, unsurpassable person, leader on the path of Dharma, teacher of *devas* and human beings, a buddha, an exalted one.²⁵⁸

“[A monk] abandons . . . up to . . . the five hindrances, which defile the mind and weaken wisdom. Secluded from sensual desires, secluded from evil and unwholesome states . . . up to . . . he dwells having attained the fourth absorption.

“With his mind concentrated and purified in this way, without defilement, without affliction, malleable, well steadied, having attained imperiturbability, he directs his mind to the realization of the higher knowledge of the destruction of the taints.²⁵⁹

He knows as it really is: ‘This is *dukkha*.’ He knows [as it really is]: ‘This is the arising of *dukkha*.’ He knows [as it really is]: ‘This is the cessation of *dukkha*.’ He knows as it really is: ‘This is the path to the cessation of *dukkha*.’

“He knows as it really is: ‘These are the taints.’ He knows [as it really is]: ‘This is the arising of the taints.’ He knows [as it really is]: ‘This is the cessation of the taints.’ He knows as it really is: ‘This is the path to the cessation of the taints.’

“Knowing like this, seeing like this, his mind is liberated from the taint of sensual desire . . . from the taint of existence, his mind is liberated from the taint of ignorance. It being liberated, he knows it is liberated, knowing as it really is: ‘Birth has been ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence.’

778c

“At that time he is at ease when walking, at ease when standing, at ease when sitting, and at ease when reclining. Why is that? He sees within himself that the countless evil and unwholesome states have been eradicated. For this reason he is at ease when walking, at ease when standing, at ease when sitting, and at ease when reclining.

“Five monks, it is just as, in a secluded spot, a place without people, there might be a wild deer which is at ease when walking, at ease when standing, at ease when sitting, and at ease when reclining. Why is that? That wild deer is not within the range of a hunter. It is for this reason that it is at ease when walking, at ease when standing, at ease when sitting, and at ease when reclining.²⁶⁰

“Five monks, [in the same way] a monk who, through eradication of the taints, dwells having attained the taint-free liberation of the mind and liberation through wisdom knows it himself, understands it himself, and realizes it himself. He knows as it really is: ‘Birth has been ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence.’ At that time he is at ease when walking, at ease when standing, at ease when sitting, and at ease when reclining. Why is that? He sees within himself that the countless evil and unwholesome states have been eradicated. It is for this reason that he is at ease when walking, at ease when standing, at ease when sitting, and at ease when reclining.

“Five monks, this is called liberation without remainder, this is called the unsurpassable peace of nirvana that is free from disease, the unsurpassable peace of nirvana that is free from old age . . . free from death . . . free from worry and sadness . . . free from defilement.”

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

205. The Discourse on the Five Lower Fetters²⁶¹

Thus have I heard. At one time the Buddha was staying at Sāvattthī, in Jeta's Grove, Anāthapiṇḍika's Park. At that time the World-honored One said to the monks, "I once taught you about the five lower fetters. Do you remember that?" The monks were silent and did not reply.

A second and a third time the World-honored One said to the monks, "I once taught you about the five lower fetters. Do you remember that?" And a second and a third time the monks were silent and did not reply.²⁶²

At that time the venerable Māluṅkyaputta was among that assembly. Then the venerable Māluṅkyaputta rose from his seat, arranged his robe so as to bare one shoulder, extended his hands with joined palms toward the Buddha, and said, "I remember the World-honored One having once taught about the five lower fetters."

The World-honored One asked, "Māluṅkyaputta, [how] do you remember my having once taught about the five lower fetters?"

The venerable Māluṅkyaputta replied:

I remember the World-honored One once teaching that the first lower fetter is sensual desire . . . [the second lower fetter is] hatred . . . [the third lower fetter is] identity view . . . [the fourth lower fetter is] clinging to precepts . . . I remember the World-honored One [once] teaching that the fifth lower fetter is doubt.

The World-honored One rebuked him, saying:

Māluṅkyaputta, how did you memorize my teaching about the five lower fetters? Māluṅkyaputta, from whose mouth did you [hear and then] memorize my teaching about the five lower fetters?

Māluṅkyaputta, will not many heterodox practitioners come and censure you, using the simile of the infant boy? Māluṅkyaputta, a young tender infant sleeping on their back has no notion of sensual desire; how could their mind be entangled in sensual desire? Yet, because of their disposition

to an underlying tendency, one speaks of their underlying tendency to sensual desire.

Māluṅkyaputta, a young tender infant sleeping on their back has no notion of a living being; how could their mind be entangled in hatred? Yet, because of their disposition to an underlying tendency, one speaks of their underlying tendency to hatred.

779a

Māluṅkyaputta, a young tender infant sleeping on their back has no notion of identity; how could their mind be entangled in identity view? Yet, because of their disposition to an underlying tendency, one speaks of their underlying tendency to identity view.

Māluṅkyaputta, a young tender infant sleeping on their back has no notion of precepts; how could their mind be entangled in clinging to precepts? Yet, because of their disposition to an underlying tendency, one speaks of their underlying tendency to cling to precepts.

Māluṅkyaputta, a young tender infant sleeping on their back has no notion of Dharma; how could their mind be entangled in doubt? Yet, because of their disposition to an underlying tendency, one speaks of their underlying tendency to doubt.

Māluṅkyaputta, will not many heterodox practitioners come and censure you, using the simile of the infant?

Then the venerable Māluṅkyaputta, having been rebuked to his face by the World-honored One, was sad and distressed. He lowered his head in silence, unable to reply, as if immersed in thought. At that time, having rebuked Māluṅkyaputta to his face, the World-honored One remained silent.

At that time the venerable Ānanda was standing behind the World-honored One holding a fan to fan him. Then the venerable Ānanda extended his hands with joined palms toward the Buddha and said:

World-honored One, now is the right time, Well-gone One, now is the right time for the World-honored One to teach the five lower fetters to the monks. Having heard it from the World-honored One, the monks will receive it and remember it well.

The World-honored One said, “Ānanda, listen closely and pay proper attention.”

The venerable Ānanda said, “Certainly, we shall listen and receive the teaching.”

The Buddha said:

Ānanda, suppose that someone is entangled in sensual desires. Sensual desire having arisen in his mind, he does not really know how to abandon it. In him, not really knowing how to abandon it, sensual desire evolves and flourishes out of control and he cannot get rid of it. This is a lower fetter.

Ānanda, suppose that someone is entangled in hatred. Hatred having arisen in his mind, he does not really know how to abandon it. In him, not really knowing how to abandon it, hatred evolves and flourishes out of control and he cannot get rid of it. This is a lower fetter.

Ānanda, suppose that someone is entangled in identity view. Identity view having arisen in his mind, he does not really know how to abandon it. In him, not really knowing how to abandon it, identity view evolves and flourishes out of control and he cannot get rid of it. This is a lower fetter.

Ānanda, suppose that someone is entangled in clinging to precepts. Clinging to precepts having arisen in his mind, he does not really know how to abandon it. In him, not really knowing how to abandon it, clinging to precepts evolves and flourishes out of control and he cannot get rid of it. This is a lower fetter.

Ānanda, suppose that someone is entangled in doubt. Doubt having arisen in his mind, he does not really know how to abandon it. In him, not really knowing how to abandon it, doubt evolves and flourishes out of control and he cannot get rid of it. This is a lower fetter.

Ānanda, it is by relying on a path, relying on a way, that the five lower fetters are eradicated. That someone might, without relying on this path, without relying on this way, eradicate the five lower fetters—that is certainly not possible.

Ānanda, he is just like a man who wishes to get heartwood and is seeking it. Because he is seeking heartwood, he takes an ax and goes into the forest. This man sees a tree complete with roots, trunk, branches, leaves, and heartwood. That this man might, without cutting the roots and trunk, get heartwood to take home with him—that is certainly not possible.

In the same way, Ānanda, it is by relying on a path, relying on a way, that the five lower fetters are eradicated. That one might, without relying

779b

on this path, without relying on this way, eradicate the five lower fetters—that is certainly not possible.

699a Ānanda, it is by relying on a path, relying on a way, that the five lower fetters are eradicated. That someone might, by relying on this path, relying on this way, eradicate the five lower fetters—that is certainly possible.

Ānanda, he is just like a man who wishes to get heartwood and is seeking it. Because he is seeking heartwood, he takes an ax and goes into the forest. This man sees a tree complete with roots, trunk, branches, leaves, and heartwood. That this man might, by cutting the roots and trunk, get heartwood to take home with him—that is certainly possible.

In the same way, Ānanda, it is by relying on a path, relying on a way, that the five lower fetters are eradicated. That one might, by relying on this path, relying on this way, eradicate the five lower fetters—that is certainly possible.

Ānanda, by relying on what path, by relying on what way, are the five lower fetters eradicated?²⁶³

Ānanda, suppose that someone is not entangled in sensual desires, and that when the entanglement of sensual desire arises [in his mind], he really knows how to abandon it. Really knowing how to abandon it, he ceases to be entangled in sensual desire.

Ānanda, suppose that someone is not entangled in hatred, and that when the entanglement of hatred arises [in his mind], he really knows how to abandon it. Really knowing how to abandon it, he ceases to be entangled in hatred.

Ānanda, suppose that someone is not entangled in identity view, and that when the entanglement of identity view arises [in his mind], he really knows how to abandon it. Really knowing how to abandon it, he ceases to be entangled in identity view.

Ānanda, suppose that someone is not entangled in clinging to precepts, and that when the entanglement of clinging to precepts arises [in his mind], he really knows how to abandon it. Really knowing how to abandon it, he ceases to be entangled in clinging to precepts.

Ānanda, suppose that someone is not entangled in doubt, and that when the entanglement of doubt arises [in his mind], he really knows how to abandon it. Really knowing how to abandon it, he ceases to be entangled in doubt.

Ānanda, by relying on this path, by relying on this way, the five lower fetters are eradicated.

Ānanda, suppose that the river Ganges is full, with the water right up to its banks, and that a man, wanting to [attend to] some matter on the farther bank, wishes to cross over the river. He thinks, “This river Ganges is full, with the water right up to its banks. I have some matter [to attend to] on the farther bank and wish to cross over; [but] my body lacks the strength that would enable me to swim safely to that farther bank.” Ānanda, one should know that man as lacking strength.

In the same way, Ānanda, if a person’s mind is not directed toward awakening, cessation, and nirvana, not confident about it, not established in it, not committed to it, [then], Ānanda, one should know this person to be like that feeble man, lacking strength.

779c

Ānanda, suppose that the river Ganges is full, with the water right up to its banks and that a man, wanting to [attend to] some matter on the farther bank, wishes to cross over the river. He thinks, “This river Ganges is full, with the water right up to its banks. I have some matter [to attend to] on the farther bank and wish to cross over; and my body now has the strength that would enable me to swim safely to that farther bank.” Ānanda, one should know that man as having strength.

In the same way, Ānanda, if a person’s mind is directed toward awakening, cessation, and nirvana, confident about it, established in it, committed to it, [then], Ānanda, one should know this person to be like that man who has strength.

Ānanda, suppose a mountain stream that is very deep and very broad, with a quick-flowing and powerful current sweeping much flotsam along, and with neither ferry nor bridge; and suppose that a man comes along who has some matter [to attend to] on the farther bank and is seeking a way to cross over.²⁶⁴ As he is seeking a way to cross over, he thinks, “Now, this mountain stream is very deep and very broad, with a quick-flowing and powerful current sweeping much flotsam along, and with neither ferry nor bridge by which one could cross it. I have some matter [to attend to] on the farther bank and want to cross over. By what means can I safely reach that farther bank?”

He further thinks, “Let me now collect grass and sticks on this bank and bind them together to make a raft, boarding which I can cross over.” So he collects grass and sticks on the bank, binds them together to make a raft, boards it, and crosses over, safely reaching the farther bank.

In the same way, Ānanda, it may be that a monk lays hold of disenchantment, inclines to disenchantment, and becomes established in disenchantment through having appeased bodily evils and through attaining mental separation and concentration. Secluded from sensual desires, secluded from evil and unwholesome states, he dwells having attained the first absorption, in which there is [directed] awareness and [sustained] contemplation, with rapture and happiness born of seclusion.

780a On the basis of this attainment, he contemplates the rise and fall of feeling.²⁶⁵ Having, on the basis of this attainment, contemplated the rise and fall of feeling and become established in it, he will certainly attain the destruction of the taints. If, [however], despite being established in it, he does not attain destruction of the taints, then he must progress to a higher level of tranquility.²⁶⁶

How does he progress to a higher level of tranquility? With the calming of [directed] awareness and [sustained] contemplation, with inner stillness and mental unification, he dwells having attained the second absorption, which is without [directed] awareness and without [sustained] contemplation and with rapture and happiness born of concentration.

On the basis of this attainment, he contemplates the rise and fall of feeling. Having, on the basis of this attainment, contemplated the rise and fall of feeling and become established in it, he will certainly attain the destruction of the taints. If, [however], despite being established in it, he does not attain the destruction of the taints, then he must progress to a higher level of tranquility.

How does he progress to a higher level of tranquility? Secluded from rapture and pleasure, dwelling in equanimity and without longings, with right mindfulness and right comprehension, experiencing happiness with the body, he dwells having attained the third absorption, which the noble ones speak of as noble equanimity and mindfulness, a happy abode.

On the basis of this attainment, he contemplates the rise and fall of

feeling. Having, on the basis of this attainment, contemplated the rise and fall of feeling and become established in it, he will certainly attain the destruction of the taints. If, [however], despite being established in it, he does not attain the destruction of the taints, then he must progress to a higher level of tranquility.

How does he progress to a higher level of tranquility? With the cessation of pleasure and the cessation of pain, and with the earlier cessation of rapture and displeasure, with neither-pain-nor-pleasure, and with purity of mindfulness and equanimity, he dwells having attained the fourth absorption.

On the basis of this attainment he contemplates the rise and fall of feeling. Having, on the basis of this attainment, contemplated the rise and fall of feeling and become established in it, he will certainly attain the destruction of the taints. If, [however], despite being established in it, he does not attain the destruction of the taints, then he must progress to a higher level of tranquility.

How does he progress to a higher level of tranquility? By completely transcending perceptions of form, with the cessation of perceptions of sensory impact, not aware of perceptions of diversity, [aware] of infinite space,²⁶⁷ he dwells having attained the sphere of infinite space.

On the basis of this attainment, he contemplates the rise and fall of feeling. Having, on the basis of this attainment, contemplated the rise and fall of feeling and become established in it, he will certainly attain the destruction of the taints. If, [however], despite being established in it, he does not attain the destruction of the taints, then he must progress to a higher level of tranquility.

How does he progress to a higher level of tranquility? By completely transcending the sphere of infinite space, [aware] of infinite consciousness, he dwells having attained the sphere of infinite consciousness.

On the basis of this attainment, he contemplates the rise and fall of feeling. Having, on the basis of this attainment, contemplated the rise and fall of feeling and become established in it, he will certainly attain the destruction of the taints. If, [however], despite being established in it, he does not attain the destruction of the taints, then he must progress to a higher level of tranquility.

How does he progress to a higher level of tranquility? By completely transcending the sphere of infinite consciousness, [aware that] ‘there is nothing,’ he dwells having attained the sphere of nothingness.

Whatever feeling there is, be it pleasant or painful or neutral, he contemplates that feeling as impermanent, contemplates its rise and fall, contemplates its fading away, contemplates its cessation, contemplates its abandonment, and contemplates its relinquishment. Having in this way contemplated this feeling as impermanent, contemplated its rise and fall, contemplated its fading away, contemplated its cessation, contemplated its abandonment, and contemplated its relinquishment, he does not cling to this world. Not clinging to this world, he is without agitation. Being without agitation, he attains final nirvana, knowing as it really is: “Birth has been ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence.”

Suppose that not far from a village there is a large plantain tree, and suppose a man with an ax were to cut down that plantain tree and cut it into pieces, cutting it into ten parts, or a hundred parts. Having cut it into ten parts or a hundred parts, he peels off leaf after leaf but does not see any nodes, let alone heartwood.²⁶⁸

780b In the same way, Ānanda, whatever feeling there is, be it pleasant or painful or neutral, the monk contemplates that feeling as impermanent, contemplates its rise and fall, contemplates its fading away, contemplates its cessation, contemplates its abandonment, and contemplates its relinquishment. Having in this way contemplated this feeling as impermanent, contemplated its rise and fall, contemplated its fading away, contemplated its cessation, contemplated its abandonment, and contemplated its relinquishment, he does not cling to this world. Not clinging to this world, he is without agitation. Being without agitation, he attains final nirvana, knowing as it really is: “Birth has been ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence.”

Then the venerable Ānanda extended his hands with joined palms toward the Buddha and said:

World-honored One, it is most wonderful, it is most remarkable, how the World-honored One has explained to the monks abandonment and separation

from the taints, [how he has] explained going beyond and crossing over the taints in reliance on one support after another. Yet the monks do not all quickly attain the highest, that is, complete and total cessation.²⁶⁹

The World-honored One said:

It is like this, Ānanda; it is like this, Ānanda. It is most wonderful, it is most remarkable how I have explained to the monks abandonment and separation from the taints, [how I have] explained going beyond and crossing over the taints in reliance on one support after another. Yet the monks do not all quickly attain the highest, that is, complete and total cessation. Why is that? It is because persons possess excellence according as their practice of the path is either refined or gross. And because their practice of the path is refined or gross, persons in turn possess excellence accordingly. Ānanda, for this reason I say, “Persons possess excellence accordingly.”

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

206. The Discourse on Mental Defilements²⁷⁰

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

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

If a monk or a nun does not uproot five defilements in the mind and does not unfasten five shackles in the mind, then I say that this monk or nun will certainly regress in the Dharma. What are the five defilements that have not been uprooted in the mind?

Suppose that someone is doubtful about the World-honored One, hesitant, [and thus] does not open the mind, does not release the mind, does not allow the mind to become quiet. If someone is doubtful about the World-honored One, hesitant, [and thus] does not open the mind, does not release the mind, does not allow the mind to become quiet, then this is the first mental defilement that has not been uprooted, namely the one relating to the World-honored One.

It is the same for [being doubtful about] the Dharma . . . the precepts²⁷¹ . . . the instructions . . . suppose that someone is [doubtful about]

companions in the holy life who are praised by the World-honored One. If someone frequently reproves them, devalues them, annoys them, and encroaches on them, [and thus] does not open the mind, does not release the mind, does not allow the mind to become quiet, then this is the fifth mental defilement that has not been uprooted, namely the one relating to companions in the holy life.

780c What are the five shackles in the mind that have not been unfastened?²⁷² Suppose that someone is not separated from pollution regarding the body, not separated from sensual desire, not separated from craving, not separated from thirst. If he is not separated from pollution regarding the body, not separated from sensual desire, not separated from craving, not separated from thirst, then his mind does not progress, does not become quiet, does not become still, does not become released, and on his own impulse he breaks off his meditation practice. If the mind does not progress, does not become quiet, does not become still, does not become released, and if on his own impulse he breaks off his meditation practice, then this is the first shackle in the mind that has not been unfastened, namely the one regarding the body.

Again, [suppose that] someone is not separated from pollution regarding sensuality, not separated from sensual desire, not separated from craving, not separated from thirst. If he is not separated from pollution regarding sensuality, not separated from sensual desire, not separated from craving, not separated from thirst, then his mind does not progress, does not become quiet, does not become still, does not become released, and on his own impulse he breaks off his meditation practice. If the mind does not progress, does not become quiet, does not become still, does not become released, and if on his own impulse he breaks off his meditation practice, then this is the second shackle in the mind that has not been unfastened, namely the one regarding sensuality.

Again, [he heard when] someone [else] engages in talk that is noble and connected with benefit, that is gentle and free from the hindrance of doubt, namely talk about morality, talk about concentration, talk about wisdom, talk about liberation, talk about knowledge and vision of liberation, talk about lessening, talk about not socializing, talk about fewness of wants, talk about contentment, talk about abandoning, talk about dispassion, talk about

cessation, talk about meditation practice, talk about dependent arising, such talk [appropriate for] monks and renunciants. [Hearing it] his mind does not progress, does not become quiet, does not become still, does not become released, and on his own impulse he breaks off his meditation practice. If the mind does not progress, does not become quiet, does not become still, does not become released, and if on his own impulse he breaks off his meditation practice, then this is the third shackle in the mind that has not been unfastened, namely the one regarding [receptiveness to appropriate] talk.

Again, someone frequently talks with the common people and associates with them, is disorderly, haughty, and without learning. If someone frequently talks with the common people and associates with them, is disorderly, haughty, and without learning, then his mind does not progress, does not become quiet, does not become still, does not become released, and on his own impulse he breaks off his meditation practice. If the mind does not progress, does not become quiet, does not become still, does not become released, and if on his own impulse he breaks off his meditation practice, then this is the fourth shackle in the mind that has not been unfastened, namely the one regarding association.

Again, because of having attained a little, he settles for that and does not seek to progress further. If because of having attained a little, someone settles for that and does not seek to progress further, then his mind does not progress, does not become quiet, does not become still, does not become released, and on his own impulse he breaks off his meditation practice. If the mind does not progress, does not become quiet, does not become still, does not become released, and if on his own impulse he breaks off his meditation practice, then this is the fifth shackle in the mind that has not been unfastened, namely the one regarding progress.

If a monk or a nun does not uproot these five defilements in the mind and does not unfasten these five shackles in the mind, then I say that monk or nun is certainly of a nature to regress. If [however], a monk or a nun has well uprooted the five defilements in the mind and has well unfastened the five shackles in the mind, then I say that monk or nun is of a nature to [become] pure.

What are the five defilements in the mind that have been well uprooted? Suppose that someone is not doubtful about the World-honored One, not

781a

hesitant, [and thus] opens the mind, releases the mind, and allows the mind to become quiet. If someone is not doubtful about the World-honored One, not hesitant, [and thus] opens the mind, releases the mind, and allows the mind to become quiet, then this is the first mental defilement that has been well uprooted, namely the one regarding the World-honored One.

It is the same for [not being doubtful] about the Dharma . . . about the precepts . . . about the instructions . . . suppose that someone is [not doubtful] about companions in the holy life who have been praised by the World-honored One; he does not reprove them repeatedly, does not undervalue them, annoy them, or encroach on them, [and thus] he opens the mind, releases the mind, allows the mind to become quiet. This is the fifth mental defilement that has been well uprooted, namely the one regarding companions in the holy life.

What are the five shackles in the mind that have been unfastened? Suppose that someone is separated from pollution regarding the body, separated from sensual desire, separated from craving, separated from thirst. If he is separated from pollution regarding the body, separated from sensual desire, separated from craving, separated from thirst, then his mind progresses, becomes quiet, becomes still, becomes released, and he [never] on his own impulse breaks off his meditation practice. If the mind progresses, becomes quiet, becomes still, becomes released, and he [never] on his own impulse breaks off his meditation practice, then this is the first shackle in the mind that has been unfastened, namely the one regarding the body.

Again, someone is separated from pollution regarding sensuality, separated from sensual desire, separated from craving, separated from thirst. If someone is separated from pollution regarding sensuality, separated from sensual desire, separated from craving, separated from thirst, then his mind progresses, becomes quiet, becomes still, becomes released, and he [never] on his own impulse breaks off his meditation practice. If the mind progresses, becomes quiet, becomes still, becomes released, and he [never] on his own impulse breaks off his meditation practice, then this is the second shackle in the mind that has been unfastened, namely the one regarding sensuality.

Again, [he heard when] someone [else] engages in talk that is noble and connected with benefit, gentle, and free from the hindrance of doubt, namely: talk about morality, talk about concentration, talk about wisdom,

talk about liberation, talk about knowledge and vision of liberation, talk about lessening, talk about not socializing, talk about fewness of wants, talk about contentment, talk about abandoning, talk about dispassion, talk about cessation, talk about meditation practice, talk about dependent arising—such talk [appropriate] for monks and renunciants. [Hearing it] his mind progresses, becomes quiet, becomes still, becomes released, and he [never] on his own impulse breaks off his meditation practice. If the mind progresses, becomes quiet, becomes still, becomes released, and he [never] on his own impulse breaks off his meditation practice, then this is the third shackle in the mind that has been unfastened, namely the one regarding [receptiveness to appropriate] talk.

Again, someone does not frequently talk with the common people and associate with them, is not disorderly, not haughty, and has learning. If someone does not frequently talk with the common people and associate with them, is not disorderly, not haughty, and has learning, then his mind progresses, becomes quiet, becomes still, becomes released, and he [never] on his own impulse breaks off his meditation practice. If the mind progresses, becomes quiet, becomes still, becomes released, and if he [never] on his own impulse breaks off his meditation practice, then this is the fourth shackle in the mind that has been unfastened, namely the one regarding association.

Again, he does not, because of having attained a little, settle for that, but seeks to progress further. If someone does not, because of having attained a little, settle for that but seeks to progress further, then his mind progresses, becomes quiet, becomes still, becomes released, and he [never] on his own impulse breaks off his meditation practice. If the mind progresses, becomes quiet, becomes still, becomes released, and if he [never] on his own impulse breaks off his meditation practice, then this is the fifth shackle in the mind that has been unfastened, namely the one regarding progress.

781b

If a monk or a nun has well uprooted these five defilements in the mind and has well unfastened these five shackles in the mind, then I say that this monk or nun has become pure by nature. Being established in these ten respects, they [should] cultivate five further states.

What are the five? They should cultivate the basis for supernormal power that has concentration of the mind and effort due to desire, based on separation, based on dispassion, based on cessation, based on abandoning,

inclining toward the uncreated. They should cultivate the basis for supernormal power that has concentration of the mind and effort due to energy . . . [purity of] the mind . . . investigation, based on seclusion, based on dispassion, based on cessation, based on abandoning, inclining toward the uncreated. Tenacity is the fifth.

One who has accomplished these fifteen states, including tenacity, has accomplished self-mastery and will certainly know, certainly see, certainly become fully awakened, and has arrived at the door to the deathless. He is close to nirvana. I say he will not fail to attain nirvana.

It is just as a hen with ten or twelve eggs that she has sat on according to time, kept warm according to time, and watched over according to time to see if the chicks are emerging. Among those chicks one may, by itself, break through the shell with its beak and claws and be the first to emerge safely.

In the same way, a monk who has accomplished these fifteen states, including tenacity, has accomplished self-mastery and will certainly know, certainly see, certainly become fully awakened, certainly arrive at the door to the deathless. He is close to nirvana. I say he will not fail to attain nirvana.²⁷³

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

207. The Discourse to Sakuludāyī (1)²⁷⁴

781c Thus have I heard. At one time the Buddha was dwelling at Rājagaha, staying in the Bamboo Grove, the Squirrels' Sanctuary, accompanied by a great sangha of one thousand two hundred and fifty monks who were observing the rains retreat.²⁷⁵

At that time, when the night was over, at dawn, the World-honored One put on his [outer] robe, took his bowl, and entered Rājagaha to beg almsfood. Having begged almsfood [and partaken of it], he put away his [outer] robe and bowl, washed his hands and feet, put his sitting mat over his shoulder, and went into the Peacocks' Grove, a park [frequented by] heterodox practitioners.

At that time there was, in the Peacocks' Grove, a heterodox practitioner named Sakuludāyī, a renowned leader and teacher of a congregation, of great fame and respected by the people, the head of a great congregation of disciples, five hundred heterodox practitioners who honored him.

He was staying with a great congregation that was noisy, agitated and disorderly, creating a great clamor, discussing various kinds of irrelevant talk, namely talk about kings, talk about thieves, talk about battles, talk about food, talk about robes and blankets, talk about married women, talk about girls, talk about adulterous women, talk about the world, talk about wilderness areas, talk about what is in the ocean, talk about the people of the country—they were seated together talking such kinds of irrelevant talk.

Seeing the Buddha coming in the distance, the heterodox practitioner Sakuludāyī admonished his congregation, “Keep quiet, all of you! The renunciant Gotama is coming. His congregation is silent, they always delight in silence and praise silence. If he sees that this congregation [of ours] is silent, perhaps he will come and join us.” Having ordered his congregation to be silent, the heterodox practitioner Sakuludāyī remained silent himself.

The World-honored One approached the heterodox practitioner Sakuludāyī. The heterodox practitioner Sakuludāyī promptly rose from his seat, arranged his robe so as to bare one shoulder, extended his hands with joined palms toward the Buddha, and said,²⁷⁶ “Welcome, renunciant Gotama! It is a long time since the renunciant Gotama came here. Please be seated on this seat.”

The World-honored One sat on the seat prepared by the heterodox practitioner Sakuludāyī. Having exchanged greetings with the World-honored One, the heterodox practitioner Sakuludāyī stepped back and sat to one side.

The World-honored One asked, “Udāyī, what were you discussing just now? For what matter have you been seated together here?”

The heterodox practitioner Sakuludāyī replied, “Gotama, let be that talk. That talk was not profound. [If] the renunciant Gotama wishes to hear about that talk, it will not be difficult to hear about it on a later occasion.”

Three times the World-honored One asked like this, “Udāyī, what were you discussing just now? For what matter have you been seated together here?”²⁷⁷ And three times the heterodox practitioner Sakuludāyī replied, “Gotama, let be that talk. That talk was not profound. [If] the renunciant Gotama wishes to hear about that talk, it will not be difficult to hear about it on a later occasion.”

[Then Sakuludāyī said]:

But since the renunciant Gotama has three times expressed his wish to hear it, I shall now report it.

782a

Gotama, we were seated together with many brahmins from the country of Kosala in the teaching hall of the Kosalans, having the following discussion: “It is of great benefit for the people of Aṅga and Magadha, the people of Aṅga and Magadha are getting great benefit, in that a congregation that is such a great field of merit, namely [the congregation of] Pūraṇa Kassapa, is spending the rains retreat at Rājagaha.” Why is that?

Gotama, Pūraṇa Kassapa is a renowned leader and teacher of a congregation, of great fame and respected by the people, head of a great congregation of disciples, five hundred heterodox practitioners who honor him, and he is spending the rains retreat here in Rājagaha. In the same way Makkhali Gosāla . . . Saṅjaya Belaṭṭhiputta . . . Nigaṅṭha Nāṭaputta . . . Pakudha Kaccāyana . . . Ajita Kesakambalī . . .

Gotama, Ajita Kesakambalī is a renowned leader and teacher of a congregation, of great fame and respected by the people. He is the head of a great congregation of disciples, five hundred heterodox practitioners who honor him, and he is spending the rains retreat here in Rājagaha.

Continuing like this, we also talked about the renunciant Gotama, [saying]: “This renunciant Gotama is a renowned leader and teacher of a congregation, of great fame and respected by the people. He is leading a great sangha of one thousand two hundred and fifty monks who honor him and are spending the rains retreat [with him] here in Rājagaha.”²⁷⁸

Gotama, we then had this thought, “Now, out of these honorable renunciants and brahmins, which one is respected by his disciples, honored, venerated, and treated with respect?²⁷⁹ [Which one is] not disparaged by his disciples’ disparaging his teaching? [Which one] has no disciples that challenge their teacher, [saying,] ‘This can never be; it does not match up; it does not fit,’ and, so saying, abandon him and leave?”

Gotama, we then thought, “Pūraṇa Kassapa is not respected by his disciples, he is not honored, venerated, and treated with respect by them. He is disparaged by his disciples’ disparaging his teaching. Many of his disciples challenge their teacher, [saying,] ‘This is not possible; it does not match up; it does not fit,’ and, so saying, they abandon him and leave.”

Gotama, once in the past Pūraṇa Kassapa, while with his congregation of disciples, repeatedly raised his hand and called out, “Stop, all of you! These persons have not come to ask you about [this] matter; they are

asking me about this matter. You are not capable of resolving this matter; [only] I am capable of resolving this matter.” However, the disciples went on talking among themselves about other matters, not waiting for their teacher to finish his explanation of the matter [in question].²⁸⁰

Gotama, we then thought, “In these ways Pūraṇa Kassapa is not respected by his disciples. He is not honored, venerated, and treated with respect by them. He is disparaged by his disciples’ disparaging his teaching. Many of his disciples challenge their teacher, [saying,] ‘This is not possible; it does not match up; it does not fit,’ and, so saying, they abandon him and leave.”

In the same way Makkhalī Gosāla . . . Sañjaya Belaṭṭhiputta . . . Nigaṇṭha Nāṭaputta . . . Pakudha Kaccāyana . . . Ajita Kesakambalī . . .

782b

Gotama, we thought, “Ajita Kesakambalī is not respected by his disciples. He is not honored, venerated, and treated with respect by them. He is disparaged by his disciples’ disparaging his teaching. Many of his disciples challenge their teacher, [saying,] ‘This is not possible; it does not match up; it does not fit,’ and, so saying, they abandon him and leave.”

Gotama, once in the past Ajita Kesakambalī, while with his congregation of disciples, repeatedly raised his hand and called out, “Stop, all of you! These persons have not come to ask you about [that] matter; they are asking me about this matter. You are not capable of resolving this matter; [only] I am capable of resolving this matter.” However, the disciples went on talking among themselves about other matters, not waiting for their teacher to finish his explanation of the matter [in question].

Gotama, we then thought, “In these ways Ajita Kesakambalī is not respected by his disciples. He is not honored, venerated and treated with respect by them. He is disparaged by his disciples’ disparaging his teaching. Many of his disciples challenge their teacher, [saying,] ‘This is not possible; it does not match up; it does not fit,’ and, so saying, they abandon him and leave.”

Gotama, we then had this further thought, “The renunciant Gotama is respected by his disciples. He is honored, venerated, and treated with respect by them. He is not disparaged by his disciples’ disparaging his teaching. None of his disciples challenge their teacher, [saying,] ‘This is not possible; it is not proper; it does not fit,’ and, so saying, abandon him and leave.”

Gotama, once in the past the renunciant Gotama was teaching the Dharma surrounded by an immeasurable congregation of hundreds of thousands.²⁸¹ Among them was one man who had nodded off and was making a noise by snoring.²⁸² Another man then addressed this man, saying, “Do not make a noise by snoring after nodding off! Do you not want to hear the sublime teachings taught by the World-honored One, which are like ambrosia?” That other man immediately became silent and made no [more] noise.

Gotama, we then thought, “In these ways the renunciant Gotama is respected by his disciples. He is honored, venerated, and treated with respect by them. He is not disparaged by his disciples’ disparaging his teaching. None of his disciples challenge their teacher, [saying,] ‘This is not possible; this does not match up; this does not fit,’ and, so saying, abandon him and leave.”

Having heard this, the World-honored One asked the heterodox practitioner Sakuludāyī:

Udāyī, how many qualities do you see in me that cause my disciples to respect, honor, and venerate me, to treat me with respect, always following me and not leaving me?

The heterodox practitioner Sakuludāyī said:

Gotama, I see in Gotama five qualities that cause his disciples to respect, honor, and venerate him, to treat him with respect, always following him and not leaving him. What are the five?²⁸³

782c The renunciant Gotama is contented with coarse robes and praises contentment with coarse robes. That the renunciant Gotama is contented with coarse robes and praises contentment with coarse robes—this is the first quality I see in the renunciant Gotama that causes his disciples to respect, honor, and venerate him, to treat him with respect, always following him and not leaving him.

Again, the renunciant Gotama is contented with coarse food and praises contentment with coarse food. That the renunciant Gotama is contented with coarse food and praises contentment with coarse food—this is the second quality I see in the renunciant Gotama that causes his disciples to

respect, honor, and venerate him, to treat him with respect, always following him and not leaving him.

Again, the renunciant Gotama takes little food and praises taking little food. That the renunciant Gotama takes little food and praises taking little food—this is the third quality I see in the renunciant Gotama that causes his disciples to respect, honor, and venerate him, to treat him with respect, always following him and not leaving him.

Again, the renunciant Gotama is contented with coarse dwellings, beds, and seats, and praises contentment with coarse dwellings, beds, and seats. That the renunciant Gotama is contented with coarse dwellings, beds, and seats, and praises contentment with coarse dwellings, beds, and seats—this is the fourth quality I see in the renunciant Gotama that causes his disciples to respect, honor, and venerate him, to treat him with respect, always following him and not leaving him.

Again, the renunciant Gotama dwells in seclusion and praises dwelling in seclusion. That the renunciant Gotama dwells in seclusion and praises dwelling in seclusion—this is the fifth quality I see in the renunciant Gotama that causes his disciples to respect, honor, and venerate him, to treat him with respect, always following him and not leaving him.

These are the five qualities I see in the renunciant Gotama that cause his disciples to respect, honor, and venerate him, to treat him with respect, always following him and not leaving him.

The World-honored One replied:

Udāyī, it is not these five qualities in me that cause my disciples to respect, honor, and venerate me, to treat me with respect, always following me and not leaving me.

Udāyī, the robes I wear have been perfectly cut with a blade and [then] dyed an unattractive color.²⁸⁴ Thus, they are perfect robes [although] dyed an unattractive color. Udāyī, some of my disciples are lifelong wearers of robes made of discarded rags. Udāyī, if in saying “Our World-honored One is contented with coarse robes and praises contentment with coarse robes” such disciples were praising me for being contented with coarse robes, then according to this reasoning, they would not respect, honor, worship and treat me with respect, nor would they follow me.

783a

Again, Udāyī, [at times] I eat rice and other grains, well cooked, free of husks and with a limitless variety of flavors. Udāyī, some of my disciples are lifelong practitioners of begging for almsfood consisting of discarded leftovers. Udāyī, if in saying “Our World-honored One is contented with coarse food and praises contentment with coarse food” such disciples were praising me for being contented with coarse food, then according to this reasoning, they would not respect, honor, and venerate me and treat me with respect; nor would they follow me.

Again, Udāyī, I [at times] take food amounting to <a cupful or half a cupful>. ²⁸⁵ Udāyī, some of my disciples might [at times] take food amounting to <a single *bilva* fruit or half a *bilva* fruit>. Udāyī, if in saying “Our World-honored One takes little food and praises taking little food” such disciples were praising me for being contented with taking little food, then according to this reasoning, they would not respect, honor, and venerate me and treat me with respect; nor would they follow me.

Again, Udāyī, [at times] I may stay in a tall building, or in a pavilion. Udāyī, some of my disciples sleep in the open each night for nine or ten months [of the year]. ²⁸⁶ Udāyī, if in saying “Our World-honored One is contented with coarse dwellings, beds, and seats, and praises contentment with coarse dwellings, beds, and seats” such disciples were praising me for being contented with coarse dwellings, beds, and seats, then according to this reasoning, they would not respect, honor, and venerate me and treat me with respect; nor would they follow me.

Again, Udāyī, I am constantly crowded in by monks, nuns, male lay disciples, and female lay disciples. Udāyī, some of my disciples come together in sangha gatherings only once a fortnight, for the sake of the Dharma and [to declare their] purity [at the *pāṭimokkha* recital]. Udāyī, if in saying “Our World-honored One dwells in seclusion and praises dwelling in seclusion” such disciples were praising me for dwelling in seclusion, then according to this reasoning they would not respect, honor, and venerate me and treat me with respect; nor would they follow me.

Udāyī, it is not because of these five qualities in me that my disciples respect, honor, and venerate me and treat me with respect, always following me and not leaving me.

Udāyī, there are five other qualities in me that cause my disciples to respect, honor, and venerate me, to treat me with respect, always following me and not leaving me. What are the five?

Udāyī, there are among my disciples those who praise me for unsurpassable virtue, saying, “The World-honored One practices virtue and is of great virtue; he does what he says and he says what he does.”²⁸⁷ Udāyī, in this way my disciples praise me for unsurpassable virtue, and it is because of this that they respect, honor, and venerate me and treat me with respect, always following me and not leaving me.

Again, Udāyī, there are among my disciples those who praise me for unsurpassable wisdom, saying, “The World-honored One practices wisdom and is of supremely great wisdom. If a disputant comes with counterarguments, he will certainly be defeated [by the World-honored One], that is to say, he will be unable to give [satisfactory] explanations in terms of the true Dharma and discipline, and will thus be unable to [satisfactorily] explain his own proclamations.”²⁸⁸ Udāyī, in this way my disciples praise me for unsurpassable wisdom, and it is because of this that they respect, honor, and venerate me, treating me with respect, always following me and not leaving me.

783b

Again, Udāyī, there are among my disciples those who praise me for unsurpassable knowledge and vision, saying, “The World-honored One dwells with knowledge, not without knowledge; he dwells with vision, not without vision. The Dharma he teaches to his disciples is with causes, not without causes; it is with conditions, not without conditions; it is answerable, not unanswerable; it is with distinctions, not without distinctions.” Udāyī, in this way my disciples praise me for unsurpassable knowledge and vision, and it is because of this that they respect, honor, and venerate me, treating me with respect, always following me and not leaving me.

Again, Udāyī, there are among my disciples those who, feeling disenchanting with the arrow of craving, come and ask me about *dukkha* as *dukkha*, about its arising as arising, about its cessation as cessation, and about the path [to its cessation] as the path [to its cessation]. I then answer them about *dukkha* as *dukkha*, about its arising as arising, about its cessation as cessation, and about the path [to its cessation] as the path [to its cessation].

Udāyī, in this way if my disciples come and ask me, I satisfy their minds with my answers and arouse their delight. It is because of this that they respect, honor, and venerate me, treating me with respect, always following me and not leaving me.

Again, Udāyī, I explain to my disciples how to attain realization of the higher knowledge of recollection of past lives, or how to attain realization of the higher knowledge of the destruction of the taints.²⁸⁹

Udāyī, when my disciples gain experience and deliverance in this true Dharma and discipline and are able to reach the other shore, having become free from doubt and confusion, without vacillation in regard to the wholesome teaching, then it is because of this that they respect, honor, and venerate me, treating me with respect, always following me and not leaving me.

Udāyī, these are the other five qualities in me that cause my disciples to respect, honor, and venerate me, treating me with respect, always following me and not leaving me.

At this the heterodox practitioner Sakuludāyī rose from his seat, arranged his robe so as to bare one shoulder, extended his hands with joined palms toward the Buddha and said:

It is wonderful, Gotama. It is remarkable how well you have explained this profound matter, as if nourishing my body with ambrosia. Gotama, just as a great rain nourishes the earth, high and low, in the same way the renunciant Gotama has explained well a profound matter to me, as if nourishing my body with ambrosia.

World-honored One, I have understood. Well-gone One, I have comprehended. World-honored One, I now take refuge in the Buddha, the Dharma, and the Sangha of monks. May the World-honored One accept me as a lay disciple from this day on until the end of life, as having personally taken refuge for my whole life!²⁹⁰

783c Thus spoke the Buddha. Having heard what the Buddha said, the heterodox practitioner Sakuludāyī was delighted and received it respectfully.

208. The Discourse to Sakuludāyī (2)²⁹¹

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

Then, when the night was over, at dawn, the World-honored One put on his [outer] robe, took his bowl, and entered Rājagaha to beg for almsfood. Having begged almsfood [and partaken of it], he put away his [outer] robe and bowl, washed his hands and feet, put his sitting mat over his shoulder, and went into the Peacocks' Grove, a park [frequented by] heterodox practitioners.²⁹²

At that time there was, in the Peacocks' Grove, a heterodox practitioner called Sakuludāyī, a renowned leader and teacher of a congregation, of great fame and respected by the people, the head of a great congregation of disciples, five hundred heterodox practitioners who honored him.

He was staying with a great congregation that was noisy, agitated and disorderly, creating a great clamor, discussing various kinds of irrelevant talk, namely talk about kings, talk about thieves, talk about battles, talk about food, talk about robes and blankets, talk about married women, talk about girls, talk about adulterous women, talk about the world, talk about wilderness areas, talk about what is in the ocean, talk about the people of the country—they were seated together talking such kinds of irrelevant talk.

Seeing the Buddha coming in the distance, the heterodox practitioner Sakuludāyī admonished his congregation, “Keep quiet, all of you! The renunciant Gotama is coming. His congregation is silent; they always delight in silence and praise silence. If he sees that this congregation [of ours] is silent, perhaps he will come and join us.” Having ordered his congregation to be silent, the heterodox practitioner Sakuludāyī remained silent himself.

The World-honored One approached the heterodox practitioner Sakuludāyī. The heterodox practitioner Sakuludāyī promptly rose from his seat, arranged his robe so as to bare one shoulder, extended his hands with joined palms toward the Buddha and said,²⁹³ “Welcome, renunciant Gotama. It is a long time since the renunciant Gotama came here. Please be seated on this seat.”

Then the World-honored One sat on the seat prepared by the heterodox practitioner Sakuludāyī. Having exchanged greetings with the World-honored One, the heterodox practitioner Sakuludāyī stepped back and sat to one side.

The World-honored One asked, “Udāyī, what were you discussing just now? For what matter have you been seated together here?” The heterodox practitioner Sakuludāyī replied, “Gotama, let be that talk. That talk was not profound. [If] the renunciant Gotama wishes to hear about that talk, it will not be difficult to hear about it on a later occasion.”

784a The World-honored One asked like this three times, “Udāyī, what were you discussing just now? For what matter have you been seated together here?”²⁹⁴ The heterodox practitioner Sakuludāyī replied up to three times, “Gotama, let be that talk. That talk was not profound. [If] the renunciant Gotama wishes to hear about that talk, it will not be difficult to hear about it on a later occasion.”

[Then Sakuludāyī said:]

But since the renunciant Gotama has three times expressed his wish to hear it, I shall now report it. Gotama, I have reasoned consideration and I have reflection. I am established in the position of reasoned consideration and in the position of reflection. I [also] have knowledge and skill in debating. [At one time] there was someone who claimed to be truly omniscient, to know all, to see all, to have complete knowledge and complete vision. I approached him and asked him about some matter, but he did not know. Gotama, I thought, “How can this be?”²⁹⁵

The World-honored One asked:

Udāyī, you have reasoned consideration and you have reflection. You are established in the position of reasoned consideration and in the position of reflection. You have knowledge and skill in debating. Who was it that claimed to be truly omniscient, to know all, to see all, to have complete knowledge and complete vision but, when you approached and asked him about some matter, did not know?

The heterodox practitioner Sakuludāyī replied:

Gotama, it was Pūraṇa Kassapa. Why is that? Gotama, Pūraṇa Kassapa claimed to be truly omniscient, to know all, to see all, to have complete knowledge and complete vision. I, having reasoned consideration and reflection, being established in the position of reasoned consideration and in the position of reflection, having knowledge and skill in debating, approached him and asked about some matter, but he did not know. Gotama, for this reason I thought, “How can this be?”

It was the same with Makkhali Gosāla, Sañjaya Belaṭṭhiputta, the Nigaṇṭha Nāṭaputta, Pakudha Kaccāyana, and Ajita Kesakambali.²⁹⁶ Gotama,

Ajita Kesakambālī claimed to be truly omniscient, to know all, to see all, to have complete knowledge and complete vision. I, having reasoned consideration and reflection, being established in the position of reasoned consideration and in the position of reflection, having knowledge and skill in debating, approached him and asked about some matter, but he did not know. Gotama, for this reason I thought, “How can this be?”

Gotama, I further thought, “If I approach the renunciant Gotama and ask him about some matter of the past, the renunciant Gotama will certainly be able to answer me about that matter of the past. If I approach the renunciant Gotama and ask him about some matter of the future, the renunciant Gotama will certainly be able to answer me about that matter of the future. Again, according to the matter that I ask the renunciant Gotama about, the renunciant Gotama will certainly answer me regarding the matter that I ask about.”

The World-honored One said:

Stop, stop, Udāyī, you have long been of a different view [from me], of a different belief, [seeking] a different type of happiness, a different type of pleasure, a different type of thinking; consequently you do not fully understand the meaning of what I am saying.²⁹⁷

Udāyī, I have disciples who have the causes and the conditions for recalling countless former lives from the past, that is to say, one birth, two births, a hundred births, a thousand births, eons of [world] contraction, eons of [world] expansion, innumerable eons of [world] expansion and contraction. [They recall,] “As the living being named So-and-so, I was born there, with this family name and this given name; I had this type of life and this type of nutriment; I experienced this type of pleasure and pain; my life span was like this, I survived this long, and my life ended like this. Dying here, I was reborn there; dying there, I was reborn here. I was reborn here with this family name and this given name; I had this type of life and this type of nutriment; I experienced this type of pleasure and pain; my life span was like this, I survived this long, and my life ended like this.”

784b

If they come and ask me about matters of the past, then I answer them about matters of the past. Likewise, if I approach them and ask about matters of the past, then they answer me about matters of the past. According

to the matter I ask them about, they answer me regarding the matter that I asked about.

Again, Udāyī, I have disciples who, with the divine eye that is pure and surpasses human [vision], see beings as they die and as they are reborn as handsome or ugly, superior or inferior, going and coming between good and bad realms, in accordance with the deeds of these beings. They see this as it really is [thus], “If these living beings engaged in evil bodily conduct, evil verbal and mental conduct; if they reviled noble ones, held wrong views, and performed deeds [based on] wrong views, then because of these causes and conditions, at the breaking-up of the body after death, [they] certainly go to a bad realm, being reborn in hell. If [however] these living beings engaged in good bodily conduct, good verbal and mental conduct, if they did not revile noble ones, held right views, and performed actions [based on] right views, then because of these causes and conditions, at the breaking-up of the body after death, [they] certainly go to a good realm, being reborn in heaven.”

If those [disciples] come and ask me about matters of the future, then I answer them about matters of the future. Likewise, if I approach them and ask about matters of the future, then they answer me about matters of the future. According to the matter I ask them about, they answer me regarding the matter that I asked about.²⁹⁸

The heterodox practitioner Sakuludāyī said:

Gotama, if this is how it is, then I am entangled in not knowing, I am entangled in not seeing, entangled in delusion and sinking into delusion—that is, when the renunciant Gotama speaks like this, “Stop, stop, Udāyī, you have long been of a different view [from me], of a different belief, [seeking] a different type of happiness, a different type of pleasure, a different type of thinking; consequently, you do not fully understand the meaning of what I am saying.

“Udāyī, I have disciples who have the causes and the conditions for recalling countless former lives from the past, that is to say: one birth, two births, a hundred births, a thousand births, eons of [world] contraction, eons of [world] expansion, countless eons of [world] expansion and contraction. [They recall,] ‘As the living being named So-and-so I was born

there, with this family name and this given name; I had this type of life and this type of nutriment; I experienced this type of pleasure and pain; my life span was like this, I survived this long, and my life ended like this. Dying here, I was reborn there; dying there, I was reborn here. I was reborn here with this family name and this given name; I had this type of life and this type of nutriment; I experienced this type of pleasure and pain; my life span was like this, I survived this long, and my life ended like this.’

784c

“If they come and ask me about matters of the past, then I answer them about matters of the past. Likewise, if I approach them and ask about matters of the past, then they answer me about matters of the past. According to the matter I ask them about, they answer me regarding the matter that I asked about.

“Again, Udāyī, I have disciples who, with the divine eye which is pure and surpasses human [vision], see beings as they die and as they are reborn as handsome or ugly, superior or inferior, going and coming between good and bad realms, in accordance with the deeds of these beings. They see this as it really is [thus], ‘If these living beings engaged in evil bodily conduct, evil verbal and mental conduct; if they reviled noble ones, held wrong views, and performed deeds [based on] wrong views, then because of these causes and conditions, at the breaking-up of the body after death, [they] certainly go to a bad realm, being reborn in hell. If [however] these living beings engaged in good bodily conduct, good verbal and mental conduct; if they did not revile noble ones, held right views, and performed actions [based on] right views, then because of these causes and conditions, at the breaking-up of the body after death, [they] certainly go to a good realm, being reborn in heaven.’

“If those [disciples] come and ask me about matters of the future, then I answer them about matters of the future. Likewise, if I approach them and ask about matters of the future, then they answer me about matters of the future. According to the matter I ask them about, they answer me regarding the matter that I asked about.”

Gotama, I cannot even recall deeds that I formerly did in this life or the consequences that I formerly got from them. How then could I have the causes and conditions for recollecting events that occurred in countless former lives in the distant past?

Gotama, I cannot even see wind-borne sprites. How then could I see, with the divine eye which is pure and surpasses human [vision], beings as they die and are reborn as handsome or ugly, superior or inferior, going and coming between good and bad realms, in accordance with their [previous] deeds, seeing this as it really is?

Gotama, I am thinking, “If the renunciant Gotama were to ask me about the teaching that I have learned from my teacher, then perhaps I could answer him to his satisfaction.”

The World-honored One asked, “Udāyī, what is that teaching that you have learned from your teacher?”

The heterodox practitioner Sakuludāyī said, “Gotama, he declares an appearance that surpasses [all other] appearances. That appearance is the most excellent; that appearance is supreme.”

The World-honored One asked, “Udāyī, what is that appearance?”

The heterodox practitioner Sakuludāyī replied:

Gotama, it is an appearance such that no other appearance is superior to it; it is more sublime, more excellent. That appearance is the most excellent. That appearance is supreme!

The World-honored One said:

785a Udāyī, this is just as if some man were to speak like this: “Whichever woman is the most beautiful in the country, I want her!” And another man were to ask him like this: “Sir, regarding this most beautiful woman in the country, do you know her family name, her given name, and her birth status? Is she tall or short, stout or slim? Is she of light [complexion], or dark, or neither light nor dark? Is she a woman of the warrior class, or of the brahmin, or of the merchant, or of the worker class? Is she in the eastern region, the southern, the western, or the northern region?”—and that man were to answer, “I don’t know!”

And it is as if that other man were to ask him further, “Sir, regarding this most beautiful woman in the country whom you have not seen, you do not know her family name, her given name, or her birth status; [nor do you know] if she is tall or short, stout or slim; if she is of light [complexion], or dark, or neither light nor dark; if she is a woman of the warrior

class, or of the brahmin, or of the merchant, or of the worker class; if she is in the eastern region, the southern, the western, or the northern region. [How then can] you declare ‘I want that woman!’?”

In the same way, Udāyī, you make this statement [regarding your teacher’s teaching,] “He declares an appearance that transcends [all other] appearances. That is the most excellent appearance. That is the supreme appearance.” But when I ask you about [the nature of] that appearance, you do not know.

The heterodox practitioner Sakuludāyī said:

Gotama, it is just as when the most excellent gold, superbly refined, polished, and rendered pure by a goldsmith skilled in refining, is placed on a white cotton cloth in the sunshine, its most sublime appearance glows and shines with a clear light. In the same way, Gotama, we declare an appearance that surpasses [all other] appearances. That is the most excellent appearance. That is the supreme appearance.

The World-honored One said:

Udāyī, I will now ask you a question. Answer in accordance with your understanding. Regarding that most excellent gold, which has been superbly refined, polished, and rendered pure by a goldsmith skilled in refining, and is placed on a white cotton cloth in the sunshine so that its most sublime appearance glows and shines with a clear light—Udāyī, how do you think it compares with a glowworm glowing and shining with a clear light in the darkness of the night? Of these [two] clear lights which is supreme? Which is the more excellent?

The heterodox practitioner Sakuludāyī replied, “Gotama, the clear light of the glowworm is supreme and more excellent than the clear light of the superbly refined and polished gold.”

The World-honored One asked:

Udāyī, what do you think of a glowworm glowing and shining with a clear light in the darkness of the night, compared with a burning oil lamp glowing and shining with a clear light in the darkness of the night? Of these [two] clear lights, which is supreme? Which is the more excellent?

The heterodox practitioner Sakuludāyī replied, “Gotama, the clear light of the burning oil lamp is supreme and more excellent than the clear light of the glowworm.”

The World-honored One asked:

Udāyī, what do you think of a burning oil lamp glowing and shining with a clear light in the darkness of the night, compared with a great burning wood fire glowing and shining with a clear light in the darkness of the night? Of these [two] clear lights, which is supreme? Which is the more excellent?

The heterodox practitioner Sakuludāyī replied, “Gotama, the clear light of the great burning wood fire is supreme and more excellent than the clear light of the burning oil lamp.”

785b The World-honored One asked:

Udāyī, what do you think of a great burning wood fire glowing and shining with a clear light in the darkness of the night, compared with the morning star glowing and shining with a clear light toward dawn in a cloudless [sky]? Of these [two] clear lights, which is supreme? Which is the more excellent?

The heterodox practitioner Sakuludāyī replied, “Gotama, the clear light of the morning star is supreme and more excellent than the light of the great burning wood fire.”

The World-honored One asked:

Udāyī, what do you think of the morning star glowing and shining with a clear light toward dawn in a cloudless [sky], compared with the light of the resplendent moon in a cloudless [sky] at midnight, glowing and shining with a clear light? Of these [two] clear lights, which is supreme? Which is the more excellent?

The heterodox practitioner Sakuludāyī replied, “Gotama, the clear light of the resplendent moon is supreme and more excellent than the light of the morning star.”

The World-honored One asked:

Udāyī, what do you think of the light of the resplendent moon in a cloudless [sky] at midnight glowing and shining with a clear light, compared with

the light of the resplendent mid-autumn sun, glowing and shining with a clear light in a cloudless [sky]? Of these [two] clear lights, which is supreme? Which is the more excellent?

The heterodox practitioner Sakuludāyī replied, “Gotama, the clear light of the resplendent sun is supreme and more excellent than the light of the resplendent moon.”

The World-honored One said:

Udāyī, there are many *devas*. Now, even though this sun and moon are of such great supernormal power, such great might, such great merit, such great majesty, yet their clear light cannot compare with the clear light of these *devas*. In former times I used to meet and converse with those *devas*, and what I said was agreeable to those *devas*. Nevertheless, I do not declare this: “That appearance surpasses [all other] appearances. That is the most excellent appearance. That is the supreme appearance.”

But you, Udāyī, regarding the most lowly light inferior to a glowworm, declare, “That appearance surpasses [all other] appearances. That is the most excellent appearance. That is the supreme appearance.” Yet when asked about it, you do not [even] know it!

The heterodox practitioner Sakuludāyī said, “World-honored One, I regret the error of my declaration. Well-gone One, I regret the error of my declaration.”

The World-honored One asked,

Udāyī, what do you have in mind when you say, “World-honored One, I regret the error of my declaration. Well-gone One, I regret the error of my declaration”?

The heterodox practitioner Sakuludāyī replied:

Gotama, I made this declaration: ‘That appearance surpasses [all other] appearances. That is the most excellent appearance. That is the supreme appearance.’ The renunciant Gotama has now examined me well, taught me well, and rebuked me well, so that what I [said] has become empty and false, having nothing to it. Gotama, for this reason I speak like this:

‘World-honored One, I regret the error of my declaration. Well-gone One, I regret the error of my declaration.’”

785c The heterodox practitioner Sakuludāyī said, “Gotama, [there is] a future world that is entirely pleasant and there is a direct path for fully realizing that world.”

The World-honored One asked, “Udāyī, what is the future world that is entirely pleasant? What is the direct path for fully realizing that world?”

The heterodox practitioner Sakuludāyī replied:

Gotama, suppose someone abstains from killing, having abandoned killing . . . taking what is not given . . . sexual misconduct . . . false speech . . . up to . . . abstains from wrong view, having attained right view.²⁹⁹ Gotama, this [leads to] the future world that is entirely pleasant. This is the direct path for fully realizing that world.

The World-honored One said:

Udāyī, I will now ask you a question. Answer according to your understanding. Udāyī, what do you think, if someone abstains from killing, having abandoned killing, is that entirely pleasant or is it mixed with pain?

The heterodox practitioner Sakuludāyī replied, “Gotama, it is mixed with pain.”

[The Buddha asked again]:

If someone abstains from taking what is not given . . . from sexual misconduct . . . from false speech . . . up to . . . abstains from wrong view, having attained right view, is that entirely pleasant or is it mixed with pain?

The heterodox practitioner Sakuludāyī replied, “Gotama, it is mixed with pain.”

The World-honored One asked, “Udāyī, in this way, does not the path to the realization of that world involve a mixture of pain and pleasure?”

The heterodox practitioner Sakuludāyī replied, “Gotama, in this way the path to the realization of that world involves a mixture of pain and pleasure.”

The heterodox practitioner Sakuludāyī said, “World-honored One, I regret the error of my declaration. Well-gone One, I regret the error of my declaration.”

The World-honored One asked, “Udāyī, what do you have in mind when you say: ‘World-honored One, I regret the error of my declaration. Well-gone One, I regret the error of my declaration?’”

The heterodox practitioner Sakuludāyī replied:

Gotama, I firmly declared that there is a future world that is entirely pleasant and that there is a direct path for fully realizing that world. The renunciant Gotama has now examined me well, taught me well, and rebuked me well, so that what I [said] has become empty and false, having nothing to it. Gotama, for this reason I speak like this: “World-honored One, I regret the error of my declaration. Well-gone One, I regret the error of my declaration.”

The World-honored One said, “Udāyī, there is a world that is entirely pleasant and there is a direct path for fully realizing that world.”

The heterodox practitioner Sakuludāyī asked, “Gotama, what is that world that is entirely pleasant? What is the direct path for fully realizing that world?”

The World-honored One replied:

Udāyī, suppose a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, leader on the path of Dharma, teacher of *devas* and human beings, called a buddha, an exalted one.³⁰⁰

Someone abandons . . . up to . . . the five hindrances, which defile the mind and weaken wisdom. Secluded from sensual desires, secluded from evil and unwholesome states, with [directed] awareness and [sustained] contemplation, with rapture and happiness born of seclusion, he dwells having attained the first absorption; yet he does not have the same virtue, the same state of mind, and the same view as those *devas* [of the corresponding realm].

With the calming of [directed] awareness and [sustained] contemplation, with inner stillness and mental unification, without [directed] awareness and [sustained] contemplation, with rapture and happiness born of concentration, he dwells having attained the second absorption; yet he does not have the same virtue, the same state of mind, and the same view as those *devas* [of the corresponding realm].

786a

Secluded from rapture and pleasure, dwelling in equanimity and without seeking anything, with right mindfulness and right comprehension, experiencing happiness with the body, he dwells having attained the third absorption, which the noble ones speak of as noble equanimity and mindfulness, a happy abode; yet he does not have the same virtue, the same state of mind, and the same view as those *devas*.

Udāyī, this is a world that is entirely pleasant.³⁰¹

The heterodox practitioner Sakuludāyī asked, “Gotama, that which is an entirely pleasant world, is that alone the utmost?”

The World-honored One replied, “That which is an entirely pleasant world is not yet the utmost. Udāyī, there is another direct path for fully realizing that world.”

The heterodox practitioner Sakuludāyī asked, “Gotama, what is the other direct path for fully realizing that world?”

The World-honored One replied:

Udāyī, secluded from sensual desires, secluded from evil and unwholesome states, with [directed] awareness and [sustained] contemplation, with rapture and happiness born of seclusion, a monk dwells having attained the first absorption, and he has the same virtue, the same state of mind, and the same view as those *devas* [of the corresponding realm].

With the calming of [directed] awareness and [sustained] contemplation, with inner stillness and mental unification, without [directed] awareness and [sustained] contemplation, with rapture and happiness born of concentration, he dwells having attained the second absorption, and he has the same virtue, the same state of mind, and the same view as those *devas*.

Secluded from rapture and pleasure, dwelling with equanimity and without seeking anything, with right mindfulness and right comprehension, experiencing happiness with the body, he dwells having attained the third absorption, which the noble ones speak of as noble equanimity and mindfulness, a happy abode, and he has the same virtue, the same state of mind and the same view as those *devas*.³⁰²

Udāyī, this is the direct path for fully realizing that world.

The heterodox practitioner Sakuludāyī asked:

Gotama, do the disciples of the renunciant Gotama practice the holy life under the renunciant Gotama for the sake of this entirely pleasant world, for the sake of this direct path for fully realizing that world?

The World-honored One replied:

Udāyī, my disciples do not practice the holy life under me for the sake of this entirely pleasant world and also not for the sake of this direct path for fully realizing that world. Udāyī, there are other things that are superior, more sublime, more excellent, for the sake of realizing which my disciples practice the holy life under me.

At this the great congregation [of Sakuludāyī] broke into a loud uproar:

There is something superior, more sublime, more excellent than this, for the sake of realizing which the disciples of the renunciant Gotama practice the holy life under the renunciant Gotama!

Then the heterodox practitioner Sakuludāyī, having admonished and silenced his congregation, said:

Gotama, what is that which is superior, more sublime, more excellent, for the sake of realizing which the disciples of the renunciant Gotama practice the holy life under the renunciant Gotama?

The World-honored One replied:

Udāyī, with the cessation of pleasure and the cessation of pain, and with the earlier cessation of rapture and displeasure, with neither pain nor pleasure, and with purity of equanimity and mindfulness, a monk dwells having attained the fourth absorption. Udāyī, this is what is superior, more sublime, more excellent, for the sake of realizing which my disciples practice the holy life under me.³⁰³

786b

At this the heterodox practitioner Sakuludāyī rose from his seat, wanting to bow down at the feet of the Buddha.³⁰⁴ Then the disciples of the heterodox practitioner Sakuludāyī and his companions in the holy life said to the heterodox practitioner Sakuludāyī:

Venerable sir, now, when you should be acting as a teacher, are you wanting to become a disciple of the renunciant Gotama? Venerable sir, [if you consider that] you should not be acting as a teacher, then become a disciple of the renunciant Gotama!³⁰⁵

In this way the disciples of the heterodox practitioner Sakuludāyī and his companions in the holy life prevented the heterodox practitioner Sakuludāyī from practicing the holy life under the World-honored One.

Thus spoke the Buddha. Having heard what the Buddha said, the heterodox practitioner Sakuludāyī was delighted and received it respectfully.

209. The Discourse to Vekhanassa³⁰⁶

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 heterodox practitioner Vekhanassa, while wandering about,³⁰⁷ came to where the Buddha was and, after exchanging greetings, inquired, “Gotama, the supreme appearance? The supreme appearance, Gotama, the supreme appearance?”

The World-honored One asked, “Kaccāna, what appearance?”

The heterodox practitioner Vekhanassa replied:

Gotama, if no other appearance is superior, more sublime, more excellent than that appearance, then, Gotama, that appearance is the most excellent, that appearance is supreme!

The World-honored One said:

Kaccāna, this is just as if someone were to speak like this: “Whichever woman is the most beautiful in the country, I want her!” Suppose another man were to ask him, “Sir, regarding this most beautiful woman in the country, do you know her family name, her given name, and her birth status? Is she tall or short, stout or slim? Is she of light [complexion], or dark, or neither light nor dark? Is she a woman of the warrior class, or of the brahmin, or of the merchant, or of the worker class? Is she in the eastern region, the southern, the western, or the northern region?”—and that man were to answer, “I don’t know!”

And it is as if that other man were to ask him further, “Sir, regarding this most beautiful woman in the country whom you have not seen, you do not know her family name, her given name, or her birth status. [You do not know] if she is tall or short, stout or slim; if she is of light [complexion], or dark, or neither light nor dark; if she is a woman of the warrior class, or of the brahmin, or of the merchant, or of the worker class; if she is in the eastern region, the southern, the western, or the northern region—and yet you make this statement: ‘I want that woman!’”

In the same way, Kaccāna, you make this statement: “That sublime appearance is the most sublime appearance. That appearance is the most excellent. That appearance is supreme.” But when I ask you about [the nature of] that appearance, you do not know. 786c

The heterodox practitioner Vekhanassa said:

Gotama, just as when the most excellent gold, superbly refined, polished, and rendered pure by a goldsmith skilled in refining, is placed on a white cotton cloth in the sunshine, its most sublime appearance glows and shines with a clear light. In the same way, Gotama, I declare an appearance that surpasses [all other] appearances. That is the most excellent appearance. That is the supreme appearance.

The World-honored One said:

Kaccāna, I will now ask you a question. Answer in accordance with your understanding. Regarding that most excellent gold, which has been superbly refined, polished, and rendered pure by a goldsmith skilled in refining, and is placed on a white cotton cloth in the sunshine so that its most sublime appearance glows and shines with a clear light—Kaccāna, how do you think it compares with a glowworm glowing and shining with a clear light in the darkness of the night? Of these [two] clear lights which is supreme? Which is the more excellent?

The heterodox practitioner Vekhanassa replied, “Gotama, the clear light of the glowworm is supreme and more excellent than the clear light of the superbly refined and polished gold.”

The World-honored One asked:

Kaccāna, what do you think of a glowworm glowing and shining with a clear light in the darkness of the night, compared with a burning oil lamp glowing and shining with a clear light in the darkness of the night? Of these [two] clear lights, which is supreme? Which is the more excellent?

The heterodox practitioner Vekhanassa replied, “Gotama, the clear light of the burning oil lamp is supreme, more excellent than the clear light of the glowworm.”

The World-honored One asked:

Kaccāna, what do you think of a burning oil lamp glowing and shining with a clear light in the darkness of the night, compared with a great burning wood fire glowing and shining with a clear light in the darkness of the night? Of these [two] clear lights, which is supreme? Which is the more excellent?

The heterodox practitioner Vekhanassa replied: “Gotama, the clear light of the great burning wood fire is supreme, more excellent than the clear light of the burning oil lamp.”

The World-honored One asked:

Kaccāna, what do you think of a great burning wood fire glowing and shining with a clear light in the darkness of the night, compared with the morning star glowing and shining with a clear light toward dawn in a cloudless [sky]? Of these [two] clear lights, which is supreme? Which is the more excellent?

The heterodox practitioner Vekhanassa replied, “Gotama, the clear light of the morning star is supreme, more excellent than the light of the great burning wood fire.”

The World-honored One asked:

Kaccāna, what do you think of the morning star glowing and shining with a clear light toward dawn in a cloudless [sky], compared with the light of the resplendent moon in a cloudless [sky] at midnight, glowing and shining with a clear light? Of these [two] clear lights, which is supreme? Which is the more excellent?

The heterodox practitioner Vekhanassa replied, “Gotama, the clear light

of the resplendent moon is supreme, more excellent than the light of the morning star.”

787a

The World-honored One asked:

Kaccāna, what do you think of the light of the resplendent moon in a cloudless [sky] at midnight glowing and shining with a clear light, compared with the light of the resplendent mid-autumn sun, glowing and shining with a clear light in a cloudless [sky]? Of these [two] clear lights, which is supreme? Which is the more excellent?”

The heterodox practitioner Vekhanassa replied, “Gotama, the clear light of the resplendent sun is supreme, more excellent than the light of the resplendent moon.”

The World-honored One said:

Kaccāna, there are many *devas*. Now, even though this sun and moon are of such great supernormal power, such great might, such great merit, such great majesty, yet their clear light cannot compare with the clear light of these *devas*. In former times I used to meet and converse with those *devas*, and what I said was agreeable to those *devas*. Nevertheless, I do not declare this: “That appearance surpasses [all other] appearances. That is the most excellent appearance. That is the supreme appearance.”

But you, Kaccāna, regarding the most lowly light inferior to a glow-worm, declare: “That appearance surpasses [all other] appearances. That is the most excellent appearance. That is the supreme appearance!” And when asked about [the nature of] it, you do not know!

Then the heterodox practitioner Vekhanassa, having been criticized to his face by the World-honored One, was upset and worried. He hung his head in silence, unable to reply, as if immersed in thought.

Then, having criticized [Vekhanassa] to his face, the World-honored One sought to cheer him up, saying:

Kaccāna, there are the five strands of sensuality, which are delightful, thought about pleurably by the mind, and connected with sensuality, [namely]: visible forms known by the eye, sounds known by the ear, odors known by the nose, flavors known by the tongue, and tangibles known by the body.

Kaccāna, visible forms may be desirable or undesirable. If a certain person finds this particular visible form agreeable, commendable, [conducive to] joy, fulfilling, satisfying, then [for that person] this one is supreme, more excellent than other types of form which are not desired, not wanted, not aspired to, not sought after. This is the most excellent, the supreme type of form [for that person]. Kaccāna, it is the same with sounds, odors, flavors, and tangibles. Kaccāna, tangibles may be desirable or undesirable. If a certain person finds this particular tangible to be agreeable, commendable, conducive to joy, fulfilling, satisfying, then [for that person] this one is supreme, more excellent than other types of tangible which are not desired, not wanted, not aspired to, not sought after. This is the most excellent, the supreme type of tangible [for that person].

Then the heterodox practitioner Vekhanassa extended his hands with joined palms toward the Buddha and said:

It is wonderful, Gotama. It is remarkable how the renunciant Gotama has, by countless skillful means, explained to me sensual pleasures and the foremost sensual pleasure. Gotama, just as a grass fire may start a wood fire, or a wood fire may start a grass fire, in the same way the renunciant Gotama has, by various skillful means, explained to me sensual pleasures and the foremost sensual pleasure.³⁰⁸

787b

The World-honored One said:

Stop, stop, Kaccāna, you have long been of a different view [from me], of a different belief, [seeking] a different type of happiness, a different type of pleasure, a different way of thinking; consequently, you do not fully understand the meaning of what I am saying.

Kaccāna, there are disciples of mine who do not lie down to sleep during the first and last watches of the night, but with right concentration and right intention cultivate the requisites of the path and come to know as it really is: “Birth has been ended, the holy life has been established, what had to be done has been done, there will not be another experiencing of existence.” Only they would fully understand what I am saying.

At this the heterodox practitioner Vekhanassa became angry with the Buddha. Dislike and disapproval arose [in him]. He wanted to slander the World-honored

One, wanted to slight the World-honored One; in order to slander the World-honored One, in order to slight the World-honored One, he said:

Gotama, there are renunciants and brahmins who do not know the past world, do not know the future world, and do not know countless births and deaths, yet claim to have attained final knowledge [thus]: “Birth has been ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence; I know this as it really is.”

Gotama, I think like this, “These renunciants and brahmins who do not know the past world, do not know the future world, and do not know countless births and deaths—how is it that they claim to have attained final knowledge [thus]: ‘Birth has been ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence; I know it as it really is’?”

Then the World-honored One reflected:

This heterodox practitioner Vekhanassa became angry with me. Dislike and disapproval arose [in him]. He wanted to slander me, wanted to slight me. He slandered me and slighted me by saying “Gotama, there are renunciants and brahmins who do not know the past world, do not know the future world, and do not know countless births and deaths, yet claim to have attained final knowledge [thus]: ‘Birth has been ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence; I know it as it really is.’ Gotama, I think like this, ‘These renunciants and brahmins who do not know the past world, do not know the future world, and do not know countless births and deaths—how is it that they claim to have attained final knowledge [thus]: “Birth has been ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence; I know it as it really is”’?”

Knowing this, the World-honored One said:

Kaccāna, if there are renunciants and brahmins who do not know the past world, do not know the future world, and do not know countless births and deaths, yet claim to have attained final knowledge [thus]: “Birth has been ended, the holy life has been established, what had to be done has

been done; there will not be another experiencing of existence; I know it as it really is”; then they should say this, “Let be the past world; let be the future world!”³⁰⁹

787c

Kaccāna, I [too] speak like this, “Let be the past world; let be the future world!” Even without recalling a single [past] life, if a monk disciple of mine comes to me, one who is not a fraud, not a deceiver, but is of upright character, then I teach him. If he practices in accordance with what I teach him, then he will certainly come to know the true Dharma.

Kaccāna, it is just as with an infant boy, young and tender, lying on his back, whose hands and feet have been bound by his parents. Later when he has grown up and all his faculties are developed, his parents unbind his hands and feet; but he recalls only the time of being liberated,³¹⁰ and does not recall the time of being in bondage.

In the same way, Kaccāna, I speak like this, “Let be the past world, let be the future world!” Even without recalling a single [past] life, if a monk disciple of mine comes to me, one who is not a fraud, not a deceiver, but is of upright character, then I teach him. If he practices in accordance with what I teach him, then he will certainly come to know the true Dharma.

Kaccāna, it is just like a lamp that burns in dependence on oil and a wick. If nobody supplies oil and the wick is not adjusted, then when the original oil is exhausted and no more is supplied, [the flame] will soon go out for lack of fuel.³¹¹

In the same way, Kaccāna, I speak like this, “Let be the past world, let be the future world!” Even without recalling a single [past] life, if a monk disciple of mine comes to me, one who is not a fraud, not a deceiver, but is of upright character, then I teach him. If he practices in accordance with what I teach him, then he will certainly come to know the true Dharma.

Kaccāna, it is just as one might use ten or twenty or thirty or forty or fifty or sixty bundles of wood to keep a fire blazing brightly,³¹² and one sees that fire blazing. Later, if no one supplies more grass, wood, chaff, or rags, then when the original firewood is exhausted and no more is supplied, it will soon go out for lack of fuel.³¹³

In the same way, Kaccāna, I speak like this, “Let be the past world; let be the future world!” Even without recalling a single [past] life, if a monk disciple of mine comes who is not a fraud, not a deceiver, but is of upright

character, then I teach him. If he practices in accordance with what I teach him, then he will certainly come to know the true Dharma.

When this teaching was being given, there arose in the heterodox practitioner Vekhanassa the stainless dustless eye of the Dharma in regard to all phenomena.³¹⁴ Then the heterodox practitioner Vekhanassa saw the Dharma, attained the Dharma, realized the totally pure Dharma. There was [now] no other teacher for him; he would no longer rely on others. Having cut off doubt, crossed over confusion, become free from hesitation, he was established in the realization of the fruit. He had attained intrepidity in the Dharma of the World-honored One. He paid homage with his head at the Buddha's feet and said:

World-honored One, I wish to obtain the going forth from the Buddha to train in the path. [May I receive] the full ordination and become a monk to practice the holy life!

The World-honored One said, "Welcome,³¹⁵ monk! Practice the holy life!"

788a

The heterodox practitioner obtained from the Buddha the going forth to train in the path. He received the full ordination and became a monk to practice the holy life. The venerable Vekhanassa, having gone forth to train in the path, having received the full ordination, came to know the Dharma and see the Dharma . . . up to . . . attained arahantship.

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

210. The Discourse by the Nun Dhammanandā³¹⁶

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

At that time the female lay disciple Visākhā approached the nun Dhammanandā,³¹⁷ paid homage with her head at her feet, stepped back, and sat to one side. She said to the nun Dhammanandā, "Noble one, I would like to ask a question. Am I permitted to ask it?"

The nun Dhammanandā replied, "Visākhā, ask what you wish to ask. Having heard it, I will consider it."

Then the female lay disciple Visākhā asked, "Noble one, we say 'personality, personality.' What is this 'personality'?"

The nun Dhammanandā replied:

The World-honored One has explained that the five aggregates of clinging are [one’s] personality, the bodily form aggregate of clinging, the feeling . . . perception . . . formation . . . consciousness aggregate of clinging—these are the five aggregates of clinging explained by the World-honored One.

On hearing this, the female lay disciple Visākhā praised her, saying, “It is well, it is well, noble one!” Having praised her, the female lay disciple Visākhā was delighted and received [that teaching] respectfully. [Then] she asked further, “Noble one, what is personality view?”

The nun Dhammanandā replied:

788b

An unlearned ignorant worldling does not visit good spiritual friends, does not know the noble Dharma, and is not disciplined in the noble Dharma. He sees the body as the self, or he sees the self as possessing the body, or he sees the body as contained within the self, or he sees the self as contained within the body. He sees feeling . . . perception . . . formations . . . He sees consciousness as the self, or he sees the self as possessing consciousness, or he sees consciousness as contained within the self, or he sees the self as contained within consciousness. This is personality view.

On hearing this, the female lay disciple Visākhā praised her, saying, “It is well, it is well, noble one!” Having praised her, the female lay disciple Visākhā was delighted and received [that teaching] respectfully. [Then] she asked further, “Noble one, what is absence of personality view?”

The nun Dhammanandā replied:

A learned noble disciple visits good spiritual friends, knows the noble Dharma, and is disciplined in the noble Dharma. He does not see the body as the self, he does not see the self as possessing the body, he does not see the body as contained within the self, he does not see the self as contained within the body. He does not see feeling . . . perception . . . formations . . . he does not see consciousness as the self, he does not see the self as possessing consciousness, he does not see consciousness as contained within the self, he does not see the self as contained within consciousness. This is absence of personality view.

On hearing this, the female lay disciple Visākhā praised her, saying, “It is well, it is well, noble one!” Having praised her, the female lay disciple Visākhā was delighted and received [that teaching] respectfully. [Then] she asked further, “Noble one, what is the cessation of personality?”

The nun Dhammanandā replied:

It is the remainderless cutting off of clinging to the body aggregate, its abandonment, disgorging, eradication, nonpollution, cessation, appeasement, disappearance; it is the remainderless cutting off of clinging to the feeling . . . perception . . . formations . . . consciousness aggregate, its abandonment, disgorging, eradication, nonpollution, cessation, appeasement, disappearance—this is the cessation of personality.³¹⁸

On hearing this, the female lay disciple Visākhā praised her, saying, “It is well, it is well, noble one!” Having praised her, the female lay disciple Visākhā was delighted and received [that teaching] respectfully. [Then] she asked further:

Noble one, the aggregates are spoken of as “the aggregates of clinging” or the aggregates are spoken of as “the clinging aggregates.” [Now], is it that the aggregates are the same as the clinging aggregates, and the clinging aggregates are the same as the aggregates? Or is it that the aggregates and the clinging aggregates are different?

The nun Dhammanandā replied:

It may be that the aggregates are the same as the clinging aggregates, or it may be that the aggregates are not the same as the clinging aggregates. When are the aggregates the same as the clinging aggregates? If with regard to the body there are taints and grasping; if with regard to feeling . . . perception . . . formations . . . if with regard to consciousness there are taints and grasping, then this is when the aggregates are the same as the clinging aggregates.

When are the aggregates not the same as the clinging aggregates? If with regard to the body there are no taints and no grasping; if with regard to feeling . . . perception . . . formations . . . if with regard to consciousness there are no taints and no grasping, then this is when the aggregates are not the same as the clinging aggregates.

On hearing this, the female lay disciple Visākhā praised her, saying, “It is well, it is well, noble one!” Having praised her, the female lay disciple Visākhā was delighted and received [that teaching] respectfully. [Then] she asked further, “Noble one, what is the noble eightfold path?”

The nun Dhammanandā replied, “The noble eightfold path is right view . . . up to . . . right concentration; these are the eight. This is the noble eightfold path.”

788c On hearing this, the female lay disciple Visākhā praised her, saying, “It is well, it is well, noble one!” Having praised her, the female lay disciple Visākhā was delighted and received [that teaching] respectfully. [Then] she asked further, “Noble one, is the noble eightfold path conditioned?”

The nun Dhammanandā replied, “It is like this, the noble eightfold path is conditioned.”

On hearing this, the female lay disciple Visākhā praised her, saying, “It is well, it is well, noble one!” Having praised her, the female lay disciple Visākhā was delighted and received [that teaching] respectfully. [Then] she asked further, “Noble one, how many groups are there?”

The nun Dhammanandā replied, “There are three groups: the group of virtue, the group of concentration, and the group of wisdom.”

On hearing this, the female lay disciple Visākhā praised her, saying, “It is well, it is well, noble one!” Having praised her, the female lay disciple Visākhā was delighted and received [that teaching] respectfully. [Then] she asked further, “Noble one, does the noble eightfold path encompass the three groups, or do the three groups encompass the noble eightfold path?”

The nun Dhammanandā replied:

The noble eightfold path does not encompass the three groups; the three groups encompass the noble eightfold path. Right speech, right action, and right livelihood—these three path factors are encompassed by the noble group of virtue. Right mindfulness and right concentration—these two path factors are encompassed by the noble group of concentration. Right view, right intention, and right effort—these three path factors are encompassed by the noble group of wisdom.³¹⁹ Thus the noble eightfold path does not encompass the three groups; [rather] the three groups encompass the noble eightfold path.

On hearing this, the female lay disciple Visākhā praised her, saying, “It

is well, it is well, noble one!” Having praised her, the female lay disciple Visākhā was delighted and received [that teaching] respectfully. [Then] she asked further, “Noble one, is there a counterpart to cessation?”

The nun Dhammanandā replied, “Cessation has no counterpart.”

On hearing this, the female lay disciple Visākhā praised her, saying, “It is well, it is well, noble one!” Having praised her, the female lay disciple Visākhā was delighted and received [that teaching] respectfully. [Then] she asked further, “Noble one, how many factors does the first absorption have?”

The nun Dhammanandā replied:

The first absorption has five factors: [directed] awareness, [sustained] contemplation, joy, happiness, and unification of the mind. These are the five factors of the first absorption.³²⁰

On hearing this, the female lay disciple Visākhā praised her, saying, “It is well, it is well, noble one!” Having praised her, the female lay disciple Visākhā was delighted and received [that teaching] respectfully. [Then] she asked further:

Noble one, what is concentration? What is the sign of concentration? What is the strength of concentration? What is the achievement of concentration?³²¹ What is the cultivation of concentration?

The nun Dhammanandā replied:

If the wholesome mind attains unification, this is concentration. The four establishments of mindfulness are the sign of concentration. The four right efforts are the strength of concentration. The four bases of supernormal power are the achievement of concentration. If one cultivates all of these wholesome states,³²² repeatedly and energetically cultivating them, then this is the cultivation of concentration.

On hearing this, the female lay disciple Visākhā praised her, saying, “It is well, it is well, noble one!” Having praised her, the female lay disciple Visākhā was delighted and received [that teaching] respectfully. [Then] she asked further:

789a

Noble one, how many are the factors of the living body upon whose

perishing the body will be discarded in a cemetery, insentient like a piece of wood?

The nun Dhammanandā replied:

There are three factors of the living body upon whose perishing the body will be discarded in a cemetery, insentient like a piece of wood. What are the three? One: vitality, two: heat, and three: consciousness. These are the three factors of the living body on whose perishing the body will be discarded in a cemetery, insentient like a piece of wood.

On hearing this, the female lay disciple Visākhā praised her, saying, “It is well, it is well, noble one!” Having praised her, the female lay disciple Visākhā was delighted and received [that teaching] respectfully. [Then] she asked further, “Noble one, what is the difference between one who is dead and one who has attained the concentration of cessation?”³²³

The nun Dhammanandā replied:

The vitality of a dead person has completely ceased, his heat has dissipated, and his faculties have broken down. The vitality of a monk who has entered the concentration of cessation has not completely ceased, his heat has not dissipated, and his faculties have not broken down. This is the difference between a dead person and one who has attained the concentration of cessation.

On hearing this, the female lay disciple Visākhā praised her, saying, “It is well, it is well, noble one!” Having praised her, the female lay disciple Visākhā was delighted and received [that teaching] respectfully. [Then] she asked further:

Noble one, what is the difference between one who has attained the concentration of cessation and one who has attained the concentration of [neither-perception-nor-]nonperception?³²⁴

The nun Dhammanandā replied:

[When] a monk enters the concentration of cessation, perception and knowing cease; [when] he enters the concentration of [neither-perception-nor-]nonperception, perception and knowing do not cease. This is

the difference between one who has attained the concentration of cessation and one who has attained the concentration of [neither-perception-nor-]nonperception.

On hearing this, the female lay disciple Visākhā praised her, saying, “It is well, it is well, noble one!” Having praised her, the female lay disciple Visākhā was delighted and received [that teaching] respectfully. [Then] she asked further:

Noble one, what is the difference between one who emerges from the concentration of cessation and one who emerges from the concentration of [neither-perception-nor-]nonperception?³²⁵

The nun Dhammanandā replied:

When a monk emerges from the concentration of cessation, he does not think, “I am emerging from the concentration of cessation.” When a monk emerges from the concentration of [neither-perception-nor-]nonperception, he thinks, “Do I have perceptions or do I not have perceptions?” This is the difference between one who emerges from the concentration of cessation and one who emerges from the concentration of [neither-perception-nor-]nonperception.

On hearing this, the female lay disciple Visākhā praised her, saying, “It is well, it is well, noble one!” Having praised her, the female lay disciple Visākhā was delighted and received [that teaching] respectfully. [Then] she asked further, “Noble one, when a monk enters the concentration of cessation, does he think: ‘I am entering the concentration of cessation?’”

The nun Dhammanandā replied:

When a monk enters the concentration of cessation, he does not think, “I am entering the concentration of cessation.” Instead, it is because he has previously cultivated the mind in this way that it proceeds accordingly.

789b

On hearing this, the female lay disciple Visākhā praised her, saying, “It is well, it is well, noble one!” Having praised her, the female lay disciple Visākhā was delighted and received [that teaching] respectfully. [Then] she asked further, “Noble one, when a monk emerges from the concentration of cessation, does he think: ‘I am emerging from the concentration of cessation?’”

The nun Dhammanandā replied:

When a monk emerges from the concentration of cessation, he does not think, “I am emerging from the concentration of cessation.” Instead it is because of the body, the six senses, and the life faculty that he emerges from this concentration.

On hearing this, the female lay disciple Visākhā praised her, saying, “It is well, it is well, noble one!” Having praised her, the female lay disciple Visākhā was delighted and received [that teaching] respectfully. [Then] she asked further:

Noble one, [when] a monk has emerged from the concentration of cessation, in what does his mind delight? Whither does it tend? Whither does it incline?

The nun Dhammanandā replied:

[When] a monk has emerged from the concentration of cessation, his mind delights in seclusion, it tends toward seclusion, it inclines toward seclusion.³²⁶

On hearing this, the female lay disciple Visākhā praised her, saying, “It is well, it is well, noble one!” Having praised her, the female lay disciple Visākhā was delighted and received [that teaching] respectfully. [Then] she asked further, “Noble one, how many feelings are there?”

The nun Dhammanandā replied:

There are three feelings: pleasant feeling, painful feeling, and feeling that is neither pleasant nor painful. Because of what do they exist? Because of contact they exist.

On hearing this, the female lay disciple Visākhā praised her, saying, “It is well, it is well, noble one!” Having praised her, the female lay disciple Visākhā was delighted and received [that teaching] respectfully. [Then] she asked further, “Noble one, what is pleasant feeling? What is painful feeling? What is neutral feeling?”

The nun Dhammanandā replied:

What arises born of being touched by a pleasant contact and is felt as bodily or mental pleasure and wellness, such feeling is pleasant feeling. What arises born of being touched by a painful contact and is felt as bodily or mental pain and unwellness, such feeling is painful feeling. What arises born of being touched by a neutral contact and is felt as bodily or mental neutrality and neither wellness nor unwellness, such feeling is neutral feeling.

On hearing this, the female lay disciple Visākhā praised her, saying, “It is well, it is well, noble one!” Having praised her, the female lay disciple Visākhā was delighted and received [that teaching] respectfully. [Then] she asked further:

Noble one, as to pleasant feeling, what is pleasant? What is painful? What is its impermanence? What is its danger? What is its underlying tendency? As to painful feeling, what is pleasant? What is painful? What is its impermanence? What is its danger? What is its underlying tendency? As to neutral feeling, what is pleasant? What is painful? What is its impermanence? What is its danger? What is its underlying tendency?³²⁷

The nun Dhammanandā replied:

789c

As to pleasant feeling, its arising is pleasant and its persistence is pleasant, its change is painful, its impermanence is the danger, its underlying tendency is desire. As to painful feeling, its arising is painful and its persistence is painful, its change is pleasant, its impermanence is the danger, its underlying tendency is aversion. As to neutral feeling, not knowing it is painful, knowing it is pleasant,³²⁸ its impermanence is [the danger of] change, its underlying tendency is ignorance.

On hearing this, the female lay disciple Visākhā praised her, saying, “It is well, it is well, noble one!” Having praised her, the female lay disciple Visākhā was delighted and received [that teaching] respectfully. [Then] she asked further:

Noble one, do all pleasant feelings have the underlying tendency to desire? Do all painful feelings have the underlying tendency to aversion? Do all neutral feelings have the underlying tendency to ignorance?

The nun Dhammanandā replied:

Not all pleasant feelings have the underlying tendency to desire. Not all painful feelings have the underlying tendency to aversion. Not all neutral feelings have the underlying tendency to ignorance.

How do pleasant feelings not have the underlying tendency to desire? When secluded from sensual desires, secluded from evil and unwholesome states, with [directed] awareness and [sustained] contemplation, with rapture and happiness born of seclusion, a monk dwells having attained the first absorption. This is [when] pleasant feelings do not have the underlying tendency to desire. Why is that? Because desire is being abandoned.

How do painful feelings not have the underlying tendency to aversion? When, on seeking the joy of supreme liberation, that seeking and aspiration worries one again and again, giving rise to sadness and affliction. This is [when] painful feelings do not have the underlying tendency to aversion. Why is that? Because aversion is being abandoned.

How do neutral feelings not have the underlying tendency to ignorance? [When] with the cessation of pleasure and the cessation of pain, and with the earlier cessation of rapture and displeasure, with neither-pain-nor-pleasure, and with purity of mindfulness and equanimity, one dwells having attained the fourth absorption. This is [when] neutral feelings do not have the underlying tendency to ignorance. Why is that? Because ignorance is being abandoned.

On hearing this, the female lay disciple Visākhā praised her, saying, “It is well, it is well, noble one!” Having praised her, the female lay disciple Visākhā was delighted and received [that teaching] respectfully. [Then] she asked further, “Noble one, what is the counterpart to pleasant feeling?”

The nun Dhammanandā replied, “The counterpart to pleasant feeling is painful feeling.”

On hearing this, the female lay disciple Visākhā praised her, saying, “It is well, it is well, noble one!” Having praised her, the female lay disciple Visākhā was delighted and received [that teaching] respectfully. [Then] she asked further, “Noble one, what is the counterpart to painful feeling?”

The nun Dhammanandā replied, “The counterpart to painful feeling is pleasant feeling.”

On hearing this, the female lay disciple Visākhā praised her, saying, “It is well, it is well, noble one!” Having praised her, the female lay disciple Visākhā was delighted and received [that teaching] respectfully. [Then] she asked further, “Noble one, what is the counterpart to pleasant feeling and painful feeling?”³²⁹

The nun Dhammanandā replied, “The counterpart to pleasant feeling and painful feeling is neutral feeling.” 790a

On hearing this, the female lay disciple Visākhā praised her, saying, “It is well, it is well, noble one!” Having praised her, the female lay disciple Visākhā was delighted and received [that teaching] respectfully. [Then] she asked further, “Noble one, what is the counterpart to neutral feeling?”

The nun Dhammanandā replied, “The counterpart to neutral feeling is ignorance.”

On hearing this, the female lay disciple Visākhā praised her, saying, “It is well, it is well, noble one!” Having praised her, the female lay disciple Visākhā was delighted and received [that teaching] respectfully. [Then] she asked further, “Noble one, what is the counterpart to ignorance?”

The nun Dhammanandā replied, “The counterpart to ignorance is knowledge.”

On hearing this, the female lay disciple Visākhā praised her, saying, “It is well, it is well, noble one!” Having praised her, the female lay disciple Visākhā was delighted and received [that teaching] respectfully. [Then] she asked further, “Noble one, what is the counterpart to knowledge?”

The nun Dhammanandā replied, “The counterpart to knowledge is nirvana.”³³⁰

On hearing this, the female lay disciple Visākhā praised her, saying, “It is well, it is well, noble one!” Having praised her, the female lay disciple Visākhā was delighted and received [that teaching] respectfully. [Then] she asked further, “Noble one, what is the counterpart to nirvana?”

The nun Dhammanandā replied:

You are wanting to ask about a matter without limit. However, for the matter you are asking about you cannot get to the limit on my side. Nirvana is without counterpart. Nirvana, being without bonds, transcends bonds. It is the complete cessation of bonds. It is that for the sake of which one practices the holy life under the World-honored One.

Then, having heard what the nun Dhammanandā said, the female lay disciple Visākhā received it well and retained it well. Having memorized it well, she rose from her seat, paid homage with her head at the feet of the nun Dhammanandā, circumambulated her three times, and left.

Then, not long after the female lay disciple Visākhā had left, the nun Dhammanandā approached the Buddha, paid homage with her head at the Buddha's feet, stepped back, and sat to one side.³³¹ She told the Buddha the whole conversation with the female lay disciple Visākhā. She extended her hands with joined palms toward the Buddha and said:

World-honored One, speaking like this and answering like this, have I not misrepresented the World-honored One? Have I spoken what is true? Have I spoken what accords with the Dharma, speaking what is Dharma in accordance with the Dharma? In what accords with the Dharma have I created no contradiction? Is there anything to be criticized, anything to be blamed for?

The World-honored One replied:

Nun, speaking like this and answering like this you have not misrepresented me. You have spoken what is true. You have spoken what accords with the Dharma, spoken what is Dharma in accordance with the Dharma. In what accords with the Dharma you have not created any contradiction. There is nothing to be criticized or blamed for.

790b Nun, if the female lay disciple Visākhā had come and asked me in these phrases and these words, I would have replied to the female lay disciple Visākhā using this meaning, these phrases, and these words. Nun, as you have explained this meaning, you should remember it like this. Why is that? Because this explanation is the meaning of it.

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

211. The Discourse by Mahākoṭṭhita³³²

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

At that time, in the late afternoon, the venerable Sāriputta rose from sitting in meditation and approached the venerable Mahākoṭṭhita. He exchanged friendly greetings, stepped back, and sat to one side. The venerable Sāriputta said, “Venerable Koṭṭhita, I would like to ask a question. Am I permitted to ask it?”³³³

The venerable Mahākoṭṭhita said, “Venerable Sāriputta, ask what you wish to ask. Having heard it, I will consider it.”

The venerable Sāriputta asked:

Venerable Koṭṭhita, with regard to the unwholesome one speaks of “the unwholesome.” And with regard to the roots of unwholesomeness one speaks of “the roots of unwholesomeness.” What is unwholesome? What are the roots of unwholesomeness?³³⁴

The venerable Mahākoṭṭhita replied:

Bad bodily conduct, [bad] verbal [conduct], bad mental conduct—these are unwholesome. Desire, aversion, and delusion—these are the roots of unwholesomeness. This is what is meant by “the unwholesome.” This is what is meant by “the roots of unwholesomeness.”

On hearing this, the venerable Sāriputta praised him, saying, “It is well, it is well, venerable Koṭṭhita!” Having praised him, the venerable Sāriputta was delighted and received [that teaching] respectfully. [Then] he asked further:

Venerable Koṭṭhita, with regard to the wholesome one speaks of “the wholesome.” And with regard to the roots of wholesomeness one speaks of “the roots of wholesomeness.” What is wholesome? What are the roots of wholesomeness?

The venerable Mahākoṭṭhita replied:

Good bodily conduct, [good] verbal [conduct], good mental conduct—these are wholesome. Absence of desire, absence of aversion, and absence of delusion—these are the roots of wholesomeness. This is what is meant by “the wholesome.” This is what is meant by “the roots of wholesomeness.”

On hearing this, the venerable Sāriputta praised him, saying, “It is well, it is well, venerable Koṭṭhita!” Having praised him, the venerable Sāriputta

was delighted and received [that teaching] respectfully. [Then] he asked further, “Venerable Koṭṭhita, with regard to wisdom one speaks of ‘wisdom.’ What is wisdom?”

The venerable Mahākoṭṭhita replied:

790c

One knows, one knows;³³⁵ therefore one speaks of wisdom. What does one know? One knows as it really is: “This is *dukkha*”; one knows [as it really is]: “This is the arising of *dukkha*”; one knows [as it really is]: “This is the cessation of *dukkha*”; one knows as it really is: “This is the path to the cessation of *dukkha*.” One knows, one knows; therefore one speaks of “wisdom.”

On hearing this, the venerable Sāriputta praised him, saying, “It is well, it is well, venerable Koṭṭhita!” Having praised him, the venerable Sāriputta was delighted and received [that teaching] respectfully. [Then] he asked further, “Venerable Koṭṭhita, with regard to consciousness, one speaks of ‘consciousness.’ What is consciousness?”

The venerable Mahākoṭṭhita replied:

One is conscious, one is conscious; therefore one speaks of “consciousness.” Of what is one conscious? One is conscious of visible forms, conscious of sounds . . . odors . . . flavors . . . tangibles . . . mental objects.³³⁶ One is conscious, one is conscious; therefore one speaks of “consciousness.”

On hearing this, the venerable Sāriputta praised him, saying, “It is well, it is well, venerable Koṭṭhita!” Having praised him, the venerable Sāriputta was delighted and received [that teaching] respectfully. [Then] he asked further, “Venerable Koṭṭhita, wisdom and consciousness—are these two states conjoined or separate? Can these two states be designated as separate?”

The venerable Mahākoṭṭhita replied:

These two states are conjoined, not separate. These two states cannot be designated as separate. Why is that? What one knows with wisdom, of that one is conscious by consciousness. Therefore, these two states are conjoined and not separate. These two states cannot be designated as separate.³³⁷

On hearing this, the venerable Sāriputta praised him, saying, “It is well, it is well venerable Koṭṭhita!” Having praised him, the venerable Sāriputta

was delighted and received [that teaching] respectfully. [Then] he asked further, “Venerable Koṭṭhita, as regards knowing, through what do you know?”

The venerable Mahākoṭṭhita replied, “As regards knowing, I know through wisdom.”

On hearing this, the venerable Sāriputta praised him, saying, “It is well, it is well, venerable Koṭṭhita!” Having praised him, the venerable Sāriputta was delighted and received [that teaching] respectfully. [Then] he asked further, “Venerable Koṭṭhita, what is the purpose of wisdom? What is its excellence? What is its merit?”

The venerable Mahākoṭṭhita replied, “Wisdom has the purpose of disenchantment, the purpose of dispassion, the purpose of seeing as it really is.”³³⁸

On hearing this, the venerable Sāriputta praised him, saying, “It is well, it is well, venerable Koṭṭhita!” Having praised him, the venerable Sāriputta was delighted and received [that teaching] respectfully. [Then] he asked further, “Venerable Koṭṭhita, what is right view?”

The venerable Mahākoṭṭhita replied, “Knowing *dukkha* as it really is, knowing the arising of *dukkha* . . . its cessation . . . the path as it really is—this is right view.”

On hearing this, the venerable Sāriputta praised him, saying, “It is well, it is well, venerable Koṭṭhita!” Having praised him, the venerable Sāriputta was delighted and received [that teaching] respectfully. [Then] he asked further, “Venerable Koṭṭhita, how many causes, how many conditions are there for the arising of right view?”

791a

The venerable Mahākoṭṭhita replied:

There are two causes, two conditions for the arising of right view. What are the two? One: hearing from another; and two: giving reasoned attention within oneself. These are the two causes, the two conditions for the arising of right view.

On hearing this, the venerable Sāriputta praised him, saying, “It is well, it is well, venerable Koṭṭhita!” Having praised him, the venerable Sāriputta was delighted and received [that teaching] respectfully. [Then] he asked further:

Venerable Koṭṭhita, assisted by how many factors does right view lead to the fruit of liberation of the mind and to the fruit of liberation through

wisdom, to the achievement of liberation of the mind and to the achievement of liberation through wisdom?

The venerable Mahākoṭṭhita replied:

Assisted by five factors, right view leads to the fruit of liberation of the mind and to the fruit of liberation through wisdom, to the achievement of liberation of the mind and to the achievement of liberation through wisdom.

What are the five? One: assisted by truth, two: assisted by virtue, three: assisted by wide learning, four: assisted by tranquility, and five: assisted by insight.³³⁹ These are the five factors, assisted by which right view leads to the fruit of liberation of the mind and to the fruit of liberation through wisdom, to the achievement of liberation of the mind and to the achievement of liberation through wisdom.

On hearing this, the venerable Sāriputta praised him, saying, “It is well, it is well, venerable Koṭṭhita!” Having praised him, the venerable Sāriputta was delighted and received [that teaching] respectfully. [Then] he asked further, “Venerable Koṭṭhita, how does future becoming arise?”

The venerable Mahākoṭṭhita replied:

The unlearned ignorant worldling, lacking knowledge, is shrouded in ignorance and fettered by the bondage of craving; he does not visit good spiritual friends, does not know the noble Dharma, and is not disciplined in the noble Dharma. This is how future becoming arises.³⁴⁰

On hearing this, the venerable Sāriputta praised him, saying, “It is well, it is well, venerable Koṭṭhita!” Having praised him, the venerable Sāriputta was delighted and received [that teaching] respectfully. [Then] he asked further, “Venerable Koṭṭhita, how does future becoming not arise?”

The venerable Mahākoṭṭhita replied, “If ignorance has ceased and knowledge has arisen, then there will certainly be the cessation of *dukkha*. This is how future becoming does not arise.”³⁴¹

On hearing this, the venerable Sāriputta praised him, saying, “It is well, it is well, venerable Koṭṭhita!” Having praised him, the venerable Sāriputta was delighted and received [that teaching] respectfully. [Then] he asked further, “Venerable Koṭṭhita, how many [types of] feeling are there?”

The venerable Mahākoṭṭhita replied:

There are three [types of] feeling: pleasant feeling, painful feeling, and neutral feeling. Because of what do they exist? They exist because of contact.

On hearing this, the venerable Sāriputta praised him, saying, “It is well, it is well, venerable Koṭṭhita!” Having praised him, the venerable Sāriputta was delighted and received [that teaching] respectfully. [Then] he asked further:

Venerable Koṭṭhita, feeling, perception, and intention—are these three states conjoined or separate? Can these three states be designated as separate?³⁴² 791b

The venerable Mahākoṭṭhita replied:

Feeling, perception, and intention—these three states are conjoined and not separate. These three states cannot be designated as separate. Why is that? What one feels with feeling, that one perceives with perception and intends with intention. Therefore these three states are conjoined and not separate. These three states cannot be designated as separate.

On hearing this, the venerable Sāriputta praised him, saying, “It is well, it is well, venerable Koṭṭhita!” Having praised him, the venerable Sāriputta was delighted and received [that teaching] respectfully. [Then] he asked further, “Venerable Koṭṭhita, what is the counterpart to cessation?”³⁴³

The venerable Mahākoṭṭhita replied, “Cessation does not have a counterpart.”

On hearing this, the venerable Sāriputta praised him, saying, “It is well, it is well, venerable Koṭṭhita!” Having praised him, the venerable Sāriputta was delighted and received [that teaching] respectfully. [Then] he asked further:

Venerable Koṭṭhita, the five [sense] faculties have their different activities, their different domains, each of them experiencing its own domain: the eye faculty, the ear . . . nose . . . tongue . . . and the body faculty. [As to] these five faculties with their different activities, their different domains, each of them experiencing its own domain—what experiences all of their domains? On what do they [all] depend?

The venerable Mahākoṭṭhita replied:

The five [sense] faculties have their different activities, their different domains, each of them experiencing its own domain: the eye faculty, the ear . . . nose . . . tongue . . . and body faculty. [As to] these five faculties with their different activities, their different domains, each experiencing its own domain—the mind experiences all of their domains. They [all] depend on the mind.

On hearing this, the venerable Sāriputta praised him, saying, “It is well, it is well, venerable Koṭṭhita!” Having praised him, the venerable Sāriputta was delighted and received [that teaching] respectfully. [Then] he asked further, “Venerable Koṭṭhita, depending on what does the mind continue to exist?”

The venerable Mahākoṭṭhita replied, “The mind depends on vitality. Depending on vitality it continues to exist.”

On hearing this, the venerable Sāriputta praised him, saying, “It is well, it is well, venerable Koṭṭhita!” Having praised him, the venerable Sāriputta was delighted and received [that teaching] respectfully. [Then] he asked further, “Venerable Koṭṭhita, depending on what does vitality continue to exist?”

The venerable Mahākoṭṭhita replied, “Vitality depends on heat; depending on heat it continues to exist.”

On hearing this, the venerable Sāriputta praised him, saying, “It is well, it is well, venerable Koṭṭhita!” Having praised him, the venerable Sāriputta was delighted and received [that teaching] respectfully. [Then] he asked further, “Venerable Koṭṭhita, vitality and heat—are these two states conjoined or separate? Can these two states be designated as separate?”³⁴⁴

The venerable Mahākoṭṭhita replied:

791c

Vitality and heat—these two states are conjoined and not separate. These two states cannot be designated as separate. Why is that? Because of vitality there is heat, and because of heat there is vitality. Without vitality there is no heat, without heat there is no vitality.

It is just as a lamp burns because of oil and because of a wick. In this case, because of the flame there is light, and because of the light there is the flame. Without a flame there is no light, and without light there is no flame.

In the same way, because of vitality there is heat, and because of heat

there is vitality. Without vitality there is no heat, and without heat there is no vitality. For this reason these two states are conjoined and not separate. These two states cannot be designated as separate.

On hearing this, the venerable Sāriputta praised him, saying, “It is well, it is well, venerable Koṭṭhita!” Having praised him, the venerable Sāriputta was delighted and received [that teaching] respectfully. [Then] he asked further:

Venerable Koṭṭhita, how many are the factors of the living body upon the perishing of which the body will be discarded in a cemetery, being insentient like [a piece of] wood?

The venerable Mahākoṭṭhita replied:

There are three factors of the living body upon the perishing of which the body will be discarded in a cemetery, being insentient like [a piece of] wood. What are the three? One: vitality, two: heat, and three: consciousness. These are the three factors of the living body on the perishing of which the body will be discarded in a cemetery, being insentient like a piece of wood.

On hearing this, the venerable Sāriputta praised him, saying, “It is well, it is well, venerable Koṭṭhita!” Having praised him, the venerable Sāriputta was delighted and received [that teaching] respectfully. [Then] he asked further, “Venerable Koṭṭhita, what is the difference between a dead person and one who has attained the concentration of cessation?”

The venerable Mahākoṭṭhita replied:

The vitality of a dead person has completely ceased, his heat has dissipated, and his faculties have broken down. The vitality of a monk who has entered the concentration of cessation has not completely ceased, his heat has not dissipated, and his faculties have not broken down. This is the difference between a dead person and one who has attained the concentration of cessation.

On hearing this, the venerable Sāriputta praised him, saying, “It is well, it is well, venerable Koṭṭhita!” Having praised him, the venerable Sāriputta was delighted and received [that teaching] respectfully. [Then] he asked further:

Venerable Koṭṭhita, what is the difference between a person who has attained

the concentration of cessation and one who has attained the concentration of [neither-perception-nor-]nonperception?³⁴⁵

The venerable Mahākoṭṭhita replied:

Perception and knowing cease [when] a monk enters the concentration of cessation. Perception and knowing do not cease [when] a monk enters the concentration of [neither-perception-nor-]nonperception. This is the difference between one who has attained the concentration of cessation and one who has attained the concentration of [neither-perception-nor-] nonperception.

On hearing this, the venerable Sāriputta praised him, saying, “It is well, it is well, venerable Koṭṭhita!” Having praised him, the venerable Sāriputta was delighted and received [that teaching] respectfully. [Then] he asked further:

Venerable Koṭṭhita, what is the difference between one who emerges from the concentration of cessation and one who emerges from the concentration of [neither-perception-nor-]nonperception?

792a The venerable Mahākoṭṭhita replied:

When a monk emerges from the concentration of cessation, he does not think, “I am emerging from the concentration of cessation.” When a monk emerges from the concentration of [neither-perception-nor-]nonperception, he thinks, “Do I have perception or do I not have perception?” This is the difference between one who emerges from the concentration of cessation and one who emerges from the concentration of [neither-perception-nor-]nonperception.

On hearing this, the venerable Sāriputta praised him, saying, “It is well, it is well, venerable Koṭṭhita!” Having praised him, the venerable Sāriputta was delighted and received [that teaching] respectfully. [Then] he asked further, “Venerable Koṭṭhita, when a monk attains the concentration of cessation, which factor ceases first: bodily activity, verbal [activity], or mental activity?”³⁴⁶

The venerable Mahākoṭṭhita replied, “When a monk attains the concentration of cessation, bodily activity ceases first, next verbal activity ceases, and finally mental activity ceases.”³⁴⁷

On hearing this, the venerable Sāriputta praised him, saying, “It is well, it

is well, venerable Koṭṭhita!” Having praised him, the venerable Sāriputta was delighted and received [that teaching] respectfully. [Then] he asked further:

Venerable Koṭṭhita, when a monk emerges from the concentration of cessation, which factor arises first: bodily activity, verbal [activity], or mental activity?

The venerable Mahākoṭṭhita replied, “When a monk emerges from the concentration of cessation, mental activity arises first, next verbal activity arises, and finally bodily activity arises.”³⁴⁸

On hearing this, the venerable Sāriputta praised him, saying, “It is well, it is well, venerable Koṭṭhita!” Having praised him, the venerable Sāriputta was delighted and received [that teaching] respectfully. [Then] he asked further, “Venerable Koṭṭhita, when a monk emerges from the concentration of cessation, how many [types of] contact does he contact?”

The venerable Mahākoṭṭhita replied:

When a monk emerges from the concentration of cessation he contacts three types of contact. What are the three? One: imperturbability contact, two: nothingness contact, and three: signless contact.³⁴⁹ When a monk emerges from the concentration of cessation, he contacts these three types of contact.

On hearing this, the venerable Sāriputta praised him, saying, “It is well, it is well, venerable Koṭṭhita!” Having praised him, the venerable Sāriputta was delighted and received [that teaching] respectfully. [Then] he asked further:

Venerable Koṭṭhita, emptiness, desirelessness, and signlessness—are these three states different in meaning and different in name? Or are they of one meaning and different [only] in name?

The venerable Mahākoṭṭhita replied, “Emptiness, desirelessness, and signlessness—these three states are different in meaning and [also] different in name.”

On hearing this, the venerable Sāriputta praised him, saying, “It is well, it is well, venerable Koṭṭhita!” Having praised him, the venerable Sāriputta was delighted and received [that teaching] respectfully. [Then] he asked further, “Venerable Koṭṭhita, how many causes and conditions are there for the arising of the imperturbable concentration?”³⁵⁰

The venerable Mahākoṭṭhita replied:

792b

There are four causes, four conditions for the arising of the imperturbable concentration. What are the four? If secluded from sensual desires, secluded from evil and unwholesome states . . . up to . . . a monk dwells having attained the fourth absorption. These are the four causes, the four conditions for the arising of the imperturbable concentration.

On hearing this, the venerable Sāriputta praised him, saying, “It is well, it is well, venerable Koṭṭhita!” Having praised him, the venerable Sāriputta was delighted and received [that teaching] respectfully. [Then] he asked further, “Venerable Koṭṭhita, how many causes and conditions are there for the arising of the concentration on nothingness?”

The venerable Mahākoṭṭhita replied:

There are three causes, three conditions for the arising of concentration on nothingness. What are the three? If completely transcending perceptions of form . . . up to . . . a monk dwells having attained the sphere of nothingness. These are the three causes, the three conditions for the arising of the concentration on nothingness.

On hearing this, the venerable Sāriputta praised him, saying, “It is well, it is well, venerable Koṭṭhita!” Having praised him, the venerable Sāriputta was delighted and received [that teaching] respectfully. [Then] he asked further, “Venerable Koṭṭhita, how many causes and conditions are there for the arising of the signless concentration?”³⁵¹

The venerable Mahākoṭṭhita replied:

There are two causes, two conditions for the arising of the signless concentration. What are the two? One: not being aware of any sign, and two: being aware of the signless element. These are the two causes, the two conditions for the arising of the signless concentration.

On hearing this, the venerable Sāriputta praised him, saying, “It is well, it is well, venerable Koṭṭhita!” Having praised him, the venerable Sāriputta was delighted and received [that teaching] respectfully. [Then] he asked further, “Venerable Koṭṭhita, how many causes and conditions are there for remaining in the signless concentration?”

The venerable Mahākoṭṭhita replied:

There are two causes, two conditions for remaining in the signless concentration. What are the two? One: not being aware of any sign, and two: being aware of the signless element.³⁵² These are the two causes, the two conditions for remaining in the signless concentration.

On hearing this, the venerable Sāriputta praised him, saying, “It is well, it is well, venerable Koṭṭhita!” Having praised him, the venerable Sāriputta was delighted and received [that teaching] respectfully. [Then] he asked further, “Venerable Koṭṭhita, how many causes and conditions are there for emerging from the signless concentration?”

The venerable Mahākoṭṭhita replied:

There are three causes, three conditions for emerging from the signless concentration. What are the three? One: being aware of any sign; two: not being aware of the signless element; and three: the life faculty conditioned by this body with the six sense spheres.³⁵³ These are the three causes, the three conditions for emerging from the signless concentration.

In this way those two venerable ones praised each other, saying, “It is well, it is well!” Having discussed with each other, they were delighted and received [those teachings] respectfully. They then rose from their seats and left.

Division 18

Ordered Expositions

212. The Discourse on Omniscience³⁵⁴

Thus have I heard. At one time the Buddha was staying at Ujuññā in the 792c
Kaṇṇakatthala Grove.

At that time King Pasenadi of Kosala heard that the renunciant Gotama was staying at Ujuññā in the Kaṇṇakatthala Grove. Having heard this, King Pasenadi of Kosala told a certain man:

Go to the renunciant Gotama and ask on my behalf if the noble one is healthy and strong in body, comfortable and free of ailments, and dwelling at ease with his usual vigor. Speak like this: “King Pasenadi of Kosala inquires if you are healthy and strong, comfortable and free of ailments, and dwelling at ease with your usual vigor.” Also say this: “King Pasenadi of Kosala would like to come and visit you.”

Having received this order, that man approached the Buddha, exchanged greetings, stepped back, sat to one side, and said:

Gotama, King Pasenadi of Kosala inquires if the noble one is healthy and strong in body, comfortable and free of ailments, and dwelling at ease with your usual vigor. King Pasenadi of Kosala would like to come and visit you.

The World-honored One replied:

May King Pasenadi of Kosala now find peace and happiness! May all *devas*, human beings, *asuras*, *gandhabbas*, *yakkhas*, and all other forms of life find peace and happiness! If King Pasenadi of Kosala wishes to come, let him feel free to do so.³⁵⁵

Then, having heard what the Buddha had said, having received and remembered it well, the messenger rose from his seat, circumambulated [the Buddha] three times, and left.

793a At that time the venerable Ānanda was standing behind the World-honored One, holding a flywhisk and attending on the Buddha. After the messenger had left, the World-honored One turned to him and said:

Ānanda, come with me to the Eastern Hall, open the windows and close the door, [we shall] remain in that secluded place. Today King Pasenadi of Kosala has a concentrated mind without distraction, he wishes to listen to the Dharma.

The venerable Ānanda said, “Yes.”

Then the World-honored One led the venerable Ānanda to the Eastern Hall, who opened the windows, closed the door, and in that secluded place arranged the sitting mats. Having spread their sitting cloths, they sat down cross-legged.

By that time the messenger had returned to King Pasenadi of Kosala. He told him, “Your Majesty, I have communicated [the message] to the renunciant Gotama. The renunciant Gotama now awaits Your Majesty. May Your Majesty himself know the proper time.”

King Pasenadi of Kosala told his charioteer, “Prepare the chariot! I desire to go now and see the renunciant Gotama.” The charioteer received the instruction and prepared the chariot.

At that time the sisters Sakulā and Somā, [wives of] King Pasenadi of Kosala, were sitting together with him taking a meal. On hearing that King Pasenadi of Kosala would be going that day to visit the Buddha, they said to him:

Great King, if you are now going to visit the World-honored One, we request that you pay respects to the World-honored One on our behalf and ask if the noble one is healthy and strong in body, comfortable and free of ailments, and dwelling at ease with his usual vigor. Speak like this: “The sisters Sakulā and Somā pay their respects to the World-honored One and inquire if the noble one is healthy and strong in body, comfortable and free of ailments, and dwelling at ease with his usual vigor.”

King Pasenadi of Kosala accepted the request of the sisters Sakulā and Somā by remaining silent.

Then the charioteer, having prepared the chariot, informed him, “Your Majesty, the chariot is ready and at Your Majesty’s disposal.” Having heard

it, the king mounted the chariot and drove out of Ujuññā to the Kaṇṇakatthala Grove.

At that time, outside the entrance to the Kaṇṇakatthala Grove, there were many monks practicing walking meditation in the open. King Pasenadi of Kosala approached these monks and asked, “Venerable ones, where is the renunciant Gotama now? I wish to go and see him.”

The monks answered:

Great King! The World-honored One is in the Eastern Hall, whose windows are open and the door is closed. If Your Majesty wishes to see him, he may go there, stand outside, clear his throat, and knock on the door. Hearing that, the World-honored One will certainly have the door opened.³⁵⁶

King Pasenadi of Kosala descended from his chariot and, surrounded by his retainers, walked to the Eastern Hall. Having arrived there he stood outside, cleared his throat, and knocked on the door. Having heard this, the World-honored One had the door opened. King Pasenadi of Kosala entered the hall and went up to the Buddha. He addressed him:

793b

Gotama, the sisters Sakulā and Somā pay their respects to the World-honored One and inquire if the noble one is healthy and strong in body, comfortable and free of ailments, and if he is dwelling at ease with his usual vigor.

The World-honored One asked the king, “Could the sisters Sakulā and Somā find no other messenger?”

King Pasenadi of Kosala said:

Gotama, please know that the sisters Sakulā and Somā were sitting with me today having a meal. They heard that I desired to go and visit the Buddha today, so they said, “Great King, if you are going to see the Buddha, pay respects to the World-honored One on our behalf and ask if the noble one is healthy and strong in body, comfortable, and free of ailments, and if he is dwelling at ease with his usual vigor.” Accordingly I addressed the World-honored One like this: “The sisters Sukulā and Somā pay their respects to the World-honored One and inquire if the noble one is healthy and strong in body, comfortable, and free of ailments, and if he is dwelling at ease with his usual vigor.” Gotama, Sakulā and Somā pay

their respects to the World-honored One and ask if the noble one is healthy and strong in body, comfortable and free of ailments, and if he is dwelling at ease with his usual vigor.

The World-honored One answered:

Great King, may the sisters Sakulā and Somā find peace and happiness! May all *devas*, human beings, *asuras*, *gandhabbas*, *yakkhas*, and all other forms of life find peace and happiness!

Then King Pasenadi of Kosala, having exchanged greetings with the Buddha, stepped back, sat to one side, and said, “Gotama, I would like to ask a question. If permitted, may I will venture to state it?”

The World-honored One told him, “Great King, ask whatever you wish to ask.”

Then King Pasenadi of Kosala asked:

Gotama, I have heard that the renunciant Gotama has spoken like this: “There never was, there never will be, nor is there in the present, some renunciant or brahmin who knows all, who sees all.” Gotama, do you recall having spoken like that?

The World-honored One answered:

Great King, I do not recall having spoken like this: “There never was, there never will be, nor is there in the present some renunciant or brahmin who knows all, who sees all.”

At that time the general Viḍūḍabha was standing behind King Pasenadi of Kosala, holding a flywhisk and fanning the king. Then King Pasenadi of Kosala turned around and said to General Viḍūḍabha:

Some days ago, when the king was seated together with the great assembly, who was the first to say that the renunciant Gotama makes such a statement, “There never was, there never will be, nor is there in the present some renunciant or brahmin who knows all, who sees all”?

General Viḍūḍabha answered, “Your Majesty, it was the young [brahmin] Sañjaya Ākāsagotta who first said that.”

King Pasenadi of Kosala said to a certain man, “Go to the young [brahmin] Sañjaya Ākāsagotta and speak to him like this: ‘King Pasenadi of Kosala summons you.’” 793c

Having received the order, that man approached the young [brahmin] Sañjaya Ākāsagotta and spoke like this: “Young [brahmin], King Pasenadi of Kosala summons you.”

After that man had left, King Pasenadi of Kosala said to the World-honored One:

Renunciant Gotama, could there have been a different saying [by you] that has been taken differently? What does the renunciant Gotama recall having said?

The World-honored One answered:

Great King, I recall having spoken like this: “There never was, there never will be, nor is there in the present some renunciant or brahmin who knows all at one time, who sees all at one time.” Great King, I recall having spoken like this.

Having heard this, King Pasenadi of Kosala praised him, saying:

The renunciant Gotama has spoken like a teacher. The renunciant Gotama has spoken like a skilled teacher. I would like to ask another question. Am I permitted to ask it?

The World-honored One told him, “Great King, ask whatever you wish to ask.”

King Pasenadi of Kosala asked, “Gotama, there are these four castes: warriors, brahmins, merchants, and workers. Is there a distinction, a difference among them?”

The World-honored One answered:

There are these four castes: warriors, brahmins, merchants, and workers; and there is a distinction, a difference among them. People consider the warriors and brahmins to be of superior virtue, and people consider the merchants and workers to be of inferior virtue. There are these four castes: warriors, brahmins, merchants, and workers; and this is a distinction, a difference [among them].

Having heard this, King Pasenadi of Kosala praised him, saying, “The renunciant Gotama has spoken like a teacher. The renunciant Gotama has spoken like a skilled teacher.”³⁵⁷ King Pasenadi of Kosala said:

Gotama, I was not, however, asking only about their benefits in the present life; I would also like to ask about their benefits in future lives. Am I permitted to ask this?

The World-honored One told him, “Great King, ask whatever you wish to ask.”

King Pasenadi of Kosala asked:

Gotama, there are these four castes: warriors, brahmins, merchants, and workers. Is there a distinction, a difference [among them] with regard to future lives?

The World-honored One answered:

There are these four castes: warriors, brahmins, merchants, and workers; and there is a distinction, a difference [among them] with regard to future lives. There are these four castes: warriors, brahmins, merchants, and workers. If they accomplish the five factors of striving and indeed get as their skilled teacher the Tathāgata, free from attachment and fully awakened, [then] they will certainly gain inspiration [from him], will not be without inspiration; and they will gain long-lasting benefit, well-being, peace, and happiness.

794a What are these five? The learned noble disciple has faith in the Tathāgata, deeply rooted and firmly established, which cannot be taken away by anyone—whether renunciant, brahmin, *deva*, *māra*, Brahmā, or anyone else in the world. This is the first factor of striving.

Again, Great King, the learned noble disciple has little disease, is free of ailments; he has a balanced digestion of food, neither too hot nor too cold, easy and balanced; whether of food or of drink, his digestion is easy and without disturbance. This is the second factor of striving.

Again, Great King, the learned noble disciple neither flatters nor lies, but is honest, showing himself as he really is to the World-honored One and to his companions in the holy life. This is the third factor of striving.

Again, Great King, the learned noble disciple is energetic at all times in discarding what is evil and unwholesome, and in cultivating wholesome states. He takes the initiative constantly and remains wholeheartedly and steadfastly established in the roots of wholesomeness, without giving up the task. This is the fourth factor of striving.

Again, Great King, the learned noble disciple develops understanding and wisdom. By observing the rise and fall of phenomena he gains such understanding, noble penetrative wisdom, and discriminative comprehension as brings about the true cessation of *dukkha*. This is the fifth factor of striving.

There are these four castes: warriors, brahmins, merchants, and workers. If they accomplish these five factors of striving and indeed get as their skilled teacher a tathāgata, free from attachment and fully awakened; [then] they will certainly gain inspiration [from him], will not be without inspiration; and they will gain long-lasting benefit, well-being, peace, and happiness. There are these four castes: warriors, brahmins, merchants, and workers. This is a distinction, a difference [among them] with regard to future lives.

Having heard this, King Pasenadi of Kosala praised him, saying:

The renunciant Gotama has spoken like a teacher. The renunciant Gotama has spoken like a skilled teacher. I would like to ask another question. Am I permitted to ask it?

The World-honored One told him, “Great King, ask whatever you wish to ask.”

King Pasenadi of Kosala asked:

Gotama, there are these four castes: warriors, brahmins, merchants, and workers. Is there a distinction, a difference [among them] with regard to the practice of striving?

The World-honored One answered:

There are these four castes: warriors, brahmins, merchants, and workers; and there is a distinction, a difference [among them] with regard to their practice of striving.

What do you think, Great King? That the striving of someone with faith might be matched by the striving of someone without faith—this is not at all possible. That the striving of someone with few ailments might be matched by the striving of someone with many ailments—this is not at all possible. That the striving of someone who abstains from flattering and lying might be matched by the striving of someone who flatters and lies—this is not at all possible. That the striving of someone who has energy might be matched by the striving of a lazy person—this is not at all possible. That the striving of someone with comprehension and wisdom might be matched by the striving of someone who is unwise—this is not at all possible.

794b

It is just as if there were four [kinds of beings] to be tamed—elephants to be tamed, horses to be tamed, oxen to be tamed, and human beings to be tamed—and among those, two to be tamed cannot be subdued, cannot be disciplined, while two to be tamed can be subdued, can be disciplined.

What do you think, Great King? That the two to be tamed that cannot be subdued, cannot be disciplined, might attain the stages of being subdued, the stages of being disciplined, and accept taming—this is not possible. That the two to be tamed that can be subdued, that can be disciplined, might attain the stages of being subdued, the stages of being disciplined, and accept taming—this is certainly possible.

In the same way, Great King, what do you think? That the striving of someone with faith might be matched by the striving of someone without faith—this is not at all possible. That the striving of someone with few ailments might be matched by the striving of someone with many ailments—this is not at all possible. That the striving of someone who abstains from flattering and lying might be matched by the striving of someone who flatters and lies—this is not at all possible. That the striving of someone who has energy might be matched by the striving of a lazy person—this is not at all possible. That the striving of someone with comprehension and wisdom might be matched by the striving of someone who is unwise—this is not at all possible. There are these four castes: warriors, brahmins, merchants, and workers. This is a distinction, a difference [among them] with regard to their practice of striving.

Having heard this, King Pasenadi of Kosala praised him, saying:

The renunciant Gotama has spoken like a teacher. The renunciant Gotama has spoken like a skilled teacher. I would like to ask another question. Am I permitted to ask it?"

The World-honored One answered, "Great King, ask whatever you wish to ask."

King Pasenadi of Kosala asked:

Gotama, there are these four castes: warriors, brahmins, merchants, and workers. Is there a distinction, a difference [among them] with regard to striving itself?

The World-honored One answered:

There are these four castes: warriors, brahmins, merchants, and workers. They are equal in regard to striving, there is no distinction, no difference [between them] with regard to striving itself.

Great King, suppose that a warrior youth coming from the east takes a dry piece of *sāla* wood as the lower firestick and by drilling it with a drill produces fire; a brahmin youth coming from the south, takes a dry piece of *sāla* wood as the lower firestick and by drilling it with a drill produces fire; a merchant youth coming from the west takes a dry piece of sandalwood as the lower firestick and by drilling it with a drill produces fire; a worker youth coming from the north takes a dry piece of botoumo wood as the lower firestick and by drilling it with a drill produces fire.

What do you think, Great King? Those persons of various castes, using various kinds of wood as the lower firestick, by drilling it with a drill produce fire; and someone [else] brings dry grass and wood and produces smoke, flames, and color. Great King, would you be able to tell any difference between this smoke and that smoke, this flame and that flame, this color and that color?

King Pasenadi of Kosala replied:

Gotama, those persons of various castes, using various kinds of wood as the lower firestick, by drilling it with a drill produce fire; and someone 794c

[else] brings dry grass and wood and produces smoke, flames, and color. Gotama, I would not be able to tell any difference between this smoke and that smoke, this flame and that flame, this color and that color.

[The World-honored One said:]

In the same way, Great King, there are these four castes: warriors, brahmins, merchants, and workers. They are completely equal in regard to striving, there is no distinction, no difference [among them] with regard to striving itself.

Having heard this, King Pasenadi of Kosala praised him, saying:

The renunciant Gotama has spoken like a teacher. The renunciant Gotama has spoken like a skilled teacher. I would like to ask another question. Am I permitted to ask it?

The World-honored One said, “Great King, ask whatever you wish to ask.”

King Pasenadi of Kosala, asked, “Gotama, are there *devas*?”

The World-honored One asked, “Great King, why do you ask whether there are *devas*?”

King Pasenadi of Kosala answered:

Gotama, [I wish to ask] whether *devas* who are disputatious, fond of disputing, are destined to come [back] to this [human] realm; and whether *devas* who are not disputatious, not fond of disputing, are destined not to come [back] to this [human] realm.

At that time General Viḍḍabha was standing behind King Pasenadi of Kosala, holding a fan and fanning the king.³⁵⁸ General Viḍḍabha said:

Gotama, if *devas* are not disputatious, not fond of disputing, they do not come [back] to this [human] realm, but stay in their heaven. If *devas* are disputatious, fond of disputing, and they come [back] to this [human] realm. The renunciant Gotama will certainly say that those [other] *devas* [in their heaven] have superior merit [as a result of their] superior [former] practice of the holy life. [Yet] can the *devas* [here], at will, drive out those other *devas* [from their heaven] and banish them?

At that time the venerable Ānanda was standing behind the World-honored One, holding a flywhisk and attending on the Buddha. Then the venerable Ānanda thought, “This General Viḍḍabha is a son of King Pasenadi of Kosala and I am a son of the World-honored One. Now is the right time for a discussion between son and son.”

Thereupon the venerable Ānanda said to General Viḍḍabha:

I would like to ask you something; answer according to your understanding. What do you think, General? Within the borders of the realm of King Pasenadi of Kosala, as far as his command extends, can King Pasenadi of Kosala drive out and banish [others] at will, [even those] who have exceptional merit because they had lived an exceptional holy life?

General Viḍḍabha answered:

Renunciant, within the borders of the realm of King Pasenadi of Kosala, as far as his command extends, King Pasenadi of Kosala can drive out and banish [others] at will, [even those] who have exceptional merit because they had lived an exceptional holy life.

[The venerable Ānanda asked:]

What do you think, General, outside the borders of the realm of King Pasenadi of Kosala to which his command does not extend, can King Pasenadi of Kosala drive out and banish [others] at will, [leave alone those] who have exceptional merit because they had lived an exceptional holy life?

General Viḍḍabha answered:

Renunciant, outside the borders of the realm of King Pasenadi of Kosala, to which his command does not extend, King Pasenadi of Kosala cannot drive out and banish [others] at will, [leave alone those] who have exceptional merit because they had lived an exceptional holy life.

795a

The venerable Ānanda asked again, “General, have you heard of the *devas* of the Thirty-three?”

General Viḍḍabha answered, “During my stay with King Pasenadi of Kosala I have heard of the *devas* of the Thirty-three.”

[The venerable Ānanda asked:]

What do you think, General, can King Pasenadi of Kosala drive out and banish those *devas* of the Thirty-three at will who have exceptional merit because they had lived an exceptional holy life?

General Viḍḍabha answered:

Renunciant, King Pasenadi of Kosala cannot even see the *devas* of the Thirty-three. How much less could he drive them out and banish them! [That] he might drive out and banish the *devas* of the Thirty-three, this is not at all possible.

[The venerable Ānanda said:]

In the same way, General, those *devas* who are not disputatious, not fond of disputing, and who do not come [back] to this [human] realm, have superior merit because of their superior [former] practice of the holy life. Those *devas* who are disputatious, fond of disputing, and do come [back] to this [human] realm, those *devas* cannot even see those other *devas* [in their heavens], much less drive them out and banish them.³⁵⁹ That they might drive out and banish those other *devas* [from their heaven], this is not at all possible.

Then King Pasenadi of Kosala asked, “Gotama, what is the name of this renunciant?”

The World-honored One answered, “Great King, this monk is named Ānanda. He is my attendant.”

Having heard this, King Pasenadi of Kosala praised him, saying, “Ānanda has spoken like a teacher. Ānanda has spoken like a skillful teacher. I would like to ask another question. Am I permitted to ask it?”

The World-honored One answered, “Great King, ask whatever you wish to ask.”

King Pasenadi of Kosala, asked, “Gotama, are there Brahmās?”

The World-honored One asked, “Great King, why do you ask whether there are Brahmās? Great King, what I designate as Brahmās, those Brahmās are pure.”³⁶⁰

While the World-honored One and King Pasenadi of Kosala were discussing these matters, the messenger returned with the young [brahmin] Sañjaya Ākāsagotta. He went to King Pasenadi of Kosala and said, “Your Majesty, the young [brahmin] Sañjaya Ākāsagotta has come here.”

Having heard this, King Pasenadi of Kosala asked the young [brahmin] Sañjaya Ākāsagotta:

Some days ago, when the king was seated together with the great assembly, who was the first to say that the renunciant Gotama makes such a statement: “There never was, there never will be, nor is there in the present another renunciant or brahmin who knows all, who sees all”?

The young [brahmin] Sañjaya Ākāsagotta answered, “Your Majesty, it was General Viḍḍabha who said that first.”

Having heard this, General Viḍḍabha said, “Your Majesty, this young [brahmin] Sañjaya Ākāsagotta said it first.” 795b

While those two men were arguing thus, in the midst of this the charioteer, who had prepared the chariot, went to King Pasenadi of Kosala and said, “Your Majesty, the chariot is ready. May Your Majesty know the proper time.”

Having heard this, King Pasenadi of Kosala said to the World-honored One:

I have asked [the renunciant] Gotama about omniscience and the renunciant Gotama has answered me regarding omniscience. I have asked the renunciant Gotama about the purity of the four castes and the renunciant Gotama has answered me regarding the purity of the four castes. I have asked the renunciant Gotama about attainment and the renunciant Gotama has answered me regarding attainment. I have asked the renunciant Gotama about the existence of Brahmās and the renunciant Gotama has answered me regarding the existence of Brahmās. Whatever other matters I have asked, the renunciant Gotama has certainly answered me on those other matters. Gotama, I have many things to attend to now. Desiring to return, I take my leave.

The World-honored One answered, “The Great King himself knows the proper time.”

King Pasenadi of Kosala, having heard what the World-honored One had said, received it well and kept it in mind. Then he rose from his seat, circumambulated the World-honored One three times, and left.

Thus spoke the Buddha. Having heard what the Buddha said, King Pasenadi of Kosala, the venerable Ānanda, and all the others in the great assembly were delighted and received it respectfully.

213. The Discourse on Adornments of the Dharma³⁶¹

Thus have I heard. At one time the Buddha was staying among the Sakyans in a Sakyan town called Medaḷumpa.

At that time King Pasenadi of Kosala and [his commander-in-chief] Dīgha Kārāyaṇa had for some matter gone out together to a town called Nagaraka. On arriving at its pleasure park, King Pasenadi of Kosala saw places beneath the trees that were quiet, free of noise, secluded, without disturbance, without people, suitable for sitting in meditation. Seeing this, he was reminded of the World-honored One.

King Pasenadi of Kosala said:

Now, Dīgha Kārāyaṇa, these places beneath the trees are quiet, free of noise, secluded, without disturbance, without people, suitable for sitting in meditation. In such places I have often seen the Buddha. Dīgha Kārāyaṇa, where is the World-honored One now? I wish to go and visit him.

Dīgha Kārāyaṇa answered, “Your Majesty, I heard that the World-honored One is staying among the Sakyans in a Sakyan town called Medaḷumpa.”

795c King Pasenadi of Kosala said again, “Dīgha Kārāyaṇa, how far from here is the Sakyan town called Medaḷumpa?”

Dīgha Kārāyaṇa answered, “Your Majesty, it is three leagues away.”

King Pasenadi of Kosala said, “Dīgha Kārāyaṇa, prepare the chariot. I wish to go to the Buddha.”

On receiving this instruction, Dīgha Kārāyaṇa prepared the chariot and then said, “Your Majesty, the chariot is ready and at Your Majesty’s disposal.” King Pasenadi of Kosala mounted the chariot, left the city, and went to the Sakyan town called Medaḷumpa.³⁶²

At that time, outside the gate of Medaḷumpa, many monks were practicing walking meditation in the open. King Pasenadi of Kosala approached these monks and asked, “Venerable sirs, where is the World-honored One spending the day’s abiding?”

The many monks answered:

Great King, the World-honored One is now spending the day’s abiding in the Eastern Hall, whose windows are open and the door is closed. Go there, Great King, if you wish to see him. On arriving, stand outside, clear your throat, and knock on the door. On hearing it, the World-honored One will certainly open the door for you.

King Pasenadi of Kosala descended from his chariot. As a duly anointed warrior king with command over people in a vast territory, he had five [royal] insignia: a sword, a parasol, a royal headdress, a flywhisk with bejeweled handle, and ornate sandals. He took all of them off and handed them to Dīgha Kārāyaṇa. Dīgha Kārāyaṇa thought, “His Majesty is certainly now going to enter alone. We must wait together here.”

Then King Pasenadi of Kosala, surrounded by his retinue, walked to the Eastern Hall. On arriving there, he stood outside, cleared his throat, and knocked on the door. Having heard it, the World-honored One had the door opened and King Pasenadi of Kosala entered the hall. On reaching the Buddha, he paid homage with his head at [the Buddha’s] feet and announced his full name three times: “I am Pasenadi, king of Kosala. I am Pasenadi, king of Kosala.”³⁶³

The World-honored One answered, “It is like this, Great King, you are King Pasenadi of Kosala; you are King Pasenadi of Kosala.” When King Pasenadi of Kosala had announced his full name three times and had paid homage with his head at the Buddha’s feet, he stepped back and sat to one side.

The World-honored One asked:

Great King, what benefit is there in seeing me, such that you lower yourself by paying homage with your head at my feet, offering such formal veneration?

King Pasenadi of Kosala answered:

World-honored One, I have gained faith regarding the Buddha and the Dharma.³⁶⁴ For this reason I have this thought, “The Tathāgata is free from

attachment and fully awakened; his Dharma is well taught; and the Sangha of the World-honored One's disciples is progressing well."

796a World-honored One, when I sit with all seated [in court], I see mothers disputing with sons and sons disputing with mothers; fathers with sons, elder brothers with younger brothers, elder sisters with younger sisters, relatives disputing back and forth with one another. When quarreling and disputing, mothers speak harsh words to their sons, sons speak harsh words to their mothers; fathers to sons, elder brothers to younger brothers, elder sisters to younger sisters. Relatives speak harsh words to one another; how much more so to other persons!

I see the World-honored One's disciples, the sangha of monks who practice the holy life under the World-honored One. If there are monks who, because of some dispute that has arisen, abandon the precepts and leave the path [of monasticism], they do not speak ill of the Buddha, the Dharma, or the Sangha of monks.³⁶⁵ Rather, they blame themselves: "I have acted badly; I am without virtue. Why is that? Because I was not able to practice the holy life under the World-honored One for my whole life."³⁶⁶

This is the faith I have gained regarding the Buddha and the Dharma. For this reason I have this thought, "The Tathāgata is free from attachment, fully awakened; his Dharma is well taught; and the Sangha of the World-honored One's disciples is progressing well."

Again, World-honored One, I see a certain renunciant or brahmin who for nine or ten months trains in some practice of the holy life, but then gives it up and returns to layman's dress. He is again tainted by sensual pleasures; and being tainted by sensual pleasures, he is attached to sensual pleasures. Bound by sensual pleasures and arrogance, he accepts them and is involved with them. He does not see the danger in them, does not see the escape from them, but delights in engaging in sensual pleasures.

World-honored One, I see the disciples of the World-honored One, the sangha of monks, practice the holy life for their whole life and that even in very large numbers. Nowhere else do I see a holy life so purely lived as in the tradition of the World-honored One. This is the faith I have gained regarding the Buddha and the Dharma. For this reason I have this thought, "The Tathāgata is free from attachment, fully awakened; his Dharma is well taught; and the Sangha of the World-honored One's disciples is progressing well."

Again, World-honored One, I see some renunciants or brahmins who are emaciated and haggard, ugly in form and complexion, their bodies covered with white pimples, so that people do not like to see them. It occurs to me, “Why are these venerable ones emaciated and haggard, ugly in form and complexion, their bodies covered with white pimples, so that people do not like to see them? These venerable ones certainly do not delight in practicing the holy life; or perhaps their bodies are afflicted; or perhaps it is because they are hiding some unwholesome deeds that they are emaciated and haggard, ugly in form and complexion, their bodies covered with white pimples, so that people do not like to see them.”

So I approach and ask them, “Venerable sirs, why are you emaciated and haggard, ugly in form and complexion, your bodies covered with white pimples, so that people do not like to see you? Is it that you do not delight in practicing the holy life? Or are your bodies afflicted? Or is it because you are hiding some unwholesome deeds that you are emaciated and haggard, ugly in form and complexion, your bodies covered with white pimples, so that people do not like to see you?” They reply to me, “Great King, it is the white disease. Great King, it is the white disease.”

World-honored One, I see the disciples of the World-honored One, the sangha of monks. They dwell happily and look well, with bright and shining complexions, clean bodies, naturally and without concern, sustained by food [given] by the wives of others, [aloof] like deer, practicing the holy life for their whole life. Having seen them, I think, “These venerable ones dwell happily and look well, with bright and shining complexions, clean bodies, naturally and without concern, sustained by food [given] by the wives of others, [aloof] like deer, practicing the holy life for their whole life. These venerable ones have attained detachment from sensual pleasures, a higher state of mind, a happy abiding in the present life, attaining it with ease, without difficulty. This is why these venerable ones dwell happily and look well, with bright and shining complexions, clean bodies, naturally and without concern, sustained by food [given] by the wives of others, [aloof] like deer, practicing the holy life for their whole life.”

796b

If those engaging in sensual pleasures were dwelling happily and looking well, I too should be dwelling happily and looking well. Why is that? I obtain the five strands of sensual pleasure with ease, without difficulty.

[However], these venerable ones have attained detachment from sensual pleasures, a higher state of mind, a happy abiding in the present life, attaining it with ease, without difficulty. Consequently these venerable ones dwell happily and look well, with bright and shining complexions, clean bodies, naturally and without concern, sustained by the food [given] by the wives of others, [aloof] like deer, practicing the holy life for their whole life.

This is the faith I have gained regarding the Buddha and the Dharma. For this reason I have this thought, “The Tathāgata is free from attachment, fully awakened; his Dharma is well taught; and the Sangha of the World-honored One’s disciples is progressing well.”

Again, World-honored One, I see some renunciants or brahmins who are clever and wise, and proclaim themselves clever and wise.³⁶⁷ Learned and opinionated, they know the various discourses by heart, and with their clear understanding they vigorously defeat their opponents in debate. The reputation of their good qualities has spread widely and nowhere in the world has their fame not become known. Wherever they go, they demolish the views of others and establish their own doctrine. They say, “Let us go to the renunciant Gotama and ask him about this and that matter. If he can answer, we will refute him; if he cannot answer, he has already been refuted and we will abandon him and leave.”

They hear that the World-honored One has traveled to some village or town. They approach the Buddha [there], yet they do not dare to question the World-honored One on any matter, much less try to refute him.

This is the faith I have gained regarding the Buddha and the Dharma. For this reason I have this thought, “The Tathāgata is free from attachment, fully awakened; his Dharma is well taught; and the Sangha of the World-honored One’s disciples is progressing well.”

Again, World-honored One, I see some renunciants or brahmins who are clever and wise, and proclaim themselves clever and wise. Learned and opinionated, they know the various discourses by heart, and with their clear understanding they vigorously defeat their opponents in debate. The reputation of their good qualities has spread widely and nowhere in the world has their fame not become known. Wherever they go they demolish the views of others and establish their own doctrine. They say, “Let us go to the renunciant Gotama, and ask him about this and that matter. If he

can answer, we will refute him; if he cannot answer, he has already been refuted and we will abandon him and leave.”

They hear that the World-honored One has traveled to some village or town. They approach the Buddha [there]. They ask the World-honored One about some matter, and the World-honored One replies. Having heard his reply they are delighted by it, pay homage with their heads at the Buddha’s feet, circumambulate him three times, and leave.

This is the faith I have gained regarding the Buddha and the Dharma. For this reason I have this thought, “The Tathāgata is free from attachment, fully awakened; his Dharma is well taught; and the Sangha of the World-honored One’s disciples is progressing well.”

Again, World-honored One, I see some renunciants or brahmins who are clever and wise, and proclaim themselves clever and wise. Learned and opinionated, they know the various discourses by heart, and with their clear understanding they vigorously defeat their opponents in debate. The reputation of their good qualities has spread widely and nowhere in the world has their fame not become known. Wherever they go they demolish the views of others and establish their own doctrine. They say, “Let us go to the renunciant Gotama, and ask him about this and that matter. If he can answer, we will refute him; if he cannot answer, he has already been refuted and we will abandon him and leave.”

They hear that the World-honored One has traveled to some village or town and they approach the Buddha [there]. They ask the World-honored One about some matter, and the World-honored One replies. On hearing his reply, they are so delighted by it that they take refuge in the Buddha, the Dharma, and the Sangha of monks. The World-honored One accepts them as lay followers until the end of life, as having gone to him for refuge for their whole life.

This is the faith I have gained regarding the Buddha and the Dharma. For this reason I have this thought, “The Tathāgata is free from attachment, fully awakened; his Dharma is well taught; and the Sangha of the World-honored One’s disciples is progressing well.”

Again, World-honored One, I see some renunciants or brahmins who are clever and wise, and proclaim themselves clever and wise. Learned and opinionated, they know the various discourses by heart, and with their

clear understanding they vigorously defeat their opponents in debate. The reputation of their good qualities has spread widely and nowhere in the world has their fame not become known. Wherever they go they demolish the views of others and establish their own doctrine. They say, “Let us go to the renunciant Gotama, and ask him about this and that matter. If he can answer, we will refute him; if he cannot answer, he has already been refuted and we will abandon him and leave.”

They hear that the World-honored One has traveled to some village or town, and they approach the Buddha [there]. They ask the World-honored One about some matter and the World-honored One replies. On hearing his reply they are so delighted by it that they ask the World-honored One to let them go forth, train, receive full ordination, and become monks. The Buddha then accepts them. They receive full ordination and become monks.

797a Then those venerable ones, having gone forth to train in the path, having received full ordination and become monks, live alone in a secluded place, and practice diligently with a mind free of negligence. Having lived alone in a secluded place and practiced diligently with a mind free of negligence, they attain fully the summit of the holy life, for the sake of which a clansman shaves off hair and beard, dons the yellow robe, leaves home out of faith, and goes forth to practice the path. In that very life they personally attain understanding and awakening and dwell having personally realized it. They know as it really is: “Birth has been ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence.”

Thus those monks, having understood the Dharma . . . up to . . . become arahants. Having become arahants, they think: “Venerable ones, formerly we were almost done for, almost lost. Why is that? Formerly although we were not renunciants, we claimed to be renunciants; although not living the holy life, we claimed to be living the holy life; although not arahants, we claimed to be arahants. Now we [truly] are renunciants, [truly] are living the holy life, and [truly] have become arahants.”

This is the faith I have gained regarding the Buddha and the Dharma. For this reason I have this thought, “The Tathāgata is free from attachment, fully awakened; his Dharma is well taught; and the Sangha of the World-honored One’s disciples is progressing well.”

Again, World-honored One, within my own country I can order innocent persons to be executed and I can order guilty persons to be executed. Yet, when I sit with all seated [in court], I am not, simply for that reason, able to get [my way] by speaking like this: “Ministers, stop that now! No one asked you about that matter. They asked me about that matter. You ministers cannot decide this matter. Only I can decide this matter.” And then, in the midst of that, they start arguing about some other matter, without waiting until the current discussion has been concluded.

I have often seen the World-honored One teaching the Dharma surrounded by a great assembly. If one of them nods off and starts snoring,³⁶⁸ someone will tell that person, “Do not nod off and snore! Do you not need to listen to the World-honored One teaching the Dharma, which is like ambrosia?” Having heard this, that person falls silent. [On such occasions] I think, “How wonderful, how extraordinary is the Tathāgata, free from attachment, fully awakened, trainer of those to be tamed! Why is that? Without blade and cudgel everybody naturally behaves according to the Dharma, in peace and happiness.”

This is the faith I have gained regarding the Buddha and the Dharma. For this reason I have this thought, “The Tathāgata is free from attachment, fully awakened; his Dharma is well taught; and the Sangha of the World-honored One’s disciples is progressing well.”

Again, World-honored One, my two ministers, Isidatta and Purāṇa, owe their wealth, their common reputation, and their livelihood to me, but I cannot get my two ministers, Isidatta and Purāṇa, to respect me, venerate me, honor me, and support me in the way that they respect, venerate, honor, and support the World-honored One.

This is the faith I have gained regarding the Buddha and the Dharma. For this reason I have this thought, “The Tathāgata is free from attachment, fully awakened; his Dharma is well taught; and the Sangha of the World-honored One’s disciples is progressing well.”

797b

Again, World-honored One, once long ago, while on a military exercise,³⁶⁹ I spent the night in a small room with my two ministers, Isidatta and Purāṇa. I wanted to test them, by seeing which direction their heads would be facing as they slept: toward me or toward the World-honored One. As it happened, during the beginning of the night my two ministers, Isidatta and Purāṇa, sat

cross-legged in silent meditation.³⁷⁰ Then, in the middle of the night, because they had heard that the World-honored One was staying in a certain region, they [lay down] with their heads toward him and their feet toward me. Seeing that, I thought, “These two ministers, Isidatta and Purāṇa, consider not just what is superior in the present situation. Consequently, the way they respect me, venerate me, honor me, and support me is not equal to the way they respect, venerate, honor, and support the World-honored One.”

This is the faith I have gained regarding the Buddha and the Dharma. For this reason I have this thought, “The Tathāgata is free from attachment, fully awakened; his Dharma is well taught; and the Sangha of the World-honored One’s disciples is progressing well.”

Again, World-honored One, I am the king of the country [but] the World-honored One is the king of the Dharma.³⁷¹ I am of the warrior [caste] and the World-honored One is also of the warrior [caste]; I am a Kosalan and the World-honored One also is a Kosalan; I am eighty years of age and the World-honored One is also eighty. For this reason, World-honored One, I am able for my whole life to respect and venerate the World-honored One, to make offerings to him and support him. But now, World-honored One, I have many matters to attend to. Wishing to return, I ask permission to leave.

The World-honored One said, “Great king, you yourself know the proper time.” Then, having heard what the Buddha said, King Pasenadi of Kosala received and remembered it well, rose from his seat, paid homage with his head at the Buddha’s feet, circumambulated him three times, and left.

At that time the venerable Ānanda was standing behind the World-honored One holding a flywhisk and attending on the Buddha. Then the World-honored One turned to him and said, “Ānanda, let all the monks who are now staying in the forest around Medaḷumpa gather in the assembly hall.”³⁷²

Then, having received this instruction, the venerable Ānanda got the monks who were staying in the forest around Medaḷumpa to gather in the assembly hall. He returned to the Buddha and said:

World-honored One, all the monks that are staying in the forest around Medaḷumpa have now gathered. May the World-honored One know the right time.

Then the World-honored One went with the venerable Ānanda to the assembly hall, sat down on a seat arranged before the company of monks, and said:

Monks, today King Pasenadi of Kosala has spoken before me this “Discourse on the Adornments of the Dharma” and [then] risen from his seat, paid homage with his head at my feet, circumambulated me three times and left. Monks, you should memorize this “Discourse on the Adornments of the Dharma,” recite it well, and rehearse it well. Why is that? Monks, this “Discourse on the Adornments of the Dharma” is [spoken] according to the right meaning, according to Dharma, and is a basis for the holy life. It leads to wisdom, leads to awakening, and leads to nirvana. Persons of good family who leave home out of faith and go forth to practice the path should memorize this “Discourse on the Adornments of the Dharma,” recite it, and rehearse it. 797c

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

214. The Discourse on the *Bāhitika* Cloth³⁷³

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

At that time the venerable Ānanda had to attend to some small matter at the Hall of Migāra’s Mother in the Eastern Park near Sāvattthī. Then, accompanied by another monk, the venerable Ānanda left Sāvattthī and went to the Hall of Migāra’s Mother in the Eastern Park. Once the matter had been concluded, he and the monk went back to Jeta’s Grove, Anāthapiṇḍika’s Park.

At that time King Pasenadi of Kosala came riding out of Sāvattthī on the elephant Ekapuṇḍarīka accompanied by the minister Sirivaḍḍha. The venerable Ānanda saw King Pasenadi of Kosala approaching in the distance and asked his fellow monk, “Is that King Pasenadi of Kosala?”³⁷⁴ [The monk] answered, “Yes, it is.”

Then the venerable Ānanda left the road and stood under a tree. King Pasenadi of Kosala saw the venerable Ānanda among the trees and asked, “Sirivaḍḍha, is that the renunciant Ānanda?” and Sirivaḍḍha answered, “Yes, it is.” King Pasenadi of Kosala told his minister Sirivaḍḍha: “Lead this elephant

to the renunciant Ānanda,” and Sirivaḍḍha, having received the king’s order, led the elephant to the venerable Ānanda.

Then King Pasenadi of Kosala asked, “Ānanda, where are you coming from, and where do you wish to go?”

The venerable Ānanda answered, “Great King, I am coming from the Hall of Migāra’s Mother in the Eastern Park and wish to go to Jeta’s Grove, Anāthapiṇḍika’s Park.”

King Pasenadi of Kosala said, “Ānanda, if you have no urgent matter to attend to at Jeta’s Grove, Anāthapiṇḍika’s Park, come with us to the Aciravatī River, out of compassion.” The venerable Ānanda accepted [the suggestion] by King Pasenadi of Kosala by remaining silent.

798a Then King Pasenadi of Kosala let the venerable Ānanda lead the way and together they went to the Aciravatī River. Having arrived there, [the king] dismounted. He took his elephant rug, folded it in four, spread it on the ground, and offered it to the venerable Ānanda, “Ānanda, please sit on this seat.” [But] the venerable Ānanda answered, “Please stop, please stop, Great King! Though my heart is pleased and satisfied [by your kindness].”³⁷⁵ Three times King Pasenadi of Kosala, offered it to the venerable Ānanda, “Ānanda, please sit on this seat.” And three times the venerable Ānanda said, “Please stop, please stop, Great King! Though my heart is pleased and satisfied [by your kindness]. I have my own sitting mat, on which I will sit.” Then the venerable Ānanda spread his sitting mat and sat down cross-legged.

King Pasenadi of Kosala, having exchanged greetings with the venerable Ānanda, stepped back, sat to one side, and said, “Ānanda! I would like to ask a question. Am I permitted to ask it?”

The venerable Ānanda answered, “Great King, ask whatever you wish. Having heard [your question],³⁷⁶ I will consider it [carefully].”

King Pasenadi of Kosala asked, “Ānanda, would the Tathāgata engage in bodily conduct such that renunciants or brahmins would despise this bodily conduct?”

The venerable Ānanda answered:

Great King, the Tathāgata does not engage in bodily conduct such that intelligent and wise renunciants, brahmins, or any other person in the world, would despise this bodily conduct.

Having heard this, King Pasenadi of Kosala praised him, saying:

It is well, it is well, Ānanda! What was not accomplished by me [in my question, namely the addition of] “intelligent and wise” and “other person in the world,” that has been accomplished by the venerable Ānanda. [Indeed] Ānanda, we do not consider true any praise or blame from those who are not knowledgeable; but, Ānanda, we do consider true any praise or blame from those who are knowledgeable. [So], Ānanda, would the Tathāgata engage in bodily conduct such that intelligent and wise renunciants or brahmins or any other person in the world would despise this bodily conduct?

The venerable Ānanda answered:

Great King, the Tathāgata never engages in bodily conduct such that intelligent and wise renunciants, brahmins, or any other person in the world would despise this bodily conduct.

King Pasenadi of Kosala asked, “Ānanda, what bodily conduct is that?”

The venerable Ānanda answered, “Great King, it is unwholesome bodily conduct.”

King Pasenadi of Kosala asked, “Ānanda, what is unwholesome bodily conduct?”

The venerable Ānanda answered, “Great King, it is blameworthy bodily conduct.”

King Pasenadi of Kosala asked, “Ānanda, what is blameworthy bodily conduct?”

The venerable Ānanda answered, “Great King, it is engaging in bodily conduct that is despised by the wise.”

King Pasenadi of Kosala asked: “Ānanda, what is despised by the wise?”

The venerable Ānanda answered:

Great King, it is engaging in bodily conduct that harms oneself, harms others, harms both oneself and others; that destroys wisdom and abets the appearance of evil; [conduct] that does not bring attainment of nirvana, [conduct] that does not lead to wisdom, does not lead to awakening, and does not lead to nirvana.³⁷⁷

There are those who do not know as it really is what things are permissible and who also do not know as it really is what things are not permissible.

798b

Not knowing as it really is what things are permissible and also not knowing as it really is what things are not permissible, they do not know as it really is what things are acceptable and also do not know as it really is what things are not acceptable.

Not knowing as it really is what things are acceptable and also not knowing as it really is what things are not acceptable, they do not know as it really is which things should be abandoned and also do not know as it really is which things should not be abandoned.

Not knowing as it really is which things should be abandoned and also not knowing as it really is which things should not be abandoned, they do not know as it really is which things should be achieved and also do not know as it really is which things should not be achieved.

Not knowing as it really is which things should be achieved and also not knowing as it really is which things should not be achieved, they do not do things that are permissible, but instead do things that are not permissible.

Not doing things that are permissible and instead doing things that are not permissible, they do not accept things that should be accepted but instead accept things that should not be accepted.

Not accepting things that should be accepted and instead accepting things that should not be accepted, they do not abandon things that should be abandoned, but instead abandon things that should not be abandoned.

Not abandoning things that should be abandoned and instead abandoning things that should not be abandoned, they do not achieve things that should be achieved, but instead achieve things that should not be achieved.

Not achieving things that should be achieved and instead achieving things that should not be achieved, they cause things that are unwholesome to increase and things that are wholesome to diminish. For this reason the Tathāgata never acts in such a way.

King Pasenadi of Kosala asked, “Ānanda, why does the Tathāgata never act in such a way?”

The venerable Ānanda answered:

Great King, he is free from desire, desire being extinguished, he is free from anger, anger being extinguished, he is free from ignorance, ignorance being extinguished, the Tathāgata has cut off all unwholesome things and

achieved all wholesome things. He is the instructing teacher, the wonderful teacher, the skillful and well-disposed teacher, the leading charioteer, the well-disposed charioteer, who speaks skillfully, who speaks wonderfully, who being well-disposed speaks skillfully. This is why the Tathāgata never acts in such a way.

King Pasenadi of Kosala praised him, saying:

It is well, it is well, Ānanda! The Tathāgata does not do things that are not permissible. Why is that? Because the Tathāgata is free from attachment and fully awakened. Ānanda, you are a disciple of that teacher, training in the path wishing to attain the unsurpassable peace of nirvana. Even you do not do things that are not permissible. How, then, could the Tathāgata act in such a way?

798c

King Pasenadi of Kosala asked:

Ānanda, would the Tathāgata engage in bodily conduct such that intelligent and wise renunciants or brahmins or any other person in the world would not despise this bodily conduct?

The venerable Ānanda answered:

Great King, the Tathāgata certainly engages in bodily conduct such that intelligent and wise renunciants, brahmins, or any other person in the world would not despise this bodily conduct.

King Pasenadi of Kosala asked, “Ānanda, what bodily conduct is that?”

The venerable Ānanda answered, “Great King, it is wholesome bodily conduct.”

King Pasenadi of Kosala asked, “Ānanda, what is wholesome bodily conduct?”

The venerable Ānanda answered, “Great King, it is blameless bodily conduct.”

King Pasenadi of Kosala asked, “Ānanda, what is blameless bodily conduct?”

The venerable Ānanda answered, “Great King, it is bodily conduct of the kind that is not despised by the wise.”

King Pasenadi of Kosala asked, “Ānanda, what is not despised by the wise?”
The venerable Ānanda answered:

Great King, it is engaging in bodily conduct that does not harm oneself, does not harm others, does not harm either oneself or others; [conduct] that awakens wisdom and does not abet the appearance of evil; [conduct] whereby one attains nirvana, [conduct] that leads to wisdom, leads to awakening, and leads to nirvana.

[There are those who] know as it really is what things are permissible and also know as it really is what things are not permissible.

Knowing as it really is what things are permissible and knowing as it really is what things are not permissible, they know as it really is what things are acceptable and know as it really is what things are not acceptable.

Knowing as it really is what things are acceptable and knowing as it really is what things are not acceptable, they know as it really is which things should be abandoned and know as it really is which things should not be abandoned.

Knowing as it really is which things should be abandoned and knowing as it really is which things should not be abandoned, they know as it really is which things should be achieved and know as it really is which things should not be achieved.

Knowing as it really is which things should be achieved and knowing as it really is which things should not be achieved, they do things that are permissible and do not do things that are not permissible.

Doing things that are permissible and not doing things that are not permissible, they accept things that should be accepted, and do not accept things that should not be accepted.

Accepting things that should be accepted and not accepting things that should not be accepted, they abandon things that should be abandoned and do not abandon things that should not be abandoned.

Abandoning things that should be abandoned and not abandoning things that should not be abandoned, they achieve things that should be achieved and do not achieve things that should not be achieved.

Achieving things that should be achieved and not achieving things that should not be achieved, they cause things that are unwholesome to diminish

and things that are wholesome to increase. This is why the Tathāgata certainly acts in such a way.

King Pasenadi of Kosala, asked, “Ānanda, why does the Tathāgata certainly act in such a way?”

The venerable Ānanda answered:

Great King, he is free from desire, desire being extinguished, he is free from anger, anger being extinguished, he is free from ignorance, ignorance being extinguished, the Tathāgata has cut off all unwholesome things and achieved all wholesome things. He is the instructing teacher, the wonderful teacher, the skillful and well-disposed teacher, the leading charioteer, the well-disposed charioteer, who speaks well, who speaks wonderfully, who being well-disposed speaks skillfully. This is why the Tathāgata certainly acts in such a way.

King Pasenadi of Kosala praised him, saying:

It is well, it is well, Ānanda! The Tathāgata certainly does [only] things that are permissible. Why is that? Because the Tathāgata is free from attachment and fully awakened. Ānanda, you are a disciple of this teacher, training in the path, wishing to attain the unsurpassable peace of nirvana. Even you do [only] things that are permissible; how then could the Tathāgata not act in such a way?

Ānanda has spoken well and I am now delighted. Ānanda has spoken to the point and I am extremely delighted. If Ānanda were permitted to accept the revenue of a village, I would give him the revenue of a village as a reward for his teaching. Ānanda, if Ānanda were permitted to accept elephants, horses, cattle, and sheep, I would give him elephants, horses, cattle, and sheep as a reward for his teaching. Ānanda, if Ānanda were permitted to accept women and girls, I would give him women and girls as a reward for his teaching. Ānanda, if Ānanda were permitted to accept gold and jewels, I would give him gold and jewels as a reward for his teaching.

But Ānanda is not permitted to accept any such things. [However], in my home in Kosala I have a garment, [a kind of cloak] called a *bāhitika*. It is the best [of all cloth]. It was sent [to me] as a token of trust by a king, packed in an empty parasol case. Ānanda, of all the cotton cloth in my

home in Kosala this *bāhitika* is the best. Why is that? This *bāhitika* cloth is sixteen hands long and eight hands wide. I will present this *bāhitika* cloth to Ānanda for his teaching. Ānanda may make three robes from it. Please accept it to increase the merit of my family in Kosala for a long time!

The venerable Ānanda answered, “Please stop, please stop, Great King. Though my heart is pleased and satisfied [by your kindness]. I already have three robes, which I have accepted.”

King Pasenadi of Kosala said:

May Ānanda permit me to tell a simile. The wise, on hearing a simile, understand its implication. During the rainy season this Aciravatī River fills up and overflows its banks. Has Ānanda seen this?

The venerable Ānanda replied, “I have seen it.”

799b King Pasenadi of Kosala said:

In the same way, if Ānanda has three robes, he may give them to monks, nuns, or male or female novices in training. If Ānanda accepts this *bāhitika* and has three robes made from it, he will increase the merit of my family in Kosala for a long time.

The venerable Ānanda accepted it from King Pasenadi of Kosala by remaining silent.

Then King Pasenadi of Kosala, understanding that the venerable Ānanda had accepted it by remaining silent, presented the *bāhitika* cloth to the venerable Ānanda as a reward for his teaching, rose from his seat, circumambulated [Ānanda] three times, and left.

Not long after he had left, the venerable Ānanda took the *bāhitika* cloth, and went to the Buddha. Having paid homage at the Buddha’s feet and stood back to one side, he said:

World-honored One, today this *bāhitika* cloth was given to me by King Pasenadi of Kosala as a reward for my teaching. May the World-honored One step on the *bāhitika* cloth with both feet so that the merit of the [king’s] family in Kosala may increase for a long time.³⁷⁸

Then the World-honored One stepped on the *bāhitika* cloth with both feet

and said, “Now, Ānanda, tell me all that you discussed with King Pasenadi of Kosala.”

At this, the venerable Ānanda told the Buddha everything that he had discussed with King Pasenadi of Kosala. Extending his hands with joined palms he said:

Speaking in this way, did I not misrepresent the World-honored One? Was it spoken truly according to the Dharma, spoken in the spirit of the Dharma? Was there no transgression with regard to the Dharma?³⁷⁹

The World-honored One said:

Speaking in this way you did not misrepresent me. You spoke truly and in accordance with the Dharma. You spoke in the spirit of the Dharma and there was no transgression with regard to the Dharma. Ānanda, if King Pasenadi of Kosala had asked me with this meaning, with these phrases, with these words, then I would have answered him with this meaning, with these phrases, with these words. Ānanda, you should bear its meaning in mind in this way, as you have spoken it. Why is that? What you have said conveys the meaning.

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

215. The Discourse on Attaining the Best³⁸⁰

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

799c

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

Within the realm of King Pasenadi of Kosala, as far as his command extends, there King Pasenadi of Kosala is the foremost one. [Yet even] for King Pasenadi of Kosala there is change and alteration. Contemplating this, the learned noble disciple becomes disenchanted. Being disenchanted, he becomes dispassionate about the foremost one, not to mention inferior ones.

The realm of the sun and moon, [that is to say,] wherever their light shines, all the region in which their light shines, is called the thousandfold world-system. In the thousandfold world-system there are a thousand

suns, a thousand moons, a thousand [continents called] Pūbbavideha, a thousand [called] Jambudīpa, a thousand [called] Aparagoyāna, a thousand [called] Uttarakuru, and a thousand mountains [called] Sumeru; [there are] a thousand of the Four Great Heavenly Kings, a thousand sons of the Four Heavenly Kings, a thousand of the *devas* of the Thirty-three, a thousand of the *deva* king Sakka, a thousand of the *deva* Yāma, a thousand sons of the *deva* Yāma, a thousand Tusita *devas*, a thousand sons of the Tusita *devas*, a thousand of the *devas* that delight in their own creation, a thousand sons of the *devas* that delight in their own creation, a thousand of the *devas* that delight in others' creations, a thousand sons of the *devas* that delight in others' creations, a thousand Brahmā worlds, and a thousand individual Brahmās.³⁸¹

Among these there is one Brahmā, [namely] Mahābrahmā, who is greatly venerated as the father who created [all] beings, who existed in the past and will exist [forever]. [Yet even] for Mahābrahmā there is change and alteration. Contemplating this, the learned noble disciple becomes disenchanted. Being disenchanted, he becomes dispassionate about the foremost one, not to mention inferior ones.

At a later time this world will come to destruction. When this world comes to destruction, [certain] beings will be reborn among the *devas* of Radiance. There they will acquire a form that is mind-made and complete in every respect. Their limbs will not wither, nor will their senses decline. They will feed on joy, their form will be pure and immaculate. With radiant bodies, they will fly through space. They will dwell there for a very long time. [Yet even] for the *devas* of Radiance there is change and alteration. Contemplating this, the learned noble disciple becomes disenchanted. Being disenchanted, he becomes dispassionate about the foremost one, not to mention inferior ones.

Again, there are four perceptions.³⁸² A monk may have perception of the limited, perception of the great, perception of the immeasurable, or perception of nothingness. [Yet even] for living beings who delight in such perceptions and are mentally resolved on them, there is change and alteration. Contemplating this, the learned noble disciple becomes disenchanted. Being disenchanted, he becomes dispassionate about the foremost one, not to mention inferior ones.

Again, there are eight spheres of transcendence. What eight? A monk, while perceiving forms internally, contemplates externally forms that are limited, beautiful or ugly. Having transcended these forms, he knows it; having transcended them, he sees it. Having such a perception is the first sphere of transcendence.

Again, a monk, while perceiving forms internally, contemplates externally forms that are immeasurable, beautiful or ugly. Having transcended these forms, he knows; having transcended them, he sees. Having such a perception is the second sphere of transcendence.

Again, a monk, while not perceiving any forms internally, contemplates forms externally that are limited, beautiful or ugly. Having transcended these forms, he knows it; having transcended them, he sees it. Having such a perception is the third sphere of transcendence. 800a

Again, a monk, while not perceiving any forms internally, contemplates forms externally that are immeasurable, beautiful, or ugly. Having transcended these forms, he knows it; having transcended them, he sees it. Having such a perception is the fourth sphere of transcendence.

Again, a monk, while not perceiving any forms internally, contemplates externally forms that are blue, blue in color, blue in appearance, blue-tinted. It is just as the blue water lily is blue, blue in color, blue in appearance, blue-tinted; and it is just as a fine cloth from Benares that, being well pressed and ironed, may have been dyed a bright blue, blue in color, blue in appearance, blue-tinted.

In the same way a monk while not perceiving any forms internally, contemplates externally forms that are blue, blue in color, blue in appearance, blue-tinted. [His mind becomes] immeasurable. [Having become] immeasurable, his mind is cleansed and fresh, happy and free from ill will. Having transcended these forms, he knows it; having transcended them, he sees it. Having such a perception is the fifth sphere of transcendence.

Again, a monk, while not perceiving any forms internally, contemplates externally forms that are yellow, yellow in color, yellow in appearance, yellow-tinted. It is just as the yellow hibiscus is yellow, yellow in color, yellow in appearance, yellow-tinted;³⁸³ and it is just as a fine cloth from Benares that, being well pressed and ironed, may have been dyed a bright yellow, yellow in color, yellow in appearance, yellow-tinted.

In the same way a monk, while not perceiving any forms internally, contemplates externally forms that are yellow, yellow in color, yellow in appearance, yellow-tinted. [His mind becomes] immeasurable. [Having become] immeasurable, his mind is cleansed and fresh, happy and free from ill will. Having transcended these forms, he knows it; having transcended them, he sees it. Having such a perception is the sixth sphere of transcendence.

Again, a monk, while not perceiving any forms internally, contemplates externally forms that are red, red in color, red in appearance, red-tinted. It is just as the *kaṇṇikāra* flower is red, red in color, red in appearance, red-tinted; and it is just as a fine cloth from Benares that, being well pressed and ironed, may have been dyed a bright red, red in color, red in appearance, red-tinted.

In the same way a monk, while not perceiving any forms internally, contemplates externally forms that are red, red in color, red in appearance, red-tinted. [His mind becomes] immeasurable. [Having become] immeasurable, his mind is cleansed and fresh, happy and free from ill will. Having transcended these forms, he knows it; having transcended them, he sees it. Having such a perception is the seventh sphere of transcendence.

Again, a monk, while not perceiving any forms internally, contemplates externally forms that are white, white in color, white in appearance, white-tinted. It is just as the planet <Venus> is white in color,³⁸⁴ white in appearance, white-tinted; and it is just as a fine cloth from Benares that, being dyed, well pressed and ironed, may have been dyed a bright white, white in color, white in appearance, white-tinted.

In the same way a monk, while not perceiving any form internally, contemplates externally forms that are white, white in color, white in appearance, white-tinted. [His mind becomes] immeasurable. [Having become] immeasurable, his mind is cleansed and fresh, happy and free from ill will. Having transcended these forms, he knows it; having transcended them, he sees it. Having such a perception is the eighth sphere of transcendence.

800b

[Yet even] for living beings who delight in such spheres of transcendence and are mentally resolved on them, there is change and alteration. Contemplating this, the learned noble disciple becomes disenchanted.

Being disenchanted, he becomes dispassionate about the foremost one, not to mention inferior ones.

Again, there are ten all-encompassing spheres (*kaṣiṇa*). What are the ten? Here a monk cultivates the unity of the sphere of infinite earth, attending to it above, below, and in all directions as undivided. He cultivates the unity of the sphere of infinite water . . . the sphere of infinite fire . . . the sphere of infinite wind . . . the sphere of infinite blue . . . the sphere of infinite yellow . . . the sphere of infinite red . . . the sphere of infinite white . . . the sphere of infinite space . . . the sphere of infinite consciousness as the tenth, attending to it above, below, and in all directions as undivided.

[Yet even] for living beings who delight in such all-encompassing spheres and are mentally resolved on them, there is change and alteration. Contemplating this, the learned noble disciple becomes disenchanted. Being disenchanted, he becomes dispassionate about the foremost one, not to mention inferior ones.

This is the foremost of teachings about purification, designated as the foremost, namely, “I am not, I do not exist.” And for the purpose of its realization a path has been designated.

This is the foremost among heterodox views, the best among heterodox views, namely, “Completely transcending perceptions of form . . . up to . . . he enters and dwells in the sphere of neither-perception-nor-nonperception.”

This is the foremost among realizations here and now: seeking to attain nirvana. Among realizations here and now nirvana is designated the best, that is: seeing with wisdom, as it really is, the arising of the six sense spheres, their ceasing, the gratification in them, and separation from them. And for the purpose of its realization a path has been designated.

Again, there are four modes of abandoning. What are the four? There is abandoning that is pleasant and slow, abandoning that is pleasant and quick, abandoning that is painful and slow, and abandoning that is painful and quick.

Of these, the abandoning that is pleasant and slow I declare to be inferior because it is pleasant and slow.³⁸⁵

[Of these], as for the abandoning that is pleasant and quick, I declare to be <superior> because it is pleasant and quick.³⁸⁶

Of these, as for the abandoning that is painful and slow, I also declare it to be inferior because it is painful and slow. As for the abandoning that

is painful and quick, because it is painful and quick, I have not proclaimed this [type of] abandoning widely and made it known among *devas* and humankind, so it cannot be said to be widely proclaimed. I have, [however], proclaimed widely my [type of] abandoning, and made it known among *devas* and humankind, so it can be said to be widely proclaimed.

What do I mean by “my [type of] abandoning,” which I have proclaimed widely and made known among *devas* and humankind?

It is the eightfold path, right view . . . up to . . . right concentration—these are the eight. This is my [type of] abandoning, which I have proclaimed widely and made known among *devas* and humankind, and which can therefore be said to be widely known. This I have done.

Renunciants and brahmins have, with empty falsehoods and lies, evil and untrue, misrepresented me [by saying], “He declares the annihilation of living beings that really exist. The renunciant Gotama declares annihilation. He declares the annihilation of living beings that really exist.” [But] this is not so. This is not what I teach. [I say,] “The Tathāgata has, in the here and now, abandoned all.³⁸⁷ He has attained peace, stillness, cessation [of *dukkha*], nirvana.”

At that time the monks, having heard what the Buddha said, were delighted and received it respectfully.

216. The Discourse on What Arises from Affection³⁸⁸

800c Thus have I heard. At one time the Buddha was staying at Sāvattthī, in Jeta’s Grove, Anāthapiṇḍika’s Park.

At that time there was a brahmin whose only son, whom he loved greatly and doted on, and whom he never tired of looking at, suddenly died. After his death, the brahmin grieved, could not eat or drink, and would not dress [properly] or use scented unguents. He would only go to the charnel ground where the child had been laid to rest, and weep in recollection of him. Then, while wandering about, the brahmin approached the Buddha and, having exchanged greetings, stepped back and sat to one side.

The World-honored One said, “Brahmin, why do your faculties appear unsettled now?”

The brahmin answered:

How could my faculties be settled now? Why is that? My only son, whom I loved greatly and doted on, and whom I never tired of looking at, died suddenly. Since his death I have been grieving. I am unable to eat or drink and do not dress [properly] or use scented unguents. I only go to the charnel ground where the child had been laid to rest, and weep in recollection of him. 801a

The World-honored One said, “It is like this, brahmin; it is like this, brahmin. Whenever affection arises, there then arise grief, lamentation, sorrow, pain, depression, and vexation.”

The brahmin said:

Gotama, how can you say that whenever affection arises, there then arise grief, lamentation, sorrow, pain, depression, and vexation? Gotama, you should know that whenever affection arises, there arise joy and happiness in the mind.

Three times the World-honored One spoke like this, “It is like this, brahmin; it is like this, brahmin. Whenever affection arises, there arise grief, lamentation, sorrow, pain, depression, and vexation.” And three times the brahmin said to him, “Gotama, how can you say that whenever affection arises, there arise grief, lamentation, sorrow, pain, depression, and vexation? Gotama, you should know that whenever affection arises, there arise joy and happiness in the mind.”

Then the brahmin, having heard what the Buddha said, did not agree. Having expressed only disagreement, he then rose from his seat and left, shaking his head.

At that time, in front of the entrance to Jeta’s Grove, a group of many youths from the town were gambling together. Having seen them in the distance, the brahmin thought, “There is no one in the world more clever or wise than a gambler. Let me now approach them and tell them the whole discussion that I have had with Gotama.”

Then the brahmin went to where the group of many youths from the town were gambling together and told them the whole discussion that he had had with the World-honored One. Having heard it, the group of many youths from the town that were gambling said:

Brahmin, how can he say that whenever affection arises, there arise grief, lamentation, sorrow, pain, depression, and vexation? Brahmin, he should know that whenever affection arises, there arise joy and happiness in the mind.

On hearing this, the brahmin thought, “What these gamblers say agrees with what I say.” And he left, nodding his head.

Then the story got around until it reached the king’s palace. The king of Kosala, Pasenadi, heard that the renunciant Gotama had spoken like this, “Whenever affection arises, there arise grief, lamentation, sorrow, pain, depression, and vexation.” He told Queen Mallikā, “I hear that the renunciant Gotama has said, ‘Whenever affection arises, there arise grief, lamentation, sorrow, pain, depression, and vexation.’”

Hearing this, Queen Mallikā said, “It is like this, Great King; it is like this, Great King. Whenever affection arises, there arise grief, lamentation, sorrow, pain, depression, and vexation.”

King Pasenadi of Kosala said to Queen Mallikā:

801b

Hearing the explanations of the teacher, the disciple will certainly agree. The renunciant Gotama is your teacher, therefore you speak like this. You are his disciple, therefore you speak like this, “Whenever affection arises, there arise grief, lamentation, sorrow, pain, depression, and vexation.”

Queen Mallikā said, “Great King, if you do not believe it, you can go and ask him yourself, or you can send a messenger.”³⁸⁹

Then King Pasenadi of Kosala, told the brahmin Nāḷijaṅgha:

Go to the renunciant Gotama and on my behalf ask the renunciant Gotama if the noble one is healthy and strong in body, comfortable and free of ailments, and if he is dwelling at ease with his usual vigor. Speak like this: “King Pasenadi of Kosala inquires if the noble one is healthy and strong in body, comfortable, and free of ailments. Is he dwelling at ease with his usual vigor?” [Then ask him,] “Did the renunciant Gotama really speak like this: ‘Whenever affection arises, there arise grief, lamentation, sorrow, pain, depression, and vexation’?” Nāḷijaṅgha, whatever the renunciant Gotama says to this, you should receive and remember well. Why is that? Such a person would never speak falsehood.

The brahmin Nāḷijaṅgha, having received the king's order, went to the Buddha. Having exchanged greetings, he stepped back and sat to one side. He said:

Gotama, King Pasenadi of Kosala, inquires if the noble one is healthy and strong in body, comfortable and free from ailments. Is he dwelling at ease with his usual vigor? Has the renunciant Gotama really spoken like this, "Whenever affection arises, there arise grief, lamentation, sorrow, pain, depression, and vexation"?

The World-honored One said:

Nāḷijaṅgha, let me ask you something. Answer according to your understanding. What do you think, Nāḷijaṅgha? Suppose there is a person whose mother has died and he has become deranged.³⁹⁰ His mind being greatly troubled, he tears off his clothes and walks naked around the streets, speaking like this, "Friends, have you seen my mother? Friends, have you seen my mother?" Nāḷijaṅgha, on the basis of this case one can know that whenever affection arises, there arise grief, lamentation, sorrow, pain, depression, and vexation.

It is the same when a person's father . . . brother . . . older sister . . . younger sister . . . daughter-in-law dies and he becomes deranged. His mind being greatly troubled, he tears off his clothes and walks naked around the streets, speaking like this, "Friends, have you seen my daughter-in-law? Friends, have you seen my daughter-in-law?" Nāḷijaṅgha, on the basis of this case one can know that whenever affection arises, there arise grief, lamentation, sorrow, pain, depression, and vexation.

Nāḷijaṅgha, formerly there was a man whose wife temporarily returned to her family. Her relatives wanted to force her to remarry. When the woman learned of this, she quickly returned to her husband's house and told her husband, "My lord, you should know that my relatives now want to force me to marry another man. What are we to do?" Then that man took the woman by the arm and led her inside. He spoke like this, "Together we will attain the next world. Together we will attain the next world." Then he took a sharp knife and killed his wife and himself. Nāḷijaṅgha, on the basis of this case one can know that whenever affection arises, there arise grief, lamentation, sorrow, pain, depression, and vexation.

801c

The brahmin Nāḷijaṅgha, hearing what the Buddha said, received and remembered it well. He rose from his seat, circumambulated [the Buddha] three times, and left. Returning to King Pasenadi of Kosala, he said:

Your Majesty, the renunciant Gotama indeed spoke like this: “Whenever affection arises, there arise grief, lamentation, sorrow, pain, depression, and vexation.”³⁹¹

Hearing this, King Pasenadi of Kosala told Queen Mallikā, “The renunciant Gotama indeed spoke like this: ‘Whenever affection arises, there arise grief, lamentation, sorrow, pain, depression, and vexation.’”

Queen Mallikā said:

Great King, let me ask the Great King something. Answer according to your understanding. What do you think? Does the king feel affection for [his son], General Viḍūḍabha?

He answered, “Yes, I truly feel affection [for him].”

Mallikā asked further, “If something untoward were to happen to General Viḍūḍabha, how would the king feel about that?”

He answered:

Mallikā, if something untoward were to happen to General Viḍūḍabha, I would certainly feel grief, lamentation, sorrow, pain, depression, and vexation.

Mallikā said, “On the basis of this case, one can know this: ‘Whenever affection arises, there arise grief, lamentation, sorrow, pain, depression, and vexation.’”

Mallikā asked further:

Does the king feel affection for his senior minister Sirivaḍḍha . . . feel affection for his [royal] elephant Ekapuṇḍarīka . . . feel affection for [his only] daughter Vajīrī . . . feel affection for [his other wife] Vāsabhā . . . feel affection for [his realms of] Kāsi and Kosala?³⁹²

He answered, “Yes, I truly feel affection [for them].”

Mallikā asked again, “If something untoward were to happen to Kāsi and Kosala, how would the king feel about that?”

He answered:

Mallikā, all of the five strands of sensual pleasure that I am endowed with and enjoy derive from these two realms. If something untoward were to happen to Kāsi and Kosala, I would even be without livelihood. How, then, could I not give rise to grief, lamentation, sorrow, pain, depression, and vexation?

Mallikā said, “On the basis of this case, one can know that whenever affection arises, there arise grief, lamentation, sorrow, pain, depression, and vexation.”

Mallikā asked the king further, “What do you think? Do you feel affection for me?”

Again the king answered, “Yes, I truly feel affection for you.”

Mallikā asked again, “If one day something untoward were to happen to me, how would the king feel about that?”

He answered, “Mallikā, if one day something untoward were to happen to you, I would certainly feel grief, lamentation, sorrow, pain, depression, and vexation.” 802a

Mallikā said, “On the basis of this case, one can know that whenever affection arises, there arise grief, lamentation, sorrow, pain, depression, and vexation.”

King Pasenadi of Kosala, said:

Mallikā, from this day on, because of this, the renunciant Gotama is my teacher, and I am his disciple. Mallikā, I now take refuge in the Buddha, the Dharma, and the Sangha of monks. May the World-honored One receive me as a lay disciple, from this day on until the end of life. I take refuge [in him] for my whole life.³⁹³

Thus spoke the Buddha. Having heard what the Buddha said, King Pasenadi of Kosala and Queen Mallikā were delighted and received it respectfully.

217. The Discourse at Aṭṭhakanāgara³⁹⁴

Thus have I heard. At one time, not long after the Buddha’s final nirvana, there was a group of well-known and virtuous senior monks staying in the Rooster’s Park near the city of Pāṭaliputta.

At that time the householder Dasama of Aṭṭhakanāgara had gone to Pāṭaliputta bearing many goods of high quality, to do business by selling them. Then the householder Dasama of Aṭṭhakanāgara sold those many goods of high quality quickly and at a large profit, which made him leap up with great joy. Leaving the city of Pāṭaliputta, he went to the Rooster's Park, the abode of many well-known and virtuous senior monks. He paid homage with his head at their feet, stepped back, and sat to one side. Then the well-known and virtuous senior monks taught him the Dharma. They exhorted and inspired him, fully delighting him, teaching him the Dharma with countless skillful means. Having exhorted and inspired him, fully delighting him, they remained silent.

Then, after the senior monks had taught him the Dharma, exhorted and inspired him, fully delighting him, the householder Dasama of Aṭṭhakanāgara said, "Venerable sirs, where is the venerable Ānanda now? I would like to go and visit him."³⁹⁵

The senior monks answered, "Householder, the venerable Ānanda is now staying in Vesālī, in the Gabled Hall by the Monkey Lake. If you would like to visit him, you can go there."

Then the householder Dasama of Aṭṭhakanāgara rose from his seat, paid homage with his head at the senior monks' feet, circumambulated them three times, and left.

He went to where the venerable Ānanda was. Having paid homage with his head at his feet, stepped back, and sat to one side, he said, "Venerable Ānanda, I would like to ask a question. Am I permitted to ask it?"

802b The venerable Ānanda said, "Householder, ask whatever you wish to ask. Having heard it, I will consider it."

The householder asked:

Venerable Ānanda, the World-honored One, the Tathāgata, free from attachment and fully awakened, who had attained the eye of wisdom and had seen the supreme benefit, did he teach one teaching whereby a noble disciple can make an end of all taints without remainder and attain liberation of the mind?

The venerable Ānanda answered, "Yes, he did."

The householder asked:

Venerable Ānanda, what is this one teaching taught by the World-honored One, the Tathāgata, free from attachment and fully awakened, who had attained the eye of wisdom and had seen the highest truth, whereby a noble disciple can make an end of all taints without remainder and attain liberation of the mind?

The venerable Ānanda answered:

Householder, a learned noble disciple secluded from sensual desires, secluded from evil, unwholesome states . . . up to . . . dwells having attained the fourth absorption. Relying on this attainment, he then contemplates dharmas as dharmas.³⁹⁶

Relying on this attainment and contemplating dharmas as dharmas, being established in it, he may attain the cessation of the taints. This is possible. If, however, [despite] being established in that, he does not achieve the cessation of the taints, then it may be that, because of [contemplating] this Dharma, because of his desire for the Dharma, his love for the Dharma, his joy in the Dharma, his delight in the Dharma, his enjoyment and delight in it, he cuts off the five lower fetters and will be reborn spontaneously <in between> and attain final nirvana there.³⁹⁷ Attaining the condition of nonreturn, he will never return to this [world].

Again, householder, the learned noble disciple, with a mind imbued with loving-kindness, dwells pervading one direction, likewise the second, the third, and the fourth direction, and also the four intermediate directions, above, and below, all around, everywhere. With a mind imbued with loving-kindness, free of fetters or resentment, without ill will or contention, he dwells pervading the entire world [with a mind] that is boundless, exalted, immeasurable, and well-cultivated. In the same way he imbues his mind with compassion . . . with empathic joy . . . with equanimity, free of fetters or resentment, without ill will or contention, he dwells pervading the entire world [with a mind] that is boundless, exalted, immeasurable, and well-cultivated.

Relying on this attainment, he then contemplates dharmas as dharmas. Relying on this attainment and contemplating dharmas as dharmas, being established in it, he may attain the cessation of the taints. This is possible. If, however, [despite] being established in that, he does not attain the cessation

of the taints, then it may be that, because of [contemplating] this Dharma, because of his desire for the Dharma, his love for the Dharma, his joy in the Dharma, his delight in the Dharma, his enjoyment and delight in it, he cuts off the five lower fetters and will be reborn spontaneously <in between> and attain final nirvana there. Attaining the condition of non-return, he will never return to this [world].

This is one teaching taught by the Tathāgata, free from attachment and fully awakened, who had attained the eye of wisdom and had seen the highest truth, whereby a noble disciple will make an end of all taints without remainder and attain liberation of the mind.

802c Again, householder, the learned noble disciple completely transcends perception of form . . . up to . . . dwells having attained the sphere of neither-perception-nor-nonperception.³⁹⁸ [Relying] on this attainment, he then contemplates dharmas as dharmas. Relying on this attainment and contemplating dharmas as dharmas, being established in it, he may attain the cessation of the taints. This is possible. If, however, [despite] being established in that, he does not attain the cessation of the taints, then it may be that, because of [contemplating] this Dharma, because of his desire for the Dharma, his love for the Dharma, his joy in the Dharma, his delight in the Dharma, his enjoyment and delight in it, he cuts off the five lower fetters and will be reborn spontaneously <in between> and attain final nirvana there. Attaining the condition of nonreturn, he will never return to this [world].

This is one teaching taught by the Tathāgata, free from attachment and fully awakened, who had attained the eye of wisdom and had seen the highest truth, whereby a noble disciple will make an end of all taints without remainder and attain liberation of the mind.

Then the householder Dasama of Aṭṭhakanāgara rose from his seat, arranged his robe so as to bare one shoulder, extended his hands with joined palms and said:

Marvelous, venerable Ānanda! Extraordinary! I asked the venerable Ānanda about one door to the deathless and the venerable Ānanda has at once explained to me twelve Dharma doors to the deathless.³⁹⁹ Now, by using these twelve Dharma doors, by relying on them, one will certainly emerge to safety.

Venerable Ānanda, it is as if, not far from a village, there were a large house with twelve doors. A man for some reason enters the house, and another man comes along who, not wishing for this man's benefit, gain, and safety, sets fire to the house.

Venerable Ānanda, the man [in the house] will certainly escape through [one of] the twelve doors and reach safety for himself.

In the same way, I asked the venerable Ānanda about one door to the deathless and the venerable Ānanda has at once explained to me twelve Dharma doors to the deathless. Now by using these twelve doors, by relying on them, one will certainly emerge to safety.

Venerable Ānanda, the teaching and discipline of the brahmins contain unwholesome teachings and disciplines, but even the brahmins make offerings to their teacher. How, then, could I fail to make offerings to the great teacher, the venerable Ānanda!

Then the householder Dasama of Aṭṭhakanāgara spent the night preparing an offering of fine dishes, delicious, plentiful, and easy to digest. Having prepared this food, in the morning he spread out sitting mats and invited the monastic communities of both the Rooster's Park and Vesālī to gather in a certain place. He personally brought water for washing, and with his own hands served up fine dishes, delicious, plentiful, and easy to digest. Having let everybody eat his fill, he put away the utensils and finally brought water for washing. He purchased a building worth five hundred and presented it as a separate gift to the venerable Ānanda. The venerable Ānanda accepted it and presented it for the common use of the sangha.⁴⁰⁰

This is what the venerable Ānanda said. Having heard what the venerable Ānanda had said, the householder Dasama of Aṭṭhakanāgara was delighted and received it respectfully.

803a

218. The [First] Discourse by Anuruddha

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

At that time, in the afternoon, some monks rose from their meditation and approached the venerable Anuruddha. Having paid homage with their heads at his feet, they stepped back and sat to one side. They said, "We would like to ask a question. If permitted, may we venture to state it?"

The venerable Anuruddha answered, “Venerable friends, ask whatever you wish to ask. Having heard it, I will consider it.”

Then the monks asked, “What does it mean for a monk to die well, to die a good death?”

The venerable Anuruddha answered:

Venerable friends, suppose that a monk, secluded from sensual desires, secluded from evil and unwholesome states . . . up to . . . dwells having attained the fourth absorption. Such a monk is said to die well, to die a good death.

Then the monks asked further, “Is this the best way for a monk to die? Is this the best death?”

The venerable Anuruddha answered:

Venerable friends, this is not the best way for a monk to die. It is not the best death. Again, venerable friends, suppose a monk attains the supernormal powers . . . the divine hearing . . . knowledge of the minds of others . . . knowledge of former existences . . . knowledge of death and rebirth . . . and the cessation of the taints. Being without taints, [he attains] liberation of the mind, liberation through wisdom. In this very life he personally attains understanding and awakening, and dwells having personally realized it. He understands as it really is: “Birth has been ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence.” Such a monk is said to die well, to die a good death.

Then the monks asked further, “Is this the best way for a monk to die? Is this the best death?”

The venerable Anuruddha answered, “Venerable friends, this is [indeed] the best way for a monk to die. This is the best death.”

Then the monks, having heard what the venerable Anuruddha had said, having received and remembered it well, rose from their seats, paid homage at the venerable Anuruddha’s feet, circumambulated him three times, and left.

This is what the venerable Anuruddha said. Having heard what the venerable Anuruddha had said, the monks were delighted and received it respectfully.

219. The [Second] Discourse by Anuruddha

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

At that time, in the afternoon, some monks rose from their meditation and approached the venerable Anuruddha. Having paid homage with their heads at his feet, they stepped back and sat to one side. They said, "We would like to ask a question. If permitted, may we venture to state it?"

The venerable Anuruddha answered, "Venerable friends, ask whatever you wish to ask. Having heard it, I will consider it." 803b

Then the monks asked, "What does it mean for a monk to die untroubled, to die an untroubled death?"

The venerable Anuruddha answered:

Venerable friends, suppose that a monk has straight views and has adopted the moral precepts cherished by the noble ones. Such a monk is said to die untroubled, to die an untroubled death."

Then the monks asked further, "Is this the best way for a monk to die untroubled, the best way to die an untroubled death?"

The venerable Anuruddha answered:

Venerable friends, this is not the best way for a monk to die untroubled, to die an untroubled death. Again, venerable friends, suppose that a monk internally contemplates the body as a body . . . feelings . . . [states of] mind . . . dharmas as dharmas. Such a monk is said to die untroubled, to die an untroubled death.

Then the monks asked further, "Is this the best way for a monk to die untroubled, the best way to die an untroubled death?"

The venerable Anuruddha answered:

Venerable friends, this is not the best way for a monk to die untroubled, to die an untroubled death. Again, venerable friends, suppose that a monk with a mind imbued with loving-kindness dwells pervading one direction, likewise the second, the third, and the fourth direction, and also the four intermediate directions, above and below, all around, everywhere. With

a mind imbued with loving-kindness, without fetters or resentment, without ill will or contention, he dwells pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well-cultivated. Likewise, he imbues his mind with compassion . . . with empathic joy . . . with equanimity, without fetters or resentment, without ill will or contention, he dwells pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well-cultivated. Such a monk is said to die untroubled, to die an untroubled death.

Then the monks asked further, “Is this the best way for a monk to die untroubled, the best way to die an untroubled death?”

The venerable Anuruddha answered:

Venerable friends, this is not the best way for a monk to die untroubled, to die an untroubled death. Again, venerable friends, suppose that a monk, completely transcending perception of form . . . up to . . . dwells having attained the sphere of neither-perception-nor-nonperception. Such a monk is said to die untroubled, to die an untroubled death.

Then the monks asked further, “Is this the best way for a monk to die untroubled, the best way to die an untroubled death?”

The venerable Anuruddha answered:

Venerable friends, this is not the best way for a monk to die untroubled, to die an untroubled death. Again, venerable friends, suppose that a monk, transcending the sphere of neither-perception-nor-nonperception, dwells personally experiencing the cessation of perception and knowing, and observes with wisdom that all taints have been eradicated. Such a monk is said to die untroubled, to die an untroubled death.

803c Then the monks asked further, “Is this the best way for a monk to die untroubled, the best way to die an untroubled death?”

The venerable Anuruddha answered, “Venerable friends, this is [indeed] the best way for a monk to die untroubled, to die an untroubled death.”

Then the monks, having heard what the venerable Anuruddha had said, received and remembered it well. They rose from their seats, paid homage with their heads at the venerable Anuruddha’s feet, circumambulated him three times, and left.

This is what the venerable Anuruddha said. Having heard what the venerable Anuruddha had said, the monks were delighted and received it respectfully.

220. The Discourse on Views⁴⁰¹

Thus have I heard. At one time, not long after the final nirvana of the Buddha, the venerable Ānanda was staying at Rājagaha, in the Bamboo Grove, the Squirrels' Sanctuary.

At that time there was a brahmin, a heterodox practitioner who had been a friend of the venerable Ānanda before Ānanda had gone forth. Wandering about in the afternoon, this brahmin approached the venerable Ānanda. Having exchanged greetings, he stepped back, sat to one side and said to the venerable Ānanda, "I would like to ask a question. Am I permitted to ask it?"

The venerable Ānanda answered, "Brahmin, ask whatever you wish to ask. Having heard it, I will consider it."

The brahmin who was a heterodox practitioner asked this:

There are these views that were abandoned and set aside [by the Buddha], on which no exhaustive statement was made [by him], namely, "the world is eternal," "the world is not eternal"; "the world is finite," "the world is infinite"; "the life-force is the same as the body," "the life-force is different from the body"; "the Tathāgata exists after death," "the Tathāgata does not exist after death," "the Tathāgata both exists and does not exist after death," "the Tathāgata neither exists nor does not exist after death." Did the renunciant Gotama understand these views as they should be understood?

The venerable Ānanda answered:

Brahmin, concerning these views, which the World-honored One, the Tathāgata, free from attachment and fully awakened, abandoned and set aside, on which he did not make an exhaustive statement, namely, "the world is eternal," "the world is not eternal"; "the world is finite," "the world is infinite"; "the life-force is the same as the body," "the life-force is different from the body"; "the Tathāgata exists after death," "the Tathāgata does not exist after death," "the Tathāgata both exists and does not exist after death," "the Tathāgata neither exists nor does not exist after death"—the World-honored One, the Tathāgata, free from attachment and fully awakened, understood these views as they should be understood.

The brahmin who was a heterodox practitioner asked further:

Concerning these views that the renunciant Gotama abandoned and set aside, on which he did not make an exhaustive statement, namely, “the world is eternal,” “the world is not eternal”; “the world is finite,” “the world is infinite”; “the life-force is the same as the body,” “the life-force is different from the body”; “the Tathāgata exists after death,” “the Tathāgata does not exist after death,” “the Tathāgata both exists and does not exist after death,” “the Tathāgata neither exists nor does not exist after death”—how did the renunciant Gotama understand these views as they should be understood?

804a

The venerable Ānanda answered:

Brahmin, concerning these views, namely, “the world is eternal,” “the world is not eternal”; “the world is finite,” “the world is infinite”; “the life-force is the same as the body,” “the life-force is different from the body”; “the Tathāgata exists after death,” “the Tathāgata does not exist after death,” “the Tathāgata both exists and does not exist after death,” “the Tathāgata neither exists nor does not exist after death”—why did the World-honored One, the Tathāgata, free from attachment and fully awakened, abandon them, set them aside, and not make an exhaustive statement on them?

Brahmin, heterodox practitioner have views like this,⁴⁰² cling to them like this, attend to them like this, generate them like this, arrive at the next life like this, namely, “the world is eternal,” “the world is not eternal”; “the world is finite,” “the world is infinite”; “the life-force is the same as the body,” “the life-force is different from the body”; “the Tathāgata exists after death,” “the Tathāgata does not exist after death,” “the Tathāgata both exists and does not exist after death,” “the Tathāgata neither exists nor does not exist after death.” [Yet] all of these views the World-honored One, the Tathāgata, free from attachment and fully awakened, abandoned, set aside, without making an exhaustive statement on them. Thus did he understand these views, and thus should these views be understood [by us].

The brahmin who was a heterodox practitioner said, “I now take refuge in Ānanda.”

The venerable Ānanda told him, “Brahmin, do not take refuge in me. Since I myself have taken refuge in the Buddha, you too should take refuge in him.”

The brahmin who was a heterodox practitioner said:

Ānanda, I now take refuge in the Buddha, the Dharma, and the Sangha of monks. May the World-honored One receive me as a lay disciple,⁴⁰³ from this day on until the end of life, I take refuge for my whole life.

This is what the venerable Ānanda said. Having heard what the venerable Ānanda said, the brahmin who [formerly] was a heterodox practitioner was delighted and received it respectfully.

221. The Discourse with the Simile of the Arrow⁴⁰⁴

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

At that time the venerable Māluṅkyāputta had gone to a secluded place to meditate. He had this thought in his mind:

There are these views, namely, “the world is eternal,” “the world is not eternal”; “the world is finite,” “the world is infinite”; “the life-force is the same as the body,” “the life-force is different from the body”; “the Tathāgata exists after death,” “the Tathāgata does not exist after death,” “the Tathāgata both exists and does not exist after death,” “the Tathāgata neither exists nor does not exist after death.” The World-honored One has abandoned these views, set them aside, not made an exhaustive statement on them. I do not like that; I cannot bear that; I do not approve of that.

If the World-honored One definitely affirms to me “the world is eternal,” then I will train in the holy life under him. If the World-honored One does not definitely affirm to me “the world is eternal,” then, after closely questioning him, I will give up [the holy life] and leave. It is the same with “the world is not eternal”; “the world is finite,” “the world is infinite”; “the life-force is the same as the body,” “the life-force is different from the body”; “the Tathāgata exists after death,” “the Tathāgata does not exist after death,” “the Tathāgata both exists and does not exist after death,” “the Tathāgata

804b

neither exists nor does not exist after death.” If the World-honored One definitely affirms to me, “this is true and anything else is false,” then I will train in the holy life under him. If the World-honored One does not definitely affirm to me, “this is true and anything else is false,” then, after closely questioning him, I will give up [the holy life] and leave.

Then the venerable Māluṅkyāputta rose from his meditation seat in the late afternoon and approached the Buddha. Having paid homage with his head at [the Buddha’s] feet, he stepped back, sat to one side, and said:

World-honored One, I had gone to a secluded spot to meditate and had this thought in my mind: “There are these views, namely, ‘the world is eternal,’ ‘the world is not eternal’; ‘the world is finite,’ ‘the world is infinite’; ‘the life-force is the same as the body,’ ‘the life-force is different from the body’; ‘the Tathāgata exists after death,’ ‘the Tathāgata does not exist after death,’ ‘the Tathāgata both exists and does not exist after death,’ ‘the Tathāgata neither exists nor does not exist after death.’ The World-honored One has abandoned these views, set them aside, not made an exhaustive statement on them. I do not like that; I cannot bear that; I do not approve of that.

“If the World-honored One definitely knows that the world is eternal, then let the World-honored One tell me so! If the World-honored One definitely does not know that the world is eternal, then let him say directly that he does not know it!

“It is the same with ‘the world is not eternal’; ‘the world is finite,’ ‘the world is infinite’; ‘the life force is the same as the body,’ ‘the life-force is different from the body’; ‘the Tathāgata exists after death,’ ‘the Tathāgata does not exist after death,’ ‘the Tathāgata both exists and does not exist after death,’ ‘the Tathāgata neither exists nor does not exist after death.’

“If the World-honored One definitely knows ‘this is true and anything else is false,’ then let the World-honored One tell me so! If the World-honored One does not know ‘this is true and anything else is false,’ then let him say directly that he does not know it!”⁴⁰⁵

The World-honored One asked, “Māluṅkyāputta, have I ever said to you, ‘Come and train in the holy life under me, and I will tell you that ‘the world is eternal’?”

Māluṅkyāputta answered, “No, World-honored One.”

[The World-honored One said:]

It is the same with “the world is not eternal”; “the world is finite,” “the world is infinite”; “the life-force is the same as the body,” “the life force is different from the body”; “the Tathāgata exists after death,” “the Tathāgata does not exist after death,” “the Tathāgata both exists and does not exist after death,” “the Tathāgata neither exists nor does not exist after death.” Have I ever said to you, “Come and train in the holy life under me, and I will tell you that this is true and anything else is false”?

804c

Māluṅkyāputta answered: “No, World-honored One.”

[The World-honored One said:]

Māluṅkyāputta, have you ever said to me “I will train in the holy life under the World-honored One if the World-honored One definitely affirms to me ‘the world is eternal’”?

Māluṅkyāputta answered, “No, World-honored One.”

[The World-honored One said:]

It is the same with “the world is not eternal”; “the world is finite,” “the world is infinite”; “the life-force is the same as the body,” “the life-force is different from the body”; “the Tathāgata exists after death,” “the Tathāgata does not exist after death,” “the Tathāgata both exists and does not exist after death,” “the Tathāgata neither exists nor does not exist after death.” Have you ever said to me, “I will train in the holy life under the World-honored One if the World-honored One definitely affirms to me that this is true and anything else is false”?

Māluṅkyāputta answered, “No, World-honored One.”

The World-honored One said:

Māluṅkyāputta, so I have never said these things to you and you also have never said them to me. You foolish man! Why misrepresent me with what is vain?

At this, having been rebuked to his face by the World-honored One, the venerable Māluṅkyāputta was sad and depressed. He hung his head in silence, being unable to reply, as if immersed in thought.

At this the World-honored One, having rebuked Māluṅkyāputta to his face, told the monks:

If some foolish person thinks like this: “Unless the World-honored One definitely affirms to me ‘the world is eternal,’ I will not train in the holy life under the World-honored One,” then this foolish person will never attain understanding, and in the meantime he will die. It is the same with “the world is not eternal”; “the world is finite,” “the world is infinite”; “the life-force is the same as the body,” “the life-force is different from the body”; “the Tathāgata exists after death,” “the Tathāgata does not exist after death,” “the Tathāgata both exists and does not exist after death,” “the Tathāgata neither exists nor does not exist after death.” If some foolish person thinks like this: “Unless the World-honored One definitely affirms to me that this is true and anything else is false, I will not train in the holy life under the World-honored One,” then this foolish person will never attain understanding, and in the meantime he will die.

He is just like a man whose body has been wounded by a poisoned arrow and who, because of this poisoned arrow, is suffering extreme pain. He sees that his kinsmen and relatives, out of sympathy and concern about the wound and seeking his benefit and well-being, have called a surgeon to deal with the arrow. But the [wounded] man thinks, “The arrow cannot be pulled out yet. I must first learn the family name and personal name of the person [who shot the arrow], [I must learn] if he is tall or short, stout or slim, of dark or light complexion or neither dark nor light, if he is from the warrior, brahmin, merchant, or worker caste, if he is from the east, south, west, or north.

805a

“The arrow cannot be pulled out yet. I must first learn if the bow was made of wood from the thorny cudrania tree, from the mulberry tree, from the zelkova tree, or from horn. The arrow cannot be pulled out yet. I must first learn if the bow grip was made from ox sinew, or deer sinew, or silk. The arrow cannot be pulled out yet. I must first learn if the color of the bow was black, white, red, or yellow. The arrow cannot be pulled out yet. I must first learn if the bowstring was made from sinew, silk, ramie, or hemp. The arrow cannot be pulled out yet. I must first learn if the shaft of the arrow was made from wood or from bamboo.

“The arrow cannot be pulled out yet. I must first learn if the string used for the fletching was made from ox sinew, deer sinew, or silk. The arrow cannot be pulled out yet. I must first learn if the feather used for the fletching was that of a *piaofang* bird, a vulture, a *kunji* bird, or a crane. The arrow cannot be pulled out yet. I must first learn if the arrowhead is long and pointed, barbed on one side, or barbed on both sides. The arrow cannot be pulled out yet. I must first learn the family name and personal name of the smith who made the arrowhead, and if he is tall or short, stout or slender, of dark or light complexion or neither dark nor light, if he is from the warrior, brahmin, merchant, or worker caste, if he is from the east, south, west, or north.” This person [who thinks thus] will never get to know [all this], and in the meantime he will die.

If some foolish person thinks like this, “Unless the World-honored One definitely affirms to me ‘the world is eternal,’ I will not train in the holy life under the World-honored One,” then this foolish person will never attain understanding, and in the meantime he will die. It is the same with “the world is not eternal”; “the world is finite,” “the world is infinite”; “the life-force is the same as the body,” “the life-force is different from the body”; “the Tathāgata exists after death,” “the Tathāgata does not exist after death,” “the Tathāgata both exists and does not exist after death,” “the Tathāgata neither exists nor does not exist after death.” If some foolish person thinks like this, “Unless the World-honored One definitely affirms to me that this is true and anything else is false, I will not train in the holy life under the World-honored One,” then this foolish person will never attain understanding, and in the meantime he will die.

To train in the holy life under me because of holding the view “the world is eternal”—that is not how it should be. It is the same with “the world is not eternal”; “the world is finite,” “the world is infinite”; “the life-force is the same as the body,” “the life-force is different from the body”; “the Tathāgata exists after death,” “the Tathāgata does not exist after death,” “the Tathāgata both exists and does not exist after death,” “the Tathāgata neither exists nor does not exist after death.” To train in the holy life under me because of holding these views—that is not how it should be.

Not to train in the holy life under me because of holding the view “the world is eternal”—that is not how it should be. It is the same with “the world is not eternal”; “the world is finite,” “the world is infinite”; “the life-force is the same as the body,” “the life-force is different from the body”; “the Tathāgata exists after death,” “the Tathāgata does not exist after death,” “the Tathāgata both exists and does not exist after death,” “the Tathāgata neither exists nor does not exist after death.” Not to train in the holy life under me because of holding these views—that is not how it should be.

To train in the holy life under me because of not holding the view “the world is eternal”—that is not how it should be. It is the same with “the world is not eternal”; “the world is finite,” “the world is infinite”; “the life-force is the same as the body,” “the life-force is different from the body”; “the Tathāgata exists after death,” “the Tathāgata does not exist after death,” “the Tathāgata both exists and does not exist after death,” “the Tathāgata neither exists nor does not exist after death.” To train in the holy life under me because of not holding these views—that is not how it should be.

[Not] to train in the holy life under me because of not holding the view “the world is eternal”—that is not how it should be. It is the same with “the world is not eternal”; “the world is finite,” “the world is infinite”; “the life-force is the same as the body,” “the life-force is different from the body”; “the Tathāgata exists after death,” “the Tathāgata does not exist after death,” “the Tathāgata both exists and does not exist after death,” “the Tathāgata neither exists nor does not exist after death.” Not to train in the holy life under me because of not holding these views—that is not how it should be.

If “the world is eternal,” there still is birth, old age, disease, death, sorrow, lamentation, grief, and vexation. In this way this whole great mass of *dukkha* arises. It is the same if “the world is not eternal”; “the world is finite,” “the world is infinite”; “the life-force is the same as the body,” “the life-force is different from the body”; “the Tathāgata exists after death,” “the Tathāgata does not exist after death,” “the Tathāgata both exists and does not exist after death,” “the Tathāgata neither exists nor does not exist after death.” There still is birth, old age, disease, death, sorrow, lamentation, sorrow, pain, and vexation. In this way this whole great mass of *dukkha* arises.

“The world is eternal.” I have not definitely declared this. Why have I not definitely declared this? It is not connected with the purpose [of my teaching], it is not connected with the teaching [itself], it is not the root of the holy life; it does not lead to wisdom, it does not lead to awakening, it does not lead to nirvana. Therefore I have not definitely declared it.

It is the same with “the world is not eternal”; “the world is finite,” “the world is infinite”; “the life-force is the same as the body,” “the life-force is different from the body”; “the Tathāgata exists after death,” “the Tathāgata does not exist after death,” “the Tathāgata both exists and does not exist after death,” “the Tathāgata neither exists nor does not exist after death.” I have not definitely declared this. Why have I not definitely declared this? It is not connected with the purpose [of my teaching], it is not connected with the teaching [itself], it is not the root of the holy life; it does not lead to wisdom, it does not lead to awakening, it does not lead to nirvana. Therefore I have not definitely declared it.

805c

What are the teachings that I have definitely declared? I have definitely declared *dukkha*, the arising of *dukkha*, the cessation of *dukkha*, and the path to the cessation of *dukkha*. This I have definitely declared. And why have I definitely declared this? It is connected with the purpose [of my teaching], it is connected with the teaching [itself], it is the root of the holy life; it leads to wisdom, it leads to awakening, it leads to nirvana. Therefore I have definitely declared it. Thus, I do not declare what should not be declared and I declare what should be declared. You should remember this and train yourselves accordingly.

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

222. The Discourse on Ordered Expositions

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

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

A person who wants to abandon ignorance should develop the four establishments of mindfulness. How does a person who wants to abandon ignorance develop the four establishments of mindfulness? There is a time

when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . . up to . . . the five hindrances, which defile the mind and weaken wisdom; and he internally contemplates the body as a body, contemplates feeling . . . mental states . . . dharmas as dharmas. This is how a person who wants to abandon ignorance should develop the four establishments of mindfulness.

The same applies for repeatedly abandoning [ignorance], attaining liberation from it, transcending it, rooting it out, extinguishing it, completely knowing it, and understanding it with discrimination. A person who wants to understand ignorance with discrimination should develop the four establishments of mindfulness. How does a person who wants to understand ignorance with discrimination develop the four establishments of mindfulness? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . . up to . . . the five hindrances, which defile the mind and weaken wisdom; and he internally contemplates the body as a body, contemplates feeling . . . mental states . . . dharmas as dharmas. This is how a person who wants to understand ignorance with discrimination should develop the four establishments of mindfulness.

A person who wants to abandon ignorance should develop the four right efforts. How does a person who wants to abandon ignorance develop the four right efforts? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . . up to . . . the five hindrances, which defile the mind and weaken wisdom; and he energetically exerts the mind, engenders the wish, and seeks skillful means to abandon any evil, unwholesome states that have already arisen. He energetically exerts the mind, engenders the wish, and seeks skillful means

806a

not to let arise any evil, unwholesome states that have not yet arisen. He energetically exerts the mind, engenders the wish, and seeks skillful means to let arise any good, wholesome states that have not yet arisen. He energetically exerts the mind, engenders the wish, and seeks skillful means to maintain, not to neglect, not to let regress, but to enhance and extend to completion all good, wholesome states that have already arisen. This is how a person who wants to abandon ignorance should develop the four right efforts.

The same applies for repeatedly abandoning [ignorance], attaining liberation from it, transcending it, rooting it out, extinguishing it, completely knowing it, and understanding it with discrimination. A person, who wants to understand ignorance with discrimination should develop the four right efforts. How does a person who wants to understand ignorance with discrimination develop the four right efforts? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . . up to . . . the five hindrances, which defile the mind and weaken wisdom; and he energetically exerts the mind, engenders the intention, and seeks skillful means to abandon any evil, unwholesome states that have already arisen. He energetically exerts the mind, engenders the intention, and seeks skillful means not to let arise any evil, unwholesome states that have not yet arisen. He energetically exerts the mind, engenders the intention, and seeks skillful means to let arise any good, wholesome states that have not yet arisen. He energetically exerts the mind, engenders the intention, and seeks skillful means to maintain, not to neglect, not to let regress, but to enhance and extend to completion all good, wholesome states that have already arisen. This is how a person who wants to understand ignorance with discrimination should develop the four right efforts.

A person, who wants to abandon ignorance, should develop the four bases of supernormal power. How does a person, who wants to abandon ignorance develop the four bases of supernormal power? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower

806b of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . . up to . . . the five hindrances, which defile the mind and weaken wisdom; and he develops the basis for supernormal power that possesses concentration due to intention, which is based on separation, dispassion, and cessation, and leads to the uncreated; likewise he develops the basis for supernormal power that possesses concentration due to energy . . . ; that possesses concentration due to mind . . . ; he develops the basis for supernormal power that possesses concentration due to investigation, which is based on separation, dispassion, and cessation, and leads to the uncreated. This is how a person who wants to abandon ignorance should develop the four bases of supernormal power.

The same applies for repeatedly abandoning [ignorance], attaining liberation from it, transcending it, rooting it out, extinguishing it, completely knowing it, and understanding it with discrimination. A person who wants to understand ignorance with discrimination should develop the four bases of supernormal power. How does a person who wants to understand ignorance with discrimination develop the four bases of supernormal power? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . . up to . . . the five hindrances, which defile the mind and weaken wisdom; and he develops the basis for supernormal power that possesses concentration due to intention, which is based on separation, dispassion, and cessation, and leads to the uncreated; likewise he develops the basis for supernormal power that possesses concentration due to energy . . . ; that possesses concentration due to mind . . . ; he develops the basis for supernormal power that possesses concentration due to investigation, which is based on separation, dispassion, and cessation, and leads to the uncreated. This is how a person who wants to understand ignorance with discrimination should develop the four bases of supernormal power.

A person who wants to abandon ignorance should develop the four absorptions. How does a person who wants to abandon ignorance develop

the four absorptions? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . . up to . . . the five hindrances, which defile the mind and weaken wisdom; and secluded from sensual desires, secluded from evil, unwholesome states . . . up to . . . he dwells having attained the fourth absorption. This is how a person who wants to abandon ignorance should develop the four absorptions.

The same applies for repeatedly abandoning [ignorance], attaining liberation from it, transcending it, rooting it out, extinguishing it, completely knowing it, and understanding it with discrimination. A person who wants to understand ignorance with discrimination should develop the four absorptions. How does a person, who wants to understand ignorance with discrimination develop the four absorptions? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . . up to . . . the five hindrances, which defile the mind and weaken wisdom; and secluded from sensual desires, secluded from evil, unwholesome states . . . up to . . . he dwells having attained the fourth absorption. This is how a person who wants to understand ignorance with discrimination should develop the four absorptions.

A person who wants to abandon ignorance should develop the five faculties. How does a person who wants to abandon ignorance develop the five faculties? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . . up to . . . the five hindrances, which defile the mind and weaken wisdom; and he develops the faculty of faith, of energy, of mindfulness, of concentration, and the faculty of wisdom. This is how a person who wants to abandon ignorance should develop the five faculties.

The same applies for repeatedly abandoning [ignorance], attaining liberation from it, transcending it, rooting it out, extinguishing it, completely knowing it, and understanding it with discrimination. A person who wants to understand ignorance with discrimination should develop the five faculties. How does a person who wants to understand ignorance with discrimination develop the five faculties? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . . up to . . . the five hindrances, which defile the mind and weaken wisdom; and he develops the faculty of faith, of energy, of mindfulness, of concentration, and the faculty of wisdom. This is how a person who wants to understand ignorance with discrimination should develop the five faculties.

806c

A person who wants to abandon ignorance should develop the five powers. How does a person who wants to abandon ignorance develop the five powers? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . . up to . . . the five hindrances, which defile the mind and weaken wisdom; and he develops the power of faith, of energy, of mindfulness, of concentration, and the power of wisdom. This is how a person who wants to abandon ignorance should develop the five powers.

The same applies for repeatedly abandoning [ignorance], attaining liberation from it, transcending it, rooting it out, extinguishing it, completely knowing it, and understanding it with discrimination. A person who wants to understand ignorance with discrimination should develop the five powers. How does a person who wants to understand ignorance with discrimination develop the five powers? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . . up

to . . . the five hindrances, which defile the mind and weaken wisdom; and he develops the power of faith, of energy, of mindfulness, of concentration, and the power of wisdom. This is how a person who wants to understand ignorance with discrimination should develop the five powers.

A person who wants to abandon ignorance should develop the seven factors of awakening. How does a person who wants to abandon ignorance develop the seven factors of awakening? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . . up to . . . the five hindrances, which defile the mind and weaken wisdom; and he develops the awakening factor of mindfulness, which is based on separation, dispassion, and cessation, and leads to the uncreated. Likewise he develops the [awakening factor of investigation of] dharmas, of energy, of joy, of tranquility, of concentration . . . He develops the awakening factor of equanimity, which is based on separation, dispassion, and cessation, and leads to the uncreated. This is how a person who wants to abandon ignorance should develop the seven factors of awakening.

The same applies for repeatedly abandoning [ignorance], attaining liberation from it, transcending it, rooting it out, extinguishing it, completely knowing it, and understanding it with discrimination. A person who wants to understand ignorance with discrimination should develop the seven factors of awakening. How does a person who wants to understand ignorance with discrimination develop the seven factors of awakening? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . . up to . . . the five hindrances, which defile the mind and weaken wisdom; and he develops the awakening factor of mindfulness, which is based on separation, dispassion, and cessation, and leads to the uncreated. Likewise he develops the [awakening factor of investigation of] dharmas, of energy, of joy, of tranquility, of concentration . . . He develops the awakening factor of equanimity, which is

based on separation, dispassion, and cessation, and leads to the uncreated. This is how a person who wants to understand ignorance with discrimination, should develop the seven factors of awakening.

807a

A person who wants to abandon ignorance should develop the noble eightfold path. How does a person who wants to abandon ignorance develop the noble eightfold path? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . . up to . . . the five hindrances, which defile the mind and weaken wisdom; and he develops right view . . . up to . . . right concentration; these are the eight. This is how a person who wants to abandon ignorance should develop the noble eightfold path.

The same applies for repeatedly abandoning [ignorance], attaining liberation from it, transcending it, rooting it out, extinguishing it, completely knowing it, and understanding it with discrimination. A person who wants to understand ignorance with discrimination should develop the noble eightfold path. How does a person who wants to understand ignorance with discrimination develop the noble eightfold path? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . . up to . . . the five hindrances, which defile the mind and weaken wisdom; and he develops right view . . . up to . . . right concentration; these are the eight. This is how a person who wants to understand ignorance with discrimination should develop the noble eightfold path.

A person who wants to abandon ignorance should develop the ten all-encompassing spheres (*kaṣiṇa*). How does a person who wants to abandon ignorance develop the ten all-encompassing spheres? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one.

He abandons . . . up to . . . the five hindrances, which defile the mind and weaken wisdom; and he develops, as the first, the all-encompassing sphere of earth, [attending to it] in all the four directions as well as above and below, as undivided and boundless. Likewise he develops the all-encompassing sphere of water . . . the all-encompassing sphere of fire . . . the all-encompassing sphere of wind . . . the all-encompassing sphere of blue . . . the all-encompassing sphere of yellow . . . the all-encompassing sphere of red . . . the all-encompassing sphere of white . . . the all-encompassing sphere of infinite space . . . he develops, as the tenth, the all-encompassing sphere of infinite consciousness, [attending to it] in all the four directions as well as above and below, as undivided and boundless. This is how a person who wants to abandon ignorance should develop the ten all-encompassing spheres.

The same applies for repeatedly abandoning [ignorance], attaining liberation from it, transcending it, rooting it out, extinguishing it, completely knowing it, and understanding it with discrimination. A person who wants to understand ignorance with discrimination should develop the ten all-encompassing spheres. How does a person who wants to understand ignorance with discrimination develop the ten all-encompassing spheres? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . . up to . . . the five hindrances, which defile the mind and weaken wisdom; and he develops, as the first, the all-encompassing sphere of earth, [attending to it] in all the four directions as well as above and below, as undivided and boundless. Likewise he develops the all-encompassing sphere of water . . . the all-encompassing sphere of fire . . . the all-encompassing sphere of wind . . . the all-encompassing sphere of blue . . . the all-encompassing sphere of yellow . . . the all-encompassing sphere of red . . . the all-encompassing sphere of white . . . the all-encompassing sphere of infinite space . . . he develops, as the tenth, the all-encompassing sphere of infinite consciousness, in all the four directions as well as above and below, as undivided and boundless. This is how a person who wants to understand ignorance with discrimination should develop the ten all-encompassing spheres.

807b

A person who wants to abandon ignorance should develop the ten qualities of one beyond training. How does a person who wants to abandon ignorance develop the ten qualities of the one beyond training? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . . up to . . . the five hindrances, which defile the mind and weaken wisdom; and he develops the right view of the one beyond training . . . up to . . . the right insight of the one beyond training. This is how a person, who wants to abandon ignorance, should develop the ten qualities of the one beyond training.

The same applies for repeatedly abandoning [ignorance], attaining liberation from it, transcending it, rooting it out, extinguishing it, completely knowing it, and understanding it with discrimination. A person who wants to understand ignorance with discrimination should develop the ten qualities of the one beyond training. How does a person who wants to understand ignorance with discrimination develop the ten qualities of the one beyond training? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . . up to . . . the five hindrances, which defile the mind and weaken wisdom; and he develops the right view of the one beyond training . . . up to . . . the right insight of the one beyond training. This is how a person who wants to understand ignorance with discrimination should develop the ten qualities of the one beyond training.

As with ignorance, so it is with formations. As with formations, so it is with consciousness. As with consciousness, so it is with name-and-form. As with name-and-form, so it is with the six sense spheres. As with the six sense spheres, so it is with contact. As with contact, so it is with feelings. As with feelings, so it is with craving. As with craving, so it is with clinging. As with clinging, so it is with becoming. As with becoming, so it is with birth. [As with birth, so it is with old age and death.]

A person who wants to abandon old age and death should develop the four establishments of mindfulness. How does a person who wants to abandon old age and death develop the four establishments of mindfulness? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . . up to . . . the five hindrances, which defile the mind and weaken wisdom; and he internally contemplates the body as a body, contemplates feeling . . . mental states . . . dharmas as dharmas. This is how a person who wants to abandon old age and death should develop the four establishments of mindfulness.

The same applies for repeatedly abandoning [old age and death], attaining liberation from them, transcending them, rooting them out, extinguishing them, completely knowing them, and understanding them with discrimination. A person who wants to understand with discrimination old age and death should develop the four establishments of mindfulness. How does a person who wants to understand with discrimination old age and death develop the four establishments of mindfulness? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . . up to . . . the five hindrances, which defile the mind and weaken wisdom; and he internally contemplates the body as a body, contemplates feeling . . . mental states . . . dharmas as dharmas. This is how a person who wants to understand with discrimination old age and death should develop the four establishments of mindfulness.

807c

A person who wants to abandon old age and death should develop the four right efforts. How does a person who wants to abandon old age and death develop the four right efforts? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . .

up to . . . the five hindrances, which defile the mind and weaken wisdom; and he exerts the mind, engenders the intention, and seeks skillful means to abandon any evil, unwholesome states that have already arisen. He exerts the mind, engenders the intention, and seeks skillful means not to let arise any evil, unwholesome states that have not yet arisen. He exerts the mind, engenders the intention, and seeks skillful means to let arise any good, wholesome states that have not yet arisen. He exerts the mind, engenders the intention, and seeks skillful means to maintain, not to neglect, not to let regress, but to enhance and extend to completion all good, wholesome states that have already arisen. This is how a person who wants to abandon old age and death should develop the four right efforts.

The same applies for repeatedly abandoning [old age and death], attaining liberation from them, transcending them, rooting them out, extinguishing them, completely knowing them, and understanding them with discrimination. A person who wants to understand with discrimination old age and death should develop the four right efforts. How does a person who wants to understand with discrimination old age and death develop the four right efforts? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . . up to . . . the five hindrances, which defile the mind and weaken wisdom; and he exerts the mind, engenders the intention and seeks skillful means to abandon any evil, unwholesome states that have already arisen. He exerts the mind, engenders the intention and seeks skillful means not to let arise any evil, unwholesome states that have not yet arisen. He exerts the mind, engenders the intention and seeks skillful means to let arise any good, wholesome states that have not yet arisen. He exerts the mind, engenders the intention and seeks skillful means to maintain, not to neglect, not to let regress, but to enhance and extend to completion all good, wholesome states that have already arisen. This is how a person who wants to understand with discrimination old age and death should develop the four right efforts.

A person who wants to abandon old age and death should develop the four bases of supernormal power. How does a person who wants to abandon

old age and death develop the four bases of supernormal power? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . . up to . . . the five hindrances, which defile the mind and weaken wisdom; and he develops the basis for supernormal power that possesses concentration due to intention, which is based on separation, dispassion, and cessation, and leads to the uncreated; likewise he develops the basis for supernormal power that possesses concentration due to energy . . . ; that possesses concentration due to mind. . . ; he develops the basis for supernormal power that possesses concentration due to investigation, which is based on separation, dispassion, and cessation, and leads to the uncreated. This is how a person who wants to abandon old age and death should develop the four bases of supernormal power.

808a

The same applies for repeatedly abandoning [old age and death], attaining liberation from them, transcending them, rooting them out, extinguishing them, completely knowing them, and understanding them with discrimination. A person who wants to understand with discrimination old age and death should develop the four bases of supernormal power. How does a person who wants to understand with discrimination old age and death develop the four bases of supernormal power? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . . up to . . . the five hindrances, which defile the mind and weaken wisdom; and he develops the basis for supernormal power that possesses concentration due to intention, which is based on separation, dispassion, and cessation, and leads to the uncreated; likewise he develops the basis for supernormal power that possesses concentration due to energy . . . ; that possesses concentration due to mind. . . ; he develops the basis for supernormal power that possesses concentration due to investigation, which is based on separation, dispassion, and cessation, and leads to the uncreated. This is how a person who wants to understand with discrimination old age and death should develop the four bases of supernormal power.

A person who wants to abandon old age and death, should develop the four absorptions. How does a person who wants to abandon old age and death develop the four absorptions? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . . up to . . . the five hindrances, which defile the mind and weaken wisdom; and secluded from sensual desires, secluded from evil, unwholesome states . . . up to . . . he dwells having attained the fourth absorption. This is how a person who wants to abandon old age and death, should develop the four absorptions.

The same applies for repeatedly abandoning [old age and death], attaining liberation from them, transcending them, rooting them out, extinguishing them, completely knowing them, and understanding them with discrimination. A person who wants to understand with discrimination old age and death should develop the four absorptions. How does a person who wants to understand with discrimination old age and death develop the four absorptions? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . . up to . . . the five hindrances, which defile the mind and weaken wisdom; and secluded from sensual desires, secluded from evil, unwholesome states . . . up to . . . he dwells having attained the fourth absorption. This is how a person who wants to understand with discrimination old age and death should develop the four absorptions.

A person who wants to abandon old age and death, should develop the five faculties. How does a person who wants to abandon old age and death develop the five faculties? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . . up to . . .

808b

the five hindrances, which defile the mind and weaken wisdom; and he develops the faculties of faith, of energy, of mindfulness, of concentration, and the faculty of wisdom. This is how a person who wants to abandon old age and death, should develop the five faculties.

The same applies for repeatedly abandoning [old age and death], attaining liberation from them, transcending them, rooting them out, extinguishing them, completely knowing them, and understanding them with discrimination. A person who wants to understand with discrimination old age and death should develop the five faculties. How does a person who wants to understand with discrimination old age and death develop the five faculties? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . . up to . . . the five hindrances, which defile the mind and weaken wisdom; and he develops the faculties of faith, of energy, of mindfulness, of concentration, and the faculty of wisdom. This is how a person who wants to understand with discrimination old age and death should develop the five faculties.

A person who wants to abandon old age and death, should develop the five powers. How does a person who wants to abandon old age and death develop the five powers? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . . up to . . . the five hindrances, which defile the mind and weaken wisdom; and he develops the power of faith, of energy, of mindfulness, of concentration, and the power of wisdom. This is how a person who wants to abandon old age and death, should develop the five powers.

The same applies for repeatedly abandoning [old age and death], attaining liberation from them, transcending them, rooting them out, extinguishing them, completely knowing them, and understanding them with discrimination. A person who wants to understand with discrimination old age and death should develop the five powers. How does a person

who wants to understand with discrimination old age and death develop the five powers? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . . up to . . . the five hindrances, which defile the mind and weaken wisdom; and he develops the power of faith, of energy, of mindfulness, of concentration, and the power of wisdom. This is how a person who wants to understand with discrimination old age and death should develop the five powers.

A person who wants to abandon old age and death, should develop the seven factors of awakening. How does a person who wants to abandon old age and death develop the seven factors of awakening? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . . up to . . . the five hindrances, which defile the mind and weaken wisdom; and he develops the awakening factor of mindfulness, which is based on separation, dispassion, and cessation, and leads to the uncreated. Likewise he develops the [awakening factor of investigation of] dharmas . . . energy . . . joy . . . tranquility . . . concentration. . . . He develops the awakening-factor of equanimity, which is based on separation, dispassion, and cessation, and leads to the uncreated. This is how a person who wants to abandon old age and death, should develop the seven factors of awakening.

808c The same applies for repeatedly abandoning [old age and death], attaining liberation from them, transcending them, rooting them out, extinguishing them, completely knowing them, and understanding them with discrimination. A person who wants to understand with discrimination old age and death should develop the seven factors of awakening. How does a person who wants to understand with discrimination old age and death develop the seven factors of awakening? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of

the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . . up to . . . the five hindrances, which defile the mind and weaken wisdom; and he develops the awakening factor of mindfulness, which is based on separation, dispassion, and cessation, and leads to the uncreated. Likewise he develops the [awakening factor of investigation of] dharmas . . . energy . . . joy . . . tranquility . . . concentration. . . . He develops the awakening-factor of equanimity, which is based on separation, dispassion, and cessation, and leads to the uncreated. This is how a person who wants to understand with discrimination old age and death should develop the seven factors of awakening.

A person who wants to abandon old age and death, should develop the noble eightfold path. How does a person who wants to abandon old age and death develop the noble eightfold path? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . . up to . . . the five hindrances, which defile the mind and weaken wisdom; and he develops right view . . . up to . . . right concentration; these are the eight. This is how a person who wants to abandon old age and death should develop the noble eightfold path.

The same applies for repeatedly abandoning [old age and death], attaining liberation from them, transcending them, rooting them out, extinguishing them, completely knowing them, and understanding them with discrimination. A person who wants to understand with discrimination old age and death should develop the noble eightfold path. How does a person who wants to understand with discrimination old age and death develop the noble eightfold path? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . . up to . . . the five hindrances, which defile the mind and weaken wisdom; and he develops right view . . . up to . . . right concentration; these are the

eight. This is how a person who wants to understand with discrimination old age and death should develop the noble eightfold path.

A person who wants to abandon old age and death, should develop the ten all-encompassing spheres. How does a person who wants to abandon old age and death develop the ten all-encompassing spheres? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . . up to . . . the five hindrances, which defile the mind and weaken wisdom; and he develops, as the first, the all-encompassing sphere of earth, [attending to it] in all the four directions as well as above and below as undivided and boundless. Likewise he develops the all-encompassing sphere of water . . . the all-encompassing sphere of fire . . . the all-encompassing sphere of wind . . . the all-encompassing sphere of blue . . . the all-encompassing sphere of yellow . . . the all-encompassing sphere of red . . . the all-encompassing sphere of white . . . the all-encompassing sphere of infinite space . . . he develops, as the tenth, the all-encompassing sphere of infinite consciousness, in all the four directions as well as above and below as undivided and boundless. This is how a person who wants to abandon old age and death should develop the ten all-encompassing spheres.

809a

The same applies for repeatedly abandoning [old age and death], attaining liberation from them, transcending them, rooting them out, extinguishing them, completely knowing them, and understanding them with discrimination. A person who wants to understand with discrimination old age and death should develop the ten all-encompassing spheres. How does a person who wants to understand with discrimination old age and death develop the ten all-encompassing spheres? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . . up to . . . the five hindrances, which defile the mind and weaken wisdom; and he develops, as the first, the all-encompassing sphere

of earth, [attending to it] in all the four directions as well as above and below as undivided and boundless. Likewise he develops the all-encompassing sphere of water . . . the all-encompassing sphere of fire . . . the all-encompassing sphere of wind . . . the all-encompassing sphere of blue . . . the all-encompassing sphere of yellow . . . the all-encompassing sphere of red . . . the all-encompassing sphere of white . . . the all-encompassing sphere of infinite space . . . he develops as tenth the all-encompassing sphere of infinite consciousness, in all the four directions as well as above and below as undivided and boundless. This is how a person who wants to understand with discrimination old age and death should develop the ten all-encompassing spheres.

A person who wants to abandon old age and death should develop the ten qualities of the one beyond training. How does a person who wants to abandon old age and death develop the ten qualities of the one beyond training? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . . up to . . . the five hindrances, which defile the mind and weaken wisdom; and he develops the right view of the one beyond training . . . up to . . . the right insight of the one beyond training. This is how a person who wants to abandon old age and death, should develop the ten qualities of the one beyond training.

The same applies for repeatedly abandoning [old age and death], attaining liberation from them, transcending them, rooting them out, extinguishing them, completely knowing them, and understanding them with discrimination. A person who wants to understand with discrimination old age and death should develop the ten qualities of the one beyond training. How does a person who wants to understand with discrimination old age and death develop the ten qualities of the one beyond training? There is a time when a tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, known as a buddha, an exalted one. He abandons . . . up to . . . the five hindrances, which defile

the mind and weaken wisdom; and he develops the right view of the one beyond training . . . up to . . . the right insight of the one beyond training. This is how a person who wants to understand with discrimination old age and death should develop the ten qualities of the one beyond training.

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

Appendix

Tables of Parallels

Compiled by Roderick S. Bucknell

Readers familiar with the Pāli texts may find it instructive to compare the discourses translated here with their Pāli counterparts. To facilitate such comparison the following two tables are provided: Table 1 is designed for finding the Pāli parallel(s) to a given *Madhyama-āgama* discourse, and Table 2 for finding the *Madhyama-āgama* parallel(s) to a given discourse contained in the Pāli canon.⁴⁰⁶

In Table 1 the first column identifies each *Madhyama-āgama* discourse by its serial number (from MĀ 1 to MĀ 222) and its translated title. Only those discourses are listed which have known Pāli parallels; for example, *Madhyama-āgama* discourse no. 7 (MĀ 7) is absent because it has no known Pāli parallel.⁴⁰⁷ The second column displays: (1) the location of the listed discourse in the Taishō Tripiṭaka edition (T) by volume, page number, and register (a, b, or c); and (2) immediately below this, the location of the English translation within the present four-volume set (BDK English Tripiṭaka Series), cited by volume and page number. The third column lists known parallel discourses contained in the Pāli canon. The fourth column shows the location of each of those parallels. Partial parallels are marked with an asterisk * and listed after full parallels. The eighteen divisions into which the *Madhyama-āgama* discourses are traditionally grouped are readily identified by their headings, each showing the relevant division number and title. This means that Table 1 can also serve as a guide to the overall structure of the *Madhyama-āgama*.

Table 2 amounts to a mirror image of Table 1, listing Pāli discourses on the left and their *Madhyama-āgama* parallels on the right. Accordingly, it has four sections corresponding to the four main Pāli Nikāyas, together with a small fifth section to accommodate the few known parallels found in the *Khuddaka-nikāya* or in the Vinaya. Only those Pāli discourses are listed for which known parallels exist in the *Madhyama-āgama*.

In both tables, the pagination and numbering of Pāli discourses are as in the PTS editions, with *Samyutta-nikāya*, Vol. I conforming to M. Léon Feer's 1884 edition. These tables are not intended to be exhaustive. Most notably, they do not list parallels in Chinese other than those contained in the *Madhyama-āgama*, nor do they list parallels preserved in languages other than Chinese and Pāli. Additional Chinese parallels and fragmentary Sanskrit parallels can be found in the detailed survey by Jin-il Chung and Takamichi Fukita, *A Survey of the Sanskrit Fragments Corresponding to the Chinese Madhyamāgama, Including References to Sanskrit Parallels, Citations, Numerical Categories of Doctrinal Concepts and Stock Phrases* (Tokyo: Sankibo Press, 2011). Tibetan parallels preserved in Śamathadeva's *Abhidharmakośopāyikāṭīkā* are listed in Yoshifumi Honjō, *A Table of Āgama Citations in the Abhidharmakośa and the Abhidharmakośopāyikā* (Kyoto: n.p., 1984).

Further Evidence of Structural Change

The introduction to this volume has presented preliminary evidence that both the *Madhyama-āgama* and the *Majjhima-nikāya* have undergone extensive structural change with the passage of time. Such evidence comes mainly from the two tables of discourse parallels presented below. The following paragraphs will show how close examination of these tables can yield further data of this kind.

The examination begins with Table 2, specifically its second section, headed "2. Pāli Discourses in the *Majjhima-nikāya*." Of the one hundred and fifty-two discourses that make up the *Majjhima-nikāya*, only ninety-five have parallels in the *Madhyama-āgama*; of the remaining fifty-seven, some have Chinese parallels outside of the *Madhyama-āgama* and some have no known parallel at all. In Table 2 these cases of missing *Madhyama-āgama* parallels manifest as gaps in the series of identifiers in the first column of section 2. For example, "MN 4" is missing from that column, since no *Madhyama-āgama* parallel for MN 4 is known.

Whereas most of the *Majjhima-nikāya* discourses that lack *Madhyama-āgama* parallels appear to be randomly scattered through the total set of one hundred and fifty-two, the last ten of them, numbered 143 to 152, are placed together as a continuous block at the end of the list. To express it differently: in Table 2 the series of *Majjhima-nikāya* discourses in the first column ends abruptly at MN 142 rather than continuing on to MN 152. This irregularity has been analyzed

and interpreted in a recently published study.⁴⁰⁸ The resulting explanation for it can be summarized, very briefly, as follows.

The decade of discourses MN 143–152, which is the last division of the existing *Majjhima-nikāya*, bears the title *Salāyatana-vagga*, “Division on the Six Sense Bases,” a title that accurately reflects its content. Several pieces of evidence indicate that this decade was formerly located not in the *Majjhima-nikāya* but in the *Samyutta-nikāya*, where it was contained within the *Salāyatana-samyutta*, “Connected with the Six Sense Bases.” At some early time it was transferred, perhaps accidentally, from there to its present location. This resulted in the anomaly noted above: the seeming lack of *Madhyama-āgama* parallels for the last ten discourses of the *Majjhima-nikāya*. Chinese parallels for these ten discourses do exist, but they are instead located in the *Samyukta-āgama*.

This inferred transfer accounts for ten of the fifty-seven cases where a *Majjhima-nikāya* discourse lacks a known parallel in the *Madhyama-āgama*. Besides clarifying the observed anomaly, it indirectly supports the proposition, tentatively advanced above, that the first *Madhyama-āgama* decade, MĀ 1–10, was transferred to that spot from an earlier location in a Sarvāstivādin Numerical Collection. It does this by providing evidence that such movements of blocks of discourses, from one *nikāya/āgama* to another within the Sutra-*piṭaka* of a given school, did sometimes occur.

Further evidence of this kind is reported elsewhere in Bucknell, “The Structure of the Sanskrit *Dīrgha-āgama* from Gilgit vis-à-vis the Pali *Dīgha-nikāya*,” pp 64–66, esp. p. 65. The relevant data are reproduced in the *Dīgha-nikāya* section of the present Table 2. There eleven of the thirty-four discourses that make up the *Dīgha-nikāya* are listed, as each of these eleven has a parallel (in two cases actually two partial parallels) in the *Madhyama-āgama*. This information can also be discerned, though less readily, in Table 1, where the same eleven *Dīgha-nikāya* discourses are shown as having parallels (again, in two cases two partial parallels) to thirteen partly scattered discourses of the *Madhyama-āgama* (for example, DN 15 has a parallel in MĀ 97, and DN 22 has partial parallels in MĀ 31 and MĀ 98). As before, the natural interpretation is that these eleven discourses have been transferred from one collection to another within the Pāli line of transmission—in this instance, from *Majjhima-nikāya* to *Dīgha-nikāya*. The present case differs in one respect from the one considered just above, in which a decade of discourses has been transferred from the *Samyutta-nikāya* to the end of the

Majjhima-nikāya. The difference is that here the transferred discourses do not form a clearly defined block in their new location, but are partly scattered. This can be seen in Table 2, where the sequence of their numbers is 15, 16, 17, 21, 22, 23, 25, 26, 27, 30, 31.⁴⁰⁹

The same article documents yet another instance of this phenomenon.⁴¹⁰ In this case the relevant body of textual data is Jens-Uwe Hartmann's comparative table showing the forty-seven discourses that make up the Sanskrit *Dīrgha-āgama* from Gilgit.⁴¹¹ Analysis indicates that, of those forty-seven *Dīrgha-āgama* discourses, nine are likely to have been transferred into the *Dīrgha-āgama* from the corresponding *Madhyama-āgama*. Here again the transfer was accompanied by partial scattering, as seen in the serial numbers of the nine discourses in the extant Sanskrit text: 7, 10, 11, 12, 17, 19, 20, 21, 22.⁴¹² The *Majjhima-nikāya* parallels to these nine are again among the fifty-seven discourses that are missing from the list in the *Majjhima-nikāya* section of the present Table 2; they are MN 60, 105, 4, 12, 102, 95, 36, 85, 100.

The above paragraphs have documented three instances of the seeming transfer of a decade of discourses from one collection to another within the corpus of a single school, namely the following. Within the Sarvāstivāda transmission, a set of nine discourses was transferred from the *Madhyama-āgama* to the *Dīrgha-āgama*. Independently of this, within the Theravāda transmission, a completely different set of eleven discourses (or perhaps ten; the two partial parallels of DN 16 obscure the picture) was transferred from the *Majjhima-nikāya* to the *Dīrgha-nikāya*. And, again within the Theravāda transmission, a set of ten discourses was transferred, evidently at a later time, from the *Samyutta-nikāya* to the *Majjhima-nikāya*.

For the three transfers of discourse material just summarized, no motive is easily discerned. Nevertheless, the demonstration that these transfers probably did occur contributes to an understanding of the structure of both the *Madhyama-āgama* and its Pāli counterpart, the *Majjhima-nikāya*. To begin with, it provides further support for the proposition, advanced earlier in this introduction, that the presence of *Ekottarika*-type material in the *Madhyama-āgama* is similarly due to importation of such material, either as entire decades or as smaller units. Looking further back in time, one can also see it pointing to an early stage in the development of the *Collection of Middle-length Discourses*—a stage at which both the Sarvāstivāda and Theravāda versions of it still included the two decades that

would later be transferred to the respective versions of the *Collection of Long Discourses*. That is, it points to a stage in which the two versions of the *Collection of Middle-length Discourses* resembled each other much more closely than do their present derivatives.

Table 1.
Discourses of the Chinese *Madhyama-āgama* (T. 26)
with their Pāli Parallels

<i>Madhyama-āgama</i> discourse		Pāli parallel	
Number and title	Vol. and page	Number	Vol. and page
Division 1. Sets of Seven			
MĀ 1 Wholesome Qualities	T I 421a BDK I 3	AN 7.64	AN IV 113
MĀ 2 Coral Tree	T I 422a BDK I 8	AN 7.65	AN IV 117
MĀ 3 Parable of the [Border] Town	T I 422c BDK I 10	AN 7.63	AN IV 106
MĀ 4 Water Parable	T I 424a BDK I 17	AN 7.15	AN IV 11
MĀ 5 Parable of the Heap of Wood	T I 425a BDK I 23	AN 7.68	AN IV 128
MĀ 6 Destination of a Good Person	T I 427a BDK I 33	AN 7.52	AN IV 70
MĀ 8 Seven Suns	T I 428c BDK I 47	AN 7.62	AN IV 100
MĀ 9 Seven Chariots	T I 429c BDK I 47	MN 24	MN I 145

Appendix: Tables of Parallels

MĀ 10 Cessation of the Taints	T I 431c BDK I 56	MN 2 AN 6.58	MN I 6 AN III 387
Division 2. Karma			
MĀ 11 Parable of the [Ounce of] Salt	T I 433a BDK I 63	AN 3.99	AN I 249
MĀ 12 Vappa	T I 434a BDK I 68	AN 4.195	AN II 196
MĀ 13 [Tenets to be] Transcended	T I 435a BDK I 73	AN 3.61	AN I 173
MĀ 14 Rāhula	T I 436a BDK I 78	MN 61	MN I 414
MĀ 15 Intention	T I 437a BDK I 84	AN 10.206–208	AN V 292
MĀ 16 Kālāmas	T I 438b BDK I 89	AN 3.65	AN I 188
MĀ 17 Gāmaṇi	T I 439c BDK I 96	SN 42.6	SN IV 311
MĀ 18 Sīha	T I 440c BDK I 101	AN 8.12 Mv 6.31	AN IV 179 Vin I 233
MĀ 19 Nigaṇṭhas	T I 442b BDK I 108	MN 101	MN II 214
MĀ 20 Pāṭaliya	T I 445a BDK I 122	SN 42.13	SN IV 340
Division 3. Sāriputta			
MĀ 21 An Even Mind	T I 448c BDK I 141	AN 2.4.5	AN I 63
MĀ 22 Perfecting the Precepts	T I 449c BDK I 146	AN 5.166	AN III 192
MĀ 23 Wisdom	T I 451a BDK I 152	SN 12.32	SN II 50

MĀ 24 The Lion's Roar of Sāriputta	T I 452b BDK I 160	AN 9.11	AN IV 373
MĀ 25 Parables Relating to Water	T I 454a BDK I 166	AN 5.162	AN III 186
MĀ 26 Gulissāni	T I 454c BDK I 170	MN 69	MN I 469
MĀ 27 Dhānañjāni	T I 456a BDK I 176	MN 97	MN II 184
MĀ 28 Teaching the Ill	T I 458b BDK I 188	SN 55.26 SN 10.8* Cv 6.4	SN V 380 SN I 210 Vin II 154
MĀ 29 Mahā Koṭṭhita	T I 461b BDK I 201	MN 9	MN I 46
MĀ 30 Parable of the Elephant's Footprint	T I 464b BDK I 218	MN 28	MN I 184
MĀ 31 Discerning the Noble Truths	T I 467a BDK I 234	MN 141 DN 22*	MN III 248 DN II 305
Division 4. Extraordinary Qualities			
MĀ 32 Extraordinary Qualities	T I 469c BDK I 247	MN 123	MN III 118
MĀ 33 Attendant	T I 471c BDK I 257	Th 30.3*	Th 1018–1050
MĀ 34 Bakkula	T I 475a BDK I 271	MN 124	MN III 124
MĀ 35 <i>Asura</i>	T I 475c BDK I 275	AN 8.19	AN IV 197
MĀ 36 Earthquakes	T I 477b BDK I 281	AN 8.70 DN 16*	AN IV 308 DN II 106

Appendix: Tables of Parallels

MĀ 37 Campā	T I 478b BDK I 286	AN 8.20	AN IV 204
MĀ 38 To the Householder Ugga 1	T I 479c BDK I 292	AN 8.21 AN 8.22	AN IV 208 AN IV 212
MĀ 40 To the Householder Hatthaka	T I 482c BDK I 306	AN 8.24	AN IV 218
MĀ 41 On the Householder Hatthaka	T I 484b BDK I 316	AN 8.23	AN IV 216
Division 5. Conditions			
MĀ 42 What is the Purpose?	T I 485a BDK I 319	AN 11.1 AN 10.1*	AN V 311 AN V 1
MĀ 43 No [Need for] Thought	T I 485b BDK I 321	AN 11.2 AN 10.2*	AN V 312 AN V 2
MĀ 44 Mindfulness	T I 485c BDK I 322	AN 8.81	AN IV 336
MĀ 45 Shame and Scruples 1	T I 486a BDK I 323	AN 7.61	AN IV 99
MĀ 46 Shame and Scruples 2	T I 486a BDK I 324	AN 7.61	AN IV 99
MĀ 47 Precepts 1	T I 486b BDK I 326	AN 10.3 AN 11.3	AN V 4 AN V 313
MĀ 48 Precepts 2	T I 486c BDK I 326	AN 5.168 AN 10.4* AN 11.4*	AN III 200 AN V 5 AN V 315
MĀ 49 Respect 1	T I 486c BDK I 327	AN 5.22	AN III 15
MĀ 50 Respect 2	T I 487a BDK I 328	AN 5.21	AN III 14
MĀ 5 Beginning	1T I 487b BDK I 329	AN 10.61* AN 10.62*	AN V 113 AN V 116

MĀ 52	T I 487c	AN 10.61	AN V 113
Nutriments 1	BDK I 339	AN 10.62	AN V 116
MĀ 53	T I 489c	AN 10.61	AN V 113
Nutriments 2	BDK I 339	AN 10.62	AN V 116
MĀ 55	T I 490b	SN 12.23	SN II 29
Nirvana	BDK I 346		
MĀ 56	T I 491a	AN 9.3	AN IV 354
Meghiya	BDK I 349		
MĀ 57	T I 492a	AN 9.1	AN IV 351
Spoken for Monks	BDK I 354		
T I			
Division 6. Kings			
MĀ 58	T I 493a	SN 46.42	SN V 99
Seven Treasures	BDK I 359		
MĀ 59	T I 493a	DN 30	DN III 142
Thirty-two Marks	BDK I 360		
MĀ 61	T I 496a	SN 22.96	SN III 143
Cow Dung Parable	BDK I 373		
MĀ 62	T I 497b	Mv 1.22	Vin I 35
King Bimbisāra	BDK I 379		
Meeting the Buddha			
MĀ 63	T I 499a	MN 81	MN II 45
Vebhaliṅga	BDK I 387		
MĀ 64	T I 503a	MN 130	MN III 178
Divine Messengers	BDK I 407	AN 3.35	AN I 138
MĀ 66	T I 508c	Th 20.8*	Th 910–919
Origins	BDK I 432		
MĀ 67	T I 511c	MN 83	MN II 74
Mahādeva's Mango	BDK I 447	Jā 9	Jā I 137
Grove		Jā 541	Jā VI 95
MĀ 68	T I 515b	DN 17	DN II 169
Mahāsudassana	BDK I 462		

Appendix: Tables of Parallels

MĀ 70 Wheel-turning Monarch	T I 520b BDK I 483	DN 26	DN III 58
MĀ 71 Pāyāsi	T I 525a BDK I 505	DN 23	DN II 316
Division 7. King Long Life Span			
MĀ 72 History of King Long Life Span	T I 532c BDK II 3	MN 128* Mv 10.2*	MN III 152 Vin I 342
MĀ 73 <i>Devas</i>	T I 539b BDK II 32	AN 8.64	AN IV 302
MĀ 74 Eight Thoughts	T I 540c BDK II 37	AN 8.30	AN IV 228
MĀ 75 Path to Pure Imperturbability	T I 542b BDK II 44	MN 106	MN II 261
MĀ 76 Ukkācelā	T I 543c BDK II 50	SN 47.3*	SN V 142
MĀ 77 Three Clansmen at Sāketa	T I 544b BDK II 54	MN 68	MN I 462
MĀ 78 Brahmā's Invitation to the Buddha	T I 547a BDK II 65	MN 49	MN I 326
MĀ 79 Existence of Higher <i>Devas</i>	T I 549b BDK II 75	MN 127	MN III 144
MĀ 81 Mindfulness of the Body	T I 554c BDK II 99	MN 119	MN III 88
MĀ 82 [Hearing the Sound of] Crickets	T I 557c BDK II 114	AN 6.60	AN III 392
MĀ 83 Drowsiness of a Highly Regarded Elder	T I 559b BDK II 122	AN 7.58A	AN IV 85

MĀ 84 Being Without Thorns	T I 560b BDK II 125	AN 10.72	AN V 133
MĀ 85 The True Person	T I 561a BDK II 128	MN 113	MN III 37
Division 8. Blemishes			
MĀ 87 Defilements	T I 566a BDK II 151	MN 5	MN I 24
MĀ 88 Quest for the Dharma	T I 569c BDK II 167	MN 3	MN I 12
MĀ 89 A Monk's Request	T I 571b BDK II 175	MN 15	MN I 95
MĀ 90 Knowledge of the Dharma	T I 572c BDK II 180	AN 10.24	AN V 41
MĀ 91 Cuṇḍa's Inquiry about Views	T I 573b BDK II 183	MN 8	MN I 40
MĀ 93 Purification by Bathing	T I 575a BDK II 191	MN 7	MN I 36
MĀ 94 Monk Kālaka	T I 576a BDK II 196	AN 10.87	AN V 164
MĀ 95 Maintaining [Wholesome] States	T I 577b BDK II 200	AN 10.53	AN V 96
MĀ 96 Absence	T I 577c BDK II 202	AN 10.55	AN V 102
Division 9. Causality			
MĀ 97 Causality	T I 578b BDK II 205	DN 15	DN II 55
MĀ 98 Establishments of Mindfulness	T I 582b BDK II 226	MN 10 DN 22*	MN I 55 DN II 290
MĀ 99 Mass of <i>Dukkha</i> 1	T I 584c BDK II 237	MN 13	MN I 83

Appendix: Tables of Parallels

MĀ 100 Mass of <i>Dukkha</i> 2	T I 586b BDK II 246	MN 14	MN I 91
MĀ 101 Higher State of Mind	T I 588a BDK II 253	MN 20	MN I 118
MĀ 102 Thoughts	T I 589a BDK II 259	MN 19	MN I 114
MĀ 103 Lion's Roar	T I 590b BDK II 264	MN 11	MN I 63
MĀ 104 <i>Udumbara</i> [Forest]	T I 591b BDK II 270	DN 25	DN III 36
MĀ 105 Wishes	T I 595c BDK II 290	MN 6 AN 10.71	MN I 33 AN V 131
Division 10. The Forest			
MĀ 107 Forest 1	T I 596c BDK II 295	MN 17	MN I 104
MĀ 108 Forest 2	T I 597c BDK II 299	MN 17	MN I 104
MĀ 109 Examining One's Mind 1	T I 598b BDK II 302	AN 10.54	AN V 98
MĀ 110 Examining One's Mind 2	T I 598c BDK II 304	AN 10.51	AN V 92
MĀ 111 Fulfilling the Holy Life	T I 599b BDK II 306	AN 6.63	AN III 410
MĀ 112 Anupiya	T I 600b BDK II 312	AN 6.62	AN III 402
MĀ 113 Root of All Phenomena	T I 602b BDK II 321	AN 8.83 AN 10.58	AN IV 338 AN V 106
MĀ 114 Uddaka [Rāmaputta]	T I 603a BDK II 323	SN 35.103	SN IV 83
MĀ 115 Simile of the Honeyball	T I 603b BDK II 324	MN 18	MN I 108

MĀ 116 Spoken to Gotamī	T I 605a BDK II 332	AN 8.51	AN IV 274
Division 11. [First] Great Division			
MĀ 117 Delicate [Upbringing]	T I 607c BDK II 343	AN 3.38	AN I 145
MĀ 118 Elephant	T I 608b BDK II 346	AN 6.43	AN III 344
MĀ 119 Grounds for Speaking	T I 609a BDK II 349	AN 3.67	AN I 197
MĀ 120 Impermanence	T I 609c BDK II 352	SN 22.76	SN III 82
MĀ 121 Invitation Ceremony	T I 610a BDK II 354	SN 8.7	SN I 190
MĀ 122 Campā	T I 610c BDK II 358	AN 8.10 AN 8.20	AN IV 168 AN IV 204
MĀ 123 Renunciant Soṇa Kolivīsa	T I 611c BDK II 364	AN 6.55	AN III 374
MĀ 124 Eight Obstacles	T I 613a BDK II 370	AN 8.29	AN IV 225
MĀ 125 Poverty	T I 614a BDK II 374	AN 6.45	AN III 351
MĀ 126 Engaging in Sensual Pleasures	T I 615a BDK II 378	AN 10.91 AN 5.41*	AN V 176 AN III 45
MĀ 127 Fields of Merit	T I 616a BDK II 383	AN 2.4.4	AN I 62
MĀ 128 Male Lay Disciples	T I 616a BDK II 385	AN 5.179	AN III 211
MĀ 129 Enemy	T I 617b BDK II 391	AN 7.60	AN IV 94
MĀ 130 Teaching Dhammika	T I 618b BDK II 395	AN 6.54	AN III 366

Appendix: Tables of Parallels

MĀ 131 Overcoming Māra	T I 620b BDK II 403	MN 50	MN I 332
MĀ 132 Raṭṭhapāla	T I 623a BDK III 3	MN 82	MN II 54
MĀ 133 Upāli	T I 628a BDK III 25	MN 56	MN I 371
MĀ 134 Questions of Sakka	T I 632c BDK III 46	DN 21	DN II 263
MĀ 135 Sujāta	T I 638c BDK III 75	DN 31	DN III 180
MĀ 136 Merchants Who Searched for Property	T I 642a BDK III 91	Jā 196	Jā II 127
MĀ 137 The World	T I 645b BDK III 102	AN 4.23 It 112	AN II 23 It 121
MĀ 138 Meritorious Deeds	T I 645c BDK III 104	AN 7.58B	AN IV 88
MĀ 140 The Lowliest	T I 647a BDK III 110	It 91 SN 22.80*	It 89 SN III 91
MĀ 141 Similes	T I 647b BDK III 112	SN 45.140–148	SN V 43–45
Division 12. Brahmins			
MĀ 142 Vassakāra	T I 648a BDK III 115	AN 7.20* AN 7.21–25* DN 16*	AN IV 17 AN IV 21–24 DN II 72
MĀ 143 Saṅgārava	T I 650b BDK III 126	AN 3.60	AN I 168
MĀ 144 Gaṇaka Moggallāna	T I 652a BDK III 133	MN 107	MN III 1
MĀ 145 Gopaka Moggallāna	T I 653c BDK III 141	MN 108	MN III 7
MĀ 146 Simile of the Elephant's Footprint	T I 656a BDK III 151	MN 27	MN I 175

MĀ 149 What One Desires	T I 660c BDK III 173	AN 6.52	AN III 362
MĀ 150 Esukārī	T I 660c BDK III 174	MN 96	MN II 177
MĀ 151 Assalāyana	T I 663b BDK III 185	MN 93	MN II 147
MĀ 152 Suka	T I 666c BDK III 200	MN 99	MN II 196
MĀ 153 Māgandiya	T I 670a BDK III 215	MN 75	MN I 501
MĀ 154 Vāsetṭha at the Hall	T I 673b BDK III 230	DN 27	DN III 80
MĀ 155 Velāma	T I 677a BDK III 247	AN 9.20	AN IV 392
MĀ 156 Pārāyana Brahmins	T I 678a BDK III 251	Sn 2.7	Sn 284–315
MĀ 157 Yellow Reed Park	T I 679b BDK III 257	AN 8.11	AN IV 172
MĀ 158 Doṇa	T I 680b BDK III 262	AN 5.192	AN III 223
MĀ 160 Araka	T I 682b BDK III 271	AN 7.70	AN IV 136
MĀ 161 Brahmāyu	T I 685a BDK III 281	MN 91	MN II 133
Division 13. Basic Analysis			
MĀ 162 Analysis of the Six Elements	T I 690a BDK III 305	MN 140	MN III 237
MĀ 163 Analysis of the Six Sense Spheres	T I 692b BDK III 315	MN 137	MN III 215
MĀ 164 Analytical Contemplation of Dharmas	T I 694b BDK III 324	MN 138	MN III 223

Appendix: Tables of Parallels

MĀ 165 A <i>Deva</i> at Hot Spring Grove	T I 696b BDK III 334	MN 133	MN III 192
MĀ 166 In a Meditation Hut among the Sakyans	T I 698c BDK III 344	MN 134	MN III 199
MĀ 167 Spoken by Ānanda	T I 699c BDK III 350	MN 132	MN III 189
MĀ 169 To the Kurus on Non-conflict	T I 701b BDK III 358	MN 139	MN III 230
MĀ 170 [A Brahmin Named] Parrot	T I 703c BDK III 368	MN 135	MN III 202
MĀ 171 Great Analysis of Karma	T I 706b BDK III 380	MN 136	MN III 207
Division 14. The Mind			
MĀ 172 The Mind	T I 709a BDK III 393	AN 4.186	AN II 177
MĀ 173 Bhūmija	T I 709c BDK III 396	MN 126	MN III 138
MĀ 174 Ways of Practice 1	T I 711b BDK III 404	MN 45	MN I 305
MĀ 175 Ways of Practice 2	T I 712c BDK III 409	MN 46	MN I 309
MĀ 178 Hunter	T I 718b BDK III 438	MN 25	MN I 151
MĀ 179 Carpenter Pañcakaṅga	T I 720a BDK III 446	MN 78	MN II 22
MĀ 180 Gotamī	T I 721c BDK III 453	MN 142	MN III 253
MĀ 181 Many Elements	T I 723a BDK III 459	MN 115	MN III 61

Division 15. Pairs

MĀ 182 Assapura 1	T I 724c BDK IV 3	MN 39	MN I 271
MĀ 183 Assapura 2	T I 725c BDK IV 8	MN 40	MN I 281
MĀ 184 Gosiṅga <i>Sāla</i> Forest 1	T I 726c BDK IV 13	MN 32	MN I 212
MĀ 185 Gosiṅga <i>Sāla</i> Forest 2	T I 729b BDK IV 24	MN 31	MN I 205
MĀ 186 Investigating	T I 731a BDK IV 32	MN 47	MN I 317
MĀ 187 Declaring the Knowledge	T I 732a BDK IV 36	MN 112	MN III 29
MĀ 188 Ajita	T I 734a BDK IV 46	AN 10.115 AN 10.116	AN V 224 AN V 229
MĀ 189 The Noble Path	T I 735b BDK IV 52	MN 117	MN III 71
MĀ 190 Shorter Discourse on Emptiness	T I 736c BDK IV 58	MN 121	MN III 104
MĀ 191 Greater Discourse on Emptiness	T I 738a BDK IV 63	MN 122	MN III 109
Division 16. [Second] Great Division			
MĀ 192 Kāḷudāyin	T I 740c BDK IV 77	MN 66	MN I 447
MĀ 193 Moliya Phagguṇa	T I 744a BDK IV 91	MN 21	MN I 122
MĀ 194 Bhaddāli	T I 746b BDK IV 101	MN 65	MN I 437
MĀ 195 Assaji	T I 749c BDK IV 116	MN 70	MN I 473

Appendix: Tables of Parallels

MĀ 196 Cuṇḍa	T I 752c BDK IV 129	MN 104	MN II 243
MĀ 197 Upāli	T I 755c BDK IV 143	Mv 9.6	Vin I 325
MĀ 198 Stages of Taming	T I 757a BDK IV 149	MN 125	MN III 128
MĀ 199 Stages of the Fool and the Wise	T I 759a BDK IV 159	MN 129	MN III 163
MĀ 200 Ariṭṭha	T I 763b BDK IV 177	MN 22	MN I 130
MĀ 201 Sāti	T I 766b BDK IV 191	MN 38	MN I 256
Division 17. Potaliya			
MĀ 202 <i>Uposatha</i>	T I 770a BDK IV 211	AN 3.70 AN 8.43	AN I 205 AN IV 255
MĀ 203 Potaliya	T I 773a BDK IV 222	MN 54	MN I 359
MĀ 204 Rammaka's [Hermitage]	T I 775c BDK IV 235	MN 26	MN I 160
MĀ 205 Five Lower Fetters	T I 778c BDK IV 249	MN 64	MN I 432
MĀ 206 Mental Defilements	T I 780b BDK IV 257	MN 16	MN I 101
MĀ 207 Sakuludāyī 1	T I 781b BDK IV 262	MN 77	MN II 1
MĀ 208 Sakuludāyī 2	T I 783c BDK IV 270	MN 79	MN II 29
MĀ 209 Vekhanassa	T I 786b BDK IV 284	MN 80	MN II 40
MĀ 210 Nun Dhammanandā	T I 788a BDK IV 291	MN 44	MN I 299

MĀ 211 Mahākoṭṭhita	T I 790b BDK IV 302	MN 43	MN I 292
Division 18. Ordered Expositions			
MĀ 212 Omniscience	T I 792c BDK IV 315	MN 90	MN II 125
MĀ 213 Adornments of the Dharma	T I 795b BDK IV 328	MN 89	MN II 118
MĀ 214 <i>Bāhitika</i> Cloth	T I 797c BDK IV 337	MN 88	MN II 112
MĀ 215 Attaining the Best	T I 799b BDK IV 345	AN 10.29	AN V 59
MĀ 216 What Arises from Affection	T I 800c BDK IV 350	MN 87	MN II 106
MĀ 217 Aṭṭhakanāgara	T I 802a BDK IV 355	MN 52	MN I 349
MĀ 221 Simile of the Arrow	T I 804a BDK IV 365	MN 63	MN I 426

**Table 2: Pāli Discourses with their Parallels
in the Chinese *Madhyama-āgama***

Pāli discourse Number and title	Vol. and page	<i>Madhyama-āgama</i> parallel	
		Number	Vol. and page
<i>Dīgha-nikāya</i>			
DN 15 Mahānidāna	DN II 55	MĀ 97	T I 578b BDK II 205
DN 16 Mahāparinibbāna	DN II 72	MĀ 36* MĀ 142*	T I 477b BDK I 281 T I 648a BDK III 115
DN 17 Mahāsudassana	DN II 169	MĀ 68	T I 515b BDK I 462

Appendix: Tables of Parallels

DN 21 Sakkapañha	DN II 263	MĀ 134	T I 632c BDK III 46
DN 22 Mahāsatiṭṭhāna	DN II 290	MĀ 31* MĀ 98*	T I 467a BDK I 234 T I 582b BDK II 226
DN 23 Pāyāsi	DN II 316	MĀ 71	T I 525a BDK I 505
DN 25 Udumbarikasīhanāda	DN III 36	MĀ 104	T I 591b BDK II 270
DN 26 Cakkavattisīhanāda	DN III 58	MĀ 70	T I 520b BDK I 483
DN 27 Aggañña	DN III 80	MĀ 154	T I 673b BDK III 30
DN 30 Lakkhaṇa	DN III 142	MĀ 59	T I 493a BDK I 360
DN 31 Siṅgālovāda	DN III 180	MĀ 135	T I 638c BDK III 75
<i>Majjhima-nikāya</i>			
MN 2 Sabbāsava	MN I 6	MĀ 10	T I 431c BDK I 56
MN 3 Dhammadāyāda	MN I 12	MĀ 88	T I 569c BDK II 167
MN 5 Anaṅgaṇa	MN I 24	MĀ 87	T I 566a BDK II 151
MN 6 Ākaṅkheyya	MN I 33	MĀ 105	T I 595c BDK II 290
MN 7 Vatthūpama	MN I 36	MĀ 93	T I 575a BDK II 191
MN 8 Sallekha	MN I 40	MĀ 91	T I 573b BDK II 183
MN 9 Sammādiṭṭhi	MN I 46	MĀ 29	T I 461b BDK I 201

MN 10 Satipaṭṭhāna	MN I 55	MĀ 98	T I 582b BDK II 226
MN 11 Cūḷasīhanāda	MN I 63	MĀ 103	T I 590b BDK II 264
MN 13 Mahādukkhakkhandha	MN I 83	MĀ 99	T I 584c BDK II 237
MN 14 Cūḷadukkhakkhandha	MN I 91	MĀ 100	T I 586b BDK II 246
MN 15 Anumāna	MN I 95	MĀ 89	T I 571b BDK II 175
MN 16 Cetokhila	MN I 101	MĀ 206	T I 780b BDK IV 257
MN 17 Vanapattha	MN I 104	MĀ 107 MĀ 108	T I 596c BDK II 295 T I 597c BDK II 299
MN 18 Madhupiṇḍika	MN I 108	MĀ 115	T I 603b BDK II 324
MN 19 Dvedhāvitakka	MN I 114	MĀ 102	T I 589a BDK II 259
MN 20 Vitakkasaṅṭhāna	MN I 118	MĀ 101	T I 588a BDK II 253
MN 21 Kakacūpama	MN I 122	MĀ 193	T I 744a BDK IV 91
MN 22 Alagaddūpama	MN I 130	MĀ 200	T I 763b BDK IV 177
MN 24 Rathavinīta	MN I 145	MĀ 9	T I 429c BDK I 47
MN 25 Nivāpa	MN I 151	MĀ 178	T I 718b BDK III 438
MN 26 Ariyapariyesanā	MN I 160	MĀ 204	T I 775c BDK IV 235

Appendix: Tables of Parallels

MN 27 Cūlahatthipadopama	MN I 175	MĀ 146	T I 656a BDK III 151
MN 28 Mahāhatthipadopama	MN I 184	MĀ 30	T I 464b BDK I 218
MN 31 Cūlagosiṅga	MN I 205	MĀ 185	T I 729b BDK IV 24
MN 32 Mahāgosiṅga	MN I 212	MĀ 184	T I 726c BDK IV 13
MN 38 Mahātaṇhāsankhaya	MN I 256	MĀ 201	T I 766b BDK IV 191
MN 39 Mahā-Assapura	MN I 271	MĀ 182	T I 724c BDK IV 3
MN 40 Cūla-Assapura	MN I 281	MĀ 183	T I 725c BDK IV 8
MN 43 Mahāvedalla	MN I 292	MĀ 211	T I 790b BDK IV 302
MN 44 Cūlavedalla	MN I 299	MĀ 210	T I 788a BDK IV 291
MN 45 Cūladhammasamādāna	MN I 305	MĀ 174	T I 711b BDK III 404
MN 46 Mahādhammasamādāna	MN I 309	MĀ 175	T I 712c BDK III 409
MN 47 Vīmaṃsaka	MN I 317	MĀ 186	T I 731a BDK IV 32
MN 49 Brahmanimantani	MN I 326	MĀ 78	T I 547a BDK II 65
MN 50 Māratajjanīya	MN I 332	MĀ 131	T I 620b BDK II 403
MN 52 Aṭṭhakanāgara	MN I 349	MĀ 217	T I 802a BDK IV 355
MN 54 Potaliya	MN I 359	MĀ 203	T I 773a BDK IV 222

MN 56 Upāli	MN I 371	MĀ 133	T I 628a BDK III 25
MN 61 Ambalaṭṭhikārāhulovāda	MN I 414	MĀ 14	T I 436a BDK I 78
MN 63 Cūḷamāluṅkya	MN I 426	MĀ 221	T I 804a BDK IV 365
MN 64 Mahāmāluṅkya	MN I 432	MĀ 205	T I 778c BDK IV 249
MN 65 Bhaddāli	MN I 437	MĀ 194	T I 746b BDK IV 101
MN 66 Laṭukikopama	MN I 447	MĀ 192	T I 740c BDK IV 77
MN 68 Naḷakapāna	MN I 462	MĀ 77	T I 544b BDK II 54
MN 69 Gulissāni	MN I 469	MĀ 26	T I 454c BDK I 170
MN 70 Kīṭṭāgiri	MN I 473	MĀ 195	T I 749c BDK IV 116
MN 75 Māgandīya	MN I 501	MĀ 153	T I 670a BDK III 215
MN 77 Mahāsakuludāyi	MN II 1	MĀ 207	T I 781b BDK IV 262
MN 78 Samaṇamaṇḍikā	MN II 22	MĀ 179	T I 720a BDK III 446
MN 79 Cūḷasakuludāyi	MN II 29	MĀ 208	T I 783c BDK IV 270
MN 80 Vekhanassa	MN II 40	MĀ 209	T I 786b BDK IV 284
MN 81 Ghaṭṭikāra	MN II 45	MĀ 63	T I 499a BDK I 387
MN 82 Raṭṭhapāla	MN II 54	MĀ 132	T I 623a BDK III 3

Appendix: Tables of Parallels

MN 83 Makhādeva	MN II 74	MĀ 67	T I 511c BDK I 447
MN 87 Piyajātika	MN II 106	MĀ 216	T I 800c BDK IV 350
MN 88 Bāhitika	MN II 112	MĀ 214	T I 797c BDK IV 337
MN 89 Dhammacetiya	MN II 118	MĀ 213	T I 795b BDK IV 328
MN 90 Kaṇṇakatthala	MN II 125	MĀ 212	T I 792c BDK IV 315
MN 91 Brahmāyu	MN II 133	MĀ 161	T I 685a BDK III 281
MN 93 Assalāyana	MN II 147	MĀ 151	T I 663b BDK III 185
MN 96 Esukārī	MN II 177	MĀ 150	T I 660c BDK III 174
MN 97 Dhānañjāni	MN II 184	MĀ 27	T I 456a BDK I 176
MN 99 Subha	MN II 196	MĀ 152	T I 666c BDK III 200
MN 101 Devadaha	MN II 214	MĀ 19	T I 442b BDK I 108
MN 104 Sāmagāma	MN II 243	MĀ 196	T I 752c BDK IV 129
MN 106 Āneñjasappāya	MN II 261	MĀ 75	T I 542b BDK II 44
MN 107 Gaṇakamoggallāna	MN III 1	MĀ 144	T I 652a BDK III 133
MN 108 Gopakamoggallāna	MN III 7	MĀ 145	T I 653c BDK III 141
MN 112 Chabbisodhana	MN III 29	MĀ 187	T I 732a BDK IV 36

MN 113 Sappurisa	MN III 37	MĀ 85	T I 561a BDK II 128
MN 115 Bahudhātuka	MN III 61	MĀ 181	T I 723a BDK III 459
MN 117 Mahācattārīsaka	MN III 71	MĀ 189	T I 735b BDK IV 52
MN 119 Kāyagatāsati	MN III 88	MĀ 81	T I 554c BDK II 99
MN 121 Cūḷasuññata	MN III 104	MĀ 190	T I 736c BDK IV 58
MN 122 Mahāsuññata	MN III 109	MĀ 191	T I 738a BDK IV 63
MN 123 Acchariya-abbhūta	MN III 118	MĀ 32	T I 469c BDK I 247
MN 124 Bakkula	MN III 124	MĀ 34	T I 475a BDK I 271
MN 125 Dantabhūmi	MN III 128	MĀ 198	T I 757a BDK IV 149
MN 126 Bhūmija	MN III 138	MĀ 173	T I 709c BDK III 396
MN 127 Anuruddha	MN III 144	MĀ 79	T I 549b BDK II 75
MN 128 Upakkilesa	MN III 152	MĀ 72*	T I 532c BDK II 3
MN 129 Bālaṇḍita	MN III 163	MĀ 199	T I 759a BDK IV 159
MN 130 Devadūta	MN III 178	MĀ 64	T I 503a BDK I 407
MN 132 Ānanda-bhaddekaratta	MN III 189	MĀ 167	T I 699c BDK III 350
MN 133 Mahākaccāna-bhaddekaratta	MN III 192	MĀ 165	T I 696b BDK III 334

Appendix: Tables of Parallels

MN 134 Lomasakaṅgiya-bhaddekaratta	MN III 199	MĀ 166	T I 698c BDK III 344
MN 135 Cūlakamma-vibhaṅga	MN III 202	MĀ 170	T I 703c BDK III 368
MN 136 Mahākamma-vibhaṅga	MN III 207	MĀ 171	T I 706b BDK III 380
MN 137 Saḷāyatana-vibhaṅga	MN III 215	MĀ 163	T I 692b BDK III 315
MN 138 Uddesa-vibhaṅga	MN III 223	MĀ 164	T I 694b BDK III 324
MN 139 Araṇa-vibhaṅga	MN III 230	MĀ 169	T I 701b BDK III 358
MN 140 Dhātu-vibhaṅga	MN III 237	MĀ 162	T I 690a BDK III 305
MN 141 Sacca-vibhaṅga	MN III 248	MĀ 31	T I 467a BDK I 234
MN 142 Dakkhiṇā-vibhaṅga	MN III 253	MĀ 180	T I 721c BDK III 453
<i>Samyutta-nikāya</i>			
SN 8.7 Pavāraṇā	SN I 190	MĀ 121	T I 610a BDK II 354
SN 12.23 Upanisā	SN II 29	MĀ 55	T I 490b BDK I 346
SN 12.32 Kaḷāra	SN II 50	MĀ 23	T I 451a BDK I 152
SN 10.8 Sudatta	SN I 210	MĀ 28*	T I 458b BDK I 188
SN 22.76 Arahanta 1	SN III 82	MĀ 120	T I 609c BDK II 352
SN 22.80 Piṇḍolyaṃ	SN III 91	MĀ 140*	T I 647a BDK III 110
SN 22.96 Gomayaṃ	SN III 143	MĀ 61	T I 496a BDK I 373

SN 35.103 Uddako	SN IV 83	MĀ 114	T I 603a BDK II 323
SN 42.6 Pacchābhūmako	SN IV 311	MĀ 17	T I 439c BDK I 96
SN 42.13 Pāṭali	SN IV 340	MĀ 20	T I 445a BDK I 122
SN 45.140–148 Pada-Vattham	SN V 43	MĀ 141	T I 647b BDK III 112
SN 46.42 Cakkavatti	SN V 99	MĀ 58	T I 493a BDK I 359
SN 47.3 Bhikkhu	SN V 142	MĀ 76*	T I 543c BDK II 50
SN 55.26 Dussīlya 1	SN V 380	MĀ 28	T I 458b BDK I 188
<i>Aṅguttara-nikāya</i>			
AN 2.4.4 Dakkhiṇeyyā	AN I 62	MĀ 127	T I 616a BDK II 383
AN 2.4.5 Saṅgōjana, Samacittā	AN I 63	MĀ 21	T I 448c BDK I 141
AN 3.35 Devadūta	AN I 138	MĀ 64	T I 503a BDK I 407
AN 3.38 Sukhumāla	AN I 145	MĀ 117	T I 607c BDK II 343
AN 3.60 Saṅgārava	AN I 168	MĀ 143	T I 650b BDK III 126
AN 3.61 Titttha	AN I 173	MĀ 13	T I 435a BDK I 73
AN 3.65 Kesaputtīyā = Kālāma	AN I 188	MĀ 16	T I 438b BDK I 89
AN 3.67 Kathāvatthu	AN I 197	MĀ 119	T I 609a BDK II 349
AN 3.70 Uposathaṅga	AN I 205	MĀ 202	T I 770a BDK IV 211

Appendix: Tables of Parallels

AN 3.99 Loṇaphala	AN I 249	MĀ 11	T I 433a BDK I 63
AN 4.23 Loka	AN II 23	MĀ 137	T I 645b BDK III 102
AN 4.186 Ummagga	AN II 177	MĀ 172	T I 709a BDK III 393
AN 4.195 Vappa	AN II 196	MĀ 12	T I 434a BDK I 68
AN 5.21 Agārava 1	AN III 14	MĀ 50	T I 487a BDK I 328
AN 5.22 Agārava 2	AN III 15	MĀ 49	T I 486c BDK I 327
AN 5.41 Ādiya	AN III 45	MĀ 126*	T I 615a BDK II 378
AN 5.162 Āghātavinaya 2	AN III 186	MĀ 25	T I 454a BDK I 166
AN 5.166 Nirodha	AN III 192	MĀ 22	T I 449c BDK I 146
AN 5.168 Sīla	AN III 200	MĀ 48	T I 486c BDK I 326
AN 5.179 Gihī	AN III 211	MĀ 128	T I 616a BDK II 385
AN 5.192 Doṇa	AN III 223	MĀ 158	T I 680b BDK III 262
AN 6.43 Nāga	AN III 344	MĀ 118	T I 608b BDK II 346
AN 6.45 Dāliddiya	AN III 351	MĀ 125	T I 614a BDK II 374
AN 6.52 Khattiya	AN III 362	MĀ 149	T I 660c BDK III 173
AN 6.54 Dhammika	AN III 366	MĀ 130	T I 618b BDK II 395

AN 6.55 Soṇa	AN III 374	MĀ 123	T I 611c BDK II 364
AN 6.58 Āsava	AN III 387	MĀ 10	T I 431c BDK I 56
AN 6.60 Citta	AN III 392	MĀ 82	T I 557c BDK II 114
AN 6.62 Udaka	AN III 402	MĀ 112	T I 600b BDK II 312
AN 6.63 Nibbedhika	AN III 410	MĀ 111	T I 599b BDK II 306
AN 7.15 Udakūpamā	AN IV 11	MĀ 4	T I 424a BDK I 17
AN 7.20 Vassakāra	AN IV 17	MĀ 142*	T I 648a BDK III 115
AN 7.21–25 Vassakāra	AN IV 21–24	MĀ 142*	T I 648a BDK III 115
AN 7.52 Purisagati	AN IV 70	MĀ 6	T I 427a BDK I 33
AN 7.58A Pacala	AN IV 85	MĀ 83	T I 559b BDK II 122
AN 7.58B Pacala	AN IV 88	MĀ 138	T I 645c BDK III 104
AN 7.60 Kodhana	AN IV 94	MĀ 129	T I 617b BDK II 391
AN 7.61 Hiri	AN IV 99	MĀ 45 MĀ 46	T I 486a BDK I 323 T I 486a BDK I 324
AN 7.62 Suriya	AN IV 100	MĀ 8	T I 428c BDK I 41
AN 7.63 Nagara	AN IV 106	MĀ 3	T I 422c BDK I 10

Appendix: Tables of Parallels

AN 7.64 Dhammaññū	AN IV 113	MĀ 1	T I 421a BDK I 3
AN 7.65 Pāricchattaka	AN IV 117	MĀ 2	T I 422a BDK I 8
AN 7.68 Aggi	AN IV 128	MĀ 5	T I 425a BDK I 23
AN 7.70 Araka	AN IV 136	MĀ 160	T I 682b BDK III 271
AN 8.10 Kāraṇḍava	AN IV 168	MĀ 122	T I 610c BDK II 358
AN 8.11 Verañjā	AN IV 172	MĀ 157	T I 679b BDK III 257
AN 8.12 Sīha	AN IV 179	MĀ 18	T I 440c BDK I 101
AN 8.19 Pahārāda	AN IV 197	MĀ 35	T I 475c BDK I 275
AN 8.20 Uposatha	AN IV 204	MĀ 37	T I 478b BDK I 286
AN 8.21 Ugga 1	AN IV 208	MĀ 38	T I 479c BDK I 292
AN 8.22 Ugga 2	AN IV 212	MĀ 38	T I 479c BDK I 292
AN 8.23 Hatthaka 1	AN IV 216	MĀ 41	T I 484b BDK I 316
AN 8.24 Hatthaka 2	AN IV 218	MĀ 40	T I 482c BDK I 306
AN 8.29 Akkhaṇa	AN IV 225	MĀ 124	T I 613a BDK II 370
AN 8.30 Anuruddha	AN IV 228	MĀ 74	T I 540c BDK II 37
AN 8.43 Visākhā	AN IV 255	MĀ 202	T I 770a BDK IV 211

AN 8.51 Gotamī	AN IV 274	MĀ 116	T I 605a BDK II 332
AN 8.64 Gayā	AN IV 302	MĀ 73	T I 539b BDK II 32
AN 8.70 Bhūmicāla	AN IV 308	MĀ 36	T I 477b BDK I 281
AN 8.81 Sati	AN IV 336	MĀ 44	T I 485c BDK I 322
AN 8.83 Mūla	AN IV 338	MĀ 113	T I 602b BDK II 321
AN 9.1 Sambodhi	AN IV 351	MĀ 57	T I 492a BDK I 354
AN 9.3 Meghiya	AN IV 354	MĀ 56	T I 491a BDK I 349
AN 9.11 Vuttha	AN IV 373	MĀ 24	T I 452b BDK I 160
AN 9.20 Velāma	AN IV 392	MĀ 155	T I 677a BDK III 247
AN 10.1 Kimatthiya	AN V 1	MĀ 42*	T I 485a BDK I 319
AN 10.2 Cetanā	AN V 2	MĀ 43*	T I 485b BDK I 321
AN 10.3 Sīla	AN V 4	MĀ 47	T I 486b BDK I 326
AN 10.4 Upanisā	AN V 5	MĀ 48*	T I 486c BDK I 326
AN 10.24 Cuṇḍa	AN V 41	MĀ 90	T I 572c BDK II 180
AN 10.29 Kosala 1	AN V 59	MĀ 215	T I 799b BDK IV 345
AN 10.30 Kosala 2	AN V 65	MĀ 213*	T I 795b BDK IV 328

Appendix: Tables of Parallels

AN 10.51 Sacitta	AN V 92	MĀ 110	T I 598c BDK II 304
AN 10.53 Ṭhiti	AN V 96	MĀ 95	T I 577b BDK II 200
AN 10.54 Samatha	AN V 98	MĀ 109	T I 598b BDK II 302
AN 10.55 Parihāna	AN V 102	MĀ 96	T I 577c BDK II 202
AN 10.58 Mūla	AN V 106	MĀ 113	T I 602b BDK II 321
AN 10.61 Avijjā	AN V 113	MĀ 51* MĀ 52 MĀ 53	T I 487b BDK I 329 T I 487c BDK I 332 T I 489a BDK I 339
AN 10.62 Taṇhā	AN V 116	MĀ 51* MĀ 52 MĀ 53	T I 487b BDK I 329 T I 487c BDK I 332 T I 489a BDK I 339
AN 10.71 Ākaṅkha	AN V 131	MĀ 105	T I 595c BDK II 290
AN 10.72 Kaṇṭaka	AN V 133	MĀ 84	T I 560b BDK II 125
AN 10.87 Adhikaraṇa	AN V 164	MĀ 94	T I 576a BDK II 196
AN 10.91 Kāmabhogī	AN V 176	MĀ 126	T I 615a BDK II 378
AN 10.115 Adhamma 3	AN V 224	MĀ 188	T I 734a BDK IV 46
AN 10.116 Ajita	AN V 229	MĀ 188	T I 734a BDK IV 46

AN 10.206 Cetanā 1	AN V 292	MĀ 15	T I 437b BDK I 84
AN 10.207 Cetanā 2	AN V 297	MĀ 15	T I 437b BDK I 84
AN 10. 208 Karajakāya	AN V 299	MĀ 15	T I 437b BDK I 84
AN 11.1 Kimatthiyam	AN V 311	MĀ 42	T I 485a BDK I 319
AN 11.2 Cetanā	AN V 312	MĀ 43	T I 485b BDK I 321
AN 11.3 Upanisā 1	AN V 313	MĀ 47	T I 486b BDK I 326
AN 11.4 Upanisā 2	AN V 315	MĀ 48*	T I 486c BDK I 326
AN 11.17 Dasama	AN V 342	MĀ 217	T I 802a BDK IV 355

Khuddaka-nikāya and Vinaya

Pāli discourse Number and title	Vol. and page or verse	<i>Madhyama-āgama</i> parallel Number	Vol. and page
It 91 Jīvika	It 89	MĀ 140	T I 647a BDK III 110
It 112 Loka	It 121	MĀ 137	T I 645b BDK III 102
Sn 2.7 Brāhmaṇadhammika	Sn 284–315	MĀ 156	T I 678a BDK III 251
Th 20.8* Anuruddha	Th 910–919	MĀ 66	T I 508c BDK I 432
Th 30.3 Ānanda	Th 1018–1050	MĀ 33*	T I 471c BDK I 257
Jā 9 Mahādeva	Jā I 137	MĀ 67	T I 511c BDK I 447

Appendix: Tables of Parallels

Jā 196 Valahassa	Jā II 127	MĀ 136	T I 642a BDK III 91
Jā 541 Nimi	Jā VI 95	MĀ 67	T I 511c BDK I 447
Mv 1.22 Bimbisāra	Vin I 35	MĀ 62	T I 497b BDK I 379
Mv 6.31 Sīha	Vin I 233	MĀ 18	T I 440c BDK I 101
Mv 9.6 Upālīpucchā	Vin I 325	MĀ 197	T I 755c BDK IV 143
Mv 10.2 Dīghāvu	Vin I 342	MĀ 72*	T I 532c BDK II 3
Cv 6.4 Sudatta	Vin II 154	MĀ 28	T I 458b BDK I 188

Notes

Division 15

- ¹ The Pāli parallel is the *Mahā-assapura-sutta*, MN 39 at MN I 271; for a comparative study see Bhikkhu Anālayo, *A Comparative Study of the Majjhima-nikāya* (Taipei: Dharma Drum Publishing Corporation, 2011), pp. 256–259.
- ² Before turning to bodily conduct, the *Mahā-assapura-sutta* mentions the need to have a sense of shame.
- ³ The *Mahā-assapura-sutta* next mentions moderation with food and wakefulness, before coming to clear comprehension with various activities.
- ⁴ The *Mahā-assapura-sutta* also mentions eating, drinking, consuming food, tasting, defecating, and urinating.
- ⁵ Before coming to destruction of the taints (the third higher knowledge), the *Mahā-assapura-sutta* also mentions the first and second higher knowledges: recollection of past lives and the divine eye.
- ⁶ The *Mahā-assapura-sutta* has some additional epithets.
- ⁷ The Pāli parallel is the *Cūḷa-assapura-sutta*, MN 40 at MN I 281; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 260–261.
- ⁸ The *Cūḷa-assapura-sutta* additionally specifies that the relatives would do so already as soon as the person is born.
- ⁹ The earlier listing instead spoke of a renunciant’s defilement.
- ¹⁰ Instead of the removal of the five hindrances, the *Cūḷa-assapura-sutta* describes the arising of joy on seeing the mind free from defilements, which then leads on to tranquillity and concentration.
- ¹¹ Adopting a variant that adds 有有, in conformity with a similar passage found in the *Vatthūpama-sutta*, MN 7 at MN I 38: *atthi idaṃ, atthi hīnaṃ, atthi paṇītaṃ, atthi imassa saññāgatassa uttariṃ nissaraṇaṃ*. The *Cūḷa-assapura-sutta* does not describe the cultivation of insight at all, but turns from the *brahmavihāras* directly to the simile of the pond.
- ¹² The *Cūḷa-assapura-sutta* distinguishes between one who practices the proper way to recluship by tranquillizing the mind and one who has become a true recluse by destroying the taints.

Notes

- ¹³ The remainder of MĀ 183 has no counterpart in the *Cūḷa-assapura-sutta*.
- ¹⁴ The Pāli parallel is the *Mahāgosiṅga-sutta*, MN 32 at MN I 212; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 209–216.
- ¹⁵ The *Mahāgosiṅga-sutta* does not mention Mahākaccāna.
- ¹⁶ In the *Mahāgosiṅga-sutta* Anuruddha illustrates such ability with the example of a thousand wheel rims.
- ¹⁷ The *Mahāgosiṅga-sutta* instead attributes a similar description to Mahāmoggallāna.
- ¹⁸ For a comparative survey of variations in Mahākassapa’s listing of such qualities see Anālayo, *A Comparative Study of the Majjhima-nikāya*, p. 212, table 4.4.
- ¹⁹ In the *Mahāgosiṅga-sutta* Mahāmoggallāna instead describes competence in talking about the higher Dharma.
- ²⁰ The Pāli parallel is the *Cūḷagosiṅga-sutta*, MN 31 at MN I 205; for comparative studies see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 203–209; Blair Alan Silverlock, “An Edition and Study of the Gosiga-sutra, The Cow-horn Discourse (Senior Collection Scroll no. 12): An Account of the Harmonious Aṅarudha Monks” (Ph.D thesis, University of Sydney, 2015).
- ²¹ In the *Cūḷagosiṅga-sutta* a comparable description is found only later, as part of the report given to the Buddha by Anuruddha.
- ²² The corresponding description in the *Cūḷagosiṅga-sutta* does not refer to their practice of meditation; and in relation to their regular meetings every five days it says only that they discuss the Dharma, without mentioning that they might alternatively sit together in silence.
- ²³ The *Cūḷagosiṅga-sutta* does not mention the *brahmavihāras*.
- ²⁴ Instead of the six higher knowledges, the *Cūḷagosiṅga-sutta* reports the attainment of cessation.
- ²⁵ According to the *Cūḷagosiṅga-sutta*, he had also been informed about their attainments by *devas*.
- ²⁶ The Pāli parallel is the *Vīmaṃsaka-sutta*, MN 47 at MN I 317, which has Jeta’s Grove at Sāvathī as its location; for comparative studies see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 291–293; *Madhyama-āgama Studies* (Taipei: Dharma Drum Publishing Corporation 2012), pp. 67–80.
- ²⁷ In the *Vīmaṃsaka-sutta* the inquiry is if he has succumbed to the danger that comes with fame.
- ²⁸ A section of the text appears to be missing here.
- ²⁹ The Pāli parallel is the *Chabbisodhana-sutta*, MN 112 at MN III 29; for comparative

- studies see Anālayo *A Comparative Study of the Majjhima-nikāya*, pp. 635–639; and *Madhyama-āgama Studies*, pp. 223–248.
- ³⁰ According to the *Chabbisodhana-sutta*, such a claim should not receive immediate approval, but should first be investigated.
- ³¹ In the *Chabbisodhana-sutta* the five aggregates of clinging is the second topic of investigation, preceded by what is seen, heard, etc., and followed by the six elements, the six senses, and an account of the gradual path.
- ³² The four nutriments are not mentioned at all in the *Chabbisodhana-sutta*.
- ³³ Here and below adopting the variant 諸 instead of 識.
- ³⁴ Adopting the variant 說 instead of 諍.
- ³⁵ In the *Chabbisodhana-sutta* the monks approve of and rejoice in the claimant’s attainment only after having completed the entire investigation.
- ³⁶ For the first part of MĀ 188 the Pāli parallel is the *Ajita-sutta*, AN 10.116 at AN V 229; for the latter part the parallel is the *Adhamma-sutta*, AN 10.115 at AN V 224.
- ³⁷ In the *Ajita-sutta* the conversation partners are seated; and Ajita is the one who broaches the topic of the teaching given by Paṇḍita, who here is his co-practitioner (*sabrahmacārin*). This then leads directly to the Buddha expounding the topic to the monks, without any further appearance of Ajita in the text.
- ³⁸ The ensuing description of the vicissitudes of claiming to be omniscient has a counterpart in the *Sandaka-sutta*, MN 76 at MN I 519.
- ³⁹ In the *Ajita-sutta* the Buddha continues expounding the topic, whereas in the *Adhamma-sutta* he departs and the monks then ask Ānanda to expound it.
- ⁴⁰ The Pāli parallel is the *Mahācattārīsaka-sutta*, MN 117 at MN III 71, which has Jeta’s Grove at Sāvathī as its location; for comparative studies see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 657–664; *Madhyama-āgama Studies*, pp. 289–324.
- ⁴¹ The introductory statement on the one path has no counterpart in the *Mahācattārīsaka-sutta*.
- ⁴² The *Mahācattārīsaka-sutta* expounds the successive conditional arising of the path factors at a later point; it has no counterpart to the ensuing description of the noble disciple’s swift progress to liberation.
- ⁴³ Here and below, the *Mahācattārīsaka-sutta* distinguishes between two types of right path factors, presenting supramundane right path factors as the second type.
- ⁴⁴ Here and below the emendation is based on the context, which clearly requires a reference to “right view,” as in the *Mahācattārīsaka-sutta*.
- ⁴⁵ The *Mahācattārīsaka-sutta* does not continue after right livelihood with descriptions of right effort, right mindfulness, right concentration, right knowledge, and right liberation.

Notes

- ⁴⁶ The exposition of the ten path factors in the *Mahācattārīsaka-sutta* has right knowledge before right liberation.
- ⁴⁷ The Pāli parallel is the *Cūḷasuññata-sutta*, MN 121 at MN III 104; for comparative studies see Anālayo, *A Comparative Study of the Majjhima-nikāya*, 683–688; *Madhyama-āgama Studies*, pp. 325–349.
- ⁴⁸ The *Cūḷasuññata-sutta* continues at this point with neither-perception-nor-non-perception.
- ⁴⁹ Here and below, the translation is based on the emending 想 to read 相, corresponding to the reading found in the Pāli parallel, *animitta*.
- ⁵⁰ The insight contemplation in the *Cūḷasuññata-sutta* requires the meditator to see that whatever is conditioned and the product of volition is impermanent and subject to cessation.
- ⁵¹ According to the *Cūḷasuññata-sutta*, this is the supreme dwelling in emptiness.
- ⁵² Instead of tathāgatas, the *Cūḷasuññata-sutta* speaks of renunciants and brahmins.
- ⁵³ The Pāli parallel is the *Mahāsuññata-sutta*, MN 122 at MN III 109; for comparative studies see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 688–701; *Madhyama-āgama Studies*, pp. 349–363.
- ⁵⁴ The *Mahāsuññata-sutta* does not describe Ānanda’s reception of the Buddha.
- ⁵⁵ The *Mahāsuññata-sutta* describes the Buddha’s abiding as being internal and by way of not giving attention to any sign, *nimitta*. It does not mention the arising of joy, etc., described in MĀ 191.
- ⁵⁶ The *Mahāsuññata-sutta* has no such statement.
- ⁵⁷ According to the *Mahāsuññata-sutta*, all four absorptions are required.
- ⁵⁸ The translation is based on emending 彼彼心 to read just 彼心, in line with the formulation found later in the text.
- ⁵⁹ The *Mahāsuññata-sutta* also mentions practice in the standing and reclining postures.
- ⁶⁰ The *Mahāsuññata-sutta* discusses speech before turning to thoughts.
- ⁶¹ Such a statement about the Dharma and the ensuing exposition of diligence have no counterpart in the *Mahāsuññata-sutta*.
- ⁶² The *Mahāsuññata-sutta* does not explore why the Buddha dwelled in seclusion.
- ⁶³ Such a distinction between imperturbable liberation and attainment of the four absorptions is not explicitly made in the *Mahāsuññata-sutta*.
- ⁶⁴ The translation is based on emending 往 to read 住.

Division 16

- ⁶⁵ The Pāli parallel is the *Laṭukikopama-sutta*, MN 66 at MN I 447; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 362–367.
- ⁶⁶ The *Laṭukikopama-sutta* reports no such reflection.
- ⁶⁷ Instead of an inquiry by the Buddha, in the *Laṭukikopama-sutta* Udāyin straightaway reports his reflection.
- ⁶⁸ In the *Laṭukikopama-sutta* the monk who went begging at night is Udāyin himself.
- ⁶⁹ The simile in the *Laṭukikopama-sutta* describes a quail bound by a rotting creeper.
- ⁷⁰ Adopting the variant 止 instead of 正.
- ⁷¹ In the *Laṭukikopama-sutta*, here and below, instead of pointing out that all fetters are unwholesome, the Buddha explains that he knows the diversity of faculties of this person.
- ⁷² The translation “joy” is based on emending 善 to 喜.
- ⁷³ Adopting the variant 室 instead of 空.
- ⁷⁴ The translation of 無 follows the indication by Akira Hirakawa, *Buddhist Chinese-Sanskrit Dictionary* (Tokyo: Reiyukai), p. 752, that on its own this character can render terms such as *ayoga*, *niḥsaṅga*, *vipramukta*, etc.
- ⁷⁵ The exposition in the *Laṭukikopama-sutta* proceeds beyond neither-perception-nor-nonperception to attainment of cessation.
- ⁷⁶ The *Laṭukikopama-sutta* does not come back to the earlier theme of foolish people’s reactions to the Buddha’s regulations on food.
- ⁷⁷ The Pāli parallel is the *Kakacūpama-sutta*, MN 21 at MN I 122; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 145–147.
- ⁷⁸ In the *Kakacūpama-sutta* the Buddha adds that Moliya Phagguṇa should remain unaffected if anyone were to maltreat the nuns.
- ⁷⁹ The corresponding instruction in the *Kakacūpama-sutta* has no reference to being of much or little renown.
- ⁸⁰ After the simile of the *sāla* tree grove, the *Kakacūpama-sutta* continues directly with the tale of the housewife Vedehikā.
- ⁸¹ Adopting a variant without 彼.
- ⁸² Adopting the variant 互 instead of 互.
- ⁸³ The *Kakacūpama-sutta* does not mention the other three of the four *brahmavihāras*.
- ⁸⁴ In the *Kakacūpama-sutta* the simile of trying to burn up the Ganges is preceded by the simile of painting on space.

Notes

- ⁸⁵ In the *Kakacūpama-sutta* the cat skin simile, illustrating the five ways of speech, is immediately followed by the simile of the saw. There is no mention of the possibility of being punched, beaten, etc.
- ⁸⁶ The instruction in the *Kakacūpama-sutta* for the case of being cut up by thieves mentions only *mettā*, not the other three of the four *brahmavihāras*.
- ⁸⁷ The *Kakacūpama-sutta* only notes that recollecting the simile of the saw will be for the welfare and happiness of the monks, without a reference to wandering in the four directions or a proclamation regarding the attainment of nonreturn or full awakening.
- ⁸⁸ The Pāli parallel is the *Bhaddāli-sutta*, MN 65 at MN I 437; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 358–362.
- ⁸⁹ In the *Bhaddāli-sutta* the Buddha does not twice repeat his instruction. After Bhaddāli's refusal, the Buddha just once mentions the alternative that Bhaddāli, on being invited for a meal, can take food from it with him for later consumption.
- ⁹⁰ Here and below, the *Bhaddāli-sutta* does not explain why Bhaddāli acted in this way.
- ⁹¹ The *Bhaddāli-sutta* begins a similar criticism by pointing out that the Buddha would know him as one who does not fulfill the training.
- ⁹² The *Bhaddāli-sutta* clarifies that to lie down in the mud was to serve as a plank for the Buddha to walk over.
- ⁹³ In the *Bhaddāli-sutta* at this point he confesses again and the Buddha accepts his confession, which in MĀ 194 happens later.
- ⁹⁴ Adopting the variant 已 instead of 以.
- ⁹⁵ Instead of listing the factors, beginning with delight, whose successive arising leads to knowing and seeing as it really is, the *Bhaddāli-sutta* states only that such a monk will not attain realization. Conversely below.
- ⁹⁶ Instead of qualifying the first absorption as a higher state of mind, etc., making for advance toward nirvana, the *Bhaddāli-sutta* just links such attainment to fulfilling the training.
- ⁹⁷ The addition of “[not]” here and below is motivated by the fact that the context clearly requires a negative formulation; see also Anālayo, *A Comparative Study of the Majjhima-nikāya*, p. 360f, n. 114.
- ⁹⁸ The addition of “[a little]” or “[the little]” is based on the subsequent repetition of this passage, which includes 少 at the points in question. It also seems needed for the passage to make sense, which indicates that the absence of the expected 少 would be due to a transmission error.
- ⁹⁹ Following an emendation in the CBETA edition which adds 一, “one.”
- ¹⁰⁰ In the *Bhaddāli-sutta* the inquiry contrasts former times, when there were fewer rules

and more monks reached final knowledge, with later times when there were more rules and fewer monks reaching final knowledge.

- ¹⁰¹ Before taking up the topic of gains, the *Bhaddāli-sutta* first mentions that the sangha has reached greatness. Instead of “fine things,” the Pāli version speaks of “things that are the basis for taints.”
- ¹⁰² The theme of great merit is not mentioned in the *Bhaddāli-sutta*.
- ¹⁰³ In the *Bhaddāli-sutta* the Buddha first asks if Bhaddāli remembers the simile.
- ¹⁰⁴ In the *Bhaddāli-sutta* he does not explicitly request the Buddha to teach the simile.
- ¹⁰⁵ Adopting the variant 闕.
- ¹⁰⁶ The Pāli parallel is the *Kīṭāgiri-sutta*, MN 70 at MN I 473; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 377–387.
- ¹⁰⁷ The expression used in the present context differs from the injunction to take only a single meal in the preceding discourse; the point of the injunction here is to eat only during the day, i.e., to abstain from eating at night.
- ¹⁰⁸ The *Kīṭāgiri-sutta* does not provide information about Assaji’s and Punabbasuka’s former positions in society.
- ¹⁰⁹ In the *Kīṭāgiri-sutta* this first instance of informing Assaji and Punabbasuka does not come with an anticipation that they will disobey the Buddha’s instruction.
- ¹¹⁰ The *Kīṭāgiri-sutta* does not report that the same exchange took place three times.
- ¹¹¹ In the *Kīṭāgiri-sutta* the question is whether they had heard the Buddha state that experiencing any type of feeling will lead to decrease of unwholesome states and increase of wholesome states, which they deny.
- ¹¹² In the *Kīṭāgiri-sutta* they have not misunderstood the Buddha’s teaching, wherefore they are not being rebuked on that account.
- ¹¹³ The corresponding exposition in the *Kīṭāgiri-sutta* also covers neutral feeling.
- ¹¹⁴ The *Kīṭāgiri-sutta* does not have a counterpart to the exposition that distinguishes feelings into bodily and mental types.
- ¹¹⁵ The *Kīṭāgiri-sutta* contains no such summary statement of the principle behind the distinction between what is to be cultivated and what is not to be cultivated.
- ¹¹⁶ The *Kīṭāgiri-sutta* instead defines this type of arahant as one who has mastered the immaterial attainments. The same difference recurs in relation to the body witness.
- ¹¹⁷ The addition of “[not yet]” here and in the next section (faith follower) is a makeshift device adopted to accommodate a seemingly erroneous duplication of textual material. The description of the Dharma follower virtually replicates that of the one arrived at view; and the description of the faith follower virtually replicates that of the one

liberated by faith. Adding “not yet” signals that the Dharma follower and the faith follower are at earlier stages of the path than the one arrived at view and the one liberated by faith.

- ¹¹⁸ The *Kīṭāgiri-sutta* mentions possession of the five faculties (*indriya*) in its definition of the Dharma follower and the faith follower.
- ¹¹⁹ Before announcing the four-phrase teaching (which here comes without the question whether the monks wish to know it), in the *Kīṭāgiri-sutta* the Buddha points out that Assaji and Punabbasuka are devoid of the qualities required for attaining final knowledge.
- ¹²⁰ The *Kīṭāgiri-sutta* instead recommends the attitude that the Buddha knows, the disciple does not know, and then depicts strong determination using the image of continuous striving even if flesh and blood were to dry up.
- ¹²¹ The *Kīṭāgiri-sutta* does not refer to wandering in the four directions or describe an increase in wholesomeness by day and night.
- ¹²² The Pāli parallel is the *Sāmagāma-sutta*, MN 104 at MN II 243, which has *Sāmagāma* as its location; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 603–610.
- ¹²³ Adopting a variant that adds another 汝.
- ¹²⁴ Here and below, adopting the variant 住 instead of 柱.
- ¹²⁵ Adopting a correction suggested in the CBETA edition of adopting 住 instead of 往.
- ¹²⁶ It is somewhat unexpected that the novice should sit down while the fully ordained monk remains standing, in fact in the *Sāmagāma-sutta* they both sit down to one side.
- ¹²⁷ The *Sāmagāma-sutta* does not have the description of a monk well-restrained in the presence of the Buddha.
- ¹²⁸ In the *Sāmagāma-sutta* the Buddha instead inquires if Ānanda could envisage a disagreement among monks regarding the constituents of awakening.
- ¹²⁹ The addition of “[not]” seems to be required to make sense of this statement in its context, as a dispute about the higher morality, higher mind, and higher insight would be precisely a dispute about the path and the stages of the path; see also Anālayo, *A Comparative Study of the Majjhima-nikāya*, p. 604f, n. 100.
- ¹³⁰ No rebuttal of Ñātaputta’s claim to omniscience is found in the *Sāmagāma-sutta*.
- ¹³¹ This simile is not found in the *Sāmagāma-sutta*.
- ¹³² Instead of silent sulking the *Sāmagāma-sutta* has contempt, and instead of shamelessness it has dogmatism.
- ¹³³ Before listing these seven, the *Sāmagāma-sutta* names four types of litigation. The

sequence of the seven settlements of litigation differs in the two versions; see Anālayo *A Comparative Study of the Majjhima-nikāya*, p. 608, table 11.5.

- ¹³⁴ The original employs just the term to be used when addressing the accused monk: 君, “sir” (in contrast to the expression “venerable friend” used regularly when monks address each other). Since “sir” as a name for this type of settlement fails to make sense, it seems fair to assume that the original name for this procedure and the mode of address to be used during the procedure have been confused with each other. Therefore in the translation “sir” has been emended to “bad character,” in line with the type of terminology found in other listings of the seven kinds of settlement of litigation for what corresponds to the present case.
- ¹³⁵ The *Sāmagāma-sutta* speaks of drawing out the guideline of the Dharma to settle a disagreement between monks regarding Dharma and discipline; it does not work through variations in the number of those who are in disagreement.
- ¹³⁶ Adopting the variant 曾 instead of 曹.
- ¹³⁷ Here and in the next case, the *Sāmagāma-sutta* does not give comparable details on the procedure to be adopted by the monk.
- ¹³⁸ In the *Sāmagāma-sutta* the case of past insanity requires cross-questioning by the other monks.
- ¹³⁹ The description is cryptically worded. In order to fit the context, which is clearly about someone denying having violated a rule, addition of “[not]” seems to be required. The point then is that the defendant declares either that he does not know about the alleged violation or that he does not see it as a violation.
- ¹⁴⁰ After repeated cross-questioning, in the *Sāmagāma-sutta* the one of bad character finally admits his wrongdoing.
- ¹⁴¹ The *Sāmagāma-sutta* again speaks of drawing out the guideline of the Dharma.
- ¹⁴² Adopting a variant that reverses the sequence of 法 and 是.
- ¹⁴³ The *Sāmagāma-sutta* concludes that the six principles of cordiality conduce to enduring any type of speech.
- ¹⁴⁴ A comparable exchange can be found in the *Upālipucchā* of the *Mahāvagga*, Mv 9.6 at Vin I 325.
- ¹⁴⁵ The Pāli parallel is the *Dantabhūmi-sutta*, MN 125 at MN III 128; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 717–722; *Madhyama-āgama Studies*, pp. 395–419.
- ¹⁴⁶ The addition of “[gone beyond]” is required to accommodate what appears to be a textual error in the original. To judge from the context, the reference at this point should rather be to the stage of being tamed.

Notes

- ¹⁴⁷ In the *Dantabhūmi-sutta* the Buddha concludes that if Aciravata had delivered the two similes, the prince would have gained confidence in him.
- ¹⁴⁸ Before turning to *satipaṭṭhāna*, the *Dantabhūmi-sutta* has the standard account of the gradual path covering sense restraint, moderation in eating, wakefulness, clear comprehension, and removal of the five hindrances.
- ¹⁴⁹ The *Dantabhūmi-sutta* does not relate *satipaṭṭhāna* without thoughts to the elephant simile.
- ¹⁵⁰ The corresponding part in the *Dantabhūmi-sutta* omits the first absorption and continues after the fourth absorption with the three higher knowledges.
- ¹⁵¹ The *Dantabhūmi-sutta* does not relate the imperturbability reached with the fourth absorption to the elephant simile.
- ¹⁵² The *Dantabhūmi-sutta* does not relate the ability to endure various vicissitudes (which here do not include being beaten with sticks) to the elephant simile.
- ¹⁵³ In the *Dantabhūmi-sutta* worthiness comes about through having reached full liberation.
- ¹⁵⁴ In the *Dantabhūmi-sutta* such a disciple, instead of being called “untamed,” is said to have not eradicated the taints.
- ¹⁵⁵ The Pāli parallel is the *Bālapaṇḍita-sutta*, MN 129 at MN III 163; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 741–746.
- ¹⁵⁶ Instead of the ten courses of action, the *Bālapaṇḍita-sutta* lists breaches of the five precepts.
- ¹⁵⁷ Adopting the variant 拷 instead of 考.
- ¹⁵⁸ Here and below in the *Bālapaṇḍita-sutta* the person is just taking a rest, not necessarily suffering illness.
- ¹⁵⁹ Adopting the variant 被 instead of 受.
- ¹⁶⁰ Adopting the variant 同燃 instead of 洞然.
- ¹⁶¹ The text here repeats the description just given above.
- ¹⁶² Here and below, adopting the variant 鬻 instead of 斷.
- ¹⁶³ The *Bālapaṇḍita-sutta* instead describes the Great Hell, which is made of blazing hot iron.
- ¹⁶⁴ The list of animals in the *Bālapaṇḍita-sutta* is in a different sequence, proceeding from animals that feed on grass or dung to those that live in darkness, water, and filth.
- ¹⁶⁵ As explained by Bhikkhu Bodhi, *The Numerical Discourses of the Buddha, A Translation of the Aṅguttara Nikāya* (Boston: Wisdom Publications, 2012) p. 1796, n. 1672 (in relation to an occurrence of these three in AN IV 200), *timis*, *timīṅgalas*, and *timiraṅgalas* are “legendary fish of gigantic size.”

- ¹⁶⁶ In the *Bālapaṇḍita-sutta* those who come running are brahmins smelling a sacrifice.
- ¹⁶⁷ It is not clear what these last two animals, *julouluo* and *julengjia*, could be referring to.
- ¹⁶⁸ As earlier, the *Bālapaṇḍita-sutta* describes wise conduct with reference to the five precepts, not by way of the ten courses of action.
- ¹⁶⁹ The *Bālapaṇḍita-sutta* offers a detailed description of the seven treasures and four types of endowments of a wheel-turning king.
- ¹⁷⁰ No such description of heaven is found in the *Bālapaṇḍita-sutta*.
- ¹⁷¹ The *Bālapaṇḍita-sutta* contains no explicit injunction that the monks should train accordingly.
- ¹⁷² The Pāli parallel is the *Alagaddūpama-sutta*, MN 22 at MN I 130; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 147–158.
- ¹⁷³ In the *Alagaddūpama-sutta* the monks quote a series of similes to illustrate the nature of sensuality, which are later repeated by the Buddha and then by the monks again.
- ¹⁷⁴ The listing of similes in the *Alagaddūpama-sutta* has a slaughterhouse and an impaling stake as two additional illustrations.
- ¹⁷⁵ In the *Alagaddūpama-sutta* the Buddha states that it is impossible to engage in sensual pleasures without having sensual desire.
- ¹⁷⁶ Adopting the variant 耶 instead of 也.
- ¹⁷⁷ The *Alagaddūpama-sutta* lists only nine *aṅgas*.
- ¹⁷⁸ The translation is based on emending 脫 to read 說.
- ¹⁷⁹ Adopting the variant 意 instead of 竟.
- ¹⁸⁰ The *Alagaddūpama-sutta* introduces the six standpoints for views by first describing the case of an unlearned worldling.
- ¹⁸¹ This supplementation is based on the fact that in MĀ 200 a later recapitulation of the present exposition includes formations, although out of sequence and with a variant that fits the context better. The corresponding passage in the *Alagaddūpama-sutta* mentions formations in both cases.
- ¹⁸² This view, which appears to be a type of annihilationism, has no counterpart in the *Alagaddūpama-sutta*.
- ¹⁸³ In the *Alagaddūpama-sutta* longing for the past arises because of what does not exist externally and fear of annihilation because of what does not exist internally.
- ¹⁸⁴ Adopting the variant 則 instead of 見.
- ¹⁸⁵ The *Alagaddūpama-sutta* continues with a teaching on the impermanent, *dukkha*, and not-self nature of the five aggregates.

Notes

- ¹⁸⁶ Adopting the variant 所 instead of 行; and inferring the former presence of 所有行 preceding 所有此見.
- ¹⁸⁷ In the *Alagaddūpama-sutta* the Buddha clarifies that he just teaches *dukkha* and its cessation.
- ¹⁸⁸ In the *Alagaddūpama-sutta* the simile of twigs in Jeta's Grove is preceded by an instruction to the monks to give up the five aggregates.
- ¹⁸⁹ In the *Alagaddūpama-sutta* the Buddha asks the monks whether, on seeing the grass and twigs being carried away, they would think that they themselves are being carried away.
- ¹⁹⁰ The *Alagaddūpama-sutta* continues by describing the Dharma follower and the faith follower, as well as those who have sufficient faith to be reborn in heaven.
- ¹⁹¹ The Pāli parallel is the *Mahātaṇhāsāṅkhaya-sutta*, MN 38 at MN I 256; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 251–256.
- ¹⁹² Adopting a variant that adds 緣.
- ¹⁹³ In the *Mahātaṇhāsāṅkhaya-sutta* Sāti's silent dismay is described earlier.
- ¹⁹⁴ 真說見耶, literally, “do you see that this has been truly said,” which appears to be a translation error; cf. Anālayo, *A Comparative Study of the Majjhima-nikāya*, p. 252, n. 233.
- ¹⁹⁵ 如來真說見耶, which appears to involve another misunderstanding by the translators. Fumimaro Watanabe, “Logical Arguments in the Dialogues (Suttas),” *Journal of Indian and Buddhist Studies* 20/2 (1972): 981, suggests it is based on misreading “nutriment” (*āhāra*) as “worthy” (*araha*), leading in turn to an intrusion of *tathāgata*.
- ¹⁹⁶ The *Mahātaṇhāsāṅkhaya-sutta* has no reference to opening up a channel.
- ¹⁹⁷ Such an inquiry and its response are not reported in the *Mahātaṇhāsāṅkhaya-sutta*.
- ¹⁹⁸ Adopting the variant 淳 instead of 等.
- ¹⁹⁹ Adopting the variant 也 instead of 耶.
- ²⁰⁰ The *Mahātaṇhāsāṅkhaya-sutta* introduces a recapitulation of dependent arising with a statement of specific conditionality in the form “when this is, that exists; with the arising of this, that arises.” (The same holds below for the cessation mode, with appropriate changes in the formulation of specific conditionality).
- ²⁰¹ Adopting a variant that adds 佛.
- ²⁰² The *Mahātaṇhāsāṅkhaya-sutta* does not explicitly mention the impossibility of committing the five heinous crimes, as well as some other impossibilities mentioned subsequently in MĀ 201.
- ²⁰³ Adopting the variant 仰 instead of 作.
- ²⁰⁴ The translation is based on disregarding one instance of 苦.

- ²⁰⁵ The *Mahātaṇhāsāṅkhaya-sutta* also states that in the absence of some of these conditions, conception does not take place.
- ²⁰⁶ Adopting the variant 酥 instead of 蘇.
- ²⁰⁷ The *Mahātaṇhāsāṅkhaya-sutta* at this juncture gives a full account of the gradual path.
- ²⁰⁸ No earthquake is reported in the *Mahātaṇhāsāṅkhaya-sutta*, which instead concludes by speaking of the monk Sāti as caught in the vast net of craving.

Division 17

- ²⁰⁹ The Pāli parallel is the *Uposatha-sutta*, AN 3.70 at AN I 205; cf. also AN 8.43 at AN IV 255.
- ²¹⁰ The criticism seems to be of protection being directed only to living beings that dwell beyond the range of a hundred *yojanas*, while ignoring those that dwell close by.
- ²¹¹ The translation is based on the variant 主, instead of 生.
- ²¹² The *Uposatha-sutta* takes up the conduct of arahants only later in its exposition.
- ²¹³ In the *Uposatha-sutta* taking a single meal is mentioned earlier, before the reference to dancing etc. and to the use of luxurious beds.
- ²¹⁴ The present translation follows a CBETA emendation of 往 to 住.
- ²¹⁵ In the *Uposatha-sutta* the list of recollections comes earlier.
- ²¹⁶ The supplementation follows a gloss in the Pāli commentary, Mp II 322, on the similar reference to Brahmā in the *Uposatha-sutta*.
- ²¹⁷ The translation is based on the variant 鉗 instead of 鉗.
- ²¹⁸ The *Uposatha-sutta* speaks of Gandhāra instead of Yona.
- ²¹⁹ Adopting the variant 儻 instead of 壞.
- ²²⁰ Adopting the variant 比 instead of 比丘.
- ²²¹ In the *Uposatha-sutta* the Buddha delivers a poem at this juncture, after which the discourse concludes without reporting Visākhā's reaction.
- ²²² The Pāli parallel is the *Potaliya-sutta*, MN 54 at MN I 359, which has Āpaṇa among the Aṅguttarāpans as its location; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 313–317.
- ²²³ The *Potaliya-sutta* does not describe Potaliya's earlier meetings with renunciants and brahmins.
- ²²⁴ Sexual misconduct is not mentioned in the *Potaliya-sutta*.
- ²²⁵ In the *Potaliya-sutta* the first set of eight leads to the cutting off of worldly affairs; the next set completes the cutting off of worldly affairs

Notes

- ²²⁶ The *Potaliya-sutta* clarifies that the problem of being chased by the other birds is that these will peck and claw the bird with the meat.
- ²²⁷ This question is not found in the *Potaliya-sutta*.
- ²²⁸ In the *Potaliya-sutta* two strong men have overpowered this man and drag him toward the charcoal pit.
- ²²⁹ The *Potaliya-sutta* does not contain the simile of the poisonous snake.
- ²³⁰ In the *Potaliya-sutta* he dreams he is seeing lovely parks and groves.
- ²³¹ This question is not found in the *Potaliya-sutta*.
- ²³² The expected description of the first absorption is lacking here. It could be restored as follows: “Secluded from sensual desires, secluded from evil and unwholesome states, he dwells having attained the first absorption, which is with directed awareness and sustained contemplation, with rapture and happiness born of separation.”
- ²³³ The *Potaliya-sutta* does not explicitly bring in the four absorptions, although in relation to each simile it describes the noble disciple leaving behind diversified equanimity and cultivating unified equanimity, which according to the commentary, Ps III 43, is a reference to the fourth absorption.
- ²³⁴ Before coming to the destruction of the taints, the *Potaliya-sutta* describes the attainment of the other two higher knowledges, recollection of past lives and the divine eye.
- ²³⁵ The *Potaliya-sutta* does not report his stream-entry.
- ²³⁶ The *Potaliya-sutta* only reports Potaliya proclaiming that he will in future give to the Buddha’s disciples. In the Pāli version Potaliya then illustrates the nature of the exposition received with a standard set of similes that describe setting upright what had been overturned, revealing what was hidden, etc.
- ²³⁷ The Pāli parallel is the *Ariyapariyesanā-sutta*, MN 26 at MN I 160, which has Jeta’s Grove at Sāvathī as its location; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 170–189; *Madhyama-āgama Studies*, pp. 11–37.
- ²³⁸ Before the episode about going to bathe, in the *Ariyapariyesanā-sutta* a group of monks had approached Ānanda and expressed their wish to hear a discourse from the Buddha.
- ²³⁹ The *Ariyapariyesanā-sutta* also mentions being subject to birth.
- ²⁴⁰ Adopting the variant 淨 instead of 法.
- ²⁴¹ The *Ariyapariyesanā-sutta* does not refer to the Bodhisattva’s moral purification undertaken before meeting Ājāra Kālāma.
- ²⁴² A similar inquiry in the *Ariyapariyesanā-sutta* is preceded by a description of the Bodhisattva becoming accomplished in the doctrine of Ājāra Kālāma (and later of Uddaka Rāmaputta).

- ²⁴³ Here and below, the *Ariyapariyesanā-sutta* names all five faculties, including mindfulness and concentration.
- ²⁴⁴ Adopting the variant reading 父羅摩 instead of 羅摩子.
- ²⁴⁵ In the *Ariyapariyesanā-sutta* he invites the Bodhisattva to be the sole leader of the group.
- ²⁴⁶ The Bodhisattva's strong determination not to change posture until awakening is attained is not mentioned in the the *Ariyapariyesanā-sutta*. It is, however, found in the *Mahāgosinga-sutta*, MN 32 at MN I 219.
- ²⁴⁷ The *Ariyapariyesanā-sutta* at this point reports that the Buddha is hesitant to teach, whereupon Brahmā intervenes and convinces him that there are some who will understand his teaching.
- ²⁴⁸ The text reads 二七日. A reference to “twenty-seven” would instead be 二十七日. The adopted rendering as “fourteen” follows André Bareau, *Recherches sur la Biographie du Buddha dans les Sūtrapīṭaka et les Vinayapīṭaka Anciens: De la Quête de l'Éveil à la Conversion de Śāriputra et de Maudgalyāyana* (Paris: École Française d'Extrême-Orient, 1963), p. 145; this also matches the classical expression 二八, meaning “sixteen [years of age]”.
- ²⁴⁹ In the *Ariyapariyesanā-sutta* Uddaka has passed away just the night before.
- ²⁵⁰ The sequence of the stanzas spoken in reply to Uddaka is different in the *Ariyapariyesanā-sutta*, where the Buddha's plan to go to Benares does not form a reply to Uddaka's question about where the Buddha wishes to go.
- ²⁵¹ Adopting the variant 徑 instead of 經.
- ²⁵² The *Ariyapariyesanā-sutta* does not have such a reflection by the Buddha on the confused condition of the five monks.
- ²⁵³ In the *Ariyapariyesanā-sutta* they express their disbelief three times.
- ²⁵⁴ In the *Ariyapariyesanā-sutta* the Buddha asks them if they have ever heard him speak like this before.
- ²⁵⁵ The *Ariyapariyesanā-sutta* makes no reference to the first discourse delivered by the Buddha, which is mentioned only in its commentary, Ps II 192.
- ²⁵⁶ Adopting a variant without 求.
- ²⁵⁷ Adopting a variant without 見.
- ²⁵⁸ The *Ariyapariyesanā-sutta* does not refer to the arising of a tathāgata.
- ²⁵⁹ The *Ariyapariyesanā-sutta* instead continues after the fourth absorption with the immaterial attainments and cessation.
- ²⁶⁰ Adopting the variant 坐 instead of 伏, in keeping with earlier instances of this description.

Notes

- ²⁶¹ The Pāli parallel is the *Mahāmālunkya-sutta*, MN 64 at MN I 432; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 355–358.
- ²⁶² The *Mahāmālunkya-sutta* does not report three instances of the Buddha's query meeting with no reply.
- ²⁶³ In the *Mahāmālunkya-sutta* the path is insightful contemplation of *jhāna* attainment.
- ²⁶⁴ The simile of a mountain stream is not found in the *Mahāmālunkya-sutta*.
- ²⁶⁵ The *Mahāmālunkya-sutta* instead describes contemplation of an absorption in terms of the five aggregates and their characteristics of impermanence etc.
- ²⁶⁶ The translation follows the variant 上 instead of 止. The *Mahāmālunkya-sutta* differs in that, instead of progress to a higher attainment in tranquility it mentions the attainment of nonreturn as the alternative result.
- ²⁶⁷ Adopting a variant that adds 空, in line with the earlier description of this attainment.
- ²⁶⁸ The simile of the plantain tree is not found in the *Mahāmālunkya-sutta*.
- ²⁶⁹ In the *Mahāmālunkya-sutta* Ānanda asks why some monks are liberated by mind and others through wisdom. The Buddha attributes this to differences in their faculties.
- ²⁷⁰ The Pāli parallel is the *Cetokhila-sutta*, MN 16 at MN I 101; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 127–132.
- ²⁷¹ In the *Cetokhila-sutta* the doubt is about the sangha, not about the precepts.
- ²⁷² The corresponding five mental bondages in the *Cetokhila-sutta* are desire for sensual pleasures, desire for the body, desire for form, excessive eating and sleeping, and the wish for a heavenly rebirth.
- ²⁷³ Adopting the variant reading 至 instead of 得, which is in line with the earlier formulation of the same phrase.
- ²⁷⁴ The Pāli parallel is the *Mahāsakuludāyi-sutta*, MN 77 at MN II 1; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 416–424; *Madhyama-āgama Studies*, pp. 81–103.
- ²⁷⁵ The *Mahāsakuludāyi-sutta* does not mention the number of monks accompanying the Buddha or the number of followers of Sakuludāyī.
- ²⁷⁶ The *Mahāsakuludāyi-sutta* does not report that Sakuludāyī got up and received the Buddha with joined palms.
- ²⁷⁷ In the *Mahāsakuludāyi-sutta* the Buddha asks only once about the talk that has been going on.
- ²⁷⁸ The *Mahāsakuludāyi-sutta* does not state the number of followers of the other teachers or of the Buddha.
- ²⁷⁹ Adopting a CBETA correction of 養 to read 奉.

- ²⁸⁰ In the *Mahāsakuludāyi-sutta* the disciples even publicly state that their teacher is not able to answer a question posed by visitors, suggesting that, to get a proper reply, such a question should better be addressed to them, the disciples.
- ²⁸¹ The *Mahāsakuludāyi-sutta* speaks of a company of several hundred.
- ²⁸² In the *Mahāsakuludāyi-sutta* he merely clears his throat.
- ²⁸³ The *Mahāsakuludāyi-sutta* lists these five qualities in a different sequence, beginning with taking little food.
- ²⁸⁴ Adopting the variant 刀 instead of 力.
- ²⁸⁵ The translation is based on emending the Chinese text by exchanging the descriptions of the disciples and of the Buddha. The existing Chinese text has the Buddha eating a single fruit or half a fruit, whereas the disciples eat much more. Yet the general trend of the exposition requires that he eats plenty of food whereas the disciples eat relatively little. This is indeed the presentation in the *Mahāsakuludāyi-sutta*. It seems safe, therefore, to assume that an error in transmission has led to an interchanging of these two descriptions in MĀ 207.
- ²⁸⁶ The translation is based on the variant 露 instead of 覆.
- ²⁸⁷ The *Mahāsakuludāyi-sutta* instead mentions the Buddha's endowment with the supreme aggregate of virtue.
- ²⁸⁸ The *Mahāsakuludāyi-sutta*'s description of the Buddha's higher wisdom, which forms the third topic, does not refer to the inabilities of the opponent and additionally reports the Buddha as asking Sakuludāyī if he thinks the Buddha's disciples would nevertheless interrupt their teacher.
- ²⁸⁹ Instead of these two higher knowledges, the *Mahāsakuludāyi-sutta* lists a range of different aspects of the path to liberation.
- ²⁹⁰ The *Mahāsakuludāyi-sutta* does not record that Sakuludāyī expressed his respect or that he took refuge.
- ²⁹¹ The Pāli parallel is the *Cūlasakuludāyi-sutta*, MN 79 at MN II 29; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 431–436.
- ²⁹² In the *Cūlasakuludāyi-sutta* the Buddha realizes that it is still too early to go begging alms and therefore goes to the park.
- ²⁹³ The *Cūlasakuludāyi-sutta* does not report that Sakuludāyī got up and received the Buddha with joined palms.
- ²⁹⁴ In the *Cūlasakuludāyi-sutta* the Buddha asks only once about the talk that has been going on.
- ²⁹⁵ In the *Cūlasakuludāyi-sutta* the claimant to omniscience becomes irritated and prevaricates.

Notes

- ²⁹⁶ Instead of mentioning all six teachers, the *Cūḷasakuludāyi-sutta* attributes the claim to omniscience only to Nigaṇṭha Nātaputta.
- ²⁹⁷ No such remark is found in the *Cūḷasakuludāyi-sutta*. Since the Buddha has not yet delivered a teaching that Sakuludāyī might misunderstand, this remark does not fit the context well. Its presence here could have resulted from accidental replication of this passage from the otherwise fairly similar nearby discourse to Vekhanassa, MĀ 209, where such a remark does fit the context.
- ²⁹⁸ In the *Cūḷasakuludāyi-sutta* the Buddha at this juncture also gives a brief teaching on conditionality.
- ²⁹⁹ Instead of taking the listing up to wrong view, the *Cūḷasakuludāyi-sutta* continues after false speech with the undertaking of some asceticism.
- ³⁰⁰ The *Cūḷasakuludāyi-sutta* does not introduce the attainment of absorption with the gradual path account, which it brings in only at a later point.
- ³⁰¹ The *Cūḷasakuludāyi-sutta* speaks of the fourth absorption as the realization of an entirely pleasant world, for reaching which the other three absorptions are the path.
- ³⁰² A distinction between *jhāna* attainment with or without having the same virtue, etc., like the corresponding *devas* is not found in the *Cūḷasakuludāyi-sutta*.
- ³⁰³ The *Cūḷasakuludāyi-sutta* also mentions the attainment of the three higher knowledges.
- ³⁰⁴ In the *Cūḷasakuludāyi-sutta* he does not get up from his seat, wanting to pay homage; he does, however, take refuge and request the going forth under the Buddha.
- ³⁰⁵ In the *Cūḷasakuludāyi-sutta* they employ a simile to illustrate the inappropriateness of Sakuludāyī going forth under the Buddha.
- ³⁰⁶ The Pāli parallel is the *Vekhanassa-sutta*, MN 80 at MN II 40; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 437–440; *Madhyama-āgama Studies*, pp. 139–154.
- ³⁰⁷ The translation is based on the variant 彷徨 instead of 仿佯.
- ³⁰⁸ The simile of the fire is not found in the *Vekhanassa-sutta*.
- ³⁰⁹ In the *Vekhanassa-sutta* the Buddha instead agrees to Vekhanassa's criticism.
- ³¹⁰ Adopting a variant without 縛.
- ³¹¹ The simile of the lamp is not found in the *Vekhanassa-sutta*.
- ³¹² The translation is based on the variant 炯 instead of 洞.
- ³¹³ The simile of fuel for fire is not found in the *Vekhanassa-sutta*.
- ³¹⁴ The *Vekhanassa-sutta* does not report his stream-entry, his going forth, or his eventually becoming an arahant, instead of which he just takes refuge as a lay follower.

- ³¹⁵ The translation is based on the variant 來 instead of 哉.
- ³¹⁶ The Pāli parallel is the *Cūḷavedalla-sutta*, MN 44 at MN I 299, which has the Squirrels' Sanctuary at Rājagaha as its location; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 276–289.
- ³¹⁷ In the *Cūḷavedalla-sutta* the two discussants are the male lay disciple Visākha and the nun Dhammadinnā.
- ³¹⁸ In the *Cūḷavedalla-sutta* the arising of personality is followed by the topic of its cessation by giving up craving, and then by the noble eightfold path as what leads to that cessation.
- ³¹⁹ The *Cūḷavedalla-sutta* allocates right effort to the concentration group.
- ³²⁰ The topic of the five factors of the first absorption is covered in the *Mahāvedalla-sutta*, MN 43 at MN I 294, instead of the *Cūḷavedalla-sutta*.
- ³²¹ The *Cūḷavedalla-sutta* does not take up the achievement of concentration.
- ³²² The translation follows a variant without 服.
- ³²³ This topic is found in the *Mahāvedalla-sutta*, MN 43 at MN I 296, instead of the *Cūḷavedalla-sutta*.
- ³²⁴ This inquiry has no counterpart in the *Cūḷavedalla-sutta* (or the *Mahāvedalla-sutta*).
- ³²⁵ This topic is not discussed in the *Cūḷavedalla-sutta* (or the *Mahāvedalla-sutta*).
- ³²⁶ The *Cūḷavedalla-sutta* mentions three contacts experienced on emerging from cessation, namely: empty, signless, and desireless contact.
- ³²⁷ The corresponding inquiry in the *Cūḷavedalla-sutta* is concerned only with what is pleasant and unpleasant in relation to each of the three feelings.
- ³²⁸ The translation is based on an emendation that disregards the negation in the second case; according to the original reading not knowing neutral feeling would be pleasant. Given that not knowing painful feeling is said just above to be painful, the present formulation makes little sense and can safely be attributed to a textual error.
- ³²⁹ This question is not found in the *Cūḷavedalla-sutta*.
- ³³⁰ According to the *Cūḷavedalla-sutta*, the counterpart to knowledge is liberation (and nirvana is then the counterpart to liberation).
- ³³¹ In the *Cūḷavedalla-sutta* it is Visākha who approaches the Buddha and reports Dhammadinnā's exposition, which similarly meets with the Buddha's approval.
- ³³² The Pāli parallel is the *Mahāvedalla-sutta*, MN 43 at MN I 292, which has Jeta's Grove at Sāvathī as its location; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 268–276.
- ³³³ In the *Mahāvedalla-sutta* Mahākoṭṭhita asks the questions and Sāriputta replies to them.

Notes

- ³³⁴ This question is not found in the *Mahāvedalla-sutta*.
- ³³⁵ The translation is based on the variant 知 instead of 如.
- ³³⁶ The *Mahāvedalla-sutta* instead explains consciousness in terms of being conscious of the three types of feeling.
- ³³⁷ The *Mahāvedalla-sutta* adds that wisdom should be developed and consciousness should be understood. It does not explain that one knows through wisdom.
- ³³⁸ The *Mahāvedalla-sutta* explains the purpose of wisdom as direct understanding, penetrative understanding, and abandoning.
- ³³⁹ Instead of “truth,” *sacca*, the *Mahāvedalla-sutta* mentions “discussion,” *sākacchā*.
- ³⁴⁰ The *Mahāvedalla-sutta* points in particular to the craving of ignorant beings as responsible for future becoming.
- ³⁴¹ The *Mahāvedalla-sutta* explicitly mentions the cessation of craving, which would be implicit in the reference to the cessation of ignorance in MĀ 211.
- ³⁴² The corresponding discussion in the *Mahāvedalla-sutta* covers feeling, perception, and consciousness.
- ³⁴³ This question is not found in the *Mahāvedalla-sutta*.
- ³⁴⁴ In the *Mahāvedalla-sutta* the question that leads up to the answer with the simile of the lamp concerns what heat depends on. The reply that heat depends on vitality then elicits the question how it should be understood that according to the preceding statement vitality depends on heat, yet heat is now said to depend on vitality.
- ³⁴⁵ This question and the next are not found in the *Mahāvedalla-sutta*.
- ³⁴⁶ This discussion has a counterpart in the *Cūlavedalla-sutta*, MN 44 at MN I 302.
- ³⁴⁷ According to the *Cūlavedalla-sutta*, verbal formations cease first.
- ³⁴⁸ According to the *Cūlavedalla-sutta*, the sequence of arising is first mental activity, next bodily activity, and last verbal activity.
- ³⁴⁹ In the *Cūlavedalla-sutta* the three are: empty contact, signless contact, and desireless contact.
- ³⁵⁰ The corresponding discussion in the *Mahāvedalla-sutta* concerns the “neither pleasant nor unpleasant deliverance of the mind.”
- ³⁵¹ Here and in what follows the translation is based on the variant 無相, instead of 無想.
- ³⁵² According to the *Mahāvedalla-sutta*, prior determination is a third condition for remaining in the signless deliverance of the mind.
- ³⁵³ For this third condition (not mentioned in the *Mahāvedalla-sutta*) the rendering is based on the variant reading for the second 因, namely 及, “with.”

Division 18

- ³⁵⁴ The Pāli parallel is the *Kaṇṇakathala-sutta*, MN 90 at MN II 125; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 519–525.
- ³⁵⁵ The *Kaṇṇakathala-sutta* does not report a reply by the Buddha or preparations of the place where the meeting with the king is to take place.
- ³⁵⁶ The *Kaṇṇakathala-sutta* just describes that the king approached the Buddha and paid respect, without giving any further details.
- ³⁵⁷ In the *Kaṇṇakathala-sutta* the king does not praise the Buddha's reply.
- ³⁵⁸ In the *Kaṇṇakathala-sutta* the general only takes an active part in the discussion after the Buddha has explained that only *devas* subject to ill-will are reborn in this world. In the Pāli version the general then just asks if the one type of *deva* can topple the other one.
- ³⁵⁹ Adopting a variant without 天天.
- ³⁶⁰ Instead of a remark on purity as the basis for designating Brahmās, in the *Kaṇṇakathala-sutta* the Buddha just queries why the king had asked this. When the king explains that he wants to know if Brahmās are reborn in this world, the Buddha replies that this is the case for Brahmās who still have ill-will.
- ³⁶¹ The Pāli parallel is the *Dhammacetiya-sutta*, MN 89 at MN II 118 (see also AN 10.30 at AN V 65); for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 510–519.
- ³⁶² Adopting a variant without 外.
- ³⁶³ In the *Dhammacetiya-sutta* he kisses and caresses the Buddha's feet.
- ³⁶⁴ The translation is based on emending the sequence of two characters, reading 法有 instead of 有法.
- ³⁶⁵ Adopting a variant without 諸.
- ³⁶⁶ This reason for the king's faith is not mentioned in the *Dhammacetiya-sutta*; for a survey of variations between the two lists see Anālayo, *A Comparative Study of the Majjhima-nikāya*, p. 513, table 9.6.
- ³⁶⁷ The *Dhammacetiya-sutta* describes clever debaters who are warriors, brahmins, householders, or renunciants, each of whom is converted.
- ³⁶⁸ In the *Dhammacetiya-sutta* the person merely clears his throat.
- ³⁶⁹ Adopting the variant reading 征 instead of 仙.
- ³⁷⁰ In the *Dhammacetiya-sutta*, where the topic of the two courtiers amounts to a single reason for the king's faith, the two spend most of the night in talk about the Dharma.

Notes

- ³⁷¹ The *Dhammacetiya-sutta* does not have a comparison of the Buddha’s “kingship” to that of Pasenadi.
- ³⁷² In the *Dhammacetiya-sutta* the Buddha just addresses the monks present, without asking Ānanda to summon them.
- ³⁷³ The Pāli parallel is the *Bāhitika-sutta*, MN 88 at MN II 112; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 505–510; *Madhyama-āgama Studies*, pp. 175–194.
- ³⁷⁴ Such an inquiry by Ānanda is not found in the *Bāhitika-sutta*.
- ³⁷⁵ The *Bāhitika-sutta* reports only a single instance of the king’s invitation and Ānanda’s declining.
- ³⁷⁶ Adopting the variant 聞 instead of 問.
- ³⁷⁷ The ensuing exposition has no counterpart in the *Bāhitika-sutta*, which instead takes up verbal and mental conduct. The same difference holds for the case of wholesome conduct.
- ³⁷⁸ In the *Bāhitika-sutta* Ānanda offers the cloth to the Buddha.
- ³⁷⁹ The question of a possible misrepresentation by Ānanda does not arise in the *Bāhitika-sutta*, where the Buddha just tells the other monks that it is a great gain for the king to have met Ānanda.
- ³⁸⁰ The Pāli parallel is the *Paṭhamakosala-sutta*, AN 10.29 at AN V 59.
- ³⁸¹ The otherwise similar list in the *Paṭhamakosala-sutta* does not mention any sons of *devas*.
- ³⁸² The sequence of topics differs in the *Paṭhamakosala-sutta*, which at this juncture lists the ten all-encompassing spheres (*kaṣiṇas*).
- ³⁸³ The association of the flowers with colors in the *Paṭhamakosala-sutta* differs.
- ³⁸⁴ Adopting the CBETA emendation of 大白 to 太白.
- ³⁸⁵ For the passage from here to the end of the discourse the Taishō edition offers two versions. The first version (800b19–25) is kept in the main text; the second (800c1–14) is given as an indented block at the beginning of register “c.” The second version is the more coherent, despite the discrepancy mentioned in the following note 386. It is therefore adopted as the basis for the present translation.
- ³⁸⁶ The translation is based on emending “also inferior” to become “superior.” In the *Paṭhamakosala-sutta* the pleasant and swift mode of progress is reckoned the best of the four.
- ³⁸⁷ Adopting a variant without 知.
- ³⁸⁸ The Pāli parallel is the *Piyajātika-sutta*, MN 87 at MN II 106; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 502–505.

- ³⁸⁹ In the *Piyajātika-sutta* Mallikā herself sends the brahmin to inquire about this statement by the Buddha.
- ³⁹⁰ Here and below, the *Piyajātika-sutta* separately takes up the case of a woman and of a man afflicted by the death of a close relative.
- ³⁹¹ In the *Piyajātika-sutta* the brahmin reports the conversation to Mallikā.
- ³⁹² In the *Piyajātika-sutta* those for whom the king feels affection are listed in a different sequence, namely: the princess Vajīrī, the queen Vāsabhā, the general Viḍūḍabha, Mallikā herself, and lastly Kāsi and Kosala. The minister Sirivaḍḍha and the king's elephant are not mentioned.
- ³⁹³ The *Piyajātika-sutta* does not report that King Pasenadi took refuge.
- ³⁹⁴ The Pāli parallel is the *Aṭṭhakanāgara-sutta*, MN 52 at MN I 349, which reports that Ānanda was staying at Beluvagāmakā near Vesālī; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 309–313.
- ³⁹⁵ The introductory narration to the *Aṭṭhakanāgara-sutta* is shorter, reporting only that the householder had come to Pāṭaliputta for some business and had then inquired from one monk where Ānanda is staying. It also differs in not referring to the Buddha's *parinirvāṇa*, though this event is implicit in its failure to mention the Buddha's whereabouts.
- ³⁹⁶ Instead of contemplation of dhammas, the *Aṭṭhakanāgara-sutta* recommends reviewing the attainment as impermanent and conditioned.
- ³⁹⁷ The translation is based on emending 彼 to read 彼間, in line with the formulation usually employed in the *Madhyama-āgama* to describe the rebirth of a nonreturner.
- ³⁹⁸ The *Aṭṭhakanāgara-sutta* does not mention the attainment of neither-perception-nor-nonperception.
- ³⁹⁹ The twelve Dharma doors are the four *jhānas*, the four *brahmavihāras*, and the four immaterial spheres. The *Aṭṭhakanāgara-sutta* has eleven, as it does not refer to the sphere of neither-perception-nor-nonperception.
- ⁴⁰⁰ The *Aṭṭhakanāgara-sutta* does not mention that Ānanda handed the building over to the sangha.
- ⁴⁰¹ Chizen Akanuma, *The Comparative Catalogue of Chinese Āgamas & Pāli Nikāyas* (1929) (Delhi: Sri Satguru, 1990), p. 25, lists as a parallel for MĀ 220 the *Ayyākata-sutta*, AN 7.51 at AN IV 67. Yet this discourse differs substantially from MĀ 220. It features the Buddha and a monk, the topic is only the four undeclared questions regarding the tathāgata, and the issue at stake is not the Buddha's understanding of these, but rather the contrast between the worlding and the stream-enterer. This makes it safe to conclude that AN 7.51 and MĀ 220 are not parallels properly speaking.
- ⁴⁰² Adopting the variant 見 instead of 具.

- ⁴⁰³ The formulation adopts the standard pericope, even though the Buddha, having already passed away, will no longer be able to accept the brahmin as a lay disciple.
- ⁴⁰⁴ The Pāli parallel is the *Cūḷamāluṅkya-sutta*, MN 63 at MN I 426; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 353–355.
- ⁴⁰⁵ In the *Cūḷamāluṅkya-sutta* he even states before the Buddha that he will disrobe unless he receives a reply.

Appendix: Tables of Parallels

- ⁴⁰⁶ These two tables draw, in part, on earlier published tables of parallel discourses, especially Bhikkhu Anālayo and Roderick S. Bucknell, “Correspondence Table for Parallels to the Discourses of *Majjhima Nikāya*: Toward a Revision of Akanuma’s *Comparative Catalogue*,” *Journal of the Centre for Buddhist Studies, Sri Lanka* 4 (2006): 215–238. Such tables, particularly between Pāli and Chinese, are an increasingly widely used research tool for the study of Early Buddhism. The best-known example is Akanuma’s *The Comparative Catalogue of Chinese Āgamas & Pāli Nikāyas*. For a historical survey of such tables and catalogues, from their beginnings in 1883 to the present, see Roderick S. Bucknell, “Catalogues of Parallel Buddhist Sūtras in Pali, Chinese, Sanskrit, and Other Languages,” in *Proceedings of the 13th Wuyue Buddhist Academic Forum* (Hangzhou: Hangzhou Buddhist Academy, 2016) pp. 427–441.
- ⁴⁰⁷ Twenty-one *Madhyama-āgama* discourses have no known Pāli parallel, namely: MĀ 7 (T I 427c/BDK I 38), MĀ 39 (T I 481b/BDK I 300), MĀ 54 (T I 489c/BDK I 343), MĀ 60 (T I 494b/BDK I 365), MĀ 65 (T I 506b/BDK I 422), MĀ 69 (T I 518c/BDK I 477), MĀ 80 (T I 551c/BDK II 87), MĀ 86 (T I 562a/BDK II 132), MĀ 92 (T I 574c/BDK II 188), MĀ 106 (T I 596b/BDK II 293), MĀ 139 (T I 646c/BDK III 108), MĀ 147 (T I 658a/BDK III 162), MĀ 148 (T I 659b/BDK III 167), MĀ 159 (T I 681c/BDK III 268), MĀ 168 (T I 700b/BDK III 353), MĀ 176 (T I 713c/BDK III 415), MĀ 177 (T I 716b/BDK III 428), MĀ 218 (T I 802c/BDK IV 359), MĀ 219 (T I 803a/BDK IV 360), MĀ 220 (T I 803c/BDK IV 362), MĀ 222 (T I 805c/BDK IV 371).
- ⁴⁰⁸ Roderick S. Bucknell, “The Structure of the Sanskrit *Dīrgha-āgama* from Gilgit vis-à-vis the Pali *Dīgha-nikāya*,” in Dhammadinnā, ed., *Research on the Dīrgha-āgama* (Taipei: Dharma Drum Publishing Corporation, 2014), pp. 57–101.
- ⁴⁰⁹ The probable mechanism of this partial scattering is discussed in Bucknell, “The Structure of the Sanskrit *Dīrgha-āgama*,” pp. 86, 89–91.
- ⁴¹⁰ Bucknell, “The Structure of the Sanskrit *Dīrgha-āgama*,” pp. 61–64.
- ⁴¹¹ See Jens-Uwe Hartmann and Klaus Wille, “The Manuscript of the *Dīrghāgama* and the Private Collection in Virginia,” in Paul Harrison and Jens-Uwe Hartmann, eds., *From Birch Bark to Digital Data: Recent Advances in Buddhist Manuscript Research* (Wien: Verlag der Österreichischen Akademie der Wissenschaften, 2014), pp. 139–141.
- ⁴¹² Here, too, the analysis yields a viable explanation for this scattering; see Bucknell, “The Structure of the Sanskrit *Dīrgha-āgama*,” pp. 86–89.

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Index

A

- Abhidharmakośopāyikāṭīkā*, 392
abiding, 65, 77, 329, 428n55
 happy, 71–74, 107–108, 331–332
 tranquil/in tranquility, 17–18, 23, 27–
 30, 68, 125–127
absorption(s), four, 374–375, 384,
 428nn57, 63; 438n233, 440n265,
 442nn300–301
 first, 65, 87–88, 108, 254, 281–282, 295,
 300, 430n96, 434n150, 438n232,
 443n320
 fourth, 6, 27, 45, 56, 87–89, 108, 157,
 233, 247, 255, 283, 300, 312, 357,
 360, 375, 384, 434nn150, 151;
 438n233, 439n259, 442n301
 second, 88, 108, 233, 254, 281–282
 third, 88–89, 108, 233, 254, 282
 See also concentration(s)
Aciravata, 150–159, 434n147
affection, 142–143, 350–355
affliction(s), 6, 45, 100, 109–110, 157–
 158, 195, 247, 300
āgama(s), 393
 Dīrgha-āgama, 393–394
 Samyukta-āgama, 393
 See also Madhyama-āgama; nikaya(s)/
 Nikāyas; Pāli texts
Ajita, 46–47, 427n37
Ajita Kesakambalī, 264–265, 272–273
Āḷāra Kālāma, 239, 242, 438nn241–242
alms/almsround, 24–25, 63, 77, 79, 80,
 245, 262, 268, 271, 441n292
ambrosia, 266, 270, 335
Ānanda, 13–14, 18–19, 50–52, 58–75,
 129–143, 235–236, 249–254, 256–
 257, 316, 325–326, 328, 336–345,
 356–359, 363–365, 427n39, 428n54,
 432n128, 438n238, 440n269,
 446nn372, 374–375, 378–379;
 447nn394–395, 400
Aṅga, 3, 8, 77, 220, 264
animal(s)/bird(s)/insects, 17, 22, 41, 167–
 170, 212–213, 229, 434n164,
 435n167, 438n226
alligators, 168
bear, 79
bull, 79
camels, 168
cat, 99, 430n85
cattle/cow(s), 43, 47, 59, 168, 211, 228,
 237, 343
chickens, 43, 169
crane, 369
crow(s), 82–83, 169, 228–229
deer, 79, 168, 246–248, 331–332, 368–
 369
dog(s), 47, 79, 169, 228
donkeys, 168
elephant(s), 43, 47, 59, 79, 81–82, 84–
 85, 151, 153–158, 168, 231, 237,
 322, 337–338, 343, 354, 434nn149,
 151–152; 447n392
fish: *timis*, *timiṅgalas*, and *timirapiṅ-*
 galas, 168, 434n165
fleas, 157–158

Index

- animal(s)/bird(s)/insects (*continued*):
flies/gadflies, 157–158
glowworm/worm(s), 167–168, 277–279, 285–287
goose, 44
jackals, 169
julengia and *julouluo*, 169, 435n167
kunji bird, 369
horse(s), 43, 47, 59, 79, 84–85, 93, 114–115, 151, 168, 231, 237, 322, 343
leopard, 79
mosquitoes, 157–158
owl(s), 228–229
ox/oxen, 47, 59, 79, 151, 322, 368–369
piaofang bird, 369
pig(s)/swine, 43, 168–169
sea monsters (*makaras*), 168
sheep, 43, 59, 170, 237, 343
snake(s)/serpents, 47, 59, 79, 160, 168, 172, 179–182, 230–231, 438n229
tiger, 79
tortoises/turtle, 168–170, 220
vulture, 177, 187, 369
water buffalo, 168
Aṅguttarāpans, 437n222
annihilation/annihilationism, 189, 350, 435nn182–183
Anuruddha, 13–15, 18, 20, 24–31, 359–363, 426nn16, 21
Āpaṇa, 77, 437n222
arahant(s)/arahantship, 53–54, 56–57, 206, 212–215, 217–218, 291, 334, 431n116, 437n212, 442n314
asceticism/ascetic practices, 207, 242, 244, 442n299
Assaji, 116–120, 127, 431nn108–109, 432n119
Assaka, 220
Assapura, 3, 8
Avantī, 220
asuras, 315, 318
attachment, 36–37, 40, 62, 70, 72, 115, 129–131, 155, 167–169, 187, 209, 215–216, 224, 226, 237, 244–247, 281, 320–321, 330, 332–336, 341, 343, 356–358, 363–364, 372–389
Aṭṭhaka, 204–205, 263
Aṭṭhakanāgara, 355–356, 358–359
awakening, 29, 36, 70, 240–242, 245, 253, 334, 337, 339, 342, 360, 371, 439n246
full/right/unsurpassable, 64, 87, 129, 130–131, 191, 208, 238, 242–243, 430n87, 432n128
requisites of, 242, 245
factors, seven, 133, 377–378, 386–387
- ## B
- becoming, 7, 11–13, 45, 70–72, 74, 188, 198–199, 201–202, 205, 209–210, 306, 380, 444n340
Beluvagāma, 447n394
Benares, 242–243, 347–348, 439n250
See also Kāsi
Bhaddāli, 101–115
birth(s), 7, 12, 29, 36–38, 41, 45, 53, 62, 70–72, 74, 109–110, 125–126, 170, 188, 198–199, 201–202, 205, 209–210, 234, 242, 244–245, 248, 256, 273–274, 288–289, 344, 360, 370, 380
birth and death, 64, 86–87, 109–110, 188, 289, 438n239
See also rebirth
birth status, 276, 284–285
See also caste(s)/class
birth stories, 180–182
See also teachings
Bodhisattva, 438nn241–242; 439nn245–246
See also Buddha
bondage, 36–37, 85–86, 133, 187, 290, 306, 440n272

- Brahmā(s), 32, 35, 57–58, 155, 189, 216,
320, 326–327, 346, 437n216,
439n247, 445n360
deva(s), 31
heaven, 56, 107, 214, 279, 354
wheel, 57–58
world(s), 17, 22, 346
brahmavihāras, 425n11, 426n23
four, 429n83, 430n86, 447n399
See also four higher states of mind;
mind that is boundless, exalted,
immeasurable, and well-cultivated
brahmin(s), 3, 7, 12–13, 32, 35, 46–48,
57–58, 71–72, 78, 104, 155, 176, 189,
207, 222–223, 235–236, 241, 264,
276–277, 284–285, 289, 318–324,
327, 330–333, 338–339, 341, 350–
354, 359, 363–365, 368–369, 428n52,
435n166, 437n223, 445n367,
447nn389, 391; 448n403
See also caste(s)/class
Brick House, 24
buddha(s), xiv, 72, 155, 209, 215–216,
247, 281, 372–389
See also tathāgata(s)
Buddha, 3, 8, 13, 18, 22–24, 26–27, 30,
32, 36, 46, 48–52, 58, 63, 70, 73, 75,
77, 81–82, 84–85, 90–91, 97–99, 101–
104, 111, 113–118, 129–130, 133,
142–144, 149, 151, 159, 161, 173,
177–178, 184, 186–187, 190–193, 195,
199–204, 206, 209–211, 216, 222–224,
228–231, 233–237, 249–251, 256–257,
262–263, 270–271, 280, 283–284, 288,
291, 302, 315–318, 325, 328–337,
344–345, 350–351, 353–355, 359, 361,
363, 365–366, 371, 390, 426n21,
427nn37, 39; 428nn54–55, 62;
429nn67, 71, 76, 78; 430nn89, 91–93;
431nn103–104, 109, 111–112;
432nn119–120, 127–128; 434n147,
435nn173, 175; 436nn187, 189;
437n221, 438nn236, 238; 439nn247,
250, 252, 254–255; 440nn262, 269,
275–278; 441nn285, 287–288, 292–
294; 442nn297–298, 304–305, 309;
443n331, 445nn355–358, 360, 363;
446nn371–372, 378–379; 447nn389,
395, 401; 448nn403, 405
See also Buddha, Dharma, and Sangha;
Gotama; Tathāgata; Well-gone One;
World-honored One
Buddha, Dharma, and Sangha, 125–126,
234–235, 270, 330, 332–336, 355, 365
- ## C
- Campa, 143
caste(s)/class, 276–277, 284–285, 368–
369
four, 319–324, 327
See also brahmin(s); merchant(s);
warrior(s); worker(s)
causality/causes and conditions, 58, 109–
110, 192, 194, 269, 273–275, 305,
311–313
celibacy, 42, 213
cemetery, 6, 45, 296, 309
See also charnel ground
cessation, 39–40, 56, 69–70, 88–89, 108,
202–205, 210, 233, 253, 255–256,
258, 261–262, 269, 283, 293, 295–
298, 300–301, 305, 307, 309–311,
362, 374, 377–378, 383, 386–387,
426n24, 428n50, 429n75, 436n200,
439n259, 443nn318, 326; 444n341
of dukkha, 6, 45, 110, 207, 234, 247,
304, 306, 321, 350, 371, 436n187
of the taints, 7, 45, 110, 234, 248, 357–
358, 360
total/without remainder, 228–233, 257
See also nirvana
Ceti, 220

Index

- charnel ground, 350–351
See also cemetery
- Chinese (language/text), xiii–xiv, 392–393, 395, 409, 441n285, 448n406
- clansman/clansmen/clanswoman, 12, 24–25, 30–32, 81–82, 84–85, 90, 181–182, 220–222, 241, 334
- clinging, 36–40, 69–70, 101, 126–128, 186, 188, 198–199, 201–203, 205, 209–210, 237, 249–252, 256, 292–293, 380, 427n31
- cloth/clothes, 12, 18, 23–25, 134–135, 160, 172, 212, 217, 232, 316, 343, 353, 446n378
bāhitika, 337, 343–344
Benares, 347–348
white, 211, 222, 228, 234, 277, 285
See also lay disciple(s)/follower, white-clothed; robe(s)
- Collection of Middle-length Discourses*, 394–395
See also *Madhyama-āgama*
- Collection of Long Discourses*, 395
See also *āgama(s)*; *Dīrgha-āgama*; *nikāya(s)*/Nikāyas; *Dīrgha-nikāya*,
- compassion, 11, 28, 41, 50–51, 73–75, 96–100, 212–213, 236, 338, 357, 362
- comprehension, 321–322, 425n3, 434n148
- right, 5–6, 11, 16, 21, 44–45, 65, 67–70, 80, 88, 108, 134–135, 233, 254, 282
- concentration, 6, 16, 21, 45, 65, 67–69, 71, 74–75, 80, 88, 108, 217–218, 233, 254, 258, 260–262, 281–282, 294–298, 309–312, 374–378, 383, 385–387, 425n10, 439n243, 443nn319, 321
- right, 53, 56, 245, 288, 294, 350, 378, 387, 427n45
- signless, 61–62, 312–313
See also absorptions, four; meditation
- conduct, 41–42, 72, 79, 155, 169, 170, 209, 215–216, 224–227, 247, 281, 339, 342, 372–389, 435n168, 437n212, 446n377
- bodily, 3–6, 109–110, 160–161, 167–171, 173, 176, 274–275, 303, 338–339, 341–342, 425n2
- mental, 4–6, 109–110, 160–161, 167–171, 173, 176, 274–275, 303, 446n377
- verbal, 4–6, 109–110, 160–161, 167–171, 173, 176, 274–275, 303, 446n377
See also moral conduct/morality
- consciousness, 36–37, 40–41, 45, 69–70, 189, 191–194, 197–198, 200–202, 204–205, 255, 292–293, 296, 304, 309, 380, 444nn336–337, 342
- eye, 39, 194
- mind, 39, 194–195
See also sphere(s), of boundless/infinite consciousness
- contemplation, 428n50, 440nn263, 265; 447n396
See also directed awareness and sustained contemplation; meditation
- continents: Aparagoyāna, Jambudīpa, Pūbbavideha, Uttarakuru, 346
- craving, 85–86, 151–153, 188, 198–203, 205, 209–210, 243, 258, 260, 269, 306, 380, 437n208, 443n318, 444nn340–341
See also desire(s)
- Cuṇḍa, 129–131

D

- Dasama, 356, 358–359
- deathless, 243, 262, 358–359
- defilement(s), 6, 8, 36–37, 45, 69, 109–110, 213, 234, 237–242, 244–245, 247–248, 257–261, 425nn9–10
- five, 257, 259, 261
- delusion(s), 53, 56, 115, 190, 274, 303

- dependent arising, 69, 71, 259, 261, 436n200
- desire(s), 5, 33–34, 36–37, 44, 69, 71, 92, 153, 155–156, 190, 224, 226, 244, 261, 299–300, 303, 340, 343, 440n272
- for the Dharma, 357–358
- evil, 8–11, 134, 139
- sensual/sexual, 6–7, 11, 27, 33–34, 42, 45, 53, 56, 62, 68–69, 87–88, 108, 110, 157, 213, 234, 247–252, 254, 258, 260, 281–282, 300, 312, 357, 360, 375, 384, 435n175, 438n232
- desireless/desirelessness, 68, 311, 443n326, 444n349
- destiny:
- bad, 8, 11, 161, 170–171, 224–227
- good, 173, 175–176, 191
- See also* rebirth
- deva*(s), 31–32, 57–58, 72, 107, 115, 131–132, 134–135, 155, 158, 189–191, 209, 215–222, 224–227, 242–243, 247, 279, 281–282, 287, 315, 318, 320, 324, 326, 350, 372–389, 426n25, 442n302, 445n358, 446n381
- Brahmā, 31
- of Radiance, 346
- Sakka, 346
- of the Thirty-three, 31, 219–221, 325–326, 346
- Tusita, 31, 219–221, 346
- who delight in creating, 31, 219–222, 346
- who wield power over other’s creations, 31, 219–220, 222, 346
- Yāma, 31, 219–221, 346
- See also* Four Heavenly Kings; heaven(s)
- Dhammadinnā, 443nn317, 331
- Dhammanandā, 291–302
- dharma(s), 56, 155–156, 357–358, 361, 372, 377, 381, 386–387, 447n396
- Dharma, 3, 14, 16, 19, 21, 24–25, 30, 32–35, 42, 49–52, 55, 57–58, 65, 70, 72, 74–75, 93, 104–105, 112–113, 119–121, 125–128, 133–134, 136–138, 140–142, 144–151, 155–157, 177–180, 191–195, 197, 206–207, 216–217, 234, 236–237, 239–243, 250, 257, 260, 266, 268–269, 291, 302, 316, 328–330, 332–337, 345, 356–358, 426n22, 428n61, 433nn135, 141; 445n370
- assembly, 48–49
- doors, 358–359, 447n399
- eye, 234, 291
- follower, 105, 126, 431–432n117, 432n118, 436n190
- friends, 246–247
- higher/highest aspect, 16, 21, 35, 426n19
- noble/sublime, 46, 103–104, 106, 114, 116–119, 208, 224, 228, 233, 246–247, 292, 306
- path of, 72, 209, 215–216, 247, 281, 372–389
- teacher(s), 16, 21, 128, 155
- true/ultimate, 34, 49, 74–75, 128, 156, 195, 208, 269–270, 290–291
- wheel of, 243
- See also* Buddha, Dharma, and Sangha
- Dīgha, 30–32
- Dīgha Kārāyaṇa, 328–329
- diligence, 70, 74, 124–127, 134–135, 428n61
- directed awareness and sustained contemplation, 87–88, 108, 233, 254, 281–282, 295, 300, 438n232
- disciple(s), xiii, 13, 34–35, 46–47, 52–53, 70–72, 74–75, 104, 107–108, 113–114, 127–131, 133, 155–159, 185–186, 206, 209, 212–220, 224–235, 246–247, 262,

Index

disciple(s) (*continued*):
264–271, 273–275, 283–284, 288, 290,
292, 320–321, 330–336, 341, 343,
345–346, 348–349, 352, 355–358,
427n42, 432n120, 434n154, 438nn233,
236; 441nn280, 285, 288
See also lay disciple(s)/follower;
monk(s); renunciant(s)
discipline, 34, 49, 106, 128–131, 133,
136–138, 140–141, 144–151, 224,
228, 233, 269–270, 359, 433n135
See also rule(s)
disputation, 131, 140–141, 143
six roots of, 133–134
divine, 175
ear/hearing, 29, 360
eye, 15, 20, 109, 242, 274–276, 425n5,
438n234
See also flower(s), divine
dukkha, 6, 45, 86, 110, 129–131, 207, 234,
247, 269, 304–305, 371, 435n185,
436n187
arising of, 6, 45, 110, 199, 201–202,
209, 234, 247, 269, 304–305, 371
cessation/ending/eradicating, 6, 45,
110, 143, 190–191, 205, 207, 210,
234, 247, 269, 304–306, 321, 350,
371, 436n187
great mass of, 41, 199, 201–202, 205,
209–210, 370
See also four (noble) truths; suffering(s)

E

earthquake, 437n208
Eastern Hall, 316–317, 329
eightfold path, 52, 133, 245, 294, 350,
378, 387–388, 443n318
Ekapuṇḍarīka (elephant), 337, 354
emptiness, 58–63, 65–67, 311, 428n51
eons of world expansion and contraction,
109, 273–274

equanimity, 11, 28, 88–89, 96, 100, 108,
233, 254–255, 282–283, 300, 357,
362, 377, 386–387, 438n233
evil(s), 58, 71–74, 79, 95, 107, 112, 134,
139, 141, 159, 161, 173, 180, 191,
195, 254, 321, 339, 342, 350
conduct/deeds, 53–54, 79, 109, 159–161,
164–171, 193, 274–275
desire(s), 8–11, 134, 139
inclination/intent/motive/thought(s),
33, 68, 159, 206, 215–220
qualities, 159–160, 172
state(s), 5–7, 12–13, 27, 44–45, 51, 56–
57, 68–72, 74, 77–78, 87–88, 108,
120–124, 157, 208–209, 215–220,
228–233, 243, 247–248, 254, 281–
282, 300, 312, 357, 360, 372–373,
375, 382, 384, 438n232
view, 117–119, 177–178, 191–193
Evil One. *See* Māra
extinction, 39–40, 69, 71, 184
eye of wisdom, 356–358
See also Dharma, eye; divine, eye

F

faith/faithful, 12, 32, 41, 70–71, 78, 83,
85, 92, 105, 112–113, 125–128, 141,
155, 191, 219–220, 235, 238–240,
243, 320, 322, 329–330, 332–337,
375–377, 385–386, 431–432n117,
432n118, 436n190, 445nn366, 370
fear(s)/fearful, 33–34, 41, 58, 108, 115,
158, 161, 173, 184–186, 188, 435n183
fearlessness, 234
Feer, M. Léon, 392
fetter(s), 8–11, 14, 19, 28, 86, 90, 96–100,
190–191, 249, 251, 357, 362, 429n71
five lower, 188, 190, 249–253, 357–358
five aggregates, 36–37, 69–70, 292, 293,
427n31, 435n185, 436n188, 440n265

- five faculties, 133, 375–376, 384–385,
432n118, 439n243
- five monks of Deer Park, 242, 244–247,
439n252
- five heinous crimes, 436n202
See also offense(s), grave/serious;
transgression
- flower(s)/grass, 12, 43, 50, 97, 152–153,
168, 182–183, 190, 194, 214–215,
241, 254, 288, 290, 323–324,
434n164, 436n189, 446n383
- divine, 14–17, 19–22
kaṇṇikāra, 348
See also tree(s)
- forests(s)/gardens/grove(s)/park(s), 3, 6,
8, 24–26, 45, 50, 59–60, 71–74, 77,
93, 107, 116, 129, 150, 152–158, 222,
231, 234, 241, 251–252, 262, 271,
328, 336, 429n80, 438n230, 441n292
- Anāthapiṇḍika’s Park, 36, 91, 101, 159,
177, 191, 249, 257, 284, 291, 337–
338, 345, 350, 359, 361, 365, 371
- Bamboo Grove, 149, 262, 270, 302, 363
- Deer Park, 242–243
- Eastern Park, 46, 58, 211, 235, 337–338
- Gosiṅga *sāla* forest, 13–25
- Jeta’s Grove, 36, 91, 101, 159, 177,
190–191, 249, 257, 284, 291, 337–
338, 345, 350–351, 359, 361, 365,
371, 426n26, 427n40, 436n188,
438n237, 443n332
- Kaṇṇakathala Grove, 315, 317
- Nigrodha Park, 63
- Pāvārika’s Mango Grove, 222
- Peacocks’ Grove, 262, 271
- Rooster’s Park, 355–356, 359
- Squirrels’ Sanctuary, 149, 262, 270,
302, 363
See also mountain(s); tree(s)
- forest-dweller, 16, 21
See also renunciant(s)
- Four Heavenly Kings, 31, 219–221, 346
See also *deva*(s)
- four higher states of mind, 74, 108
See also *brahmavihāras*, four
- four nutriments, 37–38, 197, 427n32
- four right efforts, 133, 295, 372–373,
381–382
- fruit(s), 179–180, 232–233, 441n285
bilva, 268
See also tree(s)
- ## G
- Gabled Hall, 356
- gandhabba*(s), 208, 315, 318
- Ghāṭa, 63
- Gilgit, 394
- going beyond, 11, 28–29, 88–90, 257
- Gotama, 47–48, 104, 189, 207, 223–224,
228–231, 233, 243–245, 263–267,
270–289, 315–321, 323–324, 326–
327, 332–334, 350–355, 363–364
five qualities of, 266–270, 441n283
See also Buddha; World-honored One
- ## H
- Hall of Migāra’s Mother, 46, 58–59, 211,
235, 337–338
- Hartmann, Jens-Uwe, 394
- hatred, 93–96, 111, 189–190, 224, 226–
227, 249–252
- heaven(s)/heavenly, 110, 173, 176, 274–
275, 324, 326, 435n170, 436n190,
440n272
See also Four Heavenly Kings
- hell(s), 109, 161, 163–167, 170–171,
224–227, 274–275
- Great Hell, 434n162
- Six Sensory Contacts, 167
- heterodox practitioner(s)/renunciants,
46–47, 104, 197, 235, 243, 249–250,

Index

heterodox practitioner(s)/renunciants

(*continued*):

262–264, 266, 270–272, 274, 276–289,
291, 363–365

See also view(s), heterodox

hindrance(s), 69, 71, 258, 260

five, 6, 45, 247, 281, 372–389, 425n10,
434n148

holy life, 3–4, 7, 12, 14, 18–19, 26–27, 29,

36–41, 45–46, 50–51, 53, 62, 71–74,

107, 110–112, 125–126, 142–143, 155,

180, 188, 195, 224–227, 234, 239, 242,

244–245, 248, 256, 258, 260, 283–284,

288–289, 291, 301, 320, 324–326,

330–332, 334, 337, 360, 365–371

homeless, 12, 32, 41, 83, 85, 92, 141, 155

See also renunciant(s)

householder(s)/household life, 12, 71–74,

78, 83–85, 92, 141, 155–156, 176, 222–

235, 238, 356–359, 445n367, 447n395

See also lay disciple(s)/follower

I

identity, 185–186, 249–252

See also self

ignorance, 7, 11, 45, 62, 109–110, 188,

198, 201–202, 204–205, 234, 248,

299–301, 306, 340, 343, 371–380,

444n341

“I” and “mine,” 70, 185–187

See also identity; personality; self

Indra, 189

insight/insightful, 15, 19, 125–127, 132,

306, 380, 389–390, 425n11, 428n50,

432n129, 440n263

Īsāna, 189

Isidatta, 335–336

J

jewel(s), 343

agate, 220

beryl, 220

bīnglěi and *bīngliú*, 220

coral, 220

gold/golden, 43–44, 84–85, 220, 232,

277, 285, 343

jade, 220

liúshào, 220

mañi-, 220

pearl, 220

rānggā, 220

ruby, 220

silver, 43–44, 220

tortoise shell, 220

See also treasure(s)

jhāna(s), 440n263, 442n302

four, 447n399

Jīvasena, Prince, 150–153

K

Kaccāna/Mahākaccāna, 15–16, 18, 20–21,

284–290

Kāḷakhemaka, 63

Kālī, 94–95

Kāḷudāyin, 77

Kamboja, 220

Kammāsadhamma, 32, 52

Kapilavatthu, 63

karma, 58

Kāsi, 116–117, 119–220, 243, 354–355,

447n392

See also Benares

Kassapa/Mahākassapa, 13–14, 16, 18,

21–22, 426n18

Kimbila, 24–27, 30–31

Kiṭṭāgiri, 116–117

knowledge(s), 6, 17, 22, 29, 33–40, 45,

51–54, 69, 71–72, 74–75, 109–110,

155, 209, 215–218, 235, 240–242,

245, 247, 258, 261, 269, 272–273,

281, 301, 306, 372–389, 443n330

of the arising/birth/rebirth and death/
 passing away of beings, 29, 109–
 110, 360
 complete/wide/unsurpassable, 39, 49,
 269, 272–273
 of dispassion, 151–153
 of the destruction/eradication of the
 taints, 110–111, 234, 247, 270,
 425n5, 438n234
 of the divine ear, 29
 of the divine eye, 425n5, 438n234
 final, 101, 126–128, 289, 430–
 431n100, 432n119
 of former/past existences/lives, 29, 109,
 270, 360, 425n5, 438n234
 of having established the holy life, 36–
 41, 46
 higher, 109–110, 247, 270, 425n5,
 426n24, 434n150, 438n234,
 441n289, 442n303
 of the minds of others, 29, 360
 right, 51, 56–57, 115, 208, 216,
 427n45, 428n46
 wrong, 51, 57
 Kosala, 220, 264, 315–321, 323–329,
 336–345, 352–355, 447n392
 Koṭṭhita/Mahākoṭṭhita, 302–313,
 443n333
 Kuru(s), 32, 52, 220

L

lay disciple(s)/follower, 234–235, 270,
 333, 355, 365, 442n314, 448n403
 female, 65, 73–74, 104, 268, 291–302
 male, 65, 73–74, 104, 268, 443n317
 white-clothed, 129–131
 layman, 222, 224, 234, 330
 liberation(s), 37, 69, 71, 86, 217–218,
 258, 261, 372–389, 427n42, 428n63,
 441n289, 443n330
 eight, 124

full/total/without remainder, 37–38,
 248, 434n153
 of the mind, 29, 62–65, 73, 125–126,
 208–209, 248, 305–306, 356–358,
 360
 right/supreme, 56, 300, 427n45, 428n46
 through wisdom, 29, 125–126, 208–209,
 248, 305–306, 360
 “Liberation by the Destruction of Crav-
 ing,” 210
 livelihood, 4–6, 155, 238, 335, 355
 right, 53, 55–56, 294, 427n45
 wrong, 55–56
 loving-kindness, 11, 26–27, 28, 41, 74–
 75, 96–100, 142, 212–213, 357, 361–
 362

M

Madhyama-āgama, xiii–xiv, 391–395,
 409, 423, 447n397, 448n407
See also āgama(s); nikāya(s)/Nikāyas:
Majjhima-nikāya
 Magadha, 220, 264
 Mahābrahmā. *See* Brahmā
 Mahāmoggallāna/Moggallāna, 16–18,
 22–23
 Makkhali Gosāla, 264–265, 272
 Māluṅkyaputta, 249–250, 367
 Malla, 220
 Mallikā, Queen, 352, 354–355, 447nn389,
 391–392
māra(s), 32, 35, 57–58, 155, 320
 Māra, 70, 246–247
 Medaḷumpa, 328–329, 336
 meditation, 15, 19, 25, 33, 46, 49–52, 58,
 69, 71–74, 77–78, 107, 144, 150–153,
 235, 258–261, 303, 328, 336, 359,
 361, 366, 426n22
 concentrative, 15, 19–20
 walking, 46, 48, 68, 317, 329
See also concentration

Index

- merchant(s), 176, 276–277, 284–285, 319–324, 368–369
See also caste(s)/class, four
merit(s)/meritorious, 78, 161, 173, 222, 305, 344
 exceptional/superior, 324–326
 field of, 115, 158, 206, 216, 218, 264
 great, 3, 8, 17, 22, 30, 32, 113, 212, 279, 287, 431n102
Migāra's mother. *See* Hall of Migāra's Mother; Visākha
mind that is boundless, exalted, immeasurable, and well-cultivated, 11, 28, 96–100, 357, 362
See also brahmavihāras, four; four higher states of mind
mindfulness, 6, 24, 44–45, 54–56, 88–89, 93, 108, 208–209, 233, 254–255, 282–283, 300, 375–377, 385–387, 439n243
 four establishments of, 133, 155–156, 295, 371–372, 381
 right, 11, 16, 21, 53–56, 65, 80, 88, 108, 134–135, 233, 254, 282, 294, 427n45
Moliya Phaggaṇa, 91–92, 429n78
monk(s), 3–6, 8, 9–10, 13–25, 32, 36–41, 46, 48–56, 58–61, 63–70, 73–75, 77–107, 111–121, 124–127, 129, 131–133, 136–151, 155–157, 159, 161–171, 173–180, 183–197, 199–210, 220, 222, 234–237, 247–250, 254, 256–257, 259, 261–262, 264, 268, 270, 282–283, 290–291, 296–298, 300, 302, 309–312, 317, 326, 329–331, 333–334, 336–337, 344–350, 355–356, 359–363, 365, 368, 371, 390, 427nn35, 37, 39; 429n68, 430nn87, 95; 430–431n100, 432nn119, 126–128; 433nn134–135, 137–138; 435nn171, 173; 436nn188–189; 437n208, 438n238, 440nn269, 275; 446nn372, 379; 447nn395, 401
See also disciple(s); five monks of Deer Park; renunciant(s); sangha
Monkey Lake, 356
moral conduct/morality, 11, 69, 71, 107, 132, 143, 156, 238, 258, 260, 361, 432n129, 438n241
mountain(s), 6, 45, 59, 71–74, 107, 152–153, 160, 163, 166, 173–175, 182, 241, 253, 440n264
Elephant Peak Mountain, 241
Himalaya, 163, 174–175
Sumeru, 346
See also forests(s)/gardens/grove(s)/park(s)
- N**
Nādikā, 24
Nagaraka, 58, 328
Nālanda, 222
Nālijaṅgha, 352–354
Nandiya, 24–26, 30–31
Ñātaputta, 129–131, 133, 264–265, 272, 432n130, 442n296
Nigaṇṭha(s), 129–131, 133, 211–212, 264–265, 272, 442n296
nikāya(s)/Nikāyas, 391, 393
Āṅguttara-nikāya, 417
Dīgha-nikāya, 393–394, 409
Khuddaka-nikāya, 391, 423
Majjhima-nikāya, 392–394, 410
Samyutta-nikāya, 392–394, 416
See also āgama(s)
nirvana, 83–84, 108, 142–143, 237–242, 244–245, 248, 253, 262, 301, 337, 339, 341–343, 349–350, 371, 430n96, 443n330
 final, 188, 190, 256, 355, 357–358, 363
 noble one(s), 7, 12–13, 87–89, 108–110,

143, 233, 254, 274–275, 282, 291–301, 315–318, 352–353, 361
 nonreturn/nonreturner/nonreturning, 100, 126–128, 190, 217–218, 357–358, 430n87, 440n266, 447n397
 novice(s), 129–131, 150–151, 159, 344, 432n126
 nun(s), 65, 73–74, 91–92, 104, 257, 259, 261, 268, 291–302, 344, 429n78, 443n317

O

offense(s), 133, 137–140, 142, 180, 195
 grave/serious, 133, 141, 180
See also five heinous crimes; transgression
 offering(s), 53–54, 78, 115, 158, 336, 359
 omniscience/omniscient, 133, 272–273, 315, 327, 427n38, 432n130, 441n295, 442n296
 once-return/once-returning, 190, 217–218

P

Pakudha Kaccāyana, 264–265, 272
 Pāli, xiii–xiv, 391–395, 409, 423, 425nn1, 7; 426nn14, 20, 26; 426–427n29, 427n36, 40; 428nn47, 49, 53; 429nn65, 77; 430n88, 431nn101, 106; 432n122, 433n145, 434n155, 435n172, 436n191, 437nn209, 216, 222; 438nn236–237, 440nn261, 270, 274; 441n291, 442n306, 443nn316, 332; 445nn354, 358, 361; 446nn373, 380, 388; 447n394, 448nn404, 406–407
 Pāli texts:
Adhamma-sutta, 427nn36, 39
Ajita-sutta, 427nn36–37, 39
Alagaddūpama-sutta, 435nn172–175, 177, 180–183, 185; 436nn187–190
Ariyapariyesanā-sutta, 438nn237–239,

241–242; 439nn243, 245–247, 249–250, 252–255, 258–259
Aṭṭhakanāgara-sutta, 447nn394–396, 398–400
Avyākata-sutta, 447n401
Bāhitika-sutta, 446nn373–375, 377–379
Bahudhātuka-sutta, xiv
Bālapaṇḍita-sutta, 434nn155–156, 158, 163–164; 435nn166, 168–171
Bhaddāli-sutta, 430nn88–93, 95, 96; 430–431n100, 431nn101–104
Cetokhila-sutta, 440nn270–272
Chabbisodhana-sutta, 426–427n29, 427nn30–32, 35
Cūḷa-assapura-sutta, 425nn7–8, 10–12; 426n13
Cūḷagosīṅga-sutta, 426nn20–25
Cūḷamālunīkya-sutta, 448nn404–405
Cūḷasakuludāyī-sutta, 441nn291–295; 442nn296–305
Cūḷasuññata-sutta, 428nn47, 48, 50–52
Cūḷavedalla-sutta, 443nn316–321, 323–327, 329–331; 444nn346–349
Dantabhūmi-sutta, 433n145, 434nn147–154
Dhammacetiya-sutta, 445nn361, 363, 366–368, 370; 446nn371–372
Ekottarika, 394
Kakacūpama-sutta, 429nn77–80, 83, 84; 430nn85–87
Kaṇṇakattthala-sutta, 445nn354–358, 360
Kīṭāgiri-sutta, 431nn106, 108–116; 432nn118–121
Laṭṭhikopama-sutta, 429nn65–69, 71, 75, 76
Mahā-assapura-sutta, 425nn1–6
Mahācattārīsaka-sutta, 427nn40–45; 428n46
Mahāgosīṅga-sutta, 426nn14–17, 19; 439n246

Index

Pāli texts (*continued*):

- Mahāmālunkya-sutta*, 440nn261–266, 268, 269
- Mahāsakuludāyi-sutta*, 440nn274–278; 441nn280–283, 285, 287–290
- Mahāsuññata-sutta*, 428nn53–57, 59–63
- Mahātaṇhāsaṅkhaya-sutta*, 436nn191, 193, 196, 200, 202; 437nn205, 207–208
- Mahāvagga*, 433n144
- Mahāvedalla-sutta*, 443nn320, 323–325, 331–333; 444nn334, 336–345, 350, 352–353
- Paṭhamakosala-sutta*, 446nn380–383, 386
- Piyajātika-sutta*, 446n388, 447nn389–393
- Potaliya-sutta*, 437nn222–225, 438nn226–231, 233–236
- Salāyatana-samyutta*, 393
- Salāyatana-vagga*, 393
- Sāmagāma-sutta*, 432nn122, 126–128, 130–132; 432–433n133, 433nn135, 137–138, 140–141, 143
- Sandaka-sutta*, 427n38
- Upālīpucchā*, 433n144
- Uposatha-sutta*, 437nn209, 212–213, 215–216, 218, 221
- Vekhanassa-sutta*, 442nn306, 308–309, 311, 313–314
- Vīmaṃsaka-sutta*, 426nn26–27
- Pañcāla, 220
- Paṇḍita, 46–48, 427n37
- parinirvāṇa*, 447n395
- See also* nirvana
- Pasenadi, King, 315–321, 323–329, 336–345, 352–355, 446n371, 447n393
- Pāṭaliputta, 355–356, 447n395
- path, 12, 32, 41, 47–48, 53, 68, 83, 85, 92, 132, 141, 155, 206, 238, 243–245, 251–253, 257, 269, 288, 291, 305, 330, 334, 337, 341, 343, 349, 427n41, 431–432n117, 432n129, 440n263, 441n289, 442n301
- to the cessation of *dukkha*, 6–7, 45, 110, 234, 247, 269, 304, 371
- to the cessation of the taints, 45, 110, 234, 248
- of Dharma, 72, 155, 209, 215–216, 247, 281, 372–389
- direct, for fully realizing the world, 280–283
- factors, 70, 294, 427nn42–43, 428n46
- gradual, 427n31, 434n148, 437n207, 442n300
- middle, 245
- noble, 52, 133
- of the nonrenunciant, 8, 11
- of the renunciant, 8–9, 11
- See also* eightfold path
- pāṭimokkha*, 268
- See also* rule(s)
- Pāvā, 129–131
- Pāvārika, 222
- personality, 291–293, 443n318
- See also* identity; self
- pond(s)/springs, 12, 152–153, 425n11
- See also* river(s)/stream(s)
- Potaliputta, 380–383, 492nn383, 384, 386
- Potaliya, 211, 222–224, 228, 234–235, 272, 437n223, 438n236
- power(s), 17, 22, 30–35, 243, 246–247, 376–377, 385–386
- five, 133, 376–377, 385–386
- supernormal, 17, 22, 29–30, 32, 174, 261–262, 279, 287, 360, 374
- four bases of, 133, 174–175, 295, 373–374, 382–383
- precept(s), 41, 112, 133–134, 136–138, 141, 206, 218–219, 249–252, 257, 260, 330, 361, 440n271
- five, 434n156, 435n168

Punabbasuka, 116–120, 127, 431nn108–109, 432n119
 Purāṇa, 335–336
 Pūraṇa Kassapa, 264–265, 272

Q

Qiánruò Monastery, 77

R

rains retreat, 101, 103–104, 129–131, 262, 264
 Rājagaha, 149–150, 262, 264, 270–271, 302, 363, 443n316
 Rāma, 240–241
 Rammaka, 235–236
 rebirth, 360, 440n272, 447n397
See also birth and death; destiny
 renunciant(s), 3–6, 8–13, 25, 32, 35, 46–48, 57–58, 69, 71, 78–85, 90, 100–101, 104, 142–143, 155, 189, 207, 222–223, 234–235, 244, 259, 261, 263–267, 270–274, 276, 279, 281, 283–284, 288–289, 315–321, 323–327, 330–334, 337–339, 341, 350, 352–355, 363–364, 425n9, 428n52, 437n223, 445n367
 Dharma of, 3, 137–138
 heterodox, 235
 path of, 8–9, 11
 true, 3, 7–8, 34
See also disciple(s); homeless; monk(s)
 requisites, 3, 6, 8, 45, 55, 84, 93–94, 176, 242, 245, 288
 Revata, 13–15, 18–20
 river(s)/stream(s), 59, 152–153, 182, 253, 440n264
 Aciravatī, 235–236, 338, 344
 Ganges, 143, 253
 Nerañjarā, 241
See also pond(s)/spring(s)

robe(s), 3, 5, 8–10, 12, 22–26, 32, 41, 44, 48, 55, 63, 68, 77, 83, 85, 93, 101–103, 111, 113–114, 129, 137–138, 155, 161, 173, 184, 236, 238, 243–244, 249, 262–263, 266–267, 270–271, 334, 344, 358

See also cloth/clothes

rule(s), 41, 80–82, 84–85, 90, 103–104, 106–107, 111–114, 212, 430–431n100
See also discipline; *pāṭimokkha*

S

Sakka, 346
 Sakulā, 316–318
 Sakuludāyī/Udāyī, 262–263, 266–284, 440nn275–276, 441nn288, 290, 293; 442nn297, 305
 Sakyān(s), 58, 63, 328
 Sāma, 129
 Sāmagāma, 432n122
 Śamathadeva, 392
 sangha, 3, 8, 33, 59, 77, 101, 103–104, 106, 111–114, 116–119, 131–132, 134, 136–141, 143–149, 206, 217–218, 235, 262, 264, 268, 330–331, 359, 431n101, 440n271, 447n400
See also Buddha, Dharma, and Sangha; monk(s)
 Sañjaya Ākāśagotta, 318–319, 327
 Sañjaya Belatṭhiputta, 264–265, 272
 Sanskrit, 392–394
 Sāriputta, 13–24, 303–313, 443n333
 Sarvāstivāda/Sarvāstivādin, 393–394
 Sāti, 191–193, 195, 209, 436n193, 437n208
 Sāvattihī, 36, 46, 58, 91, 101, 103–104, 159, 177, 211, 235, 249, 257, 284, 291, 337, 345, 350, 359, 361, 365, 371, 426n26, 427n40, 438n237, 443n332

Index

- seclusion, 15–16, 19, 21, 33, 45, 65–67,
71–74, 87–88, 93, 107–110, 239–240,
254, 262, 267–268, 281–282, 298,
300, 428n62
- self, 40, 183–190, 292
See also “I” and “mine”; identity;
personality
- self-confession, 135, 138–139, 144–145,
147, 149
- self-effacement, 69, 71
- Senā, 241
- sense(s)/sense faculties, 5–6, 44–45, 346,
434n148
five, 87, 307–308
six, 298, 427n31
- sense sphere(s), six, 39, 62, 198, 200–
205, 313, 349, 380
- sensual/sensuality, 33–34, 54, 56, 87,
177–180, 211, 213, 258, 260, 287,
435n173
- desire(s)/pleasure(s), 6–7, 11, 27, 33–
34, 42, 45, 56, 62, 68–69, 85–88,
108, 110, 151–153, 156–157, 213,
228–234, 245, 247–252, 24, 258,
260, 281–282, 288, 300, 312, 330–
332, 355, 357, 360, 375, 384,
435n175, 438n232, 440n272
five strands of, 55, 69, 155, 209, 220–
224, 231, 246–248, 252, 287, 331,
355, 364, 441
See also sexual
- servant(s)/slave(s), 43, 59, 84–85, 171,
212, 237
- seven kinds of settlement of litigation,
135–142, 432–433n133, 433n134
- sexual, 42, 213
desire(s), 42, 53, 213
misconduct, 55, 159, 172, 224–225,
280, 437n224
- simile(s), 50, 161, 174, 344, 425n11,
429nn69, 80, 84; 430n85, 431nn10–11;
432n131, 434nn147, 435nn173–174;
428nn233, 236; 436n188, 438n229,
440nn264, 268; 442nn305, 308, 311,
313; 444n344
- of the arrow, 365, 368–369
- of being cut up with a sharp saw, 100–
101, 430n87
- of the elephant, 437nn149, 151–152
- of the infant, 249–250
- of a thoroughbred horse, 114
- Sirivaḍḍha, 337–338, 354, 447n392
- six elements, 40, 427n31
- six principles of cordiality, 142–143,
433n143
- skillful means, 30, 167, 169, 175, 177–
178, 182, 192, 288, 356, 372–373, 382
- Soma, 220
- Somā, 316–318
- speech, 42, 96–98, 155, 238, 428n60,
433n143
bad/evil/wrong, 54–55, 93–94, 96–100,
159
divisive, 42, 54
false, 42, 54, 214, 224, 226, 280,
442n299
five ways of, 96–98, 430n85
harsh, 42, 54, 96–98
right/wholesome, 53–55, 171, 294
- spell(s), 55, 207
- sphere(s):
all-encompassing, ten, 349, 378–379,
388–389, 446n382
of boundless/infinite consciousness,
60–61, 89, 239, 255–256, 349, 379,
388–389
four immaterial, 447n399
of infinite space, 60–61, 89, 255, 349,
379, 388–389
of neither-perception-nor-nonperception,
29, 89–90, 240–241, 349, 358, 362,
447n399

of nothingness, 61, 89, 239–241, 256, 312
of transcendence, eight, 347–348
stage(s), 115, 132, 151–153, 322, 431–432n117, 432n129
of the fool and the wise, 159
of one beyond training, ten, 115
of subduing/taming, 115, 149, 322, 433n146
stream-enterer(s)/stream-entry, 191, 207, 217–218, 438n235, 442n314, 447n401
suffering(s), 7, 12–13, 42, 53, 65, 70–72, 74–75, 100, 128, 131–132, 134–135, 160, 167, 173, 181–182, 228–233
of animals, 167–169
in hell, 161, 163–167
See also dukkha
superhuman state(s), 27–30, 244
Sūrasena, 220

T

taint(s), 6–7, 11–13, 16, 21, 24, 29, 36–41, 45–46, 56–57, 62–63, 70, 110–111, 114, 124–126, 185–186, 234, 241, 243, 247–248, 254–255, 257, 270, 293, 356–358, 360, 362, 425nn5, 12; 431n101, 434n154, 438n234
tathāgata(s)/Tathāgata(s), 32, 34–35, 62, 70, 72–73, 129–131, 155–158, 185–186, 189, 206, 209, 215–218, 243–244, 247, 281, 320–321, 329–330, 332–336, 338–341, 343, 350, 356–358, 363–389, 428n52, 436n195, 439n258, 447n401
See also buddha(s); Buddha
teachings, 14, 19, 71, 133, 180–183, 266, 313, 349, 359, 371
ten courses of action, 434n156, 435n168
Theravāda, 394
tranquil abiding/tranquility, 17–18, 23, 27–30, 65–66, 68, 80, 107, 115, 125–

127, 254–256, 306, 377, 386–387, 440n266
transgression, 104, 106, 180, 195, 345
See also five heinous crimes; offense(s)
treasure(s), 84–85, 174, 220, 237
seven, 174–175, 435n169
See also jewel(s)
tree(s), 6, 12, 24, 45, 50, 71–74, 77, 83–84, 93, 107, 168, 179–180, 232–233, 251–252, 328, 337
of awakening, 241–242
cudrania, 368
mulberry, 368
plantain, 256, 4490n268
sāla, 14–17, 19–22, 93, 429n80
śimsapā, 116
zelkova, 368
See also forest(s)/grove(s)/park(s)

U

Uddaka Rāmaputta, 240–242, 438n242
Udāyī. *See* Sakuludāyī/Udāyī
Udāyin, 77–78, 80–90
Ujuññā, 315, 317
Upaka, 243
Upāli, 143–148
uposatha, 211–222
Uruvelā, 241

V

Vajīrī, 354, 447n392
Vajji/Vajjians, 13, 31, 129, 220
Vāmsa, 220
Vāsabhā, 354, 447n392
Vedehikā, 94–95, 429n80
Vekhanassa, 284–289, 291, 442nn297, 309
See also Kaccāna
Venus (planet), 348
Vesālī, 356, 359, 447n394

Index

vexation, 7, 12–13, 42, 65, 70–72, 74, 199, 201–202, 205, 208–210, 351–355, 370
Viḍḍābha, General, 318, 324–327, 354, 447n392
view(s), 53–56, 105, 125–126, 132, 143, 183–188, 196–197, 207, 273–274, 281–282, 288, 332–334, 361, 363–366, 369–370, 431–432n117, 435nn180, 182
evil, 117–119, 177–178, 191–193
heterodox, 349
identity/personality, 249–252, 292
right, 51, 53–57, 110, 115, 245, 274–275, 280, 294, 305–306, 350, 378, 380, 387, 389–390, 427n44
wrong, 8–11, 51, 53–54, 57, 109, 117–119, 134, 159, 172, 274–275, 280, 442n299
Vinaya, 391, 423
Visākha, 443nn317, 331
Visākḥā, 211, 222, 291–302, 437n221

W

warrior(s), 12, 153, 156, 161–162, 176, 276–277, 284–285, 319–324, 329, 336, 368–369, 445n367
See also caste(s)/class, four
Well-gone One, 26, 48, 77–82, 84–85, 90, 114, 128, 132–133, 211, 250, 270, 279–281
See also Buddha; Tathāgata(s)
wheel-turning king/monarch, 174–175, 435n169
wisdom, 6, 16, 21, 29, 45–46, 48–49, 69, 71, 105, 124–127, 171, 185–186, 188–190, 208–209, 217–220, 235, 239–240, 247–248, 258, 260, 269,

281, 294, 304–306, 321–322, 337, 339, 342, 349, 360, 362, 371–390, 440n269, 441n288, 444nn337–338
eye of, 356–358
worker(s), 12, 170, 276–277, 284–285, 319–324, 368–369
See also caste(s)/class, four
world(s)/world-system, 11, 15, 20, 28, 35, 42, 53–54, 57–58, 68, 71–72, 96–100, 109, 155, 184–186, 188, 190, 209–210, 214–216, 243, 247, 256, 263, 271, 273–274, 280–283, 289–290, 320, 332–334, 338–339, 341, 345–346, 351, 357–358, 362–389, 442n301, 445nn358, 360
See also Brahmā, world(s); eons of world expansion and contraction
worldliness/worldly, 64, 86–87, 113, 223–224, 228–233, 235, 245, 437n225
worldling(s), 71, 246, 292, 306, 435n180, 447n401
World-honored One, 3, 8, 14, 18–32, 35–40, 46–53, 58, 63, 70–72, 77–85, 90–92, 97–107, 111, 113–114, 116–121, 127–128, 130–133, 144–146, 151, 159, 161–163, 169–171, 173–180, 183–187, 189–197, 199–211, 215–218, 222–224, 228–236, 246, 249–250, 256–260, 262–263, 266–273, 276–289, 291–292, 301–302, 315–321, 323–337, 344–345, 350–351, 353, 355–357, 363–369, 371
See also Buddha; Gotama; Tathāgata(s)
Y
yakkha(s), 315, 318
Yona, 220, 437n218

BDK English Tripiṭaka (First Series)

Abbreviations

<i>Ch.</i> :	Chinese
<i>Skt.</i> :	Sanskrit
<i>Jp.</i> :	Japanese
<i>Eng.</i> :	Published title

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Title	Taishō No.
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
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 Eng. <i>The Diamond Needle</i> (2023)	1642

Title	Taishō No.
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) Eng. <i>Treatise on Doctrinal Distinctions of the Huayan One Vehicle</i> (2023)	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
Ch. Mohe zhiguan (摩訶止觀)	1911
Ch. Xiuxi zhiguan zuochan fayao (修習止觀坐禪法要)	1915

Title	Taishō No.
Ch. Tiantai sijiao yi (天台四教儀) Eng. <i>A Guide to the Tiantai Fourfold Teachings</i> (in <i>Tiantai Lotus Texts</i> , 2013)	1931
Ch. Guoqing bai lu (國清百錄) Eng. <i>The Hundred Records of the Temple of National Purity</i> (2022)	1934
Ch. Zhenzhou Linji Huizhao chanshi wulu (鎮州臨濟慧照禪師語錄) Eng. <i>The Recorded Sayings of Linji</i> (in <i>Three Chan Classics</i> , 1999)	1985
Ch. Foguo Yuanwu chanshi biyan lu (佛果圓悟禪師碧巖錄) Eng. <i>The Blue Cliff Record</i> (1998)	2003
Ch. Wumen guan (無門關) Eng. <i>Wumen's Gate</i> (in <i>Three Chan Classics</i> , 1999)	2005
Ch. Liuzu dashi fabao tan jing (六祖大師法寶壇經) Eng. <i>The Platform Sutra of the Sixth Patriarch</i> (2000)	2008
Ch. Xinxin ming (信心銘) Eng. <i>The Faith-Mind Maxim</i> (in <i>Three Chan Classics</i> , 1999)	2010
Ch. Huangboshan Duanji chanshi chuanxin fayao (黃檗山斷際禪師傳心法要) Eng. <i>Essentials of the Transmission of Mind</i> (in <i>Zen Texts</i> , 2005)	2012A
Ch. Yongjia Zhengdao ge (永嘉證道歌) Eng. <i>Yongjia's Song of Actualizing the Way</i> (2022)	2014
Ch. Chixiu Baizhang qinggui (勅修百丈清規) Eng. <i>The Baizhang Zen Monastic Regulations</i> (2007)	2025
Ch. Yibuzonglun lun (異部宗輪論) Skt. Samayabhedoparacanacakra Eng. <i>The Cycle of the Formation of the Schismatic Doctrines</i> (2004)	2031
Ch. Ayuwang jing (阿育王經) Skt. Aśokāvadāna Eng. <i>The Biographical Scripture of King Aśoka</i> (1993)	2043
Ch. Maming pusa zhuan (馬鳴菩薩傳) Eng. <i>The Life of Aśvaghōṣa Bodhisattva</i> (in <i>Lives of Great Monks and Nuns</i> , 2002)	2046
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

Title	Taishō No.
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
Ch. Fayuan zhulin (法苑珠林) Eng. <i>A Forest of Pearls from the Dharma Garden</i> (Volume I, 2019) Eng. <i>A Forest of Pearls from the Dharma Garden</i> (Volume II, 2019) Eng. <i>A Forest of Pearls from the Dharma Garden</i> (Volume III, 2020) Eng. <i>A Forest of Pearls from the Dharma Garden</i> (Volume IV, 2020) Eng. <i>A Forest of Pearls from the Dharma Garden</i> (Volume V, 2022)	2122
Ch. Nanhai jigui neifa zhuan (南海寄歸內法傳) Eng. <i>Buddhist Monastic Traditions of Southern Asia</i> (2000)	2125
Ch. Fanyu zaming (梵語雜名)	2135
Jp. Shōmangyō gisho (勝鬘經義疏) Eng. <i>Prince Shōtoku's Commentary on the Śrīmālā Sutra</i> (2011)	2185

Title	Taishō No.
Jp. Yuimakyō gisho (維摩經義疏) Eng. <i>The Expository Commentary on the Vimalakīrti Sutra</i> (2012)	2186
Jp. Hokke gisho (法華義疏)	2187
Jp. Hannya shingyō hiken (般若心經秘鍵) Eng. <i>The Key to the Secret of the Heart Sutra</i> (2023)	2203A
Jp. Daijō hossō kenjin shō (大乘法相研神章)	2309
Jp. Kanjin kakumu shō (觀心覺夢鈔) Eng. <i>Observing the Mind, Awakening from a Dream</i> (2022)	2312
Jp. Risshū kōyō (律宗綱要) Eng. <i>The Essentials of the Vinaya Tradition</i> (1995)	2348
Jp. Tendai hokke shūgi shū (天台法華宗義集) Eng. <i>The Collected Teachings of the Tendai Lotus School</i> (1995)	2366
Jp. Kenkairon (顯戒論)	2376
Jp. Sange gakushō shiki (山家學生式)	2377
Jp. Hizōhōyaku (秘藏寶鑰) Eng. <i>The Precious Key to the Secret Treasury</i> (in <i>Shingon Texts</i> , 2004)	2426
Jp. Benkenmitsu nikyō ron (辨顯密二教論) Eng. <i>On the Differences between the Exoteric and Esoteric Teachings</i> (in <i>Shingon Texts</i> , 2004)	2427
Jp. Sokushin jōbutsu gi (即身成佛義) Eng. <i>The Meaning of Becoming a Buddha in This Very Body</i> (in <i>Shingon Texts</i> , 2004)	2428
Jp. Shōji jissōgi (聲字實相義) Eng. <i>The Meanings of Sound, Sign, and Reality</i> (in <i>Shingon Texts</i> , 2004)	2429
Jp. Unjigi (吽字義) Eng. <i>The Meanings of the Word Hūṃ</i> (in <i>Shingon Texts</i> , 2004)	2430
Jp. Gorin kuji myōhimitsu shaku (五輪九字明秘密釋) Eng. <i>The Illuminating Secret Commentary on the Five Cakras and the Nine Syllables</i> (in <i>Shingon Texts</i> , 2004)	2514
Jp. Mitsugonin hotsuro sange mon (密嚴院發露懺悔文) Eng. <i>The Mitsugonin Confession</i> (in <i>Shingon Texts</i> , 2004)	2527

Title	Taishō No.
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</i> <i>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</i> <i>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)	2682
Jp. Risshō ankoku ron (立正安國論) Eng. <i>Risshōankokuron or The Treatise on the Establishment</i> <i>of the Orthodox Teaching and the Peace of the Nation</i> (in <i>Two Nichiren Texts</i> , 2003)	2688
Jp. Kaimokushō (開目抄) Eng. <i>Kaimokushō or Liberation from Blindness</i> (2000)	2689
Jp. Kanjin honzon shō (觀心本尊抄) Eng. <i>Kanjin honzonshō or The Most Venerable One Revealed</i> <i>by Introspecting Our Minds for the First Time at the</i>	2692

Beginning of the Fifth of the Five Five Hundred-year Ages
(in *Two Nichiren Texts*, 2003)

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| Ch. | Fumu enzhong jing (父母恩重經) | 2887 |
| Eng. | <i>The Sutra on the Profundity of Filial Love</i>
(in <i>Apocryphal Scriptures</i> , 2005) | |
| Jp. | Hasshūkōyō (八宗綱要) | extracanonical |
| Eng. | <i>The Essentials of the Eight Traditions</i> (1994) | |
| Jp. | Sangō shīki (三教指歸) | extracanonical |
| Jp. | Mappō tōmyō ki (末法燈明記) | extracanonical |
| Eng. | <i>The Candle of the Latter Dharma</i> (1994) | |
| Jp. | Jūshichijō kenpō (十七條憲法) | extracanonical |